

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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THE SOWING AND THE REAPING.

LIKE the destructive hurricane is the life that is out of harmony with the law and purpose of God. The lashing whip of the cyclone has no business but to destroy. It can never rebuild the structure which its merciless power strews upon the ground. So that self-centered life leaves a wake of ruin in

all the power of words is used and all the infinite storehouse of love is opened, to cover every need of man's nature. In those experiences are the faithful warnings of the fruits of disobedience as well as the sure promises of the fruits and rewards of righteousness. The declaration that the iniquities of the fathers would be visited upon the children to the third and fourth generation of them that hated God,

the mercy of God alone—and that to those even who are in rebellion against Him—that the corroding, corrupting, sin-breathing influence goes no further than it does.

ON the other hand, there is no power but the power of self, in our own choice, that can prevent the power of a righteous life working out, and inducing to, righteousness in succeed-



A Nave in Westminster Abbey.

whatever path it takes. But that is not all of its work; like a masterless locomotive it crashes along to its own ruin. On the other hand, the true worship of God and obedience to His law lead the mind out of the dark fogs of the valley of death, and the soul up onto the Pisgah heights to commune with the Eternal One.

THE experiences of ancient Israel are full of priceless lessons for us in this matter. They are written for our admonition; they are beacon lights along the pathway of the child of God; and in God's dealings with that people

while true and sure, is no truer or surer than that other declaration that the mercies of God would be visited upon *thousands* of generations of them that loved God and kept His commandments. That the unrighteous life of the parent shows itself in the sinful tendencies of the children is a proven fact. It is in perfect harmony with the law of growth; and, were it not for the uplifting influence, the up-drawing power, of the Spirit of God still striving with man, the baneful influence of no single life could ever be checked in the continuing posterity of that individual. It is through

ing generations of men. It is one of the laws of God, as the sowing is, so shall the reaping be. So the influence of a righteous life in this earth is more far-reaching than that of a sinful life, except as it is hindered by the individual choice of wrong. The ultimate fruit of the influence of righteousness is eternal life in the kingdom of God. The ultimate fruit of the influence of unrighteousness is eternal death. The one goes on forever; the other is cut short as unfit for the universe of God. Our choice may clip for us a branch from the tree of eternity. It withers in the blast of trial,

and we, the branch, are lost forever. But through all the ramifications of a righteous life there pulses a power which nothing but the human choice can check. In that declaration that God would show mercy to thousands of generations of them that love Him and keep His commandments there is a lesson for us in the far-reaching influence of a righteous, God-loving life—the lesson also that sin and sin's influence, tho powerful, are not eternal; that they are not limitless even in this life, for the power of God is against them on behalf of all who seek release from the clutch of their talons.

THE lesson is taught again in the seventeenth chapter of Jeremiah, in the following words: "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the tablet of their heart, and upon the horns of your [margin, "their"] altars; whilst their children remember their altars and their Asherim by the green trees upon the high hills." This wicked, polluting idol worship was one of the most debasing sins of apostate Israel. The Lord declares that it was graven upon their hearts with pen of iron and point of diamond, showing the tenacity of the mark which it would leave upon the character; and not only that, but the concluding clause quoted shows the result of that evil parental influence upon the children. They remembered the wicked deeds of their parents to participate in them. Their memories were stored with the frantic rites and ceremonies which they saw their parents observe in this degrading worship, and their imagination was alive with idol images. There was exemplified the cankering influence of unrighteousness upon the children and the children's children. Every evil thought leaves a scar upon the heart of him who thinks it, and every evil act of the parent leaves a sore upon the soul of the child he has brought into the world. You can not harbor in your heart a greed for gold without bringing the rheumatism of sin into all the articulating parts of the spiritual man. You can not indulge that greed worship without inoculating or infecting your offspring with a soul-blighting sickness. Just so in every other line of self-service and self-worship. It is so written in the economy of nature. Like brings like; and yet upon the trunk of that tree, all gnarled and bearing but wild fruit, the husbandman may set a graft that will bear fruit of the most delightful character. So in the life of a child weighed down with an inheritance of evil, God, through the surrender of that life to Him, can bring forth fruit unto His glory throughout eternity.

OUR load of sins may be greater than our power to lift ourselves under them; they may have dyed our character with the indelible scarlet; they may have left scars which neither power nor skill of man can eradicate; and yet there is a power for us to lift us above the weight of that load, a remedy for the indelible stain of sin, a Physician who can take away the deepest scar that sin can make. David was well-nigh overwhelmed by the crushing weight of his sin; but he declared: "He brought me up also out of a horrible pit, out of the miry clay; and He set my feet upon a rock, and established my goings." The Lord calls to us through the prophet Isaiah: "Come now, and let us reason together, saith Jehovah: tho your sins be as scarlet, they shall be as white

as snow; tho they be red like crimson, they shall be as wool." That takes out the indelible stain; but what about the scars that sin had made? "The light of the sun shall be seven-fold, as the light of seven days, in the day that Jehovah bindeth up the hurt of His people, and healeth the stroke of their wound." Isa. 30: 26. When the Lord Himself heals the hurt of His people and the stroke of their wound, that healing leaves no scar. The universe is then free of sin and the marks of sin. The influence of every wicked life is done, while the influence of every life of righteousness goes on through eternal years, ever increasing to the glory of God and the happiness of the ransomed host.

C. M. SNOW.

WATERED OF GOD.

BY LLEWELLYN A MORRISON.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14.

IF by Christ we 're daily taught,
We shall often hear His voice:
"Without Me ye can do naught;
Drink life's water and rejoice;
For 'tis true that whosoever
Drinks of water that I give,
He shall thirst again, no, never—
Like a fountain he shall live."

Thus the Christian, much with God,
Watered with the heavenly dew,
Brings from the divine abode
Blessings that are fresh and new.
He can ever truly say,
"All my springs, Lord, are in Thee;
Watering others every day,
Still, my Father, water me."

Toronto, Ont.

THE TOUCH OF FAITH.

BY MRS. E. G. WHITE.

"IF I may but touch His garment, I shall be whole."

It was a poor woman who spoke these words,—a woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But, as she heard of the great Healer, her hopes revived. She thought, "If only I could get near enough to speak to Him, I might be healed."

Christ was on His way to the home of Jairus, the Jewish rabbi who had entreated Him to come and heal his daughter. The heart-broken petition, "My little daughter lieth at the point of death; I pray Thee, come and lay Thy hands on her, that she may be healed," had touched the tender, sympathetic heart of Christ, and He had at once set out with the ruler for his home.

They advanced but slowly; for the crowd pressed Christ on every side. On making His way through the multitude, the Saviour came near to where the afflicted woman was standing. Again and again she had tried in vain to get near Him. Now her golden opportunity had come. She could see no way of speaking to Him. She would not seek to hinder His slow advance. But she had heard that healing came from a touch of His garments; and, fearful of losing her one chance of relief, she pressed forward, saying to herself, "If I may but touch His garment, I shall be made whole."

Christ knew every thought of her mind, and He was making His way to where she

stood. He realized her great need, and He was helping her to exercise faith.

As He was passing, she reached forward, and succeeded in barely touching the border of His garment. That moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness disappeared. Instantly she felt the thrill as of an electric current passing through every fiber of her being. There came over her a sensation of perfect health. "Straightway . . . she felt in her body that she was healed of that plague."

She desired to express her thanks to the mighty Healer, who had done more for her in one touch than the physicians had done in twelve long years; but she dared not. With a grateful heart she tried to withdraw from the crowd. Suddenly Jesus stopped, and looking around, He asked, "Who touched Me?" Looking at Him with amazement, Peter answered, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" "Somebody hath touched Me," Jesus said; "for I perceive that virtue is gone out of Me." He could distinguish the touch of faith from the casual touch of the careless throng. Some one had touched Him with a deep purpose, and had received answer.

Christ did not ask the question for His own information. He had a lesson for the people, for His disciples, and for the woman. He wished to inspire the afflicted with hope. He wished to show that it was faith which had brought the healing power. The woman's trust must not be passed by without comment. God must be glorified by her grateful confession. Christ desired her to understand that He approved her act of faith. He would not have her depart with a half blessing only. She was not to remain in ignorance of His knowledge of her suffering, of His compassionate love, and of His approval of her faith in His power to save to the uttermost all who come to Him.

Looking toward the woman, Christ insisted on knowing who had touched Him. Finding concealment vain, she came forward trembling, and cast herself at His feet. With grateful tears she told Him, before all the people, why she had touched His garment, and how she had been immediately healed. She feared that her act in touching His garment had been one of presumption, but no word of censure came from Christ's lips. He spoke only words of approval. They came from a heart of love, filled with sympathy for human wo. "Daughter," He said gently, "be of good comfort; thy faith hath made thee whole; go in peace." How cheering were these words to her. Now no fear that she had given offense embittered her joy.

During all His life on this earth, from childhood to manhood, Christ sought to bring life and joy and peace to others. His days were filled with deeds of mercy and compassion. He was often weary. His human nature longed for rest. But He had little opportunity to rest. The children of sorrow and affliction thronged His steps. They would not be deterred, knowing that if they could come to where He was, they would not seek for help in vain. Had He not said, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you"?

The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So it is in spiritual things. To talk

of religion in a casual way, to pray without soul-hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him only as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, can not receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour, which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.

ISAIAH 65 : 20.

BY LESLIE LITTELL.

"THERE shall be no more thence an infant of days, nor an old man that hath not filled his days." During the judgment, which even now is set, God will separate all men, women, and children into two classes. All the righteous will be in one class, and all the unrighteous in the other.

The men and the women will be judged according to the deeds done in their bodies. But the children will be judged by their hearts, that is, according to what they would have done had they not died in childhood. See Prov. 20 : 11.

During the thousand years after their resurrection the righteous will grow up as calves in the stall. See Mal. 4 : 2. And the old and young and little children will become perfect in stature as Adam was when created; and every one of them will develop perfect characters like the character of Christ. For God will make no mistake in the judgment in choosing those that are righteous.

At the end of the thousand years every righteous man, woman, and child will be as much more than one thousand years old as the length his or her life was in this life. Hence there will be in the new earth no baby a few days old, and no old man who has not reached the full stature of a perfect man: "For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

During the hundred years after the resurrection of the unrighteous, which will be at the end of the thousand years, the unrighteous will be covetous. Hatred will be in all their hearts. And they will be deceived by Satan into attempting to destroy the saints, and to take possession of the New Jerusalem. Then the child, who having lived the hundred years, and having shown to all that he is worthy of death, will die. But not having sinned in this life, his punishment will be eternal death only. But the sinners at the end of the hundred years will be tested by fire, and punished according to their sins committed in this life. God will take away their life, for they will convince all, during the hundred years, that they are worthy of death, and that God made no mistake in judging them all to be unrighteous.

May you all, who read this, look to Jesus Christ for help, so that you may be judged worthy to dwell with Him during the thousand years, for all such shall dwell with Him during the eternal ages on the earth made new.

Gentry, Ark.

The Industrial Conflict in the Light of Revelation.

By Geo. W. Rine.

GREED AND ITS FRUITS.

HAVING been made for God, man can never become his truest and highest ideal apart from God. "And ye are *complete* in Him [Christ]." Col. 2 : 10.

United to God, making God supreme in his affections, man is a Christian, an ideal man. Separated from God, he makes some creature rather than the Creator the object of his supreme regard, thus making himself virtually an idolater. In all the universe there is no power but sin that can separate man from his Creator. See Isa. 59 : 2. Created for God, man will instinctively worship, if not God, then something other than God. In spite of himself, man must set his heart upon something. Something must be and will be paramount in his affections. If that something is God, all is well; if it is not God, all is ill.

That which commonly usurps the place of God in the human heart is fame, or sensuous pleasure, or material possessions. Inspiration, history, and observation conspire to warrant the conviction that the idol to which the heart is most prone, is money and all that money stands for. In other words, the most prevalent and relentless passion of the natural heart is avarice, or, as the Bible writers most frequently put it, *covetousness*. Note the direct, sharp warning given by our Lord, who "knew what was in man." "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12 : 15. Observe further the sweeping declaration which He makes through His servant Paul. "The love of money is the root of all evil." 1 Tim. 6 : 10. Again, David, referring to what the ordinary man is prone to do, declared, "He blesseth the covetous, whom the Lord abhorreth." Ps. 10 : 3.

These and many similar sacred passages show how general, how insidious, how implacable is the lust for gold. Observe, please, that Jesus did *not* say, "Beware of money," and that Paul did *not* write that "money is the root of all evil." "Beware of COVETOUSNESS," pleaded the Master. "The LOVE of money," Paul declared, "is the root of all evil." Not wealth, but the mania for wealth, is abhorrent to God. Money and all other forms of legitimate wealth are the gift of God, and therefore a blessing. There is nothing inherently bad in gold or silver, for the Lord created them both, and He made all things good. It is not a sin to be rich, but it is a sin to set one's heart upon riches. Avarice is not wealth; it is the *craving* for wealth.

The passion for riches is often found burning in the heart of the poorest as well as in that of the richest. Greed is just as hateful to God when He finds it stirring the heart of the pauper as when he finds it throbbing through the soul of the millionaire. It is only when they become an idol that riches become a curse. When gold is sought for its own sake, when a love for it dominates the heart, then only does it become a snare. It then becomes a snare because it infallibly separates its devotee from God. It was no more a sin to pay homage to Aaron's golden calf, nearly three

thousand years ago, than it is to pay reverence to Uncle Sam's golden eagles to-day.

A Sin-producing Soil.

A little reflection will convince any one that covetousness is the very quintessence of selfishness. And selfishness is the matrix in which all sins have their inception. Hence it is not difficult to understand how the *love* of money becomes the root of all evil. A heart set upon gold soon becomes as cold and hard as gold itself. Greed is the soil out of which grow the noxious weeds of every form of dishonesty—forgery, embezzlement, bribery, perjury, theft, robbery, and even murder.

Let a man once become infatuated with the idea of getting rich, and that very infatuation exposes him to approximately all the temptations that sinister spirits can suggest. Consistency, self-respect, honor, and conscience he will throw to the winds. "Nothing succeeds like success," becomes his working motto, and with such a motto he makes himself liable to the committing of almost any crime. The constant query of his heart is not, "What must I do to be saved?" but, "What must I do to get rich?" How vitally important, then, that our Lord's terse, ringing admonition, "Beware of covetousness," should burn its way into every heart.

It is, however, in the closing days of time that, according to the repeated declarations of inspired prophecy, avarice will become peculiarly virulent, deep-seated, and almost universally prevalent. One of the most pointed and direct of these predictions is the following, recorded in 2 Tim. 3 : 1, 2: "In the LAST DAYS grievous times shall come. For men shall be lovers of self, LOVERS OF MONEY." R. V. All who have talent for observation, and who read current, periodical literature, must know that never before were there so many votaries at the shrine of mammon as to-day—so many who "love" money for its own sake, and accordingly make money-getting the one all-absorbing pursuit of life. Dr. Lyman Abbott recently wrote: "The sin that is nearest the root of our social disorder and unrest to-day is the eminently respectable and deadly sin of covetousness, tainting the life of the family and the church, as well as the state; the acquisitiveness whose sole concern is making money, and growing fat on what should be shared with others. Intemperance and licentiousness are more disgusting, but covetousness, which often prompts them for gain, dwarfs them both in the social detriment it works."

Not long since the Scotch preacher and novelist, Ian Maclaren, wrote in his "Impressions on American Life," substantially as follows: The friendly visitor to the United States, who is proud of her achievements and delighted by her brightness, stands aghast at her open and unabashed front of secularity. Not merely coarse and unlettered men, whose souls have never been touched, either by religion or by culture, but all men, with a few delightful exceptions, bow the knee to this golden calf, and do it homage. Nowhere is there such constant, straightforward talk about money; nowhere is such importance attached to the amount of money which a man has ac-

"SCHEMERS generally pose as redeemers."

quired or possesses; nowhere is it taken so absolutely for granted that the object of a man's work is to obtain money, that if offered money enough he will be willing to do any work which is not illegal. In short, the motive power with almost every man is his wages.

The Doctor virtually affirms that "every man has his price," and that if you know that price, he can be induced to do what you want, even tho his health and his rest and his family and his principles stand in the way.

Who can deny that the teachings of Jesus concerning possessions are practically a dead letter in the church to-day? He spoke of the "deceitfulness of riches." How very few of His nominal followers are really afraid of being deceived by riches! How very few refuse to run the risk! "Lay not up for yourselves treasure upon earth." Yet this is exactly what most of those who are in the church are doing, or at least strenuously striving to do to-day. "How hardly shall they that have riches enter into the kingdom of heaven," said the Master. Yet nearly all His professed children are willing to run the risk of entering the kingdom, in spite of their having "great possessions."

The Epidemic of Avarice.

That greed has become epidemic, chronic, and well-nigh universal in civilized society, is evidenced a thousand times by the various immoral and even criminal methods employed, by all sorts of persons, to "rake in" the "almighty" dollar. Perhaps the most common and conspicuous of these unholy methods is exemplified in the ubiquitous saloon. According to the report of the Commissioner of Internal Revenue there were 184,889 liquor dealers and manufacturers in the United States in 1889. Allowing twenty-two feet front to each, their saloons in that year would reach in an unbroken line from New York to Chicago. To-day, however, our country can boast (?) of 250,000 of these gilded rum shops—temples dedicated to his satanic majesty. There is invested in this nefarious business more than a billion dollars of capital. It is estimated that the yearly liquor bill of the nation is now \$1,600,000,000.

It is not my purpose to discuss here the enormity of this unsavory business, but I refer to it as one of the many conclusive proofs that men are to-day essentially and universally "LOVERS OF MONEY." This vast host of men engaged in this diabolical traffic, are in it, not because it possesses any inherent attractiveness; not because they really desire to be parties to the immeasurable woe and ruin that their dark business is entailing upon society;—they are in it simply and solely for the money there is in it. The poor fellows are in absolute bondage to the cupidity of their own hearts. The most of them abhor the business, but adore the gold it brings them. They are not all avowed worldlings either. A very large per cent of the real estate devoted to the traffic and manufacture of liquor is owned by the adherents of Christian churches. What a sad, dark commentary upon the spiritual status of the present-day church! Nothing but the power of God in Jesus Christ can "set at liberty them that are bound"—bound with chains of iron to an altar of gold—and "let the oppressed go free." These devotees of the money tables know full well that they are bringing suffering and woe unutterable upon millions of mothers and children, and eternal ruin upon millions of men; yet they will not relent, they will not desist, not because they love human souls the less, but because they love money the more! "In the last days . . . men shall be COVETOUS," is the unqualified

affirmation of Holy Writ. Is not this startling prediction of the divine Spirit most marvelously fulfilled in the eyes of all the world to-day, dear reader?

The love of money—greed—is the mother of the saloon; the saloon is the mother of drunkenness, bestiality, brutality, lechery, disease, crime, insanity, and the drunkard's grave. Indirectly, upon the countless innocent and helpless dependents of the victims of rum, the saloon entails endless sorrow and shame and hunger and squalor and cold and not infrequently disease and death. How wonderfully this illustrates the truth of Paul's aphorism, "The love of money is the root of ALL KINDS of evil." R. V. (American).

Another noxious thistle that has its root in the love of money is the *social vice*. This festering, reeking horror has, within the last twenty-five years, found its way into nearly every city and town having a population of a thousand or more. The larger cities, especially, are fairly honeycombed with the vile dens of harlots and harlot-mongers. It is estimated that more than 25,000 innocent girls are being seduced, and enticed into these hellish resorts every year in this country alone. Mr. Jerome, an officer in the city of New York, recently declared that of the 2,509 hotels in that city, 2,000 are open houses of prostitution. The Charity Organization of the same city is authority for the published statement that at least 10,000 immigrant girls, landing at Ellis Island, are annually forced* or lured into harlotry. New York is probably not blacker in this respect than other large centers of population. It has become the regular business of scores of abandoned, reprobate men(?) to scour the country in search of victims—often pure, innocent girls—to be lured into these urban dens of infamy. For one of these innocents to cross the threshold of one of these dens is nearly always equivalent to crossing the threshold of perdition. But there's gold in this demonish, soul-destroying business. It is the demon of greed that is driving men and women into this ghoulish service of the devil. Just think of the families that have been wrecked, the hearts that have been torn asunder, the fathers, and, above all, the torn and bleeding mothers, who, under the weight of crushing agony, are sinking into premature graves, because of this reeking evil!

Why, it may be asked, do the municipal authorities tolerate such a social octopus? I can only answer, There's money in it. These officers get a big "rake-off" from the uncanny, sulphur-kissed proceeds. Yes, it's the demon of avarice, that is, in the first instance, responsible for this social maelstrom which is annually dragging thousands of souls into the bottomless depths of perdition. "The love of money is the root of all kinds of evil." For "in the last days . . . men shall be lovers . . . of money."

Even the children are becoming familiar with the terms "graft," "bribe," "boodle," "monopoly," and "corruption." They all spell GREED. In voices distinct and stentorian, they proclaim that we are living in a time when men will be "lovers of money"—in the last days.

We are verily in the midst of last-day perils. The money-lovers of those days are everywhere. The fret and hurry and worry incident to the mad race for shekels is filling the world with nervous wrecks, issuing in paresis, heart failure, insanity, and suicide. Accordingly, all sorts of stimulants, narcotics, and soporifics are resorted to for the purpose of conserving(?) nervous energy and inducing rest and sleep. One vice begets a whole brood of others.

"Misery loves company." How evident it is that the love of money is the root of all kinds of evil. How true that "they that *will* be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Such men, Paul adds, "have erred from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things."

In later papers I shall further illustrate, by a discussion of modern monopoly, trusts, business and political corruption, etc., how the world is smitten with the disease of wealth-lust, as with an epidemic.



JUDGES.

BY F. D. STARR.

THE last verse of this book gives us an idea of the condition of affairs prevailing during the time covered by this inspired history. "In those days there was no king in Israel; every man did that which was right in his own eyes." During this period, or, rather, the latter part of it, the grossest immorality prevailed. The transactions described in chapters 18 and 19 disclose a condition of affairs scarcely exceeded by Sodom itself. And yet this was when men did that which was right in their own eyes.

It is sometimes asserted that if all people would do what they think is right, we would have a very good state of society. To see the fallacy of this reasoning, it is only necessary to read the book of Judges, where we find this scheme worked out. We surely will miss a very important lesson if we neglect the perusal of this book. Conscience, or human reason, unaided by divine Revelation, is in a perverted condition, and selfishness blinds the moral senses so that wrong appears right, and right appears wrong. What is necessary to know, is not what is right in our own judgment, but what is right according to God's perfect standard of righteousness,—His holy Law.

Notwithstanding these unfortunate events, there are many instances recorded in this book that show us how men of faith obtained victories in various ways. The government of Israel by judges was God's own plan of government, but the nation was not satisfied with this simple form of rule, and would have a king that they might be like the nations around them. "Ye said unto me, Nay; but a king shall reign over us; when the Lord your God was your King." 1 Sam. 12:12. God was to be the supreme Ruler, the only King. No crowned head was to be seen in Israel, the highest officers being the judges mentioned in Ex. 21:6; 22:8, etc. But this mild-arrangement was not appreciated, and the people were not in a condition to appropriate the advantages of this system. So that which would have proved a great blessing to them was perverted into a curse, and a change of some kind seemed to be a crying necessity.

The lives of several of the men of faith whose names are mentioned in the list of the faithful given in Hebrews 11, such as Gideon, Barak, Samson, and Jephthae, are recorded in the book of Judges we are now considering. Paul says, "The time would fail me" to speak of these men; and want of time and

space prevents us from saying much about them, but their history is of sufficient interest to receive considerable attention by the Bible student. We will briefly consider their experiences.

Barak was a man of extraordinary faith, but still that faith might have been stronger. He would not go in pursuit of the enemy unless Deborah the prophetess would go with him. Deborah told him she would go with him, but the expedition would not be for his honor, for the Lord would sell the enemy into the hand of a woman. So it turned out, for the Lord delivered Sisera into the hands of Jael, the wife of Heber the Kenite. So the man whose faith did not permit him to go forth to the conflict without the assistance of a woman, was excelled by a woman. "According to your faith be it unto you."

The history of Gideon is a very suggestive and instructive one. The army of Israel seemed very small at best. Thirty-two thousand men was a very small number with which to go forth to meet such a formidable foe as that which was to come out to meet him. They were without number. Judges 6:5. Any prudent general, like Napoleon, would doubtless have told Gideon that it would be unwise to venture an attack upon that innumerable host with such a small army. But the Lord said to him, "The people that are with thee are too many." So the number was cut down over two-thirds,—reduced to 10,000. Surely the force is small enough now. But no, another reduction is to be made. The ten thousand men dwindle down to three hundred, less than one in a hundred of his original army, and with this small band the complete victory is gained. Surely God's ways are not as our ways.

Jephthah is noted, not only for the remarkable victory achieved over the invaders of Israel, but for the peculiar vow he made to the Lord.

It is considered a rash vow, it having been thought by some that he offered up his daughter as a human sacrifice. The marginal reading of Judges 11:31 is "or I will offer it up for a burnt offering." Whatever first met him on his return from his victory should be the Lord's, or he would offer it up for an offering. According to the marginal reading, verse 40 states that the daughters of Israel went yearly to talk with the daughter of Jephthah the Gileadite, four days in a year. This being the case, she was still living, but devoted to celibacy, or life-long virginity, which was considered a great misfortune.

One more noted character claims our attention before we close the book of Judges. It would be a pleasant task to study out in how many ways Samson was a remarkable man. We know from Hebrews 11 that he was a man of strong faith, and physically he was doubtless the strongest man that ever lived. His mental powers seem to have been very strong also, as shown by the riddles he put forth, as well as in other ways. But this man of remarkable powers manifested some very decided weaknesses. The fascinations of foreign women proved to be the cause of his great misfortune. To be unequally yoked together with unbelievers is a very unfavorable condition for God's servants now, just as it was so many years ago.

An incident in the life of this remarkable man is quite generally misunderstood. It is supposed that Judges 15:19 teaches us that the Lord made an opening in the jaw-bone with which Samson had done such fearful execution, when the simple fact is that the spot where Samson used the jaw-bone was called *Lehi*, which means a jaw-bone, and, as we see

from the margin of that verse, God clave a hollow place in that spot of ground, from which water flowed, as it did from the riven rock in the desert. This idea is in harmony with the reading in other versions,—the life-giving water out of dry ground, a type and a prophecy of Christ.

made a new creation in Christ Jesus to do His work; then we shall truly know the rest and blessing of His Sabbath.

Riverside, Mich.

THE GLORY OF BEING IN THE MINORITY.

HE who stands with the minority for any question of right or truth, stands with the heroes of earth. Every great good, social, political, or religious, has been secured through the influence and labors of the minority. Much of their work is unappreciated, and when they have gained best results, they are not always recognized by those who enjoy them. Usually, however, long after the heroes who make up the minority at first, have gone to their graves, men honor their ashes.

A great truth of history is embodied in the saying that in the earlier centuries of Christianity "the ashes of the martyrs were the seed of the church."

From the Highlands near Stirling, Scotland, the writer once looked upon the distant shore where heroic martyrs, tied to the stake at low tide, were strangled by the rising tide rather than renounce Christ. That one feature of the picture remains more prominent in the memory of that morning than everything else connected with Stirling Tower and its history.

The minority of to-day, standing with God, will change to the majority sometime. When that time may be, matters little. The majority of to-day, which is not in accord with God and righteousness, will not exist to-morrow even as a minority. It will finally be ground to powder by the millstone of divine justice, which works for the minority at first, and destroys the disobedient majority at last. One with God is a majority. God's arithmetic is not like the arithmetic of man. His definitions of majority and minority are not the definitions found in human lexicons. The Christian should seek his definitions from God's lexicon.—*Sabbath Recorder*.

"He who is rebellious as a son ought to be rejected as a sovereign."

TO WHOM DOES THE SABBATH BELONG?

BY T. L. WATERS.

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them [margin, "I Jehovah do sanctify them.]" Eze. 20:12.

THE question is often asked me, "As an Adventist, you believe that people will be saved by keeping the Sabbath, do you not?"

I always reply, "O, no; people must be saved before they can truly keep it, or have any right to it; like the Lord's Supper, it is exclusively the Lord's, and none but His people have any right to it."

They may obtain physical rest, but that is the least part of its blessing.

None but God's children—spiritual Israel—can receive the spiritual blessings of the Sabbath.

Of these benefits the prophet writes: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth [places of worship], and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

The heritage of Jacob is the new earth. See Heb. 11:8-16. All these promises belong to the people of God—so also the Sabbath; it is a "sign between Me and them," and to all others its observance is mere form without the blessing.

God does not make this so arbitrarily; it is so in the very nature of the case. We must be

How They Became Convinced

[Believing it would be of interest to our readers, the editor of the SIGNS OF THE TIMES has asked Sabbath-keeping ministers and evangelical workers to tell in a few words the scripture or scriptures, the truths and principles, which constrained them to accept the unpopular truth of the seventh-day Sabbath. These testimonies must not exceed 500 words. Let us hear from all.]

CLVIII.

THE year I was twenty-five, I fully decided to be a Christian, and united with the Presbyterian Church of Corinne, N. D. I would go twelve miles to attend their preaching services, and on my return from one of these services I was accosted by two small boys, who urged me to turn in and visit them. I had given them several reasons why I could not comply with their kind wishes. But it only made them the more urgent in pressing their request that I should stop. I finally agreed, and as we came near the house, the door opened, and a pleasant woman greeted us, and kindly asked me to come in, which I gladly did.

We had not been visiting long, when our conversation turned to the Sabbath question, and the lady asked: "Did you ever think whether we were keeping the Sabbath that the Lord would be pleased to have us keep?" I responded, "Why, certainly we do." And in justification of my position, I said, "We keep Sunday because Jesus rose on that day."

"But," said my hostess, "did Jesus tell us to keep it because He rose on that day?" I replied that I thought He did. Then she said, "I have some little tracts that would help to make it clear,

and if you will promise me to read, I will give you one." I said, "Certainly I will read it." And as I left, she gave me a copy of each of our denominational papers, and about a dozen tracts, most of which were on the subjects of Sabbath and Sunday.

I can well remember the tract, "Which Day Do You Keep, and Why?" whose title struck so directly at the root of my difficulty. And another which made the subject especially clear and forcible, was entitled, "Elihu on the Sabbath." My Sabbath-keeping friend earnestly requested that I would promise to read them.

The roll lay in my trunk almost a year, when I again remembered the promise, and set about to read them. When I finished reading them, the question of the true Sabbath was perfectly clear, and I began to keep it.

I can not thank the good sister too much for the question, "Do you think that we are keeping the Sabbath that the Lord would be pleased to have us keep?" nor for the good tracts and papers that so ably expounded the subject. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39.

ANTHONY BEANS.



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CONDITION NOT DEEDS.

THE deeds of sin are many times especially hateful. Nay, more, they are oftentimes desperately wicked, repulsive, horrible. Yet it is ever well to remember for our own soul's sake, that *primarily* it is condition not deeds which should give us most concern.

Satan would, if possible, blind mankind to the true nature of the case. He would lead them to think that if the deeds are good, or, rather, if they are not very bad, it will be well with the individual in the judgment, or at least quite tolerable. And men thus love to be blinded; they love to think themselves better than they are; and so they solace themselves in their "good deeds," hoping that their worst will not be counted very bad; and, measuring themselves among themselves, boast of their own righteousness. Thus Satan deludes them. Thus they delude themselves.

But let them know that even the small outcroppings of sin in themselves are evidences of a source of corruption within. Man's condition is one of spiritual, incurable disease. That is, there is no power in man or in his fellow men to cure him. He is incurably sick. He has the leprosy of sin. "The heart [man's natural heart] is deceitful above all things, and it is desperately sick." Jer. 17:9, R. V. "Every head is sick, and every heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores." Isa. 1:5, 7, R. V., margin. This is man's natural condition, poisoned through and through with the leprosy of sin. It may not be as outbreaking in some as in others, the sores may be few, the inflammation little, and, to the diseased eyes of earthly observers, the man may appear well; nevertheless, the disease is there, working, developing, ever tending toward and ripening into the death, which is inevitable; for "sin, when it is full grown, bringeth forth death." James 1:15, R. V.

The deeds of such a diseased man must be imperfect. The fruit of a corrupt tree must be corrupt. However good may be the deeds, or fruit, of a sinful life, they still "come short of the glory of God." Rom. 3:23. Jesus says, "A corrupt tree can not bring forth good fruit." The works of the flesh are uncleanness, envyings, strife, emulation, wrath, sedition, adultery, fornication, evil thoughts, pride, murders, wickedness,—all of which come from the carnal heart, all of which are inherent in sinful flesh. See Gal. 5:19-21 and Mark 7:21-23. How can man, with such a nature, bear any other than such fruit? It is evident, therefore, that what the sinner should long for is not merely that a sinful deed might not be repeated, but that he should have such a heart and such power that he would never repeat it. He should not only mourn over the individual sins against God and his fellows, but plead that the disease of sin itself might be removed.

Praise God, there is a Balm for the bruise, there is a Physician who is able to make whole. Jesus Christ can change the sickness to wholeness. He can not alone forgive each and every sin, but can heal the disease. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." Isa. 53:5. He says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and give you a heart of flesh. And I will put My Spirit within you, and *cause you to walk in My statutes*, and ye shall keep My judgments, and do them." Eze. 36:26, 27.

The Lord will do all this through simple faith; "for ye are all the children of God by faith in Christ Jesus." Gal. 3:26. If we will yield all to God and accept Him as He is revealed in Christ Jesus, His

power will regenerate us, and make us new creatures in Christ Jesus. See Titus 3:3-7; 2 Cor. 5:17. Where sin and Satan before reigned incarnate, poisoning and destroying body and soul, righteousness and Christ will reign, healing and building up the entire man, bringing forth fruit to the glory of God.

WISDOM.

Its Importance.

"WISDOM is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee." Prov. 4:7-9. "How much better is it to get wisdom than gold!" Ch. 16:16. "He that getteth wisdom loveth his own soul." Ch. 19:8. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

The Insufficiency of Human Wisdom.

It originated with Satan, and was imparted to the human race through falsehood and disobedience. Of the forbidden tree, God had said to the man, "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." But Satan said, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 2:17; 3:4, 5. But from that teacher man never could learn anything but evil. By such wisdom it is impossible to know God. 1 Cor. 1:19-25. "The wisdom of this world is foolishness with God." Ch. 3:19. "The wisdom of their wise men shall perish." Isa. 29:14.

Where to Get True Wisdom.

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It can not be gotten for gold, neither shall silver be weighed for the price thereof. . . . Whence then cometh wisdom? and where is the place of understanding? . . . God understandeth the way thereof, and He knoweth the place thereof. . . . And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:12-28.

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for *this is your wisdom* and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4:5-8. Verse 13 shows that the Ten Commandments are included in that which is Israel's wisdom. See also Phil. 3:3 for a description of the true Israel.

"The Holy Scriptures . . . are able to make thee wise unto salvation." 2 Tim. 3:15.

How to Get True Wisdom.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:29. "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. "A good understanding have all they that do His commandments." Ps. 111:10.

The Character of Such Wisdom.

"The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

EXALTING MAN ABOVE HIS MAKER.

THE chief characteristic of the religions of heathendom, from Babylon down, was the exaltation of man and the consequent debasing of their estimation of God. The evil passions of the human heart were deified, and the most loathsome creatures of earth were worshiped as gods. Because they preferred iniquity to righteousness, their own ways to God's ways, He "gave them over to a reprobate mind." In that reprobate mind all the conceptions of sin served as attributes of their gods.

At the same time they chose to build their own way to heaven, and in that way find their refuge from all the calamities of earth. It was the prerogative of God alone to provide that way and furnish that refuge; but in the exaltation of self, man sought to usurp that prerogative of God.

Just so it is to-day. The sin of Babylon and of ancient Egypt is the sin of this generation. Man is building his own tower to the heaven of heavens, is trusting in his own power to keep him, and to his own guidance to direct him to the choicest place in the garden of God. That the doctrines of New Thought were the doctrines of Babylon and Egypt is easy of proof. Babylon was "the beginning of kingdoms," and Egypt borrowed from her all that she had to lend. Beethoven kept constantly on his work table these sentences found in an ancient Egyptian temple:—

I am that which is,
I am all that is,
All that has been,
All that shall be.
No mortal man has lifted my veil.

All these ascriptions to Deity man took to himself, and so "worshiped and served the creature more than the Creator." Man to-day is being taught to do the same thing; is being led back to Egypt and to Babylon, and through them and their teachings to the service of him who taught Egypt and Babylon to dishonor God and set man above Him. Listen to these declarations borrowed from the creeds of the man-worshipping ancients: "As Life I am perfect." "Through faith in myself as a manifestation of the Infinite Life I am health and happiness." "I can not be sick, for as an Ego I am God manifest in the subconscious, and God can not be sick." "As an Ego I can not be weak, for Life is omnipotent, and all power is mine." "I think of myself as the I Am, which is infinite." "I live now the omnipotent and omnipresent Life." "Man is spirit here and now, with all the possibilities of divinity within him, and he can consciously manifest those possibilities here and now."

The only purpose in quoting these assumptions is to show the direct connection between the religion of Egypt and the dogmas of New Thought. They are the same in conception and substance. They both exalt man to the place of God, and consequently make God less than man.

In view of that fact the warning of God to ancient Israel is as apt to-day as then. Hear what the Word says: "Woe to them that go down to Egypt for help; . . . they look not unto the Holy One of Israel, neither seek Jehovah! . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit; and when Jehovah shall stretch out His hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together." Isa. 31:1-3.

Such helping is not help at all, and the light of such teachings is but the grossest darkness, to follow which is to walk into the open jaws of destruction. But the world is full of such teachings to-day. The religious press and the religious pulpit give utterance to it in polished phrase and word-worship, and the people drink it in as the milk of very truth. The Lord says, "The Egyptians are men, and not God." The doctrine of ancient Egypt, as the doctrine of modern New Thought, declares that man is God, with all the attributes of divinity in him, living the omnipotent and omnipresent life here and now, and having within himself the power to create himself. That is their own claim plainly declared, and the man who believes that he has that power falls down at the altar of self to worship there.

How fitting it is, in view of the startling growth of these heathen, man-worshipping teachings in these last days, that the last message of God to this world should be a message of warning against the worship of anything but God Himself. So Christ declared to Satan, the author of all these doctrines of heathen-

ism, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." That is the message for the world at this time, when the world is being polluted as never before with the doctrines of idolatry. God declares that those who listen to and accept such teachings shall stumble and fall with their teachers, and be consumed together. "Fear God, and give glory to Him; for the hour of His judgment is come."

OUR PERSONAL ACCOUNTABILITY.

THERE is danger, when contemplating the crucifixion of Christ, of allowing the mind to be absorbed in condemnation of those who were guilty of that awful sin. The lesson is lost to us if that is all that we learn from the story. Let us not forget that it is possible for us to "crucify the Lord afresh." Thus do they who, having been once enlightened, and having tasted of the heavenly gift, and having been made partakers of the Holy Ghost, turn away from the truth. See Heb. 6:4-6. And they who, in partaking of the communion, do so in a merely formal manner, not discerning the Lord's body, are guilty of His blood. 1 Cor. 11:27. The danger of judging others than ourselves is set forth in the epistle to the Romans in these words: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Ch. 2:1. And Christ emphasizes this danger by giving us the ultimate consequences: "With what judgment ye judge, ye shall be judged." Matt. 7:2. It would be well for us all to remember that "every one of us shall give account of himself to God" (Rom. 14:12), and take this counsel to our own hearts: "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

DEATH.

DEATH is the opposite of life. When "the Lord God formed man out of the dust of the ground," he was an inanimate body, until the Lord breathed into his nostrils the breath of life; then he became a living soul, or living man. Here was a condition just the opposite of what the man was before the breath of life was put into him. He was given access to the tree of life, that his life might be perpetuated. When he disobeyed God, he was sentenced to death. He was shut away from the tree of life, lest he should eat and live forever. The sentence of death meant a return to the condition of the man before he lived at all. "In the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

The warning to the man had been, that *in the day* when he should eat of the forbidden fruit he should surely die. Why, then, did he not die that day? Because the Gospel of Christ was ready to apply to the sinner; the grace of God and His long-suffering mercy were immediately available. Then, as now, God was "not willing that any should perish, but that all should come to repentance." As God is not a respecter of persons, and as the atoning Lamb was "slain [in purpose] from the foundation of the world," the honored head of the race could not be made an exception. So there and then the promise was made that the Seed of the woman should bruise the serpent's head. The Gospel of Christ gave the sinful pair a new probation. It was wholly of grace, wholly undeserved.

So the Gospel of salvation means that, while "the wages of sin is death," "the gift of God is eternal life, through Jesus Christ our Lord." But the eternal life is conditioned upon the acceptance of Christ's atonement by the sinner. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God [death] abideth on him." That the death of the sinner does not mean existence somewhere is shown by the inspired Word: "Evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:9, 10. That death is a complete blank, is also shown

in the Word: "The living know that they shall die; but the dead know not anything, neither have they any more a reward [while dead]; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

But to those who shall attain to everlasting life through the "first resurrection" (Rev. 20:1-11), death will be abolished forever (2 Tim. 1:8-11). This is the class to whom David refers when he says, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." The Lord also personally testified: "Blessed are the meek; for they shall inherit the earth." This, however, is the "new earth," mentioned in 2 Peter 3, "wherein dwelleth righteousness." This is the new earth described by John in Revelation 21, on which New Jerusalem descends "from God out of heaven;" where God and the Lamb will dwell with the people. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

ACCESS TO THE TREE OF LIFE.

"TO HIM that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7.

This promise comprehends a complete redemption. When the first man was created, God provided for him a beautiful home. The story is told in Genesis 2: "The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden. . . . And the Lord God took the man, and put him into the Garden of Eden to dress it, and to keep it."

Thus the man was given an excellent start in life, and his home was to be a model for home-builders of the future. But Adam being the head of the race, and having the dominion of the earth, his home would, of course, be more extensive—a dominion capital, where all might come to partake of the tree of life, and for special occasions of worship. The tree of life was for the perpetuation of life. But the man disobeyed God, and was driven out of his Eden home. Angels were set to guard the way to the tree of life, lest the man should eat of it, and live forever. This is evidence that there is no inherent principle of immortality in the natural man. Cut off from the tree of life, his death was only a question of time. The penalty of his disobedience was that he should return to dust, of which he was made; and this was to be brought about by cutting him off from the tree of life.

But God preserved the tree of life, and the Paradise in which it grew (2 Cor. 12:3, 4); and, logically, a promise of eternal life, a *redemption*, would be a restoration to the privilege of access to the tree of life. This is what we learn from the record of John's vision in Revelation 21 and 22. The apostle had a vision of the future, and saw a new heaven and a new earth, the first having passed away, as is stated also in 2 Peter 3. John also saw the holy city, New Jerusalem, coming down from God out of heaven unto the new earth. He was also shown "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." He further tells us that "in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

The tree of life was "in the midst of the garden," and it "is in the midst of the Paradise of God." (The word "paradise" means a garden, or pleasure ground.) So that the redeemed overcomers will again have access to the tree. This is shown in the promise of Christ to the penitent malefactor on the cross. The man said to Jesus, "Lord, remember me when Thou comest into Thy kingdom;" and the Lord promised him there and then that he should be with Him in Paradise. What is involved in the work of overcoming is also shown in this Revelation: "Blessed are they that do His commandments, that

they may have right to the tree of life, and may enter in through the gates into the city." An overcomer, then, is one who turns from a life of disobedience to obedience of the commandments of God; and he is finally restored from a condition of disgrace to the position of favor which was enjoyed by the first man before his fall.

Question Corner

1510.—"The Book of Jasher." Joshua 10:13.

1. How could the record of the sun's standing still be written in the book of Jasher before it occurred? Who wrote the book of Jasher, and where can I obtain it?
2. Can I get the Apocrypha of the Bible separate? if so, where? A. E. B.

(1) Joshua was not written till several years after the events occurred related in chapter 10. In the meantime the song in the poetical Book of Jasher may have been written, from which Joshua quotes. The word "Jasher" means "The Upright;" and the book seems to have been one in which Israel recorded in song the deeds of her heroes. See reference to it also in 2 Sam. 1:18. That book, as well as others referred to in the Bible, are not now known to exist. It is not found in the "Apocrypha." You can get the revised version of the Apocrypha (by all odds the best) from any of the dealers in the Oxford Bibles. We can secure it for you if you desire.

1511.—Punishment of Wicked. 2 Peter 2:9.

Does 2 Peter 2:9 (American Revised Version) teach the punishment of the wicked at death, and before the judgment? B. P.

Not necessarily. It may simply mean under sentence of punishment. "He that believeth not is condemned already." John 3:18. Rotherham translates Wescott and Hort's Greek text as follows: "To keep the unrighteous unto a day of judgment to be punished." When Jesus comes, and not till then, will the rewards be given. 2 Thess. 1:7-10; Rev. 22:12; Matt. 16:27.

1512.—The Mark of the Beast. Rev. 13:16, 17.

Is it not possible that the mark here referred to may be a mark or badge? Some argue that it is the cross. Y.

There is not space in this department to present a full explanation of the mark of the beast; but these facts will be obvious to the reader: (1) The beast is a power antagonistic to God, and one which demands universal worship. (2) The ancient badge, or mark, of servitude is here used to symbolize that which distinguishes the worshipers of the beast from the worshipers of God. (3) The truest worship is service, obedience. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. The mark of the beast is the characteristic token of obedience to the beast, and disobedience to God. This could not refer to a mere sign of a cross; for, as has been stated, there is no law against making crosses, circles, rectangles, parallelograms, triangles, rhomboids, or other figures geometric. The mark, in itself, or in its opposite, pertains to moral duty. (4) Duty to God is summed up in the observance of the Decalogue. Eccl. 12:13; Matt. 19:17. (5) The very point where the beast-worshipers and the worshipers of God differ constitutes on the one hand the mark of the beast and on the other the seal of God, the name of God. Rev. 7:1-3; 14:1-3; 15:2, 3; Ezekiel 9. Note the contrast between the true worshipers as set forth in these scriptures, and the beast-worshipers. Rev. 13:16, 17; 14:9-12. (6) The true child of God will keep all His commandments. John 14:15; 15:10; 1 John 5:3; Rev. 14:12. The beast-worshipers will obey the beast law, and the difference between the two laws will be the difference between the worshipers. That difference in the beast law is the mark of the beast in its followers. (7) Many may have followed the beast law through ignorance; many others through prejudice, believing it divine. But the prophecy implies a direct issue, which we have not yet seen, between man-made and God-given laws. The difference now, as always, has been in respect to the day of the Sabbath. Study that question, and place yourself on the side of God. When the clear lines are drawn, there may be outward badges indicating the inward worship.

1513.—Isa. 65:20.

Please explain Isa. 65:20. To what time does this refer? H. O.

See article in another column on the above text.



SUNDAY-LAW MOVEMENT IN CANADA.

THE people of Canada are having the experience of a campaign for compulsory Sunday observance. The principles involved are the same as are involved in like efforts in the United States. The arguments for and against such legislation are the same in the Dominion north of us as in our own country. The reasons why such tyranny should be opposed everywhere ought to be kept before the people, because the enemies of religious liberty are ceaseless in their endeavor to enforce the Sunday dogma upon all classes. A paper entitled, "Sunday Laws vs. the Laboring Man," is being circulated in Canada, by the friends of liberty of conscience, and, as the thoughts presented are of world-wide application, we reproduce some extracts. The author of the paper is Mr. George B. Thompson, of Hamilton, Ont.:-

The claim is repeatedly put forth by those who are strenuously urging that Parliament enact further laws favoring Sunday, that Sunday laws are wanted in order to secure for laboring men a day of rest. The secretary of the Lord's Day Alliance tells us that there are 150,000 laboring men in Canada who are now compelled to work on Sunday.

This statement is misleading, and serves to obscure the real issue. In the movement lurks the monster of religious legislation. The real thing that is sought after is the exaltation of the festival day, Sunday, and an enforcement of its religious character. Parliament is being asked to interpret the Bible, and settle by law the controversy as to which day is the Sabbath of the Fourth Commandment, and determine how all shall observe it, regardless of their convictions. But the true province, allow me to say, of governmental legislation, is not to settle religious controversies, and invade by law the sacred convictions of minorities, and determine the duty of citizens to the government of heaven, but to determine their duty to each other. It was the legislation upon religious questions which gave the world the Dark Ages with all the terrible work of the holy (?) Inquisition, by means of which savages were taught to shudder at the name of Christianity.

The laboring men of Canada are not compelled to labor on Sunday. Not a single son of toil is forced to do anything of the kind. No law, unless it be that of greed, makes any such demand. All who work do so from choice, and are paid for the labor performed. And their working does not interfere in the least with the worship of those who do not desire to work, choosing rather to observe the day. It is perhaps true that some of them might not be retained in their present positions if they refuse to work on Sunday. But this is no reason why Parliament should legislate on the question. There are a number of good citizens in Canada who lose their positions because they will not labor on Saturday, contrary to their convictions. Why should Parliament legislate in favor of a man who loses his job because he will not work on Sunday, any more than the man who loses his job because he will not work on Saturday? A religion that is not worth a man losing his job for, is not worth the effort of Parliament to enforce, for it will do no one any good, either in this world or in the world to come. Think of the martyrs. They asked for no legislation in their behalf.

But all the laboring men are not seeking for compulsory Sunday laws, as is claimed. This same claim was put forth by the clergy in the United States when Congress was being besieged to close the Columbian Exposition on Sunday. The claim was made that it was to help the laboring men, and that they desired it. But labor unions sent influential representatives to the hearing before Congress, such as Samuel Gompers, president of the American Federation of Labor, Thomas Morgan, and others, who stated that the working men did not want the exposition closed. That they had built it, had constructed its massive buildings, its beautiful parks and fountains, and they protested strongly against its gates being closed on the only day on which they could attend. Many laboring men in the Dominion feel the same concerning such legislation here.

A moment's consideration will show that Sunday laws are class legislation, discriminating against the laboring man in favor of the rich. The preachers composing the Alliance seem very solicitous to have all street-cars, excursion trains, etc., stopped on Sunday. Why is it any worse to ride in a street-car on Sunday, or to take the train and ride out in the country, than to go in a buggy, or in an automobile? It is perhaps true that many who can go nowhere else will in this way be led to go to church, and incidentally replenish its exchequer as opportunity offers. But going to church because you can go no-

where else, is like going home for the same reason. During the week many of the rich in our cities, who do not have to toil for bread in just the same way that the working man does, can go for an "outing" with their families. But the laboring man can not do this, and on Sunday, the only day on which he could go, he is deprived of the privilege.

But we are told that it is detrimental to health to work seven days in the week, and we must, therefore, have a day of rest. Well, there are a number of things that are detrimental to health, and if the Dominion starts in to legislate on health matters it has a wide field to explore. It is essential to good health to get the proper amount of sleep (which is rest in the truest sense). We should also eat the right kind of food, and at the proper time, and in the proper amount, and have it hygienically prepared and combined. It is proper that we diet for the dyspepsia, or have a limb amputated because of a diseased bone. Certain kinds of clothing are proper at different seasons of the year in order to have the proper protection against colds. Bathing is also necessary and very healthful, provided the temperature of the water is suited to the physical condition of the person. Many eminent physicians also tell us that it is detrimental to health to smoke. Shall Parliament legislate on all these questions, and countless others that might be mentioned? If not, why do so on the Sabbath question from the standpoint of health?

THE IMPURE VISION.

AMONG the barbarous tribes children are sacrificed to deities of lust and passion, and it is called religion. In this country we do worse. On altars of indifference and carelessness we sacrifice our youth, and our cities tolerate and license it under the name of recreation.

The case in point, which needs no eloquence to drive it home, is found in the busiest thoroughfare of Chicago. It has a counterpart in every large city in the land. A keen-eyed woman reporter for a Chicago paper discovered it, and sounded a note of warning. It is nothing more than a "moving picture" parlor. Its innocence of name and exterior makes it doubly dangerous. Music from a rich-toned organ, and scores of really fine views of natural scenery, provide an atmosphere of respectability. The newspaper woman was attracted by the remark of a young boy to his companions: "Come up-stairs; there's a dandy there." She followed, and as the lads each deposited a penny in the picture slot machine, she observed their faces—"a study in curious animalism—in each boy was the possibility of a first-class levee wonder." They were first shocked, then guiltily curious, finally shamelessly inquisitive for more of the unthinkable, unspeakable vision.

These enterprises for the expenditure of a cent, and a few minutes of time, guarantee to fill the innocent mind with the concentrated impurity and immorality of a life-long roué. What does it all mean? The correspondent logically and courageously traced it out to its tragic conclusion. It means that the levee, the saloon, the gambling houses, and unmentionable resorts are being filled by such material faster than any city police force can clean them out.

There is one law of chemistry that no student in the laboratory dare overlook. To ignore it is to fail. It is the law of purity. In this branch of natural science purity is power. The elements will refuse to combine if an impure acid be used in the experiment, and the care and skill of the chemist are of no avail. Not otherwise is it in the laboratory of life. In homes, in schools, in institutions of reform, men and women are working night and day, spending thousands of dollars trying to secure such a combination of wisdom and righteousness as shall produce strong, true men and women. Yet through the medium of these abominable places of so-called entertainment in an idle five minutes is precipitated into these characters in process of formation an element of impurity. In that little space of time the

love and devoted efforts of fathers, mothers, and friends are defeated.

Impurity of thought seeks expression in impurity of speech, and impurity of speech hastens on to immorality of action, and power and virtue have gone forever.

To permit this crusade of vice among our children is to insure moral paralysis for the society of the future.—*Union Signal*.

A FAITH-KILLING COMBINATION.

JESUS likened a certain class of teachers to whited sepulchers which were filled with dead men's bones. The similarity was appropriate, for those teachers professed to be speaking the words of life, and setting forth the character of God, when they had stripped the flesh from every living truth they sought to teach, by their traditions and their own inconsistent lives. Outwardly they appeared as the representatives of God Himself; inwardly they were filled with the husks of death, and they had nothing but husks of death to give out to hungry souls.

To-day the land is filled with churches; but in many pulpits dedicated to the proclamation of the Gospel of Jesus Christ the doubtings of the agnostic, the scoffings of the skeptic, the revilings of the infidel, have greater place than the worship of God and the truth of God. In a beautiful church, with the finest of church appointments, the writer listened not long ago to a scoffing arraignment of the Bible from one who bore the name of pastor. It was the doubtings of Paine, and not the verities of the Gospel, that this pastor poured out to his people.

A few days ago in San Francisco a "pastor" of a great church devoted his whole sermon to extolling the infidel Ingersoll and the work he had done *for the church*. He thus placed himself on the same ground as that occupied by Ingersoll. Not only that, but this lecture was only one of a series of three on "The World's Great Infidels," preached by this pulpit infidel to the congregation entrusted to his care. It is true now, as it was in the days of Jeremiah, that the "people love to have it so," else would they not sit under such teachings from week to week and pay a princely salary to the expounder of such doctrines.

The rapidity with which this kind of teaching has monopolized the fashionable pulpits of the land has startled and astonished many honest souls, and such are asking what is the cause of this growing infidelity in clerical cloth. President Harper, of the University of Chicago, has essayed to answer the query, and lays the blame upon the lack of purely religious instruction in the colleges that prepare young men for the ministry. He says: "Many college men, who might otherwise enter the ministry, turn aside to teaching, to business, or perhaps to some other work, because of the influence of the purely technical instruction given in the colleges. It is certainly a fact that many young men and women who enter college as Christian workers in their home churches take little or no active part in church life after they have completed their college work." He would have come much nearer the truth if he had stated that the teaching of the belief-destroying doctrine of evolution, coupled with the agnostic-breeding theories of the Higher Criticism, have done this sad work of which true Christians are complaining.

President Jordan, of the Stanford University, in a lecture before a large audience in the Unitarian church of Oakland some weeks ago said, among other things:-

Evolution is the theory that plants and animals are descended from a lower form of life; that man has been developed from a lower form of animal. This theory is better established than the doctrine of gravitation. The most elaborate system of the philosophy of evolution is that of Spencer, and will last longer than many others, because it is founded on a solid basis. There is no source of life excepting life. We do not know anything about the way in which life came upon this earth. At one time it was not. Now it is. Evolution is not a creed. It is only so far as may be, of force. It is not a religion, but simply a matter of fact.

If evolution be a matter of fact, then the Bible is a matter of fancy. If "we do not know anything about the way in which life came upon this earth," then we certainly do not believe what the Bible says of it. Evolution may not be a religion, but it is certainly used as a club, both consciously and unconsciously, to beat down religion and religious belief in the

lives of the thousands of young men and women who patronize the colleges of the land. When Darwin and Huxley and Spencer are held up before every young person that enters college as the great exponents of a great truth, and they find that "truth" in direct opposition to the Word of God, they are at first astounded. They hear it from day to day, and, looking to their teachers as men of wisdom, they gradually come to believe the teaching, and lose faith in the Word of God, which their college work causes them to neglect. President Harper would have more teaching of a purely religious type in the colleges to remedy the faith-killing work which they are doing now; but the men who would probably do that teaching would be men of the Higher Critic type, whose work is as destructive to true faith as is that of the teachers of evolution. "When the Son of Man cometh, will He find faith on the earth?"—Not if those who are teaching such theories can accomplish all they are trying to do.

THE BRASS KNUCKLES ARGUMENT AGAIN.

[From the Oakland *Tribune*, a union paper.]

POLICE JUDGE CABANISS, in San Francisco, fined a picket for the Stablemen's Union \$25 for carrying a concealed weapon. The convicted man was arrested, with two other pickets, as he was advancing on a non-union stable employee. On his person was found a pair of brass knuckles. Another had a piece of gas-pipe on his person. The third was equipped with a monkey-wrench, a useful implement in mechanics, but decidedly irregular as an argument between union and non-union stablemen. Members of the union paid the fine of the convicted picket. On the same day this occurred a member of the Piano-movers' Union was badly beaten up by several men whose talk and actions indicated that they thought him a non-union man. The officers of the Teamsters' Union said the outrage must have been committed by "sympathizers," but there was no denunciation of the miscreants. This farcical pretense will deceive no one who does not deliberately close his eyes to facts and logical inferences. Whenever a union striker is arrested for assaulting a non-union man, the union hires an attorney to conduct the defense, furnishes bail, and puts up the fine in case of conviction. On the other hand, there is no official denunciation of the assault, no expression of sympathy for the victim. If the assailant be unknown to the victim or the police, he is dismissed as "a sympathizer." One may read the moral as he runs.

Not on the Rock.—That the Roman Catholic religion is not based on the Rock upon which Christ said His church should be built, is shown by the proverbial ignorance of the Bible in that body. This was especially illustrated recently when a professor in the University of Brussels, in a lecture on the "Origin of Christianity," asked those of the audience who had read St. Paul's epistles to raise their hands. Three hands were raised in an audience of five hundred of the most cultured men and women in the city. And Belgium is the most intensely Catholic country in the world.

When we see the trend of professed Protestants toward Rome, and the adoption by their churches of Roman institutions and Roman methods, it is a sure sign of departure from the Word of God, upon which true Protestantism is based. The cause of Israel's apostasy in ancient times was that they made of none effect the law of God by their traditions. The same was true of the medieval church, which developed the Papacy.

A National Reform writer argues that, because the Gospel message is to the individual and not to communities, it is no evidence that if Christ were to come back into the world to-day His message would not be a social message. These speculations as to what Christ would do if He were to come back to earth are purely assumptive. Aside from the fact that He is not coming back until He comes to execute judgment, it is quite certain that He would not, under any circumstances, change the plan of salvation. He is the same yesterday, to-day, and forever. The call ever has been, and therefore must be, to men as individuals. Every one who trusts to being taken into the kingdom by virtue of social relations, or membership in a community—even a church community—will surely be disappointed.

THE WAR IN THE ORIENT.

THE Japanese fleet has met with a number of disasters during the past week. In addition to the collision between two of her war vessels, in which one was sunk and the other considerably damaged, she has had one battle-ship sunk by a Russian mine, and a cruiser at least seriously damaged. When last seen she was being towed away by another vessel. This brings the Japanese forces off Port Arthur down nearly to the power of the Russians, and is causing great rejoicing in Russia. The repairs on the Baltic fleet are being hurried forward as rapidly as possible, and the fleet when ready will be sent to the East by two different routes.

It is reported that a Japanese army of 100,000 men is closing in on Liao Yang, preparatory to a general attack on that place. The investment of Port Arthur is also being pressed vigorously by the Japanese in the hope of capturing that place and capturing or destroying the Russian war-ships there before the arrival of the Baltic fleet. The loss of the Japanese war vessels has been the cause of the increased energy of the Japanese at this place.

It is reported that the Russian garrison at Port Arthur made a sortie and inflicted serious loss on the Japanese. The former lost 116 in killed and wounded, and report that the Japanese loss was more than a thousand. A detachment of 20,000 Japanese met 32,000 Russians near Feng Wang Cheng, and retreated upon that place, where they joined the remainder of their army. In the retreat the Cossacks are said to have inflicted considerable loss upon the Japanese flanks. This is reported as a Russian victory.

In Korea a serious clash has occurred between the Russian and Korean troops, and the Russians in Manchuria are suffering constantly from the attacks and depredations of Chinese bandits. In one place the latter were led by a Chinese governor. The Japanese continue to land troops on the Liao Tung peninsula, and are investing the city of New Chwang, which they were erroneously reported to have captured some time ago. An engagement is reported at Hsin Yen Cheng, in which the Russians are reported to have suffered serious loss.

The Open Shop.—The *Christian Work* makes this reference to the growing popularity of the open-shop principle of employing skilled labor: "The action of the National Association of Clothing Manufacturers at their Philadelphia meeting in making a flat and unmistakable declaration for the open shop is extremely significant. The issue has not been raised on any question of wages or of hours, but has been precipitated by the increasing reluctance of union cutters and tailors to render a fair equivalent in work done for wages paid. This means, presumably, that because some workmen do not desire to join the unions, they shall not, when skilled and capable, find all the doors of employment closed against them. The open-shop movement is steadily gaining ground. Its complete success will be the best thing that could possibly happen to such of the unions as have for their object the promotion of the best interests of labor."

War Reaction.—In these days when the military spirit is rampant, when even the children in the primary schools are being imbued with it, there is need of an occasional halt to note the dread results of war. In this connection, we note some expressions of W. Spencer Walton, of Durham, south Africa, superintendent of the South African General Mission. He says:—

South Africa is at present in a deplorable condition. War reactions are always serious, and all over south Africa business is about as bad as can be imagined. Ever since the war thousands have been flocking in from England, Australia, New Zealand, and not a few from America. The result is that the streets of our large towns have many unemployed men walking about, and there is a great deal of poverty and suffering. This has been accompanied, of course, by an increase in crime, and many who have been unable to stand a reverse of fortune have become what are known as "wasters."

The concensus of missionary opinion sets Utah down as among the most barren and discouraging fields under the sun, rivaling India, China, or the south seas. The people are particularly hard to reach with the Third Angel's Message, because they are rooted and grounded in a curiously-wrought counterfeiture. But there are some who are susceptible to the truth.

France has taken another step toward the denunciation of the concordat with the Vatican, in recalling her ambassador from the Vatican. This is due to the form of the pope's protest against the visit of the French president to Rome. It has developed that the note sent out by the Vatican, notifying foreign governments of its protest, contained a sentence which the note to the French Government did not contain, and this sentence has offended France. It is stated that the whole tone of the note of protest was that of an overlord rebuking a refractory vassal. The entire French press, with the exception of the clerical organization, congratulates France on the energy shown in protesting against what it calls the "insolent attitude of the Vatican." The pope does not desire the denunciation of the concordat, as such action would mean for the French clergy a loss of \$10,000,000 annually which the government now spends for the church. The pope is said to be greatly worried over the situation. It is expected that the complete separation of church and state in France will follow this action.

The ninth annual convention of the National Association of Manufacturers met at Pittsburg, Pa., on May 17. President D. M. Parry stated that the association had gained a thousand members during the past year, giving the association at the present time a membership of 3,000 manufacturers. He declared the policy of the association to be against the "closed shop," which he declared to be unamerican and illegal, and that the association was opposed to any oppression of labor either organized or unorganized.

Fighting continues in San Domingo between the government troops and rebels. Two engagements are reported recently, in one of which the government troops lost 30 killed and wounded, and in the other 54 men killed and a large number wounded. The insurgents lost heavily, but the figures have not been given. Trade is at a standstill in the country, and there is much distress among the inhabitants.

General Miles, in a speech at St. Louis, on May 17, declared that the present war in the Orient would be a long and desperate one, and that other nations are bound to be involved. It is significant that there is at the present time great activity in the Krupp gun works, both in the construction of cannon and ship-building material, and in the manufacture of lighter field guns and shells.

An attempt on the life of the czar is reported to have been made at St. Petersburg on May 11, while he was reviewing troops to be sent to Manchuria. A girl had been chosen to take the life of the czar, and was in good position to have done it, but her actions were regarded suspiciously by the police, who searched her and found the bomb which she was to have thrown.

An order has gone out from the Western Union Telegraph Company for all wires connected with pool rooms to be cut out at once. This action is the result of severe criticisms of the company for furnishing information to the gambling pool men. The order goes into effect at once, and affects all parts of the country.

A great earthquake is reported to have occurred recently in eastern Roumelia in the vicinity of Jamboli. Two thousand houses were destroyed, and 10,000 persons rendered homeless. Sulphur-laden waters are ruining the crops, and the debris of wrecked buildings strews the ground.

Sir Henry M. Stanley, the famous African explorer, was buried at the little village of Pirbright, England, on May 17. Relatives of the man whom Stanley went to Africa to find were present at the funeral. Stanley's death occurred on May 15.

The Danish scientific expedition to Greenland, after experiencing great hardships, has arrived at the Danish colony of West Greenland. The expedition fitted out to locate the magnetic pole is also now in Greenland waters.

Another battle is reported between Turks and Armenians, at Chelcuzan in the district of Mush, in which the former lost 136 in killed and wounded, while the latter lost their leader and a large number of men.

Dawson despatches state that another great mastodon has been found in the Yukon Territory. This prehistoric specimen is said to be much more complete than the mastodon found recently on Quartz Creek.

American soldiers to the number of 450, under command of Gen. Leonard Wood, have been sent to the scene of the recent engagement with the Moros, to punish the band which ambushed the Americans.

The United States Government will make an attempt to rid the island of Tutuila of the scourge of elephantiasis by destroying the mosquitoes of the island, which are believed to spread the disease.

Wheat has again reached the dollar mark on the Chicago exchange, and there are predictions that it will go even higher.

Great damage has been caused by a cloudburst in Cache la Poudre Valley, Colorado. The destruction of property is placed at more than a million dollars.



GOD'S WORLD.

[Eliza A. Otis, in Los Angeles Times.]

God's hand is on the mounts, 'twas His own power
That touched their lofty crests, and lifted high
Their rock-hewn foreheads to the bending sky.
These mounts, which far above the valleys tow'r,
Are glorious in majesty. O, how grand!
As sweeping the high stars they seem to lean
Above the beauteous summer vales so green
With the fresh grasses covering all the land.

The winds are whispering 'mid the leafy trees,
And bird-song floods the deeps of sunny air;
Bright blossoms pour their perfume ev'rywhere,
The world is full of sweetest harmonies.
No chance is here, but God's creative hand
Formed all the wonders that about us lie,
And He unrolled the blue and boundless sky,
Set firm the mountains where they moveless stand,
And spread the seas and all the shining vales,
Lifted the hills as footstools for His feet,
Scattered the flow'rs which our glad eyes do greet,
And lit the sun whose glory never pales,
The countless stars which light the evening sky
He placed within the endless deeps of air,
And, circling their vast orbits ev'rywhere,
They hear the voice of His infinity.

O, God is here, the winds do hear His voice,
And, unseen, run on messages of love,
The flow'rs do hear His whisper from above,
And silently to growing life are stirred,
The trees His loving messages do bring,
Each leaf hath whisper of His tender care,
In the hot noontide it is like a prayer
For balm of coolness which they round us fling.

The many birds their happy voices ring,
And glad are they as is the golden light
Of summer's morn, and all the rivers white
With crystal waters full *de deums* sing
Along their way as swiftly to the sea,
Like blessed messengers, they onward go,
Singing the harvest psalms so full and low,
With richest, untranslated melody.

God's world! And we may find Him everywhere,
If we but look, and faith doth give us sight,
And for our staff we have the blessed right.
He fills the sea and highest deeps of air,
His hand is on the stars and on the sun,
On the lowly grasses as they upward spring,
On trees and flowers, hills, vales and ev'rything,
As near to-day as when the world begun.

GENTLENESS AND TENDERNESS IN THE HOME.

BY MRS. L. D. AVERY-STUTTLE.

I REMEMBER hearing a story of a certain minister, who, for three nights during a revival, exchanged pulpits with a brother minister in a distant city. The first evening the house was crowded; for the fame of the speaker had preceded him. The text was John 3:16:—

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The discourse was eloquent and beautiful. The love of the Father was dwelt upon in such a manner as to awaken a responsive echo in the hearts of his hearers. Those who before had magnified the justice and power of the Almighty, now began to realize as never before that the name of that Being to whom angels bow, is Love. And, as they listened, their hearts grew tender, and the tear of contrition trickled down the cheek of the unconverted.

"It was a powerful sermon," many remarked at its close. "I wonder what his subject will be to-morrow evening."

The next evening came. The house was again crowded, and the people listened eagerly for the text. The eloquent preacher arose, and quietly

and impressively read the same wonderful words from which he had spoken the evening before. If the first sermon had been interesting, the second was doubly so. The love which passeth understanding—the love of the Creator for His creature—the love infinite in height, in breadth, in depth, was dwelt upon and magnified.

"I am surprised to see how much there is for us in just one little verse!" remarked one after another of the listeners.

The third and last evening the seats were crowded from vestry to gallery. Ah! the preacher had chosen a theme which will fill any meeting-house quicker and keep it filled longer than any other in the world. That theme is "the Love of God."

Again the text was announced; it was the same, twice read, with such deep earnestness and fervor that there was scarcely a dry eye in that immense throng. The far-reaching, all-embracing, all-powerful love of God was portrayed as with the tongue of an angel.

"The theme is as exhaustless as eternity, as high as heaven, as boundless as creation!" exclaimed the speaker. The audience was swayed before the burning eloquence of that humble man. The hearts of sin-hardened men and women were melted, and the powers of darkness fled before the light and liberty of that blessed One whose name and whose nature is love.

"Well," says one, "and what has all this to do with gentleness and tenderness in the home? You have written to us, in a previous article, about 'Love in the Home,' are not 'love' and 'gentleness' and 'tenderness' synonymous terms?"

Perhaps we may so consider them; but, like the subject of the "Love of God," this theme is so like it, as to be inexhaustible. And yet it really seems that it should not be a necessity to emphasize and dwell upon the beauty of a home where perfect tenderness and love reign in every act of life. Alas, that it should be necessary, that the perversity of the human heart should require line upon line, precept upon precept! Alas, that the sweetest smile and the kindest word should be reserved "for the sometime guest"! Isn't it strange that we are often more careful of the feelings of a mere acquaintance than we are of our best beloved?

I have known a man to speak such words to the wife of his bosom as he could not be *hired* to speak to his neighbor under any circumstances. I have known a father to treat his own son in such a manner that, if he should treat the son of his neighbor the same, he would never cease apologizing to him for it.

I have seen a young woman discourteous to her own brother, and the same hour smile her sweetest and speak her gentlest to some other girl's brother. I have known her gruffly to refuse to sing her father's favorite song for him when he came home tired out with honest toil, earning the comforts of life for his family, and the same evening sit up till twelve o'clock entertaining a few silly boys and sillier girls.

I have known a mother to scold and whine for half an hour because her own little girl broke one of the cheap vases on the mantel; but when, a few evenings later, an acquaintance accidentally dropped and broke the best china tureen, this same mother would listen to no apologies, and smilingly explained to the lady that there was "no harm done at all, I assure you!"

O, how polite, how generous, we are to others than our own!

"John, I want to know if you were heedless enough to leave the bars down for all those cattle to break through into the wheat field? You deserve a good flogging!"

"No, no, neighbor," confesses Farmer Gray, "I did that myself, and am willing to pay you damages."

"Not at all,—not at all; that's all right, I thought it was John; the boy is so heedless. There's no harm done; the cattle were not in long enough for that. I only thought it was John,—that's all!"

Ah! that's it. A flogging for poor John,—and that before his guilt is proved,—but a smile and a cour-

teous word for the real culprit, because, forsooth, he is *only an acquaintance!*

But the people whom I know are not all like this. Once in a while—and let us thank God—we meet with a girl whose own brother is as precious in her sight as if he belonged to some other girl. She always writes sweet, fond, sisterly letters to him when he is away from home, and many a time her prayers and her letters form a barrier between him and sin. Once in a while we find fathers who love their own sons well enough to kiss them sometimes,—yes, actually *kiss* their great, big boys; and I never knew a kiss of this kind to do a bit of harm—did you?

Sometimes we find families where sweet love reigns supreme,—from the gray-haired father and grandmother, to the tiny tot upon their knees.

Such homes are blessed miniatures of the other home which He whose name is love is preparing for His family.

A KNIGHT OF THE SLUMS.

FOR some days Joe had been wondering who lived in the garret opposite him. One frosty morning when he got up too late to sell morning papers, he determined to find out. The process was a very simple one. He got out of his window, crossed the angle of the roof, and peeped into the opposite window. A pair of startled eyes met his, and, after the first shock of surprise, he saw that they belonged to a little girl, lying on a rickety old lounge, beside the window.

"Hullo," said Joe.

The little girl said, "Hullo," too, and then they stared at each other for awhile. Then the girl smiled, and Joe smiled.

Joe was quite puzzled as to what he had better say next. Then he suddenly remembered that when little Sandy McGrow was sick, his friends bought oranges for him, so he said:—

"Do you like oranges?"

"O, yes," cried the little girl; "I had some once. A lady from the church brought them. Big, round, yellow balls, and, O, they tasted so nice and cool!"

"I'll get you one," said Joe, and he disappeared as quickly as he had come.

There was five cents in his ragged pocket, left from yesterday's earnings, and Joe darted away to the nearest Italian fruit stand. In a few minutes he was back at the window, and gave the orange to the little invalid.

"O, thank you," she said, "but won't you eat half of it, please?"

"Naw," said Joe, very gruffly, "I don't want it." He was so abashed at being thanked that he didn't know what to say. But he watched her until she had eaten the last morsel. Then saying, "I'll bring you 'nuther one to-morrow," he again abruptly disappeared.

After that Joe made it a rule to take an orange to his invalid neighbor each day. If sales were poor, Joe cut short his own supply of goodies rather than disappoint her. If any one had asked him why he did this, he probably would have answered, "Aw, gwan," for he was a rough little newsboy, who had never been taught anything better.

He learned that the little girl's name was May, and secretly he thought that the prettiest name in the world. He used to look at the nicely-dressed little girls on the street, and think how fine May would look if she could go out walking dressed that way. But, alas! it was three years since poor little May had walked, and in the poisonous air of the crowded tenement she was not likely ever to get any better. Her mother went out to work every day, and May lay on her couch, with only a few old picture papers to amuse her.

"Joe," said May one day, when they were having their talk through the window, "do you ever go to Sunday-school?"

"No," said Joe, "but they've got one down here around the corner. Jim Pike goes."

"I thought maybe you did," said May, with a shade of disappointment in her voice. "I was tell-

ing mother about you last night, and she said she hoped you were a good boy, and I told her I knew you were, because you are so kind."

Not a word did Joe say. It was the first time any one had ever expressed confidence in him. In his heart he knew he wasn't good, and for the first time he wished that he were.

The next Sunday he went to the mission school. To tell the truth, he didn't like it at all, tho the teachers were kind, and the surroundings pleasant. The active street boy found it very hard to sit still, and listen to the lessons and songs that he didn't understand. But he had his reward when he told May about it.

"O," she cried, "did you go to Sunday-school? Tell me what they said, and what songs they sung. I used to go when I was a little girl, and I can remember pretty nearly everything about it."

So Joe continued to go to Sunday-school, and he tried to understand the lessons so that he could tell May about them.

One day in early June, Joe made a call; not by the way of the window, but he came to the door when May's mother was at home, and rapped.

"I say," he began breathlessly, for he felt very queer and awkward, "I've got a chance for May. She kin go to the country and stay two weeks. Our Sunday-school's going to take a lot of kids; and say, sometimes sick folks get well in the country. Our teacher said so."

"But," said Mrs. Abbott, "I thought that outing was for the pupils only."

Then Joe got very red, and looked at the toes of his ragged shoes, and finally stammered out:—

"Aw! Well, they say I could go; but what's the use? I ain't sick. So I asked if May could go, and our teacher, she said, 'Yes.' She's coming to-morrow to tell you when to get ready, and all about it." And then Joe hurried off as fast as he could.

May was wild with delight at the idea of going to the country, where she could see flowers, and hear the birds sing. She felt very sorry, however, to think that Joe had given up his chance for her. But the next day her cup of joy was full, for when the Sunday-school teacher came she said they were going to take Joe, too, tho they hadn't told him about it yet.

What a delightful two weeks that! People who go to the country every year, can not imagine what it means to these poor children who have never before been beyond the hot, dusty city streets. Joe ran about in the meadows, got acquainted with the horses and cows, helped Farmer Watson with the chores, and ended by declaring to the other children that he meant to be a farmer when he grew up.

May lay on a couch on the shady porch, and a beautiful pink color began to steal into her pale cheeks as she breathed in the health-giving air. When it was time for the others to go home, good Mrs. Watson declared that the little sick girl must stay all summer. When she did come home, Joe's generous hopes were realized, and she was able to walk again.—*Zelia M. Walters.*

A WONDERFUL LIGHT.

A FAST-FLASHING beacon light that can be seen in favorable weather for more than forty miles has just been installed by the German Government upon the island of Helgoland, in the German Ocean. It is the most wonderful in the world.

The light used equals 30,000,000 candle-power. The light lasts one-fifth of a second and repeats itself in five seconds. It illumines the entire horizon in that period. At forty miles' distance the pencil of light flashes over the sea at the rate of 186,000 miles a second.

The German parabolic mirror reflector is used. About the middle of the nineties, says *Ueber Land und Meer*, German experts were sent to France by the German Imperial Government to study flash-lights. They were convinced that by means of two or more reflectors, erected upon a reflector with Schuckert's glass parabolic mirror, results equal to those of France could be produced.

Experiments were made in Nuremberg. The revolving reflector of the German apparatus was found equal to the Frenchman's revolving light. As soon as the experts had demonstrated their point, work was begun on a light-reflector equal to the largest ever used.

In normal weather the light may be seen twenty-three sea miles (twenty-three knots). When the weather is favorable the beams go far beyond the central fires or light rays. On the first night that the new light was used its peculiar, flashing beams were seen by people standing on the mole at Busum—a distance of sixty-five kilometres, or a trifle over forty miles.

The watchers in the lighthouse at Amrum, about the same distance, were able in unfavorable weather to see the same beams as they rapidly appeared and disappeared. It was noted that the otherwise bluish white light of the electric arc appeared red.

"LIVABLE."

"Yes," said Mrs. Farren, decidedly, "Milly Morris is a nice girl clear through, and if anybody ought to get along easy with a tryin' mother-in-law, she ought. A more livable person I never knew."

"Livable?" repeated her listener. "Livable? That must be a local word. I don't think I ever heard it before."

"It may be local," rejoined Mrs. Farren, a trifle loftily, "and it may be bad, and it may be good; but anyhow it's just what I mean. Milly's livable. She's been brought up in a big family, and she's had to be, if she meant to be comfortable herself and let other folks be comfortable too. There were more livable folks when I was a girl than there are now, and I think the big families had a good deal to do with it, tho of course not everything.

"There were plenty of people then who never got their corners worn down, no matter how many brothers and sisters they had; but even when they rasped, those days, they got along together after a fashion. Nowadays, land! sometimes it stumps me fair and square why the nice people I know in nice families can't seem to stand each other's little ways.

"O, I don't say it isn't so; when the doctors say they can't—and it generally ends in doctors—why, I suppose they truly can't. It's nerves, and nobody understands nerves unless the doctors, and I'm a long way from being sure that they do. But just you count up sometime the families where there's always one member mysteriously off visiting, and then the number of folks you know that separate when they'd naturally stay together, if only they could hit it off—lone sisters and only-surviving bachelor brothers, and mothers and only daughters, and all sorts of family remnants that ought to be each other's best comfort. But as soon as they try living together, one of 'em gets nervous prostration, or has hysteric spells, or is ordered off quick to travel somewhere where the climate doesn't agree with the other one. They're fond enough of each other, generally, and they aren't generally ugly-tempered; they just aren't livable.

"It can't be endured, always, and it can't be cured, sometimes; but I'm firm in believing it could be prevented most times. If, when folks first began to harden in their own little crankums and fret over the cranks of the folks they care most for, they'd stop and think of what they were doing and where they were getting to, why, ninety-nine times out of a hundred they'd pull up in time, and get their nerves and feelings and foolish frettings tight in hand before they run away with 'em!

"Yes, that's what I surely do believe. And outside the great, big, deep foundation virtues, if I had a daughter, the little virtue, if it is a little virtue, I'd rather have her have than any other would be just that, being livable. It's an all-round, lifelong blessing to whomsoever it concerns."

"It may be good or it may be bad or it may be local," assented the listener thoughtfully, "but whatever it is as a word, livable is a good thing to be. I'll own that."—*Youth's Companion.*

THE ORIGIN OF NAMES.

THE names of fabrics are often derived from the place where they were first manufactured; or the name is given in honor of the place where it first became known to commerce, or from the materials composing its texture. Muslin is derived from Mosul, in Asia; cambric from Cambrai; gauze from Gaza; baize from Bajac; dimity from Damiatta; and jeans from Jean; damask is an abbreviation of

Damascus; satin is a corruption of Zaytown, in China.

Velvet is the Italian "*vellute*," woolly, and is traceable farther back to the Latin "*vellus*," a hide or pelt; serge comes from "*xerga*," the Spanish for a certain sort of blanket; bandanna is derived from an Indian word signifying to bind or tie; alpaca is the name of a species of llama from whose wool the genuine fabric is woven; and calico is named for Calicut, a town in India, where it was first printed.

Shawl is from the Sanskrit "*sala*," which means floor, shawls having been first used as carpet tapestry.

Blanket bears the name of Thomas Blanket, a famous English clothier, who aided the introduction of woollens into England in the fourteenth century.—*Chicago News.*

LIFE IN HOT WATER.

THE highest temperature at which a living organism can exist is probably 86° Centigrade, or 103° F. This is the temperature of hot springs, in which filamentous micro-organisms have been found by Professor W. A. Setchell. He searched carefully for life in the geysers of Sonoma County, California, which are still hotter, but was unsuccessful. The limits of life in water containing silica are considerably lower, and they are lower still in water containing lime. No organisms were found in acid waters, and all the strictly thermal organisms are of very low grade. The cell structure is peculiar, and the protoplasm must be different from the ordinary kind, for that would be coagulated by the heat. The exact nature of this difference, however, is yet undiscovered.—*Success.*

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WAITING.

THEY are waiting everywhere—
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise high and grand,
Looking proudly o'er the land—
Waiting! Waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living bread—
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their hearts at rest,
For the peace we know and prize,
And the hope beyond the skies—
Waiting! Waiting!

For their cry to heaven hath flown,
Yet not voiceless nor alone,
And the Master waiteth, too,
Waiteth, ransomed souls, for you,
Till the life devotion sweet
Be outpoured at His feet—
Waiting! Waiting!

—S. G. Stock.

THE OUTLOOK IN PERSIA.

[By Rev. Benjamin Labaree, D. D., Urumia, Persia, missionary of the American Presbyterian Church (North).]

SINCE the first onset of the Russian excitement six years ago, which swept the greater part of the Nestorians of Urumia into nominal relations with the Greek Church, gathering in also not a few from our Presbyterian fold, our churches have seemed as if benumbed in their spiritual life. Happily there seems to be coming a change for the better. The withdrawal of the Russian mission, probably only for a time, has given our pastors and people fresh courage and some larger freedom of action. A turn in the tide of popular interest toward the evangelical faith is quite apparent. In many villages faces once familiar in our congregations, but now absent for months, are reappearing. The old desire to hear the Gospel, as preached from our pulpits and taught in our Sunday-schools, is reviving. "What brought you back?" was asked of some young men, heads of families, in one of our congregations. They replied, "We have never been able to get rid of the convictions we received in our boyhood while attending the mission schools." Messages are coming, too, from villages wholly Russian in name, "Come and preach to us."

A number of churches have held revival services since the week of prayer, some with and some without missionary aid. As a rule, they have been attended by large numbers, and many, we hope, have found the Saviour. But there has not been the general and deep spiritual awakening that we have known in some former years.

The Syrian (Nestorian) nation is a small one, and, as a Christian nation, has suffered much at the hands of Islam. But it is likely to have an influence on the future of Persia beyond its numerical standing. Intelligence is spreading in the community; a new sense of inherent capacities for higher duties and responsibilities animates the thoughtful classes; poverty is giving way to more prosperous conditions; eagerness for education is growing rapidly; and there is an increasing number of our Christian men and women engaged in missionary efforts for the non-Christian populations.

Probably in the eyes of the great Moslem population around us no branch of our missionary work stands so high in honor as the medical institutions—

hospital, dispensaries, medical students, and graduates, with the revered physician-in-chief at their head. From a scientific standpoint many interesting facts and signal results might be given, but its moral and spiritual influence is its highest honor from the missionary point of view. Religious services on Sunday in two languages and daily evening prayers, which the patients able to do so, are expected to attend, emphasize not alone the purposes of the institution, but also its dependence on the divine blessing for its highest success. Our physician reports that in his private practise among the nobility he has found an increasing disposition to religious inquiry, which has led to many important conversations.

A prominent Moslem ecclesiastic was seriously ill last winter. Sending for our missionary physician, he urged him to say frankly what were the prospects for his recovery. When informed that he could not hope to live many weeks, he was deeply agitated. Being asked why the thought of death should trouble him so greatly if his entrance into Paradise was assured through his Moslem creed, he replied that there was the trouble; he could not be sure of what was before him at the judgment-seat of God. The Christian's confident and joyous hope was tenderly explained to the dying mollah, and he remarked that with such a hope death would be a very different matter.

IN GERMAN EAST AFRICA.

A CARD from Brother L. R. Conradi, dated Tanga, March 29, 1904, says: "Our party of five reached this port Sunday [the 27th] early. Our two missionaries met us. We are all in good health and spirits. We leave to-morrow for our station, 150 miles inland, of which 50 is by rail, 100 on foot."

At the General Conference one year ago in April,



Main Street in Tanga, German East Africa.

Brother Conradi, as president of the German Union Conference, told us about his efforts to open a mission in that field, and how he was providentially assisted. When he went to the colonial office, he incidentally told an official that our people had a sanitarium in Samoa, a German colony in the South Pacific Ocean. It so happened that this official had been to Samoa, and was favorably impressed with our work there. Thus one small institution in a small, isolated colony in the South Pacific was destined to work an influence for the furtherance of a like good work in east Africa, bordering the Indian Ocean.

While in search of information about the country, Brother Conradi had been warned not to go to the head of the Lutheran Mission, as he was much opposed to us. But on going into a bookstore in quest of some descriptive work, and telling his object, the gentleman he spoke to said: "The head of our Lutheran Mission would surely be pleased to see you. I will take you to him." On being presented to that official, instead of meeting opposition, he was greeted very pleasantly. The gentleman said: "You want to go to east Africa? If you go to that country, there are lots of Catholic missions, and free territory. If you go there, God bless you." Then the gentleman took him to the bookkeeper to procure information about the cost of the journey

and other expenses, and offered to give further information when desired, giving as a parting word, "God bless you in your work."

Some time later Brother Conradi went to the colonial office again. On meeting the official first mentioned, that gentleman said: "I am so glad to meet you again; I wanted to write to you and tell you that the governor of east Africa has arrived. I told him about your work, and he wants to see you." On receiving a letter of introduction, he called on the governor at his hotel. On presenting his letter, the governor said: "Mr. Conradi, I am glad to meet you. The mission work of your people has been highly recommended to us, and I can but say, I welcome you to east Africa."

Thus the good providence of God opened the way for the mission work which, from a small beginning, bids fair to be a successful medium in the salvation of the heathen. Surely that for which the Lord has procured so favorable an opening can not fail of His continual blessing if the opportunity be faithfully improved. We expect to hear further good news from German east Africa.

THE OPPORTUNITY OF PROTESTANTISM.

THAT the Church of Rome will again dominate the world is a matter of prophecy (see Revelation 13), and the present trend is conspicuously that way. But there are occasional uprisings of opposition which show that the Spirit of the Lord is still striving to win souls—to pluck them, as it were, as brands from the eternal burning. *The Christian Work* tells of a revival near ancient Paestum, in southern Italy:—

It appears that a young Italian immigrant about three years ago entered the Methodist Italian Church in this city [New York], heard the Gospel for the first time, and was soundly converted. Two years ago he returned to Italy, and on the scene of his old home commenced to sow the truths of the Gospel. He was despised by his neighbors because of his Protestant heresies, but he persisted in telling the story of salvation through Christ Jesus alone. Interest was gradually awakened, a Protestant pastor was sent for, and large numbers attended his preaching. The whole town was stirred and the better classes especially supported the movement. Naturally, the parish priest took alarm, invoked the aid of the higher authorities, and a "contradictory" meeting was held between the young Protestant minister and a church dignitary. The people found the teachings of the Protestant conclusive, and uttered prolonged cries, "Long live the Gospel!" In view of the opposition of the church authorities, the mayor, who until then had favored the movement, begged the young minister to leave. This he declined to do, urging his rights as an Italian citizen. The revival continues to grow, and is spreading to other towns. It is now proposed to build a church. A lot has been given and a part of the money subscribed.

If such efforts could only be carried to the full meaning of Protestantism, those who fall in line with them would have an anchor that would secure them against falling back into the lap of Rome when the eventual pressure shall come against them. But unless they do go forward to the keeping of "the commandments of God, and the faith of Jesus" (Rev. 14:12), they will surely be overcome when the test comes as to receiving the "mark of the beast." There are many people in the Old World who are opposed to the political rule of the Papacy; but, failing to "put on the whole armor of God" in their opposition, they will eventually fail. Even the governments of Italy and France, notwithstanding their hostility to the church's political influence, will yet, as Germany is doing, find it politically expedient to recant. Just so it will be with those professed Protestants who do not accept the full Gospel, and "contend for the faith once delivered to the saints;" they will not be able to stand when the political reaction comes, and the governments begin once more to enforce the dictum of the church. Now is the

time for true Protestantism to step into the breach while there is a tendency away from Rome. The favorable opportunity will not be for long.

The present opportunity in Italy is emphasized by a note from Rev. Alexander Robertson, D.D., of Venice, in the *Missionary Review*:—

Italy is a Roman Catholic country only in name. The churches are almost empty of worshipers and are filled with sightseers; the priests outside of Rome are comparatively few in number, and are men of the lowest appearance—even outwardly dirty and repulsive. There is entire lack of reverence for the Roman Catholic Church. Even the pope is not particularly esteemed. One cause of this is political. Italians are intensely patriotic, and see that the church is the enemy of their country. Another cause is ethical; they see that the influence of the church is on the side of immorality. Another is commercial; the chief effort of the church seems to be to extract money from the people. Italian thinkers are accustomed to contrast Roman Catholicism and Christianity, and to hope for the coming of a day when Christianity will destroy it.

As noted before, however, these objections will all yield to the political reaction, excepting on the part of those who are grounded in "the commandments of God, and the faith of Jesus." As the young republic of the United States gave an impetus to religious liberty in the Old World, so our present yielding to the political influences of Catholicism will be the precursor of like reaction in Italy and other European states. And this return to Rome is being so accentuated in Germany, and even in the Church of England, that the tide will not be long in turning in those states that have always professed allegiance to the Catholic faith.

A CHINESE SCHOOL.

BROTHER WM. COVERT, president of Wisconsin Conference, gives to the *Reporter* a private letter from Sister Ida Thompson, a missionary in China, from which we take the following interesting sketch:—

I live in a Chinese house, with no modern improvements whatever. There are five rooms down stairs, and four on the second floor. The school occupies the best room on the ground floor, the Chinese teacher one room, one is used as a Chinese reception room, and one for a cook-house.

We have no yard of any sort. The clothes must be dried on the roof. All water must be carried in large wooden buckets on the backs of coolies. The drinking water is carried from the mountains, several miles distant. For this we must pay five cents gold per trip—two pails full. The water for cleaning purposes must be carried from the river. This is cheaper—about twelve trips for five cents gold. But you see we can not say, "As free as water," in this city. There are no waterworks here at all. It makes a lot of trouble to carry in and out all the water used, but there is no remedy here in Canton. I guess you would think it strange to save water in jars, and be careful not to waste any. It seems so to us, also; but daily doing drives the strangeness away.

Our school opened March 17, 1904, with seventeen girls, but has increased to twenty-one, with a promise to admit three more. This is all the room we have at present, and so we have closed our doors to others. Perhaps you know that the custom in Chinese schools is to study aloud as well as to recite aloud. All this goes on in one room at one time. It is rather hard on us to get used to such a racket, but I do not mind it so much now. Sabbath, we had twenty-five at our Chinese Sabbath-school, which began at 10 A. M., and closed at 12 M. They gave good attention to what was said, and did not seem tired when the time was up.

There are some very bright faces in my school. School hours are as follows: 7 to 9, 10 to 12 A. M.; 1 to 4 P. M. I guess, if the little tots at home were pushed off to school as early as this, they would think it strange. You see, they get up, and come without breakfast. At 9 A. M. they return home, and eat their rice and a bit of fish or pork, or perhaps a little green relish. At noon the meal consists of a drink of tea; and many have nothing until 5 P. M., when such a lot of rice as they sit down to would almost frighten a Westerner. As the little girls came into school the first day, many brought ten or twenty cents (Mexican) wrapped in a bright red paper, which they presented to the teacher or to me; also some Chinese cakes and pieces of sugar-cane, about five inches long. These were gifts of gratitude. One may take them, thank the donor, and then return one-half or all, as he chooses; or keep all, and be considered polite.

THE best stimulant for church work is missionary activity. A church which takes no interest in missions is a church in the last stage of consumption.—*My Poon Chew, editor Chinese Daily World, San Francisco.*

THE LORD AS A PARTNER.

SAID a brother to me a short time ago: "We raised the best crop of Irish potatoes last year we ever raised in our lives, and I'll tell you why. When we planted them we counted the rows and set apart the tenth as tithe. In the fall we dug and sold them at a good price." Said the brother: "We used from the nine-tenths all summer, and when we dug them in the fall we were surprised to find such a large yield. The neighbors told us they would rot, and that we had better sell them, but we decided to keep them, and did so. Out of twenty bushels we lost none."

This brother will this year tithe his whole crop in the same way. Out of sixty acres of wheat six acres will be set apart as tithe. The same plan will be followed with his large crop of cotton and corn; and who that knows the Lord can doubt the result? Taking the Lord in as partner in his farming business he claims His protection. Brethren, is it not time for all of God's people thus to show their faith in the Lord their God and be protected by His mighty power from the pests and pestilences that are already abroad in the land? The Lord is ready to do His part. Are you ready to do yours? O brethren, why should the world say any longer, "Where is their God?"—*W. W. Eastman, in Southwestern Union Record.*

Persistence Rewarded.—The American Baptist Mission in the Congo Free State reports the establishment of a new station through the persistent efforts of a native evangelist. When Miesi, our evangelist, began his work in Kingombe two years ago, the people tore down the house he bought, and, when he gathered material to build a new one, they stole his thatch grass, but he continued to work and the blessing came. They have now built their own meeting place, that can hold about 250 people, and it is decided to organize a church. Of the fifty candidates for baptism examined, only thirty-three were approved at the time. The rest were advised to wait a little. Sunday morning early we gathered for prayer, and before we had finished the house was nearly full of people. A church was formed with pastor and deacons. Then the candidates for baptism were received. They were of all ages, from ten to sixty years, the man who was the leader in destroying the evangelist's house being among them. The church was able to begin its work with seventy members, and the evangelist reports that forty more have professed conversion.—*Rev. P. Frederickson.*

OUR WORK AND WORKERS.

THE Iowa general camp-meeting will be held at Colfax, June 2-12.

THE brethren at Muncie, Ind., are preparing to build a house of worship.

THREE persons were baptized in Indianapolis, Ind., May 1, by Brother C. J. Buhalts.

SEVEN candidates were baptized at Unionville, Ind., recently, by Brother J. C. Harris.

EIGHT candidates were baptized at Farmington, Ill., on the 1st inst., by Brother N. G. Huffman.

A CHURCH of twelve members was organized on the 8th inst., at Richmond, Ind., by Brethren W. J. Stone and W. D. Curtis.

IN connection with a five days' general meeting at Hawkeye, Iowa, beginning April 27, nine members were added to the church.

ON the 7th inst. thirteen members were added to the church at Mount Vernon, Ohio; eleven were by baptism, one on profession, and one by letter.

THE workers' began preparing the ground for the Northern California camp-meeting on the 17th inst. The meeting will be held at Bushrod Park in this city, June 1-12.

FROM the Mexican Field we learn that Brother H. H. Brand, of Healdsburg, Cal., is on a visit to Mexico, looking for a suitable locality for a colony of Seventh-day Adventists.

A REPORT to the Mission Board from Brother N. Z. Town, of Argentina, South America, tells of the baptism of seven converts at Navarro. They were all Catholics, addicted to wine, tobacco, tea, and coffee—all of which they promptly gave up. The report also notes that Brother Juan McCarthy had organized a church of fourteen members further

north, and in another place eighteen had accepted the truth, together with isolated families and individuals.

IN many ways the importance of circulating our literature is attested. It often bears fruit where least expected. Writing to the *Workers' Record*, Brother G. Phillips tells this incident: "A family moved into a house that had just been vacated, and they found a 'Bible Readings' with the back torn off. The lady told one of our sisters that when she wanted to hear a good sermon preached from the Bible, she took the good old book and read a chapter from it, as it was so much better than what she heard in the popular churches."

A NEW pamphlet in the Japanese language has been issued by Brother S. Chujo, of 1627 Sutter Street, San Francisco, Cal. The title is, "The Great Day of the Lord," and the subject is treated under twenty-three correlative topics, making as many chapters. The scope of the work is quite comprehensive of the faith, filling 184 pages, ten of which are full-page illustrations. Price, 10 cents. It ought to be circulated widely amongst our Japanese population at home, as also in Japan. Address orders to California Tract Society, 306 San Pablo Avenue, Oakland, Cal.

IN the Mexican Field, a little paper issued by our mission in Mexico City, we find this item: "Since last September we have worked to get our printing plant established, and the Lord has signally prospered us in this work. A small outfit has been bought, a lot in a beautiful location has been secured, and we are now engaged in erecting a neat little building, which will serve as a printing office and depository." A paper entitled *El Mensajero de la Verdad* is printed in Spanish for missionary work, and is doing good. The Mexican Field further says: "The Bond brothers, who are working in Sabadell, Spain, use *El Mensajero* and tracts printed at our office. These brethren are meeting with encouraging success in their work, and we are glad to know that Brother Wilson, who has a knowledge of the Spanish language, has gone from England to join them."

BROTHER E. W. FARNSWORTH and wife arrived in San Francisco, from Australia, on the 16th inst. They had expected to come by the northern route, but on arriving at Honolulu found the plans changed. They report the work in an encouraging condition in the Australian field. On the voyage they sold nine copies of "Christ's Object Lessons" to persons on the steamer, and gave one to the library. They have a great burden for the extension of our book work, and the circulation of our periodicals. They took the train in this city for Berrien Springs, Mich., on the 19 inst., after visiting Mrs. Farnsworth's brothers, Professors M. E. and U. C. Cady, at Healdsburg, and making a short stay in this city. Their destination is London, Eng., after attending some of the camp-meetings in this country. They have had a varied experience of eight years in New Zealand and Australia.

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ONE or more copies of the old pamphlet, "The Vindication of the True Sabbath," by Elder J. W. Morton. Address, Wm. C. Hopkins, Bishop, Cal.

CAMP-GROUND NOTICE.

ALL persons coming to the camp-meeting at Oakland, Cal., should bring their baggage checks with them to the camp ground and hand them to our baggage-man there. Reduced rates for transfer to and from the grounds have been secured from one express company only.

Those coming by way of San Francisco should re-check their baggage on their ten-cent ferry ticket across the bay to Sixteenth St. Station, Oakland. Baggage will be transferred from all local stations in Oakland.

To reach Bushrod Park, on Sixty-third St., take any electric car, and transfer to the Telegraph Ave. cars, on Broadway.

G. W. MILLS, A. L. LINGLE, *Camp-meeting Com.*

NORTH DAKOTA CAMP-MEETINGS.

THE second annual camp-meeting and conference of the Seventh-day Adventists of North Dakota will be held at Harvey, June 20-27, preceded by a workers' meeting commencing on the 15th. The conference will convene on Tuesday, June 21, at 9 A. M. We earnestly desire that this meeting be fully attended by the brethren of North Dakota. Reduced rates on the certificate plan have been obtained.

For the benefit of those in the southeastern and northeastern parts of the state, camp-meetings will be held at Hankinson, June 29 to July 4, and at Devil's Lake, July 6-11. We hope all our brethren living in those parts of the state will take advantage of this precious opportunity to seek the Lord with His people.

J. G. WALKER.

INTERNATIONAL SERIES
THE SUNDAY SCHOOL

LESSON II.—JUNE 12.—CHRIST CRUCIFIED.

Lesson Scripture, Mark 15: 22-39, A. R. V.

(22) "AND they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. (23) And they offered Him wine mingled with myrrh: but He received it not. (24) And they crucify Him, and part His garments among them, casting lots upon them, what each should take. (25) And it was the third hour, and they crucified Him. (26) And the superscription of His accusation was written over, THE KING OF THE JEWS. (27) And with Him they crucified two robbers; one on His right hand; and one on His left. (29) And they that passed by railled on Him, wagging their heads, and saying, Ha! Thou that destroyest the temple, and buildest it in three days, (30) save Thyself, and come down from the cross. (31) In like manner also the chief priests mocking Him among themselves with the scribes said, He saved others; Himself He can not save. (32) Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with Him reproached Him.

(33) "And when the sixth hour was come, there was darkness over the whole land until the ninth hour. (34) And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me? (35) And some of them that stood by, when they heard it, said, Behold, He calleth Elijah. (36) And one ran, and filling a sponge full of vinegar, put it on a reed, and gave Him to drink, saying, Let be; let us see whether Elijah cometh to take Him down. (37) And Jesus uttered a loud voice, and gave up the ghost. (38) And the veil of the temple was rent in two from the top to the bottom. (39) And when the centurion, who stood by over against Him, saw that He so gave up the ghost, he said, Truly this man was the Son of God."

Golden Text.—"Christ died for our sins according to the Scriptures." 1 Cor. 15: 3.

SUGGESTIVE QUESTIONS.

- Alter the trial before Pilate, where was Jesus taken? Verse 22. Note 1.
- On arriving there what was offered to Him? How did He regard the offering? Verse 23. Note 2.
- What then was done to Him? What did the soldiers do with His garments? Verse 24. Note 3.
- What hour of the day was Jesus crucified? Verse 25. Note 4.
- What superscription was written over Him? Verse 26. Note 5.
- Who were crucified with Him? In what position? Verse 27. Note 6.
- In what manner was Jesus treated while on the cross? What did they say to Him? Verses 29, 30. Note 7.
- What did the chief priests and scribes say to Him? Verse 31. Note 8.
- What further insult did they offer? What did His fellow-prisoners say? Verse 32. Note 9.
- What occurred at the sixth hour? Verse 33. Note 10.
- And at the ninth hour? Verse 34. Note 11.
- What did some of the people say when they heard this? Verse 35. Note 12.
- What did one of them do? What did he say, as he did this? Verse 36. Note 13.
- Then what occurred? Verse 37. Note 14.
- What then took place in the temple? Verse 38. Note 15.
- What did the centurion say when he saw that Jesus was dead? Verse 39. Note 16.

NOTES.

- The mental and physical ordeal of the preceding night and the morning of the crucifixion are impossible of realization by the ordinary mind. Yet amidst it all, Jesus sorrowed not for Himself, but for those who were rejecting their only Saviour from sin. The whole proceeding, however, is to close with a capital execution, the most cruel that satanic ingenuity could devise. It was designed to be not only the most cruel but the most shameful of all punishments.
- Lightfoot, an eminent English commentator, says: "It was a kindly custom of the Jewish ladies to give to those who were being crucified a stupefying draught of wine, mingled with a powerful narcotic drug, bitter, but offered as an anesthetic to stupefy and dull the sense of pain." But Jesus refused it, as He was to drink the dregs of suffering for sin. As the wrath of God is to be "poured out without mixture" upon those who receive the "mark of the beast" in the last days of human probation (Rev. 14: 9-11), so our self-denying Lord patiently accepted the full consequence of the penalty imposed upon Him by the minions of His adversary.
- The division of the garments of Jesus shows how the prophetic Word is always fulfilled to the smallest detail. Thus is shown the full and accurate foreknowledge of God. "Thy Word is true from the beginning; and every one of Thy righteous judgments endureth forever." Ps. 119: 160.
- In the Common Version there is added here, verse 28: "And the scripture was fulfilled, which saith, And He was numbered with the transgressors."
- A great truth was unwittingly expressed when the revilers of Christ said, "He saved others; Himself He can not save." Had He saved Himself, He could not have saved others. It was by the sacrifice of Himself that He was enabled to save others. Heb. 9: 22, 26; 1 Peter 1: 18, 19; Rev. 5: 9.
- The Lord does not permit sinners to make their own terms of believing. Men who will not believe in Christ on His conditions, would not believe under any circumstances, even if their own conditions were met. This is illustrated in the parable of the rich man and Lazarus. Luke 16: 30, 31. The Jews had before asked signs of Him when He was giving them signs that would have convinced any one at all susceptible to the truth. The Word, and not signs, is the crowning evidence set before us.

7. The people evidently misunderstood the words of Christ, as is quite common with those who do not believe. A remarkable instance of misunderstanding the Word of the Lord is given in John 12: 28, 29. Jesus had addressed His Father, saying, "Father, glorify Thy name," and a voice from heaven replied, "I have both glorified it, and will glorify it again." The people heard the voice, and some of them said that it thundered.

8. The rending of the veil in the temple indicated the close of the typical service in the earthly tabernacle. All the types had met their Antitype. The time had come, of which Jesus had said, "Behold your house is left unto you desolate." Matt. 23: 38. The way into the heavenly sanctuary was now to be opened, "Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle."

9. "Truly this man was the Son of God."—This was the best that the poor heathen captain could say, with his limited understanding, while the yet faithless disciples were silent; and a fellow prisoner, still hanging on a cross, had been alone in a full confession of the stricken Saviour. Luke 23: 39-43. In all His bitter experience, from Gethsemane to the cross, Jesus had verily trodden the winepress alone, and there was none of the people with Him. Isa. 63: 3.

INTERNATIONAL SERIES
THE SABBATH SCHOOL

LESSON XI.—THE EARLY ADVENT MOVEMENT.

(Study for Sabbath, June 11.)

QUESTIONS.

- To what event and time does the close of the sixth trumpet bring us?—The passing of the independence of the Ottoman Empire into the hands of the powers, Aug. 11, 1840.
- What indicates a short interval thereafter before the beginning of the seventh trumpet? Rev. 11: 14.
- What events associated with the seventh trumpet fix the time of its beginning?—The beginning of the judgment ("the time of the dead, that they should be judged"), and the opening of the most holy in the heavenly temple. Verses 18, 19.
- When did these events take place in heaven (Dan. 8: 14)?—At the close of the 2,300 years, in 1844. (See Lessons Four and Five for account of the 1844 Advent Movement.)
- As the sounding of the sixth trumpet closed, what view was given the prophet? Rev. 10: 1. Note 1.
- What did the angel have in his hand? What was his attitude? Verse 2. Note 2.
- What was the first solemn burden of the message represented by the angel? Verse 6. Note 3.
- What book dealing with prophetic time and the latter days was especially opened to the world in the Advent Movement of this period?—The book of Daniel.
- What command had been given Daniel regarding the book of his prophecy? Dan. 12: 4.
- In the vision of Revelation 10, what indicates the opening of Daniel's book of prophecy? Verses 2 (last part), 8. Note 4.
- What disappointment came to those who first raised the cry of the ending of prophetic time?—They fully expected the Lord to come in 1844, and the time passed, and no coming One appeared.
- What view in John's vision foreshadowed this bitter experience in the Advent Movement? Verses 9, 10; also verse 1, the cloud suggesting obscurity.
- What view of truth had been obscured to their eyes?—They thought the cleansing of the sanctuary, at the close of the 2,300 years of Dan. 8: 14, to be Christ's second coming to cleanse the earth by fire, whereas it was the opening of His final ministry in the heavenly sanctuary.
- Instead of the year 1844 marking the close of the Gospel message to men, what new commission was given to John as representing the church? Verse 11.
- What was to come in the days of the sounding of the seventh trumpet, beginning in 1844? Verse 7.
- What is the mystery of God now being finished? Eph. 3: 3-9; Col. 1: 26-28. Note 5.

NOTES.

- The preaching of the Gospel is committed to men and not to angels. 2 Cor. 5: 19. Yet in the symbolism of Revelation angels are repeatedly used to represent evident activities in the church on earth in the preaching of Gospel messages to men. And there is something more than symbolism in this representation, as angels join as unseen helpers in the work of the church for the world. Heb. 1: 14. Wherever the servant of God on earth goes with the message, with him will angels go, and it may well be that to a mighty angel is committed the general oversight of this or that special movement; for the view we get of heaven shows order and system in the angelic hosts.
- The attitude indicates the world-wide proclamation of his message by land and sea.
- The time of the end had come, and the thoughts of men were to be directed to the second coming of Christ. The moment was at hand when the last sands of time were to run out from the last hour-glass of definite prophetic time. No longer would prophetic time-periods point the way in history toward the approaching end. The longest time-period in prophecy, the 2,300 days, or years, of Dan. 8: 14 (reaching from the commandment to restore Jerusalem, 457 B.C., to 1844), was now to close. The event was signalized by the great Advent proclamation sounded by land and sea to all the world in the years just preceding 1844.

4. The book of Daniel is the only prophetic book giving the specific time of the cleansing of the sanctuary, the finishing work of Christ's ministry. It is the only book that was declared shut and sealed to the time of the end. The words in Revelation to indicate a book that had been shut, which then was to be opened. The great Advent Movement was based on the opening of the prophecies, particularly of Daniel, to the understanding of men, for the time was at hand. The preaching of these prophecies stirred the world in the 1844 times.

5. The mystery of God is the Gospel. When its work is finished, and Christ closes His ministry for sin, it is evident that all who will be saved at His coming will have allowed grace to finish its work in the heart. To the believer living at the close of probation, the finishing of the mystery means a preparing of the soul for translation to heaven,—the life to be pure, clean, unselfish, holy, every evil disposition overcome.

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My soul for that grand day.
O, wash me in Thy precious blood,
And take my sins away."

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SUGGESTIONS

From Our Book ^a Periodical Department

TWO BOOKS FOR YOUNG MEN

THE following quotation is from the preface of "TESTIMONIES FOR THE CHURCH," Volume 8:—

"But few are familiar with the testimonies—the instructions, the warnings, and the great encouragements—given during the last fifteen years to the leading men in our conferences and institutions. For this reason it is now necessary to publish many of these testimonies for the benefit of all the church, and especially for the guidance of our younger ministers, physicians, conference officers, and managers of institutions. These young men must come forward in large numbers to bear the burdens of the work; they will be called to pass over the same ground, and to meet the same problems and difficulties, as did those to whom the messages of instruction were first given; therefore the counsels addressed to the pioneers in the work are now published for the guidance and encouragement of these younger co-laborers."

We are pleased to say that the young men are eagerly securing and studying it. As an indication of such interest we might add that, although it has been published a little over two months, the first edition of five thousand has been sold, and another edition is being called for. We would suggest to young men the advisability of purchasing the thin paper, limp leather edition, the price of which is \$1.25.

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The writer of this notice has read both "TESTIMONIES FOR THE CHURCH" Volume 8, and "EDUCATION," and feels to earnestly recommend them to every young man who is desirous of making the most of his opportunities. The price of "EDUCATION" in full leather binding is \$2.00.

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At the recent meeting of the General Conference Publication Committee, action was taken recommending a set of books for Church Librarians. The series consists of a

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The Industrial Conflict in the Light of Revelation

This series of articles by Prof. G. W. Rine, which is now appearing in the SIGNS OF THE TIMES, is attracting considerable attention. A limited number of extra copies of the issue of May 18th, which contained the first in the series, have been printed, and so long as possible all orders will be commenced with that number. It is a series well calculated to interest even those who have already taken their stand on one side or the other of the problem. It certainly presents a rare opportunity to our readers to solicit subscriptions for the paper. The series will run about three months. The subscription price will be 40 cents for that time.

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OAKLAND, CAL., JUNE 1, 1904.

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📖 Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised 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 from one of the two revised versions, usually the American Standard.

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Erratum.—In the SIGNS of May 18, page 4, middle column, last line but one, the types made Professor Rine say, "unrighteousness" instead of "righteousness," which he meant to say, and which he did say in his copy. Work and righteousness are inseparable.

Danger Omens.—William H. Van Allen, rector of the Church of the Advent, Boston, Mass., in a sermon preached before the annual convention of the General Society of the Daughters of the Revolution, expressed regret that the one branch of Congress was overshadowed by corporations, and declared that "signs of anarchy, tyranny, and conspiracy are breeding, and may at any moment cause trouble." And he speaks truly.

The Sum of the Matter.—It seems to us that the Sabbath question is very easily settled if one will submit it to the Word of God. Certainly the Lord instituted the Sabbath. Gen. 2:1-3. He commanded it with nine other unchangeable moral precepts. Ex. 20:1-17. He declares that "all His commandments are sure;" that "they stand fast forever and ever." Ps. 111:7, 8. Jesus Christ, in whose heart was God's law (Ps. 40:7, 8), declared that He came not to destroy the law, and that one jot or one tittle should not pass from the law (Matt. 5:17-20; Luke 16:17). Moreover, He kept all God's law, as declared by Himself and others (John 15:10; 1 Peter 2:22); and that in all His obedience we are to follow, to walk as He walked (John 21:22; 1 John 2:6). He who would obey God and follow Christ, will keep the Sabbath commanded of God. To what other conclusion could we come?

Not our feeling of what is right and true, is the guide, but God's Word. Feeling may be wrong; experience may be false. Satan may counterfeit to a mind seeking prominence, the very anointing of the Spirit. How may we be saved from delusion?—Seek, with a heart to do, God's will in His Word. Let self be crucified. Let feeling, opinion, and experience be proved liars; yea, let His Word be true.

Errata.—In the article on "Re-arrangement of the Stars," which appeared in our issue of April 27, there were four errors in scripture references, as follows: Ps. 115:10 should have been Ps. 115:16; Job 31-33 should have been Job 38:31-33; Job 38:34 should have been Job 38:33; and Phil. 2:5 should have been Phil. 2:9-11. It is but just to say that all save the second of these mistakes were in the author's manuscript.

Mysteries.—Some one asks us what we think of the *Magazine of Mysteries*. Nothing. It is a mixture of Hinduism, Buddhism, Hypnotism, Spiritualism, and New Thought, in which it is trying to mingle Christianity. Its scheme of saving men leaves Christ the Saviour outside. Its teachings are based on the old Edenic falsehood, "Ye shall not surely die; . . . ye shall be as God." "Death," says this magazine, "is as natural and as good as life." It is more natural to the sinner; but there is no good in it. According to the Bible it is an "enemy," not a friend. Here is another sentiment from the same paper: "You can not die. You can not be lost. You must always exist." Of course, it is argued that you are a part of God, and God can not die. But a better authority tells us that "the soul that sinneth, it shall die;" and that man by nature is "separate from Christ, . . . having no hope and without God in the world;" "alienated from the life of God." Eph. 2:11, 12; 4:18.

"Love Thine Enemies."—One of our readers writes: "I despise and hate Catholics; they all go to hell when they die. They defy the Lord when living, and ought not to expect any mercy when dead." Now we are sure if this friend believes the Bible, he will not wish to hold such sentiments as the above. Jesus tells us that we should even love our enemies. Matt. 5:44. We should forgive as we hope to be forgiven. We should ask God to extend mercy to others as we hope for it ourselves. Catholicism is another thing. There may be, and doubtless are, good Christians in the Roman Catholic Church. They are not Christians because of Catholicism, but in spite of it. They may be ignorant of many things; they may be transgressing ignorantly; but their heart is to do God's will, and they live according to the best light they have. Always discriminate between the sin and the sinner. God hates sin, but He loves the sinner, and gave His Son that the sinner might be saved. We have nothing but the kindest feeling toward all peoples of whatever name or persuasion. Love your enemies.

What Is the Fruit?—Are you Christ's? Has He changed your heart? Then from the good heart will come good thoughts. From the Christ-life within will come the deeds of Christ. Gal. 2:20. The fruit will be "in all goodness and righteousness and truth." Eph. 5:9. It will be "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. Where before the heart hated God's law (Rom. 8:7), it now loves it (1 John 5:3), and fulfils it in all its blessed righteousness (Rom. 8:4). The belief of the saved man is "unto righteousness." Rom. 10:10. His faith is the "faith which worketh by love." Gal. 5:6. His love is that which keeps the commandments of God; "and His commandments are not grievous." 1 John 5:3. Reader, seek Christ for this change, and let Him live in you His life. So shall your life bear good fruit, and you will know Christ, as He desires to be known to all, "THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

Not a Book of Definitions.—The Bible is not a book of precise definitions; life can not be limited by mere words of men. For instance: Heb. 11:1—"Faith is the substance of things hoped for, the evidence of things not seen"—is frequently quoted as a definition of faith; but at the most it is but a definition of faith in its future aspect, its forward look.

The context of Heb. 11:1 refers to disappointed ones (Heb. 10:32-39), and the exhortation is to hope, to let faith bring the future here. But faith is more than this; it is absolute submission to God in the constantly unfolding present; it is receiving and accepting all the wondrous gifts of grace through Jesus Christ now; it is taking God's Word for just what the Word says; it is appropriating the power of His Word to all present needs. Faith is all this and more. It must be exercised to be known.

The Bible Sabbath.—The only authority for a holy Sabbath of rest which Christians have is the Bible. If this be not true, then it is not, according to Protestant Christianity, of any worth, and "not to be received as an article of faith." But if the Bible is authority for any Sabbath at all, it is for the true Sabbath, and that is the seventh day. France, in her infidelity, set apart a tenth part of the time instead of the seventh. This the Christian world called blasphemy. The Roman Catholic Church, by tradition, changed the day from the seventh to the first. Now what is this? Is it not as much an evil to do the second as the first? Has mortal man any more right to change the day than the proportion of time? Jesus says of the Sabbath law, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

Right is Might is the motto of the Christian. He can, therefore, afford to wait. He knows right will triumph, if not in this world, in the world to come. Like truth, with which right is inseparably connected, the eternal years of God belong to right. When the Christian sees wrong triumph, therefore, while righteously indignant, and beyond his power to help, he can leave it all with God, knowing that it will be well and rightly adjusted at last. "The Judge of all the earth" will do just and right. "Might is right" is doomed to eternal defeat. "Right is might" is reserved unto eternal triumph. Reader, which principle is moulding your life?

What Is Its Area?—It is well sometimes to take in the length of a thing as well as its breadth. There are many views and paths in these days which seem to be exceedingly broad and liberal, but how long are they? They give our unbridled selfishness room wideways, but for how long? The way of right and duty and truth and God seems to our frozen, selfish sight narrow, but it ends only with eternity. It is broader than it seems, even "exceeding broad," and it is infinitely long. But taking it the way it seems, would it not be well to pause and compute the area of the paths or fields waiting our choice?

It is the spirit of the age to make light of truth. If a man is making a great flurry in Christian or semi-religious or philanthropic work, men are prone to look upon vital errors which he holds as of no account. They treat them lightly, or laugh them off; and yet they may be such as to vitiate all his work, and bring glory to man instead of to God. Truth, all truth, is important. "Buy the truth, and sell it not."

That we have been in the service of God for years is no decisive evidence that we are to-day. We do not know how many centuries Lucifer led the hosts of God before he became the adversary. For three years Judas was treasurer among the disciples, and to almost the last, considered loyal; if not why such a position? The real test of loyalty is not past service, but present living connection with God.

Calling Names.—There is no argument in calling names. Because one does not agree with you is no evidence that he is a traitor or an anarchist. A man who calls names may have heard of a good argument, but he does not know it. It is natural to use the best argument one has; and the use of hard names to describe an opponent shows that the user is using his best.

One does not need to know the dictionary definition of Spiritualism to be a spiritualist. One does not need to have ever seen a dictionary definition of pantheism to be a pantheist. A man need never know what a lexicographer says of atheism to be an atheist. All the things came first, the definitions came later.