

SIGNS OF THE TIMES



THE TWENTY-EIGHTH PSALM

UNTO Thee, O Jehovah, will I call;
My Rock, be not Thou deaf unto me;
Lest, if Thou be silent unto me,
I become like them that go down into the pit.
Hear the voice of my supplications,
when I cry unto Thee,
When I lift up my hands toward Thy holy oracle.
Draw me not away with the wicked,
And with the workers of iniquity;
That speak peace with their neighbors,
But mischief is in their hearts.
Give them according to their work, and according
to the wickedness of their doings;
Give them after the operation of their hands;
Render to them their desert.
Because they regard not the works of Jehovah,
Nor the operation of His hands,
He will break them down and not build them up.
Blessed be Jehovah,
Because He hath heard the voice of my supplications.
Jehovah is my strength and my shield;
My heart hath trusted in Him, and I am helped;
Therefore my heart greatly rejoiceth;
And with my song will I praise Him.
Jehovah is their strength,
And He is a stronghold of salvation to His anointed.
Save Thy people, and bless Thine inheritance;
Be their shepherd also, and bear them up forever.

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Signs of the Times.

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

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HEALED FOR SERVICE.

GOD heals. He heals through various agencies, by natural processes, according to partially-understood laws of life and health and growth. These laws regarded, and the life forces given of God, fed in various ways, restore the enfeebled one, tone up the organs, cleanse the system, build in new tissues, and so restore the erstwhile sick.

YES, God heals. Marvelous as are all these life-processes in restoring health and strength, they are not in the category of the signs and wonders and miracles of the Gospel record. Like the shining sun and the beneficent rain they fall upon all alike, and bring blessing to all who yield to their gracious laws. But the healing of God in answer to the prayers or needs of His people is of a different character. It is a glory above that of the midday sun, brought by celestial messengers. It is a stream from the deep secret fountain of God, surpassing the fountains of earth, come tho they may from the cool snows of Lebanon. It is the fruit of spiritual life direct from God to His children, limited only by their weak faith and by their needs.

To His children the healing of God comes through a higher law than governs physical, sinful man. It comes and is retained in response to harmony with God's moral law, the higher law exclusive of all others. It is a pledge of a larger, more abundant life than the world knows. "I came," said the Master, "that they may have life, and may have it abundantly." But life is given for growth and use, and larger life, should mean, and must mean if retained, large service.

THIS is the lesson of our miracle this week, the record of which runs as follows:

"And straightway, when they were come out of the synagog [where the demon had been cast out], they came unto the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell Him of her; and He came and took her by the hand, and stood over her, and rebuked the fever; and raised her up; and the fever left her, and she ministered unto them." Mark 1:29-31. See Matthew and Luke.

It is a simple story, with marvelous lessons. The picture is of a small crowded house, a hard-working, sick woman, submissive to God, willing to be healed, but with no power to heal herself, or potency within to raise her up. Divinity furnishes all that the sick one can not

furnish. He reached forth His hand of power; He spoke away the fever; He lifted her to her feet, cool, and well, and strong. The dominion of the perverted law of life and health yields to a higher law, "the law of the Spirit of life in Christ Jesus."

THE woman tastes the new life and recognizes its meaning. She arose; she did more,—she ministered, she served. And all God's life is given for service. Jesus was anointed by the Holy Spirit, the life of God, and therefore "He went about doing good."

HOW MUCH the lesson of the healing, miraculous power of God is needed to-day. Some have known it, but many of these have put the life blessing to no service. Selfish interests have demanded time, and life, and service, and the great spiritual blessing, with its larger uplift and possible service for God and humanity, have been lost.

THE church is sick to-day of a great fever. Her life-current is poisoned by the bacteria of worldliness, by the germs of greed, by the glamor of fiction, by the intoxication of pleasure, by theological fables, by science falsely so-called, by pagan philosophy; and she is sick unto death. No "natural process" will cure her; no divine immanence will restore her health. Evolution is to her in spiritual life devolution. "Christian Science" and "New Thought," falsely so-called, take from her both her guide-book and Saviour. She needs the divine touch of the Man of Galilee. She needs the creative power of His touch. She needs the larger, the more abundant, life of His Gospel. O, she needs Christ, the Way, the Truth, the Life, the great old-fashioned, simple Gospel of God in Jesus Christ, filled with soul-healing, body-healing, and consecrated service for God and humanity.

"AWAKE THOU THAT SLEEPEST."

IT was because the disciples slept when the Lord had told them to watch, in the Garden of Gethsemane, that they lost courage when He was arrested. He was strengthened for the coming ordeal by communion with an angel, and they might have been likewise strengthened had they watched instead of sleeping. Peter would not have denied the Lord, had he not slept when he was enjoined to "watch . . . and pray, lest ye enter into temptation."

Peter, James, and John slept, on the Mount of Transfiguration, while Jesus talked with Moses and Elijah about His death, which should take place at Jerusalem. Had these disciples been sufficiently interested to stay awake while Jesus prayed, they would have been prepared

for coming events, and could have assisted in preparing the other disciples, so they would also have understood the situation. But they slept at the critical moment, and saw only the Transfiguration and the two heavenly beings, but heard none of the encouraging conversation. They awoke in time to become bewildered by what they saw, and to make an impracticable suggestion.

Now these things were written for our learning, that we may not be found asleep when we ought to be watching. Jesus says to us who are living in the last days, "Watch therefore; for ye know not what hour your Lord doth come." "Stablish your hearts; for the coming of the Lord draweth nigh." Of the last-days' church, the Lord says, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth."

This implies that the church of to-day is virtually doing little in real Gospel work. It is lukewarm, asleep as to the work the Lord would have done. It is so drowsy that it can not appreciate what is just before; can not "discern the signs of the times," and is therefore unprepared for the fast-approaching crisis. Under such lamentable conditions, the Lord says: "I counsel thee to buy of Me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayst see." In other words, His apostle says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

G.

A CLEAN UNIVERSE.

IT is the purpose of God to rid His universe of sin. The time will come when sin, sinners, and the originator of sin, Satan, will be no more. The prophet Malachi reveals to us the coming of a time when there will be nothing left of the wicked but ashes. He says:

"For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts." Mal. 4:1-3.

There is no intimation here that hell is an institution, presided over by Satan, in which he is given *carte blanche* to torment those committed to that region to the utmost limit of his fiendish ingenuity; no intimation that Satan is God's agent to see that all sinners are properly punished. But the teaching is as plain as words can make anything plain that every being that is practising wickedness when

that day comes, or who died unrepentant and unforgiven, is literally burned up, consumed, and exists no more. Now, it is evident that this includes Satan and all his hosts, as well as those whom he has deceived. The Lord tells us through the psalmist, "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and he shall not be." Ps. 37:10. How could it be said that "the wicked shall not be," if he is actually in existence in torment, and being tormented by the chiefest of all wicked, the instigator of all crime?

Satan has nothing to do with the infliction of punishment upon the impenitent wicked; but he and they both receive their punishment at the same time and are destroyed together. The Word plainly declares this, in speaking of the work of Satan after his release from his imprisonment of a thousand years immediately following the second coming of Christ. He gathers his deceived ones together, and then it is said of them: "They went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down out of heaven, and devoured them." Rev. 20:9. If that did not end their existence, why would Inspiration use a word that indicates to us a complete cessation of existence? It might be questioned as to whether the original word really meant what we understand by devoured. The original word from which "devoured" is translated, is *katefagen*, and means, ate up. The Emphatic Diaglott renders it "consumed." It is therefore certain that there remains nothing of those upon whom falls that fire from heaven. Satan does not rain that fire upon those who are rejected of God; but it is rained from heaven upon him and upon them together.

Of the end of Satan's existence it reads in another place: "All they that know thee among the peoples shall be astonished at thee; thou art become a terror, and thou shalt nevermore have any being." Eze. 28:19. To ascertain who it is that is thus addressed, read verses 13 to 19. How could even Inspiration speak more plainly than this in declaring the complete end of the author of sin?

Notwithstanding these plain teachings of the Word of God, we read in the latest issue of one of our exchanges such words as these:

The silly, deluded devotees of such superstition, such idolatry, such infamous blasphemy, . . . must all in the end, unless they repent in sackcloth and ashes, make their way down the slippery steps of time, and take their final leap at last into the lake of fire and brimstone, where the old devil will take special delight to wrap them around his fingers, gouge their eyes out, and toss them like a rubber ball around the black walls of the dark, dismal pandemonium, the sport of demoniacal millions, while the ages of oncoming eternities roll up from the dark realms below.

Now, there is not a word in all the Bible concerning any such fiendish transactions as described in this quotation; not a word anywhere to indicate that Satan has anything whatever to do with the punishment of the wicked; or that he is God's agent in any sense to execute judgment upon the wicked. To use such language is to cast reproach upon our Saviour, to pervert the teachings of His Word, and even to debase the idea of religion in the minds of thoughtful men and women. Such teachings are dishonoring to our Maker, and a plain contradiction of all He has said concerning the destiny of the wicked.

But God will have a clean universe, a praising universe. "And He shall wipe away

every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." Rev. 21:4. That is absolute. If there were to be a never-ending hell, how could this text of scripture be true? Would there not be pain? Would there not be mourning? Would there not be crying, such crying as men and women have never done in this world? A never-ending hell would make this scripture untrue. Does some one say, That scripture only refers to the righteous? The text itself does not say so; but we will read another: "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Rev. 5:13. How could there be an unending place of torment wherein millions were undergoing the most frightful torture of mind and body, and at the same time this text of scripture be true?—It could not be.

When God has made an end of sin, every creature that is left in existence in His universe will be praising Him. The universe will be swept clean of everything that has ever brought pain upon men and sorrow to the heart of our loving heavenly Father. No more sorrow, no more crying, no more pain, no more sickness, no more sin, no more death! What a blessed place for the occupancy of the redeemed! No ever-burning hell where our friends, our parents, or our children, writhe in agony untold. That conception is a child of paganism and superstition, born under the blighting influences of the Dark Ages. It is not true; it never will be true. In that better land is only joy and peace and praise. Blessed country! What a glorious privilege it will be to dwell therein!

ETERNAL LIFE AND IMMORTALITY.

Eternal Life.

ETERNAL life is the life of God, the life given by the "eternal Spirit," the life which operates only in harmony with God's immutable law. God's law is the law of man's life. Nay, more, it is the law of His own life, the expression of His own character, everlasting and immutable as His throne. Those who know righteousness, are those who have God's law in their hearts. See Isa. 51:6, 7. Therefore the law "was ordained to life," to life without end. Death had no part or place in its object. "In the way of righteousness is life, and in the pathway thereof there is no death."

Man was created upright, and pronounced by his Creator "very good." He was in harmony with God's law, the expression of God's character, the law of God's endless life. That man might live the righteousness of God, he was given the power of the endless life of God, or eternal life. But he held this by faith. This was so of necessity. While man was "holy and without blame" before God, he had not yet perfected character. He was not righteous in the sense of having a righteous character. He had not developed character under test. Faith includes absolute and willing submission to God. Anything less than this would be in opposition to God's law. The life of God could, therefore, be held only by faith, by a perfect harmony with the law of God. As

soon as unbelief came in, man disobeyed. He departed from God's law in purpose, and God's life could not operate contrary to God's law.

The straight perverted becomes crooked. Good perverted becomes evil. God's law perverted becomes sin. Life perverted becomes death. So when man transgressed the law of life, the perverted law *in him* became the law of sin and death. Therefore, says the apostle, "The commandment which was ordained unto life, I found to be unto death." Man, by sinning, set his will against God's will, and found naught but destruction and death in his course. By thus doing, he cuts himself off from the source of life. When, therefore, man sinned, he lost eternal life.

Immortality.

But, while possessed of eternal life when he came pure from the hands of his Maker, he was not immortal. Immortality means incorruptibility, genuineness, deathlessness, that which is not corruptible. Such is God in His very essence: "Who only hath immortality" (1 Tim. 6:16), that is, inherently, in his very nature. But while man's nature was pure, it was capable of being corrupted. Had he been immortal, he would never have known sin or death. Were he mortal, he had also sin, for mortality is a consequence of sin. Man was, therefore, neither mortal nor immortal. He possessed a pure and innocent nature, and was a candidate for immortality.

The condition, as before stated, was faith. The choice rested in his will. The power to do was in the life of God in His holy law, responsive ever to faith. But man sinned, and thus perverted the law of God in him, and lost eternal life. By faith through and in Jesus Christ, man may again connect with God's life, and place himself in the channel of its working, so that life may bring forth fruit in him. "He that believeth on the Son, *hath everlasting life*; and he that believeth not on the Son shall not see life." John 3:36. "He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." 1 John 5:12, 13, R. V. Says the regenerated Paul: "Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20.

If man thus choose God's will, if he let God's life infuse him, if he constantly and forever submit to the eternal law of God, the law of righteousness and life, he thus perfects a righteous character, a character incorruptible. By enduring all tests, he is purged from all corruptible elements, and builds into his character the incorruptible commands and promises of God, the words of life. And when that character is perfected, and the judgment of God, of which His law is the rule, shall so declare, then God shall place upon man the stamp of the incorruptible character—immortality.

Seal of Character.

Immortality is, therefore, the seal of man's character. It is the outward expression of the character that is within. It declares that, as the physical man will know no decrepitude, age, or death, because of the change wrought by the power of God, so the character within is fitted, has been perfected under test by the same power, so that it will nevermore sin, because its will is eternally set to do the will of God alone. Man can not sin, because he will not, eternally will not. The moral fiber of his character has been wrought in the workshop of

heaven; the chords of his whole being are forever attuned to the music of the eternal law.

All this being true in the very nature of the case, we are not surprised to read in the Word of God, contrary tho it be to false and popular theology, that God "only hath immortality" (1 Tim. 6:16); that man, instead of possessing it here, should seek for "glory, and honor, and immortality" (Rom. 2:7); that it is not in man of himself, but comes alone through "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. 1:10); that instead of man possessing immortality here, it will be given only when Jesus Christ shall come the second time, and then "this mortal must put on immortality," fulfilling the expression, "Death is swallowed up in victory." 1 Cor. 15:51-55.

This view, the Biblical, Gospel view, gives no man opportunity to glory in men; for all is of God through Jesus Christ. The law is of Him, the life is of Him, the righteousness is of Him, the mercy, the goodness, the power, the glory, are all of Him; and to Him every soul that knows his life, and receives the boon of immortality, will ascribe endless praise. "Thanks be to God for His unspeakable gift." Reader, will you not choose life, that you may live?

NOT A LOCAL ISSUE.

THE controversy in Washington, D. C., over the proposition to introduce religious teaching in the public schools is not a merely local issue; it is a national question, and a vital one at that. Therefore no journal in the country need apologize for discussing it in all its phases. Washington is the capital of the nation, and Congress (composed of representatives of the people of the whole country) legislates for the entire District of Columbia. Whatever legislation the government consummates for the district, whatever municipal regulation it tolerates, involving a general principle, or in violation of any fundamental principle of the government, stands as a precedent that the states may logically follow. Therefore when it is proposed to inaugurate the teaching of a system of official religion in the public schools of Washington, it is a matter that concerns every citizen of the country.

This religious-education scheme has been knocking at the door for a long time. As far back as 1888 a bold, far-reaching attempt was made to foist it upon the country at large by a Constitutional amendment. This was so vigorously attacked by men of various classes who saw the outcome from the standpoint of both civil and religious liberty, that it failed. Since then the advocates of national religion have been more wily, and this attempt to inaugurate the system in Washington was evidently thought to be so limited, and the plea so plausible, that it would brook but little, if any, material opposition.

Whether the full meaning of the *local* project was understood by the man who launched the scheme with such confident expectation of success, we can not say; perhaps it was not. We are somewhat inclined to the belief that it was not. But there are those connected with the advocacy of the measure who are wont to approach extensive designs through apparently innocent and restricted suggestions; and there is good reason to believe that this effort to introduce the teaching of official religion in the public schools of the capital was deliberately designed as an entering wedge, a

precedent, to a far more extensive scheme of national religion. In fact, the proposed religious amendment of 1888 was but a part of the National Reform Association's scheme for a practical union of church and state.

There is but one effectual way to guard against the major designs of the arch enemy of civil and religious liberty, and that is to note, and warn the people against, the little projects that are set to lead up to the greater purpose.

G.

Question Corner

FROM time to time under this head, we will answer pertinent questions, the answers to which we believe will be generally helpful to our readers. Some questions we can not answer here. They are of special interest only to the person who asks them. We will not answer what seem to be mere quibbles or cavils. We do not propose, for instance, to explain, more than once a year, where Cain got his wife. In all cases we must have the name of the questioner. We may wish to write them. To the questions we sign only the initials, or another term, if preferred by the questioner. But we have neither time nor space to bother with unsigned letters or questions. One more thought: "Foolish and unlearned questions avoid."

1656.—Jews Only.—Ex. 35:2, 3; 34:21; Lev. 11:7, 8; 23:32.

If the prohibition to build fires on Sabbath in Ex. 35:2, 3 is a civil or ceremonial regulation for the Jews while in Palestine only, why may not the prohibition in Ex. 34:21 also be limited to them? Also Lev. 23:32 and perhaps Lev. 11:7, 8?

A SUBSCRIBER.

The command concerning the Sabbath, and a local law respecting it, are two things of an entirely different character. The Sabbath law originated in Eden, before man sinned. Gen. 2:2, 3. The Sabbath was therefore made for man, for the race. Mark 2:27. To show its eternal, enduring nature it is placed in the very heart of the Decalogue, bulwarked before and behind by nine other moral precepts concerning which there is no question, in order that man might know that there should be no question over the fourth commandment. Of that law it is easier for heaven and earth to pass than one tittle to fail. This is shown in an abundance of scriptures. Ex. 35:2, 3 was in its nature a local regulation referring to the wilderness period. The climate demanded no fire. The manna was prepared the day before the Sabbath. To build a fire was a direct and daring act of presumption against God. See Num. 5:30-36.

Lev. 23:32 specially applies to the day of atonement, a typical feast pertaining to the Levitical age, but it also states a general law as regards the beginning and ending of all days. This also is shown in many scriptures. The day began and ended at the setting of the sun.

The law of unclean animals is not binding, but the great facts on which it is based should guide the well-instructed Christian. It was no arbitrary law which divided between beasts regardless of their nature. In the very nature of things the swine is unclean, and God told His people so. This distinction existed before the Flood. Knowing this, how should the Christian apply 1 Cor. 10:31?

1657.—The Meaning of Jew.

Does the term Jew apply to all of the tribes of Israel, or to the tribe of Judah alone?

The word is used as referring to a citizen of the kingdom of Judah, embracing the tribes of Judah, Benjamin, and the Levites among them, tho spiritually it has a far larger meaning. Scholars differ as to its derivation. Some contend that it came from Jahwe (another way of spelling the covenant name of God), Jahwes (Jews, as in our language), the people of Jahwe or Jehovah. Others hold that it came from the tribe of Judah. But in God's mind this comprehended all; for in Judah was the rulership, and from that tribe came Christ, the Creator, the Redeemer, the King of all Israel. Gen. 49:10. Therefore Jesus declares, "Salvation is of the Jews." John 4:22. And therefore Paul declares, "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but

he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God." Rom. 2:28, 29. The true child of God is a Jew, grafted in through Jesus, the Lion of the tribe of Judah.

1658.—As to Voting.

Kindly state your reasons why Seventh-day Adventists should not vote. Daniel appears to have been connected with the government of Babylon; and the powers that be are ordained of God, then why should not the people of God, as well as others, in these days, have a voice in these things?

H. C. H.

We have not said that Seventh-day Adventists should not vote. Whatever reason should debar them from voting should debar all other true Christians. Here are, however, some principles worthy of consideration:

1. All parties in power in nation, state, and municipality to-day have again and again betrayed the trust which good men thought they would keep. Under present political management of "boss rule" no man can be assured that his vote will count for righteousness, whether the party he votes for wins or loses.

2. Moral sentiment or principle is of little account in the politics of to-day. Largely it is a matter of spoils.

3. Where simple, direct local issues are at stake, where the question is clear and plain, it is well for the Christian to record his vote as a protest against wrong, as a witness to the right.

4. But to enter the corrupting pool of politics, to identify himself with the constant perversion of every true principle, is subversive of Christianity and vitiating to his Christian character. Read, for a picture of this time, Isaiah 59; 2 Tim. 3:1-5.

5. If a man undertakes to remedy the affairs of this world by any means, he should, to be consistent, be willing to follow it to the end. The bullet may be the logical outcome of the ballot.

6. The true child of God is a follower of Jesus Christ, whose kingdom is not of this world. John 18:36. Here he is a "pilgrim" and a "stranger;" an ambassador of another government; his "citizenship is in heaven." Heb. 11:9, 13; Phil. 3:20. Here are some other scriptures worthy of study: Ps. 146:3-10; Isa. 31:1-3; Zech. 4:6.

7. The Christian can always be the greatest help to any government or any community by living the Christ life. The true influence of the church is never strengthened by politics.

True, Daniel served in Babylon, but as a faithful slave, not as a politician. Rom. 13:1 is a general statement as to civil government, the worst of which is better than anarchy. God calls Nebuchadnezzar His servant. But some of our "Christian" politicians, had they then lived, might have endeavored to defeat him, and so have been found working against God. We are told to obey civil rulers; where are we instructed to elect, appoint, install, or do politics for them?

1659.—Mark 9:43-49. One Eye; One Hand.

Please explain Mark 9:43-49. Will any person go through eternity with one eye or one hand?

R. F. G.

The unquenchable fire and undying worm are explained in the SIGNS of May 3, article, "Wages of Sin." As to the hand or the eye, the meaning, as we understand, is this: "Whatever trait of character we may have, whatever talent of mind or body, however dear to us, or however seemingly a necessity to success in this life, if it causes us to stumble, cast it off. Better, in this life, to be deprived of an eye, or a hand, or a foot, or anything else as dear as these members, rather than lose eternal life, where nothing shall be wanting, but all shall be perfect. There are young men to-day who have a hand to pitch right-and-left, up-and-down curves, slow and fast balls, so as to baffle all batters. The whole soul of the young man is swayed by the ability of that hand, a stumbling-block, skillful as it may be, in the path to eternal life. Now it would be better for him to actually, literally, cut off that hand rather than pitch his own soul to everlasting perdition on a curved ball. Our readers can supply similar instances concerning foot and eye. Things that are in themselves good become the worst of enemies, if they hold us back from the better and the best.



ENGLISH NONCONFORMISTS IN COUNCIL, AND THE LONDON REVIVAL.

(By our British correspondent.)

TWO thousand delegates attended the recent Free Church Council at Manchester. This was the tenth annual meeting held by an organization of great power and influence, including all the nonconformist churches in Great Britain. "Purely spiritual work" was its watchword to begin with, but, like many similar bodies, it has developed on quite other lines, and has become, according to a prominent newspaper, "one of the most potent political agencies in the country."

The meetings on the present occasion were quite in harmony with the political character of the organization. Of course, religious matters received consideration, and some evangelical discourses were delivered; but political questions were very prominent, and aroused by far the most enthusiasm. One could not but feel that the one thing that lay nearest the hearts of the members was to defeat the Conservative government (which now holds the reins of power), and bring in a new Liberal régime. A good idea of the temper of the audience may be gathered from the following brief newspaper paragraph describing one of the political addresses:

The lively and fervent speech of Mr. — roused the fighting spirit of the Council, and the resolution was passed enthusiastically, with cheers.

Passive Resistance.

Naturally the Education Acts came in for considerable attention. Passive resistance, it should be remembered, is still a live thing; hundreds are suffering imprisonment, or dstraint on their household goods, for refusing to pay the education rate, which, according to the late Act, is used in part for the instruction of school children in the doctrines of the State Church. Much enthusiasm was manifested in the discussion of this question in the council, and essentially the following action was taken:

The council reaffirmed its demand for a national system of education, co-ordinating all its branches under complete popular control, and entirely free from both theological and ecclesiastical tests, and from sectarian teaching.

The council once more expressed its deepest sympathy with the men and women who, on conscientious grounds, had deemed it their duty to refuse voluntarily to pay the denominational portion of the education rate, many of whom had suffered imprisonment, or additional and unnecessary hardship through the harsh, and in some cases illegal, action of the authorities. And the council declared that it would never consent to any proposal to introduce into state-paid schools, during official school hours, the services and sectarian dogmas of any denomination.

Here we have the principles of religious liberty, as applied to public education. Unfortunately, there is not sufficient evidence that the council is in harmony with these principles, as applied broadly. Thus we have one speaker saying, amid great applause, that they wanted to create Puritan politicians, and he hoped they would live to see a Puritan prime minister, and that they would see him at the Free Church Council meetings. Such little straws show which way the wind is blowing, and make one distrust somewhat the entire disinterestedness of the movement against the Education Act. After all, it appears to be strongly tinged with politics; one feels that it is secular, rather than religious, and proceeds in large part from a strong dislike of the party now in power.

The Laborer and the Church.

Labor interests occupied a large share of attention, the president, in his opening speech, essaying to answer the question why the workingmen so generally absented themselves from church and chapel. The preaching, in his opinion, was not "strong enough or concrete enough to win and to hold them."

Moreover, the church, as such, was holding itself too much aloof from the social questions which so largely concerned the welfare of the workingman. The homely, practical teaching of Christ was held up as a model. Mr. J. E. Rattenbury attacked the same subject even more vigorously, in a paper read later on in the meeting. Many of their Free Churches, he said, were simply limited liability companies, run in the interests of the middle-classes, by the middle-classes. The workingman was not wanted. The gifts to the church were supposed to be given to God, but they still muttered "Corban."

The Institutional Church

was the subject of a paper by Mr. C. Sylvester Horne, which took strong hold of the meeting. Mr. Horne, a year or so ago, took charge of the Whitfield Tabernacle, in the west of London, and has made it into a typical institutional church, with various branch organizations. It can not be denied that the institutional church embodies many popular



Albert Memorial near Royal Albert Hall.

features, some of which are most commendable, such as systematic visitation of the sick, efforts to secure work for the unemployed, and other philanthropic activities; but it has some distinctly downward tendencies. When the church takes upon itself to furnish amusement to its members, it is on debatable ground, and is pretty sure, sooner or later, to resort to methods which are the reverse of Christ-like, and to tear down with one hand what it is endeavoring to build up with the other. Pure religion and undefiled, can not pander to the modern rage for amusements.

Growth of Monastic Institutions.

A resolution was passed urging the government to institute an inquiry into the monastic and conventual institutions of the country, and the schools carried on by them. The discussion revealed some startling facts in regard to the growth of such establishments in the country within the last half century. Fifty years ago there were only fifty-two monasteries and convents in England; to-day there are no less than nine hundred and ninety, this being a greater num-

ber than when, as an intolerable nuisance, they were swept away by the Reformation. Many of these institutions, as I have before pointed out, have been transplanted to England in recent years, being driven out of France by the action of the French Government. They can hardly fail to exert a strong influence in the direction of rehabilitating Roman Catholicism in what has been one of the staunchest Protestant countries. It should be said that the foregoing figures refer to England alone, excluding Ireland, Scotland, and Wales.

The Revival in London.

Turning now to the revival services which Dr. Torrey and Mr. Alexander have been conducting in the West End of London, the question may be raised, What have they really accomplished? Meetings have been held day after day in the magnificent Albert Hall, and the nightly attendances have averaged close on to ten thousand people. About 4,500 are said to have passed through the inquiry-rooms at the hall; meetings for business men and other special services have been held in various parts of the city, with good attendances, and the daily papers, especially at the beginning, trumpeted the enterprise abroad with great gusto, as one of sensational importance. But, has anything at all in keeping with the enormous expenditure of labor and money been achieved in the forwarding of God's kingdom?—The answer must be an unequivocal—No. In the first place, the meetings have been attended almost exclusively by so-called church people, and these have come in large part, it must be feared, as a result of the reputation of the evangelists, and the somewhat spectacular character of the meetings. A trained choir of three thousand voices, under the direction of a skilled leader like Mr. Alexander, who has pronounced American ways, and is addicted to the telling of funny stories between the stanzas; then the uniqueness of conducting revival services in a fashionable resort such as the Albert Hall, and the large scale upon which everything was conceived—all this, together with the hearty co-operation of the London clergy, no doubt brought about the large attendance, and has given the color of an apparent success to the enterprise; but a revival in the true sense of the word, it can not be considered at all. The novelty of the thing having somewhat worn off, it is hardly likely that Dr. Torrey's further efforts in the south and northeast of London, will meet with quite so flattering a reception; still, he can not entirely fail while he enjoys such a hearty support from the clergy.

The revival in Wales is gradually coming to an end, tho not without leaving a considerable body of excellent results. Of course, the question, How lasting are these results to be? will depend largely upon what is done to follow up the work. The converts, of which there are said to be about 100,000, will naturally drift back to their old lives unless something is done to instruct them further in the Christian faith, and the elements of a daily walk with God. Some extravagance has tainted the movement in places, and fanaticism has not been wanting; but these must be regarded as excrescences, rather than as vitally connected with what, from all appearances, has been a remarkable manifestation of the divine power.

M. ELLSWORTH OLSEN.

LAST-DAY CONDITIONS.

UNDER the heading, "The Pace," the New York World thus speaks:

In 1868, in New York, for every 10,000 of population there were 13.5 deaths from heart disease and Bright's disease; in 1901 the number of deaths had risen to 29.68.

These are Board of Health figures. They are something to think about. High living, mental strain, worry, over-exertion, and too much alcoholic drink are among the conspicuous causes of the diseases named. The figures show, then, through an exhibit of penalties, a startlingly increased following of "the pace that kills."

When a man unused to such exercise runs hard and fast for a train, and falls fainting or dying at the end of his run, his folly is the theme of comment—but nothing prevents another man, equally unfitted for the test, from trying the same feat in self-destruction.

In New York, the rashness of the runner for the

train is daily and hourly emulated by racers for wealth and more wealth, for position and higher position, for a desperate "keeping up" with some equally foolish courser. The pace is such that no custom could harden one to it. The contestants multiply marvelously. It is too much to expect a warning Board of Health bulletin to stop the chase. But for all that, the simple life is not merely a fad.

This item teaches its own lesson: The drift from the simple normal life to the utterly unnatural life of pleasure and greed.

THE CHURCH AND STATE MOVEMENT IN WASHINGTON.

BY JOHN D. BRADLEY.

THE regular meeting of the board of education of the District of Columbia, on the evening of April 12, was devoted almost entirely to another hearing on the matter of the introduction of religious instruction into the public schools of the District, which has become so prominent an issue, and been so warmly debated in Washington. One week before, a delegation representing the church conference, and headed by Hon. Hilary A. Herbert and Rev. Randolph H. McKim, appeared before the board in the interest of the demand for definite religious instruction in the schools. A batch of petitions was presented, and about three-quarters of an hour spent in urging upon the board the scheme fathered by Mr. McKim, and approved and recommended to the board by the church conference called at his instance.

The second hearing was accorded a delegation representing the Seventh-day Adventists, who have been perhaps foremost in opposition to the scheme advocated at the previous hearing. The delegation, which was composed of seven Adventist ministers, was headed by Mr. K. C. Russell, chairman of the Adventist Religious Liberty Bureau. A formal remonstrance "vigorously protesting against any change in the public school system in the matter of religious training," and a batch of petitions in harmony therewith, were presented, and these were supplemented by addresses by members of the delegation. The hearing lasted just three-quarters of an hour. It was not open to the general public, and the following regarding it is gathered from the newspaper reports.

In opening the discussion, Mr. Russell stated that the 126 petitions which were submitted in support of the remonstrance, had been signed by 2,562 persons, gathered from all classes. Many of them, he said, were members of the Baptist, Methodist, Episcopalian, Catholic, Unitarian, and People's churches, and a number of the signers were Hebrews. The point was made that the signatures were individual, and not representative. Mr. Russell declared that "religion is not a matter of majorities," and that "the conscience of one man is as sacred as the consciences of the many."

The formal remonstrance, which was headed "A Protest Based on Christian Principles," was read to the board by Prof. W. W. Prescott. The text of the remonstrance declared that the position of those presenting it was not one of hostility to religion, the church, the state, or the public schools. The church and state, it was contended, are both divinely ordained, but for entirely distinct purposes—one for spiritual and the other for temporal ends, and the prosperity of both depends upon the faithfulness with which each follows "the divinely-ordained plan of complete separation the one from the other."

The movement to introduce religious teaching into the schools was designated as a "violation of a fundamental principle of the Christian religion." "The adoption of the proposed plan can result only in friction, dissatisfaction, sectarian strife, and animosity," declared the remonstrance. "It will degrade religion from a matter of conversion and salvation, to a question of contention and courts." Professor Prescott characterized it as an unchristian act for professed Christians, even tho they be in a large majority, to seize upon the power and instrumentalities of the state, for the purpose of propagating religion, and said that the present situation presents a grand opportunity for the board to exemplify Christian principle by holding that there should be liberty, and a complete separation of church and state.

Prof. A. T. Jones delivered an address in which he contended that, in the interests of domestic tranquillity, the whole question should be excluded, even from consideration, by the board. The matter, he said, was outside the province of the board. He stated that there was already in the schools the reading of the Bible and the teaching of "obedience to the laws of God." "Those who have raised this issue," he said, "have said this is not sufficient, and that there must be the specific teaching of religion. When that shall be gained, how long will it be before the demand will be made for specific sectarian, or even denominational, religious teaching? And it is perfectly plain that before the thing shall have gone that far, the chief question before the city of Washington will be how to maintain domestic tranquillity. Another item which adds great emphasis to this point is the fact that, it has been stated in the public prints, if this matter shall be pushed to the limit the leaders have proposed, the issue will be contested even to the Supreme Court of the United States. Can it, then, be to the interest of the schools of the District of Columbia that the school board shall allow itself to be involved in such a course of litigation? And when that shall occur, then again one of the most serious phases of the whole question will be how to maintain domestic tranquillity."

Mr. W. A. Colcord, who made the final address, said in part: "Because there are homes in which religion is not taught, it does not follow that the state, or some institution of the state, should undertake to teach it. The home, the church, and the private school are the natural, legitimate, and proper places for teaching religion. Because crime, immorality, and irreligion are on the increase, does it follow that religion should be taught in the public schools? If the church teaches religion and the state teaches religion, both are engaged in the same work; there is no distinction between the two. Furthermore, if it is a proper thing for the state to use its money and its instrumentalities to teach religion, it is proper for it to go a step further and use its power in requiring obedience to the religion taught. This is the next logical step, and this means persecution."

At this meeting of the board of education, in addition to the protest of the Adventists, petitions protesting against the introduction of religion in the schools, were received from the Brotherhood of Ohav Shulim Hebrew Congregation, the Grace Evangelical Lutheran church, A. S. Solomons, S. S. Burdette, and E. Burdette. A letter of protest from Rabbi Louis Stern was also read.

No action was taken by the board of education with reference to the matter, and it is understood that no action will be taken until the president of the board, Gen. H. V. Boynton, who has been quite sick for some weeks, is able to attend. It is desired that "the full membership of the body shall be present when the question is finally disposed of." So the question will remain pending indefinitely.

"BACKWARD STATES."

In the Washington, D. C., *Post*, of April 3, Dr. W. F. Crafts indulges in one of his characteristic tirades against Seventh-day Adventists and the truth they are giving to the world. He refers sarcastically to "the few instances where, in backward states, some of them may have been fined for violation of Sunday laws, and imprisoned because they would not pay the fines, or allow others to do so." Apologizing for the present attempt to commit the general government to a policy of state religion, he would ascribe the past experience of the people in the working out of such principles to the action of "backward states." It should be remembered, however, that the instances which Mr. Crafts cites were merely the result of enforcing laws such as are on the statute books of nearly all the states.

It should also be remembered that this man who now speaks in an impliedly disparaging manner of those "few instances" of persecution, did himself indorse and encourage such persecution; moreover, he spent considerable time in California, engaged in a special effort to bring this state into the category of "backward states," by securing a state Sunday law, with, of course, the end in view that it should be enforced in the same manner as in the other

"backward states." It is difficult to understand the logic of the argument that religious state laws are so beneficial to the people, while only the "backward states" enforce them. Such states as Massachusetts, Maryland, Pennsylvania, Illinois, Tennessee, etc., will hardly appreciate the compliment of being styled "backward states" by this champion of religious legislation.

But what shall we say of Mr. Crafts' efforts for several years to have the general government enact for all the country such laws as those which "backward states" enforced in a "few instances." He has taken an active part in several such efforts, and it is well that he recognizes that such a course is a "backward" step—if the religious laws he seeks should be enacted and enforced. Persecution is the logical outcome of all enforced religious legislation, and such legislation is therefore a "backward" step for any country in which a separation of church and state is a fundamental principle.

From the current reports of activity in the matter of enforcing Sunday laws throughout the country, it would appear that a number of states are just now rapidly falling into line as "backward states," and it is this growing sentiment that gives encouragement to the persistent efforts of certain individuals, associations, bureaus, etc., to commit the national government to the same "backward" course.

W. N. GLENN.

An extensive strike is now on in the city of Chicago. It is probable that all the union teamsters will be out in a few days. The Employers' Association is attempting to furnish teamsters in the place of those who have gone on strike. Firms employing teamsters are insisting that their men shall deliver goods to firms boycotted by the unions. Union men are resisting this demand of their employers, and it is probable that the strike will extend to all union teamsters in the city, if not to other industries. Already several serious clashes have occurred between union and non-union men. The Federal Court for that district has enjoined the unions from picketing firms, or interfering with those employed to take their places.

Important experiments are now being made in the Flower Hospital, New York City, to demonstrate the effectiveness of radium in the treatment of cancer. It is claimed that wonderful progress is being made, and that a number of patients have been completely cured. It is reported that radium combined with the X-ray treatment is being used in the case of Dr. Harper of the Chicago University with satisfactory results.

Reports from St. Petersburg state that Charles M. Schwab, of New York, has received a contract from the Russian Government for the reconstruction of the Russian navy. He is said to guarantee his ships to produce twenty per cent. better speed and much greater resisting qualities to gun-fire than the best ships now afloat. Just how many vessels the American steel magnate will construct has not been stated.

Germany's attitude toward Morocco and the Anglo-French agreement, in regard to that country, is causing much anxiety throughout Europe. France and England seem to be drawing closer together over the matter, and King Edward has paid another visit to France, evidently in relation to the question.

The success of the gasoline motors on the Union Pacific Railroad, has influenced that concern to order the building of a large number of such cars. These cars will be used for the present principally on branch lines, tho it is expected that after a time they will be used on the main lines also.

Boston has discovered that its famous dish, baked beans, is heavily drugged with that indigestible substance, salycilic acid. As a result of the discovery, a number of manufacturers of the article found themselves with large quantities of baked beans left on their hands.

The Russian and Japanese armies remain inactive in Manchuria, so far as making any movement to engage each other is concerned. At the same time the two fleets of war-vessels are maneuvering in the China Sea, without coming to an engagement.

A tornado struck the town of Laredo, Texas, and New Laredo, on April 29, resulting in the death of 21 persons and the serious injury of a large number. About 150 houses were blown down by the storm.

The city of St. Louis is strictly enforcing the Sunday-closing law. Governor Folk has expressed his determination to enforce the law as long as it remains on the statute books.

The state of Montana has entered suit against the beef trusts operating in that state.

NIGHT.

BY MRS. M. ELISABETH BURNS-HOWELL.

O THE rare enchantment like the mystery of dreams,
When the moon is shining silver, with her pure and
placid beams;
When the air is heavy-freighted with the scent of
fragrant blooms;
O 'tis then that rest aboundeth and a sweet refresh-
ing comes.
It is then that peace surpassing settles down upon
the soul,
And we feel beyond our striving and our strife a
higher goal,
For the eye with wider vision looks enraptured on
the sight
As it sees in faith a future like the holy hush of
night.
Cometh now a sense of safety, and a calm serene
enthalls
With the joy of trust unfailing e'en when seeming
ill befalls;
For the Hand that stills the tumult and bestows the
balm of night,
Holds the suns and all their systems and shall shape
our course aright.

THE WORKERS NEEDED.

BY MRS. E. G. WHITE.

GOD calls for humble, devoted workers,
who will impart to others the blessings
He has given them. He calls for men
who will be wise counsellors, men who will
act promptly when they see that the time has
come for them to act. Let God's workers
keep close by His side. All the way along
the danger has been that those who were
doing God's will would lose sight of His
plans, and would fail to work with an eye
single to His glory.

Christ is waiting for human agents through
whom to impart to hungry souls the bread
of life. Even the ignorant may understand
the Scriptures; for heavenly angels are
appointed to minister to them. While the
day of retribution still lingers, the Gospel
is to be preached to the unsaved, and its
glad messages brought home to their hearts.
God will co-operate with those who proclaim
His truth to the unenlightened and the un-
warned.

The enemy is continually working through
half-converted men and women, leading them
to speak words of discouragement, and to
stand always on the negative side. Men of
activity and clear thought, of spiritual and
physical soundness, are needed,—men who
can act as leaders and directors; men of
wisdom, who, when a crisis comes, will stand
boldly in the front ranks, presenting to the
enemy an unbroken line of defense.

Those who proclaim the truth for this time
must put on the whole armor of God, that
they may stand bravely at their post, in the
face of detraction and falsehood, resisting the
enemy with the weapon that Christ used,—“It
is written.”

The Lord expects His servants to be dili-
gent in business and fervent in spirit. But He
does not want them to overwork. It is not
work, but overwork, without periods of rest,
that breaks people down, endangering the life
forces. Those who overwork soon reach the
place where they work in a hopeless way.
The work done to the Lord is to be done in
cheerfulness and with courage. He wants us
to bring spirit and life and hope into our work.

Bring into the day's work hopefulness,
courage, amiability. Do not overwork. Far
better leave undone some of the things

planned for the day than to overtax yourself,
losing the courage necessary for the perform-
ance of the tasks of the next day. Do not
to-day violate the laws of nature, lest you lose
your strength for the days to come.

Every day consecrate yourself anew to God.
Bring to Him an offering untainted by selfish-
ness, and it will be accepted. This is your
reasonable service. God calls for a complete
sacrifice. It is complete trust in Christ that
makes the sacrifice complete, wholly acceptable
to God.

Keep yourselves where the three great
powers of heaven, the Father, the Son, and
the Holy Spirit, can be your efficiency. These
powers work with the man who gives himself
unreservedly to God, heart and soul and mind
and strength. “If a man love Me,” Christ
says, “He will keep My words; and My
Father will love him, and We will come unto
him, and make Our abode with him.” The
power that comes with Christ's abiding pres-
ence is at the command of His believing ones.
The man who makes God his trust is bar-
ricaded by an impregnable wall.

Let us take no backward steps, but ever
move forward and upward in the pathway of
light. Walking in this path, we are following
Christ. We certainly have not wisdom to
guide ourselves aright. We must be daily
learners in the school of Christ, receiving
instruction from the great Teacher, that we
may impart it to others. We are to practise
the lessons that He teaches us.

“Put on therefore, as the elect of God,
holy and beloved, bowels of mercies, kindness,
humbleness of mind, meekness, longsuffering;
forebearing one another, and forgiving one
another, if any man have a quarrel against
any; even as Christ forgave you, so also do
ye. And above all these things, put on char-
ity, which is the bond of perfectness. And let
the peace of God rule in your hearts, to the
which also ye are called in one body; and be
ye thankful.”

CHRISTIAN PROGRESS.

BY THORO HARRIS.

TWO SMOOTH surfaces, as of glass, will ad-
here together perfectly provided there be not a
particle of dust on either one. But if there be
even the minutest semblance of dust, you can
not clap one upon the other. Similarly the
smallest error of the life will prevent it from
adhering to the Life divine. It is the little sin
that severs the connection, the little fox that
spoils the vine.

The Christian pilgrimage is like riding the
bicycle. There are but few who can perform
the almost impossible task of standing still on
one of them; and these are generally found
in our museums posing as wonders. On the
bicycle you must either move ahead or fall off.
In Christian experience one must advance or
else lose his balance. It is a campaign and a
continuous conquest all the way to the pearly
gate.

Tho this principle is of universal application,
men somehow imagine that it can be evaded in
matters of a purely spiritual nature. My arm
may to-day be perfectly sound and free from
every taint of corruption; but if I carry it
about in a sling and neglect to exercise it, it
must eventually wither. Physicians assert that
it will decrease in size one-half an inch yearly;
and if this process be continued, the arm will
finally become a lifeless member.

Therefore we are exhorted to “walk in

truth” (3 John 4); for walking denotes pro-
gression; and the Christian life is one con-
tinuous march to the Eternal City.

“WHAT MUST I DO TO BE SAVED?”

BY D. P. ZEIGLER.

LONG, long ago this question was asked
under very peculiar circumstances in an
old Philippian jail. Prior to this, One
who was the Christ had been crucified on Mount
Calvary, in the land of Judea, and over Him
placed an inscription, “Jesus of Nazareth, the
King of the Jews.” This inscription was
placed there at the command of Pontius Pilate,
a pagan ruler, who, in his examination of this
crucified King, had said to the Jews, “I find
no fault in this Man.”

Here, then, was one life so filled with the life
of God that no fault could be found in it. This
“just One” had been spoken of by prophet
and seer ever since the fall of man; and His
death on the cross, and that which caused it,
had so wrought upon the hearts and minds of
His followers that, even tho prison cells faced
them, they dared proclaim Him as the world's
Saviour.

There had been one, Saul of Tarsus, a sectar-
ian Jew in the strictest sense, who had man-
ifested much zeal in persecuting the followers
of this crucified One. But, as he was on his
way from Jerusalem to Damascus to continue
his persecutions, and had come near the latter
city, a great light from heaven shone around
him. He heard a voice from heaven, the
voice of this same crucified One, saying, “Saul,
Saul, why persecutest thou Me?” Saul's
heart was touched, his physical eyes were
blinded, and he was led to the house of one,
Judas, in the city, where he was afterward
instructed what he should do. Thus the per-
secuter has now become the persecuted, as he
was the one who was in the Philippian jail on
the memorable night in which the question was
asked, “What must I do to be saved?” he
being the one of whom it was asked.

Paul and Silas had gone to Philippi to bring
the light of the loving Christ to the poor sin-
darkened people, and had been thrown into
prison because of the truth which they pro-
claimed. At the midnight hour these devout
men prayed and sang praises to God, so that
the prisoners heard them. Suddenly there
was a great earthquake, the foundations of the
prison were shaken, all the doors were opened,
and every prisoner's bands were loosed. The
keeper, awaking from his sleep, was about to
thrust himself through with his sword, suppo-
sing the prisoners had escaped. But Paul
cried with a loud voice, “Do thyself no harm;
for we are all here.” The jailer then called for
a light, sprang in, came trembling before these
representatives of heaven, and said, “Sirs,
what must I do to be saved?” The pointed
arrow of conviction had touched his darkened
heart.

The next thought that now comes to us is,
Why ask such a question? What has befallen
the human family?—The answer comes back
from the voice of Inspiration, “All have sinned,
and come short of the glory of God.” Rom.
3:23. “Wherefore, as by one man sin en-
tered into the world, and death by sin; and so
death passed upon all men, for that all have
sinned.” Chapter 5:12. Sin entered by one
man; who was the man?—“Thy first father
hath sinned.” Isa. 43:27. Who is the father
of all living?—Adam, who was created and
placed in the Garden of Eden, where he sinned.

But what is sin?—"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. This being so, Adam violated the law of God. The violation of this law (the law of Ten Commandments, Rom. 7:7) caused him to come under the power of death; "for the wages of sin is death." Chapter 6:23. Then, as "all have sinned, and come short of the glory of God," "What must I do to be saved?" The answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved." This was Paul's answer to the jailer, and it is the answer to all inquirers. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Chapter 5:1, 2.



AMOS.

BY F. D. STARR.

SURELY the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. This is one of the books in which the secrets of the Lord are revealed, hence the necessity of studying this book as well as the productions of the other prophets.

How anxious the majority of the people are to get the latest news, to keep up with the times, and so they are very eager to get the daily newspaper at the earliest possible moment to find out what is taking place in the world. And it seems really astonishing that the inventions of this age have made it possible to learn what is taking place on the opposite side of the globe in just a few hours after it transpires. But the utmost that science undertakes to do is to inform us of events that have already transpired up to the present time. None of even the wisest pretend to go into the future to describe events. Supposing that it should become possible to do this, would not the people eagerly grasp every opportunity to gain the information to be thus imparted?

But this is exactly what prophecy does. It exceeds the limits of human information, as far as heaven is higher than the earth. It not only leads us up to the present, but gives us with unerring accuracy the events of centuries in advance. Why should there not be a corresponding interest in learning what the prophets have spoken concerning the future? The regret that many will experience for having neglected this golden opportunity is plainly set forth by Amos in chapter 8, verses 11-13. Listen to the startling prediction:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst."

There have been many and grievous famines in the land since the prophet uttered these words, but this famine has not yet been experienced. The word of the Lord has thus far been accessible to all who wished to find it and be benefited by it, but when the decree found in Rev. 22:11 shall be given, God's

Spirit will cease to strive with men, and then the word of salvation contained in the Gospel message will no more be offered to men. O, that we all might realize the necessity of searching and studying that word while we have it!

Amos was simply a herdsman, and no doubt would be despised by the noble and the rich, but God spoke through him, and his words are just as important as if spoken by an inspired king.

The abnormal greed of even professors of godliness as seen both in ancient and modern times is thus set forth by this prophet: "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" Chapter 8, verses 4-6.

Could a more vivid picture of business life as now existing be given than this? The root of all evil is bearing its wretched fruit on every hand. But with pleasure we note in the termination of this inspired scroll, the happy prediction concerning the Israel of God:

"I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Here we have a promise of the new earth wherein the righteous shall dwell. So beyond all of earth's misrule and disappointments there shines forth from the prophetic word the light of an eternal day.

Obadiah.

This is the short book of the Old Testament, consisting of only one chapter. Obadiah seems to have been contemporary with Daniel, Ezekiel, and Jeremiah. Brief as is this inspired prediction, yet there is one statement in it that is worth vastly more than ponderous volumes of human lore.

Concerning the finally impenitent, the statement is made in verse 16, "They shall be as tho they had not been." This is the Bible doctrine concerning the end of the wicked. All through the sacred volumes we find the ungodly compared to various kinds of combustible and destructive substances, such as chaff, stubble, fat, etc. When we find that the Lord does not present before us the idea of a place of unending existence in torment for the finally lost, but that they shall be punished according to their deeds and then be consumed and be as if they had never been, as if they had never existed, our hearts respond, Amen, and we say the Judge of all the earth will do right. Whether with many or few stripes, His anger will cease in their destruction.

CONTINUE IN PRAYER.

It is easy to pray in the hour of anguish and distress. The wicked and the ungodly cry out in their time of sore need; but when the storm is past they cease to pray; when the calm comes they have no further occasion for supplication. But the child of God, who knows really the power and virtue of prayer, loves to "continue in prayer." He fills his mouth with arguments; he prays as taught by the Holy Ghost. He pours out his soul unto God. Day after day and year after year his supplications rise. He prays without ceasing;

like the Son of God, who continued all night in prayer, the watches of the night bear witness to his supplications and the dawning of the morning finds him at the throne of grace.

Continue in prayer. Let the breath of prayer go up amid the turmoil of business, the oppression of care, the temptations that beset, and the trials that surround. Let prayer be made continually, and rise by day and night, and God will hear our prayers and help in time of need. Our prayers like vessels sent afar will bring back rich cargoes from distant lands; and when at last our prayers shall find their fullest answer in the kingdom of God we shall cease to pray and lift up our voices in notes of ceaseless praise.—H. L. H.

FIFTY REASONS FOR SABBATH OBSERVANCE.

BY D. T. BOURDEAU.

SEVENTH. We observe the Sabbath of the Lord, the seventh day, because the most faithful followers of Jesus Christ—the last at the cross and the first at the sepulchre, including the mother of Jesus—observed it after the Crucifixion. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56; John 19:25, etc. Are we not justified in doing what these holy women had seen their Master do, and what they themselves did?

Eighth. We observe it because Paul, the great apostle to the Gentiles, delighted in it, according to the inward man, the new man, Christ, which had been formed in him at conversion. Of the law, of which the Sabbath formed an essential part, Paul says, "I delight in the law of God after the inward man." Rom. 7:22. Read, also, Eph. 4:22-24; Col. 3:9, 10; 1:27; Rom. 6:6, etc. That which is true of a thing—of a royal, divine law—is true of all its parts.

Apostolic Custom.

Ninth. We observe it because Paul and his companions made it their regular day of public worship, whether among the Jews or among the Gentiles. "And when the Jews were gone out of the synagog, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the Word of God." Acts 13:42, 44. "And on the Sabbath we went out of the city [Philippi, of Macedonia] by a river side, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither." Acts 16:12. Lydia and her family were converted, and the nucleus of the Philippian church was formed. "And Paul, as his manner was, went in unto them [in the synagog at Thessalonica], and three Sabbath days reasoned with them out of the Scriptures.

And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Acts 17:2-4. And thus the church at Thessalonica was formed. "And he [Paul] reasoned in the synagog [at Corinth, and his example was as sacred as it would have been outside of the synagog] every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4. And he remained at Corinth "a year and six months, teaching the Word of God" (verse 11); and the church of Corinth, composed principally of Gentiles

who had been idolaters (1 Cor. 12:2), was founded.

In the light of the irrefutable truth that the Sabbath precept is still obligatory, is it not manifest that by this precept God, as definitely, as imperatively, commands us to sanctify the day of His rest, His blessed and holy day, as He did His chosen people, when He proclaimed His law with a voice that shook the earth? And, in the light of this same truth, is there not, in favor of the Sabbath, special weight to the fact that Christ, as our Exemplar, and the primitive church walking in His footsteps, observed the Sabbath? And is it not very inconsistent to represent that the apostles made the Sabbath their regular day of public worship only to accommodate the Jews? It is adding to the Word of God in the sense of making it say that which is false. It is putting this divine Word in contradiction with itself. This manner of teaching helps to turn souls away from one of these commandments that will remain firm and obligatory while heaven and earth exist, even throughout the ages of eternity. Matt. 5:17, 18, etc. To see how God views it, read again carefully Deut. 4:2; 12:32; Prov. 30:5, 6; Rev. 22:18, 19.

Tenth. We observe it because God, in proclaiming the law of Ten Commandments, thus shows that, if we love Him, we shall keep His commandments: "And showing mercy unto thousands of them that love Me, and keep My commandments." Ex. 20:6. And the beloved apostle speaks in the same sense, when he says, "For this is the love of God, that we keep His commandments." 1 John 5:3.

Eleventh. We observe it because "whosoever committeth sin transgresseth also the law," of which the Sabbath is a part; and "sin is the transgression of the law," and we do not wish to displease God by transgressing any of His precepts. 1 John 3:4; Rom. 3:22; 7:7; James 2:8-12, etc.

Twelfth. We observe it, because holiness is conformity to the law of Ten Commandments, and we would be found walking in the way of holiness. Encouraging His chosen children to obey His law, when about to proclaim it, God said, "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be . . . a holy nation." Ex. 19:5, 6. Here "My voice" and "My covenant" mean the Ten Commandments. See Deut. 4:12, 13, etc.

Thirteenth. We observe it because the law, in the bosom of which it is found, is spiritual, holy, just, and good. "For we know that the law is spiritual." "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:14, 12.

Fourteenth. We observe it because the apostle James, speaking to Christians concerning the law in which the Sabbath appears in relief, says, among other things, "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. . . . For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:8-10. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25.

(To be continued.)

It is the truth lived that is an attraction; it is the manifestation of the character of Christ.
—Mrs. E. G. White.

SCIENCE AND MIRACLES.

[Sir J. William Dawson, in *Contemporary Review*.]

THE time is past when any rational objection can be made on the part of science to the so-called miracles of the Bible. Christianity founds itself, its Founder Himself being witness, on the early chapters of Genesis, as history and prophecy, and the treatment which these ancient and inspired records have met with in modern times at the hands of destructive criticism is doing its worst in aid of the antichristian tendencies of our time. To remove the doubts that have been cast on these old records is therefore a clear gain to the highest interests of humanity, and if theology and philology are unable to secure this benefit, natural science may well step forward to lend its aid. Another connection with present interests depends on the fact that, while superstitions akin to that which deified the mother of the promised Seed, and introduced the world-wide cults of Astarte and Aphrodite, still reign over great masses of men, absolute materialism and desperate struggle for existence among men and nations are growing and extending themselves as never before since the antediluvian times, and are provoking a like signal and direful vengeance. In the midst of all this, Christians look forward to the second coming of Jesus Christ to destroy the powers of evil, and to inaugurate a better time; and it was He who said, "As it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man." Let us remember the old story of the Flood of Noah, lest that day come on us unawares.

ANTICHRIST.

Who and What Is It?

BY H. J. FARMAN.

MANY questions have been asked concerning this working: Is it a person, a power; or a system of spiritual working? A few texts of scripture will make this working plain. We are told not to "believe every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." 1 John 4:1. Therefore there is a spiritual working, manifesting itself in the "many" called "false prophets." There is but one way of testing these prophets, namely, "To the law and to the testimony! if they speak not according to this Word, surely there is no morning for them." Isa. 8:20. Christ's life was tested by this same law and found guiltless: "I have kept my Father's commandments, and abide in His love." John 15:10. This is the great moral measuring rod by which all character is proved or tested. "Let us hear the conclusion of the whole matter;" or, as the A. R. Version renders it, "This is the end of the matter; all hath been heard: Fear God, and keep His commandments, for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." See also James 1:25; 2:10-12. From these texts it is plain that character is proved, tested, and judged by the law as lived out in Christ's life. Therefore every spirit, prophet, or teaching must be proved, tested and judged by the same law.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh [His flesh] is of God; and every spirit that confesseth not Jesus Christ is come

in the flesh [His own flesh] is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world." 1 John 4:2, 3. The above scriptures show that antichrist is a spiritual working manifested in the individual who professes to be a Christian and yet is not in harmony with the life of Christ, who has not the Christ-life in him. As Christ hath said, "He that is not with Me is against Me; and he that gathereth not with Me scattereth." Matt. 12:30.

This spirit of antichrist (*anti* opposed; *anti-christ*, opposed to Christ) has always been in the world ever since sin came in through disobedience and unbelief; yet at the same time professing faith and obedience, as in the case of Cain, he came forth with his offering apparently as religious as did Abel. But what was the real difference?—Abel's was a lamb slain, whose blood typified the life of the Son of God, which Abel by faith appropriated to himself, for righteousness, according to God's commandment (Heb. 11:4), but Cain reasoned thus: What is the difference? "The fruit of the ground" is an offering, it is religious service as much as is Abel's. Yet there was no Saviour in it, no faith, no obedience, a Christless offering; antichrist indeed, who soon murdered his brother, "because his own works were evil, and his brother's righteous." 1 John 3:12. This same antichristian spirit existed and worked throughout the whole history of national Israel with few exceptions. They rejected Moses and the prophets while at the same time professing to believe in God who instructed them. Last of all they rejected the Son, saying, "This is the heir; come, let us kill Him, and take His inheritance." Matt. 21:38, 39.

The same antichristian spirit began to work very early in the church, even before the death of Christ, in the person of Judas Iscariot, who sold his Master for thirty pieces of silver, while professing to be one of His disciples, and betraying Him with a kiss. Matt. 26:14-16, 47-49. In Matthew 24, the Saviour foretold of this working, which would immediately follow His resurrection and finally develop into that antichristian power, noted in the Scriptures as "the mystery of lawlessness," "the man of sin," "the son of perdition." Matt. 24:4, 5, 9; 2 Thess. 2:3, 4, 7. The working out of this system was the exaltation of self and the traditions of men in the place of God's commandments. 2 Thess. 2:4; Dan. 7:25; Mark 7:7-9, 13.

In the last days this antichristian spirit was to be more deceptive and wide-spread, consequently more dangerous than at any other period of the world's history. For, said the Saviour, "There shall arise false christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." Matt. 24:24; 2 Thess. 2:9-12. The many forms of this antichristian spirit is one of the most pointed signs that we are in the last days: "Little children, it is the last hour; and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour." 1 John 2:18.

This last hour's deceptive working by antichrist, while professing to believe in Christ, denies both the "Father and the Son." 1 John 2:22. How can this be while confessing and professing to believe in both of them? "By their works they deny Him, being abominable, and disobedient." Titus

1:16. "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." 2 John 7.

Reader, it becomes a serious question to us as to what spirit we are of. Because "if any man hath not the Spirit of Christ, he is none of His. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness." Rom. 8:9, 10. And "He that doeth righteousness is righteous, even as He is righteous." 1 John 3:7.

ADMONITIONS, COMMANDS, PROMISES.

(Alphabetically Arranged.)

"AND He opened His mouth, and taught them, saying,—

"Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:2.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

"Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." James 4:8.

"Even so faith, if it hath not works, is dead, being alone." James 2:17.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

"Go your ways; behold, I send you forth as lambs among wolves." Luke 10:3.

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15:8.

"I came not to call the righteous, but sinners to repentance." Luke 5:32.

"Jesus answered, My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews." John 18:36.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1 Cor. 3:16.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

"Mercy unto you, and peace, and love, be multiplied." Jude 2.

"No man can come to Me, except the Father which hath sent Me draw him; and I will raise him up at the last day." John 6:44.

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." 2 Tim. 2:14.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." James 1:27.

"Quench not the Spirit." 1 Thess. 5:19.

"Rejoice with them that do rejoice, and weep with them that weep." Rom. 12:15.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Eph. 6:14.

"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.

"Unto the pure all things are pure." Titus 1:15.

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life." John 6:47.

"Watch ye and pray, lest ye enter into temptation." Mark 14:38.

"Exercise thyself . . . unto godliness." 1 Tim. 4:7.

"Ye are the light of the world. A city that is set on a hill can not be hid." Matt. 5:14.

"Zion shall be redeemed with judgment, and her converts with righteousness." Isa. 1:27.

"THERE is no excess in patient, pure, true, unselfish love. Men may revel in it without remorse and become the greatest prodigals without regret."

AFTER THE STORM.

[M. H., Jr., in New York Observer.]

How, LIKE a giant, rose the mighty waves!

With what a fiendish cry came on the wind!

How small and frail seemed our poor humankind!

Before the elements unloosed! Who braves

The deep, will learn why 'tis the spirit craves

A help beyond our finite power; will find

His boasted strength a broken reed; his mind

Washed vacant by the sea. And yet it loves

The shore, this ocean rough; its bounds are there;

But we, O, glorious thought! can soar above

It all, and, taking on our better form,

No longer weak, can rise to regions where

The force we fear yields up its way to love,

And where we're part of Him who rules the storm.

"THE DEVIL AND HIS ANGELS."

1. Whence came the devil to the earth?

"There was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven." Luke 10:17, 18.

2. Why were Satan and his angels cast out of heaven?

They were cast out because they sinned. See 2 Peter 2:4; Eze. 28:11-15; Isa. 14:12-15.

3. What other titles are given to Satan?

He is called "Beelzebub, the prince of the devils" (Matt. 12:24); "the prince of this world" (John 12:31; 14:30); "the god of this world" (2 Cor. 4:4); "the prince of the power of the air" (Eph. 2:2).

4. What are Satan's chief characteristics?

"He was a murderer from the beginning, and

abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44.

5. By means of his lying and cunning devices, what has Satan been enabled to do?

He has deceived "the whole world" (Rev. 12:9). He sought to overcome the Saviour of men (Matt. 4:1-10); he influenced Judas to betray Christ (Luke 22:3-6); he desired to destroy Peter also (verses 31, 32); and he has ever been "the spirit that . . . worketh in the children of disobedience" (Eph. 2:2).

In the work of deception, "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers [angels] also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14, 15.

6. For what was Christ manifested to the world?

That He might destroy the devil (Heb. 2:14), and also the works of the devil (1 John 3:8).

7. Are the devils aware that they are to be destroyed?

The devils which possessed two men in the country of the Gergesenes asked Jesus, "Art Thou come hither to torment us before the time?" Matt. 8:29.

"Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

8. How will the devil and his angels be destroyed?

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41; also Jude 6, 7; Rev. 20:7-10, and Eze. 28:17-19.

9. How may we be guarded against the deceptions of the devil and his angels?

"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20.

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.]

CXCIV.

I KEPT my first Sabbath, March 21, 1896. I was a Congregationalist, and the different churches in our town were holding revival meetings. I became quite interested, as I always did during any special meetings. When the subject of baptism was brought up, it became plain to me that I was wrong about baptism, and that I should be immersed. My minister tried to persuade me that I was all right, as I had been sprinkled in good faith, and it was merely a matter of choice at the time. But I could not be reconciled. The Baptist minister would not immerse me unless I joined his church; but I did not care to do that, as I was satisfied with my church.

But the Lord saw I wished to follow His truth, and sent a good angel to speak to me about the Sabbath. In a very short time I saw the Sabbath truth, then I stepped right out and called for a letter from the church, and began to study *God's Word*. It was over two years before I had an opportunity to be immersed, and I had only heard two or three sermons by Adventist ministers. But I thank God for showing me His truth, and I am stronger and stronger in the Third Angel's Message from day to day.

My friends were sorry to have me do as I did. They said it would only last a short time, and then I would keep no day. I never kept Sunday as I keep the Sabbath, and it is my constant prayer that I may be the means of presenting this truth to others in such a way that they will be willing to investigate, and see what joy and comfort and real peace there is in serving the Lord according to His Word, and not as sinful flesh has directed us.

Of course, the Sabbath is not all of our doctrine,

but it is the "sign" between God and His people, and always has been, whether they obey Him or not, which is the one point to which people object. An understanding of the Sabbath question leads to all the other truths for these last days. O that I could speak or write such words as would sink deep into the heart, and be the means of causing some one to look into these things, and see if they are so; for if Christ comes, as He surely will soon, and we do not have our lamps trimmed and burning, what will be the result?

MRS. A. C. WATSON.

CXCIII.

WHEN a child, I used to hear my relatives talk about the pope changing the Sabbath to the first day of the week, but I would not believe it. When I got a little older, and did not care very much for the things contained in the Bible, altho attending Sunday-school, the class got to talking about the Ten Commandments one day. One of the scholars asked the teacher why the commandments were changed, and she said because the people worshiped the Sabbath, or Saturday, too much. I did not say anything, but I never will forget the expression that came upon the teacher's face after she made the statement. Soon afterward I quit having anything to do with church at all, until the family were all called home on account of our mother's illness. There I met my brother, who was keeping the Sabbath, and that started me to thinking. I then got hold of a little book called "The Bible Text Book," and began to study the Scriptures for myself. When I think of my Sunday-school teacher, I think of Eze. 22:26.

CLYDE BATTERSON.



LIMITATIONS.

[Charlotte De Forest, in *Christian Endeavor World*.]

HEAVEN'S heart is never satisfied
 When earth is cold,
 And vain the beauty and the pride
 Of streets of beaten gold,
 When gold that human hearts might add
 To God's high praise
 Lies in the ore; then heaven is sad
 For earth's cold ways.

Heaven's power may only half avail
 When earth is slow
 To claim its working in the pale
 Of things below,
 When ladders that our hearts might raise
 For angel feet
 Lie moldering on our toilsome clays,
 For use unmeet.

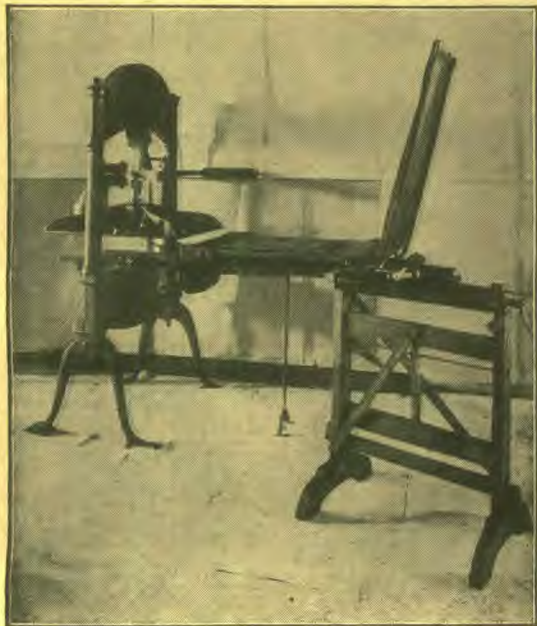
GROWTH OF THE PUBLISHING WORK.

BY J. N. LOUGHBOROUGH.

THE opening of the office of the Pacific Press Publishing Association in Mountain View, Cal., calls to mind the early experiences in the publishing work of this people. The work was very small in its first inception, but has steadily grown until it has reached large proportions, as is apparent in this fully-equipped plant, now located in this beautiful valley, and a score of other printing plants of like character, owned and operated by this denomination, located in various parts of the world.

The opening of the printing work for this people was on this wise: In the month of July, 1849, James White issued our first paper—a little sheet of eight pages—at Middletown, Conn. It was entitled *The Present Truth*.

The few believers of that date were of the very poor of this world, hence were unable to furnish the necessary means with which to begin an enterprise of this kind. The printing of even such a little sheet had been carefully and prayerfully considered for six months before the means was obtained for this purpose. In the month of June, 1849, Brother James



First Press Used in Publishing the Truths Held by this People.

White found an opportunity to cut, with a hand-scythe, forty acres of timothy grass, at seventy-five cents per acre. With money thus obtained, he

secured the printing of 1,000 copies of the little paper. To make even this small beginning, he found it necessary to walk six times over the eight miles of road between his residence and the printing-office, the last time carrying upon his shoulders the 1,000 printed sheets. During the year following, eleven numbers of the paper were printed, and the expense for this was fully met by contributions from interested readers.

At that time there were only three persons publicly proclaiming the views held by this people, and not over one hundred adherents to the cause. These, however, had unbounded faith that the message they were heralding, with the divine blessing, would be spread to the remotest corners of the earth. Looking at their situation and anticipations, one might be led to inquire, like those in the days of the prophet Amos, "By whom shall Jacob arise? for he is small." Amos 7:2.

This is by no means the only instance in which a work of large proportions has developed from small beginnings. In a history of the introduction of

Block, South St. Paul Street, in the same city. There the work of printing the *Advent Review and Sabbath Herald*, and a few tracts and pamphlets, was accomplished. The office remained in this building for nearly three years, until the fall of 1855, when four brethren in the state of Michigan gave each \$300 to secure a lot in Battle Creek and erect a two-story wooden building, into which the printing business was removed. For six years the publishing work was carried on in this, free of the expense of rent, until the year 1861, when the "Seventh-day Adventist Publishing Association" was organized.

The writer well remembers the publication of the first 80-page pamphlet, upon the subject of the Bible sanctuary and the 2,300 days of Dan. 8:13, 14, printed on this hand-press, in Rochester, N. Y., in the fall of 1854. After the sheets had been printed a few members of the Rochester company assembled to fold, stitch, cover, and trim the books. For lack of machinery, we had to utilize such material as was accessible. After the folding and gathering of the signatures, the writer stabbed them with a shoemaker's pegging-awl; and when the sisters had



First Publishing House of the Denomination.

pasted on the paper covers, and pressed them as best they could between small blocks, Uriah Smith trimmed them with his pocket-knife by a straight edge. It was a pleasant occasion, and a happy company, for we were actually producing our first book in our own office.

And what the result has been from the small beginning of our



The New Publishing Plant of the Pacific Press, Office of this Journal, at Mountain View, Cal.

Methodism in the Western states, in a book entitled "The Footprints of an Itinerant," when speaking of their first public place of worship in Cincinnati, Ohio, which was a log meeting-house, the writer said, "Every great work of God in the earth, has had a small beginning." The same principle is set forth by D'Aubigne, in his "History of the Reformation," in these words, "God, who prepares His work through ages, accomplishes it by the smallest instruments when His time has come. To effect great results by the smallest means, such is the law of God. This law, which prevails everywhere in nature, is found also in history." *Book II, Chap. 1. Par. 1.*

From July, 1849, to April, 1852, the only printing done by the denomination was the issuing of a semi-monthly paper, first entitled *The Present Truth*, and afterward the *Advent Review and Sabbath Herald*. The mechanical labor on these papers was secured from offices where they were printed, namely, Middletown, Conn., Oswego, N. Y., Paris, Maine, and Saratoga Springs, N. Y. These periodicals were sent *gratis* to all who chose to read them, the expense of publishing being met by contributions from believers.

In the month of April, 1852, a Washington hand-press (a cut of which is here given) and an outfit of type was obtained at a cost of about \$700, and the work of printing was begun at No. 124 Mount Hope Avenue, Rochester, N. Y., in a building occupied by James White, in a rented room 12 x 14 feet in size. After a few months—in the fall of that year—an office was rented, about 14 x 24 feet in size, in Stone's

publishing work, is a proper question. The answer is this: The Gospel truth, as held by this denomination, is now proclaimed and printed in forty of the leading languages of the world. Instead of there being three ministers only, there are, counting ordained and licentiate, over 600, besides hundreds of others devoting their entire time to the work, such as physicians, Bible workers, teachers, and medical missionaries. The printed literature of the denomination is represented in over half a hundred different weekly and monthly periodicals, which are printed in a score of publishing houses located in Europe, Asia, Africa, North and South America, Australia, and the islands of the Pacific. In these offices there are published over 1,100 different books, pamphlets, and tracts, to obtain a copy of each, with all the periodicals for one year, requires about \$340.00; and instead of there being only 100 adherents, there are over 75,000 who are rejoicing in this truth. In view of these results from the "small" beginning, we may well inquire, "Who hath despised the day of small things?" Zech. 4:10.

These figures and facts respecting the present status of the publishing work of the denomination, are not presented in a boastful spirit, but with gratitude of heart for the providence of God that has favored the movement. His blessing has been on every advance move, and had the message been pushed with the zeal, and earnestness, and spirit of sacrifice of the earliest workers, still greater results would be apparent.

DEDICATION SERVICE.

ON the afternoon of April 16, the new buildings of the Pacific Press Publishing Company, at Mountain View, were formally dedicated by appropriate services.

On the day previous a solemn appeal had been made to the employees to consecrate themselves to God, preliminary to the dedication, and the most important part of it. At the chapel exercise the next morning there was hearty response to this call, all the employees, with few exceptions, dedicating themselves to the service of God.

At the beginning of the dedicatory exercises, M. C. Wilcox, president of the board of directors, named J. N. Loughborough, a pioneer in this field, and the first president of the incorporation, as chairman of the meeting.

The occasion was within one day of being also the first anniversary of the signing of the contract for the erection of the buildings. There was a large audience in attendance, comprising our own people and prominent residents of the village not of our faith.

After singing by the congregation, a scripture reading by W. T. Knox, and invocation by W. N. Glenn, a brief report was made by C. H. Jones, manager, and chairman of the building committee.

In addition to various reasons for seeking a location in the country, and especially for locating at

Praise the Lord, praise the Lord; He has opened His hand;
He is sounding His message o'er ocean and land.
In the isles of the sea they are heeding to-day,
While the idols of self on His altar they lay.
In the glad harvest home
From the isles they will come—
Praise the Lord, praise the Lord, praise ye the Lord.

Tarry not, tarry not, let thy courage be strong,
For thy Captain is near, tho thy foes be a throng.
He will valiantly lead thee where'er thou must go;
And thy hope is in Him who has conquered thy foe.
Tho thou fall in the strife,
He will crown thee with life—
Tarry not, tarry not, tarry not now.

To the work, to the work, for the harvest is white;
Over valley and hill falls the soft evening light.
God is bidding you haste to the harvest to-day;
While His spirit still strives, He is pointing the way.
From the broad ways of sin
Haste to gather them in—
To the work, to the work—God bids thee go.

This was followed by remarks by J. N. Loughborough, who was one of the original incorporators of the publishing company. He spoke of the small beginning of this cause on the Pacific Coast in 1868, and compared it with what, under the guiding hand of the Lord, we see to-day. This publishing work was started in Oakland thirty-one years ago, with a plant that cost about seven hundred dollars. Other remarks concerning the growth of the publishing work will be found embodied in an article by

FOUR persons have accepted the Sabbath of the Lord at McComb City, Miss., under the labors of Brethren S. A. Jordan and W. H. Sebastian.

THE Illinois Recorder notes that at a recent meeting at Brookline Mission, nine persons expressed a decision to observe the Sabbath of the Lord.

THE British Columbia Missionary Society has removed its office to Port Hammond, B. C. Correspondents will please note the change, and address accordingly.

IN connection with meetings held at Herman, Minn., by Brethren W. W. Ruble and A. C. Gilbert, a Sabbath-school of twenty-five members was recently organized. The presentation of the Sabbath question in that place attracted marked attention, and some took a firm stand for the truth.

WRITING to the Wisconsin Reporter, Brother Claude D. AcMoody says: "Quite an interest has been worked up at Ashland Junction, where the writer has been holding meetings every Sunday, and teaching the adult Sunday-school class. The International Sunday-school Lessons are very interesting now, and, with the help of the SIGNS OF THE TIMES, I have been able to bring forth some precious lessons of truth in the Sunday-school, as well as in the service which follows."

WANTED FOR MISSIONARY WORK.

ANY of our denominational publications. Address, L. W. Axton, Lock Box 344, Carrollton, Mo.

IMPORTANT NOTICE.

UNION COLLEGE takes pleasure in calling the attention of its patrons to the following letter from the Department of Education of the State of New York. From this letter it appears that students who complete the third year of the Collegiate Course at Union College will be granted by the New York Board of Regents the "48 count equivalent credentials, including the medical student certificate," and also that, upon proper certification by Union College, credit will be assigned for less work. So many inquiries in regard to this matter have been received during the past year that it seems best to give general notice of this action of the New York Education Department.

April 13, 1905.

PRESIDENT C. C. LEWIS,
Union College, College View, Neb.

Dear Sir: I beg to acknowledge the receipt of yours of April 3, with inclosures. On the information submitted, we are warranted in registering Union College, and can recognize the completion of the third year of your collegiate course as meeting the requirements for our 48 count equivalent credentials, including the medical student certificate.

We can assign credit to certificates showing less work than the completion of the third year, provided it is certified in accord with the inclosed form.

Yours respectfully,
(Signed) HOWARD J. ROGERS,
First Assistant Commissioner of Education.

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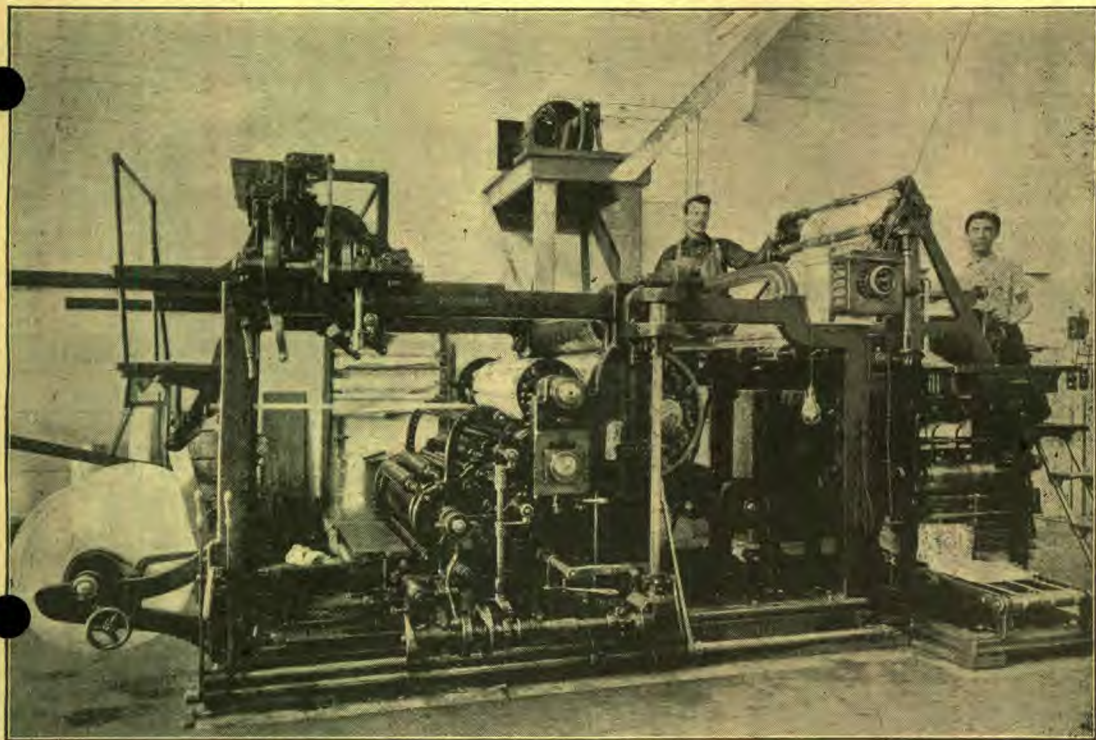
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THE NORTHWESTERN LINE
RUSSIA-JAPAN ATLAS.

Send ten cents in stamps to R. R. Ritchie, No. 617 Market Street, San Francisco, for Russo-Japanese War Atlas, issued by the Chicago & Northwestern Railway, three fine colored maps each 14x20, bound in convenient form for reference. The Eastern Situation shown in detail with tables showing relative military and naval strength and financial resources of Russia and Japan.



The Great Perfecting Press Now Printing the "Signs of the Times."

Mountain View, it was stated that the cost of the new buildings was about forty thousand dollars, and all paid for. The entire investment is about two hundred thousand dollars. The company yet owns the property formerly occupied in Oakland, which is also unencumbered. We find the present location well adapted to the work, with excellent railroad, express, and other requisite facilities. There is also a good prospect for business, with about one hundred hands now employed.

After another song by the congregation, an appropriate address was delivered by Editor M. C. Wilcox, of the SIGNS OF THE TIMES. He dwelt upon the principles for which the institution stands, especially that of absolute freedom of conscience for all men—of whatever state or persuasion, religious or political. He also expressed an earnest solicitude for the welfare of the people at Mountain View.

Following the address, the dedicatory prayer was offered by J. O. Corliss, in which the entire institution was solemnly set apart to the service of Him whose Gospel it is to publish. Then the following dedication song, written by C. M. Snow, assistant editor of the SIGNS, was sung by a double male quartet:

Praise the Lord, praise the Lord, we will praise Him to-day,
On His altar of labor our off'rings we lay.
In this temple of service our worship we bring,
While we sing of His goodness, our Saviour and King.
All the riches of heaven
For our life He has giv'n—
Praise the Lord, praise the Lord, praise ye the Lord.

Brother Loughborough in this department.

J. O. Corliss followed with a few remarks in the same vein, having had experience in starting the publishing work in Australia, which has also grown in like proportions.

Another selection was then sung by the congregation, and the benediction was pronounced by Brother Loughborough. Then the employees retired to their various departments, and engaged in work while the visitors were escorted through the building to witness operations.

While the employees were getting to their places, remarks were made by Judge B. E. Burns and others, expressing appreciation of the improvements that the publishing company had made in the community, and for the moral principles upon which the work was based.

Altogether the occasion was a pleasant and, we trust, a profitable one.

OUR WORK AND WORKERS.

OKLAHOMA CONFERENCE is sending out eight tent companies this season.

THE general camp-meeting of Iowa Conference will be held at Des Moines, June 8-18.

DURING meetings recently held at North Liberty, Ind., by Brother B. Hagle, eight members were added to the church.



ON SUMMER DAYS.

BY BENJ. PHILLIPS.

On summer days come wander o'er
With me, a flower-bordered vale,
Where songs the pearly throats outpour,
Where nature's charms grow never stale,
Where babbling o'er its stormy way
The brook gives forth a deathless lay.

Ye hear no sound of stern regret,
But only praise;
Then do not bide a time to fret
On summer days.

How great doth His great works excel?
Each touch a master hand displays;
And silence weaves a wondrous spell
O'er him who strays
To find a charm in glen or dell
On summer days.

CARE OF MEN'S CLOTHING.

THE woman who is truly economical seeks, not only to make a garment last longer, but to preserve its credible appearance as well, and often a little work will make it look like new.

There is no cleaning fluid that I have ever had any experience with that equals gasoline as a clothes' cleaner, but it is very explosive, and care should be taken not to use it near a fire or light. The safest way is to use it in the open air.

To avoid the unsightly circle that often appears when a grease spot has been removed, the cloth should be rubbed lengthwise and with the weave, and the rubbing should be continued until the cloth is perfectly dry.

Honey, molasses, or any sticky substance, may be removed by rubbing with slightly diluted alcohol. A coat, vest, or pair of pants that are not much soiled, will come out of a good gasoline bath looking almost like new. First, brush and shake the garment until it seems perfectly free of dust; then remove the spots, and put the garment in the washbowl or a large bucket, and pour about a gallon of gasoline over it, or enough to saturate it thoroughly; then cover the bowl to keep the fluid from evaporating, and leave it for two hours. Wring the garment, and hang it over the line, and be careful to pull and stretch it into perfect shape, and it will need no ironing.

The liquid shoe polish is good for concealing discoloration on black, and black straw hats can be freshened by giving them one or two coats of the liquid polish. A black felt hat may be cleaned by sponging with the lather of soap tree bark, and the light shades of felt may be cleaned by rubbing with dry corn meal. Corn meal, dampened with warm water, is excellent for cleaning a white straw hat. There is nothing better than oxalic acid for cleaning white straw hats that have become much soiled, and five cents worth will clean two or three hats. Dissolve in warm water, and let it stand an hour or two before using; then scrub the hat with a small brush or a soft cloth dipped in the oxalic solution. Wash with clean water, put the hat into shape, and let it dry in the shade. A rusty black alpaca coat, a vest, and a pair of pants were first washed in warm suds, and then recolored a jet black by dipping them in black diamond dye for wool, and they looked as nice as new garments, after they were carefully pressed. A straw hat may be freshened by using some of the same dye. It is prepared by dissolving some dye of the desired color in a little alcohol, and is applied to the hat with a soft brush. When dry, the hat must be given a coat of thin varnish. Boys' hats, cleaned in this manner, and treated to a new

lining and band of ribbon, will be given a new lease of life; and, if the straw is good, it is well worth the trouble, as it will save the dollar or more that such hats cost.

A. M. H.

AMERICAN TEMPERANCE LESSONS IN GREAT BRITAIN.

A LETTER from A. H. Plumb, D. D., chairman of the Bureau of Scientific Temperance Investigation and Department of Scientific Temperance Instruction in Schools and Colleges, writes:

A gratifying tribute to America's progressiveness has lately been paid by Great Britain in the adoption, almost *verbatim*, of our American Course of Study in Hygiene and Temperance, by a committee representing more than 15,000 members of the British medical profession. The committee, composed of the most distinguished representatives of the profession in the United Kingdom, has recommended the course of study to every local school board in England, Scotland, Ireland, and Wales, as a syllabus of study in this subject for all pupils in elementary schools.

From a statement issued by the advisory board of the bureau of which Dr. Plumb is chairman, we take the following extract:

All the nations are welcome to catch up with us in this achievement. We have blazed this educational way for freedom from slavery to alcohol at no small cost, and to no one is this interest more indebted than to Mrs. Mary H. Hunt, head of the department of scientific temperance instruction and investigation, for her thoughtful and heroic leadership. This scheme of study has grown up gradually, from protracted and exhaustive research and consultations respecting the unhygienic and other causes that lead people to drink, the scientific discoveries of hygienic truths, including those relating to the nature and effects of alcoholic drinks, and other narcotics, and those pedagogical principles which determine how and where those truths can be so taught to all the children of to-day as to shape the national life of to-morrow.

This movement holds in its grasp many millions of our youth, and has such regard for detail as is calculated to reach every child, and to save every child for a future of intelligent sobriety. As Americans, we are grateful that the scholars of Great Britain have recognized the sound learning and deep insight into the educational methods essential to save a nation from alcoholic demoralization, which have marked this great movement, and have paid such a tribute to our endeavors by recommending for the public schools of the United Kingdom the scheme of study prepared for the schools of America.

King Edward VII. is said to be advocating an Anglo-American alliance. Here is a step toward such a combination for warfare of an educational sort, against the greatest foe of the English-speaking race. The signs of the times point to Germany's joining us also, thus forming a "triple alliance."

FEARLESS AND HONEST.

A SCOTCH lad arrived at Euston, the brightest, yet the loneliest, passenger by the London and North-western Company's Express. He was barely fourteen, had not a friend in London, and had only a sovereign in his pocket.

"Well, Sandy," said a fellow-passenger, who had befriended him during the journey from Glasgow, "don't you wish that you were safe now with your mother in Scotland?"

"No," said the boy, "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well-known lawyer, whose experience with

applicants for clerkships in his office had been unfavorable, was passing at the moment.

Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart.

"Tell me your story," he said, kindly.

It was soon told. Sandy's mother had been left a widow, with little money, and a child to bring up. She had worked for him as long as she could, but when her health failed, she had bought his ticket to London, and had given him what little money she could spare.

"Go, and make your fortune," she said. "Be fearless and honest, and don't forget your mother, who can not work for you any longer."

Having heard this story, the lawyer engaged Sandy as an office boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother to-day that you have found a friend who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Many of the clients who entered the office paused to have a word with him.

He attended evening classes, and became an expert penman and accountant. He was rapidly promoted, until he was his patron's confidential clerk.

After sharing his earnings with his mother, he went to Scotland, and brought her back with him.

By and by he studied law, and, when he began to practise at the bar, his fearlessness commanded respect, and his honesty inspired confidence. Juries liked to hear him speak; they instinctively trusted him.

His mother had impressed her high courage and sincerity upon him. His success was mainly due to her.—*Scottish American*.

A FATAL TOOTHPICK.

A LARGE manufacturer, giving advice to young men in a recent issue of the *Chicago Tribune*, tells how he measured a young man once by his table manners. The latter, it appears, at the close of the meal reached for a toothpick, and began at once to remove the particles of food that remained in the crevices of a badly-cared-for set of molars. The manufacturer, who was a gentleman, became so disgusted with this exhibition of coarseness on the part of the young man, that he dismissed him from his mind as a probable candidate for a position he had thought him, perhaps, qualified to fill. His table manners were bad, very bad; no young man of the most ordinary refinement would do anything so boorish as pick his teeth in the presence of others, particularly at the table.

We should say this manufacturer was a trifle severe, certainly uncharitable and not a little prudish in condemning a young man for ignorance for which he, perhaps, was not responsible, and which might have so easily been cured, if only the manufacturer had had the good sense to have quietly told the young man of his fault, and of the importance of cultivating good manners at the table and elsewhere. But he condemned him on the spot. He had picked his teeth at the table in his very presence.

Polite society has very properly banished the toothpick from the table, nevertheless, in the preservation of the teeth, a toothpick is not a whit less important than the tooth brush in the morning after rising, or at night before retiring. A well-cared-for set of teeth indicates the gentleman, just as a dirty pair of shoes indicates the sloven. Of course the toothpick (a small-sized quill is the best kind) is necessary in the care of the teeth, but it should be used in private. After the toothpick, dental floss drawn between the teeth completes the work of removing particles that otherwise might decompose, and finally result in decay.

In this day of keen competition the young man whose manners are good, who is familiar with good books, who cultivates good company, who has acquired the jewel of self-control, who is gallant, yet natural, in the presence of ladies, who is respectful to those older than himself, who is free from the use of profanity, and so dignified, even in the presence of his nearest companions, that none of them would

think of telling him an obscene story—such a young man in this day is on the highway to success. On the other hand, the young man who is careless about his companionships, whose mouth is frequently befouled with profanity, whose ideas of books are the cheap, trashy novel, who is unfamiliar with the amenities that obtain among gentlemen, and who prefers the prize fight or dog fight to the helpful field sports of strong, clean young men—such an one is just as surely on the broad road to failure.

So, if our friend, the manufacturer, was a trifle severe in condemning the young man who picked his teeth in his presence, it was because he could find other young men quite as bright for his purposes, whose manners were more attractive.

Don't pick your teeth at the table.—*San Jose Mercury.*

The Sabbath-school lessons have been discontinued. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Mountain View, Cal. The Sunday-school lessons will continue.

THE SUNDAY SCHOOL

LESSON 8.—MAY 21.—JESUS BEFORE PILATE.

Lesson Scripture, John 18:28-40, A. R. V.

(28) "THEY led Jesus therefore from Caiaphas into the Prætorium; and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the Passover. (29) Pilate therefore went out unto them, and saith, What accusation bring ye against this Man? (30) They answered and said unto him, If this Man were not an evil-doer, we should not have delivered Him up unto thee. (31) Pilate therefore said unto them, Take Him yourselves, and judge Him according to your law. The Jews said unto him, It is not lawful for us to put any man to death; (32) that the word of Jesus might be fulfilled, which He spake, signifying by what manner of death He should die.

(33) "Pilate therefore entered again into the Prætorium, and called Jesus, and said unto Him, Art Thou the King of the Jews? (34) Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning Me? (35) Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered Thee unto me; what hast Thou done? (36) Jesus answered, My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence. (37) Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. (38) Pilate saith unto Him, What is truth?

"And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in Him. (39) But ye have a custom, that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? (40) They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber."

Golden Text.—"Every one that is of the truth heareth My voice." Verse 37.

SUGGESTIVE QUESTIONS.

(1) After Jesus was condemned by the Jewish council, where was He taken? What time of day was it? Why did not His accusers go into the palace of the governor? Verse 28. Note 1. (2) What concession did Pilate make to their tradition? Verse 29. Note 2. (3) How did the priests answer the governor? Verse 30. Note 3. (4) What then did Pilate tell them to do? What reply did the Jews make to this decision? Verse 31. Note 4. (5) What word of Jesus was fulfilled in this reply? Verse 32. Note 5. (6) What then did Pilate do? And what pointed question did he ask Jesus? Verse 33. (7) How did Jesus answer the governor's question? Verse 34. Note 6. (8) What reply did Pilate then make? Verse 35. Note 7. (9) What then did Jesus say of His kingdom? How does it differ from the kingdoms of this world? Verse 36. Note 8. (10) What further question did Pilate then ask? How did Jesus answer this question? Verse 37. (11) What question did this arouse in Pilate's mind? What verdict did he then render to the accusers of Jesus? Verse 38. Note 9. (12) To what custom did the governor then refer? And what did he propose to the people? Verse 39.

Note 10. (13) What answer did the people give? Verse 40; Mark 15:11-14. Note 11.

NOTES.

1. "That they might eat the Passover" does not necessarily mean the eating of the paschal lamb; but may refer to the whole Passover week, which was a festal season. During the entire week everything containing leaven was to be rigidly excluded from Jewish dwellings; and it was a Jewish tradition (not the law of God) that if a Jew entered into a Gentile house during that week he would be defiled, and therefore could not eat with his family until cleansed.

2. Pilate catered to their tradition by going out to see what the accusers of Jesus had to say against Him. This was his first weak step in the transaction.

3. The Jewish counselors assumed that their judgment was infallible and not to be questioned; and that all Pilate needed to do was to issue the death warrant.

4. The Jews had to admit that they wanted to go beyond what their position warranted. If Jesus was guilty of a crime which they could not adequately punish, they had exceeded their authority in presuming to try Him at all.

5. "The saying of Jesus" about His death is recorded in Matt. 20:18, 19: "Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall rise again." See also Mark 10:33, 34; Luke 18:31-33.

6. "Sayest thou this of thyself?" When Pilate asked the question, "Art Thou the King of the Jews?" Jesus would have him commit himself definitely, whether it was merely the accusations of the Jews or a desire to learn of Him, that prompted the question.

7. Pilate's pride overcame his rising conviction, and he suddenly assumed an air of disinterest in the matter. The Spirit that strove to convict him was rejected, and his opportunity was gone. God has given this warning to every one, "My Spirit shall not always strive with man."

8. In spite of Christ's words, "My kingdom is not of this world," many enthusiastic people are to-day clamoring to have Christ formally recognized as king of this world's governments. But it never can be anything else than a formality. He evaded a temporal crown when on earth. See John 6:14, 15.

9. "What is truth?" The Scriptures answer this query: "Thy law is the truth." "All Thy commandments are truth." Ps. 119:142, 151. And Jesus Himself testified, "Thy Word is truth" (John 17:17), and of Himself He says, "I am the Way, the Truth, and the Life." Chapter 14:6.

10. Pilate still hoped to release Jesus, for he had no sympathy with the Jews, knowing that "the chief priests had delivered Him for envy." Mark 15:10. He was willing to release Jesus (Luke 23:20), but, notwithstanding his boast to Jesus that he had power to release Him (John 19:10), he had compromised with the enemies of Christ until he was powerless before them.

11. Barabbas was not only a robber, but a murderer as well (Luke 23:19); but in his insurrection against the government, he evidently had sympathizers among the leading Jews. So they had a double purpose in calling for his release. Therefore Pilate's judgment was so warped that, in putting up one for release whom he thought the people would least of all desire to have released, he unwittingly set up the man with whom there was influential sympathy.

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CONTAINED IN THIS NUMBER.

Poetry.

The Twenty-eighth Psalm	1
Night, MRS. M. ELISABETH BURNS-HOWELL	8
After the Storm	11
Limitations	12
On Summer Days, BENJ. PHILLIPS	14

Editorial.—Healed for Service—"Awake Thou that Sleep-est"—A Clean Universe—Eternal Life and Immortality—Not a Local Issue 3-5

Question Corner.—Nos. 1656-1659 5

Outlook.—English Nonconformists in Council, and the London Revival, M. ELLSWORTH OLSEN—Last-Day Conditions—The Church and State Movement in Washington, JOHN D. BRADLEY—"Backward States," W. N. GLENN 6, 7

General.

The Workers Needed, MRS. E. G. WHITE	8
Christian Progress, THORO HARRIS	8
"What Must I Do to Be Saved?" D. P. ZEIGLER	8
Amos, F. D. STARR	9
Fifty Reasons for Sabbath Observance, D. T. BOURDEAU	9
Antichrist, H. J. FARMAN	10
Admonitions, Commands, Promises	11
"The Devil and His Angels" (Bible Reading)	11

How They Became Convinced (A Sabbath Symposium) 11

Missions.—Growth of the Publishing Work, J. N. LOUGHBOROUGH—Dedication Service 12, 13

The Home.—Care of Men's Clothing, A. M. H.—American Temperance Lessons in Great Britain—Fearless and Honest—A Fatal Toothpick 14, 15

International Sunday-School Lesson.—Jesus Before Pilate 15

Publishers. 2

Because Jesus commended the sacrifice of the woman who gave two mites to the cause of God, when it was all she had, we must not get the idea that there is virtue in a gift because it is small. People who are able to give much more, must not expect the widow's blessing upon their literal two mites. It was because she had given "all that she had," that He commended her act. There is too much of a tendency to laud and to imitate the "two mites," rather than the spirit of sacrifice.

"Ye have lived delicately on the earth, and taken your pleasure," is one of the items which a prophet-apostle has charged against the rich, who have "heaped treasure together for [in, R. V.] the last days." James 5:1-8. Professed Christians have done this in the face of dire suffering and misery at home and in other lands. Cleveland Moffett tells us in *Success*, that there are 6,100 women in New York City alone whose dress bills amount to over \$43,000,000 per annum. Think of the enormous sum! One hundred of these women spend yearly \$30,000 each on wardrobes. Some of their handkerchiefs cost \$100 apiece; Siberian sable muffs, \$2,750 each; capes \$10,000 each, and full-length coats, \$44,000 each. With some of them, annual expenditures run as follows: Hats and veils, \$1,200; fans,

laces, etc., \$2,500; shoes and slippers, \$800; handkerchiefs, \$600; hosiery, \$500; gloves, \$450. But worse than all this lavish expenditure on their poor mortal bodies, is their extravagance at the canine shrine. Some of the doggies wear clothes at the rate of \$1,000 a year. These creatures have their walking coats and dusters, their house coats and sweaters, their automobile coats, with hoods and goggles, their coats lined with ermine, at \$200 each, and all coats with pockets for doggie's fine handkerchiefs. Mr. Moffett says:

These women buy for their pet dogs, boots of different colors to match the clothes. They lace up nearly to the knee, and cost from \$5 to \$8 a pair. They buy half a dozen pairs at a time. They buy collars set with rubies, pearls, and diamonds, at several hundred dollars each. Every morning a woman calls—a sort of dog governess—to bathe and comb and curl and perfume the little darling, and then take him out for his walk. He eats and drinks from silver dishes, and, if he gets a stomachache, a specialist is promptly summoned.

There is a fitting symbolization of this dog-worship in a recent cartoon representing an overdressed female, with hands clasped, face wearing a look of ecstatic devotion, and eyes upward gazing to a wretched dog on a pedestal, with a sun-halo around its head, the apotheosis of caninity, femininity, and asininity. It is a repetition of an oft-repeated truth to say that this money lavished on dogs, to their discomfort, might have been a million times more wisely used in clothing and educating some of the children of New York's submerged million. When the overturning comes, as come it will, according to God's Word and the logic of facts, "the songs of the palace shall be wailings in that day, saith the Lord Jehovah." The rich are sowing for a harvest they will be sorry to reap.

Hypnotism, or?—A special writer in the *Seattle Star*, of April 15, in speaking of Dr. J. Wilbur Chapman's evangelical services in Seattle, Wash., asks the questions: "Is Seattle under the hypnotic spell? Does Dr. Chapman mesmerize his audiences?" He calls the doctor "the world's great evangelist, and the world's great hypnotist." The writer thus concludes:

Am I converted to God—
Or—
To Dr. J. Wilbur Chapman?
I fell beneath that powerful influence Thursday night.

I am asking myself the same question.
And I have no answer to make to you, to myself, to Dr. Chapman,
Or to God.

Surely something is wrong somewhere when men do not know whether they are converted to God or to man.

"WATCH" AND "BE READY."

THE Lord will come again, for He has positively said so. See John 14:2, 3. The apostle Peter says, "The day of the Lord will come as a thief in the night." 2 Peter 3:10. And Paul tells us that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." Again, Jesus says that when He comes "all the holy angels" will be "with Him." Matt. 25:31.

When will He come?—That is not revealed. The Lord says, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Chapter 24:36. He gives us this clue, however: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14. When the apostle James saw in prophetic vision the world convulsed with a great conflict between capital and labor, he recorded this exhortation for the brethren who should be living at such a time: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:8.

In view of all these testimonies, the Lord's further counsel is just now very significant: "Watch therefore; for ye know not what hour your Lord doth come." Matt. 24:42. But watching is not all that is important; for He adds, "Be ye also ready; for in such an hour as ye think not the Son of Man cometh." Verse 44. And, as pertinent to our time, we take

from an exchange the following rules for to-day:

Do nothing that you would not like to be doing when Jesus comes.

Go to no place where you would not like to be found when Jesus comes.

Say nothing that you would not like to be saying when Jesus comes.

G.

Good Roads, Education, and Christianity.—Hon. W. C. Brownlow, member of Congress, from Tennessee, is working arduously for better roads, and it is a good thing. It is said that investigation has shown that, of all the roads in the United States, only 5 per cent. are good, 10 per cent. tolerable; only 15 per cent. really roads; 85 per cent. mere rights-of-way. Mr. Brownlow feels, and argues with force, that this only can be accomplished through federal and state co-operation. He believes that this would greatly help in the consolidation and efficiency of rural schools, and in the transportation of children to these larger schools, and thus greatly aid Christianity. We believe that working for good roads is a splendid work, and would prove a great benefit to the country in many ways; but we do not believe that it would either help or hinder Christianity. Christians ought to work for good roads, and all other things which make for the betterment of humanity; but Christianity is not in any way dependent upon these material matters. There is a road that it is well for the Christian church to look to, and that is the highway of holiness. Out of that she should gather out the stones and the stumbling-blocks, that to its better, freer life those in the low plains of moral life, those in the sloughs and wadows of sin, may be attracted. That is the first business of the church; and, having that, she will, in the nature of the case, work for the physical betterment of all men.

A Good Suggestion.—In an editorial supporting the labor union cause, the *Baltimore Labor Leader* says:

A campaign of education is needed worse than anything else at present. Unionism should have the support and financial aid of the general public, whose battles it has been fighting so long and with such a heavy handicap. It can obtain what it wants if it goes about it in the right way, depending upon brains, and less upon force, to accomplish its purpose.

A good illustration of the fact that brains are better than force in support of the interests of wage-workers, is seen in the policy of the Brotherhood of Locomotive Engineers. They have a strong union without compulsion; work side by side amicably with non-union men, and have no strikes. As a result their union is recognized as a reasonable association, whose purpose is remarkably successful, and no class of laboring men are more highly respected by their employers and fellow-citizens. Brains instead of force is a good watchword for men who want to succeed in business and live peaceably. Brains constitute an excellent auxiliary of muscle in the battle of life.

The condition of the backslider is worse than that of the unconverted person; "for if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first." Yet there is mercy even for these. The merciful Father says: "Return, thou backsliding Israel, saith the Lord; I will not look in anger upon you; for I am merciful, saith the Lord, I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord. Return, O backsliding children, saith the Lord; for I am a husband unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding." Jer. 3:12-15.

And New Zealand also is agitating for Bible-reading and Bible-study in public schools. What a sinister commentary all this is on the church and home in "Christian" lands.