

SIGNS OF THE TIMES



OUR GREAT DEFENDER

Psalm 121.

I will lift up mine eyes unto the mountains;
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.
He will not suffer thy foot to be moved;
He that keepeth thee will not slumber.
Behold, He that keepeth Israel will neither slumber nor sleep.
Jehovah is thy keeper;
Jehovah is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
Jehovah will keep thee from all evil;
He will keep thy soul.
Jehovah will keep thy going out and thy coming in
From this time forth and forever more.

Psalm 124.

If it had not been Jehovah who was on our side,
Let Israel now say,
If it had not been Jehovah who was on our side,
When men rose up against us;
Then they had swallowed us up alive,
When their wrath was kindled against us;
Then the waters had overwhelmed us,
The stream had gone over our soul;
Then the proud waters had gone over our soul.
Blessed be Jehovah,
Who hath not given us as a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers;
The snare is broken, and we are escaped.
Our help is in the name of Jehovah,
Who made heaven and earth.



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A STUDY OF THE HUMAN BODY.

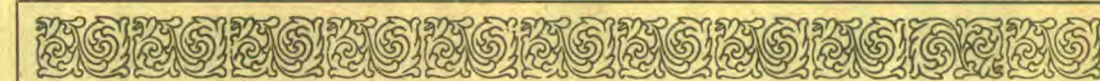
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Signs of the Times.

"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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VIII. "HE SENT HIS WORD."

The Centurion's Servant.

THE place is Capernaum, noted for many miracles. The time is shortly after the Sermon on the Mount. The record is found in Matt. 8:5-13; Luke 7:1-10.

THERE was no question of faith on the part of the centurion. It takes both of the records to give us all the facts. From Luke we gather that already the Roman captain had opened his heart to receive the truth. He had come to believe in the one true God. He had come to love the Jewish people on account of their true worship and superior morality. He had shown his love by building them a synagogue.

HE was a humble man. He did not think that his good works entitled him in any way to special recognition. He recognized in Jesus One sent of the Most High, in whose sight he was most unworthy. He therefore gathers the elders of the synagogue, lays the case before them, and asks them to entreat Jesus to come and heal his servant. And they hastened and performed their mission faithfully, declaring to our Lord he was worthy, and Jesus went with them.

It seems that the centurion almost feared that the Jews would flatter him. He therefore sent other friends, who bore this message for the Roman officer: "Lord, trouble not Thyself; for I am not worthy that Thou shouldest enter under my roof; wherefore neither thought I myself worthy to come unto Thee; but say in a word, and my servant shall be healed." But this is not all. Seemingly fearful that the elders

and his friends would not fulfil their mission, as Jesus nears his house he himself, moved by the suffering of his servant, goes to meet Jesus, and pleads: "Lord, my servant lieth at home sick of the palsy, grievously tormented." Jesus replied, "I will come and heal him." And in humility the proud Roman officer again repeated the message he had sent: "Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say unto this man, Go, and he

Master, His human heart marveled; and He said to those who followed: "Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

"And they that were sent, returning to the house, found the servant whole." Thus reads the simple record. What are the lessons? We note four.

FIRST of all, Christ's power to heal at all times, under all circumstances, in response to faith. "I am Jehovah that healeth thee," is God's message to His people, and all His fulness is found in Christ Jesus our Lord. 'O, that men would look away from men to the Maker of men, the Redeemer of the world, the Lifegiver! In Him is balm for every bruise, healing for every hurt. The God that gave life giveth life still, and "abundance" of life to those in harmony with His law.

SECONDLY, we must come with our sense of need and utter unworthiness. Our benefactions to God's cause or to charity entitle us to nothing. If we give largely, of His own we have given. If we have been righteous, we have only done simple duty. Our mighty twofold plea with God is His exceeding goodness and our need.

"Go thy way; and as thou hast believed, so be it done unto thee."

goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

JESUS recognized the grasp of the truth and the faith of the Roman. He ought to have seen many such evidences among His own people, but they were wanting. But here was a Roman proselyte who had grasped it. And as the joyful words fell upon the ears of the

THIRDLY. In what did the superior faith of the Roman consist?—Not merely that Jesus could heal; for many in Israel believed that. But the people of Israel, instructed tho they had been of God's superhuman agencies, could not believe that Jesus could heal unless He were personally present. Even at the home of Lazarus, the sisters could only moan, "Lord, if Thou hadst been here, my brother had not



died." The centurion believed that He could heal whether present or not. He himself had been commissioned by higher power. He had soldiers under him. This in the civil world. Was not the spiritual world better organized? Jesus was the Sent of God. Surely, He had spiritual powers or servants at His disposal whom He could send with power sufficient to do His bidding. The simple faith grasped the plan; and Jesus honored the faith. Of old it was said, "He sent His word and healed them." He is the same to-day. Angels of light may bear the word to suffering soul or body, but its potency is not thereby diminished. The power of the Roman was not in himself, but in the imperial power at Rome. God's agencies must be clean, that the word be not corrupted, but the power is in the word and its life; and, if the agency have power, it is because of the indwelling Word by faith. Christ ministers in heaven; we may not be worthy that He should come under our roof; but, praise God, as ever, He will send His word, and heal, full with the potency of God.

LASTLY, our fathers, our birth, our name, our present position, will not commend us to God or give us a place in His kingdom. We may trace a succession in the priesthood; we may be a blood-descendant of Luther or Calvin or Wesley; we may have had hands laid upon us by priest or bishop never so holy; but all these or any of these will not avail unless by faith in Jesus Christ He is formed within, and His Word is all potent in us. And it may be; He wants to heal both soul and body.

WHY THEY WERE HONORED.

IT was Mary Magdalene, out of whom the devil was cast seven times before the Spirit of Christ could take permanent possession, who was the first human being to whom Christ appeared after His resurrection, and who was the first to be honored with a mission to announce the resurrection to others.

It was Peter, who had so strenuously denied his Lord in the hour of His greatest need of a friend, who was honored with a special invitation to meet the risen Saviour at a time when others were invited in a group. It was this same Peter who was selected by the Spirit to preach the principal sermon when the Gospel work was inaugurated under the new order on the day of Pentecost.

It was Saul of Tarsus, the persecuting Pharisee, who verily thought that he ought to do everything possible against the name of Jesus, and who persecuted unto the death the disciples of Christ, whom the Lord chose to be the foremost missionary of the cross in all the world.

Why were these so chosen? Was it because their conspicuous sins had qualified them for conspicuous service?—No, it was because of their deep conviction of sin and contrition of heart; because of their sincere repentance and their intense love of Him who had forgiven so much. It was through their high appreciation of His great mercy that they became such instruments as He could use to His honor and glory in the salvation of other sinners.

"When men are cast down, then thou shalt

say, There is lifting up; and He shall save the humble person." Job 22:29. The Lord's commendation of Saul to Ananias of Damascus was, "Behold he prayeth." The general principle announced in the Gospel is, "He that humbleth himself shall be exalted." And the sinner truly humbles himself only when he confesses and forsakes his sins. G.

AN ALL-SUFFICIENT SAVIOUR.

AN intelligent but troubled Ohio correspondent writes us as follows:

If Christ possessed no advantage over a converted human being, how could He live an absolutely sinless life? Surely no Christian, however thoroughly converted, maintains a perfectly sinless record.

If He was born just like ourselves, with no greater knowledge, power, or *purity*, He must have been guarded and guided in some peculiar manner, or, as a child, He would have done something wrong, as every other child does. But, as He was kept from sin, He never had a sinful habit to fight or correct as we have. It seems to me there must be some difference, somehow, between Christ and even the best Christian.

In your paper some time ago an article says, "Knowing this, that our old man is crucified with Him." Do not contradict God, and say, 'No; it is not; it is *alive and active* in me, *producing evil every minute*,' but agree with God," etc.

How can such an one claim that the old nature is crucified—that he is "dead to sin?" I can see how Paul could claim this, for sin was not active in him. He was loving and serving God right along. But how any one can claim this who is constantly falling, and producing evil every minute is more than I can see. A.

There are many things we can apprehend, lay hold of, by faith which we can not comprehend by reason or knowledge; and yet we can demonstrate their verity by walking out in faith upon their demands, whether in the promise or precept. A person's reason or knowledge might reject God, but faith might demonstrate His existence by proving the assurance "that He is a rewarder of them that seek after Him."

We may not be able to understand how the Son of God gave up Himself and took our nature; but He did. "He was born of the seed of David according to the flesh" (Rom. 1:3), "was born of a woman, born under the law" (Gal. 4:4), and so gathered within Himself all the hereditary tendencies of sin the race had known, the awful fruits of which were seen in the Judean tribe from which He came, and especially in the seed of David. For "it behooved Him in all things to be made like unto His brethren" (Heb. 2:17).

Now these are plainly stated facts; why not believe them, whether we can understand how it could be true or not. He lived a sinless life; and we believe that.

He suffered temptation in the wilderness; He suffered being tempted; He offered up prayers and supplications "with strong crying and tears unto Him that was able to save Him from death." He was "heard for His godly fear," and learned, tho a Son, "obedience by the things which He suffered." Heb. 5:7, 8. And the same scripture also implies that He resisted even "unto blood, striving against sin." Heb. 12:4. All this we may fully accept by faith and know that it was so, tho we but dimly comprehend it.

When the wicked man comes to Christ and confesses his sin, he is forgiven and counted in the Beloved as tho he had never sinned. None of his iniquities of the past are held against him. "There is therefore now no condemnation to them that are in Christ Jesus." In His sight they are no longer sinners.

"But the evil habits remain?"—No; not as in the past. Before conversion they were the dominating power; now they are subject to the Spirit of Christ, and will so continue, if the soul continues to walk in Christ as he accepted Christ. Then he confessed his sin, his nothingness, his weakness, his lack of strength, his absolute need of a guide, a saviour, a keeper; and he finds in Christ all of these. All this implies daily feeding upon God's Word; constant humility before God, earnest, importunate prayer, the improvement of every available means of grace, walking with God, while reaching out strong, helpful hands to the sinful, the needy, the helpless of this world.

Do you not believe, dear soul, that you could thus live for God one minute? Could you not do it by His grace for sixty minutes, or one hour? Could you not walk to please Him for twenty-four hours? Jesus did, and overcame for us, that He might, through our faith, overcome in us.

The "old man" represents sin dominant, ruling, in our being. His crucifixion is not the death of the tendency of the flesh to sin, but the death of sin as a dominating, *ruling* power. The "new man" is not a being with no tendency to sin, but it is a life in which Christ rules over sin. The person may make mistakes; his speech and walk may be halting and weak, like that of a little child; but he is dominated by the new man, not by the old. He does not count himself, *as himself*, different, but he counts on Christ Jesus, the Coverer of his imperfection, the Healer of his infirmities, the Companion by the way, and in Christ he is free. Rom. 8:1. And the same power which set him free can keep him free.

The work must be of faith. Of course, if the soul loves sin, and desires to continue in it, he can not count it dead as a dominating power within. But, if he has given up sin, he can count the old man crucified *on the cross of Christ*. His death is our death; His life our life. For He was crucified for *you*. He died for *your* sins. Why not believe it, and rejoice?

Paul could claim no more than you may claim. Sin was as active in him as in others. He found it necessary to "die daily," to constantly keep his "body under," to browbeat it, literally, lest, having preached to others, he himself should be a castaway. See 1 Cor. 9:26, 27; Phil. 3:7-14. He did not conquer self by self; he conquered by counting Christ all by faith. You are a failure in yourself; good, count it so. But Christ is a glorious success; count Him so in you, and rejoice.

If you would believe that Christ forgives, that Christ furnishes all, that it is all yours by believing, you would find joy instead of discouragement, and strength instead of weakness. Say ever, Nothing in myself; praise God, everything in Christ Jesus; and "I am His and He is mine, forever, O forever;" and you will find that the joy of the Lord is your

strength, and Christ is "the One altogether lovely," the "Chiefest among ten thousand." Do not look to self, look to Him, and let Him reign.

WHERE OUR HOPE IS.

SOME of the states have recently passed laws which are in themselves good, and have repealed others which are in themselves bad; and for every passage of a good law and for every repealing of a bad law, we rejoice. The anti-cigarette laws, the anti-gambling laws, and all laws that prevent fraud and deeds of violence, are good. The laws which make divorce on light pretexts easy, the laws which permit gambling, pool-selling, and liquor-selling, are bad. We could wish that every bad law on the statute books of our land were repealed, and that every good law that should be enacted, might be enacted at once.

Nevertheless, we are not pinning our hope of a renovated humanity upon the passing or repealing of human laws. They may make the way we travel more convenient or more fearsome, as the case may be; but they can not change the hearts of men, planting good there and uprooting the bad. Only the power of Jesus Christ in the life can do that. All hopes based on anything else are doomed to disappointment.

We have had numerous illustrations recently to the effect that the passing of good laws is not generally due to an awakening of conscience on the part of the legislators themselves. They have yielded to the pressure of an insistent demand on the part of bodies of their constituents, or to the effect of long rolls of petitions. They have passed the laws demanded, fearing lest they might fail for re-election, or their party might fail of maintaining its dominance. The states in which these "good laws" have been enacted will have an opportunity to learn, as Kansas, for instance, has learned already, that the passage of a law does not mean its enforcement.

We are living in an age of disregard for law, and the lawyer who can most skilfully manipulate law to the advantage of his client, is the one whose services are most eagerly sought after, and command the highest remuneration. Christians rejoiced when the Kansas Legislature enacted the prohibitory law; but to compel the officers of the state to enforce it, has been a long and apparently losing struggle, either through the opposition of the officers themselves, or through the powerful financial influence of the liquor men. Good men may compel time-serving legislators to place good laws upon the statute books; but the power of money is so great to-day as to be able to nullify almost any law that can be made.

He who looks to-day for any striking reformation in the land by the enactment of law, is cherishing a vain hope. The greed for gold is blinding the finer instincts of the race, till the conditions which Inspiration has said would characterize the last days are literally fulfilled before our eyes to-day:

"They all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up.

The day of thy watchmen and thy visitation cometh; now shall be their perplexity." Micah 7:2-4.

That "visitation" is the second coming of Christ; and that "perplexity" is the consternation of the wicked when they see Him whom they have rejected; and the conditions there brought to view are the conditions of this present day. Good laws may be passed; but lawlessness is ever increasing, and will continue to increase; for it is declared that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

This being true, the only hope of any worth is the Christian's hope in Christ. Everything else is vanity, and, in the end, disappointment and death. We must not pin our hope to man, or to laws that man may make; but in perfect submission to the will of God and faith in Him, we have an anchor whose hold no stress or strain of storm can break. In that is hope; in that is life and joy and peace. S.

TWO SAULS.

SAUL the son of Kish was a large, strong man of goodly appearance. Our first introduction to him is to a plain, meek, and bashful young man, who accepts the kingship of Israel with rare diffidence. But eventually he becomes puffed up by success, and grows self-confident and jealous. Then he deliberately disobeys God, seeks communion with a spiritist medium, and dies a God-forsaken suicide.

Saul of Tarsus was a man of unattractive mien, whose "bodily presence" was "weak." Yet he was an active, forward young man, and our first acquaintance with him is as a bitter persecutor of the disciples of Christ. But when this Saul is confronted with a positive knowledge of the will of God, he immediately becomes obedient, and eventually a power for good. When his life-work was ended, he died in the triumph of faith.

Saul the son of Kish was admired by the people for his personal appearance; Saul of Tarsus was not. "Man looketh on the outward appearance, but the Lord looketh on the heart." When the first Saul departed from the Lord, "The Spirit of the Lord departed from Saul," and allowed an evil spirit to control him. When the latter Saul yielded to the call of Christ, the Spirit of Christ became his guide and comforter.

The career of the son of Kish ended in disastrous failure; that of the apostle of Christ in the victory of faith. Why?—Because the one rejected the commandments of God, and the other became obedient to His voice. These two lives are set before us as ensamples—the result of disobedience and the reward of obedience. The choice is before all, and it is fraught with eternal consequences.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." G.

Prophetic Weeping.—"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Jer. 9:1. It was not for those who had been slain in the

past that Jeremiah felt so much inclined to weep. Neither weeping nor any other human exercise or service can avail anything for the welfare of those who have passed into the silence of the tomb. It was consequences that the prophet saw by the Spirit of prophecy, the future results of the then present lives of his people, that were giving him such a burden of sorrow and anxiety. It was because they were walking "after the imagination of their own heart," that the Lord said by the prophet, "I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, till I have consumed them." And Jeremiah lived to see in reality what he then saw in vision, and so bitterly lamented. It was not many years after this prophecy when Jerusalem was destroyed, and the people were carried away to Babylon. And it was all because the Lord's people forsook His law, and refused to listen to His voice uttered through His prophet. Let none forget that "whatsoever things were written aforetime were written for our learning." God has not changed, neither has His law. "If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever."

Question Corner

1674.—Japan and Russia in Prophecy.

One of your writers refers to the great struggle in which Russia and Japan are engaged as a subject of prophecy. Where can this be found? A. F. H.

It is believed that Russia is especially mentioned in Ezekiel 38 and 39 as the chief prince of Meshech and Tubal, in the Revised Version called "Rosh," and that Japan is one of the means which the Lord is using to turn Russia back. Eze. 38:1-4.

1675.—A Question of Conscience.

S. E. M.

We could only say that for ourself we would begin now personally to obey God. We should tell Him all about our business and partnership with the outside, confessing our sins and consecrating to Him our all. We should ask Him to help us close out our business to the best advantage, and soon. Putting it off will lead to compromise, and compromise in duty is death. Therefore in response to your question, "I could sell out, but what should be my course in the meantime?" we would say, *Sell*, and in the meantime obey God. You could refuse to take any profits from your Sabbath-transgression business. The question is one of personal duty.

"Do thy duty, that is best,
Leave unto the Lord the rest."

1676.—God the Healer.

God said to His people, "I am the Lord that healeth thee." But King Asa, when he was diseased, sought not unto the Lord, but unto the physicians, and he died. Would not that imply that God's people should seek Him for healing instead of the physicians? M. I.

We think that it implies just that. Of course one ought to seek to conform unto the laws of his physical being; and good physicians ought to teach that. If they do not, it is certainly better to trust the Lord than to put confidence in men. He is ever the same.

1677.—"Come to His Temple." Mal. 3:1.

What is the meaning of "the Lord whom ye seek, shall suddenly come to His temple"? Mal. 3:1. O.

The "messenger" of Mal. 3:1 is John the Baptist, who came to prepare the way before Christ. Mark 1:2. "The Lord whom ye seek" is Christ, who came to His temple in Jerusalem as God's messenger of His covenant, and also to the temple in heaven where He still ministers. Eph. 1:20; Heb. 8:1. The last expression, "Behold, He shall come," refers to the second coming, described in the first part of the second verse. The whole work of Christ is set forth in verses 1 to 5.



THE SPIRIT OF COVETOUSNESS.

HARDLY to be envied, even by the covetous, is the man who is said to be the richest man in the world. It is possible to gain a reputation, even through "business" methods, that at last brings down upon a man the opinion of his fellows that he is not any better than a genteel robber on a large scale. But the worst thing for the public is that the man who stands as the personification of the Standard Oil monopoly, has so many interested associates, and so many business imitators, among the influential men of the world. Thousands of men are profiting financially by the relentless, mercenary methods of the Standard Oil manipulators. The system has not only its trunk, but its roots and branches.

While Rockefeller, as the leading spirit in the founding of the great oil trust, perhaps deserves all the contumely that has been heaped upon him, yet if he were personally jibbed, not a peg of the monopoly would give way on that account. It should not be forgotten that the Standard Oil trust, and the scores of other trusts of lesser magnitude, would not be possible without the assistance of public officials. Nothing makes the fact of official corruption so conspicuous as the existence of these great robber monopolies. They could not exist but by the connivance of legislators—national, state, and municipal; by the connivance of executive officers—national, state and municipal; and by the connivance of judges—national, state, and municipal.

And the army of monopolists is augmented because there are so many would-be recruits, who, tho joining in the outcry against the greed of the trust-founders, are ready to fall into line the moment the opportunity offers. "The love of money is the root of all evil," and it is permeating the human heart as never before. The covetous man is a monopolist to the extent of his ability, and that is just as far as he is shrewd enough to divine the possible opportunity. The robber on a small scale is no better at heart than the more extensive operator; but he is not so dangerous, because he lacks the courage, the assurance, the ingenuity.

The spirit of monopoly, of greed, of covetousness, is in the very air of this sin-cursed earth, and its influence deepens and thickens because "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And the church is open to it, the most conspicuous mediums of the trust being honored and retained even when its terrible results are felt and acknowledged by the masses. Men make wry faces at the bitterness of the fruit, but the tree is nurtured, and covetous men are no longer afraid to join themselves to the church for fear of incongenial companionship.

In the days of Ananias and Sapphira, there came a time when such men dare not join the church; but that time is past. It is the popular thing now, and men seek membership, and pay for it, in order to gain political and business influence; and they are made welcome. G.

As in all the other trusts, the great labor trust has its rivalries. It is announced and confirmed in the newspapers, that Eugene V. Debs is at the head of a new labor organization, the Industrial Union, which has been organized as a rival of the American Federation of Labor. Thus it becomes more and more apparent that the labor element is being gathered into bundles, to be used by ambitious politicians in furtherance of political schemes. The theory of republican government is that officials are the servants of the people, but that theory is quite generally out of practise, especially in the higher offices; and men and clans seek the ascendancy for

the purpose of controlling their fellows. The more that men are *organized* into bundles, the more readily they are handled by those in whom they place their trust. And in these days of increasing corruption the ambition to *lead*, on the plea of benevolent concern for the welfare of the masses, is constantly proving a delusion to the people. But the masses are slow to learn the lesson; and ever and anon the would-be leaders are coming to the front with promises to set the captives free, if only the people will elect them to office. Such men usually find a following, and at least money enough to live comfortably without work, whether the political office be secured or not. As a rule, the officials of labor organizations are well paid—better than the men who are taxed to pay them, just as in other politics. G.

VICTORY FOR RELIGIOUS LIBERTY.

[From our correspondent at Washington, D. C.]

THE opposition has won in the fight in Washington, over the somewhat formidable movement engineered by the Rev. Randolph H. McKim for the introduction of certain specific religious instruction into the curriculum of the public schools in the District of Columbia. By a unanimous vote of the members present the district board of education, at its regular weekly meeting on the evening of May 10, declined to accede to the petition and recommendation of the church conference, and issues the following official statement of its decision:

"The Board of Education has carefully considered the petitions asking for the introduction of a course of religious and moral instruction as a part of the curriculum of our district schools. This matter has been considered solely from the standpoint of the welfare and best interest of our school system as a whole. In view of the earnest protests that have been presented to us, many of them from large representative religious bodies, and undoubtedly inspired by conscientious motives, and in view of the unfortunate rancor that the matter has already aroused, as is evidenced by the public and private expressions that have been brought to the notice of the board, we feel constrained to decline the adoption of the course suggested.

"In so doing we appreciate the motives that have impelled the movers to take the action they have, but believe the conditions existing, if fully understood, would impress them with the propriety, and indeed, necessity, of our decision. We do not deem it desirable to enter into any argument as to the many reasons, other than above, which imbued this action, for we trust that our people will believe that the board have at first the welfare of the youth committed to our care, and that the elevation of our wards, morally as well as intellectually, is our first aim.

"The discussion in the public press and from our pulpits has given rise to the impression that there is nothing done in our schools in the line of moral teaching, and that our exercises are without religious tone. That, of course, results from the fact that but few of our people have the opportunity of visiting these schools and of familiarizing themselves with their methods. We believe we go as far in the direction suggested as any school system in this country, and we have studiously pursued this course in the face of repeated and earnest objections from representative bodies and individual Protestants.

"That the public may be fully advised, we quote from the following rules, in force since the creation of the present board and for many years previous:

RULE 46. Each teacher shall practise such discipline in his school as would be exercised by a kind

and judicious parent in the family—always firm and vigilant, yet prudent. He should endeavor to inculcate truthfulness, self-control, temperance, frugality, industry, obedience to parents, reverence for the aged, forbearance toward the weak, respect for the rights of others, politeness to all, kindness to animals, desire for knowledge and obedience to the laws of God; but no teacher shall exercise any sectarian influence in the school.

RULE 47. The opening exercises in every school shall consist of the reading by the teacher, without note or comment, of a portion of the Bible, repeating the Lord's Prayer, and appropriate singing.

"We assert, to the honor and credit of a faithful and efficient body of teachers, that they have carried out the full letter and spirit of our requirements; that they have, by their individual integrity and good example, moulded the characters of their pupils and have sent forth from our schools the best type of representative American youth."

[The president of the board, being unable to attend on account of sickness, sent in a statement favoring the suggestions of the committee of fifteen.]

SUNDAY ENFORCEMENT.

THE New Orleans States, of April 16, says, "The Sunday law is being enforced rigidly; two violators are under indictment, one from Morgan City and one from Franklin." A despatch from Napoleonville, La., of April 18, says that "about fifty storekeepers pleaded guilty to violating the Sunday law, and were fined \$25 for each violation."

The Great Falls, Mont., Leader, says: "Up in Calgary efforts are being made to put an end to Sunday baseball. The ministers have taken up the matter, and asked for help in carrying out the proposed cutting off of Sunday games."

Inasmuch as the church-and-state principle introduced the observance of Sunday into the church, and the Papacy is also the product of that principle, the two products should go together. And as the Papacy claims that Sunday observance is the special badge of its authority, which mark is also recognized by nominal Protestants, it is logical that such "Protestants" should note Rome's lead in the matter of observing her own institution. It is important, then, that they note that "the Catholic churches of Brooklyn, N. Y., are to have a Sunday baseball league. Ten churches have joined the league, and games are to be played on Sunday afternoons. Each of the churches is to have a representative team." So says a current press item, and it is safe to predict that there will be no arrests at any of these games.

A Washington, D. C., correspondent says: "By a vote of sixty-six to thirty-four the Baltimore Conference of the M. E. Church, recently in session in this city, instructed its committee on Sunday observance to incorporate in its report instructions to ministers not to contribute sermons or Sunday-school lessons to Sunday newspapers." So they complain of the bad influence of the Sunday papers, but will not contribute anything for the good of the readers when they have opportunity.

As the result of a long suit, a permanent injunction against Sunday baseball games at Eastern League Park, Bayonne, N. J., has been granted by Vice-chancellor Pitney, at Newark.

The mayor of Fairmont, W. Va., has issued orders to the chief of police that positively no business shall be done in cigar stores, saloons, barber shops, or news stands on Sunday. The mayor has been severely censured for allowing violations of the Sunday-closing law, and he has decided to put a stop to them.

A correspondent writes: "As an instance of the recent revival of Sunday work in New York, the Hippodrome Building is in evidence. Here the police recently sought in vain to interfere with carpenters and builders. No doubt the 'Sabbath Committee' feels a little chagrined over this matter of Sunday work on the Hippodrome Building; for, on

its demand, a company of policemen were sent, one Sunday, to prevent, and stop the work; but, tho they went early, and hung around all day, they did not succeed in either stopping the work or in making any arrests. Interior work on the building was being done, and the workmen, quite a company of them, were inside, while the policemen were outside, and the doors were kept locked. The work went on merrily, while the policemen kept watch outside, not daring to break in the doors. The officers were finally withdrawn in the afternoon. Yes, 'the issue is simple.' It is, Shall the religious Sunday be preserved by law and the policeman's club, or shall it not? There is but one right side to this issue, and it is most decidedly that the religious Sunday shall not be preserved by law and the policeman's club. If the religious Sunday can not be preserved otherwise, then it will have to go."

The enforcement of the Sunday-closing ordinance was recently inaugurated at Monroe, Mich. The Sunday-closing was strictly observed at Crookston, Minn., April 17. Sunday-closing was successful in a recent municipal election in Carterville, Ill. Municipal officers have been elected in Breckinridge, Minn., who are pledged to Sunday-closing. The mayors of Ortonville and Perham, Minn., and Marion, Ind., have issued imperative orders for Sunday-closing of business.

The Hutchinson (Minn.) Times says: "The saloon-keepers have agreed with the village council to close their saloons on Sunday during church hours—from 10 o'clock to 11:30 A. M., and after 7 o'clock P. M." The mayor of St. Cloud, Minn., has issued an order that "hereafter all the saloons in the city will be closed from 10 o'clock Sunday morning until noon, or, in other words, during the hours of divine service." The mayor has just entered upon his office.

The chief of police of Newark, N. J., was recently directed by the commissioner of police to see that no further violations of the law occur at the Vailsburg bicycle track on Sunday. There will be no more Sunday races there. Vailsburg was recently annexed to Newark.

District Attorney Jerome, of New York, says that the police captains of New York get \$5.00 a month from every saloon-keeper to see that the Sunday excise law is not enforced. Mr. Jerome declares that the law can not be enforced, and that therefore the only way to stop this "graft" and corruption is to so change the Sunday excise law as to make it legal for the saloons to open a portion of the day on Sunday.

At a meeting of the Retail Grocers' Association of Minneapolis, Minn., on April 17, it was "decided to take action to secure the closing of all groceries on Sunday." To this end the co-operation of all grocers was asked. "Most of the grocers keep their stores closed all day Sunday, but there are some, in different parts of the city, who open for a part of the day, and it is these men whose co-operation the association will endeavor to secure."

An ordinance "making it illegal to open grocery stores and meat markets, and stopping most work and hauling, on Sunday," was recently introduced into the city council of Denver, Colo., at the request of "a large number of citizens" who claim that the keeping open of stores and doing work of different kinds on Sunday has been increasing for the last two years in that city. The ordinance was referred to a committee, and a public hearing upon it appointed. It is said that "the ordinance will have the united support of the civic, business, and labor organizations."

At a meeting of the city council at Ottumwa, Iowa, on March 6, a resolution was adopted "instructing the mayor to take what action is necessary to stop shows being given at the Turner Opera House on Sunday evening, and at the Grand Opera House Sunday afternoon and evening, provided the performances are contrary to the city ordinance."

This action followed a report on the subject by the chairman of the police committee, and a discussion thereon. "While saying nothing derogatory to the performances" at the two opera houses, the chairman of the police committee "believed that it was not the proper observance of the Sabbath, and recommended that the mayor take such action as was necessary to stop the Sunday shows." Two of the aldermen expressed themselves as being "in favor of enforcing the law regarding Sunday shows, or else amending the ordinance so as to make them lawful." Whereupon "the mayor stated that he understood that the shows being conducted were lawful according to the ordinance." "There was considerable discussion on this point," resulting in "the recommendation to have the mayor stop the shows if they were contrary to the ordinance."

"The obliteration of the Godless Sunday from society," is the object of a league in process of formation by the Archbishop of Canterbury, head of the English Church. "The association is to consist exclusively of matrons of the higher circles of society, and Lady Wimborne is to be president. Cold dinners will be one of the rules insisted upon."

"The blue laws which went into effect here Sunday are the strictest that have been passed in this village for some time," said the St. Clairsville (Ohio) Gazette, on March 24. "Under them, all stores must be closed the entire day on Sunday, drug stores being alone excepted. Meat shops may be open from 7 to 9, and restaurants the entire day, but nothing but eatables are to be disposed of."

REVIVAL IN BUDDHISM.

WITHIN the last few years Buddhism has been arousing itself, and making unusual efforts at proselytizing in Europe and America. This course was taken to offset, in a measure, the work of Christian missionaries in the strongholds of Buddhism. Buddhists from India and Japan have sought to stem the tide of Christian progress by teaching their religion in the land of the missionary. The result of this propaganda is now beginning to manifest itself. Converts to Buddhism in both Europe and America are now going to India to act as missionaries against Christianity, and to undo, so far as they are able, the work of the Christian missionaries who have preceded them. This reflex movement on behalf of heathenism is acting as a stimulant to the followers of Buddha, who appear to be greatly elated over having pongyis from "Christian lands" to expound their doctrines and denounce Christianity.

What is the significance of this revival of a heathen worship at the present time? The answer is plain. It is found in Rev. 12:12: "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." The Scriptures also bring to view a time when Satan would work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. This the same scripture tells us, was to take place just before the second coming of Christ. Verses 8, 9.

Thus the Lord has revealed to us beforehand what we might expect to see just before He came; and we are seeing it now as never before. The resuscitation of Buddhism is only one of the many deceptions which Satan is planning for the ruin of souls; but it is one of them, and thus becomes one of the signs that the coming of the Just One draweth nigh.

WAGES IN BELGIUM.

THE Los Angeles Times gives the following schedules of wages and hours of work in Belgium. The amount is expressed in American cents:

Daily Wage.

Wool sorters, 79 cents for men to 19 cents for women; coal weighers, 68; wool weavers, women, 29; upholsterers, 70; teamsters, 60; tailors, 60; wool spinners, 70 to 94; shoemakers, 58 to 78; house servants by the day, without board, 7½ to 14; rollers

in iron and steel, 97 to 116; puddlers, 97 to 116; feeders of printing-presses, 35 to 50; potters 119; plumbers, 65; plasterers, 70 to 135; paper hangers, 70; painters, 60; nurses, 16 to 19.

The Hours of Toil.

The hours of work run from eight to twelve, net. The general time is about ten to twelve hours. At Ghent, in the cotton mills, the hours are from eleven to thirteen, and the wages run as low as 18 cents for women to 95 for men. The average given is 38 cents. There are 600,000 spindles at Ghent, running on cotton.

Weekly Wages.

For those who work by the week or from sixty to seventy-two hours, generally nearer the higher figure, wages run: For bricklayers, \$4.46; hod carriers, \$3.15; masons, \$5.10; masons' helpers, \$3; plasterers, \$4.50; plasterers' helpers, \$2.90; plumbers, \$5.30; plumbers' helpers, \$2.90; carpenters, \$4; blacksmiths, \$5.25; blacksmiths' strikers, \$3.20; bookbinders, \$5.25; brewers, \$4.35; cabinet makers, \$5.55; cigar makers, \$6.10; draymen, \$3.77; laborers, \$3.70; lithographers, \$5.75; printers, \$5.75; teachers in public schools, \$7.65; tanners, \$5.50; weavers, \$4.90 to \$5.88; wool sorters, women, \$2.70; wool pickers, \$3.50 to \$4.75; dyers, \$9.25; wool carders, \$3.50 up to \$10.50 for superintendents; spinners, \$3.90 up to \$8.70 for superintendents; linen bleachers, \$2.45 to \$2.95; linen weavers, \$1.45 to \$2.90; furnace men, \$2.70 to \$3.95; boys, \$1.20; puddlers, \$3.95 to \$5.90; rollers, \$6.75 to \$7.75; boys, \$2.20; boiler makers, \$4.90; helpers, \$3.45; machinists, \$5.90; model makers, \$4.90; common laborers, \$3.25.

Here is a section which will directly interest American workmen. At Liège, in the glass works, the rates of wages for a week of seventy-two hours are: Common laborers, \$4.90; artists, \$12.50; grinders, \$10.50; women grinders, \$3.95; polishers, \$3.20; blowers, \$15.50; helpers, \$8.75; cutters, \$5.40.

"THE following quantities of spirits passed through Maderia for Africa in a single week: Whisky, 28,000 cases; brandy and Old Tom, 30,000 gallons of each; rum, 800,000 demijohns, and 36,000 barrels; gin, 960,000 cases; absinthe, 15,000 barrels. It is almost incredible that this enormous amount of ruinous liquor all goes from Christian countries into heathen Africa."

Last week the papers contained long articles concerning Russian encroachments on the Indian frontier and England's fears of what this Russian activity might mean. This week the Russians are wondering what is the meaning of England's activity in Afghanistan and Persia. The *Novoe Vremya* says: "We will let England alone in Afghanistan if she keeps her hand off Persia, where our interests are commercial and industrial and not political."

The police of Chicago have in their hands indisputable evidence that the Chicago strikers had hired bands of professional "sluggers" who were sent out to beat and kill men. The members of one of these gangs are now under arrest for the murder of an inoffensive man, and evidence is being secured in the cases of other assaults and murders.

Foreigners have been ordered to quit Vladivostok. This would indicate that Russia expects another siege there similar to that of Port Arthur. There has been but little movement during the week on the part of the two armies in Manchuria. Heavy rains have made the country impassable for artillery and heavy wagons.

Turkey is planning to send thirty battalions of troops into the Arabian province of Yemen to reconquer that province. At the same time the government fears that there may be an outbreak in the Balkans due to the withdrawal of troops.

A report from Paris states that Emperor William's plan to become the protector of Catholic interests in the Holy Land will be blocked by the pope. The pope is said to desire at least that much connection with the French Government.

The band of Moros against which General Leonard Wood has been operating in the Sulu Archipelago has been exterminated by the soldiers. The latter lost 9 killed and 21 wounded. The band of outlaws numbered about 600.

An agreement has been signed between Japan and Korea by which the Japanese are to take the Korean postal service under their control until such time as the Koreans are able to give an effective service.

Russia has placed a loan of \$103,000,000 in Germany. None of this money will leave Germany, however, as it will all be expended in the building of Russian war-vessels in German shipyards.

As a result of German influence, the sultan of Morocco is said to have refused all the demands of the French save one. This is highly satisfactory to Germany.

ONLY GOD IS GREAT.

BY H. C. BALSBAUGH.

THERE is a source from whence flows out
The all of good, the all of bad;
Each source is great in good or ill,
Supplying all there is to fill.

But think it through,
And know it true,
Only God is great.

Great genius, covering earth and time,
The highest laud of carnal man,
Entrances and ensnares, deceives,
The one who worships, who believes
That it is great—
And this its fate,
Only God is great.

Of knowledge, wisdom, of heaven and earth,
Of mortals, great in station, birth,
With mind great depths to see, and vast,
Of words to picture present, past;
Says Solomon, with pain,
'Tis vain, 'tis vain—
Only God is great.

Creation's work, all heaven and earth,
Attest that Israel's God is great;
Thence follows great redemptive love,
Whence God alone does greatness prove.
Learn, then, this truth,
Old age and youth,
Only God is great.

"BECAUSE I GO TO THE FATHER."

BY WM. COVERT.

NEAR the close of His ministry Jesus informed His disciples with reference to His departure from earth and His going to heaven. He spoke of many advantages that would come to them and to the church when He should be present with the Father in heaven. As His life's mission on earth was almost at an end, His personal presence with the Father would soon be essential to the success of His Gospel work. His ministry must change in location from Palestine to the place from whence He came. But to reconcile His disciples to this plan was not easy of accomplishment. As he talked of an early separation from them, their hearts filled with sadness at the thought, and they urged many objections to His going.

He wished them to think of Him in His absence as preparing a place for their abode, and to believe that He would come again and gather them unto Himself. He declared to them that even the works which He had done would be excelled by the strength of their future ministry, and that their better success would come because of His presence with the Father. He taught that His presence with them through the comfort of the Spirit would more than compensate for His absence from them in body. He wished them to see that it was of far greater importance that they be filled with the Spirit and power by which He worked, than for them simply to receive the benefit of His personal association. They were even to become living channels through which His blessings would flow to a needy world. Through them the mighty power of saving truth must reach thousands of the lost sons and daughters of Adam, and enable them to become the children of the living God. He tried to have them see that in personal experience they needed a much deeper work than they had yet enjoyed. He therefore said: "I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

There were some things necessary to be done that could not be accomplished until His ministry was inaugurated in the heavenly sanctuary. Prayer to the Father in the name of Jesus was to follow immediately upon the opening of His ministration above. His disciples were to be clothed with power from on high when His sacrifice for sins should be accepted and humanity lifted up to Him.

He would place His people on earth, and the Gospel work committed to them, on elevated vantage-ground by His return to the Father. John, in explanation of one of Christ's lessons regarding the working of the Spirit, said: "This He spake of the Spirit, which they that believed on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7:39. This reference is without doubt to the mighty outpouring of the Holy Spirit which began to work upon the day of Pentecost. John evidently understood that the giving of the Holy Ghost took place when Jesus was glorified in heaven.

It was the heavenly power received then which made them ready for the greater work which they were to do, and which resulted in the conversion of many thousands of sinners. This wonderful manifestation evidently coincided with the opening of Christ's priesthood work in the heavenly sanctuary. Was it not then that He was exalted in the presence of the heavenly hosts? Indeed, Peter spoke of this exaltation on the day of Pentecost while the Spirit was resting upon him like tongues of fire. He said, "This Jesus,"—the Holy One who has been crucified and who had died and was buried,—"hath God raised up, whereof ye are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Acts 2:32, 33.

Jesus was, at the time of His ascension, received back into heaven as the "King of glory." But He was at the same time accepted as the "Son of Man." He then stood in heaven, "to appear in the presence of God for us." "Being touched with the feelings of our infirmities," He secured the Spirit as a comforter for us. It was then that humanity was elevated in Jesus. When He was glorified, believing mankind was exalted in Him. To them were the heavens opened for the bestowal of the Holy Spirit in glorious power. In Him who is our High Priest in heaven, dwells "all the fulness of the Godhead bodily." That body, now glorified, had but lately been "bruised for our iniquities," and "the chastisement of our peace" had been upon Him. Isa. 53:5. He had borne "our sins in His own body on the tree." 1 Peter 2:24. But a marvelous change had now taken place with Him. He had received royal robes in the courts of glory; yet He had gone to the Father in the form of humanity, and had thus been accepted at the right hand of the Majesty on high. Not only so, but He had taken a multitude of the risen saints to heaven with Him, for "many bodies of the saints which slept, arose" in connection with His resurrection (Matt. 27:52, 53), and accompanied Him in His ascension,—a multitude of them (Eph. 4:8, margin).

Thus heaven became fully opened to the needs of man. Yea, the One in whom is vested all power in heaven and earth is the Son of Man, and He is on the throne (Rev. 12:5),—is one of us, our Brother and Daysman. We are thus "accepted in the be-

loved." "We have redemption through His blood."

Since Jesus has gone to the Father, the great question in heaven is that which pertains to men and humanity. On the throne with the Father He is Priest. Says the prophet: "He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne, and the counsel of peace shall be between them both." (That is, the counsel of peace is between the Father and the Son regarding peace for man). Zech. 6:13.

It was upon the throne that He was constituted high priest "for men in things pertaining to God." Heb. 5:1. It is upon the throne that He offers our prayers to the Father. Because He is there, His ministration can avail for us.

Having been a man in the flesh and having passed into the heavens as a brother to represent us, our interests have first attention from the throne of the infinite Father. Since Jesus has gone from our needy world to sit with the Father in His throne, we can neither ask for, nor think of, more good than through Him is provided for us. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

BY WHOM WAS THE SABBATH INSTITUTED?

E. E. ANDROSS.

AFTER the Creator had rested upon the seventh day—thus laying the foundation of a divine institution, the memorial of His own great work—the record states that "God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:3. The same thought is stated in the fourth commandment, thus: He "rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." The second act, then, in instituting this memorial, was to place His blessing upon the day of His rest, thus making it the blessed rest-day of the Lord. A third act completed the sacred institution. The blessed rest-day of the Lord is now sanctified, or hallowed. In other words, it was made sacred, or holy, set apart for a holy purpose. It was thus evermore to be the blessed, sanctified rest-day of the Lord.

By Whom Instituted.

It is quite important that we understand by whom this great work was all accomplished. "All things were made by Him [Christ]; and without Him was not anything made that was made." "He was in the world, and the world was made by Him, and the world knew Him not." John 1:3, 10. "God, who created all things by Jesus Christ." Eph. 3:9. So, also, see Col. 1:14-17; 1 Cor. 8:6.

As Christ is the One by whom all things were made, and as the Sabbath was among the things that were made (Mark 2:27), it therefore follows that Christ was associated with the Father in resting, blessing, and sanctifying the seventh day; that it was He who was refreshed—took delight in the rest of a completed work.

And therefore the seventh-day Sabbath is properly called "the Lord's day."

Finally, the Sabbath is shown to have been committed to Adam, the representative of the human race, and so to all mankind, to be an eternal witness to the "one God, the Father, of whom are all things, and

we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him;" to have been set as a perpetual memorial of that power and wisdom which brought all things into being, and ordered their adaptations and harmony; to be a witness of the most important truths that it is possible for man to know. It, therefore, imposes upon all races and generations of men a dutiful observance.

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

HOW TO ENJOY YOUR BIBLE. No. 1.

BY W. S. SADLER.

SOME people casually read their Bibles, while others really engage in the study of the Scriptures, and there is yet a third class who, while they both read and study, actually *enjoy* the Word of God. The enjoyment of Bible study largely depends upon the methods pursued, and upon the mental and spiritual condition of the student. To the highest enjoyment of the study of the Word of God, there are a number of prerequisites.

First, the Bible must be read and studied as the will and Word of the living God, the Creator of all things, the Father of our Lord and Saviour Jesus Christ.

Second, the Bible must be regarded as a personal message from God to your soul.

Third, the mind of the student must be fully in harmony with the Holy Spirit of God, who inspired the Scriptures. One can not enjoy the study of the Word of God if the will and mind are at variance with the laws of God, or when the practises are antagonistic to the known will of God.

Fourth, the highest pleasure in the study of the Word comes to the soul having a conscience void of offense toward God and toward man, and therefore always able to peruse the Scriptures with pleasure and joy, and not with sorrow and condemnation because of the constant meeting of precepts and truths which are being trampled underfoot, and divine laws which are knowingly being violated.

Fifth, if one would really and truly enjoy a study of the Bible, he must walk in the light, day by day, as it shines across his pathway.

Sixth, the Bible is a missionary Book. The New Testament is the life of the greatest Missionary the world ever saw, and so the acting, growing missionary—the one who works for his fellow-men—is able to delight his soul in the Bible as others can not.

Seventh, prayer is the companion of helpful and enjoyable Bible study. The more the soul communes with God, the more will the mind delight in the study of the Word of God.

Having done our best to place the soul in right relationship with God, and to bring the mind in full harmony with the will and way of God, there yet remains one thing to be done, which may enhance the study of the Word of God. That one thing is the method or methods by which Bible study may be carried on. There are a number of ways in which one may approach the Bible, with a view to acquiring knowledge and discovering truth.

While we eagerly search the Bible with but the one desire to know the will of God, and with perfect willingness to believe, receive, and obey every new truth discovered; to walk in the light of truth, as our Bible-study unfolds it to the mind, there are at the same time many different ways in which we can approach the sacred Book, which afford variety and pleasure to the mind engaged in its study. Some of these different methods will be discussed in the next article.

VENALITY AND CORRUPTION IN THE POLITICAL WORLD.

A MONTH ago the New York *World* made bold to affirm that many of the members of the New York Legislature, tho ostensibly sitting to represent their respective constituents, are recognized, not as representatives of the people, but of "special private interests." Their yearly salary of \$1,500 from the public treasury is insignificant in comparison with the sums received from their real employers. The writer avers that a certain senator from Brooklyn has the gas interests in charge; another senator from the Mohawk Valley district represents the insurance companies, and so on. He goes on to say, too, that everybody knows who the "boodling" lawmakers are, yet somehow they compass their election year after year.

The editor of the *Saturday Evening Post* thinks that a chief cause of the prevailing lawlessness is the law itself—statute-books filled with tricky, subtly-worded laws designed to enable lawyers to safeguard criminals of all degrees and kinds in assaults upon order and justice. He asks significantly, "Who is responsible for this?" That is, Who made these laws? His answer is, "The legal profession, the 115,000 lawyers, many of whom pocket the fat fees of the criminal class from trust baron to thug and thief." The lawyers have a monopoly of the judicial positions; by preponderance of membership they dominate the legislatures; they originate and secure the enactment of every vicious law; they invent every "joker," dig every legal pitfall, and set every legal trap.

"One of the chief activities of some eminent members of the profession is promoting and protecting corporate crimes. . . . Upon the legal profession rest, in a large measure, the responsibility and the shame for the deplorable" degree to which the commission of crime has to-day attained. After saying that it is the duty of every American to do what he can to rectify the social evils of our time, he despairingly asks: "But what can the rest of us do while so many of the sworn and official guardians of the temple of justice are traffickers in injustice, panderers and procurers to the criminal?"

Municipal Ignominy.

Lack of space precludes exhaustive discussion of this phase of my theme. In truth, there is no occasion for extended discussion, for the odiously corrupt status of city politics is notoriously patent to all. Our large cities have long since become the paradise of political spoilsmen and therefore hot-beds of civic rottenness. No other problem so vexes the soul of true patriotism as does that of contriving ways and means of flushing and disinfecting municipal government in America. Every city of 10,000 people or more is politically at the mercy of a "boss" or a "ring" of bosses who govern, or rather, misgovern, "for revenue only." They make politics a

business solely for the loaves and fishes it affords them.

The late William M. Evarts asserted that by far the larger part of the enormous debts of our cities represents "a vast aggregate of moneys wasted, embezzled, or misapplied." As a rule, the dominant spirits in municipal officialdom are rum-sellers, the devotees of the race-tracks, and chronic feeders at the public crib. As I write these lines, the San Francisco papers bring the intelligence that the tax-collector of that city has embezzled \$165,000 of the city's money, and has left, *incognito*, for parts unknown. Such wholesale stealings have become so common in the cities that they excite little or no interest.

Altho San Francisco has spent \$250,000 in the last five years for the purpose of putting its electric wires underground, they are still overhead. "Where has the money gone?" suspiciously asks the *Chronicle*. "It has gone into the pockets of the grafters, of course, and so has all the money which should have been expended on our streets," answers the *Wasp*. The *Wasp* then touchingly inquires: "How long will the people tolerate such a combination of incompetence and dishonesty [in its city government]?"

A late number of *The Bulletin* of the Fidelity and Casualty Company, shows that of the embezzlements and defalcations throughout the country for December, 1903, amounting to \$2,072,508, only \$7,368, or three-tenths of one per cent. was owing to national or state employees, and that all the rest was taken by employees of public and private institutions in the great cities. In short, it is universally admitted that the tax-payers of each of our large cities are regularly mulcted of millions of dollars every year by those to whom they entrust the conduct of their political affairs.

Should the reader desire further to inform himself as to the awful depths of moral obliquity to which American municipal politics has sunk, he should read Mr. Steffen's recent book, "The Shame of the Cities." Such reading must convince him that this inadequate portrayal of our urban ignominy contains no exaggeration.

Prophecy Meets Its Fulfilment.

The following graphically expressed prophecy (Isa. 33:14, 15), bears *prima facie* evidence of its being a forecast of specific evils that should glaringly characterize the closing years of time:

"The sinners in Zion [in the church] are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, **that shaketh his hands from holding of bribes**, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; **he shall dwell on high.**"

Ah, how few despise the gain of oppression; how few shake their hands from holding of bribes, in these latter days, the very days, with their distinctive sins and crimes, that the

prophet, in rapt vision, saw and so realistically depicted. It was the love of money and the love of pleasure that, in the days of Noah, steeled the hearts of the people against his divinely-inspired appeals. It was so in the days of Lot; in the days of John the Baptist; and so shall it also be in the days when the Son of Man is revealed. In the time of Noah, government, as well as all things else, was "corrupt." See Genesis 6. Do not the foregoing facts sweepingly demonstrate the truth that the days of Noah are, in political and social corruption, marvelously paralleled in this our time? "Even so shall it be," declared the Master.

[The next article in this series is, "The Lap of Penury versus the Lap of Luxury."]

FIFTY REASONS FOR SABBATH OBSERVANCE.

BY D. T. BOURDEAU.

TWENTY-FOURTH. We observe it, because we are convinced and acknowledge that it is obligatory, and would avoid sinning knowingly and voluntarily, lest the solemn warnings that follow be applicable to us: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin," James 4:17. "Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth," John 9:41. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," Heb. 10:26.

To be forgiven and received as objects of divine grace or unmerited favor at our conversion, we had to turn away from every known sin. To retain our pardon, and remain objects of divine grace or unmerited favor, is it not necessary to do the same thing after conversion by advancing in sanctification? Under the former dispensation, when the people of God discovered that they had sinned unwillingly or through ignorance, by transgressing one or many of the commandments of God, they were to repent. Leviticus 4, etc. And the same duty exists under the present dispensation. Acts 17:30. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

Twenty-fifth. We observe it, because we acknowledge the difference that God puts between holy things and those that are common or profane, and would avoid falling into the error pointed out by the Lord in these words: "Her priests have violated My law, and have profaned Mine holy things; they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22:26. In this case God is profaned or abased by those referred to, speaking and acting as tho the sanctification of the seventh day and the act of blessing that day by the Author of the Sabbath, and the commandment and example of this exalted Being, even our Lord Jesus Christ, with regard to the Sabbath, were of no value.

Twenty-sixth. We observe it, because the reason for which its sanctification is enjoined by the law that Jesus Christ proclaimed with a voice that shook the earth (Heb. 12:22-26; Acts 7:38; Ex. 23:20-23; 19:4-25; 20:1; 33; 1 Cor. 10:1-4), is as important and ap-

plicable to us as it was to the Jewish people: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

This reason is the foundation of the Sabbatic institution, and shows that the Sabbath is a memorial of the Creation of heaven and earth, and of the rest of the Creator. Because God appeals to the fact that He delivered the Israelites from their servitude in Egypt (Deuteronomy 5), there are some who pretend that the Sabbath was a memorial of the deliverance of that people from the servitude in question. But God appeals to the same fact to lead the Israelites to be just and merciful to servants, orphans, and widows, and to have pity on the poor, and to keep all the commandments. Deut. 24:17, 18; 15:1-6; 11:1-8; Lev. 19:34-37, etc. Were all these duties memorials of the deliver-

ances of the Israelites from their slavery in Egypt? They all existed before that deliverance. A memorial answers to the event that it is designed to call to mind. For example, there is an analogy between the burial and the resurrection of our Lord and a burial into and a coming up out of the water in baptism, a fit memorial of the former (Col. 2:12; Rom. 6:3-6); between our rest on the seventh day and the rest of the Creator on that day. Ex. 20:8-11, etc. But what analogy is there between a rest and a flight? The Sabbath can not be a memorial of both the flight and the deliverance in question and the rest of the Creator. It is, and always has been, a memorial of the Creator's rest; consequently it was not a memorial of the flight and deliverance of the Israelites from the land of Egypt. The Passover was perfectly calculated to call to mind this wonderful event. Read Exodus 12, etc.



God's Promise of the Latter Rain.

JOEL testifies that just before the great and terrible day of God, Jehovah will again pour out His Spirit upon the remnant of His people. "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; for in Mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call." Joel 2:28-32.

By this scripture it is very plain that there will be a bestowal of the Spirit in large measure upon a people styled "the remnant" just prior to the great day of God. It is at the time of the end; for it is at a time when the great prophetic signs preceding His return, spoken of by Jesus on the Mount of Olives, occur, the darkening of the sun, and the turning of the moon into blood. These took place May 19, 1780, and were to be *sure omens* of the approach of that great and terrible day of Jehovah.

Thus located, may we not expect in the latter rain, as in the early rain, that a work of preparation will go on in the world to prepare the young men, the handmaids, the old men, "the remnant" called by the Lord, for the reception of this great heavenly blessing?

The Great Judgment-Hour Message of 1844.

As we near the end of that same long prophetic period which locates the first advent of Christ,—the 2,300 days, or years,—it is a notable fact of history that the world was stirred from one end to the other with a message similar to that of John the Baptist, a

message preparing a people for the Lord.

In the great advent movement of 1830 to 1844, our world witnessed a most remarkable work. Humble men, before unknown, were urged by the Spirit of God to leave their farms, their shops, and go from place to place, standing before large audiences, and tracing from prophetic charts, as with a pen of fire, the unerring truths of God's holy Word, showing conclusively that the end of the world was at hand. Men and women flocked together to hear these wonderful messages fresh from Heaven. The work spread rapidly. Sinners were pricked in their hearts, as the messages of the servants of God laid bare their sins. Backsliders were reclaimed.

Simultaneously this work went on in all countries. William Miller and his associates heralded the solemn message of Christ's speedy return to this earth, and the influence of their labors covered the greater portion of the United States. Joseph Wolfe, without any knowledge of William Miller's work, preached the same message all through Ireland and Scotland, as also in Palestine, Greece, Turkey, and other oriental lands, between the years 1821-44. In Sweden, the law forbade the preaching of any new doctrine contrary to the established church. Here God used the children. The testimony of a Swede, Peter Palambla, once residing at LaPorte, Ind., is recorded. He said that—

In 1843, while living in Sweden, he heard the report that children were moved upon in a remarkable manner to sing and preach with great power, and that under this preaching sinners were being converted to God. He took his son, a little lad of about four years of age, and went to the place of meeting, about twenty miles from where he lived. As he entered the house, a large company of people were assembled, and were singing a Lutheran hymn, in which a little girl, some four years of age, joined. Soon she was moved upon to talk. She was put upon a table, where she preached the doctrine of the near-coming of Christ and the judgment. A mighty power accompanied her words, and, altho unable to read a word, she quoted scriptures correctly, and exhorted for nearly an hour. When this influence passed from her, she played around just like any other child, until the people met again. A few days

after Mr. Palambla returned home, his own little boy began to sing a Lutheran hymn, and the same power came upon him, and he began to preach and exhort in the same manner. For some weeks the house of Mr. Palambla was a place of large assemblies of people, gathered to hear the little boy preach.

William Miller, in referring to the extent of this great advent movement, said: "One or two on every quarter of the globe have proclaimed the news, and all agree in the time [and each at the time ignorant of the work of the other]. Wolffe, of Asia; Irving, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region, are, or have been, giving the cry."

The apostle John, in holy vision, wrote of a judgment-message to go to the world. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment IS come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

May we not truthfully conclude that in the simultaneous preaching of the *hour* of God's judgment, as related above in the advent movement terminating Oct. 22, 1844, that these verses were literally fulfilled? The judgment and the coming of Christ to *this earth* were events associated *together* in the minds of both preachers and people under that great proclamation. Hence, the fact that Christ did not literally come to this earth at that time does not in the least detract from its being the judgment-message then due, or its being that very message itself.

Surely this great power was either of Heaven or of men. And who, in the face of the brief facts cited (and many more could be given) of the wonderful power and solemn work of heart-searching and confession of sin, would dare say it was of men?

[The next article is, "The Churches Fallen," and the Cause of the Fall.]

THE MORNING STAR GIVEN AWAY.

H. A. ST. JOHN.

HE that created the heavens, and all that in them is, has made this infallible promise to the overcomer among earth's inhabitants: "I will give him the morning Star." Rev. 2:28. Is it a fact that this promise locates the eternal home of the saints on the planet Jupiter or Venus, or Mercury, our morning stars? Is it possible that we are here directed to these planets, as the place in the Father's house where our absent Lord is now fitting up mansions for His bride?

No, indeed. This certainly is not His meaning. The gift named in the promise is something immensely greater and more precious than the most brilliant star in the heavens. Jesus our Saviour is "the bright and morning Star." Rev. 22:16. Yes, the glorified Redeemer, the one exalted above every creature, given a name above every name, who will yet receive from His Father the first dominion, paradise restored and rebeautified, the earth restored and rebeautified, the overcomer restored and rebeautified. Yes, He who will have many crowns upon His head (Rev. 19:12) who is accounted worthy of worship and adoration by the entire universe, the Lord Jesus Himself, is the bright and morning Star.

I imagine that the reader is now interested to know how Jesus will give Himself to the *overcomers*. Well, we will now consider this important question. When the Lord made the world in the beginning, beautiful, like a noble palace all over, He gave it to Adam. Then He made a beautiful paradise upon it, and gave that to him likewise. The Redeemer, who was also the Creator, then gave Himself to Adam to be his teacher, counselor, and guide. When He was rejected for another, Adam lost his dominion, his glory, his innocence, and his paradise home, and became an outcast, without hope, and without God in the world. Then it was that Heaven took pity upon him, and to save him, Infinite Love gave Jesus as a living sacrifice, incarnate in the flesh, and a dying sacrifice on Calvary. Then Jesus ascended to heaven, and gave Himself to mankind again as their Saviour, Intercessor, and High Priest. And still is this same Jesus, at the head of the bureau of salvation in God's government, giving Himself to the work of receiving all that will come unto God by Him. And He is able to save unto the uttermost all that will come. He is our sacrifice, our Saviour, having entered into the presence of God for us. But the period of His priesthood will have an end. The time will come when He will cease to be the sinner's sacrifice and Saviour. Overcoming will have come to an end, and Christ's work as a high priest and mediator will have been finished.

Then Jesus will look upon all the travail of His soul, and be satisfied. Then He will receive from His Father His kingdom and dominion, and the greatness of His kingdom under the whole heaven. Then by His Father and His happy subjects, He will be crowned Lord of all.

Then, having received a glorious kingdom, filled with glorified subjects, all the purchase of His blood and intercession, the fulness of that joy set before Him as the results of the great gifts He had previously made, and having presented to His subjects the same kingdom that is given to Him, having crowned each one with a crown of glory and immortality, having given them each and all the right to reign with Him, to sit with Him in His throne,—there remains only one thing more that He can give this host of overcomers, and that is to give them Himself, as the bright and morning Star, the King in His beauty.

Jesus will give Himself to the redeemed, ever to dwell with them, to be their Counselor, everlasting Father, Prince of Peace; their ever-blessed Companion; their Bridegroom, to minister to their everlasting edification, instruction, and joy; to be the life and the light of their eternal home.

The Giver having given the saints all things freely to enjoy, He now for the last time gives them Himself as their everlasting companion in glory. With love He will serve them; with love they will serve Him; and with love all will serve one another; for this is the law of life and bliss for all the universe. Jesus, long ago, gave Himself to the *overcoming*; at no distant day He will give Himself to the *overcomers*.

CHRIST OUR PATTERN.

THE people of God are used in this world as living examples of the glorious Gospel of Jesus. His life of innocence was a rebuke to the hypocrite; His self-denial was a rebuke to the self-indulgent; His purity was a constant reproof to the vile and unclean who served

their own lusts; His simplicity and plainness of manner and dress was a rebuke to the proud, arrogant ones. So the follower of Christ will, in his manner of life and devotion to his Master, be a constant example of the heavenly Pattern. This lost world has no other source of deliverance from its sins and sorrows, its guilt and pollution, but in the Christ who made Himself of no reputation, that all men might be saved.

Then, in Jesus' name and for His sake, do not put a stumbling-block in the way of precious souls, by conforming to any of the customs of this vain world; but let your manner, your attire, your business dealings, your whole life exemplify the lowly Nazarene, who took upon Himself the form of a servant. Then will He be lifted up and all men be drawn to Him.—*Selected.*

THE GIFTS OF THE SPIRIT.

1. *What admonition is given to the church of God in the last days?*

"Quench not the Spirit; despise not prophesying; prove all things; hold fast that which is good." 1 Thess. 5:19-21.

2. *Why is such an admonition necessary?*

The world is nearing its darkest hour, and prophecy is the lamp for the Christian's feet; the world is full of scoffers, unbelievers, "walking after their own lusts;" but they who walk in the way pointed out by the prophets of God shall prosper in the Christian way. See 2 Chron. 20:20.

3. *Will the gift of prophecy be in the church in the last period of its history?*

"And it shall be in the last days, saith God, I will pour forth of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on My servants and on My handmaidens in those days will I pour forth of My Spirit; and they shall prophesy." Acts 2:17, 18.

4. *What was confirmed in the church in order that it might be perfect?*

"Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift." 1 Cor. 1:6, 7.

5. *What is the testimony of Christ?*

"The testimony of Jesus is the spirit of prophecy." Rev. 19:10.

6. *What will be one of the characteristics of the remnant church?—The possession of the spirit of prophecy.*

"The dragon was wroth with the woman [church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ [the spirit of prophecy]." Rev. 12:17.

7. *For whose benefit is the gift placed in the church?*

"Prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14:22.

8. *What other gifts of the Spirit does the apostle enumerate?*

"For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." 1 Cor. 12:8-10.

9. *Which of these does the apostle say is specially desirable?*

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1.

10. *Under what influence do the prophets speak?*

"For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." 2 Peter 1:21.



THE DEBTOR.

[Annie R. Stillman, in *The Outlook*.]

THE dearest of my friends to-day

Spoke wistfully: "I have a friend

Who, in more ways than I may tell,

Hath served me well;

But he doth owe a debt he can not pay,

And there is none to lend."

Eager, I cried: "Thy friends are mine!

Speak but his name, ere time is lost.

What is his score? Whom doth he owe?

My gold shall flow

To ease his care, whose care, O Lord, is thine;

Nor will I grudge the cost."

"And is thy love so great?" He sighed,

And turned from me, and, stooping, wrote—

As once of old—with kingly hand

Upon the sand;

The while I waited, wond'ring, full of pride,

Impatient to devote.

At last He rose, and looked at me;

His eyes were flames that burned through tears.

"Who cancels this, serves Me," He said.

I knelt and read—

For the last time—thy name, mine enemy,

And that old wrong of years.

A VISIT TO BRITISH CENTRAL AFRICA.

BY W. S. HYATT.

JUNE 26, 1904, I left the mission farm for Cholo, British Central Africa. I stopped on the way at Somabula Mission, near Gwelo. I left all well at the mission farm, and the work prospering. I did not want to leave there, as I was very much interested in the education of the young men at the station. I have great hopes of the twelve or fifteen young teachers there, and of others who are developing into teachers. My hope for translators into the Zulu language is in these young men, and from that school I hope to see the Gospel carried all over that section of the country. At these two missions there are young people who represent several tribes. Some of these are from near Lake Nyassa, and others speak the language north of the Zambesi.

Our board believes that these young men should have a good, liberal education, and be able to read and speak the English. Then when they are sent out to teach, we can place our good books in their hands to read, and they can be filled with the spirit of the message. Some say, "O, I do want to learn English, so that I can read the words of God's prophet." We believe that they should have this privilege. These young men will be the foundation of the workmen who build up the work. Brother Armitage sent four of his boys over to the mission farm to receive the training we could give them there.

The work at Somabula is getting along nicely. Brother Armitage has purchased cows, goats, and fowls with his own money, and with these he is able to support the mission. His fowls have nearly, or quite, done this during the first six months of this year.

July 4 Brother Armitage and I started for Gwelo with his team of eight donkeys. We arrived in town on Wednesday morning, and I expected to get a train out the following morning. But the time of the trains had changed the first of the month, and I could not get one till the evening after the Sabbath. Rates at the hotels are very high, so Brother Armitage decided that he would walk home and leave his wagon there, and I could camp in it till I left. I did

so, and was very comfortable, as I had plenty of bedding and food.

Saturday evening, July 9, I took the train for Beira, arrived there Monday evening, and at once went aboard the ship for Chinde. As the tide was out, we could not get over the bar till the next day, so this detained us one day. Wednesday morning we arrived at the Chinde bar, and waited all day for the tug to come out for us. It came just at dark.

We were soon aboard the tug, which pulled out from the vessel and there cast anchor for the night. It was dark, and the bar was so rough that the captain would not attempt to cross till daylight. Like Paul, we wished for day. The tug rolled and pitched all night, and we were sick. The next morning we arrived in the mouth of the Zambesi safely, for which we thanked the Lord. That afternoon I boarded the river steamer and started for Chiromo. The water was low, and we were nine days making the trip that takes but four days when the water is good. But I spent the time reading and studying, and I enjoyed it very much.

I arrived in Chiromo Sabbath afternoon, July 22, and the steamboat company took me to their buildings, and kept me for the night. The next morning they furnished me a *machila* team of sixteen men, and I started for the mission. The distance is nearly fifty miles. That evening at seven o'clock the boys brought me to a house which I soon learned was the Nyassa Industrial Mission, which is about six miles from our station. As the boys were tired, I remained for the night, and the next morning I was off again, and arrived in time for breakfast.

I was glad to get there, as it had been just three weeks since I left the Somabula mission. Brother and Sister Branch gave me a hearty welcome, and did all they could to make my visit pleasant and profitable. I found them all well, but subject to light attacks of the fever from time to time.

This section is from three to four thousand feet above the sea. There is a mountain to climb to get here, and I do not know that I would ever have been able to climb it if it had not been for the boys, who assisted me. The country is hilly, and covered with trees. The soil is generally good, much better than in Matabeleland. Last rainy season they had a rainfall of fifty inches. Since I came we have had a two days' rain. The fields are covered with grass from eight to ten feet high, and this is very good for the cattle. They eat the leaves, and are fat. Corn did quite well. It grew very rank and tall. Brother Branch was told that he had about two hundred acres planted; but when he and I measured it, we found that there were but about eighty acres of corn, and ten acres of cotton and garden. But when all of this work has to be done with the hoe, from start to finish, it means a great deal of work to dig and plant and care for ninety acres.

The corn yielded about twenty bushels to the acre. The natives planted it very thin, and there ought to have been as many more hills as they put in, which would have given a good yield. The corn, or *chimanga*, as they call it here, was sold for \$20 per ton; and then it has to be delivered, which costs about six dollars per ton. This is the long ton of 2,240 pounds. So you can see there is not much profit in growing corn. The cotton has brought nothing so far, and there is but little prospect that it will. Many people have gone into the cotton industry, but as far as I can learn, they say that it hardly pays expenses. The country is too high. It is believed that they can grow it successfully on the lowlands.

Brother Branch has a good garden. It is so situated that it can be irrigated, if need be, and the soil is good. Chiromo is his market, and altho it is a

long way, he is able to sell some garden truck there, which brings in a few shillings. It costs one shilling to send a man there with a load. He hopes to make the garden a paying factor of the mission. To-day some persons sent a long distance to get ten shillings worth of vegetables from his garden. One of the schoolboys is the gardener. A railroad is being built in this section, and this, he hopes, will make a market for the garden. Thus far he has been able to sell all he could raise.

I learn that the government has parceled out all of Northern Rhodesia to various mission societies. Missionaries are looking for more locations for missions. I think that we will be obliged to take possession of the grant in Barotseland. The location is too good to lose.

This is truly a land of death. A short time ago a missionary returned to Africa, and brought his wife with him. She took the fever, and died before they could get up to the mission. Another lady—a missionary nurse—who had been here for about one year, also took the fever, and died about the same time. Black water is quite bad about here.

My hope for the future of this work is that we train a few faithful boys to bear the message to their people. If we took the twelve apostles out of the work of Christ, it seems to me that the greater portion of His life work would be gone. Just so with our missions. If we are successful in training young men for the work, the giving of the message to the people is assured us.

RELIGION AND CUSTOMS OF THE GREEKS.

A LONGER acquaintance and a more familiar touch with the Greek people, their country, and their customs, greatly changes one's first impressions. Merely passing through the country, viewing its scant remains of an ancient civilization, gives a very meager idea of modern Greece, which, if for no other reason, holds a place in our attention because it is the same spot, and its inhabitants descendants of the same people, whose classics and arts play such a large part in modern education.

It is claimed by the Greek people that the history of their church and state is, and always has been, the same, and that a separation would be impossible. From the fact that, with few exceptions, every child born among them for centuries has been baptized into the Greek Church upon receiving its name, they can hardly comprehend how a person could be a Greek, and not belong to their church. In this baptismal service the little one is undressed, rubbed all over with oil, and immersed three times in a large basin of water by the priest; at the same time its godfather receives his charge. The child is then taught to make the sign of the cross, as it is taught to walk. Making the cross becomes a part of its very nature.

The written history of Greece does not antedate 750 B. C. Its mythological history carries us back another thousand years, during which, in the fancy of its childhood, its great mountain-peaks were peopled with gods and goddesses, and its springs and forests were inhabited by nymphs and strange monsters.

Under Alexander, Greece became the third world-power, 331 B. C., according to Daniel's prophecy.

During the years 117-138 A. D., Emperor Hadrian erected many buildings at Athens, and put in an aqueduct which still supplies the city with water.

It is said that the only way to get a Greek to change his religion, is to hire him. We are glad there are a few notable exceptions to this rule, but it really seems almost impossible for the people to understand conversion, for they think they are born converted.

Among the out-of-the-way villages, and the more ignorant classes of people, one who does not make the sign of the cross and observe the feasts, is immediately accounted as a heathen; frequently he is looked upon as a "Turk," which, to them, signifies everything bad. Some have heard of Protestants under the name of "Masons," and they have an idea that such people are guilty of the most heinous crimes.

During the summer the sun is very hot, fairly burning those who are exposed to its rays. The

great mountains, which are nothing but bare rocks, intensify the heat. Many of the people do not dress during the daytime in the hot season—they go about in their night-clothes. At night they sleep outdoors, on the balconies, sidewalks, small boats tied along the shore, or in the streets.

The Greeks think fruit is a cause of fever. They eat almost nothing but meat, and drink much wine. The people seem willing to learn. They think a great deal of Americans.

On these fertile plains of Argos great quantities of tomatoes and tobacco are grown, as well as some other vegetables and fruits. These articles are very cheap. Canned goods can not be bought, as the natives do not know how to can their products. Large quantities of grapes are raised, and shipped to England and America as raisins.

As to the people: There is a wide diversity of life among them. The poor are considered as the servant class. Among the higher classes it is thought almost a disgrace to do any kind of physical work. Nor is this to be wondered at when we realize that labor is so cheap. In the market-place there is always a boy or man at your elbow, wanting to carry your purchases for you. He asks but five lepta, or two-thirds of a cent, for his services. The poor people live in filth and dirt infested by insects. In fact, we find troublesome insects in the best of houses. The more wealthy inhabitants of this country usually live on the third floor.

As little wood as possible is used in the construction of the buildings. They are generally built of stone or cement, and covered with tile. Very few houses have water in them, and then it is supplied only to the first floor. Usually servants are employed to carry the water, as it is often several blocks away.

Of the 2,217,000 inhabitants of Greece, about 21,300 are soldiers and officers of the regular army; the officers are not allowed to engage in any other occupation than that of service to their country. Every young man must spend two years in the army. Then, again, the nation is deeply in debt, and the powers compel the Greeks to pay their interest. It is estimated that 15,000 Greeks live in the United States—nearly all of them in New York or Chicago.

Another burden is the support of the Greek Church and the priests, of whom there are a large number. Those that do not belong to this church are not considered Greeks at all. They believe they have the true and pure religion. Images, pictures, and relics are used in their worship, and the people are very superstitious.

In their business relations the Greeks are unreliable. They have different prices for the same article on different days, and for different customers. Then, too, they are a quick tempered race. Fighting is quite common. But, I am glad to say, there are many good people among them, and they are capable of warm friendships.

SUFFERING IN EASTERN TURKEY.

THE following extract from a circular of the National Armenia and India Relief Association will be of interest to many readers:

Reliable information received from Dr. Norton, the U. S. Consul at Harpoot, who, under the direction of the government at Washington, visited the Sassun region and has just rendered his report, gives these facts: Small bands of Russian and Persian revolutionists enter a town and barricade themselves. The Turks, irritated by their presence, order the indiscriminate killing of Christians, and thousands of helpless women and children, deprived of their husbands and fathers, plundered and burned out of their homes, appeal to Christendom for aid. The Turkish Government announces that aid is being given, and for a very short time distributes a cent a day for each individual, and then leaves them to starve. The consul says, "Their case is one appealing most strongly to the sympathies of the benevolent."

Persons disposed to contribute funds for this cause should forward to Brown Bros. & Co., 59 Wall Street, New York City.

Reaction from the Boxer Movement.—A remarkable change seems to have come over the Chinese people in regard to the work of the missionaries. Everywhere schools are crowded, chapels are filled

to overflowing, and there is an eagerness to receive the religion of the foreigners, such as has never been known before. In one place two opium shops, hitherto very prosperous, have been obliged to close their doors for lack of customers, the Christian young men of the town having conducted such a successful crusade against the opium habit. Another fact indicates a great change. Formerly the selling of portions of the Scriptures was a slow and difficult task. Now a man can sell 1,000 copies a month. The people buy, and the people read.—*Missionary Review.*

UNION COLLEGE LABOR BUREAU.

A GREAT spiritual awakening has visited Union College, and in consequence many students are inquiring for opportunities to labor in some department of missionary work. To aid these students and other young people in finding suitable fields of labor, a permanent Labor Bureau has been organized by the faculty and board. The committee consists of the seven persons, representing different nationalities, as follows: English, C. C. Lewis, H. A. Morrison, M. E. Kern; German, A. Kunze, C. A. Grauer; Swedish, August Anderson; Danish, P. E. Berthelsen. It is the purpose of this committee to ascertain the addresses of students and others desiring to labor in the missionary work, and to correspond with conference officers and others in regard to these cases. We trust this effort will meet with hearty co-operation. Those who are interested are invited to write to any member of the committee at any time.

C. C. LEWIS.

College View, Neb.

OUR WORK AND WORKERS.

A CAMP-MEETING is to be held at Wausau, Wis., June 6-19.

A CHURCH of twenty-four members was recently organized at Spencer, Iowa, by Brother N. C. Bergersen.

THE baptism of five candidates at Medaryville, Ind., where brother B. Hagle has been laboring, is noted in the Reporter.

A VERY successful young peoples' convention was held at the Boggstown (Ind.) Manual Training Academy, April 14-16.

A REPORT in the Banner, from Brother Hayward, who has been laboring at Prattville, Mich., says that six candidates were awaiting baptism.

It has been decided to operate eight field tents in Ohio Conference this season; this in addition to placing one-half of its workers at the disposal of the General Conference.

THE Illinois Recorder says: "It has been decided to hold a six weeks' summer training-school for teachers at Berrien Springs, Mich. It is to commence in the latter part of June."

On the last Sabbath afternoon of the West Australian camp-meeting, after a solemn service conducted by Pastor Hennig in the tent, twenty-seven were baptized in the East Fremantle baths.

THE brethren at Muncie, Ind., are raising funds for a new house of worship. The Reporter of the 10th inst. notes that over twelve hundred dollars had been raised, and they were still soliciting.

It is encouraging to learn that the Review, our good church paper, has now a larger circulation than ever before. But it ought to be still larger. Address, 222 N. Capitol Street, Washington, D. C. Terms: One year, \$1.50; six months, 75 cents; three months, 50 cents.

FROM Rarotonga, Cook Islands, Brother A. H. Piper writes to the Mission Board that the interest is greater than it has been for some time. The new church building, twenty by forty feet, is well filled at each service. The native children in Sister Gooding's school are making excellent progress in all lines of work.

FROM Mexico, Brother G. M. Brown writes: "We have two new families of Sabbath-keepers in San Luis Potosi. The men are tinsmiths, and they say they posted a sign with letters five inches high, 'No work done on Saturday.' It is encouraging to see the interest springing up in different places, and to read the letters that are constantly coming in to the office."

ONE of our missionaries in Africa, Brother W. S. Hyatt, says: "'Ethiopia shall soon stretch out her hands unto God.' Ps. 68:31. Long years ago the Lord saw the darkness of the African race, and He inspired His servant to prophesy of a time when this poor, despised people would reach out after the Lord. And now we are told that 'Ethiopia is stretching out her hands unto God.' The time has come for God's truth to go to a hungry people. With outstretched hands Ethiopia stands begging for the Bread of Life. Shall we give it? or shall we treat this appeal the same as many do the ordinary beggar when asking for bread?"

WRITING to the South African Missionary of the work in that country, Brother G. W. Shone says: "As an example of how the black races are reaching out after the truth here in the Cape colony, the Ama Xosa (kafirs) are calling for us to come to them without delay and teach them these wonderful truths contained in the Word of God. We have been holding open-air meetings in the native location here (East London). The Word of the Lord was with power, and the people are anxious for the pure teaching of the Word. Two headmen, representing two different tribes in the Transkei, have begged of us to go to them and teach their people these things which they have heard us preach from the Word of God. One of them, who is himself a lay preacher and has a number of schools under his supervision, after listening to the preaching of the Word, said: 'I don't know anything about my Bible, and I am a preacher.' (This he said speaking of himself.) These tribes living in the Cape Colony have been in contact with civilization and Christianity for the past two centuries, but are now waking up to the fact that they have been feeding on chaff, and they are reaching out after something better."

NOTICE OF ANNUAL MEETING.

THE eighth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting such other business as may properly come before the meeting, will be held at Sanitarium, Napa County, Cal., on Wednesday, June 14, 1905, at the hour of 12 o'clock M.

CALIFORNIA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION,

E. E. Parlin, Secretary.

T. J. Evans, President.

ANNUAL MEETING CALIFORNIA CONFERENCE ASSOCIATION.

THE ninth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the thirty-fourth annual session of the California Conference of Seventh-day Adventists, at Oakland, Cal., June 15-18, 1905, for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting.

C. H. JONES, President.

M. H. BROWN, Secretary.

WANTED

A LANDSCAPE gardener, acquainted with California soil and plants, to take charge of about twenty acres to be plotted and put in first-class condition. Must be a conscientious Seventh-day Adventist.

Dr. M. E. Eastman,

Route 2.

Santa Barbara, Cal.

WANTED.

TWO YOUNG ladies for training class for nurses, age 20-28, good health, fair education, and Seventh-day Adventists in good standing.

Address, Garden City Sanitarium,

San Jose, Cal.

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.



SPRING.

[Edwin Carlile Litsey, in *The Pilgrim*.]

FULL-DRAPE in palest green, a sweet wraith glides
Among the trees long held in winter's grasp;
Her fairy fingers break each icy clasp
In doleful hollows and on dank hillsides.
Her girdle is a filmy band of light,
Her flowing hair is bound with tender leaves,
And with a sap-charged wand she deftly weaves
A charm above the breast of Nature white.
Her face exultant, and her radiant form
Pulses with new-born vigor from the sod.
And lo! the paths her magic feet have trod
Break into life,—life glorious and warm!
And down, and up, with regal mien she goes,
The brooklet quivers, slumbering seeds awake;
The thousand hearts of Nature stir and quake,
And verdure smiles where lately lay the snows!

EDUCATION IN THE HOME. No. 3.

Signs of Christ's Second Coming.

BY MRS. L. D. AVERY-STUTTLE.

THE next Wednesday evening was decided upon as most convenient for the family study; and that evening found all the members of the little flock assembled once more, with their Bibles in hand.

"Last Friday evening," began Brother Hartman, "I believe we found proof enough from the Bible itself to establish its claim as being the Inspired Word of the great Jehovah. Then, my dear children, let us take it as such, and obey as well as believe. The world is full of people who are trying to destroy confidence in this holy Book. You are, in fact, meeting this very thing at school, every day. Skepticism and infidelity are being talked to you. But there is no need of giving way to these things. 'If the foundations be destroyed, what can the righteous do?' We know you are surrounded by evil associates, but can you think of any examples of godly people who had the same temptations and evil surroundings that you have, and even greater, and yet they held fast to their integrity? John, can you give me an example?"

"I think, father, that Joseph was a pretty good example; he."

"Yes, and so was Job," said Elsie, "and Moses, and Daniel; and—"

"And Noah, and Abraham," added Mattie.

"And little Samuel," smiled Beth, who never tired of hearing about the youthful prophet.

"I think you are missing the greatest and best Example of all," said grandma, softly.

"And thou shalt call His name Jesus; for He shall save His people from their sins," quoted mama.

"Well, my children, if such illustrious characters as these lived holy lives in the midst of evil and worldly associates, do you not think it possible for us to hedge our souls about with prayer and a knowledge of God's Word that we shall be able to escape,—not temptation,—for God's own Son was tempted; but we need not give way to temptation, and be led into sin. Moses had for his teacher a godly mother; and, altho surrounded by the glitter and show of the court of a heathen king, he never forgot the lessons learned at his mother's knee. And so, as it seems quite impossible for us to change our present conditions, we can only make the best of matters by learning from God's Book at home; so that we may be ready always to give to every man that asketh us a 'reason of the hope' that is in us, 'with meekness and fear.'"

"O mother!" interrupted Mattie, "Josie Wilber

said to-day that she would like to join our circle, if you and father have no objection."

"Surely, we have not; and you may tell her we shall be glad of her company," said Sister Hartman.

"Yes," added grandma, "we may be able to get mutual good in this way,—so we shall look for her next Friday evening."

"But now," said Brother Hartman, "we must begin our study. Elsie, my daughter, why do you believe in the soon coming of Christ?"

"Because the Bible has given us certain signs of it, and I can plainly see those signs fulfilling every day."

"John, if any one should ask you what you consider a sign of the soon coming of Christ, what would you answer him?"

"That is just what Mr. Bradshaw did ask me to-day; I had been looking up some references in my Bible for this evening's study, and I told him I thought that disobedience to parents was one of the signs. I had my Testament in my pocket, and so I read to him the first two verses of second Timothy, third chapter. He told me that children had always been disobedient, but I asked him if they were quite so much that way when he was a boy. He smiled, and said, 'No, that's so, young man.' So I told him to read the whole chapter, and he would find a great many more signs."

"You see we can already begin to see good coming from our studies, my dear children, and I fully believe, if every family would put the same in practise, more good might be done than by almost any other means. Now Mattie, you may turn to 2 Peter 3, and read the third and fourth verses."

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?"

"Have you ever met any one, my child, to whom this verse might be said to apply?"

"I don't know, father, whether it would mean any one but grown-up people; but Mamie Brown laughed at me, because I wouldn't go to her party on the Sabbath, and said that it was quite silly to believe as we do; for the world would not come to an end in a thousand years."

"My dear children," interrupted Mrs. Hartman, "it is these very things that make it hard for you to attend school; but you must be fortified against them. But, *always*, you must be kind and forgiving to those who are unkind toward you."

"In what manner will the day of the Lord come? Elsie, you may read 2 Peter 3: 10."

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, . . . the earth also and the works that are therein shall be burned up."

"Grandma, do you think there is any danger of being deceived regarding the coming of Christ?"

"Matt. 24: 24 answers your question exactly;" and grandma quoted, earnestly:

"For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

SHOW LOVE.

WHY should we not be a little more affectionate with one another? One does not have to live long in the world to find that love is the best thing in it. There are enough of people outside the circle of our friends to treat us with indifference and coldness; such treatment of friend to friend, of brother to brother, is inexcusable. How bright the world seems, when some one goes out of his way just to show his love for us? Shall we not ourselves see to it that such conduct becomes more common?

—*Christian Advocate*.

HIS NEW LEAF.

THE boys came loitering along from school, toward their homes in the scattered village. Ragged Jim Hanford walked a little apart, and listened to their conversation. His bare feet were red, and he hunched up his shoulders and shivered, for it was the last day in December, and the air was chill even in that sunny Southland.

"What do you mean by turning over a new leaf?" he asked, timidly, at last.

"It's to quit doing what you oughtn't, like your pa quit drinking and stealing when they put him in jail," replied one of the larger boys.

Jim drew back as if struck, paling and flushing, but he made no reply, turned down a side path and hurried away with a motion quite different from his usual lazy saunter. It was true, his father has been a drunkard, a vagabond, and his stealings had landed him in the penitentiary, and would keep him there until Jim should have grown to manhood. Jim's mother was a grim, gaunt woman, working hard from morning till night, in the new cotton factory over the hill, her two little girls looking out for themselves most of the time. For her only son she had ambitions, and insisted on him going to school.

"I can't stand it," muttered Jim, as he faced the sharp wind which set his rags fluttering like signals of distress. "I reckon I was born to be a no-count, and folks aren't slow to let me know it. They are all talkin' over their 'new leaves.' I reckon I can turn over a new leaf, too. I'll strike out for myself, I will. Mother's so cross, and the girls do nothing but muss up the house, and fight like wildcats when she's gone. What can a fellow do there? I'll sneak off this very night."

It was an illy-kept and comfortless home Jim was going to, but it stood in a pretty spot on a hillside, with trees about it, and a brook leaping down beside it. The half-dozen valley acres to the right belonged with it. Mrs. Hanford had held it through all her troubles, but the crops were poorly tended, and the broken fences let in wandering cattle and hogs.

As he glanced over the field, Jim remembered, with shame, that his mother had hoed the corn by moonlight last summer, and he had—gone fishing. It was forced upon him that right here at home was a good opportunity to turn a new leaf, but he put aside the suggestion.

"I can't stay at home; that's all there is about it," he growled.

The house was empty and cold, and in its usual disorder. The girls, he knew, were chasing about the hills, unwashed, uncombed, not fit to be seen. Jim thought of the tidy little sisters of other boys, with disgust for his own. He was hungry, but there was nothing but a piece of cold corn bread, and that he threw aside angrily.

"What a way of living!" he snapped. "I don't see how mother stands it." His heart was softened now that he thought of leaving her. "But I'll make money—I'll save up and get rich. Then I'll come back and build her a fine house, and—but father will be out by then. Well, I'll take care of him, too, and may be he will do better. I reckon I might as well start now as to wait till night. I wonder if I have a clean shirt."

He climbed the shaky ladder to the little loft where he slept, but his eyes opened widely as he stood on the rough upper floor. There, spread out on the shabby bed, draped on the footboard, and arranged on the backless chair, was a complete suit for a boy. Cheap things they were, but Jim never thought of that, for he saw that they were new—not somebody's cast-offs; and the coarse underwear from the factory, the jeans coat, vest, and trousers, the calico shirt, with its starched collar and front, the stockings, the wool hat, all looked just the size.

He measured the garments up to himself, held them off to admire them, and then tenderly laid them away again. There were tears in his eyes, and a new resolve in his heart, as he went thoughtfully downstairs.

"Mother does care," he said. "She's worked hard to buy the clothes, and sat up nights to make them, for I know that's no ready-made suit. She used to be a tailoress, and she hasn't forgotten how. And what a place to come to when she's tired! No wonder she scolds."

The girls came running in like wild things, and Jim proposed that they should clean up the house before the mother came. It took some coaxing, but, once started, Lima wanted to scrub the floor, and Jessie was determined to turn everything upside down; but Jim vetoed all that.

"We haven't time," said he. "We don't want it all wet and sloppy when she comes. You wash the dishes and pick up things, and I'll sweep and make fires. Then I'll milk old Brindle, and get a lot of wood, and then we'll slick ourselves up a little."

He felt ashamed again, for he had new clothes, and they had little enough to cover them, but with their faces washed, their tangles of curls combed, and clean, patched aprons on, they looked quite pretty to Jim. He had scarcely got himself into his new clothes, and received the admiring comments of his sisters, when Mrs. Hanford came. Her tired eyes lightened at the sight of the bright, orderly room, the tidy children, and the lad, half proud, half awkward in his new garments. It was a different picture from what those eyes usually met, and repaid her for days and nights of toil.

"Yes, I sewed on them nights," she said in reply to Jim's question. "I had to do it by guess partly, but they fit pretty well, don't they?"

"Fine," answered Jim.

There were no spoken thanks, no kisses, no demonstrations. They were not of that sort; but Jim's smiles thanked her. And to himself he was saying:

"Things must go different after this."

He had not waited for the coming year—he had hardly turned his leaf; and tho he made no promises, I think his mother understood when he repaired the door-latch that very night, and fixed a window so it would not rattle. The most of New Year's Day—a holiday for his mother—was spent in planning to mend the fences, and turn their thriftless corn-patch into a paying truck garden. Jim has worked steadily to fulfil his plans, and as the New Year comes again, he finds that he gained in more ways than one, and it is his privilege to give gifts as well as to receive them.—*Christian Standard*.

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.

INTERNATIONAL SERIES THE SUNDAY SCHOOL

LESSON II.—JUNE II.—THE MESSAGE OF THE RISEN CHRIST.

Golden Text.—"I am He that liveth, and was dead; and, behold, I am alive for evermore." Verse 18.

Lesson Scripture, Rev. 1: 10-20, A. R. V.

(10) "I WAS in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet (11) saying, What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. (12) And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; (13) and in the midst of the candlesticks One like unto a Son of Man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. (14) And His head and His hair were white as white wool, white as snow; and His eyes were as a flame of fire; (15) and His feet like unto burnished brass, as if it had been refined in a furnace; and His voice as the voice of many waters. (16) And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His countenance was as the sun shineth in his strength. (17) And when I saw Him, I fell at His feet as one dead. And He laid His right hand on me, saying, Fear not; I am the first and the last, (18) and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. (19) Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; (20) the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are seven churches."

SUGGESTIVE QUESTIONS.

(1) What does John say of his condition? On what day? And what did he hear? Verse 10. Note 1. (2) What was he directed to do concerning the things that were presented to him? Verse 11. Note 2. (3) As he turned to note whence the voice came, what did he see? Verse 12. Note 3. (4) Whom did John see in the midst of the candlesticks? Verse 13. Note 4. (5) What is said of His head and eyes? Verse 14. (6) What of His feet? And of his voice? Verse 15. (7) What did He have in His right hand? What proceeded out of His mouth? What do these symbols signify? To what was His countenance likened? Verse 16. (8) What effect did the wonderful sight have upon John? What encouragement was given him by the Lord? Verse 17. (9) What further assurance was given to John, for the church in all time? Verse 18. Note 5. (10) What command was then repeated? Verse 19. Note 6. (11) What explanation is given of the "mystery" of the symbols used in this lesson? Verse 20.

NOTES.

1. John was in exile on the Island of Patmos, yet the Lord remembered him. When Jesus was about to depart from earth He promised His disciples that He would not leave them comfortless; that the Father would send the Holy Spirit to comfort them. At this particular time "the disciple whom Jesus loved" was in sore need of comfort, and the expression "in the Spirit" indicates a high degree of spiritual visitation. John was in direct communion with the Lord, and had a vision of His presence. "On the Lord's day."—"The Sabbath day according to the commandment" (Luke 23:56) is the only day the Lord ever has called His own specifically. It is the only day He ever sanctified and blessed (Gen. 2:2, 3); the only day He ever set apart as a sign forever, a *perpetual covenant*, between Him and His people (Ex. 31:15-17). This is the day that He emphatically calls "My holy day" (Isa. 58:13, 14), and promises special blessings upon those who faithfully observe it. John was evidently remembering the Sabbath day to keep it holy, when he experienced such a blessed communion with the Lord through the Spirit.

2. "The Seven Churches."—Note that the words "which are in Asia" are not in the Revised Version, not being in the best original manuscripts. The reference is to the church of all time. This is shown beyond doubt by the message to the last one, Laodicea, which represents the church at the coming of the Lord. See chapter 3:20. The seven churches are seven periods in the entire church history, from John's day to the end—the various characteristics being indicated by the several names. "Ephesus" means "desirable," a condition applicable to the church in John's time. "Smyrna" signifies "myrrh," the church in the next two centuries passing through the pressure of persecution, was a "sweet-smelling savor" unto God, notwithstanding her faults. "Pergamum" signifies "height" or "elevation." From Constantine's nominal conversion to the full establishment of the Papacy, in 538, was a period when the true servants of God had hard struggles against the worldly policies that the state was bringing in. "Thyatira" signifies "sweet savor of labor," or "sacrifice," applying to the condition of the true church in the Dark Ages of papal persecution. "Sardis," or "that which remains," logically applies to the time from the Reformation to the revival season from about 1833 to 1844. "Philadelphia" means "brotherly love," and seems to fit the short season last mentioned, as that was a characteristic of the world-wide awakening of that time. "Laodicea," or "judging the people," which marks the executive judgment which began at the close of the 2,300 days (or years) of Dan. 8:14, in 1844.

3. The candlesticks are the churches. See verse 20 and chapter 2:5.

4. Verses 13-16 comprise a description of the Lord Jesus as He appeared to John. The seven stars denote the ministry of the churches, and the "sharp two-edged sword" is the Word of God. See Eph. 6:17 and Heb. 4:12. The presence in the midst of the candlesticks (light-bearers) indicates Christ's continued presence with the church in all its varied

experiences unto the end. This He had promised before His departure from earth. See Matt. 28:20. This presence is by His Spirit. See John 14:15-17; 15:4, 5, 26, 27.

5. Verse 18 is sufficient to stop all quibbling about the Son of God actually dying. His own words ought to settle that question forever. Having the keys of death and of *hades* (the grave) is a guaranty of His ability to open the graves and raise the dead.

6. The command to "write the things which shall come to pass hereafter" is proof that the vision did not pertain specially to the local churches of Asia Minor that bore the names applied to the church in its varied history and experiences. Note also the blessing assured in verse 3 of the lesson chapter.

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"He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life."

Others' unbelief may keep you back for awhile from blessings which you share with others, but the unbelief of a nation can never deprive you of living, blessed, joyous, growing connection with God.

If you knew this was to be your last day on earth, how would you spend its hours? It may be—it will be to many. So employ its moments that you will not be ashamed of the day's record when it is closed forever.

Jesus Christ permitted Himself to be humiliated even to the most ignominious death, in order that you might inherit through Him the unspeakable blessing of eternal life. He gave up all, that you, who had forfeited all, might have all.

Jesus Christ is coming again. He came once. All who believe in Him believe that. He came literally, came as foretold. The same Book that told of His first advent, tells of His second. The first coming was literal; the second will be. The first coming was a necessary part of God's plan for the redemption of humanity; the second is equally necessary. Those who love Him will be glad that He is coming again. Do you love Him for what He has wrought for you? Then would you not like to see Him and be with Him? This same Jesus is coming again. Prepare to receive Him.

The editor of the *New Voice*, John G. Woolley, is now on a tour of the world in the interests of the temperance cause. He will visit Hawaii, Samoa, New Zealand, Australia, the Philippines, China, Korea, Manchuria, and Japan. Mr. Woolley will engage actively in the great temperance agitation now going on in New Zealand. We commend the motto of Mr. Woolley's journal: "The only solution of the saloon problem is *no saloon*." To compromise with it one day in seven, is only to intrench it and strengthen its defenses with the very tools that ought to be digging its grave; while to license the saloon evil is to array ourselves openly in its defense and maintenance. God can not compromise with sin, nor can His children compromise with that greatest of sin-producers, the death-breathing saloon.

A TYPICAL CONDITION.

TO PRETEND to serve one master, and receive remuneration therefor, while really serving another, is criminal and inexcusable. This condition has been illustrated strikingly of late in the city of Philadelphia. To free itself from the grasp of monopoly, the city had acquired its own gas plant; but the members of the city council, against the most earnest protests of the people whom they were chosen to serve, have voted to lease the plant to a gas company. So vigorous were the protests from those who had a right to protest, that the police were called in to clear the hall. The property belonged to the people, and was being sold without their sanction, in defiance of their wishes, and they were subjected to forcible expulsion at the hands of the police for protesting. There could be no question but what the members of almost any city council would do as the people desired, if some other influence did not come in to make it greatly to their own selfish interests to do otherwise. It is openly alleged that this other influence was the other "master" which was being served for a substantial consideration by these who were being paid to serve their city. This is not the first experience of this kind that Philadelphia has had; and Philadelphia is not the only city nor the first city that has had that experience; more than that, this experience is not confined to cities—it is found in the Legislatures of our states, where laws innumerable have been passed for hire by those sworn to serve the best interests of the state. We wish we might say it was confined to cities and states, but it is not. The servant who serves for pay a power that did not elect him is found even in the legislative halls of the nation. The lobbyist with his "sack" is there to buy men, and the unfaithful servant is there to be bought, while ostensibly and avowedly there to protect the interests of his constituents. Such conditions are a striking commentary on the times in which we live.

In giving his reasons for prohibiting the use of tobacco in the West Point Military Academy and in the Annapolis Naval Academy, the surgeon-general says: "Before all other things, the future health and usefulness of the lads educated at the military school requires the absolute interdiction of tobacco." If it be so important to protect the health of "lads" whose best years are sacrificed to the most useless of all callings (excepting the liquor traffic and its adjuncts), surely the people ought to take at least equal precautions concerning the other lads in the country, upon whom must soon rest the burden of supporting these non-producing elements of society. Why should not the government also come to their rescue and protection through its prerogative of prohibition?

Defalcations of bank officials have become occurrences of great frequency of late years; and the boards of directors of these institutions are at their wits' end to know how to protect themselves against the stealings of their servants. There are perhaps no institutions that pay better salaries for the services rendered than do the banks. This in itself should be a protection against peculations, but it is not. The best systems of book-keeping that can be devised are in use; but an acute intellect and a covet-

ous heart enable men to carry on a systematic course of theft for years without detection. Because of the enormous loss which the First National of Milwaukee sustained in the recent defalcation of its president and cashier, that institution has decided to subject all its employees to the Bertillon system of accurate measurements, the system which is used now upon criminals to aid in their future identification. By this system an accurate measurement of the different parts of the body is made and a record kept. The employee must also deposit a photograph of himself with the bank directors, and whenever he changes his personal appearance, he must submit a new photograph. This is all because of the weakening of the moral fiber in man, and his decreasing power to resist temptation. The love of money is a root of evil that is penetrating the mold of human hearts to-day as never before, and the fruit that is born therefrom scatters its seed in every corner of the earth. Disregard of the laws of God is producing a soil in which "covetousness, which is idolatry," grows rank and green. The soul outside of Christ can not hope to live through these perilous days without yielding to the fascinating allurements of Satan's gilded temptations.

Not Yours, but You.—In Paul's announcement of his third visit to Corinth, he wrote to the brethren that he would not be a burden to them, adding, "I seek not yours, but you." This was the principle upon which Christ came to earth. But while both Christ and His apostle made this claim, they both laid stress upon the duty and privilege of giving to the Lord's cause. Jesus advised His followers to lay up treasure in heaven, and Paul advised the cultivation of the grace of giving. Why this counsel when it is not men's possessions, but themselves, that are wanted?—Because men's hearts follow their treasure. Their interest is where their means is invested. "Where your treasure is, there will your heart be also." The advice to lay up treasure in heaven is for *your* good, not the Lord's benefit. It is safe there; no thief can steal it; no rust nor moth can injure it. "He that hath pity upon the poor lendeth unto the Lord." Then it is safe, for the Lord is good pay. If a man has any faith at all in the idea of a future life, any faith in the Word of God, he will esteem it better business policy to invest in God's enterprises than in houses and lands, or in any other earthly ventures. Jesus knew that the only way to save the rich young man's soul was to get him to invest his means in the cause of God; and, because he would not follow the Lord's advice, he was lost. When the Lord wants your means, dear reader, it is because He wants *you*.

We have received an interesting little pamphlet, which bears on its title page a photo-reproduction of a pleasant, intelligent-looking young lady, underneath which is the subscription, "Yours truly, Kittie Smith." That is all, except a few decorative lines. It is what is wanting in the picture which makes it of interest; Miss Smith is armless. Both arms were burned off when a child. Yet Miss Smith has not yielded herself to complaining or discouragement. She has set her brain to educating her feet. This pamphlet tells the story of her life, with many good words of confirmation of her story. It also contains facsimile reproduction of the work she has done with her feet in writing, in drawing, in needlework. The book ought to be a tremendous lesson to the idle and discouraged ones who have two hands. The price of the pamphlet is 25 cents, and it is worth that in its interesting story of the curse of alcohol, and the lesson that it teaches in industry and perseverance. Address Miss Kittie Smith, South Whitley, Ind.

Erratum.—The cut on page twelve of our last issue was not a cut of the new sanitarium in Takoma Park, Washington, D. C., as the title thereunder would indicate. We were misled by the wording on the photo itself to suppose that such was the case. The title should have read: "Iowa Circle, Washington; Branch Sanitarium showing through the trees." The new sanitarium is not yet erected.