

SIGNS OF THE TIMES



GOOD WORDS AND GOOD DEEDS

WHAT is the most convincing proof of the truth of Christianity?—There is only one answer: The reformation it produces in the lives of people. It makes deceitful men honest. It makes the violent gentle. It makes the lecherous pure. The profane become prayerful. The drunken become sober. The revengeful become forgiving. The selfish are transformed into the benevolent and self-sacrificing. In a word, Christianity makes sinful men righteous—a work which no other religion ever has accomplished. These are transformations in character and conduct which all men can see. Seeing them they are compelled to admit that the religion which produces them must be true. The tree is known by its fruit. Men do not gather grapes of thorns, nor figs of thistles.

We make much of Christian evidences, and more books have been written on this subject than on any other. But only those evidences are convincing which appeal to the manifest fruits of Christianity in the lives of men. If obedience to the Gospel did not make men righteous, all its other evidences would be insufficient to produce conviction of its truth.

We regard preaching of the Gospel as essential, and rightly, if its preachers are examples of the truth they preach. If they are not, and it is known that they are not, all their preaching, however eloquent, learned, and logical, will have no power to convince men that their doctrine is true.

We lay great stress upon "the word of testimony," and rightly insist that the Christian should be able to give a reason for his faith in the Gospel by telling his own experience of its saving power. We should remember, however, that actions speak louder than words, and that they are usually the most reliable index to a person's character. Christ commands us to confess Him before men, but He does not mean verbal confession only. "Let your light so shine before men, that they may see your good works,"—not hear your good words merely,— "and glorify your Father which is in heaven."

Good deeds are better than good words. The place for greatest emphasis is conduct. Acts of kindness and charity, perfect integrity in business, righteousness in all the relations of life, activity in the service of humanity—these are the things which count. That is to say, the most any man can do for the advancement of Christianity in the world is to live it. His life is the most eloquent preacher of the Gospel. He bears testimony to its truth more cogent than logic, and more convincing than any historical evidences. He is a living witness. His life talks. And what it says is not easily misunderstood.—*Bishop Berry.*

SIGNS OF THE TIMES

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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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IX. MIRACLES OF CHRIST.

The World's Saviour.

READ the account in Matt. 15:21-28; Mark 7:24-30. Jesus had been laboring in the vicinity of blue Galilee, where many of His mighty works had already been wrought. Nights and days had been full of praying, teaching, healing. All at once He calls His disciples, and with them starts on a journey toward the old cities of Tyre and Sidon. Why did He take that journey of

fume. You can not hide the bird when its heart must sing. The fulness of God in humanity, bursting to disclose His love, flowed out of every opening of the old house, pervaded the atmosphere, and its currents swept on till they reached the heart of a mother, bowed in an agony of grief over a sorely-afflicted child.

THEREFORE she came. "For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet. The woman was a Gentile, a Syrophenician by nation; and she besought Him that He would cast forth the demon out of her daughter." What mysterious wireless telegraphy had been in operation! Away down in Galilee the ear of Jesus had heard the

and entered the house. And the woman still followed praying. There is nothing so persistent as the prayer of a loving mother. No strain is too great to endure. Rebuffs are nothing while hope offers fruition. No depth of humility can stay her steps if in their lowest depths of humility she can find hope. And, therefore, when Jesus said: "Let the children first be filled; for it is not meet to take the children's bread, and cast it unto the dogs," she was not offended. She was willing to be counted among the dogs, only so her child is healed; and she replied, "Yes, Lord; yet the dogs under the table eat of the children's crumbs."

HER faith is sufficiently tested, and a lesson is given to the disciples. He who gave the



The City of Tyre as It Is To-day.

forty to sixty miles? What object had the Master in mind?

THE disciples go with Him wondering. They wonder more that when they reach there, He enters into a house and "would have no man know it." Why after taking them so far, should He secrete Himself? What was the use of coming? Questions like these must have perplexed the minds of the disciples.

"BUT He could not be hid." You can not hide the flower with its sweet, strong per-

woman's cry. His heart had felt her pain, and somehow she was assured that in some way her prayer for her child would be answered. God in His goodness heard her prayer, and when the Deliverer came she knew Him. Following Him she cried: "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a demon. But he answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us." But He replies as tho a Jew, "I am not sent but unto the lost sheep of the house of Israel." Then He seems to have gone on

mother-love loved greater. To heal that child He journeyed the weary miles. To test the faith of the woman He seemed indifferent. To teach the disciples a lesson, He showed that the ministry of God's blessings reached outside "the chosen people" to all of every class; and that faith, humble, persevering faith was not alone a heritage of the Jews. Here also was one of the lost sheep pleading for the Shepherd; and

"Far out in the desert He heard its cry,
Sick and helpless, and ready to die;"
and He snatches the lamb from the demon

wolf, and comforts the mother. "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour." And then after healing the body of the daughter and the heart of the mother, He returns to Galilee.

THERE are many sons and daughters to-day demon-possessed in mind and body. The demon of unrestrained pleasure binds some with cords as soft as silk, but strong as steel. Unreasoning temper and blind, fitful passion control others. The demon ambition dethrones the calm reason and best judgment of many, holding them back from usefulness and God. The unclean demons of intemperance, profanity, obscenity, and vice, chain myriads in the bonds of perdition. And there are many anxious mothers. Pray, mothers, pray. Pray humbly, pray earnestly, pray persistently. Never mind the obstacles Satan interposes between you and the Master. Never mind His seeming indifference. He hears; He loves; He sympathizes; He will deliver.

THE WAY OF PEACE.

THE theory of large armies and navies as a means of securing and maintaining peace between nations is not well sustained in municipal troubles. If large, well-equipped armies will tend to keep peace between hostile nations, why will not the same rule work between other classes having divergent interests? When one party of citizens becomes aroused against another class, why do not the authorities furnish both parties with arms and ammunition? The rule in such cases is to *disarm* as far as possible. If carnal weapons, with plenty of ammunition, and a skilful tact in the use of such implements, is conducive to peace, why not encourage everybody to carry arms and acquire a dextrous use of them?

In every-day affairs it is generally understood that the practise of carrying arms, and familiarity with their use, is dangerous to the peace of society; that men with fighting dispositions are none the less, but rather the more, disposed to quarrel when well prepared to fight with a possibility of winning. If it be commendable to teach our young men to be ready to fight and to kill for the aggrandizement of the nation, why not do the same thing for the interest of one municipality as against that of another, or for the aggrandizement of one's own self.

On one occasion some cadets were told by a "Christian" President that they should be not only *ready*, but *anxious*, to fight. Now suppose all the armies of the world are so instructed—and no doubt they are—and these armies are being continually strengthened; suppose also that the rulers of those nations are imbued with a like spirit; then what is there to inculcate the spirit of peace?

It is very likely to happen that large and growing armies, well prepared for war and *anxious* to fight, will some day find the opportunity. There is not a great nation on the earth that is not ambitious to extend its "sphere of influence," which is to say, its control of territory and people, the accomplishment of which means the disadvantage,

directly or indirectly, of some other nation or people. And this is why they are all trying to increase their military or naval forces, or both. These increases are not for *peace*; they are designed either to overawe or to conquer. Some day a general clash will come.

God is anxious to see universal peace. He sent His Son on a mission to earth which was proclaimed in these words: "Glory to God in the highest, and on earth peace, good-will toward men." This announcement is called "good tidings of great joy, which shall be to all people." But Christ did not raise an army equipped with carnal weapons. He even healed instantly the wound made upon an enemy by a rash disciple in supposed defense of his Master. And His most instructive apostle says: "The weapons of our warfare are not carnal, but mighty *through God* to the pulling down of strongholds." Christ is our peace, not armies of hostile men equipped with deadly arms and missiles and "anxious to fight."

"God hath called us to peace;" to "follow peace with *all men*;" but in the "whole armor of God" there is but one offensive and defensive weapon, and that is "the sword of the Spirit, which is the Word of God." Of those who seek peace in any other way, the Lord says: "The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace." It is high time that at least professedly Christian rulers should know that "there is no peace, saith my God, to the wicked." "Destruction cometh; and they shall seek peace, and there shall be none."

Peace can only be found in the Lord's way. "Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee." G.

OUR VICTORY CERTAIN.

ONE of our most influential exchanges declares its belief that the kingdom of God can not triumph in the earth so long as the business that ruins the bodies and souls of men continues. It refers to the saloon business. Now, while the saloon business is one of the most nefarious businesses in the world, it is *not* a fact that the triumph of God's kingdom in this world is dependent upon its suppression. We would gladly see it suppressed, and would do all in our power to help suppress it; but the triumph of God's children—and therefore the triumph of God's kingdom—is assured, whether men succeed in suppressing the liquor traffic or not.

If the writer referred to is looking for the establishment of a temporal kingdom in this present world, with Christ as its ruler, the observation would not be out of place; but no such thing is promised anywhere in the Word, and it could not be, without an entire remodelling of the teachings of the Scripture. We notice the matter here, simply because so much credence has been given the idea that Christians must work politically to bring about moral and religious changes in the nations. It is the belief of that writer, and many others, that the important work for the church just now is to

influence the state to take steps to make all soul-destroying vices illegal, and then, afterward, resume its work of soul-saving. But, if the kingdom of God can not triumph until the business of wickedness in this world is stopped by legal enactment, then it must be indeed the work of the church to make politics its one work until that object has been accomplished.

We can not admit for one moment that such is the case. We would be the last to plead for the licensing of any kind of vice; but God will purify a people out of the midst of the darkest period of this world's history, and they will be the subjects of His kingdom of righteousness. The kingdom of God will triumph over sin. The eternal reign of righteousness will be ushered in at a *time when wickedness has reached its climax*. There will be something for Christians to overcome up to the very time that they are declared to be overcomers. Here are the promises of God:

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

"He that overcometh, the same shall be clothed in white raiment." Rev. 3:5.

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out." Rev. 3:12.

"To him that overcometh will I grant to sit with Me in My throne." Rev. 3:21.

"He that overcometh shall inherit all things." Rev. 21:7.

Christ's followers are to overcome, to conquer; and the earth, sin-soaked as it is, is the place where their battles are to be fought and won. The battle is not one-sided—both parties are on the field up to the time of the victory. Those who win, who overcome, do so in spite of the wickedness that is all about them; because the Gospel, whose ministers they are, "is the power of God unto salvation." Rom. 1:16. The ministers of God are not to look for a reign of legal righteousness to usher in the consummation of their work. Those who do so will be found unprepared for that consummation when it comes; for the plain testimony of the Lord is against the existence of such a condition of things in the earth while His work is drawing to a close. He declares through Paul that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. A reading of the chapter will show that Paul is telling conditions that would prevail in the last days; but, notwithstanding the discouraging conditions, "he that endureth to the end shall be saved." Matt. 10:22.

Altho Paul saw that wickedness would continue to the end, he never for a moment lost hope that the kingdom of God would triumph; for he says:

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

Through the smoke of the long battle Paul saw the glittering crown of the victors, and he who has the faith of Paul will look through the few remaining days of the conflict, and see what he saw. There is no provision for waiting till the state shall come to our aid, and make all wickedness illegal. The success of the kingdom of God does not hang on the

tangled thread of political success; and if we have learned the teachings of Immanuel, we will not look for it nor slacken our labors in anticipation of it. God's call now to all who profess His name is, "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

We know that wickedness will augment its forces and its work; we know that no moral regeneration can be produced in the hearts of the people by law; but we also know that out of a world of wickedness the church of God shall come forth "without spot or wrinkle or any such thing;" that out of the whirlpool of destruction that is raging in the earth the people of the Most High will come forth "more than conquerors through Him that loved us." Rom. 8:37.

He who is looking for the conversion of the world, and considers *that* the triumph of God's kingdom, is forced to conclude that, as long as there is wickedness in the world, the kingdom of God can not triumph; for wickedness is the work of unconverted men. But God does not authorize the hope that the world will be converted. More than that, He teaches that it will not be. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand." Dan. 12:10. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8. This certainly shows that there will be wickedness in the earth at the time of Christ's coming; that the great multitude, instead of turning to God, and giving Him glory, will utterly reject Him, and be smitten with His glory when He comes. Listen, also, to this testimony of Inspiration:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9.

Peace will one day reign upon the earth, and all who dwell in it will be righteous; but it will not be through the enactment of human laws. It will not be until God has cleansed the earth by the destruction of those who persist in working wickedness; until He "shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matt. 13:41, 42. Then will peace reign, in the person of the Prince of Peace, and the history of sin will be finished. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh [conquereth] the world, even our faith." 1 John 5:4. Have we been born of God? Then let us have faith—faith in God and the triumph of His kingdom, no matter how terrible the wickedness we may see in the earth to-day, or how great the numbers of them that know not God.

"THE most sacred spots on earth are those where earth's sorrows brought us close to heaven's strength."

"It takes a noble spirit to sympathize with sorrows that are really baseless."

A MARKED DISTINCTION.

THAT the "Lord's day" and the "day of the Lord" are Biblical expressions of very different import, is evident from a contrast of certain Scripture texts:

The Lord's Day.

John says: "I was in the spirit on the Lord's day," etc. Rev. 1:10. That occurred about eighteen hundred years ago. What is the Lord's day?—Let the Lord Himself answer: "If thou turn away thy foot from *the Sabbath*, from doing thy pleasure on *My holy day*; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

The Day of the Lord.

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it." Isa. 13:6-9.

So the day of the Lord is yet future. See, also, Joel 1:15. Much confusion of doctrine is liable to follow a failure to note this distinction between the two expressions herein cited.

G.

THE APOSTLES AND THE SABBATH.

YES, Paul taught the seventh-day Sabbath to the Gentiles. He didn't make a message of it, because it was not necessary; the Sunday heresy had not yet found its way into the church. The disciples of Christ in Paul's time kept "the Sabbath according to the commandment," and when the Gentiles were converted they naturally followed the example of other Christians. There was no Sabbath issue at that time because there was no apostasy on that subject, as there is in these last days.

When Paul and Barnabas came to Antioch in Pisidia, and the Jews rejected their message, "the Gentiles besought that these words [of the apostles] might be preached to them the next Sabbath. . . . And the next Sabbath *day* came almost the whole city together to hear the Word of God." Acts 13:42-44. Now nobody claims that this Sabbath *day* was any other than the seventh day; for every Bible student *knows* that the first day of the week is never called the Sabbath in the Scriptures. If the apostles were proclaiming a change of the Sabbath *day*, here was an excellent opportunity to say something about it. In those days the Jews were bringing all sorts of accusations against the Christian Church, but in no instance is there a charge of Sabbath-breaking.

In Corinth the apostle Paul continued a year and six months, working at his trade and preaching on the Sabbath day. He preached in the synagog as long as the Jews would listen to him; and then, with some Jewish converts and the Gentiles who came to hear him,

Paul held his meetings in a private house close by the synagog. Here was another excellent opportunity to make mention of the observance of another Sabbath day than that observed by the Jews; but the record is silent on the subject. Paul, on his arrival in Rome the first time, "called the chief of the Jews together," and, among other things, said to them, "I have committed nothing against the people, or *customs* of our fathers." This is *proof positive* that he did not observe any other Sabbath day than that observed by the Jews.

Yes, the Christian ministers in Paul's day all taught the observance of the Sabbath *day*, and all the moral law of God (See Rom. 3:31). The Jews condemned them for ignoring circumcision and the ceremonial law, but never a word against them for violating the Sabbath of the Lord; and on nothing would they have made so loud a noise had there been any occasion for it. The Lord had proclaimed that He had not come to do away with a jot or tittle of the law, and the apostles did not assume to make any change. They held to their commission and taught what He had taught them.

G.

NOTES BY THE WAY.

WE left San Francisco Tuesday, May 2, by the Santa Fé Overland, and arrived in Kansas City Sabbath morning, three hours late. Never did we pass over this route, or any other transcontinental railway, more pleasantly. There was no dust to trouble us across the desert of Mohave, or the barren stretches of Arizona and New Mexico. We had more dust from Kansas City to Chicago than all the rest of the distance previously passed over, and the worst was not bad. Abundant rains have fallen in Arizona and New Mexico, and there was much more of living green in sight than usual. One gentleman told me that more rain had fallen this year than in all the eighteen years he had been in the territory.

THE plentiful rains on mountain and plain have softened the road-bed of the railway, and there have been many washouts. Of course this has necessitated slower running of trains, and during the spring they have generally been behind time. For this the railway management have been blamed when they should have been highly commended. The Santa Fé Railway company has shown that it prized life more than wealth or a fleeting reputation for great speed. While millions of dollars have been lost in property on account of washouts, the loss of life has been exceeding small, much less, we are sure, than on any other transcontinental road. And one always finds kind, courteous, generous treatment on the part of the employees of the road. A connecting road to the far East with the Santa Fé at Chicago, of which the same things can be said, is the Grand Trunk Railway.

AT Kansas City, a thriving town, a great railway center, a very busy city, we laid over a day. Here we spoke to a good regular congregation, from Zeph. 2:1-3, on the importance of seeking God for a deeper experience in spiritual things. Here also we met our branch superintendent, Brother James Cochran, at whose hospitable home we stopped while in Kansas City, and Brother Phillips, the district agent of our bookmen. The sales of religious publications in this district are excellent, the organization is good, and the future bids fare for a much greater work. The new branch office at 1109 West Twelfth Street is incomparably better in every way than the old office, and we were glad indeed to meet our brethren and workers, and many members of our SIGNS family in this city.

ONE day was spent in Chicago. The Teamster's strike was still on, and the day, as many other days,

was marked by rioting and death. Policemen abounded everywhere, and around the great commercial houses employing many teams, were cordons of bluecoats. The helmeted, gloved, and starred men were on many wagons, and on both walls and wagons were posted the warning of Mayor Dunne. Not a few lives have been sacrificed, many more persons have been crippled, and millions of dollars lost; and all this because, as one Chicago paper states, twelve men could not agree with seven men. The "sympathetic strike" seems ever to be in sympathy with strife and violence against all who may seem to think otherwise; and it ever will tend to increase hatred and enmity between man and man.

CALLING at Battle Creek, Mich., on business, between the hours of 9 P.M. and 2 A.M., we reached Niagara Falls, Wednesday morning, May 10. Having a few hours before our train for Washington, the time was employed in witnessing once more one of the great wonders of the world, Great Niagara. Here for ages the mighty cataract has poured its thundering, awful flood, which speaks to the heart of the devout observer like the voice of Almighty God. No mere cursory view at a distance gives any just idea of the great mass of water which pours over the ledges of rock, thundering on its way to the ocean. The fall is no fleecy film of waters falling in lacy folds on the rocks or into the depths beneath; but great rivers of water which neither eye nor sunshine can pierce, as one may demonstrate by looking out upon—never through—the Horseshoe Fall from the back side. This can now be done on the Canadian side by passing down to that point through a tunnel 800 feet long, cut through the solid rock. It is a living shame to permit the great power companies to draw such immense quantities of water from Niagara. Unless this shall be prevented by government, it will not be long before the great falls are perceptibly diminished.

In the evening we left for Washington over the Pennsylvania Railway, reaching the Capital City two hours late the next morning. We arrived at Harrisburg shortly after the fearful train wreck on the main line, caused by the explosion of the locomotive boiler, and the consequent explosion of two freight cars loaded with dynamite. Of the 169 passengers more than a score were killed outright, and more than 100 were injured. The marvel is that any were saved from the fearful wreck. Some of the escapes were miraculous. The whole city was shaken, and windows were broken at great distance from the wreck.

Notes on the Conference.

We reached the conference meeting grounds at Takoma Park just a little too late for the opening of the conference. In fact, the secretary was calling the roll of the delegates as we neared the large tent in which the meetings were held, hearing our own name just as we alighted from the wagon.

THE number of delegates in attendance is 181, representing nearly all of the great countries of the world. It is, in fact, a world-conference; nay, more, a world's missionary conference. The missionary spirit is dominant. It asserts itself in its own blessed way everywhere. It breaks out in business meetings; it is manifest in committee work; it is the spirit of the conference. And so far as we can see, all are glad; all feel that it is the best thus far of any conference yet held.

THE address of President A. G. Daniells was a missionary address. In the beginning he made a touching and fitting reference to the manifold blessings of God and to the organization and growth of the cause since the organization of the General Conference May 20, 1863. There were then twenty delegates representing six local fields, with a conference committee of three. Now the committee numbers twenty-nine. Then there were about 3,500 Sabbath-keepers and thirty ministers, with annual receipts amounting to \$12,000, a small publishing plant, one weekly, and one monthly, paper, and a few books and tracts. Now this cause is "permanently established in countries representing

1,400,000 of the world's population. Only a few countries remain unentered, but a great work is yet to be done everywhere. Only a beginning has been made in these mission fields with their teeming millions. The few lone missionaries stationed in these fields, with standards erected and banners unfurled, must be joined by fresh recruits from the home land. The way has been prepared for a splendid work. And now, from this day, we should set our hearts on mightier conquests everywhere than we have yet seen anywhere."

"The records show that the membership, laborers, and funds have more than doubled every ten years since the organization of the General Conference in 1863. The 3,500 Sabbath-keepers have been increased to 81,721. The staff of ministers has been increased from thirty to nine hundred and sixty. The annual tithe has swelled from \$12,000 to \$691,819.33, and the annual offerings to \$144,712.20. Altho there was no great noise nor blowing of trumpets, this cause gained as much in membership, laborers, and funds from 1893 to 1903 as it had gained during the preceding fifty years of its history. The six conferences have increased to thirteen union conferences, seventy-eight local conferences, three union missions, and fifty local missions. The one small printing and publishing house has increased to eleven publishing houses and forty-five printing-offices; the two papers to eighty-nine; and books, tracts, and papers are being published in forty or more different languages. The book sales reported average at least one-half million dollars annually.

"Educational and Medical Missionary Work.

"Our denominational school work has been inaugurated since the General Conference was organized. There are now in operation 495 schools, with an enrolment of 10,982 students, under the care and instruction of 716 teachers." One little sanitarium has increased to fifty-two, besides treatment rooms and hygienic restaurants a multitude.

THE president referred to the effectual, yet simple and logical, plan of organization, to the great changes and rapid advance in our publishing work, especially in three of our great publishing houses, in moving from the city to the country, and giving more decided attention to the publication of the message. Several of our union conferences, we were reminded, were larger than our General Conference less than thirty years ago. The departments of the General Conference—Publishing, Educational, Sabbath-school, and Religious Liberty, to which will soon be added a medical department—were briefly considered.

A STRIKING comparison was made between the home field and foreign lands. The following excerpts from the address will be of interest:

"In no part of the great harvest-field have such large results been produced from the expenditure of labor and means as in the new, unworked mission fields. In the home land, with a membership of over sixty thousand, with more than seven hundred ministers, with a tithe of over half a million dollars, with organized conferences equipped with printing-houses, schools, sanitariums, and church buildings, our net gain in membership for 1904 was 845. This is a gain of 1.54 per cent. with an expenditure of \$574.53 for every member added.

"In all the fields outside of the North American union conferences, having a membership of less than 15,000, with only 240 ministers, with a local tithe of about \$155,000 and contributions and appropriations amounting to \$170,000, with few schools, few church buildings, and but few other facilities of any kind, there was a net gain in membership during 1904 of 1,974. This is a gain of 13.61 per cent., and represents an expenditure of \$165.14 for each member added.

"Moreover, the records testify to the willingness of our people in the foreign lands to support the cause with their means. The average tithe per Sabbath-keeper in the North American union conferences for 1904 was \$8.68, the average for 1904 in foreign union conferences was \$9.29, and in all the foreign mission fields it was \$4.17. The average for all the Sabbath-keepers outside of the United

States was \$7.79,—only sixty-eight cents less than the average in America."

"There surely must be a different, a more equal and consistent, distribution of laborers and means. Who can tell why seven hundred and twenty of our ministers should be located in America among one-twentieth of the world's population, while only two hundred and forty of our ministers are sent forth to work for the other nineteen twentieths? What good reason can be given for spending annually \$536,302.76 tithes among 75,000,000, and only \$155,516.57 among 1,400,000,000 of the world's perishing?"

EARNEST suggestion was made to state conferences to divide tithe and laborers with foreign fields. Tender and fitting remembrance was made of those who had fallen in the ranks, twenty-nine in all of ministers, missionaries, and missionaries' wives; but only four in the last two years were among those who were sent to "regions beyond" by the Mission Board. One of them, Dr. Maude Miller, who recently fell at her post in Honan, China, sends back a sweet, brave, beautiful farewell message to cheer others on to the glorious conflict.

IMPORTANT suggestions were made to the conference, among which are advance steps in unentered fields, doing more for the development of the Gospel ministry, caring for aged and infirm ministers, their widows and orphans, and the extension of the term of the General Conference from a biennial term to a quadrennial term, which has since been adopted. It was a strong, thrilling address.

Question Corner

1678.—The Six Thousand Years.

When will the six thousand years of this world's history end? Will it end ninety-five years hence? in the year 2,000? And as there has been no time lost, what about "this generation" of Matt. 24:34? H. G.

The above sum up the questions of various inquirers. Let us reply briefly:

1. There is no absolute evidence that there will be just six thousand years of probationary time. To us there seems to be good evidence that there will be more than that. "The great day of the Lord" includes not only the 1,000 years of Revelation 20, but spaces of time before and after that period, the day extending from the day that probation closes till the curse is forever wiped from the earth.

2. We do not know when the six thousand years will end. They may have already ended. The time from the creation to about 1,000 years before Christ is uncertain, and at present seems undetermined. The Septuagint Version gives a much longer time to the patriarchal age than does Usher's Chronology. From the beginning of the prophetic dates of history there is little question, and from the first Advent practically none. As regards the order of the days of the week, there is every reason to believe that they have been the same throughout all human history. The years of history are quite another thing.

3. This generation is the generation which sees—perceives—in the light of Christ's words the signs foretold in verse 29. That generation is co-extensive with the giving of the last message. Some at least of those who were in its beginning were in its close.

1679.—Ascension of Christ. John 20:17.

In John 20:17 Jesus forbade Mary touching Him; for, said He, "I have not yet ascended to My Father;" but after eight days He invited Thomas to touch Him. Had He ascended to His Father and returned during that time? If so, is the ascension recorded in the first chapter of Acts a second ascension? C. N. E.

The words following the expression quoted would indicate that He immediately ascended. His ascensions are not designated as first, second, etc. His ascension from Olivet (Acts) is the first public ascension, the one generally referred to. The first of these for acceptance of His Father, the second was to take His place on the throne of the Father. Heb. 8:1.



HUMAN LAW AND CHURCH WORK.

WHEN human law enters the realm of the spiritual life, it becomes an invader instead of a protector—it has left its legitimate domain, it is a trespasser. And yet there is a strong sentiment in this country to place the civil law in that unlawful attitude, by insisting upon the enforcement of religious ordinances by civil law. In view of this fact, we commend to our readers the following terse comments upon the situation from the editor of the Indianapolis *News* of April 22:

Very many good Christian people think of their religion as a religion simply of negations, and, not only so, but they think of those negations as things which the civil law should enforce. Their idea seems to be that the church should act, not as inspirer, strengthener, guide, and counselor, but as policeman. So we see in this land of religious liberty, strange combinations between church and state, and a disposition on the part of the church to rely more and more on the state. This proves one thing very conclusively, and that is, that the church is not doing its duty, is not training its children in the right way, is not exerting the influence that it should exert. Bad habits are formed because of a lack of home and church influence and discipline, and then we cry out to the state to prevent indulgence in those habits. This is simply to confess a breakdown in the work of the church, to confess that it is not able to do the work which it has been divinely commissioned to perform. Many of our Sunday laws are likewise the result of the church's own weakness. Sunday laws, it is true, rest on a civil as well as a religious basis. But when the church appeals to the state to enact them and enforce them on the ground that the sanctity of Sunday should be observed, the answer is that it is the business of the church so to train its people that they would not think of violating the sanctity of Sunday. Here again is a sad confession of weakness. If the church had wielded the influence that it should have wielded, there would not be need for a single Sunday law—not one. As it is, the church demands that the state shall compel people to observe Sunday, people who have so little regard for it that they would pay no attention to it unless forced to do so under penalty of the law. Have our Christian friends ever looked at these matters in this way, and from this point of view? Confessedly, family life is not what it used to be; confessedly, Sunday is not observed as it once was. Why is it? Can the wrong be righted by putting the state in place of father and mother, and turning over the protection of Sunday to police courts? Hardly, one would think. We must go deeper than this. Action is the fruit of character. If people want to desecrate Sunday, their characters are in no way changed by preventing them from doing these things by law. The desire persists. Only the act is prevented. Men refrain from these things, not because they do not want to do them, but because they dare not do them. There is no virtue [in the matter of character-building] in that. Nor has the church won any victory when it induces the state to legislate on such subjects—rather it has convicted itself of inefficiency. It is well that this should be made plain.

Restrictive laws there must be, and the state must at times interfere to preserve the quality of its citizenship. But this very necessity is of itself proof that Christian people are not doing their duty, are not training their children and themselves in the ways of righteousness, and are not developing in this land a type of character so high as to make many laws regulating habits unnecessary. We need training rather than legislation—tho till we can get the former we may have to rely on the latter—personal and church influence rather than criminal codes. We still say to men that they shall not do certain things; we do not give enough attention to training them so that they will not want to do them.

And another thing is true, too: If the church had always done its duty, had always obeyed Him who is the Head of the church, there would have been no call for Sunday laws by Christians; for Christians would not be keeping Sunday, but the Sabbath established, blessed, and sanctified by Him who is the Head of the church. That apostasy from the true Sabbath has led to this apostasy from the true principle of religious worship. And this has made it seem necessary to many that the church should go forth to fight the battles of the Lord clad in the armor of Saul, and bearing his weapons. Would that they might learn the lesson taught by David

when he laid aside the armor and the weapons of the king, and went out in the strength of Jehovah alone. The church that is walking in obedience to the laws of God does not need any of the weapons of the state to enable it to carry on its work, nor any man-made armor to shield it from the weapons of its adversary.

CHRIST'S RIGHT TO REIGN.

THE field secretary of the National Reform Association tells the organ of the association about his preaching in a certain place on the theme of Christ's right to reign because He died to redeem. From the assurances he received after the service closed, the speaker says, "That congregation would, by standing vote, have endorsed the Christian Amendment to the Constitution." Now that theme was an excellent one, a good basis for a discourse that should have produced far better results. The so-called Christian Amendment to the Constitution, which the "Reformers" have been agitating for about forty years, is a scheme for placing the entire population of the country in the attitude of professed Christians. By a little verbal change in the Preamble of the fundamental law of the nation, of which two-thirds of the population would be in practical ignorance, the whole mass would be unwittingly put in a position of acknowledging God as king of the Republic. The present Constitution is that of a republic in which the state has no organic connection with the church. The proposed amendment would make of the republic a church-and-state government. The National Reform Association's idea is, as has been expressed by leading representatives, to eventually rule out all non-professors of Christianity from the privilege of holding office, or even of voting; and, as an entering wedge or basis of action, they want a formal recognition of God's rulership in the Preamble of the Constitution. They seem to imagine that this profession of faith on the part of the country at large would make the people much better at heart, and prove a kind of cure-all for the increasing evils—in public and private circles—that now infest the land. They profess to seek moral reform, what they really want is political control.

Just here it might be pertinent to revert to the fact that, in spite of the Constitution's secular intent, judges of the Supreme Court have officially expressed the opinion that "this is a Christian nation." This occurred about thirteen years ago, and in no period of the nation's history has there been so much complaint, yea, proof, of official corruption as since that declaration. And the fact that politicians—office-holders and office-seekers—are finding it expedient to become church-members does not mend the matter. In fact, among those who are reputed to be eminently corrupt in their official methods, we have had ardent advocates of religious legislation.

But, reverting to the theme of the field secretary's discourse, we would emphasize the right of Christ to reign because He died to redeem. Because "He humbled Himself, and became obedient unto death, even the death of the cross," "God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." But we have no evidence that any government is authorized to compel them to confess, or to formally count them as having confessed when they have not.

Christ will have a kingdom in the earth. But His kingdom "is not of this world." He has a spiritual kingdom in this world. "The kingdom of heaven is among you," He said to the Jews. Again He says: "The world hath hated them, because they are not of the world, even as I am not of the world." But He is destined to have a glorious material kingdom that will fill not merely the United States, but "the whole earth." And when it is set up it will destroy all other kingdoms of the earth—including our great United States—and all the religious amendments to the Constitution that apostate Protestantism can conceive will not save their

"Christian nation." "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 31-34.

Yes, Christ has a right to reign because He died to redeem. And He is the only One who has a right to wear the diadem of the kingdom of God. He is the rightful heir to the throne of Israel. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:32, 33.

This was in harmony with the prophecy of Ezekiel against Zedekiah, the last king of Judah: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze 21:25-27.

Christ did not take the throne of David at His first advent, but, just as sure as the Scriptures are true, He will take it when He comes the second time, "unto salvation." G.

Contrary to expectations, the great Russian fleet is said to be now steaming up the coast of China, with the intention of passing between the peninsula of Korea and Japan on its way to Vladivostok. It was expected that the fleet would pass to the south of the island of Formosa out into the Pacific, and thus seek to avoid the Japanese. Late reports as we go to press indicate that a battle is being fought between the two opposing fleets, but Japanese censorship permits no news of the battle to be sent out to the world. The Russians are rejoicing over a reported victory. Each nation is confident that its fleet will be victorious. It is also reported that the Russians have sunk one American vessel off the Formosan coast. In the vicinity of the two armies in northern Manchuria there are frequent encounters between small bodies of the opposing forces, and it is the general belief that a great battle is rapidly approaching.

The latest news of the struggle now going on in the city of Philadelphia between the people and the forces of graft, indicate that the people will gain the victory. The corporation which was endeavoring to secure the lease of the municipal gas plant, in opposition to the wishes of the people, has now withdrawn its offer. The contest between the mayor and the officials whom he has deposed, still goes on.

The war in the Orient is making terrible conditions among the poorer class in eastern Siberia and the islands off the coast. It is reported that if the war should continue six months longer, the people would have absolutely no means of sustenance, their provisions being systematically collected for the use of the soldiers.

The King of Norway and Sweden has declined to sign the bill authorizing separate consuls for the two countries. It has been reported that unless this bill became law, Norway was willing to go to war with Sweden; and that, if successful, she would establish an independent government, either as a kingdom or a republic.

The strike in Chicago is still on, and there are indications that it will spread to other lines of industry. The officials of the city have declared that at the first signs of rioting the state troops will be called out.

On account of misappropriation of funds or the defalcations of bank officials, a number of banks have closed their doors this week. One of these is in Boston, one in Canton, Ohio, one in New York City, and one in Nevada.

A fleet of eleven yachts left Sandy Hook lightship on May 17 in a race across the Atlantic to win the \$5,000 prize cup offered by Emperor William.

The battle against Russian autocracy is said to be spreading in Russia, except where Russian nobility and inert peasantry hold aloof.

The railways of the country have begun a campaign to educate the people away from the idea of government rate control.

The Bulgarian War Department continues to secure shipments of arms and ammunition, as if in preparation for war.

THE COMING KING.

BY ROBERT HARE.

I LONG to behold Him descending as King,
While seraphs and angels their glad tidings bring;
And the bright, shining myriads in rapture all sing,
"Unto Him be the glory, Amen!"

With splendor descending,
The wide heavens bending,
And mountains all rending,
Forever; Amen!

And O, but to see Him, the dear Son of God,
The pierced feet that traveled o'er earth's dreary sod,
And the hands once smitten by sin's cruel rod,

Descending in glory; Amen!
With seraphs attending,
In beauty transcending,
And anthems ascending,
Forever; Amen!

And, then, "face to face;" but to stand in His sight,
With star-crowned myriads that breathe in delight
Beyond all the shadows of sorrow or night,

In the kingdom of glory, Amen!
O, joy comprehending!
O, rapture extending!
O, glory unending!
Forever; Amen!

And then, O then, but to look on His face,
To taste the joy of His infinite grace;
To find in His presence forever a place;

Forever and ever; Amen!
O, glory impending;
No more earth's contending;
But song's ceaseless blending;
Forever; Amen!

—*Australian Signs of the Times.*

A TEACHER SENT FROM GOD.

BY MRS. E. G. WHITE.

CHRIST was born a babe in Nazareth, and He grew as other children grow. The powers of mind and body developed gradually, in harmony with the laws of nature. Of Him we read, "The Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."

When at the age of twelve He mingled with the doctors of the law in the temple at Jerusalem, hearing them, and asking them questions, they were astonished at His questions and answers; for His words opened up subjects of the deepest importance. His knowledge of sacred science was a surprise to these learned men; for He had never been instructed in the schools of the rabbis. They wondered where He had gained His knowledge. They did not comprehend that He had access to a knowledge that they knew not of.

Christ did not pass over the ground of scholastic education, yet He was far in advance of any student under the teaching of the priests and rulers. God did not design that His Son should listen to the needless suppositions included in what was called education. The teachers in the schools of that time—the priests and rulers—tho supposed to be perfect in knowledge, were in need of being taught the first principles of true education. They needed to know the meaning of the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Christ's dignity as a divine Teacher was of an order higher than the dignity of priests and rulers. It was distinct from all worldly pomp; for it was divine. He dispensed with all worldly display, and showed that He regarded the gradations of society, fixed by opulence

and rank, as of no value. He had laid aside His royal robe and kingly crown, and had stepped down from His high command to bring to human beings power to become the sons of God; and earthly rank was not of the least value with Him. He could have brought with Him ten thousand angels if they would have helped Him in His work of redeeming the race.

Christ passed by the homes of the wealthy, the courts of royalty, the renowned seats of learning, and made His home in obscure and despised Nazareth. His life, from its beginning to its close, was a life of lowliness and humility. Poverty was made sacred by His life of poverty. He would not put on a dignity of attitude that would debar men and women, however lowly, from coming into His presence and listening to His teaching.

In choosing His disciples, Christ passed by the dignitaries of the Jewish nation, and chose lowly, unlearned fishermen. He chose men who had not been spoiled by praise or flattery, men who were not filled with self-sufficiency.

Of Christ's teaching, the witness borne by those who heard Him is, "Never man spake like this Man." This would have been true of Christ had He taught only in the realm of the physical and the intellectual, or in matters of theory and speculation solely. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But He did not do this. He said nothing to gratify curiosity or stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life, and that unite man with eternity.

Christ's teaching, like His sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching, and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His co-workers till the end of time.

No teacher ever placed such signal honor upon man as did our Lord Jesus Christ. He was known as the friend of publicans and sinners. He mingled with all classes, and sowed the world with truth. In the marketplace and the synagog He proclaimed His message. He relieved every species of suffering, both physical and spiritual. Beside all waters He sowed the seeds of truth. His one desire was that all might have spiritual and physical soundness. He was the friend of every human being. Was He not pledged to bring life and light to all who would receive Him? Was He not pledged to give them power to become the sons of God? He gave himself wholly and entirely to the work of soul-saving.

Selfishness He sternly rebuked, sparing not even His disciples. "All ye are brethren," He would say to any one seeking the highest place. Those who were unjust and unfair in their dealings writhed under His parables. He shielded no one, however high his position, who had been guilty of hypocrisy or fraud.

It was not only on the cross that Christ sacrificed Himself for humanity. As "He went about doing good," every day's experience was an outpouring of His life. In

one way only could such a life be sustained. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering. As a man He supplicated the throne of God, until His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men.

THE CHRISTIAN AND POLITICS.

BY A. CARTER.

THE highest possible standard of morality is the standard set for the Christian.

Where we find bribery and corruption, selfishness, love of money, and desire for fame and power, there the Christian can not feel at home. These things are characteristic of the modern political world and are directly opposed to the spirit of Christ.

God's message to His children is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." While living in this world we must not be "unequally yoked with unbelievers; for what fellowship hath righteousness with iniquity? and what communion hath light with darkness?" The Bible teaches that we as followers of Christ are only temporary residents on this globe. We are "ambassadors for Christ," and our special work is to give God's message of warning and mercy to our fellow creatures who are in danger of eternal ruin. An ambassador takes no part in the political strife of the country where he lives, not having a vote to use.

He is there for a limited time to represent his sovereign or own country. The child of God has been adopted into the family of heaven, and is called upon for service in a holy warfare as a "good soldier of Jesus Christ." Paul says, "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." Some souls have not heeded the warning contained in this text, and made shipwreck of life by entering the political arena at the request of fellow-citizens and friends. But what did Abraham, the father of the faithful, term himself when applying to the people of Heth for a burial-place for his wife? "I am a stranger and sojourner with you." Gen. 23:4.

How did Jacob speak of his life and that of his ancestors before Pharaoh?—As a pilgrimage. Gen. 47:9. David in prayer to God said, "We are strangers before Thee, and sojourners, as were all our fathers." 1 Chron. 29:15. A sojourner is not a citizen. For example, "Abram went down into Egypt to sojourn there" during a time of famine in Canaan. At another time we are told he "sojourned in the land of promise as in a strange country." Heb. 11:9.

Thus we see he was as truly a sojourner at home as when in a foreign land. As children of Abraham we are exhorted to pass the time of our "sojourning here in fear" (1 Peter 1:17), and a good reason for this is found in

Phil. 3:20, R. V., where it is stated "our citizenship is in heaven."

That those godly men of olden times had a correct view of their position in this world is proved by the fact that the Lord Himself uses similar words in Lev. 25:23, where we read: "The land shall not be sold forever; for the land is Mine; for ye are *strangers and sojourners* with Me."

Peter called believers "strangers and pilgrims" (1 Peter 2:11); and in Hebrews 11 Paul affirms that all who had up to that time "died in faith" "confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own." Verses 13, 14, R. V.

Pilgrims do not have citizens' rights in the country they are passing through; and by refraining from political entanglements, we, too, make it manifest that this is not our country; that we are looking for a better country, a city whose "Builder and Maker is God."

Another reason why we should not be politicians is this: Generally those nominated for office are total strangers to us, and of their moral worth we are ignorant, and likely to be mistaken.

Not knowing their real character, the votes of professing Christians have helped to elect dishonest men who have made a wicked use of their power, and every one who voted in their favor is to a certain extent responsible for their wrong-doing. To vote for an unprincipled man makes us in a sense "partaker of his evil deeds." 2 John 11. "Be not partaker of other men's sins; keep thyself pure." When traveling in a foreign land we may see the urgent need of good government, but we are powerless to effect political reforms, being only strangers and sojourners there. That represents our condition in this world as God views us, and we believe there is no scripture to be found which teaches that it is the duty of "children of light" to join hands (even for a good purpose) with "children of disobedience" in the politics of this sin-cursed earth.

When, as a redeemed and holy people, we are put in possession of a purified earth, we will then be fitted to take part in the work which our King shall assign to us; but so long as Satan is permitted to act as prince of this world, we must decline to co-operate with his deluded followers in the mis-rule so evident everywhere.

There is, however, an occasion when a Christian might do wrong by refusing to vote. For instance, if the matter of closing up saloons in a town is put to the vote of all the inhabitants, and each person is invited to express his desire in this matter, every Christian could then feel free to give expression to his wish by ballot. In so doing, he is complying with the admonition found in Isa. 58:6, to "loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free." This is very different from voting for *men* seeking election in council or senate. Let us take the Bible as our rule of life, for with that the man of God is "thoroughly furnished unto all good works."

"CHRISTIANITY wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap."

"THE work of the shepherd determines the sheep."

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

GREED AND HER PROGENY OF SIN AND CRIME.

IN these days of unprecedented economic development and commercial prosperity, approximately the whole world is bending the knee to Mammon. The dollar is to-day the god *par excellence* of "this world"—a god enthroned and crowned, a god served with an intenser, keener, and more exacting devotion than ever galley-slave rendered to Medieval despot. The thirst for gold—cruel and remorseless as death itself—knows no law but Success; that sanctifies everything.

Certain it is that no other agency of the devil is working greater moral havoc in society than this all-inclusive, all-pervasive infatuation for the dollar. In their feverish haste and rush to get rich, men are selling their country, their manhood, their souls. O, Success—*business* Success—what idolatries, what crimes, are committed in thy name! The very thought of gold casts a hypnotic spell over us.

The multi-millionaire—he must be made the hero of the fashionable novel of the day; he is the subject of fulsome adulation by a subsidized press and by a sycophantic pulpit and platform. Before him men cringe, and dance attendance on his slightest nod. To the millionaire the world pays court because he *is* a millionaire. The love of money constrains the world to truckle to the *master* of money.

How very few, indeed, of the hurried, anxious throngs that fill our business streets and market-places really believe the terse, stern, unqualified deliverance of our Lord, "Ye can not serve God *and* Mammon." Obviously, in the hearts of most of us, the sweet Gospel of love that God so graciously sent us through Jesus Christ has been supplanted by the man-made gospel of "getting on in the world." Yes, in the very teeth of the awful and startling warning which God, in boundless love to the world, sent us straight from heaven, as to the fatal evils that must attend the selfish quest for gold, all the world surrenders in utter abandon to the demon of Greed. The warning rings unmistakably clear: "But they that are *mind*ed to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as *drown men in destruction and perdition*. For the *love* of money is a *root of all kinds of evil*; which some reaching after *have been led astray from the faith*, and have pierced themselves through *with many sorrows*."

As briefly as practicable, I shall now place before the reader a statement of some of the "all kinds of evil" that, in *these very days in which you and I live*—in these stressful and crucial "last days"—are begotten of this fecund "root" which ramifies the soil of the universal human heart.

Venality of the Electorate.

In a previous article I produced an array of facts, all conspiring to prove that most public officials and political leaders are corruptible, or pliantly amenable to the argument of coin. The most alarming symptom, however, of

social and political decadence, at least in our own country, is the incredible extent to which the great body of citizens, the voters, are ready to sell their sacred right of suffrage.

In so conservative a journal as *Harper's Weekly*, Mr. John Gilmer Speed recently averred that so large a proportion of the voters in every closely-contested section of the United States is purchasable, that enough votes can be bought at elections to determine which party shall win. "*Moreover, these purchases are made.*" (Italics are Mr. Speed's). They are made brutally, openly, as a trader would buy any commodity, as a vegetable vendor would buy potatoes and cabbages. How useless it seems, then, to try to elect honest officers of the law, if the people who control the selection of these officials are themselves corrupt in such numbers that the purchasable element can determine which party shall win, when there is money enough to command their votes! After a long, laborious investigation, Mr. Speed affirms, unchallenged, that in New York City there are at least 170,000 venal voters. He thinks that if the actual number of mercenary voters could be ascertained, they would exceed 200,000. Every one of this host of American freemen (?) expect to be paid for their votes, and when the party organizations have full treasuries, they *are* paid handsomely.

A majority of 60,000 in a New York City election is counted high; one of a 100,000 is called a landslide. It is evident, then, that that phalanx of 170,000 venal voters can determine the result of an election, when properly enlisted; and such enlistment is merely a matter of dollars adroitly manipulated. These corrupt electors are, as a rule, so dexterously marshalled by the still more corrupt "bosses" that, as a result, Mr. Speed declares, "Our civic body, infected in the source of its life, is corrupt all through, from the bottom upwards, from extremity to extremity."

He concludes that it is "safe" to say that at the election, Nov. 8, 1904, \$574,000 was spent, in New York City, by the two leading parties in the purchase of votes. He says that he has not the shadow of a doubt that his estimate underrates, rather than overrates, the facts.

This shameful prostitution of what we once were proud to call universal manhood suffrage, this wholesale rape of the ballot, so unblushingly perpetrated in the great American metropolis, is fairly typical of the debauchery, through bribery, of the electors in all the large cities of the nation.

Rural Folk Not Immune to Infection.

Anent the political corruption in Connecticut, Dr. Newman Smith alleges that in one hill town in that state the number of purchasable votes became so large that the town committees of both parties made a mutual bargain not to buy any votes that year. The moral turpitude of that community is evidenced by the fact that the compact resulted in a popular outcry, and the owner of the village store protested against a movement calculated to cut down the revenues.

This sample of New England intelligence and virtue can, as the New York *Evening Post* and the Springfield *Republican* have shown, be exactly matched across the border in Rhode Island. Ex-Governor Garvin of the latter state, recently wrote regarding the purchase of votes in that commonwealth: "Upon the original plan of buying individual voters at retail, the improvement has been made of purchasing *en bloc*—the money to be paid over only in case of the delivery of the goods. In this modern bribery by wholesale, the venal voters organize, choose an agent to conduct negotiations, and sell the entire block of voters to the highest bidder. When success is achieved, as shown by the count of the ballots, hundreds of dollars are paid to the agent, and by him distributed to the members of the gang."

The ex-governor tells his readers that a long experience has shown that, in a multitude of small constituencies a few dollars placed in the hand of a voter is sufficient to outweigh every consideration of patriotism or enlightened self-interest. "Wherever this habitually occurs, the rule of a few moneyed men has been substituted for a government by the people." Mr. Garvin says further: "Election officers may be bought and are bought to defraud honest voters in a variety of ways. . . . It is needless to say that if corrupt practices in elections continue to increase, the end of popular government in this country is in sight. Already there exists a widespread and deep-seated distrust of the result of elections."

Mr. Speed, whose testimony as to the venality of a vast multitude of the electors of New York City, I have cited above, says that when he made his home in a rural district, in New Jersey, twenty years ago, he found that if one thing condemned a man, in the estimation of his neighbors, more than another, it was that he was known to receive money for his vote. That was a fatal and final bar to respectability. Less than one-fifth of the voters in that township were then venal, and they were held in disesteem which it would be flattery to call disgrace. "Since then," he declares, "the number of purchasable voters has increased enormously." The buying of votes is now done in a way almost open. Every one knows that men in large numbers receive bribes for their votes, but such knowledge provokes no comment, as such bribery is now looked upon as a matter of course.

He says that many of the voters boasted that they had received graft from both parties, thinking themselves clever because of their success in extorting "boodle" from opposing parties. Nearly twenty-five per cent. of the electorate of that township are now openly venal. Thinking that this deplorable status of the public morals might be only local, Mr. Speed made a thorough and methodical investigation of the whole state of New Jersey, as to the extent that votes were bought and sold. To his chagrin, he found that the per cent. of venal citizens was greater in the county than in his township, and far greater in the state as a whole than in his county. In a tone of despair he exclaims: "The whole business begets a cynical disregard of civic virtue that is alarming." Even farmers, who are prosperous and wealthy, take the market rate for their votes each year just as deliberately as tho they were selling a ton of hay or a bushel of potatoes.

Mr. Speed divides the mercenary voters of the up-state counties of New York into four classes. Of the third class, he remarks: "They are property-owners, renting farmers,

and store-keepers. But they want money for their votes, because their votes appear to have a money value. . . . To this class there are *more and more accessions every year*, and from this class there is more danger than from any other, for the men who compose it are generally heads of families, with homes of their own, and their *example is a taint which corrupts the coming voters*, and makes any reform of this evil *fearfully difficult*." A surprisingly large number of these rural voters are willing to receive bribes from both opposing parties; and when they succeed, they jocularly refer to it as one of the jokes of the game. Thirty per cent. of the voters in Albany (county and city) are regularly on the alert to prostitute their honor by selling their suffrage rights. Mr. Speed asserts his conviction that the corruption of the electorate in the rural sections of New York State is even greater than it is in the metropolis, and much more demoralizing, because of the closer intimacy of the people in the country, and, accordingly, the greater influence of example.

We have all been wont to look complacently on our rustic cousins as constituting the moral leaven of society, but apparently they are not one whit behind the denizens of the city in moral baseness.

Army of Food Poisoners.

To our shame we must confess that America has become notorious among the nations of the world for the enormity and variety of her food adulterations. Tho Congress, in 1903, enacted a law prohibiting the importation of adulterated and misbranded foods, our own food manufacturers are practically free to flood our markets with foods rendered vile and poisonous by the use of cheap adulterants. The head of a large manufactory admitted to a food commissioner that if he were compelled to discontinue the use of adulterants, he would make \$10,000 less profits each month. Hence, this one manufacturer alone exploits the people every year to the extent of \$120,000, through his ability to make what the people do *not* want resemble that which they *do* want. This immense sum—call it graft or what not—is, plainly speaking, stolen money. Food adulterations now cost the people of the United States nearly \$600,000 annually.

I have it from reliable sources, that, in the manufacture of the various food products, nothing of the raw fruits is unused except the smell; just as Chicago meat-packers openly boast that nothing of the hog escapes but the squeal. After the edible part of the fruit has been used for making the best grades of canned goods, the residuum, in the form of peels, cores, worms, together with all the decayed apples, pears, etc., are dumped together and ground into a composite pulp. Made of the refuse of all kinds of fruit, this pulp is converted into a marvelous variety of different brands of temptingly-colored bottled and canned goods. Of course the abominable stuff is labeled "pure apple jelly," "pure quince jelly," and so on endlessly. Needless to say that these reeking conglomerations have been thoroughly "doctored" with cheap and poisonous flavorings and chemicals.

The same conditions obtain in the manufacture of all other classes of foods. Every scrap of refuse is made into marketable adulterations. For example: worn-out horses and mules, and those injured so as to incapacitate them for service as beasts of burden, have been slaughtered and the meat served in restaurants and free-lunch counters, as roast beef,

corned beef, beef stew, hamburger steak, etc. Hoofs of horses and cattle are used not alone for making glue and mucilage, but for the manufacture of gelatines and jellies. Enormous quantities of cheap jelly are made in Chicago from soused pigs' feet and other refuse of the packing-houses. The expert chemist, Dr. L. S. Waters, said recently that hogs' livers are dried, baked, powdered, and mixed with chicory and coffee essence and marketed as ground coffee. Old bones from the alleys are ground into dust and mixed with flour. "More and more is it becoming so that nearly everything thrown into the streets and alleys of American cities is turned into foods." Mr. Paul Pierce goes even so far as to declare that the gleanings from the sewers are often utilized in the manufacture of food (?) products under America's remarkable system of "commercial economy."

Of the colorings and chemicals used by these criminal manufacturers, are such poisons as aniline, coal-tar dyes, beading oil, arsenic, ethers, wood alcohol, zinc, fusel oil, sulphate of copper, sulphuric acid, citric acid, beta-naphthol, and copper salts. The milder poisons are, ammonia, alum, pumice-stone, turpentine, petroleum, sandstone, lemon grass, cologne, grape pomace, borax, sodium sulphite, etc. Mr. Pierce tells us that so great has become the demand for some of the most poisonous chemicals named, that large factories are engaged exclusively in their production for use in foods alone. For instance, the manufacture of coal-tar dyes, used in coloring candy and food products, has become one of the biggest enterprises in America.

Slaughtering the Innocents.

By far the most horrifying result of food-adulteration is the sacrifice of the lives of nearly half a million infants every year in this country alone. Dr. J. N. Hurty, secretary of the Indiana State Board of Health, estimates that sixty-five per cent. of the total infantile deaths of America are the result of bad feeding and poisons administered in sophisticated foods. Last year more than 70,000 babies died in the United States. Dr. Hurty's estimate has been accepted by sociologists as entirely trustworthy. Accordingly, an army of 450,000 infants was murdered last year by the base fellows who ply their dastardly business for paltry gold! Of course these sharks in human form did not aim to kill. They are the cold-blooded slaves to greed; and, in their blind scramble for pelf, they scoff at the sentimental notion that innocent and helpless human life is sufficiently sacred to deserve consideration. Herod slew his thousands; but these, their hundreds of thousands!

And yet our wise, rotund, churchly optimists, in their immaculate sacerdotal garb, never weary of telling us that "the world is getting better;" and this, too, in the very face of divine testimony to the contrary. The Holy Spirit expressly declares that "in the last days . . . evil men and impostors shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:1-13.

Why is this dastardly fraud of poisoning food products permitted to continue? is not infrequently asked.—In the first place, these opulent food manufacturers wield a most powerful influence in politics. They control as much capital as any of the giant trusts. They are more reckless in taking the lives of their patrons than are the railway companies or the mine-owners, because the prospect of detection is far more remote. The man who counterfeits

a dollar is branded as a criminal, and is ostracized by society; but the man who counterfeits foods is honored as one of our millionaire social leaders. Some one has likened law to a spider's web, that catches the little things which are not heavy enough to fall through.

A contributor to *Public Opinion* writes: "No other field in America produces such a verdant crop of millionaires as does the adulterated food manufacturing enterprise." Ah, yes! and to produce these "verdant millionaires" we offer up on the altar of Mammon, yearly, 450,000 HUMAN—lambs! But why not shut our eyes to this harrowing thought, and find rest in the comforting assurance, "The world is getting better"?"

Carnival of Embezzlements.

Financial circles were startled the last week in April by the announcement that the president of the First National Bank of Milwaukee, Frank G. Bigelow, had confessed to the embezzlement of \$1,500,000 of the people's funds in the keeping of the bank. This enormous sum was sunk in the wheat speculation centering around the John W. Gates' corner, which suddenly collapsed. Here was a man who had private property worth from \$300,000 to \$400,000, and a princely salary from his position in a strong and prosperous financial institution, but the lust for *more, MORE!* drove him to plunge into the mad vortex of the wheat pit. Says the *Public Ledger*: "Lavish expenditure, greed for money, gambling, and then theft—that is the story." In the following terms the *Boston Transcript* shows that there was no excuse for the embezzler:

He can not even urge the weak defense that he employed the stolen money for ends that would have been legitimate had the money been his own to use. It went into the huge gamble whose success depended upon adding to the burdens that the people of the country have to bear. His success would have caused more widespread injury than follows upon his failure. It is hard to find a single feature of this transaction upon which to hang a shred of sympathy.

In the last dozen years the highway of American finance has become strewn with the wrecks of embezzlers. The most conspicuous instances are four in New York City—one for \$6,000,000, one for \$3,000,000, one for \$700,000, and another for \$100,000; one in Elizabeth, N. J., for \$109,000; one in Perth Amboy, N. J., for \$220,000; one in Philadelphia for \$1,000,000; two in Chicago, one for \$1,200,000, and one for \$316,000; one in Boston for \$900,000; one in Newport, Ky., for \$200,000; one in Detroit for \$662,000; one in Buffalo for \$500,000; one in Los Angeles for \$100,000; one in San Francisco for \$150,000; and the one, above described, in Milwaukee, for \$1,500,000. These, of course, are only the "conspicuous" cases.

Ah, verily, "The love of money is the root of all kinds of evil." Have not all these thieves indeed "pierced themselves through with many sorrows?" Is there any wonder that our heavenly Father, in His "everlasting kindness," has sent us this gracious message: "Be ye free from the love of money; content with such things as ye have; for Himself hath said, I will in nowise fail thee, neither will I in any wise forsake thee?" Heb. 13:5.

(In the concluding part of the second instalment of this article I shall apply the appropriate prophecy.

G. W. R.)

FIFTY REASONS FOR SABBATH OBSERVANCE. NO. 6.

BY D. T. BOURDEAU.

TWENTY-SEVENTH. We observe it because it forms a part of the law that is not made void, but established by faith in Jesus Christ. Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." It was easier that Christ should die to save us than it was that the law we had transgressed should be made void or abolished.

Twenty-eighth. We observe it because we are thus encouraged to keep it when "salvation is near to come," in other words, when Christ's children are about to say, "Lo, this is our God, we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 56:1, compared with Isa. 25:9. It is then, it is now, that the Lord says, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

Twenty-ninth. We observe it because God wants us to do it when it has long been neglected. Isa. 58:12-14: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. [All these expressions are figurative and denote a work of reform. See also Isa. 40:3-5; Jer. 6:16.] If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." This heritage is the same as that which was promised to Abraham and Isaac, and embraces our world restored; all the new earth, which shall be given to true Israelites, to those who are the children of Abraham by faith in Jesus Christ. See Gen. 13:14-17; 26:3-5; 28:12-14; Acts 7:4, 5; Rom. 4:13; Acts 26:6-8; Heb. 11:39, 40; Matt. 5:5; Rom. 9:6, 7; Gal. 3:26-29.

Thirtieth. We observe it because it will have its place of honor in the new earth in which we hope to dwell. Isa. 66:22, 23: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Read also 2 Peter 3:13.

Thirty-first. We observe it because John the beloved apostle thus referred to it toward the close of the first century: "I was in the Spirit on the Lord's day." Rev. 1:10. In the light of the Biblical fact that the seventh-day Sabbath is the only day that the Lord claims as His own under this dispensation, we say that the day of which the beloved apostle here speaks is certainly the ancient Sabbath; and knowing that it belongs to the Lord, we cheerfully and gratefully consecrate it unto Him.

THE GIFT OF PROPHECY.

1. *By what are the Lord's prophets endowed?*

"The Lord came down in a cloud, and spake unto him [Moses], and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass that, when the Spirit rested upon them, they prophesied, and did not cease." Num. 11:25.

2. *How does the Lord make Himself known to His prophets?*

"If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto Him in a dream." Chapter 12:6.

3. *How do we know that the prophecies of the Scriptures are from God?*

"No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time [margin, "at any time"] by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

4. *Did the Lord intend that the prophetic gift should continue in the church after His departure?*

"When He ascended up on high, He . . . gave gifts unto men. . . . He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:8-11.

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12:28.

In addition to the apostles as prophets, we have special mention of Agabus and Philip's four daughters." See Acts 11:27, 28; 21:8-11.

5. *What spiritual gift are we enjoined to especially desire?*

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

6. *Why should we desire the prophetic gift?*

Because "he that prophesieth speaketh unto men to edification, and exhortation, and comfort." V. 3.

7. *What is the consequence when the Spirit of prophecy is withheld?*

"Where there is no vision, the people perish." Prov. 29:18.

"We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? shall the enemy blaspheme Thy name forever? Why withdrawest Thou Thy hand, even Thy right hand? pluck it out of Thy bosom." Ps. 74:9-11.

So the withdrawing of the prophetic gift is deemed equivalent to withdrawing the right hand of God.

8. *Why does God withhold the Spirit of prophecy?*

Because the people depart from His law. "Where there is no vision, the people perish; but he that keepeth the law, happy is he." Prov. 29:18.

Because of Jerusalem's apostasy, we have this description of her condition: "Her gates are sunk into the ground; He hath destroyed and broken her bars; her king and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord." "Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment." Lam. 2:9, 14.

9. *The Spirit of prophecy is a characteristic of the "remnant" (or last-days) church.*

"And the dragon [Satan] was wroth with the woman [the church of God], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "The testimony of Jesus is the Spirit of prophecy." Chapter 19:10.

10. *The Lord warns us against false prophets.*

"There shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. We have also this timely instruction: "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20.

"It is not the salary, but the service, that stamps the hireling."



HIS VOICE.

BY MAUDE E. PECK.

TO-DAY in His mercy the Saviour is calling,
Pleading with sinners, O why will ye die?
I have no joy in the death of the wicked,
Then turn from the evil one, haste ye, O fly.

Sinner, to you is His heart of love calling,
While He would gather you safe to His breast,
Heed this His pleading, His love and His yearning,
Come unto me, all ye weary, and rest.

Yield now thy heart while He pleads in His mercy;
Swiftly the moments are speeding away;
Soon will the trumpet of God rend the heavens,
And herald the dawn of that glorious day.

THE FOREIGN FIELD.

BY G. W. COPELY.

PAUL declared, in Rom. 1:14, that he was "debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise."

This, according to the Saviour's definition of who is my neighbor, takes in all that dwell on the face of the earth. Paul, as did the Saviour, recognized the great brotherhood of the human race. Having ourselves received the present truth, we are obligated, because of its saving virtues, to pass it on to all we meet who have it not. Since salvation is free, is freely given to us, we are in equity bound to give it freely to those who are in the darkness of unbelief.

Paul acknowledged himself to be the chief of sinners. Highly learned as he was, yet, in the one essential thing, he was wholly ignorant. He was, at the time of his conversion, wholly ignorant of the true character of the Lord Jesus Christ. When Saul of Tarsus took letters from the Sanhedrim at Jerusalem to go to Damascus to persecute God's elect, little did he dream that he would become a missionary of Christ before he reached Damascus. How forcibly this proves the proverb that "man proposes, but God disposes." The Saviour declared that "by thy words thou shalt be justified, and by thy words thou shalt be condemned."

When the elect of God come in touch with their neighbors or with strangers, and never say a word to them or give them a tract on present truth, where do they stand? Do they not stand as unprofitable servants? When we who so often sing, "Wholly Thine," use our time and our speech to further our own worldly interests, are we wholly the Lord's?

I have listened to prayers about like this: "Lord, I want to be wholly Thine; I want every thought, affection, and desire consecrated to Thy service; Lord, I want every word and action to tell for Thy precious truth; I want my time and talents to be entirely devoted to Thy cause. This precious time that is given to me for opportunities to lay up treasure in heaven, and the gift of speech that exalts me so far above the beasts of the field, are given me to communicate to others the glad tidings of Thy Gospel. Lord, I want to devote all my ransomed powers to Thy service."

When we hear men pray or testify like this, and then see them go and devote ninety-nine-hundredths of their time, talents, speech, and labors in furthering their own selfish business schemes, mixing in lies, and deceit, and falsehood to carry out their designs, what can we or the world's people think of such Christians?—We can not but conclude that, with all their profession, they do not experimentally know Christ.

The people of the world have keen discernment to size up professing Christians. They set us down as unconscionable hypocrites. They apply to us the test of the Golden Rule much oftener than we think they do. And, candidly, without carrying out the principles of the Golden Rule in our daily walk and conversation, and in our deal, where is our Christianity? Our flippant testimonies and eloquent prayers are but a hollow mockery. Now, brethren, when we sing, "How Shall I Pay the Debt I Owe?" (ten thousand talents) let us remember that God expects every one of His Gospel warriors to unfurl His banner, and fearlessly sound forth His truth to a lost and ruined world.

I have taken for my subject, "The Foreign Field." The field is one, and a qualification as to heart and character is the same for any part of the world.

carrying the Gospel of Christ into heathen lands.

Then, we must live the straight Gospel of Christ in our intercourse with *all* mankind, and give freely of our means to support the missionaries already in the field. Let us make up our minds that sacrifice and self-denial are essential to the salvation of the soul. We can not live in pleasure on the earth, worshiping the false god of sin and sensuality, and be saved. Abraham, Isaac, Jacob, Enoch, Elijah, and all the other righteous ones of olden times, confessed that they were pilgrims and strangers on the earth, and were seeking a city not made by man, eternal in the heavens. We must acknowledge, and carry out in our lives here, the vital principle of the Gospel of Christ, that the great business of this life is to do good and not evil to all men. This means that we must live for others in order to obtain eternal life.

It is the fashion in this wicked, selfish world to look out for self, no matter if others are defrauded and wronged in the struggle for wealth, honor, and power. How natural it is for vain, conceited, self-seeking men to grasp these things for themselves! But the Gospel crucifies all these satanic lusts, and checks the pride of lordly, unjust man. This is why it can not be popular in a selfish world.

Brethren, let us look the matter squarely in the face, and so live and obey the Gospel that we will not be found opposing the Gospel to ourselves when we make our last decision.

HIS LIFE A SACRIFICE.

A FARMER in North Carolina once drove with two high-mettled horses into town. Stopping in front of one of the stores, he was about to enter when his horses took fright. He sprang in front of them, and heroically seized the reins. Maddened



Every soul that is in darkness or in need is our neighbor.

But for the foreign field a special preparation is necessary. The language, habits, and characteristics of the field chosen by the missionary must be studied, in order to labor effectively among the people he goes to enlighten with the Gospel message. We who are at home, and comparatively comfortable, know and realize but little of the hardship, suffering, and privation some of our foreign missionaries are called upon to endure, in

by strange noises, the horses dashed down the street, the man still clinging to the bridles. On they rushed, until the horses, wild with frenzy, rose on their haunches, and leaping upon the man all came with a crash to the earth.

When people arrived and rescued the bleeding body of the man, and found him in death's last agony, a friend bending tenderly over him, asked, "Why did you sacrifice your life for horses and

wagon?" He gasped with almost his last breath, "Go and look in the wagon." They turned, and there, asleep in the straw, lay his little boy. As they laid the mangled form of the hero in his grave, no one said, "The sacrifice is too great."—*Ram's Horn.*

FROM SAN FRANCISCO TO WASHINGTON.

[Extracts from a letter written by Mrs. E. G. White to her son in Edgefield, Tenn., on her arrival in Washington. It is dated May 10.]

SEND you from Washington the assurance that the protecting care of our heavenly Father was over us during our long journey. I want you to know of the goodness and love of God. I stood the trip remarkably well, and was stronger when I left the cars at Washington than when I got on board at San Francisco.

During the first part of the trip the train moved very gently and quietly. It was a pleasure to be on something that moved, and yet did not annoy me in moving. I rested more during the journey than it would have been possible for me to rest in my own home; for, had I remained at home, I fear that I would have been troubled by a constant regret that I had not exercised faith by starting out on the journey.

We traveled under the escort of Mr. Phillips, a very pleasant and obliging young man, who did all in his power to make us comfortable. He seemed to watch for opportunities to suggest something for my comfort and convenience.

All the way along through Texas and Louisiana the ground was brilliantly carpeted with wild flowers, and at every stop the train made, some of the men would get out to gather flowers for those inside.

On Sabbath we had a song service. Brother Lawrence, who is a musician, led the singing. All the passengers in the car seemed to enjoy the service greatly, many of them joining in the singing.

On Sunday we had another song service, after which Elder Corliss gave a short talk, taking as his text the words, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The passengers listened attentively, and seemed to enjoy what was said.

On Monday we had more singing, and we all seemed to be drawing closer together. There was a larger number of passengers on the car than when we came East last year, but during the whole trip nothing occurred to mar the harmony.

We reached Washington at ten o'clock Wednesday morning. There was no one there to meet us; for our people had not been notified of our coming, so we went over to the branch sanitarium, where we were given a hearty welcome. This sanitarium is a beautiful place, in a very fine location. The building is rented furnished throughout, and the house and its appointments are just what is needed in a place like Washington. It is in the city, within easy access, and yet there is plenty of space on all sides. In front of the building, across the street, is a fine park, in which the patients can walk or sit, enjoying the precious sunshine.

God can work wonders in preparing the way before us. I can but say, Praise the Lord, O my soul, and all that is within me bless His holy name, for the love and care that He has shown in opening the way for me to come to this conference. I have nothing but words of encouragement to write regarding my journey across the continent. I had opportunities to give away some of my books, and to speak to some of my fellow-passengers regarding the love and goodness of God. Those with whom I talked seemed eager for opportunities to hear more. I held myself in readiness to speak a word in season and out of season, here a little and there a little.

OUR WORK AND WORKERS.

A CAMP-MEETING is to be held at Woonsocket, S. D., June 8-18.

IN the Wisconsin Reporter Brother F. F. Petersen notes the baptism of two candidates at La Grange.

THE baptism of two candidates at Kinderhook, Mich., by Brother Hebner, is reported in the Herald.

DR. M. A. MORTENSEN, of Dekalb, Ill., has ac-

cepted a call to the sanitarium at Skodsborg, Denmark.

A NOTE in the Kansas Worker says that a Sabbath-school of seventeen members was recently organized at Wa Keeney.

FROM Memphis, Tenn., Brother H. C. Balsbaugh writes that eleven members had been added to the church there within two Sabbaths. Six were new in the truth, and five had been members before. He adds that "work with the colored people is also progressing well, through God's blessing."

FROM the Record, of Cooranbong, N. S. W., we take this item: "Our workers in Fiji report a recent baptism at the Ra Coast of fifteen precious souls. This included three husbands and wives, one mother and son, a mother and daughter, and five young men. At another village not far distant, several others were awaiting baptism. May the Lord continue to bless the efforts of our workers in the islands of the sea. 'The isles shall wait for His law.'"

IN the New York Indicator we see a notice that the editor of the SIGNS and his brother, F. M. Wilcox, of Boulder, Colo., were to hold services at West Pierrepont, St. Lawrence County, N. Y., on the 3d inst., and at South Russell (their home town) on the 4th. Of all the editor-in-chief's tours to the East, the privilege of again visiting the home of his boyhood is the part that his helpers in the office are most inclined to envy. It seems next to being a boy again—if there are not too many changes.

IN sending the cash for twenty subscriptions to the SIGNS, Brother W. J. Boynton, of Seattle, Wash., writes: "They are paid for by Brother J. M. Estes, a member of Seattle church, who is now at Nome, Alaska. He writes that he has been giving the Third Angel's Message through an interpreter to the Eskimos, seven of whom have begun to keep the Sabbath, and are very much interested in the study of the Bible. One of them wishes to attend one of our training schools, to learn how to carry the truth to his people."

IN noticing a camp-meeting to be held on the new school grounds at Tunesassa, Cataaugus County, N. Y., Brother S. H. Lane says, in the Indicator: "This meeting will be a workers' meeting, as well as a local camp-meeting. The school farm is a new unimproved one. We desire to clear and sow to buckwheat five acres during the meeting. We expect that all who attend and are able so to do, will work several hours each day, therefore bring a working suit of clothes as well as your hymn-books and Bibles. All who attend should come prepared to care for themselves as far as possible. Bring provisions for yourself and some to spare. Plan now to attend. There will be two preaching services each day and frequent social and other meetings." This is a new feature in camp-meetings, but it is practical, and the brethren who enter into it heartily will have good reason to expect more fruit than a crop of buckwheat. The date of the meeting is not given, but we suppose the people immediately concerned know that item.

MEETINGS IN NORTHERN CALIFORNIA.

THERE will be no general camp-meeting in Northern California this year. The business session of the conference will be held in Oakland June 15-18. Local camp-meetings will be held as follows:

At San Jose, June 23 to July 3.

At Santa Rosa, August 18-28.

In Humboldt County (location not decided), September 8-18.

At Hanford, October 19-29.

This arrangement will give the brethren in all sections of the conference much better opportunity to attend a camp-meeting than would a general meeting, however centrally located. As the dates are well scattered, many will have a much better chance to choose which one they can attend most conveniently, not only as regards place, but also as to time. And some may find it practicable to attend more than one meeting.

These meetings should be important occasions, both for spiritual revivification and the furtherance of the message. And the real importance will, in each case, be according to the interest manifested by the brethren of the immediate district in which the meeting is held. In ancient time the three great annual convocations of God's people were of so much importance for the spiritual welfare of the whole church that they were *commanded* to attend, and the Lord's promise was that their property in-

terests at home would be protected in their absence.

The people of to-day, in view of the selfish, grasping tendency of the times, need the uplifting encouragement of such special seasons of seeking God together as any people ever did. And there being nothing in the line of general business in connection with either meeting, the spiritual interests of all present, and of the cause, should receive undivided attention. There ought to be a good attendance at each of these meetings, and good results from all. Let each one be a rallying point, and earnest service the object.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

BACK numbers of any of our papers. Address Meta Miramonte, Ocean Park, Cal.

NEW or old copies of the SIGNS, Review, or Watchman. Address, V. Dietrichs, 746 Schofield Building, Cleveland, Ohio.

SIGNS, Watchman, Review, Life Boat, and religious liberty tracts. Address A. H. Darrow, Box 199, Prescott, Ariz.

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.*

CALIFORNIA-NEVADA CONFERENCE MEETING.

THE thirty-fourth annual session of the California-Nevada Conference of Seventh-day Adventists will be held in Oakland, Cal., June 15-18. The first meeting will be called at 9 o'clock A.M. June 15. Each church in the conference is entitled to one delegate and an additional delegate for every twenty members.

A. S. KELLOGG, *President.*
J. S. OSBORNE, *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,
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STEADFASTNESS.

BY SAMUEL STONE.

O THOU who in the ways
Of this rough world art faint and weary grown,
Thy drooping head upraise,
And let thy heart be strong for better days,
Still trust that future time will unto thee make
known.

In darkness, danger, pain,
In poverty, misfortune, sorrow, all
The woes which we sustain,
Still be thou strong, from idle tears refrain,
And yet upon thy brow, in time, success shall fall.

Banish that viewless fiend,
Whose harried presence men have named despair,
Let all thy efforts tend
Through life unto some great, some noble end,
And life itself will soon a nobler aspect wear.

As the soft breath of spring
Robes in bright hues the dark old earth again,
So would such purpose bring
Thee back to buoyancy of youth, and fling
Joy on thy aching heart unfelt through years of
pain.

Killisnoo, Alaska.

EDUCATION IN THE HOME. NO. 4.

Signs of the Second Coming of Christ.

BY MRS. L. D. AVERY-STUTTLE.

JUST as grandma had finished quoting her verse, the doorbell rang. "Good evening, Neighbor Jones; we were just about in the midst of our family Bible study. I suppose you will join us for a few moments. Elsie, please hand Mr. Jones a Bible."

"I didn't mean to intrude, Mr. Hartman, but I hardly think a little Bible study will hurt me any. I'm almost ashamed to say that I don't know very much about the Book, tho I've been a church member for a good many years."

"The truth is," said Sister Hartman, "there are none of us any too well posted. I tell you, Mr. Jones, the Bible is a very large book, and it will bear much study, for it is our guide to a better country, even an heavenly."

"We were studying the signs of the second coming of Christ as you came in," said Brother Hartman. "We have instituted this study chiefly for the benefit of our children that they might be able to give an answer to those who should ask them the reason for their faith."

"Then you don't think it is enough for them to say that they believe as they do because father and mother do?"

"No, no, indeed; we should all have a 'thus saith the Lord.' Beth, will you read Matt. 24:3? you can read pretty well for a little girl, so you need not be afraid of Mr. Jones."

"Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" read Beth slowly.

"What was Christ's answer, John?"

"Christ first cautioned His disciples about being deceived about it. I dare say He thought there was danger; afterward He named some of the signs of His coming."

"Mr. Jones, will you please read some of the list of signs given in the twenty-ninth verse of this same chapter."

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not

give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

"Now," said Brother Hartman, "you may turn and read Mark's version of the Saviour's words: Mark 13:24."

Elsie had found the place in a moment, and she quietly handed the open book to Mr. Jones, who read:

"In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. I would like to ask Mr. Hartman *what* tribulation is here meant?"

"There has been but *one* 'tribulation' mentioned, and that clearly begins with the time when the city of Jerusalem was destroyed by the Roman army. The tribulation must have begun in some sense then, when God's chosen people were obliged to flee to the mountains from the power of Rome; and from that time on, until the year 1773 the Roman power has pursued the church of God, and caused her to endure such tribulation as torture and fire and the rack, dungeons, misery, and death. But, Mattie, you have a pretty good memory, can you tell us at what time Papal Rome was fully established and began to hold unlimited power?"

"My ancient history says it was in A.D. 538," replied Mattie.

Grandma turned rapidly to Daniel 7:25 and read: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

"Well, now," said Mr. Jones, "we are getting into deep water. I never could understand that."

"Perhaps Elsie could explain it."

"It is a trifle hard for me, father. I am sure mother can do better than I."

"By comparing the sixth and the fourteenth verses of the twelfth chapter of Revelation," said Mrs. Hartman, "we find that a time, times, and the dividing of times is equivalent to 1260 prophetic days, or literal years."

"Very well, Elsie, if you add 538 to 1,260, what result have you?"

"1798, father, and *then* my French history says that Berthier, a French general, took possession of Rome, and the pope was taken prisoner and carried out of Italy."

"That is good, my daughter; I see you have been studying. But verse twenty-two declares that those days were shortened for the sake of the elect. So we find that in 1776 the Austrian Government issued a decree of toleration for all sects, and the same year this country—a refuge for the oppressed—began its career as a nation, just twenty-two years before the 1,260 years allotted them was up. Verse twenty-nine declares that the sun and moon shall be darkened immediately after this tribulation ends. Grandma, can you tell us whether this came to pass or not?"

"It certainly did occur, May 19, 1780,—just four years after the persecution ceased. I have often heard my father, who witnessed the wonderful phenomenon, tell all about it."

"I have heard about this before," smiled Mr. Jones, "but I rather guess it must have been caused by an eclipse."

"But, my friend, astronomers will tell you that it is impossible for an eclipse of the sun to occur when the moon is in her full, as it was then."

"I had not thought of that; it is very mysterious; but what do you make of the expression, 'and the stars shall fall from heaven?'"

"Of course the stars themselves never fell; but on the night of Nov. 13, 1833, the heavens certainly did have the appearance of being full of falling

stars. This is also a matter of history, and can be verified by many people still living.

"Then, little Beth; what sign is there still remaining to be fulfilled? Read the last clause of verse twenty-nine."

"And the powers of the heavens shall be shaken."

"Now, neighbor, if you will read verse thirty, we will close our reading for to-night."

"And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

A SALOON-KEEPER'S DAUGHTER.

It was evening and Brown's saloon was closely filled with a noisy throng of boys and men, when suddenly above the din a sweet childish voice arose in song, and through the thin partition came the words:

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it, then, where'er you go."

"That's my little daughter, Bessie," explained the proprietor. "I don't take stock in such songs, but she has a praying mother."

"Better hush her up, Brown, she'll hurt your business," whispered a wily-faced man.

The clear childish voice took up the refrain:

"Take the name of Jesus with you,
As a shield from every snare;
If temptations 'round you gather,
Breathe that holy name in prayer."

A young man, standing near the bar, resolutely set down his glass and left the room.

"What's the trouble, Will?" questioned a companion, who followed him out.

"Trouble enough," he answered. "I've a praying mother, Tom, who has been all her life praying for me; and I had forgotten, until a moment ago; that song recalled it all; I am forever lost."

"Not if that song be true, Will. I had a praying mother myself, once, and God knows I loved her; tho I never sought to follow her counsel."

The young men gazed at each other in blank despair.

"What is there in the name of Jesus to save?"

As if in answer, the sweet childish voice reached them still:

"O, the precious name of Jesus,
How it thrills our souls with joy!
When His loving arms receive us,
And His songs our tongues employ."

The young men walked silently down the street together.

"I can't give drink up now," said Will, as he clasped his hands in mute despair.

"O, Will, let us break away from it altogether; it is destroying our lives."

"If I only could, O, if I only could!"

"If that song be true we need not despair. The dying thief was saved on the cross, and we haven't got that far yet. Come to my room; I've a Bible there in my trunk that my mother gave to me."

Together the young men entered the room and bent over the open book which had been sealed to them so long.

"Whosoever will, let him come!" "I came not to call the righteous, but sinners to repentance."

What new and wonderful meaning the words held! How they thrilled the hearts of the young men with hope and courage!

"Tho your sins be as scarlet, that's me," sobbed Will.

"But read on, read on," he says.

"They shall be as white as snow." O, the beauty of such religion, which can blot out all the iniquity of the past and preserve us from future evil."

It is three weeks later, and in a quiet and humble home far from the din of the city a sad-faced mother is performing her usual round of duties.

"It is so long now since last I heard from Will," she sighed, "and then it was a mere line stating he was well. O, God, preserve my boy, and bring him into Thy kingdom."

"Good day, neighbor, here is a letter for you," cried a cheery voice outside.

"From Will," she cried, as she seated herself, and with quivering fingers tore the envelope.

"Saved! O God, I thank Thee," she cried a moment later, "and my faith had grown so weak. I shall never doubt again; but rest forever in the fulness of His words."

Little Bessie, the saloon-keeper's daughter, never knew the wonderful influence exerted by her simple song; but Will and Tom never passed by the attractive room where Brown displayed his choice liquors without thanking God that the proprietor had a praying wife, who early in life instructed about Jesus who is "mighty to save."—*Selected.*

HIS MOTHER'S VERSION.

A BIBLE-CLASS teacher was telling of the various translations of the Bible and their different excellences. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James' version for my part," he said: "tho, of course, the Revised is more scholarly."

His friend smiled.

"I prefer my mother's translation of the Bible, myself, to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed versions of the Bible I may study, my mother's is always the one that clears up my difficulties."—*Exchange.*

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 12.—JUNE 18.—THE HEAVENLY HOME.

Lesson Scripture, Rev. 22: 1-11, A. R. V.

(1) "AND he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, (2) in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. (3) And there shall be no curse any more; and the throne of God and of the Lamb shall be therein; and His servants shall serve Him; (4) and they shall see His face; and His name shall be on their foreheads. (5) And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign forever and ever.

(6) "And he said unto me, These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent His angel to show unto His servants the things which must shortly come to pass. (7) And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

(8) "And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. (9) And he saith unto me, See thou do it not; I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book; worship God.

(10) "And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. (11) He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still."

Golden Text.—To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3: 21.

SUGGESTIVE QUESTIONS.

(1) As the angel was showing John the New Jerusalem, what view is noted in verse 1 of this lesson? Note 1. (2) Where did the river flow? What grew

upon both sides of the river? What is said of the fruit and leaves? Verse 2. Note 2. (3) What blessed promise is given? Whose throne was seen there? What is said of His servants? Verse 3. Note 3. (4) What exceeding glorious privilege do the servants enjoy? What mark do they bear? Verse 4. Note 4. (5) What will *not* be in the city? What now very common needs will they not require there? Why? What great honor falls to these servants? Verse 5. Note 5. (6) What then did the angel say to John? Verse 6; Amos 3: 7. (7) What indicates the urgency of the teachings of this book? What former promise of blessing is repeated? Verse 7. Note 6. (8) Who was it that heard and saw these things? Then what did he do? Verse 8. (9) When John fell down to worship, what did the angel say? Whom only should he worship? Verse 9; Matt. 4: 10. Note 7. (10) What command did the angel give to John? Why not? Verse 10. Note 8. (11) What time is at hand? Verse 11. What is here indicated? Note 9.

NOTES.

1. This chapter begins with the word "and," showing that it is a continuation of the description recorded in the previous chapter. John had seen the throne of God and of the Lamb in the New Jerusalem, which came down from heaven. Hence we understand that when the plan of redemption shall have been fully worked out, the throne of the universe will be in the New Jerusalem, on the new earth. On the earth, where the great controversy between Christ and Satan is being fought, the final victory will be forever commemorated by the seat of universal empire's occupying the field of victory. Thus the purified new earth, the scene of so much suffering and sacrifice for the everlasting establishment of truth, will become the most glorious spot in all the universe. The throne of God and of the Lamb will rest upon it forever. Here we have emphasized the glory of the promise, "The meek shall inherit the earth."

2. A renewed access to the tree of life, which was denied to the race on account of disobedience (Gen. 2: 9, 17; 3: 22-24), is evidence of a complete redemption. It is a promise to the overcomer (Rev. 2: 7), whose faith leads him to obedience (chapter 22: 14). "Healing [or service] of the nations."—God does everything by some means. Eternal life is the reward of faith; the tree of life is the means of perpetuation. There will be "nations," or "tribes," in the kingdom of God. See Matt. 19: 28; Rev. 12: 12, 24-26.

3. "No more anything accursed."—The renovation by fire will have consumed everything of the character of sin, as well as the effects of the curse. See 2 Peter 3: 5-7, 10-13; Ps. 37: 9-11, 20-22.

4. To see God is the promise to "the pure in heart" (Matt. 5: 8), and His name in their foreheads is the seal of His approval, a promise to the overcomer (Rev. 3: 12).

5. There is no need of any other light where God is, for He is light Himself (1 John 1: 5). David says: "With Thee is the fountain of life; in Thy light shall we see light." Ps. 36: 9.

6. Verse 7 is virtually a repetition of the blessing promised in chapter 1: 3. Thus great stress is laid upon the importance of this book to the church in all its then future stages and epochs.

7. The angel that talked with John was not a departed human prophet, but he had been a co-worker with the prophets of the former times, as Gabriel was a co-worker with Daniel. Angels are not a product of the evolution of dead men, as many people suppose; they are a distinct order of beings, than which man was made "a little lower" (Heb. 2: 7), and were therefore created prior to man's existence. When the foundations of the earth were laid, they—the sons of God—"shouted for joy." See Job 38: 4-7. But they are "ministering spirits," aiding in the work of the Gospel. Heb. 1: 14.

8. "Seal not this book."—Why not?—Because it is a revelation, and it is for the instruction and encouragement of the church throughout its probationary history. Daniel was told to shut up his prophecy until the time of the end (chapter 12: 4), when it would be understood. But John is as positively commanded to "seal not up the words of this

book." It is therefore for us to read and understand, and to find blessing in so doing.

9. Verse 11 clearly indicates the close of human probation, a time that will surely "come quickly" (verse 7), for it is a time that precedes the Lord's coming. Are you ready for it?

Brushes Talk

Use a Scrubbing brush for a time ordinary way with Soap—
Use another just like it for same length time with Pearline—this illustration shows what you'll find—
Soap brush badly worn: Pearline brush but little—
Your strength did the work—Your paint and brush gave out—Save them all by using



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CONTAINED IN THIS NUMBER.

Table listing contents: Poetry (The Coming King, His Voice, Steadfastness), Editorial (Miracles of Christ), Question Corner, Outlook, General (Teacher Sent from God, Greed and Her Progeny), Missions, The Home, International Sunday-School Lesson, Publishers.

God's law is the law of thy life. Transgressed; it is inevitable death. Observed by faith in Christ Jesus, it is strength and salvation.

Rest in the midst of a world of turmoil; peace in a world of strife; joy in a world of sorrow; life in a world of death—these are the priceless possessions of the Christian.

The confession of sin that involves separation from sin, places the soul on the side of God, and in antagonism to sin. Such a soul is then where he can realize God's precious promise, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

God's law presents no arbitrary requirements to show His authority. Infinite Love, Wisdom, and Justice could not give any other law. The commandments of God are the expression of his own character, and He can not deny Himself. Moreover, God's law is the law of His life. It is the law of the life of all humanity. To pervert it is sin and death. God could not, therefore, teach or require any change or perversion. He wishes man to live; how could He give him a law of death? God's law is the law of righteousness (Ps. 119:172), and "in the way of righteousness is life."

Sunday observance and Sunday legislation are two very different propositions. As far as human right is concerned, any man has a right to observe Sunday as religiously as he chooses. But when he seeks law to compel others to do as he does, he manifests a spirit of tyranny. He sets himself up as a judge of what other men shall do in a matter of conscience. He asks the state to enforce his convictions upon his

fellow-men. This the Lord Himself did not do. He said, "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." Now if Christ did not assume to judge men who did not believe as He did, what right has any professed disciple to do so? He committed to His disciples only the kind of work that He did, which they were to do in all the world; and He asked no aid from the civil government, nor did any of His apostles. It is true that all who do not believe His Word and follow His example will have to meet it in the judgment; but when He was a preacher of the Gospel, He recognized every man's right to believe or not to believe, leaving them to be judged by the Word "in the last day." See John 12: 47, 48.

AIR AND SUNSHINE.

PURE air twenty-four hours in the day, and sunshine whenever the sun shines—these are the prime requisites of healthful living. There are but few germs that can beat down the barriers built up in the body by these two great constitution-builders. They have proved themselves the most valiant defenders of human life against that most tenacious enemy of the race, consumption. In fact, no other remedy worthy the name has yet been discovered, tho there are scores, if not hundreds, of claimants for the honor. Keep the consumptive in the open air twenty-four hours a day, except when it is snowing or raining. He will not take cold, if warmly clad; and he stands a better chance of recovery than through any other course of treatment known to the world at the present time. At the same time that he is throwing off this disease, he is having his entire system renovated and disinfected, and made stronger to resist the ravages of other diseases.

And this advice to tuberculosis patients is just as good for those who never have experienced its ravaging touch. Pure air and sunshine—they are yours by divine right; insist on having them.

Again Demonstrated.—That Sunday-closing of saloons is not a temperance movement, has been demonstrated in Chicago in a most convincing manner. Professedly Christian people who really think the saloon bad, if they would be consistent, ought to favor its abolition altogether. The late municipal election in Chicago gave them an excellent opportunity to express themselves. The two leading candidates for mayor both openly declared before the election that they would not close the saloon on Sunday. This gave the "temperance" men of both popular parties a chance to rally to the support of the Prohibition candidate, with the best of reason, from their own standpoint, for withdrawing from their old partisan affiliations. But the results show that they did not do so. There was a large increase in the total vote over that of the previous election—an increase of 13,000; while the Prohibition increase was no more than would have been expected under ordinary circumstances—only 623. So that the advocates of Sunday-closing showed that they would forego even that modicum of alleged temperance principle, rather than to dispense with the saloon more than one day in the week. Thus the Sunday-observing church people of Chicago—a great majority of them at least—deliberately arrayed themselves on the side of the liquor traffic. Even the comparatively small number of Prohibition voters are not all church members.

Gives Up the Effort.—Dr. Randolph McKim, whose scheme for the introduction of state religion in the public schools of Washington, D. C., was rejected by the board, has declared that he would not renew the effort in that direction. And others who were inclined to sympathize with the movement, express regrets over the bitter feelings that were engendered by the controversy. That bitterness was aroused principally by Dr. McKim's acrimonious assaults upon the opponents of the scheme, especially upon Jews, seculars, and the foreign element. But abuse of opposing persons and classes is a characteristic argument of those who advocate measures tending

toward a union of church and state; and this shows that the principle is utterly void of legitimate support.

Mr. Thomas W. Lawson, one of the great stock manipulators of the day, who has become specially prominent through his "Frenzied Finance" articles running in Everybody's Magazine, sends out a circular letter to the press, in which he says that in the June number he is up to the great crime of the Amalgamated Copper Trust, the point to which he has been coming for some time. The plague of "frenzied finance," or stock-jobbing robbery, is the progenitor of the trust "system" which is now blighting the country, and Mr. Lawson is exposing its corrupt operations. Whether his details are all true to the letter or not, we do not vouch; but the effect of the "system" on the people at large is sufficient to show that there is ground for several stories fully as blood-curdling as the one he writes. He certainly gives evidence of an inside knowledge of the trust "system" that is, perhaps, second to none, and he impresses his readers with a pretty deep conviction that his story is true. At least, he does not spare himself nor hide his own connection with the schemes which he exposes, nor have any of the wealthy victims of his exposure resented his accusations, only in a general attempt to make light of them and to pass them by as unworthy of attention. This, too, notwithstanding the fact that he is wealthy enough to be made amenable to large damages, if his charges be not true. Dire threats have been hurled against him, but none of them have been carried out as yet.

Discontent.—While some are contending for the "simple life," others feel that there is ground for discontent; and among the reasons for such a condition, the Denver News names the following:

The "frenzied finance" revelations, the increase of crime by immigrants, and other problems connected with the influx of inferior peoples, the evils of graft and adulteration, the indifference of the people to injustice from common carrier companies and other public services, and the overriding of law by city officials.

Surely these things ought to make patriots discontented till they are settled right. The same thing is true in the religious world. There is surely ground for discontent in the divisions in the Christian church, in the manifestation of greed, in unbelief in the Bible, in the rejection of the incarnation of Christ, and other things of equally fatal import. Truly, God's children should be so discontented that they would with all their heart come back to the old way, the good way, the way of the Book and the Master—the commandments of God, and the faith of Jesus." And even here there should be no spirit of contentment apart from living connection with God and faithful work in His vineyard.

The pressure on our space this week is so great that we are compelled to omit important matter. The series on "The Early and Latter Rain" will be resumed next week, and thereafter will alternate with Professor Rine's series, "Foretokens of our Lord's Return." We hope none will pass by the article in this week's issue entitled, "Greed and Her Progeny of Vice and Crime." It is long; but its importance is much greater than its length. Much of its force would have been lost had we published only a part in this issue.

Exemption Recognized.—In Columbus, Ohio, a few weeks ago, a Jew was arrested for keeping his place of business open on Sunday, and was fined in the Police Court. His case was appealed to the Common Pleas Court, and the decision reversed, on the ground that the defendant had observed the previous day. So rarely are the seventh-day observers accorded the exemption right, even where it is provided, that the press despatches recorded this as the first instance of the kind in the state.

It is not the attitude of prayer that counts; it is the condition of heart with which we come to God. The great essentials of prayer are a sense of our need and simple faith in God's all-wisdom, power, and goodness.