

Sigmas 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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THE GIFT OF GOD.

NEVER, in all the history of this world, was there a sane man who could look up at the stars in their eternal courses, and not feel welling up in his soul the intense desire to live forever. So the great question of this sin-bound race has been, "If a man die, shall he live again?"—Yea, verily, by virtue of the Bread of Life, he may. Christ declares of Himself, "I am that Bread of Life. . . . I am the living Bread which came down from heaven; if any man eat of this Bread, he shall

Eden withered; ever since the shadows of death threw a pall over the erstwhile tenants of Paradise; ever since the covetousness of the carnal heart made merchandise of a brother's need; the children of this world have toiled and striven and wept for bread. Every herb or vegetable the stomach would endure; every fruit that was not a poison; every nut; every grain; every creature that has walked upon, crawled over, or flown above the earth, has been used by some people at some time to sustain life or ease the pangs of hunger. The burden that has bowed the back of the world has been the burden of keeping from the door of its homes the gaunt, gray wolf of hunger. The "necessaries of life" are the first consideration in every household; and so has it always been. Since the fall of man the business of brain has been to see that stomach did

great mills of civilized nations are turning out their millions of barrels of flour, and modern machinery and modern ovens are building and baking the loaves. This is the unceasing process whose beginning was decreed in Eden, when man was sent out to wage war with the thistle and the thorn for the wherewithal to live.

BUT this was not to be the bread of life. Men ate of it, and died. Men toiled for it for themselves and for their families, till, bent and beaten in the struggle, they were laid away, and left the same heritage to their children. So mortal man has passed his little day, and fought his losing fight in the long battle for bread—and life.

INTO this whirlpool of stress and struggle



Beth-lehem,—House of Bread,—birthplace of Him who is the Bread of Life.

live forever." John 6:47-51. And again: "He that believeth in Me, tho he were dead, yet shall he live." John 11:25. And here is His promise through the trumpet of the Old Testament: "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

JESUS CHRIST left earth for the one purpose of bringing the bread of life to the people of this dying world. Ever since the leaves of

not lack; and the moulding of bread has been a perpetual process in nearly every tribe or people or nation in the world.

AS SARAH, the wife of Abraham, mixed meal, and baked cakes upon the hearth for their heavenly visitors, so the peasant girls and women of Palestine to-day sit by their hearth-fires, and bake bread for the household. Day in and day out, year in and year out, the women are "grinding at the mill," heating their primitive ovens, and turning their flattened loaves upon the heated stones; or the

and strife there came one day the good news of deliverance—the Bread of Life had come. Moving among men as one of them was One to whom the Father had given "to have life in Himself" sufficient for the needs of all the world. Man had been struggling to force the unwilling earth to yield him sustenance for his temporal life; but even this must come through the power and the merciful forbearance of God. But the life which Jesus Christ has come to give was the life of which sin had robbed the race, and that was life eternal. The bread that man had eaten in the sweat of his face was the

bread that he had earned. It could sustain only for a time the life that God had put in man; so that man never could, through his own labors, "eat, and live forever"—never could win eternal life by works that he might do. That must be "the gift of God." And so the record reads: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. That "gift" came in Christ, the Son of God, the Son of Man, binding in one the attributes of both, humanity and divinity, and so reconciling man to God. "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

BLESSED be that Bread of Life that satisfies the hunger of the soul. Mankind has eaten to the full of the "bread of affliction," and struggled from the cradle to the grave for the bread of temporal sustenance; but now, out of the largeness of the abundance of the mercy of God comes the free gift of the bread of eternal life, which, if any man eat, "he shall live forever." We were shackled to sin; Christ has burst the shackles for us, and set us free. We were bound by transgression to the prison-house of the dead; but Christ is risen, and holds the keys of the grave, and will set at liberty every soul that has put his trust in Him. We have eaten of the fruit of our labor that could not give us life; He has given us in its place the life of God, that makes eternity ours, and will permit our feet to tread this earth when sin has been consumed. All this has come—has come to us—through Him who is the Bread of Life.

S.

THE CONFUSION OF "SUNDAY" AND "SABBATH."

A CONTRIBUTOR to the *Christian Statesman*, in endeavoring to persuade men that they ought to use the name "Sabbath" instead of "Sunday" in speaking of the first day of the week, presents some really boomerang arguments. Some of his contentions lay bare the false claim of the first-day institution in a most remarkable manner. For instance, he says:

We have no specific Bible record of when, how, or why the seventh-day Sabbath was discarded for the first-day Sabbath.

To claim divine origin for a Sabbath of which the Lord has said nothing, is about as bold an assumption as any one could make. When the Lord did make a Sabbath day, He left a very plain record of *when, how, and why* it was instituted. The fact that He has left no such record of a change of the day is the best of evidence that He never made such change. For "surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

Another assertion, which is without a shadow of authority in the Scriptures, is this:

The Christian world has simply perpetuated what the apostles did in recognizing the first day of the week as the Christian Sabbath.

Apostolic authority is Rome's stock argument for all her unscriptural dogmas, and there is as much ground for her claims concerning

any of her other institutions as there is for apostolic example in the matter of Sunday observance. Admit her claim in the absence of *Scripture* proof in one point, and one is logically bound to accept the entire Roman Catholic creed. There is no escape from it, and that is to-day the conspicuous trend of the professed Protestant churches that maintain the Sunday institution. The locking arms with Catholicism is more and more marked as the years go by.

Another stultifying proposition, that no one would dream of advancing except in a desperate emergency, is the following:

It was not requisite that six secular days should always intervene between Sabbaths. It would appear that when a fixed feast-day Sabbath fell upon any intervening day of the cycle of seven, a new starting point for the weekly cycle was recognized.

The fallacy of this assumption is proved by the Sabbath commandment, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." It is further proved by the falling of the manna for forty years in the wilderness. The command was, "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." If the intervening of a feast-day Sabbath during the week had marked the beginning of a new week there would have been no "sixth day" on which to gather the double quantity of manna, according to the commandment in Ex. 16:29. "God is not the author of confusion," but such confusion of the ceremonial or typical Sabbaths with God's memorial weekly Sabbath, which is "perpetual" in its character (Ex. 31:16, 17; Isa. 66:22, 23), would cause an interminable confusion not only of weeks, but of months and years. Suppose we apply it to our own time. It would work just as well with Sunday and the other holidays. When we run against another holiday in the middle of the week, suppose we begin counting another week. This will give us some idea of the confusion it would cause. Then take it in Mexico, where one-fourth or more of all the days in the year are holidays, and we have the system more fully illustrated. But men who want to argue for Sunday observance, always evade the logic of their arguments against the Sabbath of the Lord. This unwarranted confounding of the weekly Sabbath, sanctified in Eden for all time, with the temporary Sabbaths of the ceremonial system of worship, is a latter-day scheme for confusing the minds of the people with regard to the law of God.

But the last proposition in the article to which we have referred recoils, if possible, more forcibly than any of the others upon the Sunday institution. We give it as an instance of smiting Sunday observance in the house of its friends. We do the italicizing:

The Sabbath—its very name—was intended to be, and is, a sign. (Eze. 20:12). Those who call it Sabbath signify their regard for it, and those who try to keep it holy signify that they desire to keep the commandments. "Sunday," on the contrary, is not a sign of anything. The more secular and irreligious a man is the more certain he is to say "Sunday" instead of "Sabbath." To re-write the Fourth Commandment and insert "Sunday" for "Sabbath," would surely make grotesque reading and would inevitably create a grotesque feeling in the reader's mind, yet it would be better to do this than to keep up a distinction, which produces the "confusion" which certainly exists.

Yes, the Sabbath is "a sign." God so calls it Himself. He says, "It is a sign between Me and the children of Israel forever." God's covenants and promises are all with the true "Israel;" for they are all yea and amen in Christ. The Sabbath to which He refers in Exodus 31 and Ezekiel 20 is, of course, the Sabbath of the commandment. As to Sunday's being "not a sign of anything," that depends upon the standpoint from which it is viewed. God never gave it as a sign of anything, but the name is a sign that in heathen worship it was dedicated to the sun, as other days were named in a similar way; but Sunday was a pre-eminent holiday, and for that reason was admitted into the church, some time after the apostolic age, in rivalry of the true Sabbath. Sunday as an institution is a sign sad to contemplate. It is a sign of the fulfillment of a prophecy, given through a vision to Daniel, that a certain blasphemous power would arise that would "speak great words against the Most High," and would "wear out the saints of the Most High," and even "think to change the times and the law." Dan. 7:25, R. V. And that power to-day holds up the Sunday institution as a sign that it has changed the law of God, and that it has the power to do so at will. Yes, "Sunday" is a sign of something, but it is not a God-given sign.

As to re-writing the Fourth Commandment with "Sunday" inserted instead of "Sabbath," it would indeed "make grotesque reading." But why would it be any more grotesque than to write "first-day" instead of "seventh day." And this would certainly be legitimate if the alleged change had been duly authorized. But no observer of the Sunday-sabbath has ever yet dared to so write or print the Fourth Commandment. By some means the line has been drawn at that point. In lieu of it, however, men are trying to make it appear that Sunday is the seventh day of the week. But here again they stultify their position. For Sunday observers quite generally claim that they keep the day because Christ rose from the dead on the first day of the week. So every attempt to overthrow the commandment of God ends in confusion.

G.

NOTES ON THE CONFERENCE.

AS stated in our last report, this is truly a missionary conference. The very first notes struck have been dominant all through the meetings thus far. The writer has listened to many mission reports, but he has heard none more thrilling than that presented by the Foreign Mission secretary, published in the *Review and Herald* of May 18, entitled "A Review of the Mission Fields." We would be glad to publish it in whole, but this is impossible. We can only refer our readers to that number. The good, strong missionary appeal made in the president's address was simply carried farther out into the regions beyond. It touched the thought so strongly impressed upon all who have attended past conferences, that this one stands out above all others as a missionary conference, pre-eminently. The following excerpts from the report is indicative of growth:

How hearts would have been stirred, even twenty years ago, at the suggestion of a conference made up with such delegations from the uttermost parts of the earth. Truly there is danger that many will fail to read the significance of the things now becoming common among us in the evidences of the rapid spread of this movement from laud to land.

Twenty years ago is not a long time, even to some of the younger of us. The cause of this message was a great work in those days. But, brethren, our fellow-believers rejoicing in this truth to-day in fields outside of North America are a larger body than our entire membership was twenty years ago. So mightily has grown the Word of God and prevailed in a score of years.

Ten years ago the first mission was opened in heathen lands. Matabeleland is now sending trained helpers into other fields. These ten years have been years of constant growth everywhere, and our missions girdle the earth. There are wide gaps to be filled in, and the fields long to see the breaches made up. Asia has but nine ordained ministers for its 800,000,000 of souls—which is as tho there were one minister in all the United States. On the west coast of South America two ministers hold a line that stretches as far as from Maine to California. Our battle plan must be like Gideon's—not a large body together, but a slender line thrown out until it surrounds the entire field of conflict. Then shall quickly come the showing of the light, and the shout of victory. We must work to the plan that will win. One military authority recently said that Japan had won her victories not because she had the most men in the field, but because she had the most men in the right place. That is it. God must guide our forces to the right place for winning the speedy triumph. Just one thing will do it. When this Gospel of the kingdom is preached as a witness unto all nations, the end will come.

THE work of the General Conference is now thoroughly divided into departments, as follows: Publishing Department, Educational Department, Sabbath-school Department, Religious Liberty Department, and Medical Department. The heads of these departments are elected by the body. The other members constituting the general committee in charge of each department, are chosen by the General Conference committee.

THE reports of these departments are all very encouraging; the Publishing Department shows constant increase, and the plans now being laid will develop much more in the year to come. The Religious Liberty Department has been very active in Washington, especially in meeting the various issues which have risen in connection with Sunday laws and religious teaching in the public schools. Both of these have been before the District of Columbia, and both, by enlightening the people and their representatives, have been defeated, the glory of which belongs to God and the simple teaching of His truth concerning religious liberty and the rights of the individual.

THE reports from the foreign missionaries have been of great interest, and have given greater and better knowledge of these fields than anything else could. China, Japan, Egypt, South Africa, South America, Polynesia, and other parts of the great field are all represented here. Some of the dark lands scarcely entered, have had no representatives here, but reports show that more than 150 have embraced the truth in these lands during the last year.

THE home field reports, through the District presidents, also show encouraging growth and many omens of good, but there is a need of greater consecration, more devotion, broader and simpler plans for the work, and this, we are sure, will be met in the year to come. New plans are under consideration which will greatly enlarge the scope of missionary work in the home fields and in the fields beyond. One of the good omens is in seeing conferences in the home field dividing equally both laborers and money with foreign fields, and this spirit of sacrifice will be more than met by our lay brethren everywhere, we are sure. Of the help thus received, the secretary's report says:

Many of the additions to the force must have been deferred had not special help come from conferences that have released workers and continued their

salaries. The growth of this sentiment and plan is a token of the oneness and solidarity of the worldwide work that has gladdened hearts in all the fields. It is a new reserve force wheeling into line with the advance of missions. It has brought relief to many a hard-pressed point. Like beleaguered garrisons at last relieved, workers in some of the fields have wept tears of joy as they saw the fresh faces of the new recruits coming to their help. And still the Macedonian cry comes from over every sea. As in the siege of Lucknow the Scottish maid listened with her ear upon the ground, and caught the far-off notes of the Highland bagpipes, and the tramp of Havelock's men coming to the rescue, so, and we may know it, our comrades in far-off lands are listening now to hear if from this missionary conference shall come the sound of marching reinforcements.

Even as they fall in death, their thoughts are with us. What a word is that which comes to this conference from inland China! Dr. Maude Thompson Miller has fallen in death, meeting the crisis as the true and loyal soldier of the cross that she ever was in life. She fell with her face toward the front, and with words of cheer upon her lips. With all that pressed upon her at the last moments—thoughts for her loved ones, thoughts of God, and of the eternal world—it was yet in her heart to pause on the threshold of eternity and think how the news of her death just at the time of this conference might weaken or discourage the sending of needed help.

great prophetic period ended in 1844, and brought the rise of this advent movement. Round the same time cluster the events that have definitely prepared before us the ways through the foreign lands in which we are walking to-day. A divine Providence on earth has moved the train of world-events to fit the great time-table of divine prophecy.

The year 1845, in which Joseph Bates found the Sabbath truth, was the year in which Livingstone, pressed by a force he could not understand, turned his face definitely northward to open the secret of the Dark Continent. It has been one swift succession of opening doors. The revolutions of 1848 changed the face of Europe, and began a new era of constitutional government that has made for liberty and progress. In the five years between 1853 and 1858, as this message was gathering strength, seven vast, closed countries, representing half the population of the world, opened wide to missionary effort. As late as 1888, one year after our work reached Cape Town, South Africa, Professor Henry Drummond said in his "Tropical Africa:" "The Africa of Livingstone and Stanley is still fitly symbolized by the vacant look upon our maps." Now the steam locomotive waits to carry our missionaries into several points within that very African interior. In 1888 no one could pass the customs line of Ecuador with a Bible. To-day Brother T. H. Davis is selling all our literature in that land, and people ask why we did not come before. As late as 1888, edicts forbade the public teaching of Christianity in Korea. Now think of what God is doing for us there. The whole world is laid at the feet of this message.

Some of the greatest fields yet to be warned are heathen, it is true. But we have a message that the heathen can understand. Do not fail to catch the significance of the fact which Dr. Selmon reported in the *Review* a few weeks ago. The heathen of Honan have begun to call our mission in inland China the mission of "the true doctrine."

Thank God for the simplicity of this truth. Simple souls can understand it. There is a compelling conviction that goes with the truth of the Sabbath and of the coming of the Lord, where minds are open and unprejudiced. The true-hearted among all the nations are waiting for this Third Angel's Message. And the same message that has made us a people is the message that will finish the work.

It will not take long for the news to go when once the witnesses are placed throughout the earth. In all the darkest and most populous lands, news passes swiftly from lip to lip. Rumor sweeps over dark Asia as on the wing of the wind. In Africa, informations travel through the wilds from village to village and tribe to tribe. When caravan meets caravan, every man asks his neighbor, "What have you heard?" "What do you know?" This message will be talked about in all the earth one day, and God's Spirit will convict honest hearts, so that as they see the signs of the great day breaking upon the earth, they will look up to God. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." We can answer the world's Macedonian cry by the grace of God. We can carry this message to every nation within this generation.

It seemed pleasing to the conference, in view of the false statements which are constantly made as to our attitude toward civil government, that a deputation should wait upon the chief magistrate of our country, and lay before him, in a brief address, just what the position of the denomination is in this respect. We quote the following from the *Washington Post* of May 23:

ADVENTISTS AT WHITE HOUSE.

Conference Committee Offers Greeting to the President.

Views on Civil Government Embodied in Memorial Presented at the White House.

Forty delegates, constituting an official committee of the Seventh-day Adventist Conference, in session at Takoma Park, yesterday visited the White House and presented the President an address, extending him the greetings and best wishes of the denomination, together with their views respecting civil government.

The memorial, presented by A. G. Daniells, of Washington, who headed the delegation, read as follows:

To His Excellency President Roosevelt: The World's Conference of Seventh-day Adventists is now in session at Takoma Park, in this city. From this body we have the

General Conference of Seventh-Day Adventists

Washington, D. C. May 22, 1905.

To His Excellency President Roosevelt:—

The world's Conference of Seventh-Day Adventists is now in session, at Takoma Park, in this city. From this body we have the honor of being a deputation chosen to extend to you the greetings of our people.

While our Saviour is the King of kings and Lord of lords, still, as Christians, we recognize that civil government is of Divine ordinance; and, while, in accordance with His command, we render to God the things that are God's, we also, according to the same command, cheerfully "render unto Caesar the things which are Caesar's." As Protestants, we believe in the American idea of civil government. The principles upon which this national government was founded are our principles. We therefore honor the names of Washington, Jefferson, Madison, Lincoln, and others of your predecessors who stood for the great principles of civil and religious liberty, and approve your own position on the side of the rights of the people.

We wish you long life, and success in all that makes for the glory of God and for the peace and prosperity of this nation and of the world.

And she sent her salutation to this missionary conference in the message to the Mission Board: "I gladly give my life for the work in China. While it would have been a pleasure for me to have worked till the work was finished, yet if my work is ended for this people whom I love, I hope others will take up the burden."

There was no faltering or weakness there. Such appeals from the falling workers shall but send the line of advance forward more swiftly than ever. Britain claims the admiralty of the waters by virtue of her dead that sleep beneath every sea. The graves of our missionary dead now mark our way into every continent, from that of first foreign missionary, J. N. Andrews, in the heart of Europe, to the last mound of consecrated earth in far Honan. The issue is joined. The whole world is marked for this message. It is ours to take possession of all fields in the name of the Lord.

The Opening of the World.

And how grandly the way has been prepared! The great prophetic period of 1,260 years ended in 1798, and ushered in "the time of the end." Round that date cluster the events which Professor Warneck, of Halle, recently summed up as marking "the beginning of the missionary age." Another

honor of being a deputation chosen to extend to you the greetings of our people.

While our Saviour is the King of kings and Lord of lords, still, as Christians, we recognize that civil government is of divine ordinance, and while, in accordance with His command, we render to God the things that are God's, we also, according to the same command, cheerfully "render unto Caesar the things which are Caesar's." As Protestants, we believe in the American idea of civil government. The principles upon which this national government was founded are our principles. We, therefore, honor the names of Washington, Jefferson, Madison, Lincoln, and others of your predecessors who stood for the great principles of civil and religious liberty, and approve your own position on the side of the rights of the people.

We wish you long life, and success in all that makes for the glory of God and for the peace and prosperity of this nation and of the world.

The following-named persons constituted the deputation:

A. G. Daniells, president, Washington, D. C.; W. W. Prescott, vice-president, Washington, D. C.; W. A. Spicer, secretary, Washington, D. C.; I. H. Evans, treasurer, Washington, D. C.; S. N. Haskell, general missionary; G. A. Irwin, Australia; O. A. Olsen, England; G. I. Butler, Tennessee; A. T. Jones, Michigan; L. R. Conradi, Germany; H. W. Cottrell, Massachusetts; J. N. Loughborough, California; R. M. Kilgore, Georgia; A. J. Breed, Washington; R. A. Underwood, Canada; W. S. Hyatt, South Africa; J. O. Corliss, California; E. T. Russell, Nebraska; Luther Warren, Chicago; J. E. Jayne, New Jersey; W. H. Thurston, Canada; N. P. Nelson, Texas; E. E. Andross, England; W. J. Stone, Indiana; W. C. White, California; W. A. Westworth, Scotland; M. C. Wilcox, California; E. W. Farnsworth, England; C. H. Edwards, New York; J. N. Anderson, China; J. L. Shaw, India; F. W. Field, Japan; J. W. Westphal, South America; W. H. Wakeman, Egypt; A. J. Haysmer, West Indies; K. C. Russell, Washington, D. C.; W. A. Colcord, Washington, D. C.; J. S. Washburn, Washington, D. C.; G. B. Thompson, Washington, D. C.; and S. B. Horton, New Orleans, La.

The address was very neatly written upon parchment paper, and all tastefully tied together with red, white, and blue silk ribbon. The President received the deputation very cordially, expressing his appreciation of the call and of the courteous language in which the address was couched.

They were very graciously received by the President, who read the address, and told the committee that he was very thankful indeed to receive it, and for the expressions of principles and loyalty which it contained. Many others took occasion on that day to visit the White House and greet the President.

ANOTHER thing which will rejoice our people is this: For years, owing to the unfounded prejudice of religious denominations in Turkey, they have refused to class our people with Protestants. The Greek Church, Roman Catholic, and Protestant sects have standing in Turkey, because they have been so defined by governments, and Turkey has recognized this definition.

A committee of the conference have laid before the State Department in Washington a declaration as to what our standing is, and the principles we hold, and the State Department has certified to the Turkish minister that we are a Protestant people, and are entitled to the same rights as other Protestants in Turkey. It is not asking the government for any advantages, but simply for a recognition of equal rights, a mere defining of the position which we occupy in the religious world. This will, we hope, result in the releasing of Brother Baberian in Turkey, where he is suffering, not from any crime which he has committed, but on account of the religion not having any standing in the empire. This action of our State Department, we hope, will give him the privilege of proclaiming the message of salvation to those who are in darkness.

THE election of officers of the General Conference has taken place, and most of the committee have been elected. The following have been elected at the present writing:

President, A. G. Daniells; Vice-presidents, L. R. Conradi and G. A. Irwin; Secretary, W. A. Spicer; Treasurer, I. H. Evans.

Executive Committee: A. G. Daniells, L. R. Conradi, G. A. Irwin, the presidents of union conferences and union mission fields at present acting, as follows: H. W. Cottrell, G. I. Butler, Allen Moon, R. A. Underwood, E. T. Russell, N. P. Nelson, W. B. White, W. H. Thurston, O. A. Olsen, P. A. Hansen, W. S. Hyatt, J. W. Westphal, W. H. Wakeham, and the president of the Australasian Union Conference; additional members elected by this conference—W. A. Spicer, I. H. Evans, W. W. Prescott, W. C. White, W. C. Sisley, S. N. Haskell, Geo. B. Thompson, W. A. George, M. D., F. Griggs, K. C. Russell.

We hope to give complete report in our next.



A SPANISH BISHOP VERSUS RELIGIOUS LIBERTY.

BY M. JEAN VUILLEUMIER.

IN Barcelona, Spain, Rosellon Street, a Protestant chapel is in process of erection, and its formal opening and dedication are to take place in the near future. Until now, no Protestant church building or chapel has been allowed in Spain to have its entrance right on the street, or wear in its architecture any signs of its religious character.

Great, therefore, is the alarm of his "eminence the Cardinal Casañas, bishop of Barcelona." And nothing is left undone by him to prevent such a sacrilege as is now threatening the city committed to his pastoral watchcare. He tells, in a recent pastoral letter, of his earnest and multiplied efforts in this direction.

He has invited the Catholic associations of Barcelona to present a remonstrance to the government "showing the necessity of wiping off from public gaze a church building which is an offense to the feelings of the whole Catholic community of Barcelona."

Not hearing any results from this effort, the bishop has addressed to his youthful Majesty, King Alfonso XIII., a long message in five parts, in which the prelate expresses the hope that, "by virtue of his religious sentiments and of the existing contracts with the Holy See," the ruler will not "tolerate the existence of a Protestant church building." He then goes on into an extended exposition of the Spanish Constitution and of the teachings of the Catholic Church, showing her "rights in demanding that said Protestant chapel shall disappear." I translate from the pastoral letter as summed up in *Las Noticias* of May 7, 1905.

The Spanish Constitution and Treaties on Religious Liberty.

The bishop first refers to the fact that Article II. of the Spanish Constitution states that "the religion of the state shall be the Catholic religion, and, altho no one shall be disturbed in the service of another worship, still no public manifestations shall be allowed except those of the Catholic Church."

He then quotes Article First of a treaty made with the Papacy in 1851, which says: "The Catholic, apostolic, and Roman religion shall continue to be, exclusive of every other one, the only religion of the Spanish nation, and shall enjoy, in all the dominions of his Catholic Majesty, all the privileges granted her by the law of God and the sacred canons."

Cardinal Casañas then exclaims: "How can we therefore consent to a Protestant chapel whose outward adornments shall say to every one passing by: Come in, this is a house dedicated to prayer! How can I, your bishop, tolerate that you, my beloved grey, shall be deceived into such a building, and find yourselves attending a Protestant worship! Does not such a deception call for God's vengeance and the indignation of the Christian people?"

Coming to the direct teachings of the church, the cardinal says: "Liberty of worship is in itself impious and absurd, because it is an impiety and an absurdity to suppose that man has the right not to worship God or not to worship Him in the way which He requires from all." "Quite another thing is civil toleration of worship. This does not imply the approbation of evil nor the right of doing it, but simply a permission granted in certain cases in which greater evil would result to the church or the state from complete prohibition than from toleration."

Notice that freedom of worship, wherever granted in Catholic lands, is only a matter of policy, and never of principle.

The cardinal goes on: "Until now, true philosophers have always said that nothing was so intolerant as truth. It remains for the advocates of freedom of thought and worship to declare that religious truth must be tolerant, and that we must admit as equally true both sides of a religious question. For instance, that Mary was always a virgin, as Catholics believe, and that she was not a virgin, as Protestants pretend. For that reason the Catholic, who is in possession of revealed truth, can never consent to admit that truth is not divine truth. Thus you see what becomes of the objections raised against Catholic intolerance."

Romish Sophistry.

From the above quotations the intelligent reader will see, with a little thought, that the argument of the Catholic prelate is based on a threefold confusion. First, he confuses our relations to God with our relations to man; next, he confuses the church with the state; and thirdly, he confuses truth and error as abstractions with the persons holding them.

In the first place, he declares that no man has a right to ignore or disobey God, which is perfectly true from the standpoint of man's relations with God. Then he affirms that truth can not tolerate error, or, in other words, that it would be absurd for the truth to say that error was right, which is also correct. And finally, he says that the Catholic Church can not admit that she is not in possession of absolute divine truth, which is certainly her privilege if she so desires.

This done, the shrewd disciple of Escobar cleverly turns around, and draws from each premise a wrong and wicked conclusion. To simmer down his threefold arguments into syllogisms, we have the following:

1. An impious man has no right to dishonor God by his godlessness; therefore the pious people must force him to be pious, too.
2. Truth is intolerant of error; therefore Catholics should refuse religious freedom to Protestants.
3. The Catholic Church can not admit that she is wrong or that Protestants are right; therefore every Catholic state should persecute Protestantism and every dissenting religion.

May 2nd, Cardinal Casañas had the joy of receiving a very polite letter from Villaverde, one of the Spanish ministers, informing him that he had taken great pains to present his letter to the government, and that the council of ministers had decided not to allow the opening of the chapel without first ordering the taking off of all the external signs obnoxious to his eminence.

The English Government, which had intervened in favor of said chapel, has been answered negatively by the Spanish Government.

Thus Spain is still clinging devoutly and blindly to the Mistress on the Tiber, the cause of so much of her shame and suffering.

Paris, France.

"Patching bad law is poor legislation." So is the effort to stultify a bad law by another bad law. But such seems to be the proposition of New York City's district attorney. First they have a law there compelling men to be idle on Sunday. Then it is proposed to remedy the evil results of enforced idleness by opening the saloons part of the day. How much better it would be to prohibit the saloon evil on all days, and permit men to engage in legitimate occupations, making all religious exercise a matter of conscientious scruple. If men will crowd together in large, compact bodies, in a world where there is plenty of room for all, they must expect some inconveniences. The best thing to do with bad law is to repeal it.

A FEW OF THE MANY INSTANCES.

It is reported from New Jersey that "the Millville churches will wage a united warfare against the Sunday sellers of confectionery."

A resolution to enforce the Sunday-closing act was passed by the town board of Hurley, Wis., on March 1.

"The fight of the Cincinnati barbers' union against the alleged violation of the Sunday-closing law will be taken up by the Cincinnati Methodist Ministers' Association," says the Cincinnati *Post*. "A resolution was passed by the ministers requesting the city authorities to take such steps as will prevent the violation of the barbers' Sunday-closing law, and to prosecute the violators to the full extent of the law."

Acting on the orders of Police Captain Ferris, the detectives of the Tremont Police Precinct in New York City, on March 12, "devoted their detective instincts to ferreting out small delicatessen and grocery store-keepers who were selling goods." When a half dozen of these small dealers were arraigned before Magistrate Baker the next day, he rebuked the detectives, saying to them: "I will have to fine these men, as they have violated the law, but I do not approve of this kind of thing. Instead of you men hunting out poor grocery-keepers, it would be more manly and much more like a detective to round up the crooks which are about the neighborhood. Your captain shows poor judgment." The dealers were fined \$3.00 each.

For selling liquor on Sunday, the proprietors of the European Hotel in Rockford, Ill., were arrested on March 5, and in the police court the next day were mulcted in the sum of \$50 and costs, and the fine was paid. Should another like offense occur the license of the hotel will be revoked. The Sunday law is to be enforced strictly.

Attorney-General Young, of Minnesota, has decided that "it is no part of the duty of the state labor commissioner to enforce the Sunday-closing law." The labor commissioner has received petitions from retail clerks' associations in all parts of the state, asking him to enforce the law and prevent their being obliged to work seven days each week, and had requested of the attorney-general an opinion as to his duty in the matter. The attorney-general holds that "the enforcement of the Sunday-closing law is the business of the local administrations.

The Boston *Traveler*, of March 8, reported that "the Rev. M. D. Kneeland, secretary of the New England Sabbath Protective League, addressed the members of the Boston Central Labor Union against the passage of the bill in the legislature which allows the picking of cranberries on Sunday, and in favor of the passage of the bills for the stopping of Sunday shows in the theaters, which are run in the guise of concerts for the benefit of charitable institutions."

Representative Mannix, of Minneapolis, "tried to put a resolution through the lower house" of the Minnesota Legislature "requesting the capitol commission to keep the capitol building open for at least a part of each Sunday." He explained that "to the Minneapolis working people practically no opportunity was given to see the interior of a building which stood unequalled in the list of public buildings in the West, and that by its Sunday closing the people were denied the pleasure and benefit of viewing its interior architectural beauties and the art treasures contained in the building. But the resolution did not prevail, and the state capitol is still closed to visitors on Sunday. It is said that there have been many applications for its Sunday opening.

Charged with the violation of the Sunday law, six barbers of the Denison Hotel shop in Indianapolis, Ind., were fined \$1.00 and costs by Justice Smock in that city on March 2. The barbers' union is back of the enforcement of the Sunday law, and this is one of several prosecutions which the union has conducted. In this case it introduced witnesses who said they had been shaved by the men Sunday morning, having been sent to the shop by the union for that purpose, no doubt. The men fined were the proprietor of the shop and his five employees. The next day the barbers' union filed affidavits against six other Indianapolis barbers, alleging that they shaved their patrons on Sunday in violation of the law.

"All stores in Perth Amboy are now closed on Sunday by police order, and a similar movement has been started in New Brunswick" recently, says the Hoboken, (N. J.) *Observer*. "The same influences that prompted Sunday closing in Jersey City—that of journeymen connected with trades-unions—seems to be behind it. The Jersey City enforcement lasted three or four Sundays and then petered out. Chief of Police Murphy's instructions to the police to see that the law is obeyed have not been revoked, but are more honored in the breach than in the observance. Public sentiment, notwithstanding sympathy for the employees who instigated the crusade, is against Sunday closing, and even the authorities are forced to recognize the fact. That's why Chief Murphy's orders are a dead letter."

"CONSOLIDATING THE COMPETITIVE SYSTEM."

A NEW YORK paper quotes Mr. Rockefeller as saying:

When we (the Standard Oil Company) first began work in consolidating the competitive system it was said that it could not be done. To-day we are vindicated on our judgment, for we can show the world the progress achieved by consolidation and its benefits to civilization. As we become more and more imbued with the spirit of Jesus Christ—individually, I mean—the church will naturally follow in the same channels and tend toward one great end.

The paper from which we take this quotation adds that "perhaps Rockefeller will become a union man." But it is surprising that the editor, who flies the union label at his masthead, does not discern that the Standard Oil magnate is a top-notch "union man." His great success financially has been reached on the union principle of rule or ruin. The union theory is that the man who does not cast in his lot with the union has no right to live—has no right to any public patronage or business recognition at all. And the Standard Oil theory is that all opposition or competition must be crushed. Standard Oil stands as the exponent of confederation success, and the wrecked firms and individual enterprises that strew its pathway fairly represent the laboring men and business concerns that ignore union methods—where unionism holds sway.

Like Standard Oil, labor unionism presumes to be imbued with the Spirit of Jesus Christ. Mr. Rockefeller claims that as Christians become more imbued with the Spirit of Christ, the church will follow in the same channels of progress that Standard Oil has followed. And this labor union editor assumes that the Christian motto of "Love ye one another" is "the grand, beautiful, all-sufficient lesson of unionism," etc. It would be indeed a curiosity to know where Standard Oil ever found any one to love in the ranks of anti-monopoly business men, or where labor unionism ever showed any love for a neighbor of the non-union class.

The editor whose logic we have noted reasons in this wise:

If "consolidation of the competitive system" in respect of church, or petroleum, means progress of civilization, surely, "consolidation of the competitive system" in the field of human labor is a good thing. But will Rockefeller, imbued with the Spirit of Jesus Christ, individually, as he himself intimates, agree to this?

Of course Mr. Rockefeller would not agree to this proposition, neither would the editor agree to the reverse statement, which is equally logical. It is just as true that if "consolidation of the competitive system in the field of human labor is a good thing," surely "consolidation of the competitive system in respect of church, or petroleum," is a good thing. But the spirit of Christ is not in either proposition. His command to "love thy neighbor as thyself" has no exceptions. His Word is, "I say unto you, *Love your enemies*, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

In the instructions of Judge Ira J. Abbott to the grand jury at Albuquerque, N. M., recently, was the following with reference to "the Sunday law:"

You are further instructed that if any person shall be found upon the first day of the week, commonly

called Sunday, engaged in any sport, or in horse-racing, cock-fighting, or in any other manner disturbing any worshiping assembly or private family, or attending any public meeting or public exhibition, except for religious worship or instruction, or engaged in any labor, except works of necessity, charity, or mercy, it is an indictable offense, and, should any violation of this statute come to your knowledge, it will be your duty to indict accordingly. In this connection, I charge you that selling liquors in saloons and running gambling devices on Sunday are among the occupations which are in violation of the so-called Sunday law, and it is your duty to investigate the subject and make such presentments as the evidence warrants.

So it seems that it is an indictable offense in New Mexico to attend any public meeting on Sunday, except it be "for religious worship or instruction." Most of the Sunday laws elsewhere do not pursue their logic quite that far, but that is exactly what they mean as far as they go. In its very first step and principle the Sunday statute has for its ultimate purpose the complete monopoly of Sunday for religious purposes, and the absolute prohibition upon that day of all things secular.

A TERRIBLE NAVAL BATTLE.

THE great battle for which the world has been looking for several weeks has at last taken place between the great fleets of Russia and Japan in the Japan Sea, resulting in the almost complete annihilation of the Russian fleet. Three small vessels of the latter fleet succeeded in making their way to Vladivostok; three have now reached the shelter of Manila Bay, in the Philippines; and one disabled destroyer has been towed to port by a British merchant ship; but these seven are terribly battered and torn by shot and shell, and all have lost many members of their crews. The battle opened on May 27, was continued through the night and a considerable portion of the following day. The Russians had thought to outwit the Japanese, take a course that would not be expected, and reach their destination with at least the larger part of their fleet. As it was, they steamed directly into the trap which Admiral Togo had prepared for them, were enveloped on all sides by the swift Japanese cruisers, torpedo-boats, torpedo-boat destroyers, and ponderous battle-ships. Their gun-fire was actually smothered by the terrific hail of shot and exploding shells that was rained upon them. The commander of the Russian fleet, Admiral Rojestvensky, was desperately wounded, and was captured on a Russian torpedo-boat destroyer to which he had been transferred. Admiral Nebogatof, who was in command of one portion of the fleet, was forced to surrender himself and his ships. His act in surrendering, instead of sinking or blowing up his ships, is deprecated by the officials of Russia. Rear-Admiral Folkersham, who was in command of the battle-ship squadron, was killed the first day of the battle. Thus has Russia's great navy been practically swept from the sea, and with an almost insignificant loss on the part of the Japanese fleet. Japan lost only three of her torpedo fleet, and not a single cruiser or battle-ship.

In view of the terrible losses which Russia has already sustained, both on land and sea, all the nations of the world are expecting her to ask for terms of peace as the only logical course; but the Russian war party seem as firmly set as ever against making peace proposals. Russia is increasing her army in Manchuria, and reports indicate that another force of 200,000 men is to be mobilized at once, and sent to the front. It is expected that another great battle between the land forces will be opened within a few days.

Reports from Washington indicate that President Roosevelt is making a direct move toward bringing about peace in the Orient. He has had several conferences with the ambassadors of the powers concerned, and there is considerable activity among the ministers of other powers. But from Russia herself there comes no word but that which declares that the czar is unalterably determined to continue the war until Russia shall retrieve her prestige.

A disastrous earthquake is reported to have taken place in Japan, extending from the province of Hiroshima to the straits of Shimonoseki. One report states that 100 persons were killed, and 290 injured. Many buildings have been thrown down, and the inhabitants are living in the open.

SURELY I COME QUICKLY.

In the crimson of the morning, in the whiteness of the noon,
 In the amber glory of the day's retreat,
 In the midnight robed in darkness, or the gleaming of the moon,
 I listen for the coming of His feet.
 Down the minster isles of splendor, from betwixt the cherubim,
 Through the wondering throng, with motion strong and fleet,
 Sounds His victor tread, approaching with a music far and dim—
 The music of the coming of His feet.
 Sandaled not with shoon of silver, girded not with woven gold,
 Weighted not with shimmering gems and odors sweet,
 But white-winged and shod with glory in the Tabor-light of old—
 The glory of the coming of His feet.
 He is coming, O my spirit! with His everlasting peace,
 With His blessedness immortal and complete;
 He is coming, O my spirit! and His coming brings release—
 I listen for the coming of His feet.

—L. W. Allen.

A CONTRAST.

BY MRS. E. G. WHITE.

ADAM became a law to himself, and discord and unhappiness came into his life. A separation was made between him and God.

Christ's life was one of perfect obedience. Constantly He followed the pathway of obedience that He might set an example that all could follow.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; . . . even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Think of what Christ's obedience means to us. It means that in His strength we, too, may obey. He came to this world to show us what God can do for us, and what we can do in co-operation with God. In human flesh He went into the wilderness to be tempted by the enemy. He knows what it is to hunger and thirst. He knows the weakness and the infirmities of the flesh. He was tempted in all points like as we are tempted, yet without sin.

Ransomed from Sin.

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our divine example, our all-powerful helper. We have been bought with a price that it is impossible to compute. Who can measure the goodness and mercy of redeeming love?

Those who are indeed adopted into the family of God are transformed by His Spirit. Self-indulgence and love for self is changed for self-denial and supreme love for God. No man inherits holiness of character by nature, nor can any man, in his own strength, become loyal to God. "Without Me," Christ says, "ye can do nothing." Human righteousness is as "filthy rags." But with God all things are possible. In the strength of the Redeemer, weak, erring man can be made more

than a conqueror over the evil that besets him.

Christ Our Only Hope.

As we see the condition of mankind to-day, the question arises in the minds of some, Is man by nature totally and wholly depraved? Is he hopelessly ruined?

Men have sold themselves to the enemy of all righteousness. They can not redeem themselves. Of themselves they can do no good thing. But there is a way of escape. When man sinned, Christ offered to stand as his substitute and surety, in order to provide a way whereby the guilty race might return to loyalty. He took humanity, and passed over the ground where Adam stumbled and fell. Without swerving from His allegiance, He met the temptations wherewith man is beset.

Only by accepting Christ as a personal Saviour can human beings be uplifted. Beware of any theory that would lead men to look for salvation from any other source than that pointed out in the Word. Only through Christ can men sunken in sin and degradation be led to a higher life. Theories that do not recognize the atonement that has been made for sin, and the work that the Holy Spirit is to do in the hearts of human beings, are powerless to save.

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only One who can save to the uttermost. To this pride Satan appealed in the temptation that he brought to our first parents. "Ye shall not surely die; . . . ye shall be as gods," he said. And by belief of his words, they placed themselves on his side.

Of Christ it is written: "There is none other name under heaven given among men, whereby we must be saved." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

A STARTING POINT.

BY H. C. BALSBAUGH.

CONSIDER that God's existence reaches into the past and future further than thought can carry us, and that the extent of His dominions is beyond our reach of thought. Being Creator of all things, and perfect, He is of necessity fully acquainted with all things in the whole universe. The Bible consistently records this truth, giving also such a diversified portrait of good and evil throughout all the centuries since creation, that man, God's highest endowed creature upon earth, may know that God knows *all* good and evil.

From this it is evident, that as perfect knowledge and power pertain to God, He looks and speaks from the standpoint of a perfect comprehension of all things. Note, then, how incapable, of himself, man is to see as God sees. As a father's view of life is so much larger than a child's, so is the *Creator's* view incomparably larger than the *creature's*. Isa. 46: 5, 10.

Therefore the difference of view-point is the difference between the limited knowledge of man and the unlimited knowledge of God. Tho we may be honest, this explains how our minds naturally are at variance with God's

mind, for, consider how the few years of earthly life, tho well spent in gathering knowledge and wisdom, is not a drop in the bucket compared with the knowledge and wisdom of God from all eternity.

With God's perfect knowledge is connected a holy and righteous character, and these attributes together furnish the foundation for an implicit faith in Him. And by faith it is possible, and for the reasons given, reasonable, to see from the view-point of God through belief of His Word, His Word being evident truth.

God's character is holy, which establishes the truth that He estimates all things at their true worth, thereby rendering righteous judgment always. Isa. 57: 15; Gen. 18: 25.

Those who only partly believe the Bible, and honestly find it difficult to believe all of it, will find in a sober consideration of the important truth of view-point one of their greatest stumbling-blocks removed.

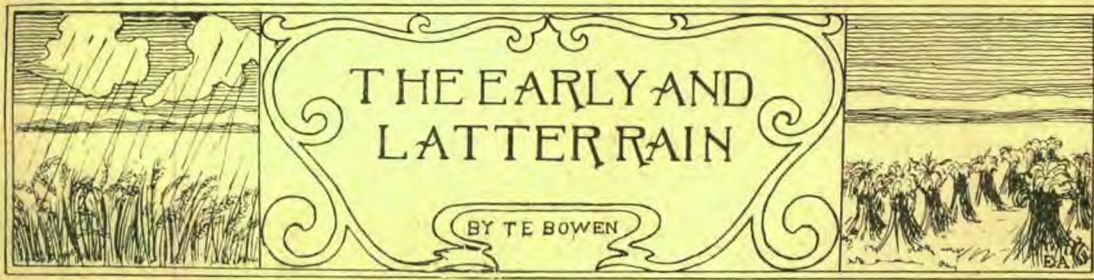
A "BURIED" JERUSALEM.

THOUGHTLESS men have walked over the "land of the Bible," and boldly disputed the authenticity and truthfulness of the Scripture records, little knowing that underneath their very feet there were hidden evidences in writing which would turn their boasted wisdom into folly, when God got ready to bring them forth.

A hill in the center of the city of Jerusalem, was an obstacle to the continuation of streets and erection of buildings. "Dig it down," was the order, "and make the street level. So down it came. Imagine the surprise when underneath were found the remains of an arched street of some former Jerusalem. I went in at the opening and walked down under the buried archway. All along were doorways for shops and places of business where thousands of human beings of several generations bartered goods and haggled over "mites and measures."

These "Buried Cities" and "Treasures" speak volumes. Jerusalem, Babylon, Nineveh, are yielding information which throws much added light on the short Bible narratives. Napoleon's general, Boussard, found the Rosetta stone in Egypt and learned fresh facts concerning early life along the Nile. George Smith uncovered a 30,000 volume library at Nineveh belonging to Assyria's last great king, Ashurbanipal. Henry C. Rawlinson learned new items about Darius from the wedge-shaped characters on the high rocks of the Zagros Mountains in Persia. Mr. Taylor unearthed Ur of the Chaldees, the early home of Abraham. Rev. F. Klein discovered the "Moabite Stone" at Dibon, from which have been gathered historic accounts of the reigns of Omri, Ahab and the king of Moab. It is said that six times as much material has been deciphered and printed from these old languages as is contained in the entire thirty-nine books of the Old Testament. In this day, when men are battling with their doubts and crying, "Lord, I believe, help thou mine unbelief," these evidences from buried historic records are a timely stimulus.

A POPLAR leaf hides our view of the sun; the slight substance of an earthly care hides from us the immense and radiant God.
 —Joseph Roux.



The Churches Fallen.

JUST as John's message was the forerunner of Christ's work, preparing His way, so this great work was but the beginning or preparatory work of other solemn messages to follow. A terrible test was brought upon the disciples of Christ. They had high hopes that their Master would be crowned an earthly King. In this they were greatly disappointed. So much so, that on their return from His crucifixion every fond hope seemed forever crushed from their souls.

Likewise, a terrible test and disappointment came to the disciples heralding the glad tidings of Jesus' second return. He did not then come to this earth. They mourned, as did the early disciples, while the world rejoiced. But soon the light again appeared. It was discovered that other messages were to follow. It was also later found that Jesus had, at that time, gone into the most holy place in the heavenly temple on high to complete His ministrations there; and sure enough the great hour of the judgment had struck as announced to the world on the day appointed, Oct. 22, 1844.

This was indeed great light and a source of much joy to the true believers, but those who rejected the message turned to the world as never before. It was demonstrated by this disappointment who really in heart believed, and who did not. Those who, by faith, followed Jesus into the most holy apartment of His heavenly-temple work, had light in their dwellings; while those who rejected the great advent movement as a delusion, were left in total darkness, from which they as bodies or organizations never have recovered. Like as the Jews went on with their round of old ceremonial services, with a rent veil and a desolate house, so the churches rejecting the judgment-hour message, have gone on in formal services, having as truly lost out the real living sacrifice as did the Jews of old.

And this fact is faithfully recorded by John under the symbol of a second angel's message announcing this fall: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication [unlawful connection with the world]." Rev. 14:8.

Since then the professed church has been filling rapidly with practises wholly unfit for the church of Christ. Lotteries, feasting, merry-making, questionable pleasures—such as dancing, card-playing, and the like—are covered by the garb of Christianity, so that men and women practising these abominations to the Lord, are retained in good standing upon the church enrolment. All this is described in plain, cutting language by the Lord: "And after these things I saw another angel coming down out of heaven, having great authority, and the earth was lightened with His glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become the habitation of demons, and a hold of every unclean spirit, and a hold

of every unclean and hateful bird. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness." Rev. 18:1-3.

The Closing Gospel Message of Sabbath Reform.

Immediately following this solemn announcement came another angel with even a still more solemn message, a most terrible warning against worshipping or receiving the mark of this fallen church. The warning is given from heaven that the wrath of God will be surely visited upon those not heeding the warning. Without going into details it can be stated here only that this angel brings the message of Sabbath reform. It develops a people keeping the commandments of God—the seventh-day Sabbath commandment not changed or excluded. Rev. 14:12.

Light on the Sabbath question began to dawn upon the believers from 1845 to 1850. It has been preached to the world in connection with the doctrine of Christ's second personal coming for sixty years. Every conceivable form of opposition has been brought to bear against it, and still it gloriously stands as the unshaken truth of God. Nearly every nation on the globe has been entered with this mighty message, and believers multiply wherever it is heralded, and now, just now, the church expectantly should look for and earnestly plead with God that this promised outpouring from on high in the latter rain may be given to prepare it to do its last and most solemn work for the world, even as the giving of the early rain resulted in giving the Gospel to "every creature" in the apostles' day. Col. 1:5, 6.

Result of the Rejection of Truth.

God, by inspiration, joined the early rain and latter rain together. Did it mean anything to the world that the steps leading up to the early refreshing, the work of John and that of Christ, were accepted as from heaven, or rejected?—Most assuredly it did. Great and solemn indeed were the events then taking place. Those messages of warning rejected, or even slighted and neglected, brought swift retribution. Hear Jesus, as He entered Jerusalem for the last time, as He viewed the city upon which God had showered so abundantly of Heaven's blessings: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." They despised the lowly Man of Nazareth *then*, but their city and house were nevertheless left desolate, and the besom of destruction made the place a desolation forty years afterward.

John was a lowly man. He wore plain clothes and was not educated, as the world regarded learning. Jesus was of lowly birth. His earthly home was that of a poor peasant. His apparel was plain, His life simple. He was not educated in the schools. After listen-

ing to one of His powerful discourses, the worldly wise men, to slur Him, asked in His hearing, "How knoweth this Man letters, having never learned?" The disciples were common fishermen, not talented nor educated. Why was this? God chose the weak things to confound the mighty. He purposed that the work of truth should stand in the wisdom and power of God rather than in the weakness of men. Thus the glory was all His.

It is well to notice also that the men proclaiming the great message prior to 1844 were common men. Farmers, men laboring at lowly trades, and even the children were chosen as instruments, but the great truth of God reached the hearts of men through these humble instrumentalities. The message of Sabbath reform has been proclaimed by the same class. Thus this preparatory work does not, nor could it if it would, claim for its advocates powerful worldly-wise men. But this is simply a testimony added to prove the more conclusively that the work is of Heaven. And if of Heaven, it can not be overthrown.

As John and Christ bore testimony to the world then, which testimony that generation must meet in the judgment, so God through humble instruments has borne to this generation most glorious messages of truth, based entirely upon His unerring, prophetic Word, which words of warning and entreaty will likewise confront those who choose now to spurn and slight them. The record of how the Jews treated the truth in Christ's day is written for our learning upon whom the ends of the world have come.

Men and women will listen with tears now to the story of the ill-treatment of Jesus, condemning the Jews for their great wickedness and hardness of heart; but how do they relate themselves to the truth of Jesus applicable now? Do they listen with joy to the good news that "this same Jesus" is soon to return to receive His people and take them home? Are their eyes closed to the worldliness, the pride, the outward show, so prevalent in the churches of to-day? Do they learn with astonishment that ignorantly their feet have been treading upon the holy time of God's eternal Sabbath, as revealed in the Fourth Commandment? And upon learning it, do they earnestly repent and turn to God and keep His holy commandment? If not, why weep at the story of the cross?

To those about Him who spurned His words then, Jesus sorrowfully said, "Why call ye Me, Lord, Lord, and do not the things which I say?" And again He said, "Ye are My friends, if ye do the things whatsoever I command you." John 15:14.

[The next and last article deals with the closing work and the remnant church.]

WHAT YOU BURY.

THERE is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received the one talent will also receive the five. Every man can be his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying part of your very life.—Joseph Parker.

THE justification of war is the glorification of ignorance.—T. H. Nelson.

HOW TO ENJOY YOUR BIBLE. No. 2.

BY W. S. SADLER.

The Comparative Method of Bible Study.

WHICH things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." 1 Cor. 2:13.

The Bible itself is the best commentary on the Bible. One of the best ways of getting light on some difficult passage is to search out other scriptures along the same line, and compare the fruit of your labors.

Of course one should make a free use of the concordance in such work, but many students of the Bible fail to appreciate the wealth of help there is in the ordinary marginal references found in the Bible.

Let us just open the Bible for an illustration, and see the help we can get out of our marginal references. Our Bible is opened at Revelation. It is in the fourth chapter, and we find a verse marked in our Bible, which we have read many times, the fifth verse: "And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God."

Now, let us suppose that we are especially anxious to understand what is meant by "the seven spirits of God." Elsewhere in the good Book we read of the one Spirit of God—the Holy Spirit, or Holy Ghost. What can these seven spirits of God mean? Let us proceed by the comparative method of Bible study, and see what help we can get from our marginal references, or, if they fail us, by resorting to the concordance.

By referring to the marginal reference, we are referred to the first chapter and fourth verse. Let us turn there and read: "John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne."

Here we learn again of the seven spirits of God which are before the throne. We turn back to Rev. 4:5, and find that our second marginal reference carries us to the third chapter of Revelation and the first verse, which reads as follows: "And unto the angel of the church in Sardis write: These things saith He that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead."

Here we get more light, which would lead us to recognize that the seven spirits of God are somewhat under the control and direction of Christ. This would lead us to believe that the seven spirits of God must be the same as the one spirit of God, the Holy Spirit. But let us look again.

We are next referred to the fifth chapter of Revelation and the sixth verse, which reads: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

Here again we are led to consider these seven spirits of God to be identical with the one Spirit of God, by which and through whom Christ discerns all things, knows all things, and directs all things in the earth.

Now, we have used up our marginal references; therefore let us go to the concordance.

(And if you want to get the best results from the use of the concordance in your Bible study, have a complete concordance, either "Strong's Exhaustive Concordance," or "Young's Analytical Concordance.")

Now, by turning to "spirit" you will find many references, some of which you know as you glance over them in the concordance, and many of which you will readily see shed no light on our subject. But when we strike the references in Isaiah, we at once recognize the use of the word "spirit" in a plural sense. In the fourth chapter of Isaiah and fourth verse, we see a reference to the spirit of judgment, and the spirit of burning. Now we take it for granted that this must be the same Spirit of God, the Holy Spirit, being called by different names, according to its different work. But the next reference in the concordance gives us the light we are seeking. Isa. 11:2 says, "And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

Here we have it; the comparative method of Bible study gives us light. Here we have a reference to the Spirit of God where the Spirit is called by several names: (1) The Spirit of the Lord; (2) The spirit of wisdom; (3) The spirit of understanding; (4) The spirit of counsel; (5) The spirit of might; (6) The spirit of knowledge; (7) The spirit of the fear of the Lord.

And so we could open our Bible to almost any verse and trace it out in this way. Sometimes we shall quickly get the light, and at other times we might search repeatedly, and frequently examine the same scriptures, before gaining the help we sought.

This is the method of Bible study that was pursued by the Bereans in Paul's day, of whom the apostle writes: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

Most likely the Bereans followed out this very method of studying the Bible. Of course it was more laborious in their day, for they did not have the complete concordances and the elaborate systems of marginal references that we find in our Bibles to-day. If you would enjoy your Bible, you must search for its truths with the eagerness and perseverance with which the miner goes in quest of the treasures that lie hidden in the bowels of the earth.

We trust you will not be tempted to refer to commentaries and other works of reference to find out the meaning of scripture, until you have first used your concordance and your marginal references, thus comparing scripture with scripture. In this way, new light and beauty will be discerned in many of the scriptures which have been read in a mechanical way scores of times; your faith will be strengthened, your soul developed, and the Bible become as it were a new book to you.

CULTIVATE JOYOUSNESS.

DO NOT let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in your bed destroy your rest. Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—*Alexander Maclaren.*

"WE ARE MADE A SPECTACLE UNTO THE WORLD, AND TO ANGELS, AND TO MEN."

BY EARL E. TENNEY.

THE Gospel of salvation through Christ, altho a science, is beautifully simple. It is so simple that even a child can grasp its truths, and yet so deep and profound that it will be the study of the redeemed throughout eternity.

Man was not created a machine. God made him a free moral agent—free to obey the commandments of God or not, at his pleasure. At the same time, there was imparted to him a desire to do the will of God which was born from a deep love for Him, which in turn was caused by a sense of duty and a sense of the goodness of God. If man had never listened to the voice of the tempter, he never would have sinned, and his departure from principles of right and truth dates from the day that he listened to that voice.

It is commonly understood that the immediate cause of the trouble in heaven, which resulted in the expulsion of Satan, was the fact that Satan was not placed on an equality with Christ in consultation, regarding the creation of the world and its inhabitants.

The question is often asked, Why did not God destroy Satan immediately, and thus rid the universe of one who is the enemy of peace and happiness? God, in His wisdom and love, knew that if this were done, there would be some, especially among the angels, that to some extent sympathized with Lucifer, who would see no justice in His dealings, and who would condemn Him as unjust and cruel. So, that the awfulness of sin might be realized, and that all might know that the natural result of breaking the law of God is death, and that it leads only to misery, Lucifer was permitted to live.

As God can see the end from the beginning, so He realized that in creating this world, He was creating a race of sinners. He saw that Satan would gain possession of this world, and, as none of the other worlds would subject themselves to his power, Lucifer would concentrate all his energies on the carrying out and fulfilment of his plans with reference to this earth and its inhabitants.

Then, in the beginning, even before man was created, God knew that this world would be indeed an experiment station; that it would be a battle-field in which the greatest powers of the universe would be engaged, a conflict of truth with error, of faith with doubt, of Christ with Satan.

A plan was devised in the wisdom of God whereby man, even tho a sinner, could be raised to a higher plane than he could have occupied if he had never sinned, and thus the name of God be glorified. This raising of man was to be accomplished by the reverse of that which caused his fall. Because of doubt, man sinned, and came under the penalty of death, because of faith he is righteous and lives. Because of disobedience he lost his inheritance, but through obedience he is made a son of God and joint-heir with Jesus Christ. Thus through Christ man regains more than was lost through sin.

But of this we must not lose sight, that when the law of God was broken, it demanded the death of the sinner. Christ, in becoming our substitute and accepting the death due us, satisfied the claims of the law. Christ's life on earth was a perfect example, showing to all that man, tho born into a sinful world with a carnal mind, can live a life that is blameless.

Thus through Christ, both by His death and by His life, we are saved. We are saved by His life, for He lives for us to-day, and pleads His own righteousness and His own spotless character in our behalf.

There are two standards in the world, and only two. These two standards represent opposite principles. Figuratively speaking, they are the two ways, one broad and the other narrow. Between these there is no neutral ground. They may also be represented by two rapidly-moving streams flowing side by side, but in opposite directions. These standards have nothing in common. A description of one will be a description of the other, with every statement reversed. These standards represent the two opposing forces which have chosen this world for a battle-ground.

It is a conflict in which all the universe is interested, and its consummation will forever settle the principle that righteousness will conquer unrighteousness, even tho under the most trying circumstances. At the close of this conflict the judgment and goodness of God will be vindicated and His throne established.

These opposing forces are at work in the hearts and minds of the children of men. One is a law of inclination and the other a law of duty. By the placing of the will on one side or the other; is the conflict decided in each of our cases. But through the death and resurrection of Christ, the victory has been won, and by faith those who have enlisted under the banner of Christ can look forward with joy to the consummation of their hopes.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

FIFTY REASONS FOR SABBATH OBSERVANCE.

BY D. T. BOURDEAU.

THIRTY-SECOND. We observe it, aiming to keep all of God's commandments, that God may hear our prayers. 1 John 3:22: "And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." If we knowingly and wilfully turned away from a single duty enjoined by the divine law, we could not expect that our prayers would be answered; for it is written: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Prov. 28:9.

Thirty-third. We observe it because its observance by the people of God is thus sanctioned by the apostle to the Gentiles: "There remaineth therefore the keeping of the Sabbath for the people of God." Heb. 4:9, Greek. See also marginal reading of the English Bible with references. The Greek word we here translate the keeping of the Sabbath is *sabbatismos*, which Alexandre's "Greek-French Dictionary," whose object is to give the correct meaning of Greek terms, defines thus: "*Observation on celebration du Sabbat*;" a literal translation of which would be, observation or celebration of the Sabbath. This is what the ancient Greeks understood by the term under consideration, and it is what was understood by the term when Paul's epistle to the Hebrews was put into Greek. By the word Sabbath in the definition; "observation or celebration of the Sabbath," the sev-

enth day of the week is intended. No other day of the week was regarded as the Sabbath to be observed by the people of God when Paul wrote to his Hebrew brethren; and what was true then with regard to the Sabbath is true now. Therefore there remaineth to the people of God at the present time the observation or celebration of the seventh-day Sabbath. In the fourth chapter of Hebrews, Paul speaks of a rest that results from personal harmony with God, and whose culminating point and distinctive mark are the proper observance of the Sabbath. In this chapter he says, among other things: "For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest; altho the words were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest." Verses 3-5.

God rested and found refreshment and satisfaction on the first seventh day (Ex. 31:17 compared with Isa. 41:23), in seeing His own perfect character in His works, and in seeing that all the creatures and things He had made answered to His object in creating them, fulfilling perfectly the laws that governed in their creation, thus rendering just homage to their Creator. What delight and satisfaction God must have experienced on the first seventh day in seeing man, the crowning work of His creation, man made in his own image, perfectly happy in rendering perfect obedience to the laws of his Creator and of his being, thus showing love and gratitude to his Creator and reflecting His glory as seen in His inimitable perfections!

It was the design of the Creator in the beginning, that as He had entered into His rest and found spiritual refreshment and enjoyment in seeing His glorious attributes and perfect character in His perfect works, on the first seventh day, so human beings created in His own image, should each succeeding seventh day enter into rest, or sabbatize, and find refreshment, not only in not indulging in their ordinary occupations, but also in contemplating the glorious attributes and perfect character of their Creator in His works, and in seeing their own perfect traits of character in their own works wrought during the six preceding days. But the entrance and effect of sin in our world have made it impossible for man in his own strength to live aright during the six laboring days of the week, fully discern God's character in His works, and properly keep the Sabbath. But by faith in the great Creator and Restorer this can be done, and thus we may be enabled to say with Paul: "For we which have believed do enter into rest." "There remaineth therefore a keeping of a Sabbath to the people of God." Heb. 4:3, 9, marginal reading.

There is but one Sabbath the "observation or celebration" of which remains for the people of God under this dispensation, and that is the seventh-day Sabbath. It would therefore be very inconsistent to call "another day" mentioned by Paul in Hebrews 4, the Sunday-sabbath, as some have done. The day referred to was something spoken of by Joshua, and existing at the very time that Joshua spoke about it, and called "to-day" in David's time. Verses 7-9. Did the Jews have a Sunday-Sabbath in the days of Joshua and in those of David? Did they then have two weekly Sabbaths, one following the other without the interval of one day? The day referred

to was a period of probation in which it would be possible by faith to enter into the real, spiritual rest and truly keep the Sabbath, which most of the Jews in the wilderness did not do because of their unbelief.

BAPTISM.

1. *What ceremony did Christ observe before entering upon His ministry?*

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Mark 1:9.

2. *What reason did Jesus give for desiring baptism?*

He said to John, "Thus it becometh us to fulfil all righteousness." Matt. 3:15.

3. *What command did Christ give to His ministering disciples?*

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

4. *When multitudes were convicted of sin on the day of Pentecost, what counsel did Peter give them?*

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

5. *Who, then, are proper subjects of baptism?*

"Them they that gladly received his word were baptized." Verse 41.

6. *What was the manner of baptism recognized by the disciples at that time?*

As Philip preached the Gospel to the Ethiopian officer, while riding in the latter's chariot, "they came unto a certain water." Then, the officer having confessed his faith in Christ, "he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." This was all under the special direction of the Spirit of God. See Acts 8:26-40.

7. *What is the signification of baptism?*

It is a public profession of faith in the death and resurrection of Christ. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." Col. 2:12, 13.

8. *What renewed obligation rests upon the baptized individual?*

"Know ye not that so many of us as were baptized unto Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . . Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." See Rom. 6:3-13.

9. *What is the only allegiance of truly-baptized individuals?*

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . Ye are all one in Christ." Gal. 3:26-28.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:1-3.

10. *What other baptism is promised in connection with true repentance and water baptism?*

The baptism of the Holy Ghost. See Acts 2:38, quoted under question 4.



THE GOODNESS OF GOD.

BY MRS. SUSAN BIRDSALL ROBERTS.

"O that men would praise the Lord for His goodness."

O THAT our lives were one sweet song;
One anthem of continued praise
To Him who bought us with His blood,
And crowns with good our passing days.

What earthly potentate e'er gave
His only, well-beloved son
An ignominious death to die
For crimes that he had never done?

Good, do we say? Alas for words!
For fitting words to speak His praise;
We only know, and see, and feel
The love that shines through all His ways.

That love has crowned our every hour,
Since first we learned to lisp His name;
A tender Father, merciful;
To-day as yesterday the same.

This gracious Spirit comes alike
To each receptive, waiting heart;
The lowly and the meek to bless
With largest measure of His grace,
There to abide, nor thence depart.

FROM TONGA, FRIENDLY ISLANDS.

BY E. S. BUTZ.

WE have published two tracts, which we are scattering broadcast here, and which have created quite an interest. One on the use of tobacco has opened up new thoughts to the natives, and the testimony everywhere among them is, "*Mahuega aubito*" (very precious indeed). Many said they were going to give up the use of tobacco, but they did not know what a hold it had upon them. We told them that they must seek the help of the Lord, or they would not succeed. Some gave it up for one day, others for a week or two, and then gave up the struggle; while a few have apparently overcome the habit.

The use of tobacco is begun in infancy by both sexes, and, with kava-drinking, is a part of their social fabric. On entering a house, if they have no kava, or do not care to go to the trouble of making it, the first word following the greeting is to apologize for not having any kava, and the next thing is for the girls or women to prepare cigarettes, by rolling up the tobacco in a dry banana leaf. To neglect this is an insult. I will mention a case in point. A man took the tract home, and he and his mother decided to give up the filthy, demoralizing habit, and succeeded, after a long, hard struggle. But, alas! a few weeks later he was seen with a piece of tobacco behind his ear, where the natives regularly carry a piece, as a scribe does a pen. On being asked about it, he replied, "*Mooni*" (quite true); "but I had to prepare cigarettes for visitors at the kava party, and I could not refuse smoking." Six months ago I had the privilege of baptising the first native man, who had struggled over a year to overcome the tobacco habit. A great change is to be seen in the man since he left off the use of tobacco, kava, and pork—trinity of filth.

The latter part of 1903 I visited some outlying islands of this kingdom, and distributed literature in all of the villages. In one village I handed a quantity of tracts to a native minister, asking him to distribute them there. A week later he told Brother Tindale and me that half a dozen of the people there had come to him for more tracts, saying that they had formed a "union" to stop the use of tobacco. He answered them, "I brought this good thing to

you, and you get the benefit of it, for it has led you to stop smoking; but I get no good from it, for I continue to smoke." In talking with him, he did not seem to think that he needed to give it up.

I talked with an apparently nice old man, one of the oldest native ministers here; in fact, I took passage in his boat for ninety miles. He said, "True, it is bad to smoke," and, "The tract is very, very good;" but he kept on smoking all the time. We stopped for a night at a little island. They wanted to prepare a pig and a fowl for me, but I told them I wanted only a *kumala* (sweet potato), with which I satisfied my hunger.

As I had been seasick, I lay down on a mat in one corner of the native house, and tried to sleep; but the islanders came in with kava and tobacco to honor the old minister. Soon the air was thick and foul with tobacco fumes. The kava-ring was formed by the natives sitting in a circle, cross-legged, on the floor-mat. The program consisted of a speech from the presiding orator, responded to by the speaker of our party, then a bowl (the half-shell of a large coconut) of kava each, and cigaret-smoking, sometimes passing a cigaret around, each man taking a puff from the same one. This program was faithfully

they would use it, and he voted against its use. But the flesh prevailed over the spirit, and all use it now.

Not long ago I was told by our native brother that the leading white missionary asked his wife where her husband attended church. On being told that he worshiped with us, he replied, "*Aho Titu*" ("Seventh Day," as we are called) is "*lotu tabu-tabu*" (a holy religion), but he thought the natives never could live up to it, as it is too holy for them.

After returning home, I was kept busy building a small school-house, painting and repairing the house, and staining and varnishing the chapel seats and pulpit. We had no money to hire the work done, so the children—Alma, our little daughter, and three half-caste children we have living with us—and Mrs. Butz helped me build the school-house, all but putting up the rafters. Mrs. Butz also helped me paint the mission house outside and in; in fact, she did most of the painting while hearing the children's lessons. Since that time, however, we have a teacher from Australia.

Prejudice is gradually wearing away, as is illustrated by the following fact: When we came to Tonga, the Wesleyan minister would not recognize us in any way, but wrote a bitter article against us in the native paper. For two weeks Mrs. Butz nursed the wife of one of the Wesleyan European missionaries through a serious illness in the mission house, at their earnest solicitation. At the close they thanked her most heartily, and said they did not know how they could have gotten on without her.

Many of the natives recognize that we have "the truth," are the "true church," etc., but they are bound by custom, habits, and the church. Their social life makes it almost impossible for them to take their stand—impossible, but for the grace of God. They have a sense of right, but have not the



Marriage Ceremony among the Islanders.

carried out until a late hour, while I lay in the corner, my head almost bursting from the poison in the air. (It was raining outside, so I had to stay inside.)

The next morning our minister held a religious service with the flock who had regaled him the night before, and we came to Tonga over a high, stormy sea, glad to get home. I had planned on a four or five weeks' trip, but was away ten.

This minister told me that he remembered when the ministers did not use tobacco. He was at a meeting when a vote was taken as to whether or not

courage of what little conviction they have. I think one of the worst effects of tobacco and kava is to deaden moral sense, and to cause them to be satisfied with themselves. The enervating climate also tends to make people indifferent. Pray that God will give us wisdom, and that His Holy Spirit will arouse the people from this state of lethargy. They are all members of the churches, and seem to think that is all that is necessary. In a most literal sense they "take no thought for the morrow."—*Record, Coorabong, N. S. W.*

MISSION WORK AMONG THE KAFFIRS.[Mrs. Jessie Hundley, in *Herald of Light*.]

ONE does not need to be in a heathen land long to realize how far short the Christian work has come, of fulfilling the divine commission. True, we have great reason to praise God for what has been accomplished. Many faithful witnesses to the truth have laid down their lives at their post away from sympathizing hearts. Often have our hearts gone up in thankfulness to God for the dear, faithful, self-denying missionaries, who have labored hard to translate the precious Bible and songs into so many different tongues, and to-day we are reaping the benefit of their labors.

Livingstone prophesied that the time would come when missionaries would reap souls for every sermon, and truly his words are being fulfilled in a very great measure to-day. Praise to our living Christ! In our seven months in South Africa, we have seen scores of souls crying to God for deliverance from sin. When they come to the altar, they know what they are coming for, and no one needs to urge them to pray. They often stop while seeking, and tell us God has shown them some restitution to make, and so often they empty their pockets of their pipes and their tobacco. Needless to say, our God comes to their rescue. A goodly number get established in Him. Please pray especially for the dear converts. Many of them have it hard, as their environments are everything but helpful. Thank God a million times for those who, like black Sammy Morris, know how to trust the living God! May He increase the number.

A lady said to me the other day, "You can't call *these blacks* heathen." Not call them heathen, when you see men of all ages clad in nothing but a blanket, and not always that? It is heart-breaking to go through the native locations and view the thousands of souls, so many half-clad, with seemingly no appreciation of anything better than their miserable surroundings. On the other hand, to look at the beautiful characters, educated, some really refined, and, thank God, transformed by the Spirit, we feel like redoubling our diligence for their redemption. Our work here has been mainly among the Kaffir tribes. They are beautiful, capable people, worthy of a much higher appreciation than they generally have. They are exceedingly cheerful and happy.

In all our services, even in the open-air meetings, they will kneel when we pray, or at least cover their faces with their hats or their hands. You never see any laughing or whispering during services, or looking about during prayer. Even the little children get down on their knees, and often on their faces, during a long prayer meeting. They are delighted to get the Bible in their own tongue.

An old, gray-headed man, blind, but happy in Jesus, was in our service yesterday with his wife. I shook hands with him after services, and asked him how long he had been a child of God; he answered, through an interpreter, "Ever since my mustache began to grow." I said, "And are you not tired of the way yet?" Laughing and rejoicing in the Spirit, he answered in the negative. I then quoted, "The path of the just is as the shining light, that shineth more and more unto the perfect day," and how he was melted, and praised God!

Maitland Bible School is placed among nearly 10,000 heathen, many of whom are raw from the interior. Our temporary school here is among quite as many, I think, with advantages for evangelizing the interior very great. Pray for us. Come, go, or send.

CHRIST A MISSIONARY.

CHRIST was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sabbath-school missionary, when He opened up the Scriptures, and set men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms, and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.—*Amos R. Wells*.

THE GRATITUDE OF THE LEPERS.

THE Indian Christian not infrequently appears to adopt an attitude of having, by reason of his change of faith, established a claim on his Mission for all the aid, not only in spiritual things, but in temporal things, that it can tender him. But generally speaking, our Christian lepers are singularly free from this spirit, and their appreciation of all the boons the Mission has brought them is undoubtedly sincere. This gratitude on the part of the Indian leper is no doubt due, in measure, to the striking contrast between his fate as a homeless, Hindu outcast and his condition of comfort and safety as an inmate of a Christian Asylum. Driven from the shelter of home when most in need of kindness and care; stricken with an incurable and loathsome malady which is relentlessly eating away, not only his life, but his very limbs; reckoned by his kindred as an unclean creature, on whom the curse of his gods has descended; the destitute leper represents the very lowest depth of human need. No wonder, then, that when banished from his village as a disgrace and a danger, he is welcomed into a home of hope and safety, he is grateful to those upon whom he has no claim, but who, constrained by the divine love, give him daily food and constant kindness. It is doubtless this practical embodiment of the compassion of Christ that leads so large a proportion of the inmates of the asylums to accept Christianity, so that there are now in connection with the sixty-eight stations of the Mission nearly 3,000 baptized Christian lepers. To them Christianity is more than dogma and doctrine, it is love—translated into act and fact. They can believe in a Saviour whose servants show them the only kindness they can find on earth. The home to which they have brought their breaking hearts and stricken bodies is to them a foreshadowing of the Father's house of many mansions, and human love enables them to believe in the divine.—*John Jackson*.

THEY work thoroughly. No untempered mortar with them; they want souls converted, really converted. They don't look for quantity so much as quality. One man saved, with his heart changed, is more to them than a dozen meetings when five hundred lift their hands for prayer, and go out to live the same old sinful lives. They want conversion that will stick by a sinner when men and meetings have passed. That will give him power to say No to sin and Yes to righteousness, no matter where he is or who is about him.—*Talmage*.

OUR WORK AND WORKERS.

A CAMP-MEETING is to be held in Goodrich, N. D., June 26 to July 3, and another like meeting at Towner, July 11-17.

AFTER a few weeks of labor at Basin, Mont., Brother W. A. Gosmer reports in the Bivouac that eight candidates had been baptized.

It is announced in the Record that a church-school institute is to be held in Keene, Texas, commencing August 20 and continuing four weeks.

In the Wisconsin Reporter, Brother J. B. Locken notes the baptism of eight candidates at Reeve, May 15. Five of these were pupils of the church school.

FROM the Record, of Cooranbong, N. S. W., we learn that Brother E. C. Davey and wife, both graduate nurses, have gone to Singapore, to unite with our mission there.

WRITING to the Record from South Australia, Brother Wm. Woodford reports the baptism of six persons at Adelaide, the capital. Other candidates were waiting another occasion. A mission was to be started at Petersburg.

A CAMP-MEETING under the auspices of Northern Illinois Conference is now in progress at Chicago.

The location is Grove Avenue and 70th Street. It is very desirable that this be a revival meeting, and the managing brethren are doing all they can to have it so.

THE managers of the Hinsdale (Ill.) Sanitarium are pleased to announce that their new building is practically completed, well furnished throughout, thoroughly equipped with the latest medical appliances, and that they are now ready to receive patients. A descriptive catalog will be sent on application.

OF the work in Cincinnati, Brother C. A. Pedicord reports to the Welcome Visitor that two good sites had been found for Gospel tent-work—one at Westwood and one at College Hill. Two persons had been recently baptized, and four more were to be baptized on the 1st inst. The two first mentioned had come to a knowledge of the truth through the Bible work of Sister Annie Smith.

IN noting the influence of the SIGNS work in Greater New York, Brother George A. King says: "As a colporteur during the last six months in following the SIGNS work, I have homes for \$500 worth of our best books, such as 'Patriarchs and Prophets,' 'Daniel and Revelation,' 'Desire of Ages,' 'Great Controversy,' 'Heralds of the Morning,' and others, as well as thousands of pages of tracts, besides nearly one hundred yearly subscriptions for the SIGNS OF THE TIMES."

ATTENDANCE OF CHURCH MEMBERS AT CAMP-MEETING.

[This being the beginning of the camp-meeting season among our people, the following advice from "Testimonies for the Church" is worthy of special attention:]

BRETHREN and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason for the hope that is in you, with meekness and fear. You can not afford to lose one such privilege.

Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin-offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service, they were to be bound closer to God and to one another.

In the days of Christ these feasts were attended by vast multitudes of people from all lands; and had they been kept as God intended, in the spirit of true worship, the light of truth might through them have been given to all the nations of the world.

With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon these holy convocations. The Lord saw that these gatherings were necessary for the spiritual life of His people. They needed to turn away from their worldly cares, to commune with God, and to contemplate unseen realities.

If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict! And if the people of the world then needed the light which God had committed to His church, how much more do they need it now!

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*.



THE MAN BORN BLIND.

[Augustus Wight Bomberger, in *Sunday-School Times*.]

SAY what ye will of Him, one thing I know—
Know by the witness of these eyes of mine,
That this same Christ ye would belittle so,
His healing—is divine!

Nor care I aught His toil-worn hands may be
Proof of the carpenter and Nazarene;
The blessed touch of them hath brought to me
Heaven—beautiful, serene.

And shall I now gainsay the voice I heard,
And call it blasphemous, for such as you?
No, but the rather glorify His word
Who found it wondrous true.

Aye, cast me from among you, if you will;
Ye gave not, nor can take the light of day
That came to me—outcast, indeed, until
This Jesus passed my way.

Nor go I forth alone—for He hath made
The whole wide earth sweet company and fair;
And e'en His presence, like a sunlit shade,
Attends me everywhere.

* * * * *

Ah, Lord! 'tis but a moment since I thought—
Banished of all—to seek Thy face again;
And Thou, behold, hast found me, ere I sought—
My King, my Man of men!

EDUCATION IN THE HOME. NO. 5.

Signs of the Second Coming of Christ.

BY MRS. L. D. AVERY-STUTTLE.

“TELL you, wife,” said Neighbor Jones that night, when he reached home, “they are having very interesting Bible studies over at Mr. Hartman’s; I learned a great deal to-night, for I joined their circle, at their invitation. They hold the next on Friday evening, and have invited us both. Let’s go; what do you say?”

“What is the subject to be considered? perhaps we might go.”

“A continuation of the subject of to-night, which was concerning the second coming of Christ.”

“Well, these Adventists are queer people. They are forever harping about the end of the world, or the old Jewish Sabbath, or——”

“But hold; they were only having a Bible study with their own children, which surely they have a right to do; and surely, wife, if the church of Christ loves her Leader, she will be happiest when talking about His coming again. And then, really, when one comes to look the matter up, it is surprising how much there is said in the Bible about it. Really, I hope you will decide to go.”

So it came to pass that the next Friday evening found Neighbor Jones and his wife at Brother Hartman’s, Bible in hand; and, among the rest, seated close by Mattie’s side, was the young friend, Josie Wilbur, who had not forgotten the appointment.

“I think it is needless to say,” began Brother Hartman, “that we are all much pleased to see you, Mr. and Mrs. Jones, and you, Miss Josie, here to-night. I trust you will all be free to ask any questions, if you do not understand the points made.”

“Our subject is still the coming of Christ and the signs preceding it. We have already touched upon one line of prophecy, and to-night will spend a little time upon another,—for it is not our purpose to exhaust the subject, but only to prepare our minds for further investigation and personal study. Elsie, will you please turn to the second chapter of Daniel, and read the thirty-first verse?”

“‘Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.’”

“Beth, who is this speaking to the king?”

“It is the prophet Daniel, papa.”

“And the king’s name?”

“Nebuchadnezzar. Daniel is telling the king the strange dream that the king had one night.”

“That is good. Can you tell us, Miss Josie, how it was that the king asked Daniel for help?”

“Please, Mr. Hartman, I’d rather Beth would tell the story.”

“Why, papa, it was because he could not find any one else who could tell him. God showed it to Daniel, and then Daniel told the king, and afterward explained what it meant. If he couldn’t have done all this, I suppose that both he and the ‘wise men’ would have been killed.”

“Well done! The book of Daniel is a wonderfully interesting one, and the interest is greatly increased by the fact that we know it to be the truth of God; and not only that, but it is especially necessary that this truth should be understood just now.”

“Of what was the head of the image, which the king saw in his dream, composed, Mr. Jones?—verse thirty-two.”

“‘This image’s head was of fine gold.’”

“Of what material was the rest of the image composed, Mattie?”

“His breast and arms were of silver, and his sides and thighs were of brass, while the legs and feet were part of iron and part of clay.”

“Finally, Mrs. Jones, what became of this strange image? please read the thirty-fifth verse.”

“Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.”

“Now we would be completely in the dark concerning this vision,” said Brother Hartman, “were it not for the fact that the full explanation is given; but we are not left in the dark. So, since the Lord has taken such pains to tell us in His Word what is going to come to pass, isn’t it a pity to be ignorant regarding it?”

“I believe the Lord says,” commented Sister Hartman, that “the secret things belong unto the Lord our God; but those which are revealed belong unto us and to our children.”

“That is true,” remarked Mr. Jones, “and I am quite anxious to read the explanation of this strange dream. Of course I must have read it some time before now, but the fact is, I have not studied the Bible as I ought to have done,” he continued, sadly.

“The head of gold represents the kingdom of Babylon, according to verse thirty-eight: ‘Thou art this head of gold.’ Verse thirty-nine declares that another inferior kingdom shall succeed this, which did occur B.C. 538.”

“Will Elsie tell us the name of this successor to the Babylonish kingdom?”

“History says that the reign of the Medes and Persians began then. And these ruled over the known earth until, as it says in verse thirty-nine, still another kingdom of brass should succeed this.”

It is odd to consider with what solicitude a woman will watch the growth of a box of plants in her window, detecting and striving to correct almost microscopical ailments in root or branch, while she fails entirely to observe the most conspicuous evidences of decay along the warp and woof of her children’s stockings.

HELEN KELLER’S PRIVATE SCIENCE.

MISS KELLER’S article on “The Human Hand” in the *Century Magazine* reveals the blind girl’s exquisite sensibility. She says:

“The handshake of some people makes you think of accident and sudden death. Contrast this ill-boding hand with the quick, skilful, quiet hand of a nurse whom I remember with affection, because she took the best care of my teacher. I have clasped the hands of some rich people that spin not and toil not, and yet are not beautiful. Beneath their soft, smooth roundness what a chaos of undeveloped character!”

“All this is my private science of palmistry, and, when I tell your fortune, it is by no mysterious intuition or gypsy witchcraft, but by natural, explicable recognition of the embossed character in your hand. Not only is the hand as easy to recognize as the face, but it reveals its secrets more openly and unconsciously. People control their countenances, but the hand is under no such restraint. It relaxes and becomes listless, when the spirit is low and dejected; the muscles tighten, when the mind is excited or the heart glad; and permanent qualities stand written on it all the time.

“As there are many beauties of the face, so the beauties of the hand are many. Touch has its ecstasies. The hands of people of strong individuality and sensitiveness are wonderfully mobile. In a glance of their finger-tips they express many shades of thought. Now and again I touch a fine, graceful, supple-wristed hand which spells with the same beauty and distinction that you must see in the hand-writing of some highly cultivated people. I wish you could see how prettily little children spell in my hand. They are wild flowers of humanity, and their finger-motions wild flowers of speech.

“In all my experiences and thoughts I am conscious of a hand. Whatever touches me, whatever thrills me, is as a hand that touches me in the dark, and that touch is my reality. You might as well say that a sight which makes you glad, or a blow which brings the stinging tears to your eyes, is unreal, as to say that those impressions are unreal which I have accumulated by means of touch. The delicate tremble of a butterfly’s wings in my hand, the soft petals of violets curling in the cool folds of their leaves or lifting sweetly out of the meadow grass, the clear, firm outline of face and limb, the smooth arch of a horse’s neck and the velvety touch of his nose—all these, and a thousand resultant combinations, which take shape in my mind, constitute my world.”

A FATHER’S LOVE.

MUCH is said and written in glorification of mother-love. Father-love is less in evidence, but one little girl’s opinion of it appears in the following story:

A young rector was in charge of a large church in the west end of London. His wife died, leaving a motherless child. The people hoped that some aunt, sister, or niece would come to look after the child, but none such appeared.

Gradually it came to be known in the parish that their scholarly and eloquent rector was as much at home amid the mysteries of the nursery, the warming of a child’s mug of milk, the washing of “baby’s” face, etc., as he was familiar with the mazes of theology and the changing phases of Biblical questions.

Four years slipped by, and one Sunday, when the church was adorned with wreaths and lilies of sweet perfume, the child was placed, as usual, in the corner of a front pew, and the service went on until the sermon began.

He spoke of the agony of the mother of Christ at the cross, her wonder at the news of the resurrection; and from this he turned to tell of the sadness and misery of those who feel the mother-want in this world.

The face of his motherless child inspired unusual earnestness as he pictured that wonderful mother-love.

In conclusion he said: “Think what a child’s life is without a mother’s love! Who can tend, who cherish, who can love—who—but a mother?”

And in the depth of his feeling the rector’s strong voice halted, as if for an answer.

In the hush of the great congregation a little voice spoke out very sweetly from that front pew:

"A faver [father] would do ev'y bit as well, papa dear!"

The rector closed the service somewhat abruptly, his voice trembling as he gave the benediction.

The little child ran into the vestry, and the rector clasped her to his heart, as the little one, in a half-frightened tone, asked: "You aren't angry wif me, are you, papa dear? I forgot ev'ybody was a-lis'ning.—*Cleveland Plain-Dealer.*

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 13.—JUNE 25.—REVIEW OF THE QUARTER'S LESSONS.

Golden Text.—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:21.

LESSON I.—Jesus the Good Shepherd. John 10:7-18. **Golden Text:** "I am the good Shepherd; the good Shepherd giveth His life for the sheep." Verse 11. All true disciples are such because they have faith to obey the voice of Christ. "Ye are My friends, if ye do whatsoever I command you." John 15:14. Christ's "one fold" is the true "Israel." They were not all of the natural seed, as the Jews supposed (Rom. 2:28, 29). They would be gathered from both Jews and Gentiles.

LESSON II.—The Raising of Lazarus. John 11:32-45. **Golden Text:** "Jesus said unto her, I am the resurrection, and the life." John 11:25. In this miracle the creative power of Christ was manifested, as from a corrupted dead body He was enabled to produce living tissue, as well as to restore the breath of life. Note the faith of Christ, as shown in His thanking God for hearing Him before He called upon the dead man to come forth.

LESSON III.—The Supper at Bethany. John 12:1-11. **Golden Text:** "She hath done what she could." Mark 14:8. Mary bestowed her honor on the living Christ, thus expressing her gratitude for His great blessing to her. How much better than to withhold her expression of love, and put flowers on His tomb. Her offering did not hinder her ministering to the poor after He was gone.

LESSON IV.—The Entry of Jesus into Jerusalem. John 12:12-26. **Golden Text:** "Blessed is He that cometh in the name of the Lord." Matt. 21:9. Notwithstanding this prophetic token of the victory that He would one day achieve gloriously and permanently, it was necessary that the Seed should die before producing fruit. The prophecy must also be fulfilled: "Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass's colt." Verse 15; Zech. 9:9.

LESSON V.—Jesus Washes the Disciples' Feet. John 13:1-14. **Golden Text:** "By love serve one another." Gal. 5:13. No ordinance of the Lord's house has behind it a more distinct command or a more striking example than that of feet-washing. Yet it is quite generally rejected. Why?—Evidently because it is an ordinance of humility, which meets so little response in the human heart. The ordinance is not merely a commemoration of Christ's act of washing the disciples' feet, but of His whole humble life, as the Lord's Supper commemorates His death, and baptism His burial and resurrection.

LESSON VI.—The Vine and the Branches. John 15:1-12. **Golden Text:** "Herein is My Father glorified, that ye bear much fruit." Verse 8. The fruit that Christ wants His followers to bear is the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Gal. 5:22, 23. If this fruit is manifested in the lives of professed Christians, sinners will be attracted to Christ.

LESSON VII.—Jesus Prays for His Followers. John 17:15-26. **Golden Text:** "I pray for them." John 17:9. We could have no greater reason for encouragement than the fact that Christ prayed for us. He is an Intercessor whose petitions are always honored of the Father (John 11:41, 42). Then let us "come boldly to the throne of grace" (Heb. 4:16) when we need help. Note, also, the condition, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

LESSON VIII.—Jesus before Pilate. John 18:28-40. **Golden Text:** "Every one that is of the truth heareth My voice." Verse 37. Jesus was falsely accused before Pilate of designing to set up a rival kingdom. While not denying that He was born an heir to a throne, He plainly declared that His kingdom was not of *this* world. He had evaded the attempt to make Him a king (John 6:15). And all the talk about His being recognized as king of any of the present earthly governments is equally futile. He is now on the "throne of grace," and will set up His glorious kingdom in the earth in His own good time. Then it will *supersede* all others. See Dan. 2:31-35, 44, 45; Matt. 25:31-34.

LESSON IX.—The Crucifixion. John 19:17-30. **Golden Text:** "Christ died for our sins according to the Scriptures." 1 Cor. 15:3. Jesus made the sacrifice for the whole world (Heb. 2:9), but only those who believe in Him, and obey the Gospel, can derive any benefit from the offering. See John 3:16, 36; 2 Thess. 1:7-10.

LESSON X.—The Resurrection. John 20:11-23. **Golden Text:** "But now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20. No fact of history is better attested than the resurrection of Christ. See 1 Cor. 15:1-8. This was necessary from the fact that our salvation depends upon His resurrection (verses 14-18), and the infallibility of His Word is also thereby tested and substantiated (Matt. 20:17-19).

LESSON XI.—The Message of the Risen Christ. Rev. 1:10-20. **Golden Text:** "I am He that liveth, and was dead; and, behold, I am alive forevermore." Verse 18. The fact that this book is a "revelation," and that John was especially commanded *not* to seal it (chapter 22:10), together with the fact that blessing is for those who "read" and "hear" and "keep" what is written (chapter 1:3), is evidence that the book is to be understood. It is not a sealed book, but may be understood, through the Spirit, in the light of other scriptures and of authentic history.

LESSON XII.—The Heavenly Home. Rev. 22:1-11. **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. This text shows that Christ has not yet taken His own throne, which will be given Him when His mediatorial work is done. See Dan. 7:13, 14; Matt. 25:31-34; 1 Thess. 4:13-18; Revelation 20. It is after the thousand years of reign in heaven, that the scene presented in Revelation 21 and 22 actually comes to pass. Note John 14:1-3. The home of the redeemed will eventually be on the new earth (2 Peter 3:10-14), and the New Jerusalem, brought to view in this lesson, will be its capital.

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 14, 1905.

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Do not fail to read the report from the General Conference, found on pages four, five, and six of this issue.

A facsimile of the memorial presented to President Roosevelt by a committee of the General Conference will be found on page five.

The Story of the translation of the American Revised Version of the Bible will be sent free, on application, to those interested in the history of the production of this most excellent version of the Bible. Address Thomas Nelson and Sons, 37 East 18th Street, New York City.

We have received one of the calendars of Union College, of College View, Neb. It is a pamphlet of 119 pages, and contains everything one could wish to know about the institution. If you are interested in obtaining an education for yourself or wish to place your children in a Christian educational institution, send to Prof. C. C. Lewis, at the above address, for a copy of the calendar.

The Opinion of a Queen.—It is not often that we hear such a frank, sober expression of fact from a person in so high a position, as is contained in the following words of Queen Alexandra of England:

I was educated in the school of a king who was, before all things, just, and I have tried, like him, always to preach love and charity. I have always mistrusted warlike preparations, of which nations seem never to tire. Some day this accumulated

material of soldiers and guns will burst into flames in a frightful war that will throw humanity into mourning on earth, and grieve our universal Father in heaven.

While a multitude are preaching the dawn of an era of peace and safety, Queen Alexandra declares to the world the true meaning, and the only meaning, of the mammoth war preparations that are now going on. There are a few yet in the world who see through the glamour and sophistry of the "peace and safety" delusion, and this queen is one of them.

Why Not All the Time?—A Baptist journal of Kansas City, the *Word and Way*, says:

The results of Sunday closing in St. Louis are quite marked. The city has greater quiet than for years, and the police courts have the smallest Monday morning dockets for many decades. Mr. John H. Howard, former president of the Liquor Dealers Benevolent Association, recently stated that if Sunday closing continued, more than six hundred saloons would have to go out of business. He also said there was a net saving to every inhabitant of the city of twenty-four cents each week, or a total of \$146,580 to the family purse of the city. This would mean a grand total saving per annum of \$7,622,160, and a corresponding reduction to the liquor traffic income for the same period.

This is an excellent argument for closing all the time. How any community can rejoice over the closing of these vile places one day in the week, appreciating the saving to the people in money and morals, and not go farther and demand further benefit, is a mystery. It would take no more votes to close the saloons every day than to close them one day. It is very doubtful about Sunday closing being the means of putting out six hundred saloons. The saloons gather their harvests the nights after pay-days; at least these are the nights on which wage workers are said to part with their money, and the pay-days are usually the day before and the day after Sunday. It remains to be seen whether the people of St. Louis will so appreciate the benefits of one day's closing that they will move for several times as much benefit in the same line; or whether they will be satisfied with having the saloons nominally observe Sunday, as in many other places.

The Reformers and Sunday.—In an address delivered in All Saints' Protestant Episcopal Church, Brooklyn, N. Y., Justice Gaynor said, in substance, that all the Sunday laws of Europe and in England, are a continuation of the law issued by Emperor Constantine in the third century. Then he said:

There are laws against work and for the observance of Sunday in England, but decent and religious observance of Sunday has been enforced more by the good sense and the religious disposition of the English people than by any law. The church to which you belong, the Episcopal Church—the established church in England—has always been sensible and liberal about the observance of Sunday; and that applies very largely to the English people. You will find that in the time of the Reformation the principal ones who took part in it in England were very careful not to impose an excessive burden of silence on the people on Sunday. We read in the life of Calvin that when John Knox visited him on Sunday he found Calvin in the back yard playing ball with his boys.

It is a fact that one of the key-notes of the Reformation was liberty of conscience. The protest of the Protestants especially denied the right of the civil government to interfere in matters of religion, as also the right of the church to interfere in the business of the state. Luther said:

It is by the Word that we must fight; by the Word overturn and destroy what has been established by violence. I am unwilling to employ force against the superstitious or the unbelieving. Let him who believes approach; let him who believes not stand aloof. None ought to be constrained. Liberty is of the essence of faith.

Human depravity seems to have reached the bottom of the cup and drained the dregs in the case of a divorced couple who, after two years of separation, join interests in a suit brought against them for support of their two children—a blind son and an invalid daughter. The father is married again, and is a bank president, said to be worth \$100,000.

The case has been in a San Francisco court for some time. The husband and wife who could not

agree to live together, can agree to jointly contest the obligation to support their afflicted offspring. Is it possible to go any lower? Does humanity need to go any farther down the scale before reaching the condition of being "without natural affection" prophetically noted as characteristic of the "last days?" See 2 Tim. 3:1-5.

A Doubtful Victory.—An alleged "victory for the Sabbath" has been won in Georgia. The Sunday law of that state forbids the running of freight trains on that day, with a few exceptions. It also provides that the superintendent of transportation may be prosecuted in any county where any freight trains of his road violate the law. Under this law, the superintendent of transportation of the Southern Railroad Company was convicted and fined \$1,000 by the court of Habersham County, and on appeal to the Supreme Court the sentence was affirmed. A correspondent of the *Christian Statesman* alludes to this incident as "a notable victory in favor of a quiet Sabbath," and says:

Under the laws of Georgia, the larger part of all fines collected goes to the solicitor as prosecuting attorney, and, in the light of this recent decision, solicitors all over the state will doubtless discover that their own interests will be best served by rigidly enforcing this law.

From this it would seem that the decision is more of "a victory in favor" of prosecuting attorneys than of the Sabbath. That class of people who desire to have their religious doctrines enforced by law upon their neighbors, will also deem the decision a victory in their favor. But inasmuch as there is no law of God for the Sunday-sabbath, the friends of the institution will rejoice to find themselves in possession of even human authority for its enforcement. However, the Lord of the true Sabbath (the seventh day) says, "Every plant which My heavenly Father hath not planted, shall be rooted up." And in that day no state law or human court decision will avail against the law of God.

Come Down.—It is not for the discouragement of those who hold themselves above the common people that we say it, but because it is true: The kingdom of heaven will be made up of the common people. The divine record of the earthly ministry of Christ says that "the common people heard Him gladly." And, with here and there an exception, the true disciples of Christ are from the ranks of the common people. And such as truly come to Him from the nominally higher classes always humble themselves, and are not ashamed to fraternize with the lowly. In order to come to Jesus the proud heart must come down, for He is "meek and lowly in heart." Turn the little children of the rich and the poor out in the playground together, and they know nothing of class lines. These things have to be taught to the children of aristocratic people by their parents or tutors. But Christ says: "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."

Well Said.—The following timely words are from a recent address by Governor Hanly, of Indiana:

In great cities we have almost forgotten honesty in administration of public affairs. We may enforce the law against one man and let another go immune, but if we do, there is a price that we will pay for it after awhile. An office can not be administered with corruption long without damage. . . . It is greed that is the foundation of all vice. Saloon-keepers do not prey on men to make them drunk; they want the money; they cast off the drunkard, and look for fresh prey. It is greed that moves the railroads over the country to combine for the purpose of usurping the rights of the people. The people at this age are money-mad in America—absolutely money-mad.

An Unfortunate Citation.—In defending the proposition to add specific religious doctrine to the public school curriculum in the District of Columbia, Gen. Henry V. Boynton cites Chicago as a precedent. The reference just at this time is unfortunate for the cause he would sustain. The people of the District of Columbia would hardly be convinced that the morals of Chicago are so much superior to theirs, as to warrant patterning after her educational system for the purpose of emulation.