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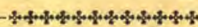
SIGNS OF THE TIMES



THE BLESSEDNESS OF FORGIVENESS

Psalm 32.

Blessed is he whose transgression is forgiven,
Whose sin is covered.
Blessed is the man unto whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.
When I kept silence, my bones wasted away
Through my groaning all the day long.
For day and night Thy hand was heavy upon me;
My moisture was changed as with the drought of summer.
I acknowledged my sin unto Thee,
And mine iniquity did I not hide;
I said, I will confess my transgressions unto Jehovah:
And Thou forgavest the iniquity of my sin.
For this let every one that is godly pray unto Thee in a time
when Thou mayest be found;
Surely when the great waters overflow they shall not reach unto
Him.
Thou art my hiding-place; Thou wilt preserve me from trouble;
Thou wilt compass me about with songs of deliverance.
I will instruct thee and teach thee in the way which thou
shalt go;
I will counsel thee with Mine eye upon thee.
Be ye not as the horse, or as the mule, which have no under-
standing;
Whose trappings must be bit and bridle to hold them in,
Else they will not come near unto thee.
Many sorrows shall be to the wicked;
But he that trusteth in Jehovah, loving-kindness shall compass
him about.
Be glad in Jehovah, and rejoice, ye righteous;
And shout for joy, all ye that are upright in heart.





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MOUNTAIN VIEW, CAL.

Signs of the Times.

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

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MILTON C. WILCOX, - - - - - EDITOR.

C. M. SNOW, } - - - ASSISTANT EDITORS.
W. N. GLENN, }

"THERE IS NOTHING TOO HARD FOR THEE."

The Healer of the Worst.

THERE is no disease in all the world so much to be dreaded as leprosy. Once afflicted, there is no human cure. Its virus permeates and possesses the very life-blood of the afflicted one. For a time there may be no consciousness of the disease, so gradual and deceptive is its coming. It is from three to ten years before the disease manifests itself after infection.

THERE are no premonitory symptoms, no warning chills, no burning fever. A pimple, a discoloration, a lack of sensibility in some part, reveals it, and the awful, sickening sensation sweeps over the victim that he is doomed to a living death. A deadly foe has entered the citadel of life to go out no more till the noble frame is hopelessly marred; part after part may drop away, and the poor human walks or creeps before his kind a revolting spectacle, finally to drop into the grave, regretted not even by himself.

EGYPT is said to be the cradle of the disease, even as she stands in the Scriptures for infidelity and defiance of God. The Chinese anciently killed the lepers. Different nations banished them. Nearly all have segregated them. In some countries they have been compelled to wear a peculiar garb, and carry a rattle or clapper to warn people of their approach. Under the Jewish law the leper wore a bandage over his mouth, and whenever approached by men, he was forced to give warning. Dolorous indeed was the sad cry wafted to the ears of the traveler as the leper cried,

"Unclean, unclean." And they were shunned by all.

HERE is a typical scene of those far-off days in Judea. A great Teacher had been instructing a vast multitude on a pleasant mountain-side. From His lips had fallen such truths as their ears had never listened to before. The vast multitudes were astonished and inspired by His teaching. With hearts burning and minds expectant of new things they follow Him down the mountain into the city. Suddenly their progress is arrested by the mourn-

the leper. But there the Master stands with no signs in face or attitude save of pity. The leper's faith takes new hold. He presses forward, falls on his knees before the Man of pity; and with broken heart-utterances, pleads as tho he almost expected to be refused, "Lord, if Thou wilt, Thou canst make me clean." He believed in Christ's power; but his faith almost doubted, or could not grasp, the love of God. All men had so often shunned; this Man also might.

BUT not so. The Man of Sorrows, grieved never for Himself, ever moved for others' woes, extends His hand and touches the unclean; yet not to become Himself unclean, but to burn away by the touch of infinite power the uncleanness of the object He touched. Yea, He touched the leper, and, with voice of infinite tenderness, He responds, "I will; be thou made clean. And straightway his leprosy was cleansed."

By no long process of elimination or inoculation, by no germicidal concoction, by no matter of eating or drinking or fasting or drug-taking, was the cure and cleansing wrought. At once, as the Master spoke, as the Master touched, the leper was cleansed. The divine energy, the life of God, passed through every fiber of his frame, burned out the poison and death, and created new tissue where disease had destroyed the old. It was the manifestation of the Gospel of God in the human body, not by a life from within, but by a life from without and above entering in and taking possession where sin, disease, and death had hitherto wrought havoc.

The Great Lesson.

THIS miracle was recorded to give hope to the sinner. Sin is moral leprosy. It is as deceptive in its beginnings as is leprosy. It is as destructive to the soul as leprosy is to the body. It may not be manifest outwardly in its earlier stages, but it is as surely at work on heart and motive and conscience as tho we



"Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

ful tones of an approaching leper, "Unclean, unclean."

THE crowd fell back as the loathsome being came forward. Doubtless the disciples and others wondered that the Teacher did not shun

the sinner. Sin is moral leprosy. It is as deceptive in its beginnings as is leprosy. It is as destructive to the soul as leprosy is to the body. It may not be manifest outwardly in its earlier stages, but it is as surely at work on heart and motive and conscience as tho we

could actually behold its ravages. And there is no cure. "Sin, when it is finished, bringeth forth death." All remedies, however potent, can not cure the leprosy of sin. No earthly physician can properly diagnose a case affected. Many essay to do this, many claim a panacea, many claim a cure; but ever the disease eventuates in death. Better to accept the diagnosis of the great Physician. "The heart is deceitful above all things, and it is exceedingly corrupt ["desperately sick," R. V]; who can know it? I, Jehovah, search the mind, I try the heart." Jer. 17:9, 10. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1:6. That is the condition of sinful man, of every man by nature; "for all have sinned, and come short of the glory of God." Rom. 3:23. Men may argue and endeavor, but the great, awful fact remains, that the whole world is sick, each and all, incurably sick unto death, with the dread leprosy of sin.

BUT there is cure, there is a panacea for its multiform ills; and the sin leper can find it just where the other leper did, at the feet of Jesus. He may come all laden with sins. Others may reject Him and seek to disbar him. He may be shunned as a leper. He may be ostracized by the Pharisees of society; but let him come to Jesus. Listen to His voice: "Thou your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool;" "Him that cometh unto Me I will in nowise cast out." Then come. Yield all to Him. Place all rebellion to His government, all disloyalty to His law, all corruption of your heart, on the Sin-bearer, Sin-cleanser, and hear from His blessed lips, in response to your prayer, "I will; be thou clean."

WILL the word be potent? It was potent when the earth was created; when He said, "Let there be light;" when He said to the leper, "Be thou clean;" when He raised the dead. Not by a long process will He cleanse; not by crosses and penance and fasts, or shriving of human priests; but by His own divine word of forgiveness will He cleanse, and cleanse now. He was the leper's Friend and Healer; He longs to be the same to any sinful leper.

THE FORTY DAYS' FAST.

JESUS did not fast forty days in the wilderness just to show what He could do. He did not do it on a wager, or tell about it in a boastful manner. He did not claim to be the champion faster, nor did He ever adduce the fact of this fast as evidence of His divinity. He was entering upon a great work, and with it assuming the great burden of the sins of the world. Because of this weighty responsibility, and His consciousness of the weakness of human flesh, He would humble Himself; He would seek spiritual strength by being alone with the Father. So the Spirit led Him away into the wilderness. The fasting was an incident of the situation. He was learning by experience that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is more than probable that He did not give the matter of eating

any consideration at all; or if He did, He was fasting and praying that He might gain more spiritual strength with which to cope with the great adversary whose sway over the minds of men He had come to break down.

But this season of personal fasting and prayer and communion with God, altho prolonged, must close. His work was not to be accomplished in the role of a recluse. He was not establishing monasteries in solitary places. While the demands of appetite, which had been made a means in the spiritual overthrow of the first Adam, must be brought under control, it was natural that after so long a fast the second Adam would experience real hunger. So at this critical moment, when physically weakened by a long fast, the arch tempter naturally deemed it a rare opportunity to assail Him with an apparently harmless suggestion.

Was it not his mission to manifest Himself to the world as the Son of God? and would it not be desirable first to establish that fact to the satisfaction of the one who claimed, by right of conquest, the dominion of the earth? "If Thou be the Son of God, command that these stones be made bread." Why not? He was hungry, and He was abundantly able to make bread, and where was the harm? That is the question that has overthrown so many when, without the Spirit of overcoming grace, they have been confronted with temptation. But while the long fast had somewhat weakened the body, the spirit had been far more than correspondingly strengthened by prayer and clinging to God for strength in just such emergencies. Jesus had gone into the wilderness in obedience to the Spirit's unction, to prepare for what the Spirit knew was coming. His faith in the Spirit's leading was implicit, and in the trying moment a great initial victory was won, which was the precursor of all that should follow.

Do you ask, Wherein would have lain the harm of Christ's making the much-needed bread to satisfy His hunger?—It would have been yielding to a suggestion of the adversary, and, like the one act of yielding on the part of the first Adam, would have forever broken His power to resist. It would have forever thwarted the purpose to save sinners. Jesus, the Son of God, would have gone the way of so many millions of others who have stopped to inquire, Where is the harm? when apparently innocent temptation came their way. It was not necessary to prove to Satan that Jesus was the Son of God. He knew that already, and that was the reason he was trying to overthrow Him. Had He been an imposter, there would have been no need of tempting Him.

This was not by any means the last time that Jesus denied Himself physical food in order to pursue the object of His mission. When His disciples knew He was hungry and urged Him to eat, His reply was: "I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work." To know of that meat experimentally would save many a Christian from falling into temptation when he doesn't know where the next meal will come from. A people with such an experience, tho but a "little flock," would soon carry the Gospel of the kingdom to all the world. Fasting as a means of grace, or of self-denial for the truth's

sake, is a far different thing from fasting for a wager, or as a mere trial of endurance. In these specially-trying times it is well to heed the Saviour's counsel, "Fast and pray, lest ye enter into temptation." G.

AN OMINOUS PERPLEXITY.

THERE is an increasing prevalence of perplexity in the world to-day. Every nation and every people is burdened with a weight of dread. It is an ominous condition, and it has a meaning.

The perplexity of the nations was to be one of the signs to Christ's followers that His coming was near at hand. It was to be a perplexity that was to be present in all the nations at the same time—a mutual perplexity, a dread which they would share in common. The cause of the perplexity was not restricted to any one thing, to one nation's dread of another. This has been shown by the world-wide perplexity over the insidious growth and the deadly power of Anarchy. The dread of it is greatest in those countries that inflict the most rigorous punishments upon its adherents. The dread of it and the perplexity regarding it are increased by the fact that its adherents are not known in those countries save to one another; and that it is possible for most dangerous Anarchists to be servants, or apparent friends, in the households of statesmen, governors, kings, and emperors. The recent numerous assassinations in Russia and Finland, the assassination of the King of Italy, and the more recent attempts upon the life of the king of Spain, with this last attempt upon his life and that of the president of France with whom he was riding—all serve to emphasize that dread and that perplexity.

Wars and rumors of wars, the apparent necessity for haste in preparing for defense, the discontent of the people under heavy, grinding taxation, the necessity for finding markets for the industrial products of overcrowded manufacturing centers,—all these have been perplexing the nations with an ever-increasing power and persistence. The perplexity which Anarchy is causing is but heaping up the load which the world has been carrying, adding to the general perplexity. This is in truth the age of perplexity; it is the age of distress of nations; it is the age of a universal dread of war; it is the age of violence; it is the age in which all these things are to culminate. That culmination comes with the second coming of Christ. Here are His own words in reference to these things and that event:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:25-27.

We are in the time there brought to view, as everything in the earth to-day bears witness, and the coming of the Just One draweth nigh. As we look upon the perplexity and distress of nations, let us remember that God has faithfully warned us what it all means, and what it portends. Then let us lay ourselves

upon the altar of God, permitting Him to take out of our hearts the anarchy that has separated between us and Him, so that when the opening heavens shall reveal Him—as soon they will—we can look up to Him as a loving heavenly father, and fly to the shelter of His outstretched arms. That is the blessed privilege that is held out to-day to every son and daughter of Adam. To reject it is sorrow and death; to accept it is joy, peace, and life everlasting.

S.

REPLY TO SOME ANTI-SABBATH ARGUMENTS.

BY inspiration of the Spirit, David says: "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments." This fact may be cited as good reason for believing that men who disregard the law of God are not reliable expositors of His Word. A contributor to the *Messenger*, published in Ellsworth, Kan., in endeavoring to teach men that the Sabbath of the Lord is not to be observed by Christians, is obliged to place some strange constructions on the Scriptures. According to this expositor, we are not to base our decision as to the day of the Sabbath on the reason given in the second chapter of Genesis. But the Lord not only gives us the statement in verses 2 and 3 as the reason, but He repeats that same reason in His law, and afterward honors the day in His example when on earth.

Again we are told that the period of time designated as a day in the first chapter of Genesis "was by no means the same as that on which we base our chronology." The author tells us that "a better translation of the original would be 'periods of time,' etc." But none of the translations, all of which were made by the best scholarship of their time, so render the text. The reference to what geology proves is far from being evidence, as geology is made to prove almost anything, and nothing is more contradictory than the deductions of geologists.

The days of Genesis 1 were days with evenings and mornings, and the same original word for day is used after the sun was instilled as the light-bearer, as is used for the days prior to that time. At any rate, we have the fifth and sixth days as solar days, which fixed the duration of days before the Sabbath was established, and the first Sabbath day, and therefore the Sabbath days thereafter, were measured by that rule. All this is demonstrated by the falling of the manna for the children of Israel in the wilderness.

It is claimed that we do not know which is the seventh day now. But there will be no trouble on this score if we accept the testimony of the Scriptures. Moses knew which was the seventh day before he came to Sinai, as is shown in Exodus 16. The Lord knew which was the seventh day when He marked it and emphasized it by three miracles every week for forty years. After the Babylonian captivity, Ezra and Nehemiah knew which was the Lord's Sabbath, and, as the Jews never again turned to idol-worship, it is evident that they did not lose sight of the *day*, however much they may have perverted its observance. When Christ came He observed the same *day*

the Jews did, altho not altogether in the same manner. We suppose that He knew the day, for He was Lord of the Sabbath day (Mark 2:28), and His disciples "rested the Sabbath day according to the commandment" (Luke 23:56) while He rested in the tomb.

At that time the first day of the week was the solar holiday of the pagans, and when, some centuries later, the first day was formally adopted by the Catholic Council of Laodicea as the sabbath, it was the next day after the Sabbath observed by the Jews and that class of Christians who were opposed to the union of church and state. And all along the line to the present time the days have been recognized without any dissent as to which was the first day and which the seventh day of the week. In the history of time there have been changes in the months and in the years, but these things did not cause any change in the week, and we have no record that there ever was any confusion in this respect—only as men averse to the law of God have endeavored to cause confusion. The Jews never have had any confusion regarding the identity of the seventh day, and Sunday observers never have had any difficulty in identifying the first day. At any rate, most of them are so sure of it that they are willing to sustain state laws for its enforcement.

The perversion of Paul's testimony in Hebrews 4, calls for a word of comment. The author to whom we have referred, asserts that "the Sabbath rest of God after Creation, extends over the whole period of time in which we are now living." Now how could God have put a blessing upon a day because in it He *had* rested, when the day would not end for thousands of years yet to come? How could men have observed thousands of days *within* the day whose events they were to memorialize *after* that day was passed? The Lord did not bless and sanctify the seventh day till after He had rested on it, and, if that long day has not passed yet, then it has not yet been set apart for man's observance. Such absurdity could only be conceived in a desire to evade the truth.

Paul says, "There remaineth therefore a rest to the people of God." This is what God designed in the first place, and if man had remained faithful, he had it then. God ceased from His work as a finished work; He "rested" and "was refreshed" in the contemplation of it. But man fell, yet God did not give up His design, nor His commemorative rest-day. The plan of redemption came in, and the eternal rest was still a possibility. Man has failed over and over again, but God's purpose does not fail. Abraham, Isaac, and Jacob were given promises which they did not receive in this life. But the rest remaineth, and it will surely come to the faithful child of God. Israel could not enter in because of unbelief (Heb. 3:18, 19). "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Chapter 4:11. Those who enter into that rest will be such as "keep the commandments of God, and the faith of Jesus." Rev. 14:12. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. To cite Hebrews 4 as an argument against keeping the Sabbath of the Lord, is surely a wresting of the Scriptures to one's own hurt. See 2 Peter 3:15-18.

Yes, the Christian is dead to sin, which is "the transgression of the law" (1 John 3:4), and he is "dead to the law" in that Christ died for him, and he has accepted Christ as his Saviour from the penalty of the law. By faith he becomes *obedient*, and "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. But the law is not dead, for Christ came not to change "one jot or one tittle" of it (Matt. 5:17, 18), and Christ died that it might be "*fulfilled in us*." Rom. 8:3, 4. The wicked are condemned because they are not subject to it (verses 6-9). "By the law is the knowledge of sin" (Rom. 3:20; 7:7), and "where no law is, there is no transgression" (chapter 4:15; 5:13).

Christ rose from the dead on the first day of the week, but He didn't rest that day; nor did He ever set apart that day for His disciples to rest. His activity on that day could not be commemorated by resting. Nor has He ever intimated that His resurrection "blessed that day above all others." Such an assertion is a clear case of imputing to the Lord what He hath not spoken. See Eze. 13:6, 7. His death and resurrection are memorialized in the ordinance of baptism. See Rom. 6:3-8; Col. 2:12-17. We are cited to verses 16 and 17 because they caution us not to revert to Jewish ceremonies. Well, the Sabbath that God established in Eden was not a ceremonial; it was a memorial of an accomplished fact. There is no parallel between the Sabbath and circumcision. The Jewish ceremonies pointed forward to Christ, and His advent ended them, ceremonial sabbaths and all. The fact of God's rest after Creation never can end, nor can its importance end, nor could the fact of His rest on the seventh day ever be changed to its having taken place on any other day.

Our critic inquires, "Is it not the spirit of the law which is to be kept, as well as the letter?"—Adventists all admit that the spirit of the law must be obeyed, else it is not obedience at all. But no one can obey the spirit of any law by persistently violating its letter. It is only by the letter that the spirit can be known. When God says that a certain act must be done on a certain day, it is not obeying the spirit of the law to choose any time one pleases to do that act. The Israelites found that out to their sorrow, and others would do well to heed the many lessons to that effect "written for our learning." The spirit of the law of God is not in keeping any one day in seven, but in obeying the voice of the Lord, and keeping His "holy day" (Isa. 58:13, 14), for the reason that He Himself assigns.

The contributor who assails Seventh-day Adventists through the *Messenger*, sets up "the writer's opinion" that it "makes no great difference" which day is observed, but that men, for convenience, have adopted the first day. We do not know how it is with this particular writer; but we know a great many men who hold to that "no-difference-which-day" theory, when it best answers their purpose, and they almost invariably advocate civil law to *compel* every one to observe the day set apart "for convenience." Bringing the law of God down to a matter of man's convenience, always has proved disastrous, and always will.

G.



THE DEEP SHADES AND SHADOWS OF RUSSIAN LIFE.

THE existing régime imposes its burdens on all classes of Russian society. "Their relentless weight rests most heavily, however, on the peasantry and the factory labor. Years of repression and suppression, of mental and spiritual darkness, have reduced the Russian masses to a pitiful state. He who would paint a true picture of present-day Russia," says a recent contributor to the *Nedelya* (St. Petersburg), "must dip his brush in somber colors. The question 'what next' may be difficult to answer, but the question as it is, is truly hopeless."

All is somber and gray; the peasant huts are leaning outward, the roofs are half rotted. In the huts there is darkness, and an oppressive tainted atmosphere. Beyond the huts there are miserable gardens, and farther still the expanse of fields full of weeds where groans the exhausted earth, incapable of bearing,—a nurse deprived of all strength. Against this background one sees the heavily-laden peasant. It is his lot to be oppressed. In order to breathe a little more freely, he at times oppresses others. Such is the Russian village. People move about in the huts, near the huts, and work in the fields. On their sodden, yellowish-dark faces there is the stamp of deep, dumb sorrow, and of resignation. No illuminating intelligence shines in their actions. The herd-like life destroys in them everything living,—it destroys ability, and subjects the individual to the instincts of the blind masses. Accidents and habits hold sway, and blind instincts triumph; but there are no guiding principles to direct the work. There is no knowledge creative of enterprise. Such is peasant labor.

The wretched poverty of the peasantry, the writer goes on to say, is rendered more oppressive by the fearful sanitary, or, rather, unsanitary, conditions which prevail in the villages. The same applies also to the towns, where the conditions of factory labor is scarcely better than that of the peasants. We find sanitary defects in our fatherland wherever we turn, says another writer in the same journal. The sanitary condition under which the factory employees live are frequently in an awful state, and their evils are multiplied by overcrowding.

As to village life, it is like an awful nightmare. The population is dying out in many places. Let us, for instance, consider the question of drinking-water, the contamination of which is widespread. The Volga and its tributaries are covered with naphtha to such an extent that in some places the water is totally unfit for use. Complaints concerning the contamination of drinking-water—its bad taste, odor, etc.—are heard from most of our large cities.—Kazan, Tomsk, Nizhni-Novgorod, and others. Even the filter plants, where they exist, frequently fail to help matters. The population is using water unfit for consumption, and falls a prey to various diseases. . . . But it is difficult to imagine, at times, how the village populations manage to exist on poisoned water which even cattle refuse to drink. The factories and mills are largely responsible for thus poisoning the water-supplies of many villages. For example, in Ivanovo-Voznesensk, with a population of 60,000 there is no filter plant, and the river water is thoroughly contaminated. The fish, and even the frogs, have entirely disappeared, and one enterprising individual earns several hundred dollars a year by collecting the naphtha from the river. The grass refuses to grow on the meadows along the river, and the pastures have disappeared. The mortality is 37.3 per 1,000.

The disappearance of the fish and the deterioration of the pastures have deprived large numbers of peasants of their main source of income, and have at the same time added to the cost of food for factory labor. The unsanitary life of the latter, and the high mortality rate, as noted above, are due in part, also, to the miserable wages paid to the workmen. According to the report of Mikhailovski, the chief factory inspector of the St. Petersburg district, the annual earnings of the average factory employee in the government of St. Petersburg amount to 232 rubles (\$116); to about the same in

the government of Moscow; to 255 rubles in the government of Kherson; and to 268 rubles in Baku. These averages include the comparatively high wages of the masters, and also of the much lower wages of the unskilled or common laborer, whose annual earnings do not exceed 150 to 170 rubles. Notwithstanding these low wages, the Russian workingmen are obliged to pay as much, or more, for their provisions as is paid by the workingmen in England or America. Thus, the factory employees in the Russian cities must pay three cents for a pound of flour, nine to ten cents for a pound of meat, and ten cents for a pound of sugar. Everything considered, therefore, the American workingman is paid five times as much for his labor, and the English workingman four times as much. The economic conditions, normally bad, have grown immeasurably worse on account of the general depression due to the war. In many of the agricultural districts there is no bread, and not even seed for the following season. Numerous families have lost their supporters, who were called to the front, and the resulting situation in not a few Russian villages is well illustrated by a letter to the *Yuzhnoye Obozryeniye* from Slavyanoserbsk, district of Tiraspol. "It is war, war,—war of the unarmed and helpless against a pitiless foe," writes the village Starosta, Boris Sychenko.

The name of this foe is hunger. There walk on our streets, not men, but the semblance of men. And who can describe their anguish? Help us! We received here only 6,000 poods for 1,300 persons. People here can scarcely stand on their feet, and the children are dying like flies (fifteen in fifteen days). Hasten with your help. Make it possible for people to get something to eat. We have families here who live we know not how. There are some who obtained some Indian corn somewhere. They boil it in water and eat it without salt or bread. At the gatherings there is gloom, confusion, and resentment. In the homes—hell.

In view of these facts, it is not surprising that the peasants are frequently goaded to desperation. Their wretched life, their ignorance and superstition, make them an easy prey to agitators. Thus, the *Russkiya-Vyedomosti* reports that in the governments of Orel and Kursk the peasants have been holding meetings. They agree upon a certain plan of action, and at night attack the estates of wealthy landlords or merchants. The storehouses where the grain is kept are attacked and plundered, the buildings destroyed, the forests cut down. Many estates have thus been pillaged. The *Kievlyanin* (Kiev) also reports outrages in the governments of Orel and Chernigov. A number of large estates have been pillaged, important sugar refineries burned, and thousands of pounds of sugar destroyed. The losses are enormous, it being estimated that the Mikhailovsk refinery alone suffered to the loss of three million rubles. The peasant mob engaged in this work of destruction numbered about three thousand. The *Russkiya-Vyedomosti* also reports that the peasants near the town of Dagda, government of Dvinsk, have been made desperate by hunger. They have pillaged and destroyed several estates, carried off everything that was portable, and destroyed the rest. The cattle from some of the estates were driven off; the surviving landlords have escaped with some of their property, and have sought protection with the soldiers who were sent from Dvinsk. The local police does nothing. The inhabitants of the town do not sleep at night, fearing an attack by the peasants.

The fermentation among the factory employees still continues. The *Pravo* reports that five hundred striking artisans attacked the police in Sukhum. A demonstration by the unemployed occurred in Kiev. Similarly, the *Syevero-Zapadny Krai* recounts the strike disorders in Dvinsk. The *Vyest-*

nik Yuga reports rumored street disorders in Yekaterinoslav. A far-reaching strike has paralyzed all industrial activity in Byelostok. "Factories, mills, printing-houses, small industrial establishments, stores, street-car lines, express carriers, etc.,—everything is idle." Conflicts between students or workingmen and the police or military have occurred in Smolensk, Turiya, Oryehov-Zuyev, Warsaw, and many other places; and attempts to assassinate police or other officials have occurred in Minsk, Dvinsk, Warsaw, Ochetchiry, Potti, Tiflis, St. Petersburg, Kremenchug, etc. The reign of anarchy is at times hastened by the overzealous government officials, who organize counter-demonstrations and try to array class against class, or race against race.

The Kishinev and Baku massacres are but prominent instances of such activities. Similar incidents on a smaller scale have occurred elsewhere. Thus, on March 11 a drunken mob armed with axes and clubs surrounded the schoolhouse in the village of Yelani, in the government of Saratov, with the avowed purpose of killing the schoolmaster. It appears that for several days previously a number of suspicious persons appeared among the peasants, telling them that the teacher was an anti-Christ; that he did not believe in God, since he claimed that the earth revolved and that there are spots on the sun. The agitators implored the parents not to send their children to school, and thus save them from ruin. On March 4 there was a great gathering of peasants, at which whisky to the amount of 600 rubles (\$300) was consumed. After this the mob marched to the school, drove off the children, and destroyed the school furniture. The schoolmaster escaped as if by a miracle.

It would seem that the agitators were carrying out instructions which they had received from others in pursuance of the general policy of suppressing enlightenment and independent judgment. This same policy is made manifest in a recent order of the governor of Vladimir, whereby the postmaster of the city of Vladimir was to report the names of all the residents of Vladimir who were subscribers to the papers *Nasha Zhizn*, *Nashi Dni*, and *Syn Otechestva*. One of the students of the local gymnasium found reading *Nasha Zhizn* was placed by the director in the detention cell for five hours. Such, in brief, are but a few of the innumerable facts, reported in censored Russian journals, which may serve to show to the outside world the burdens of the Russian men and women.

Ignorance and superstition among the peasants and workingmen, tacitly encouraged by the powers that be; official corruption and intolerance, disrespect for the law, disregard of human rights,—these and other ills make Russian life what it is, a great burden to the many, and a round of heedless pleasure to the few.—*Review of Reviews*.

WHY NOT ON MONDAY ALSO?

THE St. Louis *Republic*, commenting on the effect in that city of the first Sunday with the saloons closed, says:

Recreation and amusement were not curtailed. There was no inconvenience or discomfort on account of closed shops. The arrests for drunkenness and for disorderly conduct were less than on the preceding Sunday. There were no arrests for assaults with intent to kill. Order was decidedly better, and there was virtually no serious crime. The record of the one "closed Sunday" is encouraging. Without referring to the practical value of the law as it is, or to the question of amendment, it can be said that enforcement of the law for one Sunday operated for the betterment of morals and order. St. Louis managed as well with the law enforced as it did when the law was not enforced. From a standpoint of behaviour it managed better. The one day's enforcement produced a state of affairs better in all respects.

Then why not close the saloons on Monday also? Or is it too much to expect that the people should be kept from "serious crime" more than one day in seven? Or are "assaults with intent to kill" any less heinous or criminal when committed on other days than Sunday? If the saloons are the cause of such crimes on Sunday—and no doubt they are—then why are they not equally guilty on other days? We suggest that the St. Louis people extend their saloon closing just one day farther into the week,

just for experiment. Surely they ought to be able to stand it two days in the week without an "assault with intent to kill," or other "serious crime." And they don't need saloons in order to get something strong to drink.

We might suggest a closing altogether, but that would meet too strong an opposition from the police department; for at least three-fourths of them would soon be conspicuously unnecessary, and lose their jobs. So we have proposed that they add only one day at a time, and work gradually. But they will not do it, for the reason that there is only one Sunday in the week. The enthusiasm for better days is so apt to stop when Sunday is past. "Great is Diana of the Ephesians."

DISCREDITING THE WORD.

THE most tempting target for the so-called "higher critics" is found in the miracles of the Bible. The attempt is made either to discredit the narrative itself, or to gloss over the miraculous with a film of cunningly-devised fabrication, to show that whatever occurred was in the ordinary course. With all the miraculous carefully expunged from the Gospel records, Satan considers His conquest over the remainder more certain in the minds and hearts of men.

One of the latest and most curious and irreverent exhibits of this character appeared in the June 10 issue of the *Christian Work and Evangelist*. It is an effort to completely discredit the miraculous in the deliverance of Peter from prison at the time when he was about to be given to the sword. The writer's idea, in a few words, is that the Roman soldiers who were guarding Peter had heard of his teachings, perhaps becoming converted, or at least friendly, and had themselves released him, in spite of the fact that they knew their own lives must pay the penalty for their act. He says, "They deliberately gave their lives that Peter might live," and the words are in italics. This deliberate, emphasized assertion is made in spite of the plain declaration of the Word that "an angel of the Lord stood by him, and a light shined in the cell; and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands." Acts 12:7.

Note the last sentence in the verse quoted; and then alongside of that place this statement of the higher critic: "While Peter slept, the soldiers unfastened his fetters. They unlocked the prison door. A confederate was waiting at the iron gate to open it." Now another statement of the Word: "When they were past the first and second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord." Verse 10. The higher critic says a confederate opened it. Whom shall we believe, Inspiration, or Inspiration's human antagonist?

When Peter had arrived at the house, where his brethren and sisters were praying for his deliverance, he declared that "the Lord had brought him forth out of the prison." The higher critic states that it was a rough Roman soldier who did it. Again, whom shall we believe?

The higher critic states that the word there translated "angel" simply means messenger. Messenger is a correct translation of the original word; and, standing by itself, that is what it means. But it makes the greatest possible difference how that word is qualified. When the Bible states, as it does in Acts 12:11, that "the Lord hath sent forth His angel," we have no shadow of excuse for supposing that God's angel was a "rough Roman soldier." In fact, the word translated "angel" in the New Testament, tho coming from the original Greek word meaning "messenger," does not refer to men in any case, but to celestial beings, and that, too, where no qualifying word is used. One such expression is this: "And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel." Acts 6:15. There can be no question but that word means a heavenly being; and how much more surely, when the word "angel" is accompanied by a qualifying word such as is used in Acts 12:11!

Another subtle insinuation of discredit in such criticisms as this above referred to is revealed in the

attempt to make these sacred records appear to be simply a man's impressions of what he supposed to be a fact. One other quotation from the writer referred to will show this very clearly. He says: "It will be objected that Peter himself ascribed his escape to supernatural agency. It appeared that way to him, and he told the story as he thought he saw it. But Peter's perceptions were not sufficiently aroused to permit him to note accurately his surroundings, and his mental concepts were too indefinite to enable him to reason correctly as to cause and effect." What a jumble of inconsistencies and uncertainties all this would make of the Bible! In place of the infallible Word of God we would then have only the drowsy, beclouded impressions of men. And it is just such worthless themes as this that the pulpits of this land are sounding forth to the people. Is it any wonder that souls are drifting to ruin? that doubting, agnosticism, infidelity, are growing apace, when theologians are wasting their time and opportunity with such worthless babblings, when they might be saving souls?

It is but a portion of the great campaign of the enemy to becloud the minds of men, and set souls adrift from their moorings without chart or compass. He who values the cost of souls for whom Christ died will not be found feeding them on such soul-destroying husks. "The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12.

S.

SUNDAY ENFORCEMENT NEWS.

FOUR arrests in one day for violation of the Sunday law, is a current news item from New Orleans.

In White Rock, S. D., a man was recently tried in the circuit court for doing business on Sunday, and was convicted by a jury.

A movement for Sunday-closing in Milwaukee is said to have been instigated by fourteen ministers of South Side churches.

"A crusade against Sunday baseball has been inaugurated in Marshall, Mich.," says the *Detroit Journal*. The crusade was being led by four ministers and the local W. C. T. U.

The mayor of Paducah, Ky., where Sunday enforcement has been inaugurated against saloons, has announced "that his determination to enforce the Sunday-closing law is just as strong in regard to drug stores as saloons," and that he will "revoke the license of any drug store found guilty of selling liquor on Sunday."

"Because of the many complaints, made principally by the Woman's Sabbath Alliance, sent in to police headquarters," the speeding of fast horses on Sunday on the Mamaroneck Avenue speedway in White Plains, N. Y., has been stopped by the police. "While speeding may take place on week days, there will be no more of it on Sundays."

"More determined efforts are to be made to enforce Sunday closing against Indianapolis barbers," reports the Indianapolis (Ind.) *Sentinel*. "Members of the barbers' union will more closely investigate the status of Sunday closing in the city, and have determined to secure evidence against the violators of the city ordinance, and prosecute them vigorously. To do this work in a thorough manner, a special committee has been appointed by the union, and the shops of the city will be kept under a strict surveillance throughout the day on Sundays." Special attention will be given to "shops conducted in connection with hotels, where entrance to the shops may be gained from the hotel lobbies."

The Ionia County (Mich.) Ministerial Association, "recently organized to include ministers of all denominations," has "put itself on record as opposed to Sunday baseball." At the last monthly meeting of the association in Lyons, the ministers "decided

to notify the sheriff that they would expect him to be on hand every time a Sunday game was advertised or expected, and see that the state laws were not violated." It is by calling upon the civil officials for the "enforcement of law," that the clergymen almost invariably put themselves on record when opposing anything on Sunday. And so it was in the Dark Ages; all the religious persecution was simply the enforcement of civil law.

The clergymen of Niagara Falls, N. Y., have given notice of their "intention to fight Sunday baseball again this year." They state that they will see that the law is enforced as long as it is on the statute books.

At Bryan, Texas, on March 15, the grand jury, on adjournment for the term, after being in session seven days, reported among other things that they "had carefully investigated the enforcement of the Sunday law in Bryan, and found that the officers were discharging every duty along that line."

The general naval board at Washington, of which Admiral Dewey is the head, recommends to the Secretary of the Navy that, on account of the situation in the far East, another battleship be added to our Asiatic fleet. There are already three battleships in that fleet, but it is deemed advisable to keep approximately an equivalent force to that of Japan in the Orient. Another item is that the joint army and navy board has decided to expend all the available fund for insular defenses—about a million dollars—in strengthening the defenses in the Philippines. As we are now logically to be reckoned as among "the kings of the East," it will not do to be behind in any resource, lest we lose also our home prestige.

A Paris telegram says: "In the utmost secrecy both the French army and navy are being rapidly prepared for a general mobilization. All leaves in both services have been stopped, officers are being summoned back in haste to their regiments and ships, and at both the War office and the Admiralty the most feverish activity prevails." So says the prophet with reference to the last days: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong," etc. Joel 3:9, 10.

The Turkish prince, Ahmed Kemal Eddin, brother of the sultan, has died and been disposed of, and the whole affair occurred so quietly and secretly that it is generally supposed to have been at the dictation of the sultan himself. The sultan is always in dread of assassination, and if his chief of police intimates that there is danger from any source, that source is soon disposed of; and it is said that there has been enmity between the chief and the now dead prince, who was heir to the throne in case of the sultan's death. Such is court life in oriental countries.

As the sequel to the practical destruction of the Russian navy by Japan, Grand Duke Alexis, high admiral, and Admiral Avellan, head of the Naval Department, have resigned. The grand Duke, who is uncle of the czar, is said to fear assassination. Extensive frauds in connection with the building and operation of the navy are generally alleged. Fraud seems to be the bane of the Russian Government. It would be well for the world if that were the only government so affected; but it is not.

The Southern Pacific Railroad Company is about to begin the work of tunnelling the Sierra Nevada. There will be five tunnels, one of them five miles long. The first will start a short distance north of Donner Lake, and the series will end at the foot of Blue Canyon on the American River. The contracts already let call for an expenditure of over \$25,000,000.

That our Chinese Exclusion Law is too severe, is the judgment of the Secretary of War. Perhaps the probability of China's carrying out a retaliatory exclusion policy has something to do with it. The Orientals are old experts at that business, and if they undertake the work, it will be done effectually.

China has given notice to an American railroad company that it must either sell its concession to the Chinese Government at a reasonable price or submit to the confiscation of the concession. The company has agreed to sell.

It has been agreed that representatives of Russia and Japan will meet at Washington, D. C., to arrange terms of peace. Japan, however, does not agree to stop fighting until Russia unreservedly declares for peace.

THE HOLY SPIRIT.

BY ELIZA H. MORTON.

We pray for the Holy Spirit
 With never a thought or care
 How much is involved in asking,
 How much is meant by that prayer.
 No sin can live in its presence,
 Our God's a consuming fire;
 We ask for the Spirit's cleansing
 Which may be destruction dire;
 But not, if we yield completely
 And part with each idol dear,
 Laying them all on the altar
 Without a regret or fear.
 'Tis then that the Spirit comforts,
 'Tis then when it acts as guide
 And opens before our vision
 Green pastures and waters wide.
 O Spirit, divine and holy,
 We long for Thy fulness sweet,
 To change and transform our natures
 And make us for glory meet.
 We feel in our souls Thy presence,
 O strengthen our hearts to claim
 The birthright by Jesus purchased,
 And ours by faith in His name.

North Deering, Me.

THE RESULTS OF REPENTANCE.

BY MRS. E. G. WHITE.

REPENTANCE is one of the first-fruits of saving grace. Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin until we see its sinfulness; until we turn away from it in heart, there will be no real change in the life. Repentance is the only process by which infinite purity reflects the image of Christ in His redeemed subjects.

The great Teacher, in His lessons, presents the life-diffusing power of His grace, declaring that through His grace men and women may live the new life of holiness and purity. He who lives this life works out the principles of the kingdom of heaven. Taught of God, he leads others in straight paths. The working of the Holy Spirit in his life shows that he is a partaker of the divine nature. Every soul thus worked receives so abundant a supply of the rich grace of heaven that, beholding his good works, unbelievers acknowledge that he is controlled and sustained by divine power, and give to God the glory.

There are those who, notwithstanding all the gracious invitations of Christ, continue to reveal ungodliness in their lives. To such ones God says: "How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? Turn you at My reproof; behold I will pour out My spirit unto you; I will make known My words unto you."

The most striking feature of the covenant of peace that the Lord has made with human beings is the exceeding richness of the pardoning mercy offered to the sinner if he repents and turns from sin. "I will be merciful to their unrighteousness," the Lord declares of those who repent, "and their sins and their iniquities will I remember no more." Does God turn from justice in showing mercy to the sinner?—No; God can never dishonor His law by suffering it to be transgressed with impunity. Under the new covenant, perfect obedience is the condition of life. If the sinner repents, and confesses his sin, he will find pardon. Forgiveness is secured for him by Christ's sacrifice in his behalf. Christ has paid the demands of the law for every

repentant, believing sinner. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "The Word was made flesh and dwelt among us, . . . full of grace and truth. . . . And of His fulness have all we received, and grace for grace."

The atonement that has been made for us by Christ is wholly satisfactory to the Father. God can be just, and yet the justifier of those who believe.

"Behold the Lamb of God, which taketh away the sin of the world." By beholding Him, we may be changed into His image. The promise has been made, "I will put My laws into their hearts, and in their minds will I write them." Through disobedience man forfeited holiness, accepting in its place the principles of unrighteousness. But by breaking the yoke that Satan has fastened upon him, and taking the yoke of Christ, learning of Him His meekness and lowliness, man is created anew. Christ has promised to write in the heart of every repentant sinner His law, which is holy, just, and good. He promises to renovate the soul, through the medium of truth. He diffuses His own life through the entire being. Thus the sinner is born again, and henceforth, in a life of loving service, he is to work out the grand, ennobling principles that he can take with him into the heavenly courts. There is placed upon him a new mould of character, which the world knows not, but which all must receive who obtain entrance into the courts above.

Well may we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that man can study. It is the sum of all true science. "This is life eternal," Christ declared, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

HOW TO ENJOY YOUR BIBLE. No. 3.

BY W. S. SADLER.

The Analytical Method of Bible Study.

THIS is a method of Bible study that is especially enjoyable to a certain class of minds; and if you will but take the time to apply this method to a few verses of scripture that you thought you were thoroughly familiar with, you will be greatly surprised to find out how little, after all, you had ever discerned of the real truth and instruction contained in a single verse of the Bible.

Let us open our Bibles, and engage in the study of a verse of scripture along the lines of the analytical method, and see what suggestions we can get.

My Bible opens at the First Epistle of Peter. Suppose we analyze the first two verses of the first chapter and see what we can find.

In this analytical method, there are a number of rules we must follow if we would get started right. First, read the verse carefully, slowly, and prayerfully, making sure that you understand the meaning of the words used, and that you understand the construction of the language.

Second, examine the first sentence, carefully, even the first word, if it is one of importance, and crystallize in your mind the first thought or truth you learn from it.

Third, in the analytical study of the Bible, always work with paper and pencil at hand,

and the first thought you secure, from the study of your verse, write down, in as few words as possible, well crystallized, and call it Number One. Then proceed to get the next thought, etc.

Fourth, make sure that you get every important thought and truth out of your verse, writing them down systematically, but also be careful not to write down anything, however true it may be, altho it may even be suggested by the verse you are studying, unless you find it plainly and clearly stated in the verse you are analyzing.

Now, with these suggestions before us, let us proceed to find out and write down what we can learn from 1 Peter 1:1, 2:

1. This passage teaches us that Peter is the author of the epistle.

2. That the Peter who wrote it was an apostle of Jesus Christ.

3. We find the name Jesus Christ in these two verses twice; Jesus being the human name of the Son of God, and Christ the divine name or office, we are reminded that our Saviour was both human and divine.

4. Peter writes this epistle to "strangers;" thus reminding us that we are pilgrims and strangers in this world, looking and longing for a better.

5. These "strangers" were scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. (Here let the student refer to his Bible maps, and learn the location of these different countries and in this way this passage of scripture will always be more interesting to him.)

6. These "strangers" to whom Peter wrote are called "elect."

7. These "strangers" were elected according to the foreknowledge of God.

8. This election was to be carried out or effected "through sanctification;" that is, while God foreknows the elect, they are to make their calling and election sure through the ministry of the Holy Spirit. Sanctification is a progressive work. God foreknows the election, but their election is made sure by the sanctifying and purifying work of the Spirit of God.

9. The result of this work of sanctification in behalf of the elect is:

(a) Obedience; "through sanctification of the Spirit, unto obedience."

(b) Sprinkling of the blood of Christ; which denotes the forgiveness of sin (see sprinkling of the blood in the service of the Aaronic priesthood), and which implies that those who are saved and obedient are those who have accepted the atoning work of Christ in behalf of sin.

10. That the object of God's choosing us is that we may obey His Word and will.

11. That the ground of our election, or the basis from which God chooses us, is the sprinkling of the blood of Christ; that is, through His cleansing work in our behalf.

12. That sanctification, or daily growth in grace, is God's foreordained way of preparing His chosen ones for the high and holy position for which they are candidates.

13. God is our Father, hence those who are obedient and who have accepted the blood of Christ are His children.

14. The mention of the three persons of the Godhead: (1) God, (2) Jesus Christ, (3) the Spirit.

15. "Grace unto you, and peace, be multiplied"—indicating again, the progressive work of sanctification.

Thus we have found lying right on the

surface of these two opening verses of Peter's first epistle, fifteen great truths. And we could analyze these verses much more closely, but this is sufficient to illustrate the method of pursuing analytical study of the Bible.

Many Bible students read the good Book very superficially. We would seriously recommend to all, that they study one of the smaller books of the Bible—one of Paul's epistles, say—after this analytical fashion. You will not only find a world of good in it directly, but it will cultivate careful and thorough habits in the study of the Bible, which will help you in all your future perusal of the sacred Word.

Such methods of Bible study will also develop the mind, strengthen the memory, and make one more observant and thorough in all his reading and study.

THE WATCHTOWER.

BY N. P. NEILSEN.

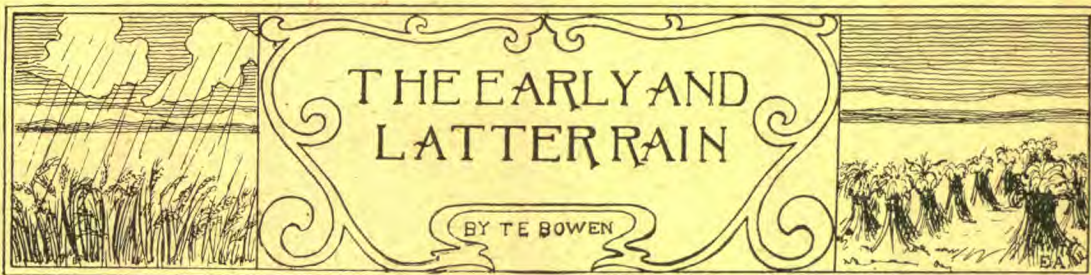
IT is night. In a railroad tower on the great Northwestern line is a man all alert, with hands on levers, peering into the darkness. The noisy telegraph instruments are chattering their messages, and we see a score of levers controlling interlocking switches. The shrill whistle of an approaching train is heard. The man throws back a lever, a semaphore drops, a glare of light tunnels the darkness, and then with a roar the limited express rushes past with its freight of sleeping passengers, and soon disappears in the darkness.

Again a shrill whistle pierces the midnight air. Other levers are flung back, other semaphores drop, and a belated train from the opposite point plunges past with a deafening roar. The tower-man must be alert. Tho the night may be dark and the hours seem long he must not fall asleep, for upon his faithfulness depends the safety of scores of lives. Should the wrong signal be given or the wrong lever operated, the sleeping passengers might be hurled into eternity without a moment's warning.

Even thus it is with the watchman on the walls of Zion. He also must be alert. The earth is wrapped in midnight darkness, and men are rushing on in a maddening race. They must be warned. The true signals of God's last great threefold message (Rev. 14:6-14) must be given. A false signal may mean the destruction of many souls. Nor must the watchman fall asleep or the blood of souls may be on his garments. He must be faithful to his calling.

A CHRISTIAN mother in speaking of her dead son who had not quite reached the age of twenty, said: "I thank God that I found nothing in his trunk or in his pockets which I was not glad to find." It is an excellent testimony, presumptive of the purity of the inner life of the young man. What a blessing it would be to the world if every young man could so live that no evidence of anything that would make the world worse could be found behind him! But how much better than this to be able to stand "without fault before the throne of God"!—*Selected.*

"NOTHING brings people closer than the touch of tears."



Not Losing Sight of Jesus, or His Work.

THAT which to-day is of the most importance to the Christian, to the church, and really to every soul on earth, is not what *men* do and say, but what *Christ*, the great Redeemer, is doing and saying.

The Father sent John the Baptist to prepare the way for Christ's earth work. Gabriel, the mightiest angel on high, was sent to announce both John's birth and work, and that of Christ. The great outpouring of the Spirit on the day of Pentecost was to make known to men that our great Redeemer—man's Friend—had entered upon His work of ministration in the heavenly sanctuary on high. This was the important truth for the church at that hour to know. Knowing it, they could intelligently worship God in spirit and in truth. Ignorant of it, they would miss the object of worship entirely, and worship they knew not what—resulting at once in lowering their worship into accepting for doctrine man-made traditions, containing no salvation. And this mistake the Jewish people literally made.

The close of Christ's service in the first apartment of the heavenly temple, and His entry upon His service in the second, the most holy, was another very important epoch in the history of the church on earth. That they might *know* concerning this important event, the great judgment message of 1844 was given.

Now, near the close of our Saviour's work in heaven, how appropriate indeed that the church—and through the believers the world—should be warned of its solemn approach. That service in the second apartment over, the voice of mercy will be silenced forever. With the ceasing of Jesus' mediatorial work before His Father's throne, man's opportunity to have his sinful, spotted garments washed in the blood of Christ is forever at an end. When His work of forgiving sin ceases, the solemn announcement is made: "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and He that is holy, let him be made holy still." Rev. 22:11.

Just prior to this awful hour is due the great promised blessing of the descent of the Holy Spirit upon those everywhere who have accepted and obeyed all the light given them. From all denominations, from all classes, these faithful ones are to come out to unite firmly upon the platform of eternal truth, as found in the faith of Jesus and the keeping of all the commandments of God. "And I heard another voice from heaven, saying, Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5.

It was only by fleeing from Jerusalem at the appointed hour that Christians saved their lives when that city was destroyed by the Roman army. So now all must obey the call promptly, and come forth from Babylon (the

fallen churches) when the call from heaven is heard.

Conclusion.

May we not safely conclude that the church or people which shall be so greatly honored of Heaven as to receive the promised "latter rain" of the Spirit will be, and necessarily *must* be, keeping *all* of God's commandments? Could it be expected that God would deny Himself by pouring His Spirit upon any one who was knowingly committing sin—who was lying, and cheating, and swearing, or breaking the Sabbath of the Fourth Commandment?—Certainly no candid mind would for a moment admit that God, who can not lie, would thus deny Himself. Then it must be admitted that somewhere, now and soon, a people must be found who are keeping all the commandments of God, *in fact* (see Rev. 14:12), a people who are of one accord, who love God and one another, upon whom this great gift will be bestowed.

The early rain was not manifested in secret. It was at Jerusalem, where dwelt men out of every nation, and they all heard the words of life preached to them in their own tongue. So may we not conclude that the latter rain will be bestowed upon believers, when, with them, those scattered among "all flesh," in every nation and language, shall hear in their own tongue the heavenly call to the great marriage feast of Christ—the last call to supper? It is promised to "all flesh," hence will not be done in secret or in a corner. The world will know about it, all will have opportunity to receive or reject it, but those who receive it will be those not rejecting the heavenly-sent preparatory message of truth contained in the great advent and Sabbath reform messages, and will be made ripe by it for the heavenly garner, and thus become prepared to enter with Christ upon their "eternal great reward" in the kingdom prepared for them from the foundation of the world.

Thus the latter rain will ripen both the wheat and the tares, and the angels will be sent forth with a great sound of a trumpet to reap the harvest of the earth, to gather the tares into bundles to be burned, and the wheat into the garner of God.

Reader, there is no escaping the issue. There is no neutral ground upon which to stand to avoid being counted upon either the one side or the other. Every soul will be marshalled under the banner of Christ, or counted among the legions arrayed against Him. No man can serve the two masters. We shall hold either with the one or the other.

We appeal to you to count well the cost. Can you afford, for a little applause of men, a few fleeting pleasures of earth, to cast aside the great eternal reward in the kingdom of God, where will be pleasures forevermore? Christ gave Himself for you. He endured insult on earth that you might receive honor in heaven. He has made a way of escape possible for you. Why not use it? Why not become a friend of Jesus now, that when the great refreshing shall come from the presence of our God, thy

soul shall receive also of this heavenly anointing, and all thy sins be forever blotted from the heavenly records?

"Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain." "Behold, we call them blessed that endure; ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful." "Be ye also patient; establish your hearts; for the coming of the Lord is at hand." "Even so, come, Lord Jesus."

SEARCH THE SCRIPTURE

MICAH.

BY F. D. STARR.

SOMEWHAT over a century after Jonah preached to the Ninevites, Micah warned the people of Israel that, on account of their wickedness, their city would be destroyed, and Zion be plowed as a field. But the men of Judah and the inhabitants of Jerusalem did not repent, and thus avert the coming judgment, as the inhabitants of Nineveh had done. Of the seven chapters into which this book is divided, each contains matters of deep interest.

Chapter one brings to our attention the soon-coming day of final retribution, in the following words: "Behold, the Lord cometh forth out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." This harmonizes with the predictions of other prophets of both the Old and New Testaments in regard to that great day, when every island and mountain are moved out of their places. The coming of the Lord is the sublime climax of the ages.

In chapter two, we have a very plain refutation of the somewhat popular assertion that every man is trying to do the best he can, that his intentions are good. The truth is, that many men study to do wrong; instead of doing the best they know how, they deliberately plan to do that which they know is a great perversion of right. The prophet declares: "Wo unto them that devise iniquity, and work evil upon their beds! when the morning is light they practise it, because it is in the power of their hand." As Jeremiah says: "They have taught their tongue to speak lies, and weary themselves to commit iniquity." Jer. 9:5.

The third chapter tells us the reason why Zion was to be plowed as a field: "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field," etc. The destruction of Jerusalem did not come as an arbitrary judgment of the Lord, but as a logical consequence of a wrong course. Zion that was built up with blood must be plowed as a field.

Chapter four is a reiteration of Isaiah 2. The siren song of peace and safety, the declaration of the people that the art of war is to give

way to the peaceful pursuits of agriculture, is here shown to be a feature of the age that shall just precede the time when the first dominion shall return to Him whose right it is. As Paul informs us, "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3.

In chapter five, we have the very important and interesting prediction concerning the birth-place of our Saviour. Bethlehem is pointed out as the honored spot of the nativity. And there is probably no other place in the Bible where the pre-existence of Christ is more clearly indicated than in this chapter. His "goings forth have been from of old, from everlasting." "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" is the leading question of chapter six. What a volume is contained in the query here introduced! Heathen systems of religion will reply, Yes, Deity will be pleased with human sacrifices. The sacrifice of a first-born was indeed necessary, but whose first-born? that of the transgressor?—No, but that of Him against whom man has transgressed. Abraham even was told to spare his own son, but God "spared not His own Son, but delivered Him up for us all." Rom. 8:32. The Sacrifice has been provided, and now here is man's part in the matter: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

Chapter seven of Micah's prophecy is of universal interest. It seems to be an outline of the history of the church down through the Christian age. Verse 1 would seem to find its fulfilment in our Lord's experience as recorded in Matt. 21:18, 19. The application of the illustration in either case, is the decay of virtue among men. The conspiracy among the various leaders of the people is shown in verse 3: "The prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up." The great men are defined in Jer. 5:5 to be those who know the way of the Lord, the religious teachers of the people. Thus, according to Micah's prophecy, the executive and judicial departments of the government are combined with the ecclesiastical leaders of the people, to work mischief and oppression to the humble people of God. Micah 7:5, 6, finds its fulfilment, as explained by our Lord, in Matt. 10:35, 36; Matt. 12:52, 53, to the persecutions entailed upon the church, especially during the Dark Ages. "She that is mine enemy," of verse 10, is no doubt the great enemy of the church described in Revelation 17, 18.

The gathering of God's people, just before the close of human probation, is shown in verse 12. The desolation of the earth for one thousand years that immediately follows, is brought to view in verse 13. We see by verse 15, that the wonders and miracles wrought in Egypt at the deliverance of Israel, are to be equaled or exceeded in the wonders performed in the final deliverance of God's people just before the coming of the Lord. The consternation of the nations, as depicted in verses 16, 17, is parallel with the description given in Rev. 6:15-17, as they call for the mountains and rocks to fall upon them. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?" Verse 18. God it is that passeth by the transgression of the remnant of His people. His words to Israel on that fearful night when the death angel passed over the land, were:

"When I see the blood, I will pass over you." Ex. 12:13. He passes over, or passes by, transgression. This will be completely fulfilled in connection with the closing work of our Lord in the heavenly sanctuary, when the sins of His people are finally and completely blotted from the books of record. "He delighteth in mercy." What a glorious truth! Surely His true character is revealed to us through the scriptures of the prophets in a most vivid manner.

"He will subdue our iniquities." Are you troubled at the thought that you can not subdue or conquer sin? He has triumphed over sin and death, and by His grace your sins may also be subdued. "This is the victory that overcometh the world, even our faith." 1 John 5:4. The fulfilment of the glorious promise of redemption is found in the closing verse of this book: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." Rapturous thought! Let us give more attention to the words of Micah, the Morasthite, than did ancient Israel.

FIFTY REASONS FOR SABBATH OBSERVANCE.

BY D. T. BOURDEAU.

THIRTY-FOURTH. By faith in Jesus Christ, we observe it, not with the view of meriting salvation, but because we believe the Biblical doctrine that Jesus Christ came to save us "from" our sins and not *in* our sins, and that the grace or unmerited favor by which He saves us reigns "through righteousness" (Rom. 5:21), and not through sin, and is seen in our works, without which our faith would be a dead faith and could not save us. James 2:20. And such would be the character of our faith, if, knowing our duty with regard to the Sabbath, we refused to fulfil it. If we voluntarily transgressed even one of the precepts of the divine law, without showing a disposition to reform, none of our works would be acceptable unto God. In that case it would be in vain to count on the grace and mercy of God and lean on faith in Christ, and we would have no scriptural grounds to expect that the sacrifice of Christ would expiate our sins. Heb. 10:26. We would then be regarded by God as transgressors of the whole law (James 2:8-12); for none of our works would be the fruit of love to God and love to our neighbor; on the contrary all our works would be considered by Him "who searcheth the reins and the heart" as marred with selfishness and as infractions of the divine law. In such a case we would certainly be without one work that would be approved by the law of God or by the Gospel, and would have a faith without works—a dead faith that would have no salutary power in it.

Thirty-fifth. We observe it because God wants the only law that existed in the time of Jeremiah that was to exist under the new covenant—the law of which the Sabbath forms a part—to be written in our hearts; and that signifies that He would have us observe that law, for one can not have a law written in his heart without loving and obeying it. In Jer. 31:33, God thus expresses the first promise of the new covenant, "I will put My law in their inward parts, and write it in their hearts."

Thirty-sixth. We observe it, because the sons of the stranger (the Gentiles), and the eunuchs or servants, to whom the duty of observing the Sabbath would seem more difficult

than to others, are encouraged to keep the Sabbath when "salvation is near to come" (Isa. 56:1), or when our Lord is soon to return to our earth to raise the righteous dead (Isa. 25:9, 8; 1 Cor. 15:34). "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off." Isa. 56:3-5.

And the fact that, in the verses which follow, the Lord promises to accept the "burnt-offerings and sacrifices" of the sons of the stranger that keep the Sabbath is not against the application we make of this prophecy. Often terms are employed in the Bible which, tho of a character justifying their application to those who lived under the old, can, nevertheless, be taken in their original sense. Certainly the word "sacrifice" has a spiritual sense under the former dispensation as it has under the present. Proof: "So will we render the calves of our lips." "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5.

Thirty-seventh. We observe it, because, having been made before sin entered into our world and when man was in his state of innocence, and there being ample evidence that it will exist in the new earth, where holiness shall reign (Isa. 66:22, 23), it is not one of those ordinances that were a shadow of a Saviour to come, and were abolished at the death of our Lord. Col. 2:14-17. Those ordinances said continually to man, Thou art a sinner, needing a Saviour who is to come. If the Sabbath had said this to our first parents, when they were in their state of innocence, it would have said that which was false, and its Author would have been guilty of falsehood. And this would be equally true of the Sabbath and its Author in the new earth. There will be no sinners in that beautiful world; no expectation of a coming Saviour.

Thirty-eighth. We observe it, because it is honored and sanctioned by the plan of redemption. Redemption restores to holiness those who accept its plan; and holiness is conformity to the law of which sin is the transgression, and of which the Sabbath forms a part. 1 John 3:4; Ex. 19:5, 6; Deut. 4:12, 13, etc. One essential part of the work of redemption will be the restoration of our earth to its primitive state of glory; and by this very fact the sign of the first creation, the holy Sabbath, is honored and sanctioned. Therefore the Sabbath exists, and is obligatory during the entire period of redemption, and it will be thus during the endless period of the world to come,—when the work of redemption will have been accomplished, and every day—but especially each Sabbath—the redeemed will contemplate the character of God in His works, rendering homage and adoration to God and the Lamb. Isa. 66:22, 23; Rev. 5:13.

"WELL-DIGESTED failure is the father of success."

TESTED AND TRIED.

A BLACKSMITH who, some eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question: "Why is it that you have so much trouble? I have been watching. Since you joined the church and began to 'walk square,' and seem to love everybody, you have twice as many trials and accidents as you had before. I thought when a man gave himself to God, his troubles were over. Isn't that what the parson tells us?"

With a thoughtful but glowing face the blacksmith replied:

"Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red hot and then plunge it in a tub of ice-cold water. This I do many times. If I find it is taking 'temper,' I beat it and hammer it unmercifully. In getting the right piece of iron, I found several that were too brittle to take 'temper.' They cracked the first blow I struck. So I threw them into the scrap-pile. Those scraps are worth about a cent a pound. This carriage spring is very valuable."

He paused; his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time. That's the way I see it. We have the good time all right, for God's smile means heaven. But He wants us for service, just as I want that piece of iron. And He has to put the 'temper' of Christ in us by testing us with trials. Ever since I saw this truth, I have been saying to Him: 'Test me in any way You choose, Lord, only don't throw me into the scrap-pile.'"—Selected.

PROVE FAITH BY WORKS.

THE prayer that has weight with God must be prepaid prayer, says the venerable Dr. Cuyler. If we expect a letter to reach its destination, we put a stamp on it; otherwise it goes to the dead-letter office. There is what may be called a dead-prayer office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions. No farmer is such an idiot as to look for a crop of wheat unless he has plowed and sowed his fields. In prayer we must first be sure that we are doing our part if we expect God to do His part. When a minister was called on to pray in a missionary convention, he first tossed a coin into the plate, and said, "I can not pray until I have given something." He prepaid his prayer. For the churches in these days to pray, "Thy kingdom come," and then spend more money on jewelry and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God never defaults, but He requires that we prove our faith by our works, and that we never ask for a blessing we are not ready to labor for.

"HAVE I given myself up to say that there must be nothing, nothing whatever, to share my heart with God and His will? Is my heart perfect with the Lord my God, the object of my desire, my prayer, my faith, my hope? Whether it has been so or not, let it be so to-day. Make the promise of God's Word your own: 'The God of peace . . . make you perfect.' The God who is of power to do above all we ask or think, will open up to you the blessed prospects of a life of which He shall say: 'His heart was . . . perfect with the Lord his God.'"—Sel.

POWER FROM OUTSIDE.

MEN seem to be the only created things that utilize power outside themselves. Our civilization grows by the outside forces that we summon to our aid. Steam transports us, electricity carries our thoughts afar, steel bears the lashing of wind and water, in war we are helpless except with equipment. Hearts and morals are just as dependent on outside forces as bodies, but the power by which they are civilized is as much higher than steam or electricity as our hearts—it is God Himself. There is as much likelihood that a man will make an increasingly good life by himself as that he could swim the Atlantic by himself. Failures often keep us away from achievement, sins separate us from good, when God is just the outside force we need to turn weak resolves into stalwart deeds, and replace sins with purity. We need a Saviour more than we need houses, guns, and transportation.—S. S. Times.

LOST AND REDEEMED.

1. For what purpose was the earth created?

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18.

2. To whom was given dominion over the earth?

"Thou madest him [man] to have dominion over the works of Thy hands; Thou hast put all things under His feet." Ps. 8:6. See, also, Ps. 115:16.

3. What provision did God make that His purpose concerning man should not fail?

"Who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal." 2 Tim. 1:9.

4. Through what did man lose his dominion, and become a bondservant?

"Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. See, also, 2 Peter 2:19 and John 8:34.

5. By heeding Satan, in open disobedience to God, whose bondservant did man become?

6. What promise have we of a restoration of that first dominion?

"And Thou, O Tower of the flock, the hill of the daughter of Zion, unto Thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem." Micah 4:8.

7. How is this redemption accomplished?

"Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

"If therefore the Son shall make you free, ye shall be free indeed." John 8:36.

8. How much will be included in what the blood of Christ redeems?

"For the Son of Man came to seek and to save that which was lost." Luke 19:10.

9. How much of man does Christ's purchase include?

"For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

10. What will be the nature of the dominion when finally restored to man?

"The kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.



COME, WINDS OF GOD!

COME, Winds of God, and chase
The mists of doubt away!
That I may see His face,
And know His perfect day—
The day when self and sin shall cease,
In perfect love and perfect peace.

Come, Winds of God, and blow
Upon this heart of mine!
The fires are dim and low,
Half-quenched the spark divine;
Breathe on me till one ardent flame
Shall tell the wonders of Thy name

Come, Winds of God, and shake
The lips which falter so!
Their selfish silence break,
To tell the things we know;
Till my glad tongue shall speak and sing
The glories of my Saviour King!

Come, Winds of God! the sky
Is darkening o'er the deep;
The hearts of Israel sigh,
The eyes of Israel weep—
For fields all barren, labor vain—
Come, bring the sound of plenteous rain

My soul, in silence bow!
The Winds of God are still;
They blow, we know not how,
Fresh from the holy hill;
We hear them not, but feel them nigh,
For God Himself is passing by!

—Henry Burton, D. D.

AN INTERESTING LETTER.

In a letter received from our friend, Pastor G. Irwin, who is visiting the islands of the Pacific in the interest of future missionary efforts in behalf of these people, he says:

"I have had a very interesting and profitable trip



A Native Island S. D. A. Pastor and Wife.

thus far. I have embraced every opportunity to go ashore, and visit the different tribes of natives, that I might form some just conception of their needs. I am decidedly of the opinion that here, as elsewhere, the health reform and evangelical work should go hand in hand. While people live in such filthy homes, not much can be expected in the way of spirituality.

"The natives and their many dogs lie together on mats in these dark, vermin-infected dens. Many of the children are covered with horrible sores. The stench from these so-called homes is simply awful.

"One of two things is certain—either these people are beyond all hope, or the missionaries already here have neglected a very important part of their work. I am more inclined to the latter opinion, when I see such a condition of things under the very eaves of a mission that has been in existence for



Preparing for a Coronation in Fiji.

thirty years. What can be expected from missionaries who drink beer and wine, and smoke black plug tobacco? All do not do this, but as far as I have gone, those who do not are the exception. I believe we are training our missionaries in right lines, when we teach them how to care for the bodies as well as the souls of men.

"I have had some interesting experiences on the boat. It was known by all the first day, it seems, that I was a vegetarian, as I brought to the table my granose biscuits, prptose, and malted nuts. They watched me closely, as tho they expected I would collapse in a few days, but as they saw I got along well, and could stand more tramping on shore without the customary after-aches, they began to make remarks about my way of living. A young doctor in our company publicly avowed his intention of practising vegetarianism in the future. He said to me one day, 'How is it you always seem so happy, while I have such terrible blue spells, and feelings of depression?' I told him it was because I endeavored to live in harmony with the laws of my being. I gave him quite a lecture on dietetics, etc. He admitted all I said was true."

—Australasian Good Health.

LETTER FROM CANTON, CHINA.

THIS leaves our workers in Canton all well but feeling deeply the loss of our dear Sister Miller in Honan. With the millions of heathen thronging us on every side, the loss is double—to those who knew her personally an individual loss, and to all the cause in this needy field comes, in her sad death, the loss of an enthusiastic and tireless worker who had but scarcely begun her work. Even in her last illness her mind was constantly occupied with plan-

ning for the furtherance of the work to which she had fully dedicated her life.

Brother Wilbur has to-day—May 5—gone to Hong Kong, our seaport, about one hundred miles distant, to meet Brother W. C. Hankins and wife whom we expect on the incoming steamer, the Empress of Japan. We are so thankful for this response to the appeal for help for the work at Amoy; still the work there calls for a much stronger force of workers, and we hope the sound of appeal may not be still till we have at least another pair of strong workers for the Fukien Province.

Our Brother Keh (Chinese) writes me to-day: "I have twenty or thirty sound inquirers out in a country district, [he formerly occupied a pastorate in this vicinity], and have felt it necessary to rent a house there to use for a chapel." Now we have an earnest request from the Mission Board not to enlarge our work beyond last year's appropriation, but what could we say to this brother's request for \$6.00 a month for rent. And yet these littles multiply upon us from all sides. Our work here in Canton, this city of two and a half million people, is moving encouragingly.

Yours in the work,

MRS. J. N. ANDERSON.

P. S. May 8. Brother and Sister W. C. Hankins have arrived safely after a pleasant voyage. They report a pleasant stop in Kobe, Japan. Are spending a few days with our workers in Canton before going on to their station at Amoy, in the Fukien Province.

MRS. J. N. A.

FROM JAPAN.

PROF. F. W. FIELD, who has spent about three years as a missionary in Japan, gave a short talk recently

at a missionary meeting in Academia, Ohio. From a report in the *Welcome Visitor* we take this extract:

"He told us of the many trials the young have to endure who accept present truth in the land of the rising sun. From early childhood the three following principles are forcibly impressed on the young mind: First, obligation to the emperor; second, to parents; and, third, to the oldest son of the family, leaving their obligation to God out of the question.



Home Scene in Japan.

"The prevailing religion is Buddhism. They have no knowledge of the Gospel, nor do they desire 'that light that lighteth every man that cometh into the world.' When one gives up this belief, and accepts the message, all opposition possible is brought against him.

"Professor Field told us of a young man who took his stand for the truth in the face of much opposition. His parents firmly believed that his mind was deranged, and threatened to shoot the

foreigner who drew him from his former belief. The young man was at this time attending school some distance from his mountain village home. He was an earnest student of the Bible. Later his father suffered heavy financial losses. The parent's pride was humbled, and he, with the rest of the family, was ready to hear this message which the son so gladly carried to them. The mother and grandmother have recently been baptized, and the father is at the door of the church. In March, the young man was sent to prison, because he could not conscientiously enter the military service. His sentence was for two months. He is of good courage, and sent by Elder Field the message found in 2 Cor. 4: 17, 18 to the students of Mount Vernon College."

THE Church of England Zenana Missionary Society has Bible women in many South India villages. One is in a village, many miles from the nearest Christian church, so that she can not go to church at all. Another is of low caste, and therefore must live outside the village where she works. By walking six miles she can attend church, however, every Sunday. Such workers, patient, earnest, but lonely and isolated, are the ones who are laying hold upon heathen women in South India, and they need all the sympathy that Christians can give them.

THE son of a Mohammedan Afghan robber chief has left his father's caste, crossed the frontier, and made public profession of faith in Jesus Christ at the mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself, when anything stirs his wrath. Yet there he is to-day, trying hard to be humble, gentle, and Christ-like. He is therefore within reach of the prayers of Christians.

A MISSIONARY of the Presbyterian Church of England describes ten days' touring among the villages near Chiang Hoa, Formosa, and adds: "It is a great comfort to be able to roam all over a heathen country, and yet seldom be more than a mile from a Christian dwelling." The progress of the Kingdom is emphasized by a moment's thought on this sentence.

OUR WORK AND WORKERS.

FOUR candidates were baptized at Oakland, Ill., May 5, by Brother Chas. Thompson.

INDIANA CONFERENCE is to have four tent companies in the field this present season.

DURING the past quarter, says the Indicator, nine persons have taken their stand for the Sabbath of the Lord in Rochester, N. Y.

In the Wisconsin Reporter Brethren F. Stebbes and C. W. Olds mention the baptism of ten church-school children at Cassville, ranging in age from seven to sixteen years.

REPORTING to the Minnesota Worker, Brother A. J. Stone mentions the baptism of seven candidates in the Lake Street church, Minneapolis, on the 3d inst. Three of these were to unite with the Scandinavian church.

In the Welcome Visitor, Brother D. E. Lindsey reports the baptism of five candidates at Cleveland, Ohio. He also noted his having addressed the Temperance League at Green Spring, and that the saloons had been voted out of town.

THE brethren at Rangoon, Burma, report that they have secured a very desirable place for meetings—a hall formerly occupied by the English Baptists. Brother H. H. Votaw says they secured the place while several other parties were applying for it; and they feel that the Lord overruled in behalf of His cause.

FROM the South African Missionary we learn of the organization of a church of nineteen members (natives) at East London, Cape Colony, under the supervision of Brother G. W. Shone. The same paper mentions the arrival of Brother W. H. Anderson and wife at Cape Town, on their return from America. After stopping a few days there, they started on their long journey northward to the new mission site in Barotseland. Brother Anderson's mother also accompanied him.

In the assignment of laborers to foreign fields by the General Conference, we note the following recommendations: That Professor L. A. Hoopes, of College View, Neb., go to Australia; Brother J. J. Westrup and wife, of Oregon, to Inland China; D. C. Babcock and wife, transferred from British Guiana to Gold Coast, West Africa; Dr. Law Keem and wife, of California, to China; F. M. Burg, now president of Western Oregon Conference, to Great Britain; Amanda Van Scoy, of Nebraska, to China; A. J. Kennedy, of Ohio, to China; G. W. Casebeer and wife, of Idaho, to South America; J. A. Holbrook, of Montana, to Great Britain; Jacob Hofstra, of West Michigan, to Holland; Dr. Emma Perrine, of Iowa, to Japan. It was also recommended that Brother O. A. Olsen, of the British Union Conference, become president of Australasian Union Conference.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

ANY of our publications, especially tracts. Address Herbert Crippen, Alamogordo, N. M.

SIGNS, Review, and other publications. Address Mrs. N. J. Hicks, Elizabethtown, Ky.

SIGNS, Instructor, Watchman, Little Friend, and tracts. Address Mrs. C. B. Towler, Hagerman, Idaho.

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.



LESSON 2.—JULY 9.—HEZEKIAH'S PRAYER.

Lesson Scripture.—Isa. 38:1-8, A. R. V.

(1) "In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live. (2) Then Hezekiah turned his face to the wall, and prayed unto Jehovah, (3) and said, Remember now, O Jehovah, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore. (4) Then came the word of Jehovah to Isaiah, saying, (5) Go, and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years. (6) And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city. (7) And this shall be the sign unto thee from Jehovah, that Jehovah will do this thing that He hath spoken: (8) Behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down."

Golden Text.—"God is our refuge and strength, a very present help in trouble." Ps. 46:1.

SUGGESTIVE QUESTIONS.

(1) What sad affliction came to King Hezekiah? Who came to him in his distress? What message did the prophet bring? Verse 1. Note 1. (2) How was the king affected by this announcement? Verse 2. (3) What was the burden of his petition? How was his great sorrow manifested? Verse 3. (4) Through whom did the Lord answer the king? Verse 4. (5) What message was sent through the prophet? Verse 5. Note 2. (6) What further promises were given to the king? Verse 6. Note 3. (7) How was the king assured that the Lord would surely heal him? Verse 7. (8) What was the sign? Verse 8. Note 4.

NOTES.

1. Hezekiah's generally good reign was largely owing to his close connection with the prophet Isaiah. Last week's lesson brought to view his marvelous deliverance from the Assyrians through his uniting with the prophet to commit the cause of his people and city to the care of the Lord. The history of the Jewish people shows that when they heeded the counsel of the prophets of God success always attended them. Their sad failures, politically and religiously, were due to their rejection of the prophets. See Jer. 44:2-6; Matt. 23:37. And this lesson is for us of to-day. See 2 Tim. 3:16, 17.

2. It was not Hezekiah's goodness, nor because what he asked was the best thing for him, that

caused the Lord to grant his request. It was granted because of his importunity (Luke 11:5-8). Three years after his healing, a son was born to him, and this son, Manasseh, gave the people a terribly wicked administration for the greater part of his long reign. And Hezekiah himself became backslidden for a time, the results of which came upon the people a hundred years later. See 2 Chron. 32:24-36; Isaiah 39.

3. When Isaiah's prediction was reversed, he did not, as Jonah did under a like condition, become petulant and discouraged, when the Lord chose to grant the king's petition. He was just as ready and just as faithful in the matter of the second message as he had been in conveying the first one. He recognized that Jehovah is a prayer-hearing and a prayer-answering God, and may do as He will with His own. The liberality of the Lord was emphasized in His giving to Hezekiah a promise of that which he had not asked—immunity from future oppressions by the Assyrians. Altho Hezekiah afterward became backslidden and proud of heart because of his prosperity (2 Chron. 32:25), this promise of the Lord was kept. The trouble that afterward came upon Judah came from Babylon, after that kingdom had conquered Assyria, and after Hezekiah's repentance had procured a postponement of judgment for about a hundred years, notwithstanding the long wicked reign of his son Manasseh, and the sad defalcations of Jehoiaikim and others.

4. From the record in 2 Kings 20, we learn that, in addition to the Lord's promise to heal Hezekiah, "Isaiah said, Take a cake of figs. And they took and laid it on the boil, and he recovered." Verse 7. Thus the prophet did not assume that prayer for healing, or even the Lord's promise to heal, should preclude the use of rational remedies.

From the same record we find that Hezekiah had asked for a sign that the Lord would heal him, and that in three days he would be able to go up to the temple. Also that the prophet gave the king the privilege of choosing whether the shadow should "go forward ten steps, or go back ten steps," and Hezekiah said, "Let the shadow return backward ten steps." Then "Isaiah the prophet cried unto Jehovah; and He brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz."

CAMP-GROUND BAGGAGE NOTICE.

THOSE coming to the San Jose camp-meeting should put a tag with their name on it on the baggage with the railway check, putting the baggage in the care of the San Jose Transfer Co.

Hold your railway check until you reach the camp-ground, and deliver it to our baggage man on the ground.

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THOSE coming to the San Jose camp-meeting over the S. P. (broad-gauge) Railway, on arriving at the depot, should take the car going south on First Street just east of the depot. This car goes straight to the camp-ground.

Those coming over the narrow-gauge railway should take the car on Santa Clara Street going toward First Street, and there transfer to car going south on First Street, and go south direct to camp-ground.

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Prices, 10 x 12 tent,	\$2.50
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A SABBATH WALK.

MISS E. BATTERSON.

BRIGHT Sabbath day, thy balmy air
Invites us to the wood.
Man spent the first blest Sabbath there,
When God pronounced earth good.
If it were good for him of old
His altar there to rear,
Then it is good, when leaves unfold,
We there our God revere.
Our God hath made all nature fair,
Tree, flower, and running brook.
The birds that carol in the air
Are part of nature's book.
So let our hearts be filled with love
For Him who is our Way;
Our praise ascend to God above
For this blest Sabbath day.

EDUCATION IN THE HOME. NO. 7.

BY MRS. L. D. AVERY-STUTTLE.

The Fourth Commandment.

WELL, children," said Brother Hartman after their guests had gone, "how do you enjoy the readings? do you feel like giving them up?"

"Why father," replied Elsie, "I would not give them up for anything; and I think John feels as I do."

"I surely do," said John. "I find that the more I study the Bible the more interesting it grows."

"We like it, don't we, Beth?" chimed in Mattie, "and Josie said she has learned lots to-night."

"I'd like it ever so much better," said little Beth, "if I could read more of the verses. But I s'pose I'm too little!" she sighed.

"Why, you dear child," said grandma, "I'll tell you what you *can* do; you may learn a few verses and repeat them at the next lesson; that will be ever so nice."

"Why, yes," agreed papa; "Beth shall learn the Fourth Commandment and repeat it at the very beginning of the reading. It's pretty long, but I think my little girl can do it, and I suppose there are many ministers of the Gospel who are unable to quote it correctly."

It was very gratifying to see with what interest Beth studied her "commandment," as she called it; so that she had it perfectly learned in time for the next study.

With the lighting of the lamps on Wednesday evening, we are pleased to see an increase in the little circle which surround the table in the pleasant sitting-room at Brother Hartman's. True to her promise, Miss Josie, Mattie's close friend, has brought her father and mother, while Mr. and Mrs. Jones are in their places, Bibles in hand.

"Our subject to-night," began Brother Hartman, "is the Fourth Commandment of the Decalogue, as you will remember. Beth, my girl, are you prepared to repeat it now?"

"Yes, papa, with grandma's help I have learned it," said little Beth, as she rose and stood by her father's side, while she repeated slowly and distinctly:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made

heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

"Well done. Where do we find this command, Beth?"

"In Exodus 20:8, 9, 10, 11."

"Yes, it was placed in the heart of the moral law by the great Jehovah. But it is often said that this law has been abolished. What have you to say to this, John?"

"I have this to say, father: If the Ten Commandments are done away, then it is not possible for men to sin by breaking one of them; hence we may steal or rob, or commit murder."

"How do you prove this, my son?"

Turning to Romans five, John read the last part of the thirteenth verse, "'But sin is not imputed when there is no law.'"

"Good; will Mr. Wilbur please read Rom. 4:15; for in the mouth of two or three witnesses, every word is established."

"For where no law is, there is no transgression," read Mr. Wilbur. "I rather think that's plain enough, Mr. Hartman; it seems to me that the moral law is just as necessary to-day as it ever was."

"Perhaps so," observed Mrs. Wilbur. "I suppose the moral law is considered the standard of morality, and yet it seems to me that that Fourth Commandment somehow has been destroyed, or perhaps changed by Christ or His apostles."

"Well, we will see if we can find something that Christ Himself has said on the subject. Josie, will you please turn to the fifth chapter of Matthew, and read, beginning with the seventeenth verse."

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Here, mama, you read the next verse," said Josie, and Mrs. Wilbur read slowly and thoughtfully:

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

"Why, mama, that's plain enough for even a little girl to understand. It doesn't sound much as if the Fourth Commandment was done away, does it?"

Mrs. Wilbur did not reply, and Brother Hartman continued:

"What is said of those who teach people to break even the very least of these precepts? Elsie, will you read the next verse?"

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Josie gave her mother a quick glance, and Mrs. Wilbur said earnestly, "I have read those verses many times, and yet I never thought of their real meaning."

"It is quite natural, my friend," said Sister Hartman, "to do as we are taught to do in childhood; and this is one great reason why we are holding these studies with our children."

"Now," continued Brother Hartman, "I would like Mr. Jones to turn to Psalms 119, and read verse six."

"Then shall I not be ashamed, when I have respect unto *all* Thy commandments."

TOO BUSY TO LOVE.

"My mother'd love me a lot, too, if she wasn't too busy," loyally declared a small maiden, who had hungrily watched the home leave-taking of a little companion as they set off for school. "She has so much housework to do." The "much housework" and other work seem to take precedence of love in many households where the mem-

bers would be shocked if they fully realized the fact. Love their own?—Of course they do, and all the toil is for the sake of these beloved ones, they say, and really believe. And yet the work has become a fetish—not something for the family comfort, but something before which all else must give way, to which everything else must be sacrificed.—Anon.

KEEPING THE FURS.

A RESOURCEFUL friend of mine, who is a famous housekeeper, uses old linen sheets for wrapping the furs before placing them in box or barrel. Sheets are selected that are too old and thin for other use, and they are kept for this purpose from year to year, as they would not be fit to use on the beds after their summer service in fur storing, especially if oil of cedar is used as a moth preventive. She saturates small balls of cotton batting with the oil of cedar, and pins them to the sheets in which the furs are to be wrapped. It is almost impossible to confine the oil to the batting, however, and the sheets will come from the storeroom badly stained. Many object to the very useful oil of cedar because of its strong odor; but those who have tested it find that the odor soon passes off after the furs are taken from the storeroom. In fact, it does not cling to them after thorough ventilation half as long as the odor of camphor and many other preventives. Sheets of newspaper are often more highly recommended than cotton or linen sheets for wrapping expensive furs before storing them, as there is something about the printer's ink that proves disagreeable to the moths. The sheets must be especially prepared for this purpose, however. In order to wrap the large fur securely, the newspapers must be pasted to form sheets of the right size, and this pasting must be so firm that no cracks through which a moth may find a chance to enter will be left. It is best to provide two or three newspaper sheets for each piece of fur.

Large, tough paper bags will be the best receptacle for small capes and neck pieces. Several of these—wrapped separately in newspaper as an extra precaution—may be placed in one bag if the large, strong bags such as are used by butchers may be secured.

If any of the usual moth preventives are used in connection with the thorough wrappings, it will be unwise to have them come in contact with the fur. Altho few will leave the reddish stain peculiar to the oil of cedar, there is always danger of discoloration, especially with the light furs. It is always safest to wrap the oil saturations in waxed paper, and the balls or powders in tissue-paper, before placing among the furs. These will retain their strength throughout the summer, and need not be removed from their paper wrappings, or replaced by fresh preventives, when the furs are taken from their storage places for periodical shaking and brushing.—Selected.

WHY PRONOUNCE INCORRECTLY?

[Prof. W. E. Watt, in *Primary Education*.]

It makes us warm to see teachers, elocutionists, and lecturers, who are supposed to lead public thought and whose business it is to furnish patterns of correctness, going about with incorrect expressions on their lips which the least listening on their part when in really cultivated company might correct. For instance, there is that class of people who persist in saying "like" when they mean "as."

They "look like" they never can learn a simple rule of grammar. "To hear a teacher correct a child for saying, 'I eat my dinner,' with short *e* in eat, and say, 'You talk like you don't try to improve,' increases our temperature. 'Eat' pronounced as 'et' is bad form. It was once good, but now no one uses it in careful speech. But the use of 'like' has positive limits, and they may be learned by a teacher quite as readily as the pronunciation of any verb.

Look at the crowd who continue to speak "with" so as to rhyme it with "pith!" What can be done with them? Of course their way of speaking this little word is better than "wid" or "wit," but it looks as if the speaker were trying hard not to say

"wit" or "wid" when he strains himself to say it without carrying the subvocal tone into the consonant. It would be pleasanter to the ear to hear Sam Weller's "vith."

What a difference there is in special teachers! Years ago when some of the physical culture special teachers were doing a little alternating, one of them was told once that "alter" as part of a word is not pronounced the same as when a whole word. A word to the wise was sufficient. But the teachers of "aht" still twist the thoughts of the children into thinking they are illustrating things when they are really illustrating them.

What shall we do with the people who say Address when they mean address? The mispronunciation clings to them as if it were put there with Cement. They are the same individuals who say Idea when they mean idea. I suppose they found out some time ago that "area" has its penult accented, and they can't get away from the one when they strain at the other. Perhaps their ideas are more like Areas—having nothing in them.

And what a spectacle a man makes of himself when he gets the notion that the natural crasis between *t* or *d* and the following *u* in many words should not be! He picks out the words he means to get desperate about, and then you hear him act in speaking as a boy does who trips himself and almost falls, but doesn't quite go flat. He gets the thing right in "nature" and "creature," and possibly in "furniture," but nine out of ten of them throw away the initial sound of *u* in "furniture" to save their pneumatic equilibrium by going wrong in order to get what they think must be right. Their "furnitoor" sounds like the Dutchman's moosic. But the whole tribe of them go floundering when they are speaking on "edyoucation" and hit the word "grajuate" somewhat suddenly. If they only knew how miserable they seem to their best friends, and if they could be persuaded to see that some crasis is permissible there, how much pain and mortification could be avoided in this vale of tears!

Did you ever hand one of these persons an "envelope," or an "envelop"? Not one of them has ever learned the French nasal *u*; but every last one of them has the pachydermatous determination to sound it this time or die a-sounding at it. Envelope is properly spoken as it spells, and anything that envelopes may be called an envelop in plain United States; but if you have to be French part of the time you may as well be it right here as anywhere.

TAKING CARE OF THEM HERSELF.

"Yes'm, she's pretty well, mother is," said the old man, pausing with his foot on the wagon-wheel to answer an inquiry concerning his wife; "pretty well, if only 'twan't for worryin' about the children. 'Lizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Samuel's got a good place at Tanfield, and he's doin' well, too; but his boardin' place is across the river. Sometimes he goes by ferryboat, and sometimes he goes by skiff, and mother she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Car'line."

"No'm, there's nothin' special the matter with any of 'em now, and the truck garden has done fine this year. Mother hain't had a touch of her rheumatism all summer, and she'd be pretty well off, if 'twasn't for worryin'."

"Christian?—Bless you, yes, this forty year! She ain't afraid but what the Lord will take care of her and all the rest of the world; but seems like she ain't got faith yet to b'lieve He's to be trusted with the children."—*Wellspring.*

RAPID GROWTH.

MINNESOTA is a great state for the production of wheat. It all came from *one grain* of "Fife Wheat" planted by a son of Scotland. In 1881 he sowed *one grain* of wheat, and had twenty-two stalks, yielding five hundred and sixty grains. In 1882 he sowed

five hundred and sixty grains of wheat and had a harvest of one-fifth of a bushel. In 1883 he sowed one-fifth of a bushel, and reaped a harvest of seventeen bushels, or 1,020 pounds. In 1884 he sowed seventeen bushels, and reaped a harvest of seventeen acres of the finest wheat. In 1885 he sowed one hundred bushels of wheat, and reaped a harvest of 2,800 bushels, or four carloads of fine wheat! In four years *one grain* of wheat had increased to 2,800 bushels, filling four cars in shipping to the market. But the wheat had to be buried and *die*, before it could be reaped and carried, singing, home to the granary or sent to the market. Our Lord obeyed this law: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." He was the "grain" from heaven, and He died, and was buried; but out of that death will come the great harvest of souls that "no man can number," sharing His life and glory, when the divine harvest is reaped. We can only live by dying, reign in glory by being buried, save life by losing it, and have all things by giving up all. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me"—even unto the death.—*Selected.*

THE TONGUE.

"God made the tongue, and, since He never made anything in vain, we may be sure He made it for some good purpose. What is its good purpose?" said a teacher one day.

"He made it that we may pray with it," answered one boy.

"To sing with," said another.

"To talk with people," said a third.

"To recite our lessons with," replied another.

"Yes, and I will tell you what He did not make it for. He did not make it to scold with, to lie with, or to swear with. He did not mean that we should say unkind or foolish or impatient words with it. Now, think every time you use your tongues if you are using them in the way which pleases God."—*Selected.*

A TWO-DOLLAR bill came into the hands of a relative of mine, writes a lady in Boston, "which speaks volumes on the horrors of strong drink or the traffic in it." There was written in red ink on the back of it the following: "Wife, children, and over \$40,000, all gone. I am alone responsible. All has gone down my throat. When I was twenty-one I had a fortune. I am not thirty-five years old. I have killed my beautiful wife, who died with a broken heart, have murdered my children with neglect. When this bill is gone, I do not know how I can get my next meal. I shall die a drunken pauper. This is my last money and my history. If this bill comes into the hand of any man who drinks, let him take warning of my life's ruin."—*Michigan Christian Advocate.*

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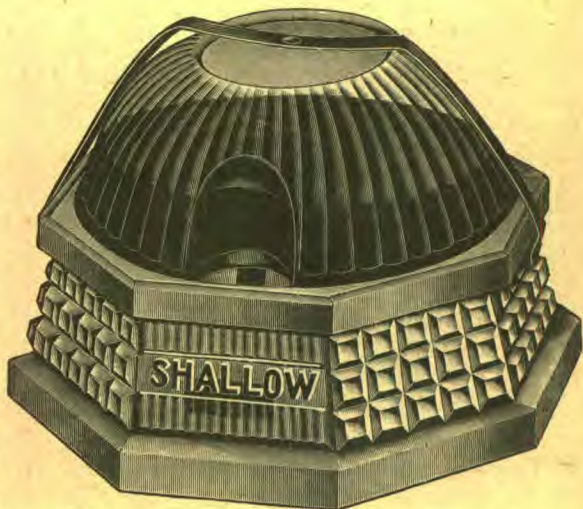
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MOUNTAIN VIEW, CAL., JUNE 28, 1905.

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Our next issue will be a **Liberty** number.—Its date will be July 4. It will have some striking articles and clear evidences as to where we are in relation to the principles on which this government was founded. You will want to read it; your neighbors ought to read it. We hope to get it out a day or two in advance so that our readers will have time to use it before the Fourth.

"Into the World."—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world." He left the supernal, transcendent glory of heaven to come into the world. He was "born of a woman," that He might come into this world and be a brotherman, a "kinsman," to redeem. When He came into the world, He mingled with all classes, rich and poor, formal Pharisee, skeptical Sadducee, plebeian publicans and sinners.

"To Save Sinners."—The coming into the world was a wonderful thing, but it was not and is not the thing. The great purpose is the wonderful thing, that which gives meaning to the coming, without which the coming would mean nothing to us. It is a "faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." That is why He came. That was His object in coming. To that one purpose He continually held. For it He taught, prayed, suffered, died. Did He attend the Passover feast?—He did it to save sinners. Did He accept the invitation to dine with the publican?—He did it to save sinners. In all His intercourse with men and women, He held to the one unswerving purpose.

Not of the World.—While Jesus came *into* this world, and was *in* the world, He was *not of* the

world. While in the world, He was still in the bosom of His Father. He was the ladder which reached from earth to heaven, with the support from the heaven end. He knew neither the world nor its spirit. He was in harmony neither with its principles nor customs. He fellowshipped neither through fashions nor follies. While dining with a Pharisee, He was not *of* the Pharisees. They learned from Him, or had the privilege of so learning, but He learned naught from them save their great need. While at the feast of the publicans, where all the lower classes mingled, He was still *not of* the world. He went among them for the same purpose that He came into the world, to save publicans and sinners, but they, or at least the more part, heard Him gladly, and came where He was for the one purpose of hearing Him, but not with any thought of seducing Him to go with them. They felt their need, and believed that He could supply it.

The followers of Christ Jesus are to be in this world as He was. He said, "As Thou didst send Me into the world, even so sent I them into the world." If true disciples, they are *from* another sphere. "Except a man be born from above, He can not see the kingdom of God." Therefore "they are not of the world, even as I [Jesus] am not of the world." And therefore He prayed again: "I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one." And here is set forth the whole sweeping injunction: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Thus shall God's children win every soul who desires more than this world can give. But those who will not know God, who desire only the world, will not, can not, understand the children of God. Nay more, the world will hate and persecute them, because they are not of the world, even as Christ was not of the world, and met their persecutions. But, blessed be God, in the final adjustment, nay, more, in the work of God here, His children shall lose naught; for yielding this world, they win eternal life, and "the world to come" with all its blessed fruitions of the ages, sinless, curseless, deathless, transcendantly glorious. And God's children are in this world for the one sole purpose of living *above* the world; in living *not of* the world, and that they may save sinners to the world to come, and so save themselves. No higher occupations soul ever knew or can know.

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We are asked by one of our exchanges, which is working in the interests of government ownership of public utilities, to make an extended notice of the matter, publish a list of questions, and ask our subscribers to vote for or against the proposition. As that is entirely outside of our mission in the world, we respectfully decline the invitation; but there is one point in connection therewith which we notice. The editor of our exchange says: "Here is an excellent opportunity for every editor who believes in the saying, 'VOX POPULI, VOX DEI' (the voice of the people, the voice of God), to prove his faith by his works." Now, we are not of the class that believes that pagan saying to be the truth.

More than that, we are absolutely certain that that ancient slogan is not true. Many a ruler has found to his sorrow that the "vox populi" was a very capricious, fickle thing; but on the other hand, we know that the "vox Dei" is "the same yesterday, and to-day, and forever." The "vox populi" in the time of Moses clamored for a golden calf, by whose worship they dishonored God—and that, too, at the very time when there was being engraved upon the tables of stone the "vox Dei" which declared, "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them nor serve them." In the time of Daniel the "vox populi" clamored for his life because he obeyed the "vox Dei" with all his heart; and when the voice of the people had induced the king to permit Daniel to be cast into the lion's den, then the voice of God commanded an angel to come down and shut the lion's mouths, that they should not harm that man of God. In the days of Christ the voice of the people, the "vox populi," clamored for the death of Him who was Himself the "Vox Dei," the Voice of God—and clamored so insistently, so thunderously, that the representative of the greatest power in the earth yielded to the "vox populi" and took the life of the very "Vox Dei" Himself. No, we do not believe the pagan maxim. The voice of the people is the voice of God, only when individual men and women are commissioned by Him to speak His will.

The "civilization" of the older and more exclusive section of our Republic recently received a sharp rebuke at the hands of General F. D. Grant, who has been in command of the Department of the East. In a recent speech he is quoted as saying: "You hear a great deal about the force necessary to keep those degenerate people [the Filipinos] in subjection. There are 12,000 soldiers out there. My department in the East maintains 14,000 men to keep you citizens of New York, Boston, Philadelphia, Baltimore, and other places in the straight and narrow path." It is a great mistake to suppose that the building of great cities is a sign of true civilization. Their slum districts, their criminal hatcheries, and their great police forces are arguments to the contrary, to say nothing of political corruption and the debaucheries in aristocratic society circles.

The enforcement of the strong drink curse upon the world is producing its blight as effectually and far more widely than the opium scourge in the Orient, of which we hear so much complaint. With all the heroic work of temperance workers in the United States, bringing many localities and some quite large areas under the good influence of prohibition, it seems there is but little, if any, decrease in the aggregate consumption and effect. The victims and increase of the dire effects of alcoholism seem to increase so fast in privileged territory that the aggregate output of the traffic holds its own—and a little more—despite the good work of prohibition in some parts. If it were not for the salutary effects of loyal temperance work through various lines, the flood of intoxicants would soon overwhelm and, morally, if not physically, destroy the populace in the so-called "civilized" and "Christian" nations.