


31/31

SIGNS OF THE TIMES



THE GOOD SHEPHERD

“I am the Good Shepherd; the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them; he fleeth because he is a hireling, and careth not for the sheep. I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep.” John 10:11-15.

* * * *

“The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.” Psalm 23.



“HE LEADETH ME BESIDE THE STILL WATERS”



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

(Entered September 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under act of Congress of March 3, 1879.)

H. H. HALL, - - - - BUSINESS MANAGER.

Terms of Subscription.

Per Year, post-paid \$1.50
Six Months, 75 cts. Three Months, 40 cts.
To Foreign Countries, per year, \$1.75.

SPECIAL TERMS.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
 2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
 3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.
- Sample copies sent on application.

TO OUR PATRONS.

Please be careful to write all names of persons and places plainly.

Send money by Post-office Money Order, Express Order, or Bank Draft on New York, Chicago, or San Francisco.

Orders and Drafts should be made payable to the Pacific Press Publishing Co.

Paper money or silver should be sent in a registered letter.

Registered mail is safe. Unregistered mail is at the risk of the sender.

Postage-stamps in five or ten cent denominations will be accepted for small amounts.

The address label on your paper will indicate the time to which your subscription is paid. In case of non-receipt of papers, or any other irregularity, please notify us immediately.

When subscriptions expire, no more papers are sent to the party except by special arrangement.

You are requested to watch the date on your label, and renew early, and save the loss of papers. We can not always furnish missing numbers.

When requesting change of address, be sure to give both old and new addresses.

Important.—If you order SIGNS, Our Little Friend, books, etc., at the same time, use a separate sheet of paper for each. If this request is complied with, it will materially assist in the prompt and accurate despatch of the business.

When writing to the editor, be sure to use a separate sheet of paper.

Chatham, Ont., July 10, 1905.

SIGNS OF THE TIMES,
Mountain View, Cal.

Dear Sirs:

Enclosed in this letter please find the sum of \$1.00 for which I would like you to send me your periodical called "SIGNS OF THE TIMES," for one year.

I am also giving an order to the "Review and Herald," 222 N. Capitol St., Washington, D. C., for their periodical called *Advent Review and Sabbath Herald*, for one year.

I have in my possession a few of your periodicals and I may say that they are the best I have ever cast my eyes upon. I find their reading so instructive.

Wishing you great success in whatever you undertake, I remain

Yours respectfully,

"I presume some friend has subscribed for the paper for me. I assure you it is very much appreciated."



SUCCESSFUL BOOK SELLING



As an indication of the fact that books containing the Gospel Message for this time find homes ready to receive them, we give below the report of the work of six agents for the three weeks ending July 1, 1905:

Name	Hours	Orders	Value
A. D. Guthrie	100	72	\$396.00
W. R. Beatty	48	34	217.45
H. S. Carter	99	118	201.95
Floyd R. Moore	117	105	166.25
Chas. W. Fusch	123	85	128.00
W. E. Floding	67	15	85.25
	554	429	\$1194.90

There are several features of this report to which we wish to call special attention:

1. It is not made up of a few hours or days here and there, but represents three ordinary, continuous weeks, without thought on the part of the workers of any publicity being given to it. In fact each man, with the exception of Mr. Floding—and his report includes but two weeks—lost from one to three days.

2. This work was not done in "picked" territory by any means. Mr. Guthrie has been in the mountains of Idaho and Utah, in what has been supposed to be very difficult territory indeed. This report includes the first three weeks' work by Mr. Beatty in the city of Vancouver, B. C. Messrs. Carter, Moore, and Fusch are in portions of California that have already been worked with the same book. Mr. Floding is in a very ordinary portion of the interior of California.

3. The work has been done with our regular books—"Desire of Ages," "Heralds of the Morning," and "Home Handbook."

We do not wish to give the impression that these men did not work, and work hard, for they certainly did. We do wish, however, to emphasize the fact that men who will study these books as these men have studied them, will prepare themselves as these men have prepared themselves, and work as these men have worked, may meet with similar success, because the time, the territory, and the books are representative.

We will be glad to correspond with those who desire to circulate these and other Gospel-filled books. To those with whom satisfactory arrangements can be made we will furnish all necessary information and instruction as to how to proceed, through our branch offices and general agencies.

PACIFIC PRESS PUBLISHING COMPANY

Main Office

MOUNTAIN VIEW, CAL.

285 SALMON ST., PORTLAND, ORE.

1109 EAST 12th. ST., KANSAS CITY, MO.

REVIEW & HERALD PUBLISHING ASSOCIATION

222 North Capitol St., Washington, D. C.

Battle Creek, Mich.

SOUTHERN PUBLISHING ASSOCIATION

1025 Jefferson St., Nashville, Tenn.

204 West 12th. St., Fort Worth, Texas.

Sigms 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."

Volume 31. Number 31.
For Terms, See Page 2.

MOUNTAIN VIEW, CALIFORNIA, AUGUST 2, 1905.

Weekly, \$1 50 per year.
Single Copy, Five Cents.

All Manuscript should be addressed to the Editor.

For further information see page 2.

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

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

XIV. THE MASTER OF THE DEEP.

THE sea is His, and He made it." By ages and earthquakes He scooped out its deep canyons and soundless valleys, within which its green waters rest and the sea monsters disport themselves. By heat and gravity He set in action its mighty currents—rivers in the ocean. By wind and sun and moon its mighty wave and resistless, everchanging, constant rolling swells pulse on forever. Yet it is His, and all is within His control. He measur-eth its waters in the hollow of His hands, and taketh up its continent isles as a very little thing. Mighty as are its proud, swelling billows, He has set the shifting sands as a decree that the mighty surges may not pass.

SUCH is our God; and God was in Christ. Therefore in the miracles wrought by Christ we shall find those which manifest the various attributes of God's wisdom, power, and love. After the feeding of the five thousand, the people were determined to make Christ a temporal king. Surely one who could provide bread by a word could make the Jewish commonwealth all that the Jew's highest ambition could ask. Jesus saw their purpose and perceived their blind misconception. He therefore sent away His disciples to the other side of the sea, and He sent the multitude—sadly disappointed were many—away. Then for the poor, ignorant people, for His dull disciples, He went up into the mountain to meet and plead with God alone. (Read Matt. 14: 21-33, and parallel accounts in Mark and John.)

IN the meantime the disciples had started to cross blue Galilee. But they found a contrary wind.

The "prince of the power of the air" was determined to thwart their going. A great tempest swept down upon the lake, and the boat was "distressed by the waves." Dark-

ness settled upon them, and the angry sea and rising tempest increased their peril.

THE fourth watch of the night came, that which precedes day dawn. All night they had been rowing, and were but half-way across, only about three or four miles. Row as they would, they seemed to make no progress. Their minds were filled with anxious fore-

questions must have forced themselves upon their minds. As the night wore on, old superstitions and fears arose. The fabled storm wraiths were real. The spirits of the sea had decreed their doom.

BUT the Master had not forgotten them. Alone with God His heart was upon His chosen ones. Through the night's storm and darkness He saw them far off upon the sea, laboring in vain to reach the land. Refreshed in His communion with the Father, He goes to their relief. There is no boat, but Infinite Power needs none of man's devices, tho they are sometimes used. He uses the soft rolling waters as a highway, and walks King on the surface of the sea. He reaches the troubled disciples, and acts as tho He would go farther. They see Him and cry out for fear. They declare, "It is an apparition." They are "greatly troubled," and like many others by the very One who comes to save them.

BUT the Master does not leave them to their fears. Straightway He speaks: "Be of good cheer; it is I; be not afraid."

THEN Peter, the Impulsive, answers: "Lord, if it be Thou, bid me come unto Thee upon the waters." And Jesus responds, "Come."

Then Peter went down from the boat, "and walked upon the waters to come to Jesus." As long as his eyes were upon the Master there was no trouble. Firm beneath his feet as the eternal rock, the waves bore him up. But he looked away, saw the waves and wind, the turmoil and tempest; and Jesus was forgotten. The footpath was rock no longer, but water. "And beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth His hand, and took hold of him, and saith unto him, O, thou of little faith, wherefore didst thou doubt?" The word was as sufficient as was the hand; but faith must use it.



"O, thou of little faith, wherefore didst thou doubt?"

bodings. Why did Jesus turn them away? Why would He not reign as king? Why did He insist on their leaving Him at such a time? Was He now with the multitude? Many such

JESUS and Peter enter the boat. The wind ceases. The storm demon is defeated. The Master of the sea is Conqueror. Then they that were in the boat worshiped Him and de-

clared, "Of a truth Thou art the Son of God." Yet as great evidence had been given them the day before in the feeding of the five thousand. The Creator of the bread was the Master of the sea. It is only the "hardened," the blinded, hearts which can not see it. Jesus is the same to-day. Let the sinking, struggling soul on the great sea of life cry out in faith, "Lord, save me," and the infinite arm of strength will be extended to save. Then let us walk by faith.

HOLINESS AND OBEDIENCE.

IN the possession of true holiness an essential requisite is obedience to God. This is seen by a reading of the following text:

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:13-16.

It is all comprehended in true obedience. The "obedient children" will do the things there set forth; and it is that spirit of obedience to God which eventuates in true holiness. The admonition, "Be ye holy," is preceded by the direction for attaining true holiness, and that is summed up in the two words, "obedient children." As in all things pertaining to life and godliness Christ is our example, so we see that He was our example in this matter; for we read:

"Tho He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him." Heb. 5:8, 9.

Followers of Christ are looking for and hoping for perfection. Many have claimed and are now claiming perfection, holiness, but without following Christ's example in the matter of obedience. Christ became the Author of eternal salvation because of His perfection, His holiness; but He did not consider Himself our perfect Saviour until He had learned obedience. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." He suffered for us "being tempted." He "was in all points tempted like as we are, yet without sin." If He had sinned, He would have been disobedient; that is, He would have broken the law, for "sin is the transgression of the law." Therefore, being obedient, He was a law-keeper. Obedience means law-keeping. He became a man for the very purpose of teaching men obedience by power of His own example; and He learned His lesson through suffering, even the ignominious death of the cross.

Not only did Christ suffer that He might teach us obedience; but also that He might be able to help us and sympathize with us in our struggle against the spirit of disobedience. Hear these words concerning Him:

"Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:17, 18.

That wonderful fact is thus reiterated:

"For we have not an High Priest which can not

be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

Having left us an example that we should walk as He walked; having become a man that He might have a perfect knowledge of the feelings and infirmities and temptations of men; having declared Himself able to succor them that are tempted, and to help us "in time of need;" we are without excuse in refusing now to keep His law. He says that He "became the Author of eternal salvation unto all them that obey Him." What have we to expect, then, if we refuse obedience? To refuse Him obedience is to deny Him as our Master; and of those who do this He says: "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matt. 10:33.

What is meant by obedience?—It is the keeping of the law of God, conformity to that law; for in that is the will of God expressed. That this is what is meant by "obedience" as used in the Word of God, is taught both directly and indirectly in that Word itself. It is taught directly in such texts as these:

"Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, He against whom we have sinned? for they would not walk in His ways, neither were they obedient unto His law. Therefore He hath poured upon him the fury of His anger." Isa. 42:24.

"As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." Deut. 8:20.

It was the law of God that was spoken by this "voice of the Lord;" for we read:

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." Deut. 4:12, 13.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice; (for the Lord thy God is a merciful God); He will not forsake thee. . . . Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" Deut. 4:30-33.

There can be no question, then, concerning what the Lord means when He commands us to be obedient unto His voice. He is commanding us to keep His law, the law spoken with His own voice, and written with His own finger upon two tables of stone.

That "obedience" means the keeping of the law of God is taught indirectly in the Bible in the record of the life of Christ. "Sin is the transgression of the law." Man had sinned. "Sin, when it is finished, bringeth forth death." So man had earned death through sin, the transgression of the law. But Christ, triumphant where man failed, obedient where man was disobedient, keeping the commandments of God, and so declared righteous by the Father, was able to purchase redemption for us, giving us the life earned by His obedience in place of the death which would have been the wages of our disobedience. Man's failure was in his disobedience to God's law. Christ's victory was in His obedience to that same law. The law of God was the test of Christ's holiness;

and He stood the test because of His obedience to the law. There is no different test for the followers of Christ to-day. It is folly for us to claim holiness while despising or neglecting the law of God, or trampling upon any one of its several commandments. s.

SHALL NOT PERISH.

THE Gospel of Jesus Christ is briefly but tersely stated in John 3:16. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." There is a clear-cut distinction between everlasting life and perishing. Accepting the Gospel of Christ is unending life; being without the Gospel is to perish.

David gives us some contrasts that make very clear the idea of what perishing means: "Evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Ps. 37:9. Again, "For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off." Verse 22. Another expression gives a still fuller idea of the end of the wicked and the reward of the righteous: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Verses 10, 11. But David's definition of the word "perish" may be more to the point of the quotation at the head of this article: "The wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Verse 20.

Consuming into smoke implies destruction by fire. So John, in one of his visions on Patmos, saw the manner of the execution of the wicked, and tells it as follows: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [margin, "the grave"] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:12-15.

The effect of this fire is eternal, or everlasting; hence we have the phrase "everlasting punishment" (Matt. 25:46). Jude compares it to the destruction of Sodom: "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an *example*, suffering the vengeance of *eternal fire*." Jude 7. Sodom was utterly consumed, and the fire, altho "unquenchable," naturally went out of itself, when that upon which it fed was consumed "into smoke."

This is the doom which those escape who accept the Gospel of Christ, they "shall not perish." Christ says, "Blessed are the meek; for they shall inherit the earth;" to which we

may add the promise by the mouth of David, "The Lord knoweth the days of the upright; and their inheritance shall be forever."

G.

"COVETOUSNESS, WHICH IS IDOLATRY."

GOD'S "law is spiritual," the apostle Paul declared. He had thought it to be a mere matter of forms and ceremonies and outward observances; but when the Spirit of God pierced his hard, obdurate, Pharisaic heart, that Spirit did it with a winged arrow from God's law; and that arrow was the tenth commandment, "Thou shalt not covet."

"For I was alive without the law once," says the apostle. He thought himself to be righteous and worthy of living; "but" he continues, "when the commandment came, sin revived, and I died." What that commandment was he tells us in this same chapter: "Is the law sin?—God forbid. Howbeit I had not known the sin, except through the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

God's law is a unit. It is not made up of ten different laws. Ten different principles are expressed in the wonderful code, but they are all one.

"Break one thread
And the web ye mar,
Strike but one of a thousand keys,
And the paining jar
Through all will run."

This is more easily discerned in some commandments than others. For instance, the first precept, "Thou shalt have no other gods before Me," strikes against the basic principle of every false worship. The tenth commandment takes hold of, and interlinks with, every other precept in the law.

The coveting of a god with a different character leads to the rejection of the true God, and to the making of graven images expressive of the character which a covetous heart longs for.

The coveting of evil things makes the worship of the true God a form; and His name if taken at all, even in prayer, by the covetous is taken in vain.

God reserved the seventh day unto Himself. It belongs to Him. He has forbidden man to use it save according to His directions. The coveting of that time leads to the transgression of the fourth commandment.

"Honor thy father and thy mother," commands our heavenly Father; but the coveting of our own ways is sure to lead to disobedience and dishonor of parents.

"Thou shalt not kill," Sinai thunders; but every life taken in premeditation clearly shows that the murderer coveted the money, the wealth, the place, the reputation, or the power to inflict vengeance, or the deed would not have been committed.

The coveting of self-indulgence, of unlawful relationships with the other sex, leads to open adultery, as it is adultery in spirit; and the coveting of another's property leads to stealing. Coveted gain of some sort or kind is the root of bearing false witness.

Covetousness is a root of all kinds of evil. It lies at the base of all the greed, all the oppression, all the cruelty, all the tyranny, and

all the great wars of the world. It moulds capital-trust and labor-trust. It dwells in the mind of political socialism; for it is an inherent element of the carnal, unregenerate nature.

Covetousness calls preachers and accepts wealthy pastorates. It enters into every phase and plan of human life apart from God; because humanity is carnal and selfish; and carnality and selfishness can only be taken away by Jesus Christ our Lord, and then only when the soul chooses to have it extirpated, rooted out. Covetousness—lust of power—changed Lucifer from an angel of light to a demon. Unrestrained, it would wreck the universe, dethrone God, and leave all space a darkling void, barren, hopeless, lifeless.

But God can change the "covetous man, who is an idolator," to one who loves unselfishly and who seeks others' good. "Let this mind be in you, which was also in Christ Jesus." Receive it by receiving Christ.

NO CONTRADICTION.

"FOR as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ according to My Gospel." Rom. 2:12-16. The statement, in 1 John 3:4, that "sin is the transgression of the law" does not contradict the foregoing thought of sinning "without law." Nor is the latter expression contradicted by the assertion that "where no law is, there is no transgression." Rom. 4:15. There are no contradictions in God's Word, for His Word is truth. And it is *all* truth; for man shall live by *every word* that proceedeth out of the mouth of God. Matt. 4:4.

How is it, then, that there are sinners "without law?"—The answer is that they are sinners without the written law. The law existed long before it was written. We have no record of any written word, or law, until the time of Moses; yet it existed before, as is shown by Abraham's keeping it. Gen. 26:5. So the people before Moses' time had the law, but not the written law.

God's Word is written in the things that He has made. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they [unbelievers] are without excuse," as verily as tho they had rejected the written Word.

In our day of multiplied Bibles there are millions dying without knowing anything of the contents of the Book. In these days of much preaching of the Gospel, millions live and die without hearing the living preacher. And, while those who have the greater light of the Gospel are censurable for slackness in proclaiming it, yet those who have been neglected are without excuse in not knowing God; for Christ ever has been "the true Light, which lighteth *every man* that cometh into the world." There is, therefore, a spark of light planted in the mind of every intelligent person, which, if followed faithfully, must lead to a knowledge of Christ and His Gospel. If not followed, it will just as surely go out. "If the light that is in thee be darkness, how great is

that darkness!" "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." No man dies, except as a consequence of sin; "the wages of sin is death." And "sin is not imputed where there is no law." G.

Question Corner

1696.—To What Law? Hebrews 7:12.

To what change of what law does Hebrew 7:12 refer?
M.

Read the context, or less, even the verse itself, and there can be no more question. It is the law relative to the priesthood. "The priesthood being changed," of course the law regulating it must be changed. The Levitical priesthood was vested in the tribe of Levi, of the house of Aaron. The time of service, the kind of man, the sacrifices he offered, were all specified in law. But when Christ began His priesthood after the order of Melchizedek, he came of a different tribe to serve after a different order. The text in question has no more bearing upon the Decalogue than it has upon the Constitution of the United States. The use of it to endeavor to prove the change of a Sabbath shows to what desperate straits error is put to defend itself.

1697.—The New Birth. John 3:3.

Is water baptism the new birth?

L. C. H.

No, water baptism is not the new birth. Millions have been born of God [some would prefer to say "begotten"] who have never known water baptism. We are begotten of God through the Word. 1 Peter 1:23. We are born of the Spirit. Rom. 8:14, 15; John 3:5, 6. We are regenerated by a new life from above. John 3:3, margin. The outward ceremony of this entrance into new relation before the world is water baptism. Gal. 3:27.

1698.—The Soul of Man.

Please explain what you understand the "soul of man" to be.
W. A. C.

It is impossible to give a dictionary definition of the term soul. It may be defined in a general way under three heads: (1) The entire man. "Man became a living soul." Gen. 2:7. "Eight souls" were saved in the ark. 1 Peter 3:20. Joshua destroyed all the souls, that is, persons, in many cities. Joshua 10. So the Bible speaks in places, in the original of "dead soul," meaning a dead man. (2) All the thinking, reasoning faculties of man. "Bless the Lord, O my soul; and all that is within me, bless His holy name." Ps. 103:1. (3) Life, animal life, common to man and beast. See Matt. 16:25, 26. The word soul in verse 26 is the same in the original as life in verse 25. Both should be life. See also Gen. 1:30. Life is literally "living soul."

1699.—Are They Literal? Eze. 39:9.

In the latter part of Eze. 39:9 it reads, "And they shall burn them with fire seven years."
S. V. S.

The question involves the study of the whole of the latter part of the book of Ezekiel, which we have not space for in this department, nor in the paper at this time. Suffice it to say:

1. The prophecy of Ezekiel from chapter 36 to the close of the book was a prophecy conditioned on the faith and obedience of ancient Israel. Over and over blessing is based on conditions; but Israel did not meet these conditions. Had she done this, the prophecy would have been fulfilled in fullest detail, including chapter 39:9-15, and the building of the temple offered, with its attendant sacrifices. But now these will never be fulfilled.

2. But God's purposes toward wicked nations and the true Israel are just the same, tho times and environment vary. Israel will be redeemed and given a more glorious inheritance, even the earth made new. Gog and Magog, representing the northern nations, will be punished in part, in this world before and when Christ comes in the ultimate, at the end of the 1,000 years of Revelation 20.

This view of the prophecy makes harmony; any other with which we are acquainted makes confusion. The coming of Christ is near, even at the door. We know no more than this.



TENDENCY TO CLASS DIVISION.

It would seem as tho above all other phases of the government the Judiciary should stand for absolute equality. Equity ought to be one of the shining virtues of the Bench, and with this, regard for fundamental law. The fundamental idea of Americanism is that the people shall rule, and the people's will is expressed in the constitution, or bill of rights, in federal and state governments. One of the provisions of the constitution of New York State is that judges may be impeached or removed from their high office, if guilty of malfeasance, by concurrent action of both branches of the legislature, composed of the people's representatives. Recently it has been charged, and seemingly there is no evidence to the contrary, that Judge Hooker, of the Supreme Court, is guilty of malfeasance in office—deplorably so. The state constitution provides a means for his ejection, but now the judges themselves are demanding that he shall be tried by them instead of by the legislature. They are giving us a new interpretation of the expression "tried by a jury of his peers." They seem to think that the judges are a higher class than are legislators, and that the constitution itself should be set aside in their favor. We merely note this to show the tendency of the times. The Supreme Court is only a co-ordinate branch of the government. Behind all these co-ordinate branches are the people, and in the provisions that have been made for the government of the people, by the people, and for the people, no other branch should stand so strongly and faithfully to that constitution as should those who compose the courts of the land. "Judicial prerogatives" and "inherent powers" should be made subject to the constitution and the purity of the court.

THE THEORY AND THE CONDITION.

What Governor Folk Says.

JOSEPH W. FOLK, of Missouri, achieved the notoriety that made him governor of the state through the hunt for boodlers and grafters which he instituted in the state Legislature. The fact that Mr. Folk received sufficient support from the people to elect him to the highest office in the state has caused him to conclude that the forces of evil are being speedily vanquished, and that an era of peace and righteousness is now being ushered in.

He attributes the recent revelations of corruption in state and municipal affairs to an awakening public conscience rather than to an increase of corruption among those in positions where money can be made with ease, by corrupt practises. In a signed interview, among other things, Mr. Folk says:

Up to three years ago there had been only thirty-four cases of bribery reported in the preceding hundred years of our country's history. This was not because the offense was uncommon, but for the reason that it was unusual for any one to be prosecuted for what was then termed a conventional crime. Men gave bribes and thought nothing of it. Men took bribes and boasted of the fact. Legislative halls became dens of thieves. The touch of the unclean dollar was over all, and the public conscience was asleep.

"Then came the revelations in St. Louis, followed by Minneapolis and other cities, and the people awoke to how they were being plundered by their trusted officials and to the fact that bribery, if allowed to go on unchecked, would mean government not of the people, but of the few with wealth enough to purchase official favors. From city to city and state to state the idea went until now many states and cities are waging war against the things that dishonor.

This condition should encourage all lovers of good government, for the remedy for corruption in its last analysis lies in the hearts of the people.

We have passed through the commercial age,

when the chief end and aim were to acquire wealth; we are entering now into the age of high ideals. The question is now, not how to get rich, but how to get right. The rule of the dollar is not as potent as it was, and the reign of law is becoming more accepted. We are passing from evil to good, and from darkness into light.

Actual Conditions.

Even the casual reader will hesitate to believe that this roseate view of the present is the true one in view of the daily revelations of corrupt conditions, municipal, state, and national. It is a fact that the very opulent, gorged, overflowing condition of public corruption has forced itself upon the attention of the people. It has been impossible to keep the lid on securely enough to hide it from public view. The public are being tardily awakened by what is coming to light, and a few of the many conspirators of fraud are being punished; but that coming to light is due much more to the very uncontrolled prevalence of the evil than to any public awakening. The people of Philadelphia were aroused and angered by the proposed public steal of valuable franchises by their own municipal officers; but there has been much less accomplished in the way of blocking the plans of the spoilers than a really awakened public conscience would demand. A few men have been removed from their official positions, but no boodler has felt the heavy hand of the law. Even the notoriously crooked mayor of Minneapolis, after a long trial, exhausting legal technicalities, is free. The boodling body of the Missouri Legislature has been scarcely rippled by any legal retribution at all commensurate with the offensive acts performed.

The last paragraph in the quotation above could hardly be farther from a true statement of the conditions that exist. If the world or this nation or any state or city has passed out of the commercial age into the age of high ideals, it is certain that no change has occurred that would indicate the transition. The lust for gold grows with each new hoarded dollar; the lust for control grows with each new industry monopolized; and the god of wealth has more votaries bending before its altar than bow in true, undivided worship at the altar of their Maker. Never were dollars piled on dollars as now; never were men selling souls for "spot cash" as they are to-day, while the victims of their greed are toiling, half-clad and half-fed, in cellar and attic for a miserly stipend that will not keep flesh upon their bones or clothes upon their backs. Some—many—have passed out of the age of commercialism—out of the age of high ideals, too, for that matter—they have been ground through the mills of greed. They are not now in the age of commercialism—they are in their graves, and their numbers are growing. There are some who have never participated in the mammon worship that has made this the age of commercialism—they are few.

What Others Say.

There are men, eminent men, who see the situation as it is. Listen to the words of Mr. James B. Dill, recently a prominent corporation attorney, receiving, it is said, some \$300,000 a year. He has left that lucrative position to become a judge of a New Jersey court of errors and appeals at a salary of only \$3,000. He gave his reasons for making the change, in an address before the students of Oberlin College a few days ago. He declared that "conditions in the business and financial world are not wholesome," and that men who become mighty in finance and trade, who are back of these great corporations, are abusing their powers, and are acting on the theory that might makes right. One of Mr. Dill's business associates states that Mr. Dill accepts a place in the public service, feeling that—

the time has come when a corporation lawyer must decide upon which side he will ally himself, whether on the side of honesty, of law and of justice, or with the financial schemers who grow more defiant of law each year, and make demands upon their lawyers for services that conflict with conscientious scruples.

These words do not indicate what Governor Folk would have the world believe, that the times past held more of corruption than the time present. Mr. Dill says, "the time has come," etc. That is, there is a condition now which formerly did not exist. He sees a greater defiance of law each year; that to stay with the greedy corporations means participation in dishonesty; he sees a prevalence of most unscrupulous demands upon attorneys, abhorrent to a man with conscientious scruples.

As regards graft in high places we quote from the *Springfield Republican*:

Is there no end to the corruption of employees of the government in the departments at Washington? The post-office department, the interior department, and now the agricultural department, have each revealed brazen dishonesty and graft of the meanest sort. Why, too, have these matters been so long concealed and the people told that things were all right? The exposures in the federal service at this time are beating the records, and disclosing how long and safely rascals have been fattening themselves by rascality, not so slick that it ought to have gone so long without detection.

These government employees in the agricultural department have been accused of selling to Wall Street gamblers information concerning crop conditions in the country, in order that those gamblers might carry on their work with greater certainty of success—and not only selling information, but actually falsifying government statistics—all for a "consideration."

And there are the revelations in the Equitable Life Insurance Company, involving the names of men who have been venerated for a generation by their fellows. What does it all mean?—That the predictions of God's Word concerning these times—"the last days"—are true, and that we are in the last days.

A "FEDERATION EPOCH" AND "PERPETUAL PEACE."

PROFESSOR MYERS, the historian, in advancing the idea that perpetual peace is the destiny of our race, sets forth that it is to come through the federation of nations. He maintains that "we are inevitably passing from a nation epoch to a federal epoch." In further support of his theory, the professor says, "A United States of Europe is certain to come."

As to the federation idea, the learned historian is probably correct; everything seems to point that way. But it would seem that he is mistaken both as to the cause and the result. It is not the spirit of peace that is driving the governments of earth to seek some way to evade actual war. It is their nearness to bankruptcy, the fear that the race to sustain the greatest army and navy must soon close for want of funds, that impels them to seek some kind of compromise that will stave off the inevitable crash. And, tho the confederacy scheme succeed as to formality, it will not bring permanent peace. "For when they shall say, Peace and safety; then sudden destruction cometh upon them."

As to the "United States of Europe" which is "certain to come," the prophecy of Revelation 17 tells us of some such consummation. These are "ten kings" which in John's day had "received no kingdom as yet; but receive power as kings one hour with the beast [the restored Papacy]. These have one mind [a federation], and shall give their power and strength unto the beast." The true character of these "United States of Europe," in connection with "the beast," is shown in that they "shall make war with the Lamb;" but "the Lamb shall overcome them," and then there will be a reaction against the apostate church by whose siren teaching these things have come. The great victory of restoration to former power, with government support, will be of short duration, as expressed by the term "one hour." Then the "ten horns" shall hate the harlot that has committed fornication with them, and "shall make her desolate and naked."

Chapter 18 gives more detail of the downfall of

"Babylon," because of her fornication with the kings of earth, by which means—church and state union—she "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Immediately after this (in chapter 19), we have brought to view the coming of our Lord, and the execution of His judgment. Then will be heard the glorious cry, "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are His judgments."

It is this great consummation that will bring about universal and perpetual peace. The great federation of human governments, from which so much good is expected, can only hasten their own destruction, together with the destruction of the power that is now seeking to become the "arbiter of nations," that it may the more surely control them. Of this power, the Lord says, "Come out of her, *My people*, that ye be not partakers of her sins, and that ye receive not of her plagues." The Lord has people who are yet connected with that body, and others who are yet so far deceived as to advocate religious and political principles pertaining to that body; will they heed the warning voice, and come out? The only safe stand in these "perilous times" is on "the commandments of God, and the faith of Jesus!"

G.

INCREASE OF NAVAL EXPENDITURES.

It is a fact not pleasant to contemplate in these days of arbitration treaties and peace conferences, that our naval expenditures have increased not less than seven hundred per cent. in the past nineteen years and are likely to increase still more if Secretary Morton's idea and the present naval program are fully carried out, increasing our naval force to forty-eight battle-ships. In 1886 the naval budget was something less than fourteen million dollars. Now the annual outlay has arisen to over one hundred and three millions. During the same period the population of the country has increased less than fifty per cent., and the wealth of the country only one hundred per cent. The present cost of the navy per year amounts to more than six dollars per family for the entire population of the country. In 1886 it was only about one dollar and a quarter per family.

The United States, tho still the third naval power, when the ships now building are completed, is building more war vessels at the present time than any European country except Great Britain. We have passed, in this respect, Italy, and Germany, and Russia, and France.

In an interview in March, 1904, Senator Frye, President of the Senate, frankly asserted that we must be prepared to lay out two hundred millions a year on the navy. That is at least fifteen millions a year more than the great navy of England now costs. We have now eleven first-class battle-ships, and eleven more have been authorized. The Naval Board proposes to have the number increased to forty-eight. When this is done, and the corresponding ships of other types added—and from the present trend of things there is no doubt that all this will be done—it will then require at least two hundred millions a year to maintain such a navy, without the addition of further ships. From all these considerations there is scarcely a doubt that we shall yet be brought to spend at least three hundred millions a year on the navy before the people awake to see the danger and the folly of the situation. Our increased naval activity will not induce Great Britain to halt in hers. On the contrary she will be provoked thereby to still greater exertions to maintain her supremacy on the sea. Having once entered into this rivalry for naval supremacy, once entered the vicious circle, where will the end be?—*Christian Work*.

THE WAR SPIRIT.

TALKING peace while educating for war is not consistent, but it is quite the fad in these perilous times. The popular churches claim to follow the Prince of Peace, and theoretically advocate peace among the nations; the people at large talk for peace, and predict peace, but the children and young men are educated for war. Patriotism is construed

to mean hostility toward every flag but the flag of our own country, the "veneration" of which in the schools is little short of idolatry. Military drill is the order of the day, yet every one knows that it begets anything but a spirit of peace in the young. Who are the patriots?—The men who go to war. Who are the heroes?—The men who do conspicuous deeds in battle. Whom do the young students of military tactics most desire to emulate?—The great generals and admirals. In what dress is the average boy or young man the most vain?—In the military uniform. What attire most attracts the admiration of the average maiden?—The military uniform. And this is all the result of education among a people who profess to love peace.

A straw that shows the direction of the wind is the rage for boys' military clubs. In San Francisco are the Roosevelt Boys' Clubs. Here are classes in various useful branches; but "the boys are also instructed in military tactics, wear the regulation United States Army khaki uniform, and have the regular officers." Another point is that "military drill is conducted every Tuesday evening in Grace M. E. church."

There are a number of good things connected with the clubs; that would be just as good without the military feature; but that is the chief attraction, as is shown by the wearing of the military uniform, etc. Therefore the military spirit predominates, being the most conspicuous. The necessity, or the supposed necessity, of having a military atmosphere surrounding good works, in order to give zest to them, and to interest the public, shows that the war idea has a deeper hold upon the people—especially, by force of education, upon the rising generation—than the spirit of peace. It is an ominous sign of the times.

G.

ANOTHER STEP FORWARD.

IN Nebraska, hereafter, Memorial Day (May 30), is to be regarded as on a par with Sunday.

Horse-racing, baseball games, and other sports not permitted within the state, are not to be tolerated on Memorial Day. Fines and imprisonment are the penalties attached to the law. The *Michigan Christian Advocate*, in commending the law, says, "This country has well-nigh gone mad on the amusement idea, and our holy days have become mere holidays, and sport and fun their only use."

It is true that "this country has well-nigh gone mad on the amusement idea." And this is just what the prophecy says of many who profess godliness in the "last days"—they shall be "lovers of pleasures more than lovers of God." But the "amusement idea" of people in general is not nearly so dangerous to the integrity of our institutions as is the prevalent idea that the state can make "holy days." This is putting the state in the place of God. This was the prominent feature of ancient Rome in its pagan days; all gods were subservient to the state, which was the object to be deified above every other power.

But when the state became nominally Christian, then, in time, the church became the dominant power, and everything else, state and all, were expected to cater to the ecclesiastical will. So when we concede that the state has power to make any day holy, we have only to add the National Reform idea that the state ought to be governed on a religious basis, and then we will have the principle of Rome in its so-called Christian phase—the church controlling the government. Then we should expect "holy days" in superabundance, as it was in "Christian" Rome, enforced by legal penalties.

This is not a mere stretch of imagination; the tendency is strongly in the direction of church control in the United States. And it is to be Roman Church control at that, unwittingly aided by the various professed Protestant elements composing the so-called National Reform effort to religionize the government. As a straw showing the direction of the wind, we mention the reference of the *Christian Statesman* to the Nebraska Memorial-Day Law. It says: "With this we heartily agree, and add that the same protection ought to be thrown around our national Thanksgiving."

It is true that very few people observe Thanksgiving Day because they are thankful. And for this

reason most of the modes of celebrating it are out of harmony with the thanksgiving idea. It is for the most part a day of gluttony and debauchery and "sport" of the ruder sort. In this fact is illustrated the folly of making thanksgiving a mere legal formality. Thanksgiving, to be genuine, to be of any value whatever, to gain any recognition at all in heaven, must be a voluntary act, and no civil law ever can accomplish such an end. A pretended or enforced thanksgiving is sheer hypocrisy, an abomination in the sight of God. For the state to assume the function of making such a day holy could not add to the spirit of thankfulness. We might as well call the Fourth of July a holy day, for in that we celebrate an act for which every one ought to be thankful. Indeed it is because of this fact that it is celebrated at all.

The people who do those things on Memorial Day that are not in keeping with its object will not be any more in sympathy with the sentiment of the occasion by the state's calling it a holy day. The genuine feeling of patriotism, or of respect for the dead soldiers, would be far more conspicuous, and have a far greater influence, if the whole affair were a voluntary, rather than a legal, celebration. Perfunctory services are always dry, dull, and lacking in inspiration. Nebraska's Memorial-Day Law is but one step forward in the march toward church-and-state union, the spirit of which is fast bringing about the formality.

G.

The terrible heat throughout the Atlantic States continued during the week, being most severe and most fatal in the vicinity of New York. On July 18 in that city there were 190 heat prostrations and 26 deaths. On the same day there were thirteen deaths from heat in Pittsburg. On July 19 the heat deaths in New York City reached 75, with 167 prostrations, and Philadelphia had 10 deaths with 40 prostrations. New York's death roll was made up principally of infants and aged persons whose vitality had been lowered by the continuance of the heated spell. The following day the number of deaths from the same cause in New York amounted to 20. There has been a great amount of suffering in the large cities, especially among the dwellers in crowded tenement houses.

The U. S. gunboat *Bennington*, while getting up steam preparatory to leaving the port of San Diego, Cal., on July 21, was torn by a terrible explosion. The explosion involved two of the boilers, killing 60 of the crew, and injuring more or less severely 49 others. The force of the explosion caused the vessel to leak badly; but she was soon towed into shallow water, and allowed to settle upon the mud. Nearly everything below deck was shattered or thrown out of place, and the bodies of the men, mangled as they were, were almost inextricably mingled with the debris. It is expected that ten of the injured will soon be added to the list of the dead. This is the most serious calamity that has occurred in the American navy since the blowing up of the *Maine* at Havana.

The threatened Chinese boycott upon American goods has been inaugurated in Shanghai and Canton. The Chinese Government seems unable to cause the agitation against American products to cease, altho it has made endeavors to do so. It is understood that one of the principle objects in calling together the Congress of the United States in extra session is to consider the matter of Chinese exclusion from the standpoint of its effect upon American commerce in China.

The most important event that has transpired in Russia during the week has been the meeting of the *Zemstvo*, which convened in spite of the direct prohibition of the authorities in Moscow. It has declared itself very emphatically against the administration of the present government, and has made demands that are certainly revolutionary. There are rumors of very important changes in the administration; but all is as yet in an embryotic condition.

Statistics so far gathered of the Russo-Japanese War by Gen. Tasker H. Bliss, of the general staff of the United States Army, show that the casualties have been as follows: On the side of Russia, 180,134 killed and wounded; on the side of Japan, 153,652 killed and wounded.

An attempt was made on July 21 to take the life of the Sultan of Turkey. A bomb was thrown at him, while attending a *salamlik* at the mosque. The explosion of the bomb resulted in the death of 24 persons, and the injury of 57.

President Roosevelt has decided to call an extraordinary session of Congress, which will convene on November 11.

The government, on July 22, opened bids for supplying 6,000 laborers for work on the Panama Canal.

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

TYRANNY OF COMBINED MILLIONS.

A UNANIMITY of conviction obtains among all sane thinkers that the present overshadowing menace to the permanency of our republican institutions is an economic one. It is found primarily in the consolidating of wealth and the sinister methods by which this wealth is amassed, grouped, controlled, and used. The accumulation of riches is deeply cut with marks of modernized brigandage, and their use is very generally characterized by ruthless oppression, and a disregard of the rights of others.

The all-pervasive predatory spirit of the present-day realm of trade and finance has developed into a science, and its master-minds are found among the most opulent and influential men in the land. The biggest fly in the ointment of these halcyon days of prosperity is the remorseless rapacity and the blind despotism of centralized corporate wealth.

The Marvelously Complete Concentration of Wealth and Power.

In *The World's Work* for December, 1903, Mr. Sereno S. Pratt categorically affirms that one-twelfth of the estimated wealth of the nation is represented at the meeting of the board of directors of the United States Steel Corporation. They are in practical control of more than 200 other titanic industrial syndicates. These corporations operate one-half of the railroad mileage of the United States. They control approximately all the mining and distribution of the nation's coal. The dominant telegraph system, the street railways of the largest eight cities in the country, and one of the leading express companies, are represented in the Steel Trust board. This group of directors includes also the men in control of five insurance companies, with assets of upward of a billion dollars. These same men speak for the five richest banks and the ten most powerful trust companies in New York City. Each of three of these banks is the head of an interminable chain of financial institutions that ramify all parts of the United States. The master-spirits of telephone, electric, real-estate, cable, publishing, and mercantile companies sit at this same board table.

In one sense, the twenty-four men who constitute this board, are the most extraordinary group in the world. They control corporations whose capitalization aggregates nearly \$10,000,000,000, an amount far greater than the combined public debts of the United States, Great Britain, and France. It is the concentration of power vested in this knot of money barons that makes them loom so portentously to the public eye. "But," says Dr. Strong, "this board of directors is guided by the executive and finance committees, which in turn are largely directed by their chairmen, who are probably selected by the great banker who organized the corporation and in large part sways its policy." (Italics mine.)

Those vast and diversified industries of the nation, which come under the category of manufactures, represent a capitalization of

\$9,900,000,000. But all the really important ones, those which dominate the markets, are absolutely under the control of half a hundred "captains of industry." Recent investigations show that the control of all the great banks and other monetary institutions of this country has gradually passed into the hands of a small group of capitalists, who, in consequence, have the dangerously plutocratic power to regulate the flow of credit in the commercial world of America. Respecting the highly centralized control of the banking power of the nation, the Rev. Dr. Strong says: "In the last analysis it is found that there are actually only two main influences, and that these are centered in Mr. Morgan and Mr. Rockefeller." Dr. Strong shows that Mr. Morgan dominates capital which can be expressed in approximate figures at \$6,268,171,300. Congressman Charles E. Littlefield stated in a recent address that there are 793 trusts capitalized at more than fourteen billion dollars, not including the railways capitalized at twelve billion dollars more.

All-Inclusive Railroad Trust.

Of the 215,000 miles of railway in the United States, capitalized at the fabulous figures given above, ninety-five per cent. is under the exclusive sway of six "communities of interest" or titanic alliances. The famous statistician, Mr. John Moody, writes that the money kings that are at the head of, and entirely dominate, this Atlantean railroad trust are J. P. Morgan, John D. and William Rockefeller, W. K. and F. W. Vanderbilt, Geo. J. Gould, A. J. Cassatt, J. J. Hill, E. H. Harriman, and the Moore Brothers. The total earnings of these allied railways for 1904 slightly exceeded \$2,000,000,000, or one-third as much as the aggregate wealth of the United States in 1842. Mr. Moody adds: "The control is becoming more and more concentrated, as the number of capitalists controlling the railways is becoming smaller and smaller."

Anent the present irresistible tendency to merge the railway systems of the United States, the *San Francisco Chronicle* significantly says:

The apologists for consolidation reason about as follows: There is economic saving in consolidation; all economic saving is distributed through society; therefore, consolidation is in the interest of society. That seems sound reasoning, but it is not. The minor premise is not necessarily true, and as a matter of fact is not true, as is evident by the enormous accumulations of wealth not only in single control but in single ownership. If the premises were sound the conclusion would not necessarily follow, for the social consequences of consolidation are not considered, and there may be economic gain side by side with social loss.

At any rate, the people have the ballot and will not endure this continued consolidation. There can be no such concentration of power without abuses and oppression. Those capitalists who are promoting these consolidations are inviting trouble. It may be socialism. It may be the taxation of great fortunes out of existence. It may be something else. It will be trouble.

Monopoly of Invaluable City Franchises.

There are now in this country eleven gigantic franchise trusts, each of which is capital-

ized at considerably more than \$100,000,000; there are also twenty-three similar corporations, each capitalized at \$50,000,000 or more, and ninety-five additional franchise "trustlets," each representing a capitalization of \$5,000,000 or more. On the face of it, the foregoing statement would seem to prove that the franchise wealth of the country is under widely diversified ownership and control. But it is important to remember that all these corporations, large and small, are so deviously interlocked that, in effect, they are dominated by less than a score of the master-spirits of the "Empire of Finance."

Crushing Monopoly of the World's Tobacco Industry.

No more telling illustration of the dazzling swiftness with which an infant commercial company can be nursed into an all-inclusive and crushing monopolistic trust, can be found than the short but romantic history of the American Tobacco Company, popularly known as "The Tobacco Trust." The Company began its career in 1890 as a modest corporation of Eastern tobacco manufacturers, with a capital of but \$25,000,000. In the first fourteen years of its history it developed into a despotically rapacious world-monopoly of every form of tobacco production and distribution, with its capital swollen to the fabulous sum of \$502,000,000. Its sphere of operations to-day reaches practically into every country on the globe. It grows the raw tobacco, transports it, converts it into all the diversified forms for consumption, and distributes to the four quarters of the earth. At its inception, in 1890, it controlled only eight plants; in 1904 it had become the master of 150 plants. It has absorbed to itself ninety per cent. of the tobacco industry of the United States and not less than sixty per cent. of the industry in all other parts of the world. It is said to have stifled more competing companies than any other trust except the Standard Oil Company. It is a conspicuous example of the kind of monopoly that has been succinctly described as a combination of "special privilege, efficient labor, and unscrupulous brain power."

Up to this point in the preparation of this article, my aim has been simply to adduce a few typical illustrations of the resistless tendency toward the concentration of the world's wealth into the coffers of a comparatively few persons, who are gifted with a genius for finance. Equally apt illustrations could be given almost without limit, but would afford very little, if any, additional information as to the principle involved.

Specific Instances of Monopoly Oppression.

The Los Angeles *Times* truthfully declares: "Standard Oil methods are well known to be utterly unscrupulous, utterly relentless, and utterly selfish." More than one writer on economic subjects have been telling their readers that, during the past six months, the Standard Oil Company has acquired so preponderating an influence in railroad management that it can dictate freight rates almost as irrevocably as it dictates the price of oil. Of course, what is true of the Oil trust must be true of the steel, the sugar, the copper, the beef, the coal, and other giant trusts, inasmuch as they constitute a "close community of interests."

The insatiable greed and the utter moral turpitude of the Oil trust was made glaringly evident at the time of the great anthracite coal strike, in the winter of 1902. Up to that time the company had been wholesaling oil in New

York City at a handsome profit at seven and one-half cents a gallon. When the stress of the coal famine compelled the people to use oil for fuel, the trust promptly raised the price four cents a gallon; and, as pointed out at the time by newspapers, this increase in price alone amounted to more than \$90,000,000 wrung from the helpless misery and distress of the people by the richest corporation in the world, simply because through unlawful and immoral methods this financial leviathan had been able to crush competition and thus place the people completely at the mercy of its wanton extortion. Naturally, the head of the trust, as its heaviest stockholder, "reaped the lion's share of the blood money."

President Cassatt, of the Pennsylvania Railroad, testified before the New York Investigating Committee "that in eighteen months the railways had paid to the Standard the sum of \$10,000,000 in rebates." Yes, we have the unimpeachable records of at least three State Courts, that it was chiefly upon the all-powerful, but utterly iniquitous, *rebate* that the great Oil King founded and developed to perfection the remorseless monopoly of Standard Oil.

But Standard Oil has actually outgrown the need of this flagrantly lawless artifice. Its preponderating influence in the control of railways enables it to virtually dictate transportation rates. This statement is not mere conjecture. In the April number of *The World To-Day*, Mr. C. A. Prouty, of the Inter-State Commerce Commission, states, in substance, that most people assume that the rebate is the principal evil in trust oppression. In the past this has been true. "The great trusts and monopolies exercise to-day such control over railway-management, that they can adjust rates in their own interest. *The Standard Oil Company no longer accepts rebates—it makes the rates themselves; and the discriminations in its favor are worth enormous sums annually to that monopoly.*"

The Rev. Dr. Gladden declares that it is not merely on account of what this gigantic power has done in the past; it is on account of what it is doing to-day that it ought to be counted a public enemy. "It is now, as it always has been, an oppressor of the people. Its methods of robbery are more genteel and much more cowardly than those of the highway man or the pirate, but they are not less flagitious." Dr. Gladden declares further: "The man who, upon a railway directory, exerts his influence to establish rates or policies by which he aggrandizes himself by despoiling his business competitors is, in the sight of God, just as truly a robber as the man who puts his pistol to your head in a dark alley." He believes truly that unless the people can learn to discern and punish these cryptic injustices which are woven into the very fabric of our modern industrial system, there will be no hope for liberty here except as the result of a revolution.

Governor La Follette of Wisconsin not long since alleged that there is not an important trust in the United States which does not have the assistance of the railroads in destroying its competitors in business.

[The remainder of this article deals with the history and work of the great harvester trust, the beef-trust vampire, and the meaning of these amassings of millions.]

"MEN mete out their own temporal joys and eternal pleasures by the measure of charitable, loving, considerate, patient dispositions they manifest toward others."

RESURRECTION.

BY M. L. MORNIS.

AT His word the grave forsaking,
When He cometh in the skies,
Mortal dust, immortal waking,
In His image shall arise.
Sown in weakness, raised in power!
Glorious hope, and glorious hour!
In His keeping who hath promised,
In His keeping till He comes.

Till He comes, and near or distant
The fulfilling of His word,
Quick and dead await the instant
That reveals from heaven the Lord.
Coming then to reign in power!
Glorious hope and glorious hour!
In His keeping who hath promised,
In His keeping till He comes.

In His keeping, in His keeping
Safely rests our slumbering dust,
In His keeping, in His keeping
Safely still the living trust.
True His word, and sure His power,
Glorious hope, and glorious hour!
In His keeping who hath promised,
In His keeping till He comes.

HOW TO ENJOY YOUR BIBLE. No. 7.

BY W. S. SADLER.

Bible Study by Books.

A MOST interesting and profitable way of studying the Bible is by books. Take up one book of the Bible, and study it thoroughly. Read it through. Learn all you can about it. Get its central theme, etc., and in every way possible make yourself familiar with its Gospel and doctrinal teachings. There are a number of points that should be borne in mind when studying the Bible in this way. We will name a few.

1. Who wrote the book? Spend a little time in getting familiar with the character of the author of the book you are about to study. Also find out what other portions of the Bible were written by the same author.

2. When was it written? Look up the conditions of the world, its governments, etc., at the time when it was written.

3. To whom was it written? Ascertain what especially called forth this part of the Scriptures. If it is addressed to some special church, or nation, gather together the facts in this connection, and it will make the study much more interesting and profitable.

4. Where, and under what circumstances, was it written? This is an important feature to look up. Was the book written by Paul when in prison? by John when in exile? etc. This often helps the student to understand many otherwise difficult sections of the book.

5. Was it written for some special purpose, or to correct some specific condition, or to counteract some definite error? These are important questions to be considered in the beginning of the study of any book of the Bible. The answer to such a question explains why Paul, when writing to the Romans laid such emphasis on justification by faith; and on the other hand, why James, in his epistle, appears rather to emphasize the importance of works in connection with faith.

6. Further examine the life work, and the other writings, if any, of the author of the book you are about to study.

We desire to emphasize the importance of gaining a general, yet clear, knowledge of the purpose, scope, and spirit of the book you are about to study. We desire to call attention to a series of articles which are appearing in

the SIGNS OF THE TIMES, by Pastor F. D. Starr, treating of each one of the books of the Bible. We consider this series of articles to be very helpful to students who may be studying the Bible by books. Each book, its author, the time at which it was written, etc., has been very acceptably and concisely handled in this series. As a help to the study of the Bible by books, we would recommend those who are studying the Word in this way, to cut these articles out, and paste them in a scrap-book for reference.

If the book you have under study is not too large, it is well to read it through at one time. This is what you would do if you received a letter from your mother or from some dear friend. You would not read the first page one day, the second page the next day, etc., but you would read the whole letter through at one sitting. While the division of the Bible into chapters is certainly convenient as a means of reference, it is unfortunate in some respects, in that it causes people to leave off their Bible study, sometimes right in the middle of the subject, simply because the chapter ends there.

When you study the Bible by books, pay no attention to chapter divisions. Read the whole book through. If possible, read it at one time, and then you can go back and consider it in smaller sections if you desire.

For a beginner along this line, the epistle of James, or one of the minor prophets, are excellent books to take up first, and then, later, one can just as easily study the larger books of the Bible in this way.

CHRIST OUR ONLY HOPE.

BY MRS. E. G. WHITE.

BEFORE the foundations of the world were laid, Christ, the only-begotten of God, pledged Himself to become the Redeemer of the human race, should Adam sin. Adam fell, and He who was partaker of the Father's glory before the world was, laid aside His royal robe and kingly crown, and stepped down from His high authority to become a Babe in Bethlehem, that by passing over the ground where Adam stumbled and fell, He might redeem fallen human beings. He subjected Himself to all the temptations that the enemy brings against men and women; and all the assaults of Satan could not make him swerve from his loyalty to the Father. By living a sinless life He testified that every son and daughter of Adam can resist the temptations of the one who first brought sin into the world.

Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, "The power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God." While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race.

Christ came in human form to show the inhabitants of the unfallen worlds and of the fallen world that ample provision has been made to enable human beings to live in loyalty to their Creator. He endured the temptations

that Satan was permitted to bring against Him, and resisted all his assaults. He was sorely afflicted, and hard beset, but God did not leave Him without recognition. When He was baptized of John in Jordan, as He came up out of the water, the Spirit of God, like a dove of burnished gold, descended upon Him, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased."

It was directly after this announcement that Christ was led by the Spirit into the wilderness. Mark says: "Immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts." "And in those days He did eat nothing."

Meeting Temptation.

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the blood-stained path He was to travel. How should He begin His work of freeing the captives held in torment by the destroyer? During His long fast, the whole plan of His work as man's deliverer was laid out before Him.

When Jesus entered the wilderness He was shut in by the Father's glory. Absorbed in communion with God, He was lifted above human weakness. But the glory departed, and He was left to battle with temptation. It was pressing upon Him every moment. His human nature shrank from the conflict that awaited Him. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more the sons of men." Now was Satan's opportunity. Now he supposed that he could overcome Christ.

There came to the Saviour, as if in answer to His prayers, one in the guise of an angel of light, and this was the message that he bore: "If Thou be the Son of God, command that these stones be made bread."

Jesus met Satan with the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In every temptation the weapon of His warfare was the Word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a "thus saith the Lord" was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage.

A familiarity with the Word of God is our only hope. Those who diligently search the Scriptures will not accept Satan's delusions as the truth of God. No one need be overcome by the speculations presented by the enemy of God and of Christ. We are not to speculate regarding points upon which the Word of God is silent. All that is necessary for our salvation is given in the Word of God. Day by day we are to make the Bible the man of our counsel.

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. He is the link that unites God with humanity. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." Only through Him can we become children of God. To all who believe on Him, He gives power to become the sons of God. Thus

the heart becomes the temple of the living God. It is because Christ took human nature that men and women become partakers of the divine nature. He brings life and immortality to light through the Gospel.

WILL IT PAY?

BY A. H. DARROW.

WILL the approaching Catholic triumph in the United States, which so many blind, infatuated Protestants are aiding, prove a desirable thing? Let us take a retrospective, historical view of this question, and see.

In the beginning of apostasy in the Christian church, the vacillations of church councils and the selfish ambition of bishops combined with the popular, the political, and the imperial demand for order and tranquility, made necessary the rise of a strong central head in the church if the apostate body was to be kept intact.

Concerning the one individual who did perhaps more than any other to bring about this result, the historian Gibbon, in his *Decline and Fall of the Roman Empire*, says:

The genius of Leo [I.] was exercised and displayed in the public misfortunes; and he has deserved the appellation of the *Great*, by the successful zeal with which he labored to establish his opinions and his authority, under the venerable names of orthodox faith and ecclesiastical discipline.—*Vol. 2, p. 455.*

Let it be remembered that Leo I. was the first pope, or Roman bishop, who ever succeeded in so completely dominating a church council as to cause his mandate to be substituted for the decree of a decided majority of the council. See "Two Republics," Chapters XVIII. and XIX.

Under his "authority" and "discipline" and the guidance of his successors, prayers for the dead, the worship of saints, martyrs and angels, and other unscriptural practises which had been already begun, were confirmed, and the deification of the dead and buried Mary, mother of Jesus, the adoption of a priestly garb of mixed pagan and Jewish origin, worshiping in Latan, worship of images and relics, baptism of bells, obligatory celibacy of priests, doctrine of church infallibility, sale of indulgences, transubstantiation, auricular confession, purgatory, etc., were successively adopted as doctrines and customs of the church. Patristicism, or the doctrine of the infallibility of the church fathers, became prevalent and overruling in the church, and, as a consequence, the intolerance of opposing doctrines and opinions, which had always characterized the pagan religions, was embraced by the Catholics, and has ever since been one of their most cherished tenets.

Says the Hon. George Bancroft, in his *History of the Formation of the U. S. Constitution*: "In the earliest states known to history, government and religion were one and indissoluble. . . . No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the Gospel for all men. No sooner was the religion adopted by the chief of the Roman Empire, than it was shorn of its character of universality, and en-

thrilled by an unholy connection with the unholy state."—*Last Chapter.*

In consequence of this union of church and state and the amalgamation of Christianity with Paganism, freedom of thought ceased, new discoveries in science were curtailed; "throughout the East, men in terror destroyed their libraries, for fear that some unfortunate sentence contained in any of the books should involve them and their families in destruction. The universal opinion was that it was right to compel men to believe what the majority of society had now accepted as the truth, and, if they refused, it was right to punish them. No one was heard in the dominating party to raise his voice in behalf of intellectual liberty."—"Draper's *Hist. Intel. Dev. of Europe*," p. 231. "Already the Catholic party, in preparation of their commencing atrocities, ominously inquired, 'Is the vengeance of God to be defrauded of its victims?'"—*Id. p. 209.*

And so it went on from bad to worse till the fourth Council of Lateran, in its third canon, set forth the infamous decree, that—

if any temporal lord, when required and admonished by the church, shall neglect to purge his land from this heretical taint, let him be bound in the chains of excommunication by the metropolitan and other bishops. And if he disdain to give satisfaction within a year, let this be signified to the sovereign Pontiff, that henceforth he may declare the vassals of such lord absolved from their allegiance, and may devote his land to be occupied by Catholics, who, exterminating the heretics, may possess it without any contradiction, and may preserve it in the true faith.—"Labbe," *vol. XI. p. 148.*

This quotation, in all its bold and base avowal of the worst charges ever made against the Romish apostasy, is alone sufficient to refute the assertions of Archbishop Spalding and others who try to make it appear that kings and emperor's were mainly responsible for the bloody and malignant persecutions which stain the annals of the Roman Church.

It is useless to more than mention the burning of the Serapion; the destruction of the Alexandrian Library; the wars of Justinian, "undertaken at the instance of the orthodox clergy," in which it is estimated that twenty-five million people lost their lives that Roman Catholicism might live and triumph; the internal strifes of the church. Then, as Draper says, bishops were concerned in assassinations, poisonings, adulteries, blindings, riots, treasons, civil war; when patriarchs and primates were excommunicating and anathematizing one another in their rivalries for earthly power, bribing eunuchs with gold, and courtesans and royal females with concessions of episcopal love, and influencing the decisions of councils asserted to speak with the voice of God by those base intrigues and sharp practise resorted to by demagogues in their packed assemblies! Among legions of monks, who carried terror into the imperial armies and riot into the great cities, arose hideous clamors for theological dogmas, but never a voice for intellectual liberty or the outraged rights of man.—"Hist. Int. D. of E.," p. 248.

Nor is it worth the while to more than allude to the hatred displayed against learning by Pope Gregory the Great, whose motto, "Ignorance is the mother of devotion," caused him to "expel from Rome all mathematical studies," to "forbid the study of the classics," to "burn the Palatine library founded by Augustus Cæsar and valuable for the many rare manuscripts it contained;" who "boasted that his own works were written without any regard to the rules of grammar" and of whom it was said that "he was as inveterate an enemy against learning as ever lived."—*Id., pp. 264-265.*

But it should not be forgotten, that after Charles Martel had saved Roman Catholic Europe from Mohammedan conquest and rule, and solely because he had taken some church revenues and applied them to the support of his army, he was "eternally damned" by the same pope and clergy which subsequently forged a celestial letter from St. Peter to persuade his son, Pepin, to conquer and bestow upon the pope the dominion of the Lombards. His son, Charlemagne, an equally zealous churchman, crowned by the pope, "invariably insisted on baptism as a sign of submission, punishing with appalling barbarity any resistance, as on the occasion of the revolt, A.D. 782, when, in cold blood, he beheaded in one day 4,500 persons at Verden."—*Id. pp. 273-275.*

Charlemagne himself "never succeeded in learning how to write;" and his schools "proved a failure," because "the Roman pontiffs and their clergy, very few of whom knew how to read, scarcely any to write, as far as they troubled themselves with any opinion about the matter, thought that knowledge was of more harm than good."—*pp. 276, 277.*

Pope Adrian had made money by selling his vassals as slaves to the Saracens; and, under the rule of Louis the Pious, "the slave trade greatly increased." "France, at this time, had literally become a theocracy, the clergy absorbing everything that was worth having." "We have now approached the close of a thousand years from the birth of Christ; the evil union of the church and state, their rivalries, their intrigues, their quarrels, had produced an inevitable result, doing the same in the West that they had done in the East; disorganizing the political system, and ending in a universal social demoralization."—*Id. pp. 276-279.*

Yet this same union of church and state is what Catholics are everywhere contending for, and what they expect to accomplish here. Through such union John Huss was slain, also Jerome of Prague, and millions of other heretics. By it they have reduced flourishing provinces to destitution, and decimated or cruelly tortured the population of numerous districts. After all his efforts to throw the blame for religious persecution on the state, Archbishop Spalding overturns his whole argument by saying, in his remarks on the multiplicity of sects in the United States: "The fatal source of all this mischief is the principle of private judgment in matters of religion, in opposition to that of authority."—*"Essay on the Spirit of the Age," p. 392.*

He thus denies for his church and for all people the right of private or individual judgment, and in so doing, justifies every act of persecution of which the Romish church has ever been guilty. Shall we uphold a church, or system, or principle, that stand for a union of church and state, for universal social demoralization, for religious persecution; and which, instead of bettering, makes worse even the heathen nation which it subdues and dominates? O build on Christ, the Rock of Truth, and not on ecclesiasticism, or you will find in the great Judgment Day that the storms and floods have swept away your only refuge.

WHAT YOU BURY.

THERE is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received the one talent will also receive the five. Every man can be his own sexton. You can easily find a

spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying that part of your very life.—*Joseph Parker.*

SWIFT TO HEAR.

SOME men's hearing gets to be very sharp. Take one who is working in a telegraph office: The click of the instrument rings out day and night, carrying messages over the wire. The far ends of the earth receive these despatches; but the moment the call comes over the line for that particular office, he is instantly alert to receive the word that is coming to him.

You and I probably might sit there for hours and hours and hear that call, but it would not appeal to us in the least; the sounds would all be alike to us. But to the one whose ear is trained to hear such sounds, the message is as clear as noonday.

I went into a boiler factory once. Such a bang and clatter as went up from every direction! It was enough to make one distracted. I wondered how men could make themselves understood at all when they spoke to one another. But did they ever do that, or was the work carried on from morning till night with no word spoken? The answer came to me when I tried to tell the foreman of the shop what my business was. He answered me in a tone of voice such as he might have used out-of-doors, where all was still. I was compelled to lean far down, in order to hear what he said at all, while he caught my lightest word. His ear was tuned to all the sounds that seemed to me so distressing.

To every one of His children, God speaks. Not many of us catch the meaning of what He says. Why?—Because our ears are attuned to other sounds. We hear the call of the world when it comes inviting us to scenes of pleasure. Fortune has only to whisper, and we follow her to the ends of the earth. The faintest whisper of sin reaches us, and we obey; but when God, the Father of heaven and earth, stoops to talk with us, we do not hear.

And yet, we are told that we should be swift to hear. We must be, if we would escape the awful allurements of the world about us. Sometimes it seems to us as if God were indeed gone from earth altogether. So dull have our ears become from constant listening to the calls of evil, that we do not recognize even the thunder tones with which He sometimes speaks to us.

But how shall we come to know that God is speaking to us? When the telegraph operator is learning to read that mysterious click which stands for the Morse code, every instrument save the one in the office of his teacher is shut off. The only sound that comes to him over the line is that intended for his own ears. All the disturbing sounds are turned off while he listens to the friend speaking to him at the other end of the wire. So, and so only, can he become conversant with the wonderful art he is studying.

So we need to stop now and then, with all the world shut out, and, in the secret of our closets, listen to God as He tells us the sweet story of His love. When we have once mastered that so that we will know just when He speaks to us, we may go out into the world and hold our hearts true forever and forever against all the noises that sin can possibly make to turn us aside.—*Christian Work and Evangelist.*

TRYING THE HEART.

1. *Besides the Sabbath what does God establish as a test of obedience and loyalty?*

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's; it is holy unto Jehovah." Lev. 27:30.

2. *By what arrangement in this matter are we taught that the Lord is particular in the matter of the tithe?*

"And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and that for which it is changed shall be holy; it shall not be redeemed." Verses 31-33.

3. *What important lesson is taught in the tithing system?—That we are but stewards of God.*

4. *What will the Lord require of His stewards?*

"For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey." "Now after a long time the lord of those servants cometh, and maketh a reckoning with them." Matt. 25:14, 15, 19.

5. *Whose record in this matter is left as an example for us?*

"And Melchizedek king of Salem brought forth bread and wine; and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth; and blessed be God Most High, who hath delivered thine enemies into thine hand. And he gave him a tenth of all." Gen. 14:18-20.

6. *Because of Abraham's faithfulness, what honored title is given him?*

"Didst not Thou, O our God, drive out the inhabitants of this land before Thy people Israel, and give it to the seed of Abraham Thy friend forever?" 2 Chron. 20:7.

7. *What promise did Jacob make after the Lord had spoken with him in vision?*

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone which I have set up for a pillar, shall be God's house; and of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:20-22.

8. *What instruction does the Saviour give upon the payment of the tithe?*

"Wo unto you, scribes and Pharisees, hypocrites! For ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith; but these ye ought to have done, and not to have left the other undone." Matt. 23:23.

9. *For what purpose was the tithe used anciently?—For the support of the Lord's work and those that were doing His work. See Num. 18:21, 24.*

10. *What accusation does the Lord bring against those who were not faithful in this matter?*

"Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee?—In tithes and offerings. Ye are cursed with the curse; for ye rob Me, even this whole nation." Mal. 3:8, 9.

11. *What blessing is pronounced upon those who were faithful in this regard?*

"Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Verse 10.

12. *What definite instruction has the Lord given for the support of the Gospel ministry?*

"Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the Gospel should live of the Gospel." 1 Cor. 9:13, 14.



LITTLE BY LITTLE.

STEP by step the Alpine climber
Presses upward sure and slow,
Till his feet are firm'y planted
In the realms of endless snow.

Blow on blow the sculptor fashions
Roughness into symmetry,
Till the dark rock gleams with brightness
In its new-born majesty.

Touch by touch the picture groweth
Into beauty, life, and light,
Till a wondrous revelation
Bursts upon the raptured sight.

Stroke by stroke the clock eye ringeth
Welcomes to eternity,
Adding warning unto warning
To the heart in me and thee.

Word by word the book is written,
With its tale of wo or weal,
Till the throbbing thoughts like music
Through the trembling spirit steal.

Wave on wave the wild tide creepeth
Farther on and up the shore,
Till the stranded boats are floating
Free and buoyant as of yore.

Such is life in all its phases,
Little things make up the great;
Therefore scorn them not, but make them
Stepping-stones to heaven's gate.

—London Freeman.

PROGRESS IN BRITISH WEST INDIES.

BY W. A. SWEANY.

[From a letter to the Editor.]

WE love the SIGNS, and those that make it, not only for the immense help it has been to us financially, in our needy field, but for its precious, valuable contents, week after week. We were unable to secure a suitable place in St. George for public services, so we devoted our time and effort to personal work,—visiting, Bible-reading, and canvassing. We expect to erect a church and school building there at once, a lot having been



A Wharf Scene in St. George, Grenada.

given, and about half enough money pledged to buy the material. The labor will all be donated. These people are mostly East Indians, and a church and school in their midst will be an inestimable blessing to the entire community. If any of the readers of the SIGNS feel it a privilege to help us a little in this enterprise, we shall greatly appreciate it, and it will be a good investment.

In the village of Gongave, twelve miles up the

coast, there has lived for several years a lone sister in the faith, and her influence finally brought another young woman to accept the truth. These two greatly desired us to hold some meetings there. So we rented a building for three months, fitted up a neat little hall, holding about one hundred persons, and moved into some tiny rooms adjoining, with just enough of our household effects to enable us to live a sort of camp-meeting style.

We held meetings just a week, with a good attendance and interest, and then the sister first mentioned fell very ill, in her room just beneath our hall. So we had to stop the meetings, as she was threatened with nervous prostration. Her room was dark, damp, and unventilated; and she had no one to properly care for her, being forsaken by her husband. She tried taking the doctor's drugs, but grew rapidly worse; so she turned to us for help.



Halifax Street, St. George, Grenada.

The laws touching nursing and medical practise are very strict here, but we knew she would soon die, if left alone, and that rational treatment would save her. So, despite the doctor's wrath and the mutterings of the people, we carried her upstairs to our bed and room, and began at once to apply the necessary treatments as best we knew. Necessary bowel treatment, cool sponge baths, the wet-sheet pack, hot and cold to the spine, etc., reduced her temperature from 105 degrees to normal so quickly as to almost constitute a miracle.

The doctor declared, when he was dismissed, that she would die, and vowed he would not issue a certificate of death; and I don't know what would have happened, had she died. However, she did not die, but is now fully recovered, and we have resumed our meetings, the people being more favorably impressed with our principles than they were before. To God be all the praise.

Our meetings were interrupted nearly three weeks, and the attendance is not so large as we could wish; but we trust that our coming here will not be in vain, altho our plans for a vigorous three-months' campaign here did not materialize as we hoped.

Our conference convenes in Georgetown, British Guiana, July 17, and, if I attend, as all the workers are expected to do, another month will be taken out of our plan here. However, "all things work together for good to them that love God," and "He worketh all things after the counsel of His own will;" so we are of good courage, despite difficulties.

We received word this week that Brother Enoch is stricken with fever in Barbados. He had just returned from an extended trip to British Guiana, and was about starting for Tobago. This occasions us much anxiety, as he is alone, his wife having gone on a visit to the States.

Our island field is so divided, so difficult, and so

extensive, and our laborers so few, that we are often at our wit's end to know what to do; but "our sufficiency is of God," and "His grace is sufficient," and His truth will triumph. We have been greatly cheered by the reports of the General Conference, and rejoice in the world-wide, onward progress of the message. Wondrous things will be achieved before the next General Conference, and soon, please God, the General Assembly and Church of the First-born will convene at Mount Zion; that meeting we are planning to attend.

No. 12 St. John Street, St. George, Grenada, B. W. I.

CHILDREN AS MISSIONARIES.

I PLUCK an acorn from the greensward, and hold it to my ear, and this is what it says to me:

"By and by birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who are under the roof. By and by I will be the strong ribs of a great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic."

I look into the faces of a company of little children, and I hear a whisper, saying:

"By and by I will be a blessing to many. By and by I will give money to the Lord Jesus for His work. By and by I will teach many to love the cause of missions. By and by I will cross the ocean to carry the Gospel to those who have it not. By and by I will turn many from worshiping idols to serve the living God. By and by I shall finish my course, and be among the glorified with my Redeemer."

"You, frail, powerless little one?" I ask.

And the little child makes answer: "Yes; Christ and I."

"Thank God for bairns' prayers!" wrote James Chalmers, from New Guinea; "I like best the prayers of children."

Children, even very little children, are a greater factor in missionary work than we realize. What they actually accomplish is by no means inconsiderable, and far greater than we give them credit for. If their efforts should suddenly cease, many a missionary wheel would stop revolving. Since the day when the Lord Jesus used a little lad's five loaves and two small fishes to feed the hungry multitude, He has been using children's gifts to bless the world. The figures are not at hand to show the amount given to missions by the children of Christendom, but it is undoubtedly a vast sum. In proportion to their income, children are the largest givers in the world. Nor are their prayers to be despised. Few among older Christians pray with the simple faith and loving confidence of a little child. If only the



A Street in St. George, Grenada.

curtain were drawn aside, we should probably find that many of the blessings granted to the cause of missions have been given in answer to the prayers of Christ's own little ones.—*Belle M. Brain.*

NOTHING exposes religion more to the reproaches of its enemies than the worldliness and hard-heartedness of the professors of it.—*Matthew Henry.*

OUR WORK AND WORKERS.

THREE persons were baptized at Ute, Iowa, June 24, by Brother N. C. Bergensen.

IN connection with the camp-meeting held at Stevensville, Mont., twenty-one persons were baptized.

ELEVEN students of Boggstown (Ind.) Academy were baptized, on the 8th ult., by Brother W. D. Curtis.

AT a union meeting held at East Liverpool, Ohio, June 24, seven candidates were baptized by Brother Patterson.

JULY 1, three members were added to the church at Clyde, Ohio. They were all baptized by Brother H. H. Burkholder.

SIX converts are reported to the Visitor by Brother Fred Henderson, in connection with his labors at Zanesville, Ohio.

JUNE 10 and 11, Brethren E. K. Slade and P. C. Hayward were with the church at Prattville, Mich., and fourteen candidates were baptized.

WRITING to the West Michigan Banner from Salinac Center, Tenn., Brother B. F. Stureman reports the baptism of seven candidates.

A CHURCH of twenty-one members has been organized at Senjen, Minn. Brethren E. M. Chapman and George L. Budd have been laboring there.

FOUR adults recently took their stand for the Sabbath of the Lord through the tent-meetings held at Cincinnati, Ohio, by Brethren M. C. Kirkendall and C. A. Pedicord.

AT the recent quarterly-meeting of the church at Alexandria, Minn., four members were added to the church. Two were baptized by Brother W. W. Ruble, and two had been baptized a short time before.

JUNE 17, at La Grange, Ohio, eleven candidates were baptized by Brother H. H. Burkholder, president of the conference. There were four others to be baptized at a later date. These were all members of the church school.

THE members of the Maritzburg church (Natal, Africa) are rejoicing over the completion of a new church building. We congratulate them upon the success of this enterprise, and trust that this building will prove to be a temple of truth in the capital city of Natal.

THE recent camp-meeting at Woonsocket, S. D., was a marked success, being well attended by people of the town. The visible harvest was the baptism of sixty-eight converts, and four others were added to the local company. The attendance of our own people numbered about five hundred.

IN reporting labor in the Southeast District of Kansas to the Worker, Brother D. H. Oberholtzer notes the addition of five members to the church at Altoona and "several" to the church at Humboldt. At Mineral a Sabbath-school of twenty-four members has been organized. Most of these results were under the labors of Brother J. W. Lair.

THE New York Indicator of July 12 says: "Two young men from Utica came up to Rome night after the Sabbath, searching for Bible truth and light. They had obtained a copy or two of the SIGNS, and had thus had their attention called to the Sabbath truth. We gave them further reading matter, and enjoyed a short visit with them, which they greatly appreciated. One of the young men was the janitor in the Methodist church, and while they were having some sort of a church festival, he and his friend came up here, supposing to meet with the church in its evening services."

WE are again called upon to record the death of a faithful laborer in the cause of Christ. Brother Daniel T. Bourdeau, a native of Bourdeauville, Vt., died at the home of his daughter, Dr. Patience S. Bourdeau, in Grand Rapids, Mich., June 30. He had attained the age of 69 years, 6 months, and 2 days, having been a minister of the Gospel about fifty years. His first ordination was at the hands of his Baptist brethren. He was baptized at the age of eleven years, and educated in a Baptist seminary at Grand Line, Canada. He had been a minister of the Seventh-day Adventist denomination about forty-seven years. In 1868, in company with Brother J. N. Loughborough, he came by way of Panama to California to introduce the Adventist faith on the Pacific Coast. His ministrations have extended from ocean to ocean in the United States, together with extended service in Canada. During his ministerial career he was twice sent to Europe, and

labored in France, Switzerland, Corsica, Alsace-Lorraine, and Italy. Besides the daughter mentioned above, he leaves a wife, and son, Augustin J. S. Bourdeau, now missionary secretary of California-Nevada Conference. Deceased was interred in the Battle Creek (Mich.) Cemetery.

"UNION COLLEGE CATECHISM."

THIS is the title of the substance of the second number of the *Central Union Conference Bulletin*. It consists of nearly one hundred questions that people are likely to ask about Union College, with direct, pointed answers which give the pith of the annual calendar. It is designed for widespread distribution. Anybody may have any reasonable number of them for the asking. Address, Central Union Conference Bulletin, College View, Neb.

THE names of those forming the General Conference Department of Education were published in a recent *Review and Herald*. The text-book committee appointed by this department is composed of the following:

Chairman, C. C. Lewis, College View, Neb.; secretary, M. E. Kern, College View, Neb.; M. E. Cady, College Place, Wash.; B. E. Huffman, College View, Neb.; Miss Sarah E. Peck, Sanitarium, Cal.; Miss Fannie M. Dickerson, 222 N. Capitol Street, Washington, D. C.; Mrs. Sara J. Hall, South Lancaster, Mass.; Mrs. N. H. Druillard, Madison, Tenn.; Mrs. Flora H. Williams, Industrial Academy, Battle Creek, Mich.

Work of Committee.

It was expected that the Text-book Committee would examine all text-books now in use in the schools of the denomination, not only those written by our own teachers, but also those obtained from other sources; also that they would examine manuscripts submitted to them, and be prepared to make definite recommendations to a general educational convention for the denomination, to be called next summer.

The committee makes the following requests:

1. Will those authors having text-books already published, or about to be published, kindly send copies to the members of the committee at the addresses given above, with such suggestions in regard to the purpose and use of their books as they may think helpful?
2. If authors will send manuscripts of unpublished text-books to the secretary of the committee, the committee will take pleasure in examining them, and in making such recommendations as their merit may deserve.
3. The committee will be glad to receive suggestions from any one in regard to the best plans of carrying on their work, and of selecting the best books for conducting the work of Christian education.

Address all communications to the secretary, Prof. M. E. Kern, College View, Neb., or to the undersigned.

C. C. LEWIS, *Chairman.*

A PURE VEGETABLE COOKING OIL



Clean
Sweet
Pure

A Normal Food Product Made of Corn Hearts

Send 10 cents for Sample in mailing case, Prices, and Testimonials.

SANITARIUM SUPPLY CO., NASHVILLE, TENN.

REYNOLDS REVOLVING INK WELL

Patented January 5, 1904

No loss from evaporation
Uniform depth of ink
Dust proof

Rapidly being adopted as standard by Railway Systems and all Transportation Companies as well as by large corporations, business and professional people, and the public generally for home as well as for office use. Unique in conception, simple in construction, ornamental in appearance, practical in operation, and in durability everlasting, there being no rubber or metal parts to rot, corrode, or wear out.

By the adoption of the Revolving Ink Well you are assured of Clean Free Flowing Ink and actual use of practically every drop paid for, saving of time now wasted in washing ink wells, and no loss from evaporation.

ITEM—FOUR OUNCES of heavy copying ink in the Revolving Ink Well will last a railroad bill-clerk SIX WEEKS. With any ordinary ink well he will, in the SAME LENGTH OF TIME, use and waste TWENTY TO FORTY OUNCES.

Testimonial: I have used "Reynolds Revolving Ink Well" and find it to be the most convenient and economical of any I have ever seen. C. A. Pedicord, Pastor S. D. A. Church (Cincinnati, Ohio.)

Agents Wanted. Sample by Mail, Postage prepaid, on Receipt of \$1.30. Address the Walnut Hills Hygienic Institute, Cincinnati, Ohio.



Try Pearline according to directions Without Soap and see the Suds it makes full of quick acting and safe cleansing power
Pearline instead of Soap not with Soap

5.00

SUNSET MAGAZINE

DESCRIBES

California

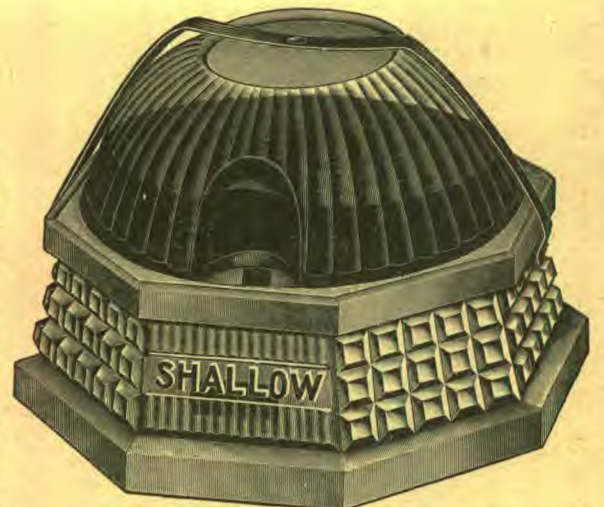
Not only California, but all the great West, is truthfully described in the beautifully illustrated pages of this virile Western monthly. Its fine half-tones make you SEE the country, while its descriptive and industrial articles TELL YOU EXACTLY what is to be found there. It is

"Opportunity"

in visible form, for it shows the wonderful chances for success now open in the new West for wide-awake people.

If your news dealer doesn't carry SUNSET, send us his name and address and write for sample copy.

HOME OFFICE: 431 California St. San Francisco, California.



Showing the Reynolds Revolving Ink Well Complete.



LOVE'S SALVATION.

THE mother bends with kisses o'er the child
Too young to heed or prize her tenderness;
The innocent, the pure, the undefiled,
Need not for loving word or fond caress.
But they,—the guilt-stained, and the tempest-tossed,
On life's rough seas, bowed low 'neath guilt and shame;
Might they but hear a kind voice, free from blame,
Call gently once the old familiar name,
Or feel one such caress—they were not lost.

God speaks to such through human voices near.
If all are harsh, "God turns from me," they say;
"I am alone, and never prayer, or tear,
Is breathed, or shed, my sliding steps to stay."
Yet God loves on, and through the gloom He saith,
In each kind, human touch, "Avoid despair;"
Love is salvation. Cross of Christ declare,
His own redeemed proclaim it everywhere,
"Love hides the sin, and savest the soul from death."
—Laura L. M'L. Backler.

EDUCATION IN THE HOME. No. 12.

BY MRS. L. D. AVERY-STUTTLE.

THE next "study evening," as Beth calls it, has come once more; and, as usual, it finds Brother Hartman's family and their guests all ready for study. Mr. and Mrs. Jones are again on hand, accompanied by their friends, Mr. and Mrs. Wilber—the latter looking very serious, as she nervously turns the leaves of her Bible. We notice, also, that there are two faces here that we have not seen before. One is that of a lad of about sixteen, whose well-brushed locks and neat clothes incline us at once to the belief that this must be Walter Grey, of whom Elsie spoke after the last study—John's friend and companion. The dark eyes, that so frankly and squarely look into ours, are mild and earnest, and the crisp, brown curls cluster over a brow broad and white, that tells of an intelligence above the average. The other lad is shy and awkward, the eyes are constantly studying the pattern of the carpet, and the heavy boots are much too large for the owner. Poor Billy Black! a friend to nobody, and nobody a friend to him! Nobody?—Grandma Hartman watches the quiet, shy lad, with moist eyes; and, if we listen closely, we can hear her whisper softly to herself, "motherless, fatherless." After this evening, Billy Black might feel perfectly safe in counting Grandma Hartman his firm friend. Was that all?—Ah, He who has said, "Ye are of more value than many sparrows;" has His eye upon this poor son of a drunkard, and regards him in tender love and pity. Just as the company begin to open their Bibles, little Beth whispers: "Come, papa; I've not forgotten that you promised a story this evening,—please tell it."

"O, yes, father, do; Beth never forgets a promised story," said John.

Billy Black's dull eyes at once shone with interest. Billy was beginning to feel more at home already.

"But, Beth," said the father, tenderly stroking the fair curls, "you know you were going to repeat the ninety-first psalm this evening; you said grandma taught you."

"All right, papa, if you'll tell the story afterward;" and then, in a clear, soft voice, the little girl repeated that most wonderful psalm, so filled with comfort and strength and hope and courage: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Grandma wiped her glasses long before the child had finished, while the sad-eyed lad, sitting apart

from the rest, unconsciously felt a longing after something better, nobler, than he had ever yet known. Poor Billy! it was probably the first psalm he had ever heard, and it is destined to make a lasting impression upon him. The pleasant, well-lighted room, the earnest faces of the little company, the strange, wonderful words of the psalm, and the soft, gentle tones of the little speaker,—all make an impression upon his heart, never to fade away.

"Well, now," said Brother Hartman, after Beth had sat down, "since I promised a story, I will begin at once, that we may hasten on with our study. By this little story I hope to illustrate the fact that the apostle James tells the truth when he says that if we break *one*—only one commandment—we are guilty of breaking the whole,—that is, we have broken the law.

"When I was a young man, I became acquainted with a steeple climber. This man's precarious business possessed a strange fascination for me, and I loved to listen to the thrilling stories he used to tell of his adventures. At last it was my privilege to watch him make an ascent. The place about the steeple which needed repair was at least two hundred feet above the ground. My friend took the rope which was to sustain his weight in mid air, and carefully felt every foot of it, as was his custom. The rope bore the test of his examination, and he proceeded to attach it firmly. But by some means his delicate touch had failed to notice just one weak point at the very end of the rope. It was perfect, except *one* flaw. Very soon I saw my friend swinging in mid air, with only that little rope between himself and death. Suddenly I saw the slender line sway and part, and my friend shot downward. O, the horror of it! But by a miracle he caught a projecting timber, and his life was spared. The rope had only broken *once*, but that was enough almost to have cost him his life.

"Now, my dear children and friends, I have often thought of this incident since that day. God's law is like the rope. The breaking of one link is dangerous. We may carefully observe to do all the commandments save *one*; but if we deliberately break *that one*, we separate our souls from God, and run a fearful risk. We have been trying to restore the Fourth Commandment to its rightful place in the heart of God's law. Who shall tear it from thence? A broken law is like a broken chain,—a defective rope. But, Mrs. Wilber, I must ask if you have yet found the text of scripture commanding the change of the Sabbath?"

Mrs. Wilber smiled, and shook her head. "I don't believe there *is* any, Mr. Hartman."

"I think," interrupted Mr. Wilber, "that my wife would have found it, had there been any; because she has hardly ceased studying the Bible and concordance since the last meeting here. I told her she wouldn't find it, and she didn't."

"I'll tell you what I did find," said Mrs. Wilber, "I found a verse in which Paul says that he has not shunned to declare *all* the counsel of God," and Mrs. Wilber turned to Acts 20:27: "so I reasoned at once that, if it had been in the counsel of God to change His law, and institute another day of rest, Paul must certainly have spoken of it. But I have carefully read every word written by this great apostle, and—well, to say the least, I can not find it."

"But," said Mrs. Jones, willing to help her friend, if possible, "the day has *certainly* been changed by *some one*,—at least the Christian world mostly believe that it has; now, the question is, Who has changed it? Who has presumed to do such a thing, Mr. Hartman?"

Mrs. Jones spoke rapidly and earnestly, and her face expressed deep anxiety.

With a swift prayer to Heaven for help to make plain the Scriptures of truth, Brother Hartman replied:

"Mrs. Jones, will you kindly turn to Dan. 7:25, and read."

"And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time."

"I think this verse answers your question very fully." Then, turning to little Beth, he asked: "Did you remember to borrow the Catechism of your friend, my child?"

HOW TO BECOME BEAUTIFUL.

I WANT you to smile. O, that isn't enough. Smile again. Smile until you laugh. Continue to smile for just two minutes.

Perhaps this is the first time for months that you have relaxed the muscles of your mouth by looking pleasant, but I'm sure you feel better already. . . .

Now that you have smiled a little, I venture to say that you've called up a cheerful mental picture. Why, you simply can't help it when you're wearing this cheerful expression.

But you will understand there must be a good foundation laid for this facial development, without which there can be no *permanency* in the change.

This is the reason why the women who patronize the beauty doctors, and receive simply *local* treatment and make local applications of cosmetics, do not derive benefit of a permanent character.

Beautiful Laughing Eyes.

When the lips curve upward, the eyes become brighter, softer, and far more expressive. You have doubtless heard of laughing eyes. Well, they are about the most beautiful you will find, and *you* can have them. If, however, you want your eyes to laugh, you've got to start the good feeling away down inside.

Have you ever thought what tell-tales the eyes are any way? If you feel sad or glad, or if you feel ugly towards any one, or if you are telling a fib, they will divulge the secret every time; it makes no difference how hard you try to keep it under cover, so the only sure way to have beautiful eyes is to be honest and happy inside.

Chasing Away Troubles.

I know you have your troubles, and some of them are genuine, but, then, what a lot of them are "counterfeit," actually *without foundation* when you come to think of it. Even so; they will stay with you as long as they are tolerated.

Every impression upon the mind affects in a proportionate degree the nerve centres, and these in turn increase or decrease the working capacity of the various organs with which they are connected.

You may readily understand, then, how dependent is the body upon the mental condition; and as it may be affected to illness by adverse thoughts, so may it become healthy by bright, cheerful, and happy thoughts, provided hygienic laws are also observed.

The adverse impressions indulged in for a prolonged period will produce a chronic physical condition, and thus is brought on dyspepsia, sleeplessness, and a number of other ills.

You don't want to be tormented with these horrid things?—Of course not. They spoil your temper, your complexion, and your form. Worse than all, if you are wedded and a mother, they drive your husband to the club, if not to worse places, and cause your children to become disrespectful and unruly.

Self-Culture.

I want you to begin at once—this very evening—to attain the innocent charms so dear to the true womanly woman.

First, see that before the setting of the sun your mind is in a calm and peaceful state. If you have sinned unjustly or in anger to any one during the day, make your peace with that person.

You should be so choice of your womanliness that, should you at any time so far forget your dignity as to conduct yourself in an unwomanly manner, either

by word or deed, you should make every effort in the least possible time to express your regret for your unkindness. But I shall not dwell on this point, for the time will come to you, and soon, when these things which now vex you will seem very insignificant, and you will wonder how you could have been so foolish as to be annoyed by them. Soon, too, you will be careful to avoid saying or doing anything that will hurt another.

Since you have been practising the smile, you will greet every member of the family this evening as they come in from their respective duties with this new facial expression. True, if you have not been accustomed to it, it will seem a little awkward at first. But never mind, smile will answer smile, and you will not be long alone in this upward curve of the lips. The others may look at you the first and perhaps the second evening in a wondering manner, but they will fall in line without a doubt and then the next thing in order will be a cheerful circle about the dinner table.

If there is a time or place above all others where pleasant thoughts and cheerful conversation should be indulged in, it is at the table. Indeed, it is better not to eat at all than to eat while angry or unduly excited, for every mouthful taken under such conditions is a tax upon the digestive organs.

Again, if you have had any petty trifles during the day of a worrying nature, *do not*, and I emphasize it, rehearse them either mentally or to any member or members of the family. By doing so you unconsciously exaggerate them to yourself without benefiting in the slightest degree any person or persons. On the other hand, if something of a pleasant character has been brought to your attention, tell it when you are together, keeping always within the boundaries of truth. The others will fall in line, and you will have a compound of cheer and good-will, a better tonic and appetizer than anything ever devised by a chemist.

You have made a splendid start and it has worked like a charm, hasn't it? Now, after the evening meal, just forget all about yourself for a while, and do some kind act for, or speak an encouraging word to, some one. You and the other person will sleep the better for it.—*Alice M. Long.*

WHICH IS OF MORE CONSEQUENCE?

The little fellow that came to our house about eight years ago, and ever since has slept with us and eaten at our table, whose school reports we sign, and whom we call "Boy," recently came tramping through the hall, leaving tracks of mud on the lately-cleaned carpets. I saw him and yelled, "O Boy, get out there!" He ran out wounded.

I went back to the library. I thought of the little fellow now out in the orchard, hurt by my harsh words. Which was of more value, the carpet or the boy? Why, I would have burned up a hundred carpets rather than have anything happen to that boy. But here I was, hurting him and destroying my influence over him—and all for a little mud.

I know a woman who said she planned to keep abreast of her husband in intellectual work. I remarked that it must be difficult, while she had so much housework. She straightened up, and said, "I am of much more consequence than my house."

The French have a proverb, "He was born a man, but died a merchant." "That wouldn't make very good reading, would it? He was born a man, but died a clerk, or a manufacturer; was born a woman, but died a housekeeper, or a teacher.

Mud, or the Boy—which shall we pay attention to? —*Sydney Strong.*

RESOLVE.

- To keep my health!
- To do my work!
- To live!
- To see to it I grow and gain and give!
- Never to look behind me for an hour!
- To wait in weakness, and to walk in power,
- But always fronting forward to the light,
- Always and always facing toward the right.
- Robbed, starved, defeated, fallen, wide astray—
- On, with what strength I have!
- Back to the way!

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 7.—AUGUST 13.—JOSIAH AND THE BOOK OF THE LAW.

Lesson Scripture.—2 Chron. 34:14-28, A. R. V.

(14) "AND when they brought out the money that was brought into the house of Jehovah, Hilkiah the priest found the book of the law of Jehovah given by Moses. (15) And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan. (16) And Shaphan carried the book to the king, and moreover brought back word to the king, saying, All that was committed to thy servants, they are doing. (17) And they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the workmen. (18) And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read therein before the king. (19) And it came to pass, when the king had heard the words of the law, that he rent his clothes. (20) And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, saying, (21) Go ye, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according unto all that is written in this book.

(22) "So Hilkiah, and they whom the king had commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter); and they spake to her to that effect. (23) And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me, (24) Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah. (25) Because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore is My wrath poured out upon this place, and it shall not be quenched. (26) But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard, (27) because thy heart was tender, and thou didst humble thyself before God, when thou heardest His words against this place, and against the inhabitants thereof, and hast humbled thyself before Me, and hast rent thy clothes, and wept before Me; I also have heard thee, saith Jehovah. (28) Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought back word to the king."

Golden Text.—"I will not forget Thy Word." Ps. 119:16.

SUGGESTIVE QUESTIONS.

(1) On bringing out the money that had been put away in the temple for repairs, what did Hilkiah find? Verse 14. Note 1. (2) Then what did he say to Shaphan? What did he do with the book? Verse 15. (3) To whom did Shaphan carry the book? What did he report to the king? Verse 16. (4) What did Shaphan say had been done with the money? Verse 17. (5) What further report did he make? How was the king advised of the character of the contents of the book? Verse 18. (6) How was Josiah affected by the reading? Verse 19. Note 2. (7) To whom did the king then give commandment? Verse 20. (8) What did he command them to do? For what reason was this inquiry made? Verse 21. Note 3. (9) To whom did these men go to make inquiry of the Lord? Verse 22. Note 4. (10) In whose words did Huldah answer? Verse 23. (11) What was Jehovah's reply? Verse 24. (12) Why were such calamities brought upon the people? Verse 25. (13) To whom was a special message sent? Verse 26. (14) What was the character of this message? Verse 27. Note 5. (15) What promise did the message contain? To whom did the messengers then go? Verse 28.

NOTES.

1. This lesson is a continuation of the story of Josiah's reform work, which was considered last week. The question arises, How could such an important book as that of the law pertaining to the

service of God be lost? On this point Greene says: "It must be remembered that when printing was unknown, there was a necessary dependence upon oral tradition to an extent which, in our time, is difficult to conceive. Such parts of the law as were remembered would be passed from lip to lip, and stored in memory. It was therefore easily to be let slip by a single apostate generation. The temple ritual, so far as it was observed, would be according to the traditions and habits of the sanctuary, the very priests becoming careless of the written code. There was a succession of kings in later days who assuredly would neglect the duty of transcribing the Sacred Roll, and even the better disposed, like Hezekiah, would find little or no time for such a task amid the harassing cares of the kingdom." And as late as the Reformation in Europe, even in the monasteries, the Bible was almost an unknown book. Luther was twenty years old before he ever saw a copy, altho he was preparing for the priesthood in "the church."

2. Even those who wanted to do right were blindly groping their way through the mazes of a perverted law, made so by neglect of its specific directions. They were dependent upon human memory, which was itself all the more defective because of the blighting influence of apostasy. It is evident, from the king's manifestation of sorrow and chagrin, that their efforts at religious service were far from the form and spirit required by the provisions laid down in the law.

3. God Is Particular.—There is a widespread notion in our own time that it matters not what we believe, or how we worship God, if we are only sincere. But Josiah and his fellow reformers admitted that, while they were earnestly endeavoring to serve God, His wrath was upon them, because of departure from His truth. Their fathers had departed from it, and the reformers had not yet found their way back. But with all our Bibles at the present time, and the many people who own them, and profess to believe them, and the "learned" men who comment upon the text, the perversion of the Word is about as prevalent as it was in Josiah's day. Ignorance of the Word as it is, is really appalling, and great is the extent of false doctrine and false worship based upon false interpretation.

4. Huldah, as were Miriam and Deborah, was a woman whom the Lord endowed with the spirit of prophecy. And she was one to whom even the priests and the king went to inquire of the Lord. It is well to remember that the Lord's promise is that in the "last days" He will pour out His spirit upon His servants and handmaidens, and "they shall prophesy." See Acts 2:17, 18. So the spirit of prophecy is still available for the church. But many will not believe these latter-day prophets, because of the prevalent error that the days of prophecy are past; and others will be carried away by false prophets, because of a perversion of this prophecy, and inability to distinguish the difference between the false and the true. See Matt. 24:23-28; 1 John 4:1-3; Isa. 8:20.

5. The conditions of mercy were the same in Josiah's time that they are to-day. The Gospel of Jesus Christ is one message. "He that shall humble himself shall be exalted." Matt. 23:12. See also, Ps. 34:1-4; 69:29-32; Prov. 28:13; James 4:6; 1 Peter 5:5-7.

FOR RENT.—At St. Helena, Cal. Near the Sanitarium, and Food Factory,—Two Suites of Rooms, with or without furniture. Address Mrs. W. C. White, Sanitarium, Cal.

THE NORTHWESTERN LINE RUSSIA-JAPAN ATLAS.

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



MOUNTAIN VIEW, CAL., AUGUST 2, 1905.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

CONTAINED IN THIS NUMBER.

Poetry.
 Resurrection, M. L. MORNIS 9
 Little by Little 12
 Love's Salvation 14
 Resolve 15

Editorial.—The Master of the Deep—Holiness and Obedience—Shall Not Perish—"Covetousness, Which Is Idolatry"—No Contradiction 3-5

Question Corner.—Nos. 1696-1699 5

Outlook.—Tendency to Class Division—The Theory and the Condition—A "Federation Epoch" and "Perpetual Peace"—Increase of Naval Expenditures—The War Spirit—Another Step Forward 6, 7

General.
 Tyranny of Combined Millions, GEO. W. RINE 8
 How to Enjoy Your Bible, W. S. SADLER 9
 Christ Our Only Hope, MRS. E. G. WHITE 9
 Will It Pay? A. H. DARROW 10
 Swift to Hear 11
 Trying the Heart (Bible Reading) 11

Missions.—Progress in British West Indies, W. A. SWEANY—Children as Missionaries 12, 13

The Home.—Education in the Home, No. 12, MRS. L. D. AVERY-STUTTLE—How to Become Beautiful—Which Is of More Consequence 14, 15

International Sunday-School Lesson.—Josiah and the Book of the Law 15

Publishers. 2

Read our Outlook department this week. Note what it means in the light of fulfilling prophecy. We have some important things to tell you next week.

Child Slavery.—A writer in the *National Daily Review* tells us that there is child slavery in Chicago, and mentions the names of three children who have been rescued by the compulsory school law, while others are beyond its reach, because of age. These children were actually bought, and turned out to service by their purchasers. This, we are also told, is not confined to foreigners alone, but to Americans as well.

Our church in this place has been greatly favored of late in having two of our leading men from foreign fields with us for a time. Brother G. A. Irwin, now vice-president of the General Conference, has given us some graphic and appealing descriptions of the great Oceanic and Australasian field; and Sabbath, July 22, Brother F. W. Field gave us an interesting talk on experiences in Korea and Japan. God has greatly blessed, especially in the former country. Brother Field sails August 7, from Vancouver for Japan. May God abundantly bless him and his coworkers.

A country newspaper published in this state presents on one page a short, pointed temperance lecture, in the form of an incident, while on another page are two saloon advertisements. The scripture says that "a double-minded man is unstable in all his ways," and the publisher of such a paper must be double-minded. The same apostle writes: "He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he

shall receive anything of the Lord." It is the treating of the liquor traffic as a legitimate business by licensing it and giving it favorable notice in the family papers, that gives it such a fatal grasp on the people.

Better a "man of God" in a wilderness than the mightiest institution in a great city. The latter may attract to destructive shelter (Amos 5:19); the former brings life and power to men and points to the sheltering refuge of the Rock of Ages (John 1:29).

CHINESE PUBLICATIONS.

We take pleasure in noting the receipt of four tracts from Mrs. J. N. Anderson, one of our Chinese missionaries. These tracts are as follows:

No. 1. "Know Ye Thy Creator?" an original publication prepared by J. N. Anderson. It is an appeal to God's manifest works as an evidence of His existence, wisdom, power, and authority. The price is \$1.50 per 100.

No. 2. "The Sinner's Need of Christ." This is the translation into Chinese of a chapter in "Steps to Christ." Price \$1.00 per 100.

No. 3. "The True Sabbath," a tract written by Keh Nga Pit, the Chinese minister who accepted the truth in Amoy about a year ago; it is a fresh, strong presentation of the Sabbath by one who knows how to present it in truly native style. \$2.50 per 100.

The three tracts above are published in "easy Man-li," or the universal book language of Chinese characters, and may be understood by any Chinese or Japanese of ordinary education.

No. 4. "Questions and Answers on the First Sixteen Chapters of Genesis," by E. Pilquist, of Honan. It is intended as an introduction to the study of the Scriptures in the Mandarin dialect, which will be understood especially by Chinese in the northern part of China, and by any one well versed in Chinese characters.

We are glad that these publications have been issued, and we believe they will be of great help in winning souls from the false God to the only God.

Now are there not many of our readers who are living near Chinese, and who desire to help them? Why not order some of these tracts? If you can not do this, why not pay for 100 or more of each for our missionaries to distribute? All money sent for this purpose to the SIGNS OF THE TIMES, Mountain View, Cal., will be forwarded to J. N. Anderson, in charge of the Chinese Mission. It is a great, needy field; if you can not give much, give little.

A Misstatement of Facts.—It is to be hoped that the *National Daily Review*, the woman's paper of Chicago, is more correct in its news than in the theology which the Rev. John Vinton Potts furnishes for its readers on the Sabbath question. Without a shadow of fact, he states that God's seventh day of Genesis 1 was man's first day, thus giving the lie to the record; that "to the Jews in the wilderness, the Sabbath was set back one day;" and that all other nations kept the true seventh day in keeping the Sunday. All this is worse than pure assumption; it is not so, whether Mr. Potts knows it or not. (1) Adam's first day was the sixth day, during which he did much work, as naming all the animals, etc. (2) The languages of many nations, so far as their language shows anything, indicate the same week as the Jew held, with the last day the sacred rest day. Lucifer, taking advantage of the fact that light came on the world's dark void in connection with the first day of time, induced the nations which forgot God to dedicate that day to the sun. It was a rival day to the Sabbath and not a perversion of the Sabbath. (3) Jesus Christ by precept, example, and death, honored the Decalogue in its every part and the Sabbath also; but never honored, in any way, the first day of the week. God's law and Christ's example still stand, and will stand forever. The arguments of Mr. Potts are based upon one of a half dozen mutually-devouring theories, like the Kilkenny cats. These theories which error has invented against the Sabbath of the Lord can not exist together; each, if truth, would destroy all the others. The truth destroys them all.

Atheism in Jewish Sunday-Schools.—One of the greatest Jews in the country, Dr. Emil Hirsch, of the Union College of Chicago, spent a recent week in San Francisco, and, in one of his sermons, stated some truth, which it is not only well for Jews to hear, but Christians also. He tells us that when men "achieve success, they feel independent of the Creator. The man whose fortune came easy is the last one to acknowledge that God was with him. His son and his daughter will not say that God is with them. . . . They think of Deity with profanity, because God is not on the bill of fare; He is not on the visiting-list, nor on the visiting card; He is not in the Blue-book." How true that is, and how many times it would bring a chilliness into the social atmosphere, if men spoke even in the most hopeful terms of the religion of Jesus Christ; that is, of the Biblical Christ. It would be said to be out of place. He stated again: "Our Sunday-schools have done more to spread Atheism than anything I know of;" and that, if he were an Atheist, he would "certainly urge on the present system of Sunday-schools." And then he tells us the reason: That "commercial ideas prevail. Religion is merely a scheme of getting something." He pleads for an ethical religion. And yet, more than an ethical religion is needed, not in Judaism alone, but in Christianity. Power is needed as well as ethics. Just as long as any religion is considered from its ethical standpoint alone, it will fail. True Biblical Christianity is the one religion which offers, not ethics, but life, and out of the life grows the ethics. Ethics are merely general forms which the life takes, and are guides as to whether the true energy is working within or not; but ethics without life is only a dead form.

A Lesson.—Japan has given some splendid illustrations of loyalty and devotion which Christians would do well to keep in their sphere. There are many young men to-day who are living worldly lives, who would have been out in the great mission field saving souls, if it had not been that some fond parents had kept them at home—some mother, who felt that she could not spare her boy, has seen him lost to the world and to God. It is said that a Japanese mother, on hearing that her son was exempted from military service, on the ground that she was dependent upon his earnings, took a dagger, plunged it into her own heart, and, giving the dagger to her son, told him now he was free to fight for the father-land. He immediately entered the service. She felt that no Nippon mother could stand between her son and his duty. So no Christian mother ought to stand between her child and the call God makes to that child.

Even an infidel can hardly think of a worse thing to say to one whom he dislikes than to speak of him as being God-forsaken. Yet it is a condition to which the majority of human beings is fast hastening. The sure Word of the Lord says: "Jehovah is with you, while ye are with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." How much wiser it would be to take advantage of His gracious offer, "Draw nigh to God, and He will draw nigh to you!" And this admonition is timely: "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Not Always Matter, but Manner.—Error, falsehood, is always bad. It can not in its very nature develop strong, truthful souls. It will ever lead to the "father of lies." But the truth is not always effective, especially if given in an indifferent manner, or in a purely intellectual way, as it often is at the present day. Effectual preaching is not of this character. Here is an example: "And it came to pass in Iconium that they entered together into the synagog of the Jews, and so spake that a great multitude both of Jews and of Greeks believed." Acts 14:1. The message had become a part of the men, the men living exponents of the message, and voices of God. So now ought the heralds of the Gospel to speak.