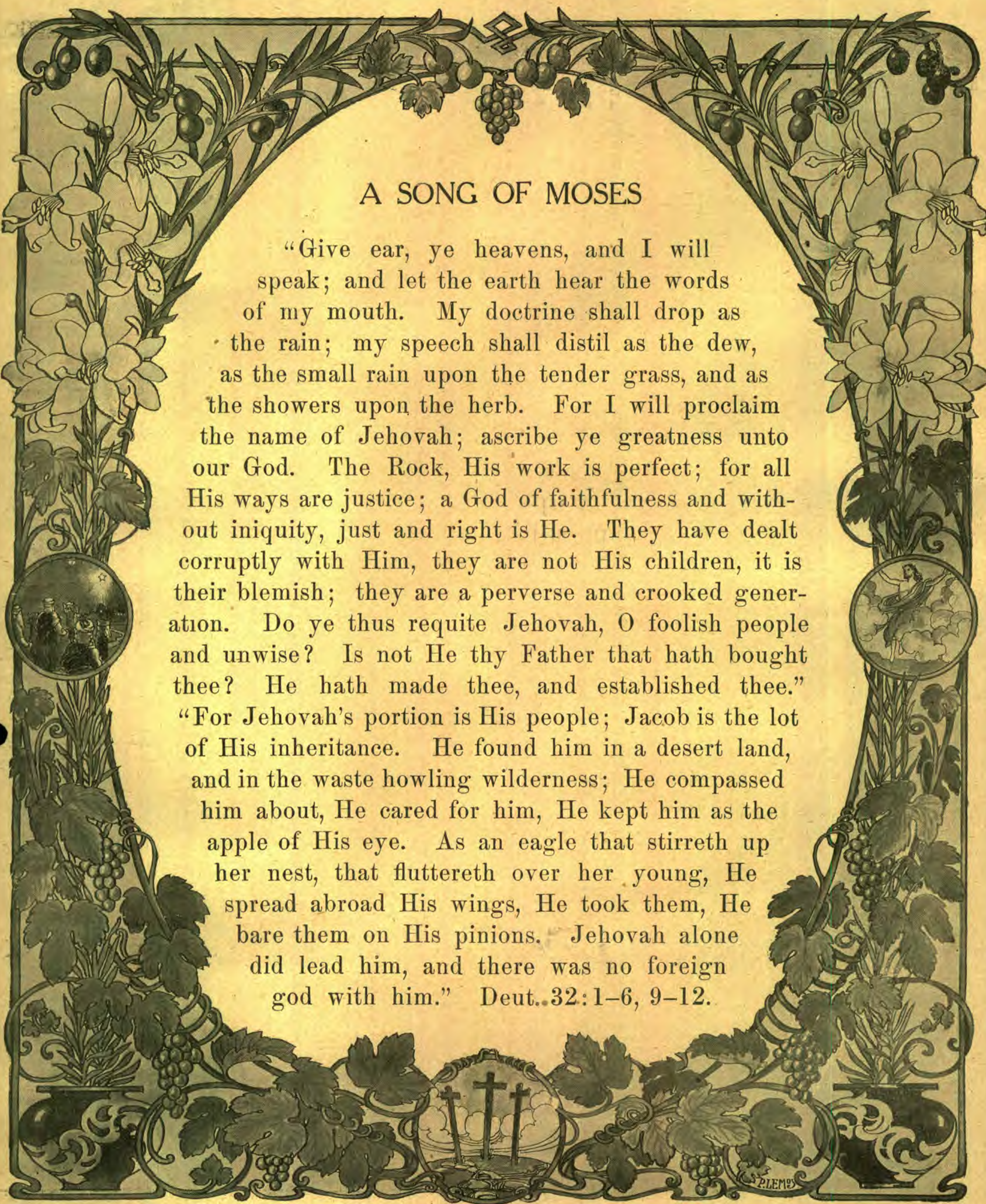


SIGNS OF THE TIMES

The title "SIGNS OF THE TIMES" is rendered in a large, ornate, blackletter-style font. The word "OF" is smaller and positioned above the "O" in "SOF". The letter "O" is replaced by a circular emblem containing a globe with a grid of latitude and longitude lines. An open book is superimposed on the globe, with rays of light emanating from its pages. The entire title is framed by a decorative border of leaves and small flowers.

A SONG OF MOSES

The text is enclosed within a large, decorative archway. The arch is formed by a vine with leaves and clusters of grapes. The sides of the arch are lined with a vertical arrangement of flowers, including lilies and pansies. At the base of the arch, there are two circular medallions. The left medallion depicts a scene with several figures, possibly a biblical story. The right medallion shows a figure, possibly an angel, standing on a cloud. The entire page is framed by a decorative border of leaves and grapes.

"Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth. My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender grass, and as the showers upon the herb. For I will proclaim the name of Jehovah; ascribe ye greatness unto our God. The Rock, His work is perfect; for all His ways are justice; a God of faithfulness and without iniquity, just and right is He. They have dealt corruptly with Him, they are not His children, it is their blemish; they are a perverse and crooked generation. Do ye thus requite Jehovah, O foolish people and unwise? Is not He thy Father that hath bought thee? He hath made thee, and established thee." "For Jehovah's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye. As an eagle that stirreth up her nest, that fluttereth over her young, He spread abroad His wings, He took them, He bare them on His pinions. Jehovah alone did lead him, and there was no foreign god with him." Deut. 32:1-6, 9-12.

SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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

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CO-OPERATION CORNER.

ELB. W. A. SPICER, in his report of the New York City camp-meeting made these statements:

The Lord can make ways where there are no ways, and He is showing our friends in this city of apartment-houses the way to get to the people. It is a matter of the utmost importance for face-to-face and house-to-house effort in the work in which all the believers can join. It would be a blessing indeed, if somebody had a few hundred dollars or even a thousand, for this conference to use in a special campaign with the SIGNS to be followed by systematic effort with other literature and Bible work. Somehow this truth is to go right through these long-barred gates, and the workers are full of faith that the time has come, and that they have found the way of victory.

One of his readers sends us to-day \$25 towards the thousand, and this enables us to send twenty-eight copies of the SIGNS a whole year to that needy field. Are there others who wish to assist in a similar way?

Address SIGNS OF THE TIMES,
Mountain View, Cal.

More About the Missionary Campaign

NOR is the Pacific Coast going to be left out of this blessed Missionary Campaign. Already our forces are wheeling into line for the conflict; and while to some of our number the heights to be gained by its first battle look almost insurmountable, we are praying, and we believe that, like the servant of Elisha of old, they may behold the "horses and chariots of fire 'round about" them, and by beholding they will be assured of victory.

Our Missionary Campaign Committee have gotten out a missionary bulletin, on the last page of which they make the following appeal:

To Those Bearing Responsibilities in the Pacific Union Conference,—

Dear Brethren and Sisters:

From the preceding pages you will notice that we have come to the time of the great Missionary Campaign, planned for by the last General Conference. This means that definite responsibilities must be placed upon men and women in the home churches. In the words of counsel given to Moses, "Moreover thou shalt provide out of all people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." You, Brother Church Elder, you, Sister Church Librarian, you, Brother Sabbath-school Superintendent, and you, Brother or Sister Sabbath-school Teacher, have been selected by virtue of your position in church or Sabbath-school as a leader, and now the Lord appeals to you to unite your forces and march forward.

There are three definite victories to be gained during the next four weeks. Listen to them.

1. The placing of the *Review and Herald* in every Sabbath-keeping family.
2. The purchase of at least a pound of the Signs of the Times Leaflets by every Seventh-day Adventist, to be used during the remainder of the Campaign.
3. The training of thousands, through this great missionary movement, to become PERMANENT WORKERS in the Lord's whitening harvest fields.

These are simple, definite steps. As leaders of our hundreds, fifties, or tens, let us take these steps now. Let this be a movement without a rear column.

Yours in the work,

H. H. Hall	E. R. Palmer
A. J. S. Bourdeau	Geo. W. Pettit
M. C. Wilcox	W. V. Sample

Missionary Campaign Committee, Pacific Union Conference.

We believe the above appeal will be generally heeded, and hope the circulation of the bulletin containing it will bring hope and inspiration to our people everywhere.

Copies may be obtained by addressing our Secretary, Mr. A. J. S. Bourdeau, Mountain View, Cal.

Signs of the Times.

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

Volume 31. Number 36.
For Terms, See Page 2.

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For further information see page 2.

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

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

XVIII. A CROWNING MIRACLE.

Friends of Jesus.—One of the most wonderful miracles of our Lord is recorded in John 11. We have not space to give the story as it is given there, we can only bring out some of the most striking lessons for our comfort and edification. First we are introduced to the friends of Jesus, a young man named Lazarus, who lived in the village of Nazareth with his sisters, Mary and Martha. It was a place where Jesus often stopped in His journeys to Jerusalem, and there He found true hospitality in both heart and home. These souls so dear to Him, and to whom He was so dear, had received of His teaching, and doubtless all were devoted disciples.

Sickness.—In the last year of Jesus' ministry Lazarus was taken sick. His sisters sent the news to Jesus, "Behold, he whom Thou lovest is sick." He listened to the message, remarking that the sickness was not unto death, but went on with His work for two whole days,—a strange thing for a warm friend to do, a very strange thing for an earthly physician to do; but the Master of life knew the disease, knew the remedy, and knew His mission, and while God called Him to remain there He must remain, however seemingly urgent the call elsewhere. At the end of two days He called His disciples together and said unto them, Let us go into Judea again. But they said, Why should we go there, when the Jews seek to kill Thee? He replied, "Our friend Lazarus is fallen asleep; but I go, that I may wake him out of sleep." They say unto Him, "Lord, if he is fallen asleep, he will recover"—one of the blessed means that God always has for restoring the sick. Jesus then told them that Lazarus was dead. He seems to

have died about the time of the reception of the message from the sisters, for the subsequent narrative informs us that he had been four days dead when Jesus reached there. It certainly could not have taken him more than two days to go there, so that by the time the message from the sisters reached the Master their brother was dead. To relieve the misunderstanding of the disciples, Jesus plainly said, "Lazarus is dead," and then told them that He was glad that he was dead that this sickness should be for the glory of God.

At Bethany.—On reaching Bethany He found that Lazarus had been entombed four days. The sisters were still mourning, many friends were at the house to console them.



THE GRAVE OF LAZARUS.

Messengers came in and told them that the Lord was coming. Martha ran to meet Him with the words, "Lord, if Thou hadst been here, my brother had not died. And even now I know that whatsoever Thou shalt ask of God, God will give Thee." Jesus replied, "Thy brother shall rise again." Martha's response clearly shows that she did not believe that her brother still lived, did not believe that he had gone to some other sphere of happiness, and that only his dust remained in the grave. She replied, "I know that he shall rise again in the resurrection at the last day." And then Jesus brought before her the one necessary

thing, the very core of Christianity, the personal Christ, "I am the Resurrection, and the Life; he that believeth on Me, tho he die, yet shall He live; and whosoever liveth and believeth on Me [at that day] shall never die. Believest thou this?" She saith unto Him, "Yea, Lord; I have believed that Thou art the Christ, the Son of God."

"Jesus Wept."—And then she went away and called her sister secretly and said, "The Master is come, and calleth for thee." What a blessed message it was to the sorrowing heart, and how eagerly she went to Him who had cleansed her from her sins! but she greeted Him with the same words as did Martha, that which had doubtless been expressed many times

each to the other, "Lord, if Thou hadst been here my brother had not died." And then she wept, and the Jews who came with her also wept, till the heart of the Master was itself moved, and He groaned in spirit and was troubled, and asked, "Where have ye laid him?" They led Him to the sepulcher, and there "Jesus wept." Why did He weep? He knew that He who there slept, His friend, would soon rise, He knew that the sorrow of those persons would soon be assuaged, and their hearts comforted, but He saw in those weeping sisters and those mourning friends the bereaved and mourning ones of all generations to come, and His great heart of love and

pity could but weep with those who wept.

At the Sepulcher.—Still groaning in Himself He came to the tomb. The margin reads, "moved with indignation in Himself." He saw in that death the great enemy, sin. It is the blasting, blighting curse of all the ages of time; the death of the fair, the true, the good, the pure, was sin's work, and to be laid to sin's charge; and despite the sadness and sorrow, His heart was indignant against it. Would God that all the mourning race might see the cause of disease and death upon the world. How much sooner would they find

the remedy and seek the true Physician.

The tomb was in a cave, a stone was placed at its mouth. Jesus said, "Take ye away the stone." Practical, matter-of-fact Martha, still not realizing the meaning of the words which Jesus had spoken to her, could not believe that her brother was to arise, and she mildly protested, "Lord, by this time the body decayeth; for he hath been dead four days," and her words were doubtless true. But Jesus merely reminded her, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?" They rolled away the stone. He turned His eyes heavenward and said, "Father, I thank Thee that Thou hearest Me. And I knew that Thou hearest Me always; but because of the multitude that standeth around I said it, that they may believe that Thou didst send Me." And then, with a loud voice, which pierces the ears of the dead, sends the life-blood through every artery, and wakes the whole man, He cries, "Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." And he went forth whole in body and soul. And yet the hearts of that nation in the very midst of whom such a mighty miracle had been wrought sought to take the life of not only Him who wrought the miracle, but of him upon whom the miracle had been wrought, in order that nothing might stand in the way of their own self-seeking honor and exaltation.

What Is the Lesson?—First, it is that the same Jesus lives to-day, and is just as able to strike from the hearts and lives of those who are ensnaked and enslaved by sin the mighty fetters that bind them as He was to break the bonds of sin which held Lazarus in death. He would be life, eternal life, now, to every believer, giving present power over present sin. Secondly, He asks us to do all in our power to make way for the life which He would place within us. There are hearts before whose doors stones of prejudice and selfishness in all their various forms have been placed. He would have us remove the stone. And there are those to whom Christ has spoken pardon and peace who have been given new life by His word, yet who are still bound by various ties of earth, even as was Lazarus with his grave-clothes, and the Lord tells us to let them go free. Put away the sins. If we will meet all that He requires of us on our part we will find in Him now the resurrection and the life to call from the graves of lust, of love of the world, of selfishness, of error, our own selfish hearts and make us new creatures in Christ Jesus. More than this, we may die, the grave may cover us, and we may molder to dust; but the voice of the Son of God will call to the loved ones, and they that hear shall live.

"THE reforms that reach the uttermost places rise in the heart."

"THE day of the right will not be brought about by dreaming about it."

"HE who would destroy the foes of men must know how to make friends of men."

SUGGESTIVE PROPOSITIONS ON THE PRIESTHOOD OF CHRIST.

Essentials of the Melchizedek Priesthood.

V. An Endless Life.

ANOTHER essential of the Melchizedek priesthood is an endless life. The Levitical priests were made "after the law of the carnal [fleshly] commandment." The priests were men who died. However righteous and able one might be, like Jehoiada of old, he could help men only for a little while, during his life. Then he gave way to a successor. That successor might be a wicked man, as many of the Aaronic priests were, and as many of the self-appointed or man-made priests have been since. "And they indeed have been made priests in number, because that by death they are hindered from continuing." Heb. 7:16, 23. The sinner may have found of one a friend; the weak man may have found in one a strength, a staff, a stay; the rash man may have found in one wisdom; but when the good priest, the strong priest, or the wise priest, died, the friendship, the strength, the wisdom, died also.

Not so with the priest after the order of Melchizedek. It was said of Christ that His priesthood was "after the power of an endless ["indissoluble"] life; for it is witnessed of Him, Thou art a priest forever after the order of Melchizedek." Heb. 7:16, 17. The endless, the indissoluble, life, is an essential of that priesthood. Therefore it is said of the Melchizedek whom Abraham met, and it is true of every other Melchizedek, that so far as the human is concerned, he is without father, without mother, having no "beginning of days," a full-grown father-priest in the very beginning, direct from the hand of God.

What hope and strength of comfort is there in this. "For the law [which made the Levitical priests, Heb. 1:12] made nothing perfect," but the bringing in of the "better hope" in the priesthood of the endless life does make perfect, "because He abideth forever," and "hath His priesthood unchangeable. Wherefore also He is able to save to the uttermost ["completely," in quantity and quality and time] them that draw near unto God through Him, seeing He ever liveth to make intercession for them. For such a high priest [after the order of Melchizedek] became us, holy, guileless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people; for this He did once for all, when He offered up Himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected forevermore." Heb. 7:24-28, A. R. V.

The priest after the law could transmit to his son no higher life than he himself possessed, a mortal life. He could give to the people not even this life; but one Melchizedek priest can transmit, and does transmit to all His sons (and if we receive Him we are sons, John 1:12; 1 John 1:1-3), the everlasting life, which in righteousness becomes the "indissoluble" life, and so makes them under Him

"kings and priests unto God and His Father; to Him be glory and dominion forever and ever." Rev. 1:7.

(To be Continued.)

THE LAW AND THE JUDGMENT.

The Conclusion of the Whole Matter.

THE last great contest between truth and error in this world comes over the keeping of God's holy law. A power is pointed out in prophecy which would think to change times and the law (Dan. 7:25), the law of God. The Lord also points out to us through the Revelation that this power would carry on its war against the law of God and those who keep it, down to the very end of the world; but even there God's faithful would be found loyally keeping that same law, in the face of the very threat of death, and that threat coming from a power to which all the rest of the world had bowed down and done homage.

The advance of that rebellious power has been contested all along the way down through the ages by God's faithful ones. So it is with the most intense wrath that Satan views this little company (Rev. 14:12) that has successfully resisted all his deceptions and all his threats. Nevertheless, there they stand, a little company, but, through the grace of God, firm as the everlasting hills. The keeping of the commandments of God is the badge of their faith and loyalty; and at the same time, they are God's only witnesses in this world. It is the most exalted position that any company of men and women was ever called upon to occupy. With the whole world against them, they stand for the Sabbath given in Eden, and the law thundered from Sinai; and because they do, they are esteemed worthy to enter in through the gates into the city, and come again to that tree of life which our first parents were denied because of sin. See Rev. 22:14.

That law was given as a test of righteousness. Man's attitude toward that law proves the condition of the heart. The Lord says, "Harken unto Me, ye that know righteousness, the people in whose heart is My law." So Christ, who is our righteousness, says of Himself, "Thy law is within My heart." That law will put to the test every life that comes within its searchlight rays—and there are none who can escape. It blows the chaff from the wheat; it points out every particle of dross in the crucible of human character; it tells who are worthy to stand at the right hand of God, and who are not; who have won eternal life, and who have lost it. It is God's one great test of who are worthy to dwell in the light of His presence, where is fulness of joy forevermore.

Obedience to the law of God is a requisite of true holiness. God designed that Israel should stand before Him as a nation forever, holy in the sight of God and man, a light to the world to draw into the fold of heaven men out of every tribe and kindred under the sky. But He says of that nation: "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. It is the obedient children who possess holiness (1 Peter 1:13-16), and that is exemplified pre-eminently in the life of Christ, the Holiest

of the holy, who "learned *obedience* by the things which He suffered." As we are to walk in the path marked out for us by Him, it is folly for us to expect holiness imputed to us while we do despite to that law which was the test of His holiness.

Our attitude toward the law of God is the test of our love for Him. In every age men have professed themselves lovers of God while walking at variance with His holy law; but John, writing with the pen of inspiration, declares: "This is the love of God, that we keep His commandments." Immediately, as if foreseeing that men would call the commandments a yoke of bondage, he adds, "and His commandments are not grievous." 1 John 5:3. There is the test—a divinely appointed one; and every man and woman can apply it to themselves. Do we profess to love God? Then look at the law of God, and see if we are following out its precepts—not four, or six, or even nine, but all of them. If we have found ourselves declaring that "the law is no more binding upon men;" that "the law was abolished;" and so have found delight in what the law forbade, in direct opposition to the example of Him who said, "I delight to do Thy will, O My God, yea, Thy law is within My heart"—then we may know that the spirit of our direction has been a spirit at enmity with God; for He says: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. But enmity, rebellion, can not inherit the home of God; that would bring the reign of sin a second time into the universe, and that God declares shall not be. That the keeping of God's commandments is the seal of our fitness for eternal life is shown in these words of Christ: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10. In that perfect submission to the will of God is our example; that is the test of our love of God.

Now, "let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. Is it a coincidence that the keeping of the commandments should be linked thus with the idea of judgment? If so, it is a divine coincidence. It is, as the Preacher declared, the summing up of the whole matter. When our lives are ended, we are judged according to our attitude toward the government of God as expressed in His law; we stand before the tribunal of the Infinite; we are at the bar of destiny. If we have maligned that law; if we have declared it abolished, and acted as if it were; if we have hid in our hearts an enmity toward that law, instead of a delight to keep its precepts; then how can we expect it to do other than condemn us, and rule us unworthy of eternal life? But, if we have followed our Saviour's example, have learned to take delight in doing God's will, in keeping His law, have sought to bring ourselves into harmony with its precepts, and have sought the pardoning grace of Christ wherein we have failed to meet all its require-

ments, then will the mantle of the righteousness of Jesus Christ be thrown over and around us, and His obedience will stand in the place of our failure, and we will then hear from the lips of the Father the "Well done, good and faithful servant; enter thou into the joy of thy Lord."

CHOOSING, AND CHOOSING RIGHT.

THERE is no such thing as an independent man, altho men are prone to boast of their independence. The injunction of the Scripture, "Choose you this day whom ye will serve" (Joshua 24:15), is a direct reminder that every one is a servant of some one, whether he be willing to acknowledge it or not. Not only so, but it implies that every one must serve one of two particular masters—either God or the adversary of God.

The chief adversary of God is Satan, and his service has a great variety of deceptive phases. There is variety, and apparently conflicting variety, in the schemes devised by the adversary for alluring men away from the service of God. In following these devices many people are led to believe that they are serving God. Some are deluded with the idea that they are simply serving their own best interests, ignoring both God and Satan, believing in neither. But self-serving is a very effective service of Satan—one very acceptable to him, because it ignores dependence upon God, and therefore does not recognize obligation to Him.

There is no getting away from the fact that every thought, word, and deed is a service of either God or Satan. God has set up His standard in very plain terms. He does not aim to deceive men. He gives His Word, and gives His Spirit to make it plain. His will is briefly comprehended in His law of Ten Commandments, which embraces every principle in life; and the ability to walk in the light of this truth comes through faith in Christ.

Satan works all manner of cunning devices to turn men away from the law of God, and however, wherever, and whenever he can cause them to deviate from the way God has marked out, he has them engaged in his own evil service. Christ is the way that God has set before us all, and He kept the commandments of God. The service of God is along the line of "the commandments of God, and the faith of Jesus;" and whosoever is not in this way is against God.

Therefore, knowing that we are not, and can not be, independent, it is important that we choose whom we will serve. It is more important that we choose to serve God, and that we make the choice emphatic by choosing to serve Him in His own way; for this is the way of life, and at His right hand are "pleasures forevermore." He not only urges us to choose *this day* whom we will serve, but He is particularly anxious for us to choose the service that will secure for us eternal life.

God made all things for His own pleasure (Rev. 4:11), but He has no pleasure in them who choose the way of death. Eze. 18:23; 33:11; Heb. 10:38. "The Lord taketh pleasure in His people; He will beautify the meek with salvation." Ps. 149:4.

The Lord knows what is best for His people, and He knows that no good can come to those who will not choose to be His people.

Their fate is plainly set forth in Ps. 37:9, 10, 20, 38; also in Revelation 20. He would "have all men to be saved" (1 Tim. 2:4); therefore He would have all to become members of His family. "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:19. "Choose you *this day*," and "choose *life*."

Question Corner

1712.—False Religion. Matt. 7:22.

Please explain Matt. 7:22, 23, with Mark 9:39. Is there not a contradiction?

The first text simply shows that the last days will reveal the hypocrite and the false wonder-worker. Not signs then, but character, will avail. The second text points this lesson, that no disciple of Christ has been set as judge. It was not the business of the disciples to command or prohibit what should be done by others in Christ's name. Another question is asked on "1 Cor. 29." We do not know to which of seven chapters it refers.

1713.—Absent from the Body, etc. 2 Cor. 5:6-9.

What does Paul mean in 2 Cor. 5:6-9, and Phil. 1:21-23? L. E. D.

1. We see no light in that theory which makes this passage pertain wholly to this world and the changes that take place in conversion.

2. Note the condition presented in verses 1-9; for the passage is one: (a) "the earthly house," "in this," "in this tabernacle," "mortality," "at home in the body," "absent from the Lord," are expressions which refer to Christians in this earthly life. (b) "Found naked," "unclothed," refer to a state or condition in death. (c) "A building of God," "house not made with hands," "clothed upon," "being clothed," "house which is from heaven," "swallowed up of life," "absent from the body" (from the mortal state), "present with the Lord," refer to the condition of immortality which awaits the people of God. Compare with Rom. 8:23. What Paul longed and groaned for in Romans he did in Corinthians. He wanted a better condition than mortality here gave; but that was not death. He did not wish to be naked or unclothed; he wanted mortality to be swallowed up of life; in the resurrection and the gift of immortality at Christ's coming.

The same three conditions are set forth in the second scripture: to live or to die, or the departing and being with Christ. Paul did not know which to choose—life or death. In either way God would get glory. But Paul did have choice of another thing, namely, to go to Christ, to be translated, to be with Him. This was "far better" than the other two things. The word rendered "departing" is in Luke 12:36, rendered "return." The comfort offered to mortals is through the resurrection or translation. 1 Thess. 4:13-18.

1714.—Every Eye Shall See Him.

If this earth is round like a globe, how can every eye behold Christ as He comes in the clouds at the second advent? A SUBSCRIBER.

Does not the earth revolve? If the Lord Jesus should first appear as directly overhead, it would only take twenty-four hours for all the longitudes of earth to see him. In that fearful day the earth may revolve more rapidly at the will of her Maker; and angels will *gather* the elect.

1715.—The Bottomless Pit.

It has been said that the term "bottomless pit" of Rev. 9:1 refers "to the unknown wastes of the Arabian desert." Why should it not refer to the Arabian desert in Rev. 20:3, instead of to the entire earth? A. S.

We do not know that it does so refer in Rev. 9:1. The original term, *abussos*, "the deep" (Gen. 1:2, Septuagint), refers to the earth in its condition of chaos, and the term in Rev. 20:3, to the earth as it will be when sin has finished its work, and chaos comes again (Jer. 4:23-25; Isa. 24:1-5). Does not abyss in that highly figurative prophecy of the trumpets refer to the very elements of hell which reduce the earth to chaos? The one is a type of the other.



SUNDAY LAWS AGAINST RELIGIOUS LIBERTY.

BY R. C. PORTER.

SUNDAY laws are wrong in principle. If playing baseball on Sunday is incivil or criminal it is equally so on Monday, Tuesday, or any other day of the week. What would you think of a law compelling people to desist from murder, theft, rape, or any other criminal or uncivil act on Sunday? Would you not insist if a law were to be enacted against crime it should prohibit it seven days in the week?

You argue that committing murder on Sunday, stealing on Sunday, committing riotous or unruly acts on Sunday, to the disturbance of public and well-being of society, was no more uncivil or criminal than committing the same acts on any other day of the week. Hence, if laws are to be framed against the committing of such deeds, they should be universal laws, covering the entire period of the week, and not merely Sunday. In other words, the day upon which the act is committed does not constitute it uncivil or criminal. The crime of incivility lies in the act itself, and not in the day upon which it is committed.

Any legislation making an act criminal or incivil by virtue of its being performed upon a certain day of the week, is the evidence that the law is the outgrowth of religious prejudice. This of itself should be sufficient argument against any law to defeat it.

The Declaration of Independence, the Constitution of the United States, and the Gospel of Christ agree that a man is endowed by the Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. No man has a right to transfer these rights, and no state has a right to assume that they have been transferred, and therefore to legislate accordingly.

Would the man who regards Sunday as the Sabbath, and goes to church on that day, and finds his happiness in worship on that day, consider that the state had a right to legislate him out of the privilege of using Sunday as a day of rest and worship? He would declare such legislation as an invasion of his inalienable rights. Has not the disbeliever an equal right to find his happiness in recreation on that day? Who gave the state any right to invade his realm of the "pursuit of happiness" in the using of the day as he chooses, so long as he conducts himself civilly?

The state has no more right to invade the disbeliever's right than it has to infringe upon the right of the churchman. But you say sometimes he does not conduct himself civilly in his Sunday recreation. Then let the law be against such incivility, and not against the right of recreation.

All agree that legislators are public servants, who represent the people. Would those who observe Sunday allow that a servant had a right to come into their household and dictate to them how they should spend Sunday? Such interference would not be tolerated. It would be regarded as out of place—an abuse of a servant's position and authority. Have not those who are not Christians equal rights to their pursuit of happiness, to refuse to be dictated to by servants in their household, as to how they shall spend the day, so long as they conduct themselves civilly.

Sunday laws are religious legislation, wrong in principle, and unwarranted assumption of authority by the state. Let me not be misunderstood. I am not merely opposing Sunday laws. I would oppose Sabbath laws by the state just as vigorously as Sunday laws. Why?—Because they would be wrong in principle. Man is accountable to God only, for his religion. Every man has a right to do as he pleases religiously, just so long as he does not infringe upon the inalienable rights of his neighbor.

This is why the founders of our government so carefully guarded these points in the fundamental law. This is why Thomas Jefferson, Lincoln, Grant, and others laid down the eternal principle of "hands off" religion so far as the state is concerned. Keep the church and state forever separate. It is but a reiteration of the principles enunciated by Christ Jesus Himself: "Render to Cæsar [the state] the things that are Cæsar's, and to God the things that are God's." Therefore we oppose all religious laws by the state, and as Sunday laws are proven to be not civil, but religious laws, we oppose them because they are wrong.—*From report of sermon, in Sedalia (Mo.) Sentinel.*

THE SUNDAY LAW'S RESPONSIBILITY.

THE *Ram's Horn*, in commending the action of a certain railroad president in abolishing Sunday excursion trains, makes this very erroneous statement:

The American Sabbath was one of the corner-stones upon which our temple of liberty was erected by the country's founders.

Nothing could be farther from the truth. In the first place, there is no such a thing as the American Sabbath. Sunday, which some people call the American Sabbath, is not in any sense an American institution. It is Roman, pure and simple, and was so long before America was discovered by Columbus. It came down from Rome through the Puritans and the Church of England, to the American colonies long before the "corner-stones" of our "temple of liberty" were laid. It was the cause of much intolerant persecution in New England for a long time, and through that persecution Roger Williams was banished from Massachusetts.

The government of this republic was placed upon a secular basis altogether. Every one was supposed to be absolutely free in matters of religion, under no obligation to any religion whatever. "No religious test shall ever be required as a qualification to any office or public trust under the United States," says the Constitution, Article VI., Section 3. And this is emphasized by Article I. of Amendments, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Now the compulsory observance of any religious institution is not a free exercise of religion. Therefore the framers of the Constitution did not contemplate any compulsory sabbath law, nor was there any law to hinder the free observance of any day. And the administration of President Washington, one of the recognized founders of our "temple of liberty," so far disclaimed any religious element in the structure of the government as to disclaim even the Christian religion. In a treaty with Tripoli, signed by Washington in 1797, it was expressly stated that "the government of the United States is not in any sense founded upon the Christian Religion."

Again, the *Ram's Horn* says:

When men bring themselves to ignore the laws of God they can and do readily ignore the laws of man.

This is in every word true, but it recoils very heavily on Sunday observance. The Sunday institution is in direct contradiction of the law of God, which says, "The seventh day is the Sabbath of the Lord thy God." And so the *Ram's Horn's* statement recoils very heavily on the United States Government, if we assume that Sunday is "one of the corner-stones of our temple of liberty." It leaves us the logical conclusion that in this ignoring of the law of God we have the solution of the excessive criminality now extant. It leaves us also the further logical conclusion that the increasing effort to en-

force the Sunday laws of the states—in defiance of the law of God—is the direct cause of the increasing disregard of the laws of the land.

This is probably more than the *Ram's Horn* editor contemplated in his statement of fact, but it is a straight conclusion from his premise. G.

GOD AND MAMMON.

A CORRESPONDENT residing at Ocean Park, Los Angeles County, Cal., notes preparations for a great revival effort at that place, where there are many pleasure-seekers and consequently much worldliness during the summer season. The peculiar feature of this religious revival movement is that a conspicuous figure in the services is a minister who is carrying on a rather questionable business for a "revivalist." He is conducting a stereopticon advertising business, and one of the advertisements thrown upon his screen nightly is an invitation to visit a certain German beer garden. The special inducement is that "every lady receives a printed photograph." In the advertisement the place is called "The Roof Garden," and thereby the people—the strangers, especially—are expected to be beguiled.

But this "revivalist," we are told, also advertises the theatrical performances which are of the variety character common at pleasure resorts. He also advertises various brands of cigars, and almost anything that will pay the price. Sundays this minister finds employment in the city, substituting for stated pastors. He is also an enthusiastic advocate of temperance.

A revival under the ministration of such servants of mammon may succeed in drawing a crowd and more money, but the result as to souls saved in the kingdom of God is very questionable. It is a sign of the times, however. With such a tendency increasing on every hand, even the professed ministry yoking the sacred calling with questionable schemes for making money, it is a pertinent question, "When the Son of Man cometh, shall He find faith on the earth?" Luke 18:8.

Appearances certainly indicate that it will be a "little flock" of whom it will be said, "Here are they that keep the commandments of God, and the faith of Jesus." "Many are called, but few chosen." It would be well for those who would mingle the works of darkness with the proclamation of the Gospel to be admonished by the Lord's words, "Ye can not serve God and mammon." G.

A WORLD-WIDE SIGN.

In a recent report by the Massachusetts Insurance Commissioner, there occurs this significant allusion:

On the whole, how serenely and beautifully, to all outward appearances, has the business of life insurance by old line companies been progressing for the past twenty-five years. Money has been rolling into their treasuries in broad streams. Some have become exceedingly rich and powerful. Look at the results: Four hundred million assets held by a single company, and a surplus of eighty millions; and over one billion by three companies almost within earshot of each other in a single city.

This same report notes the many other vast aggregations of wealth in the hands of a comparatively few manipulators. Thus men of all classes witness and comment upon the heaping together of treasures, and the wickedness and unrest connected therewith; but only one here and there seems to realize that God has long ago pointed to this very condition as a sign of the "last days," an unfailing evidence that "the coming of the Lord draweth nigh." These things were written by inspiration of God, for the very purpose that, when men should see the predicted conditions, they might know that probation was about to end, and be warned, and prepare to meet their God in the judgment.

Shall the plain warning be in vain? It verily seems as tho it would; for this also was foretold by our Lord, and the conditions in the time of Noah and of Lot are given as illustrations. Luke 17:26-30. Men see the sign plainly manifested on all hands, yet deliberately ignore the momentous event which the sign was given to impress upon their minds.

Men of all classes are endeavoring to obliterate the sign—some by counter schemes of a like nature, some by political maneuvering, others by onslaught of religious tirade, and still others, as foretold by the prophecy, through acts of violence. Would it not be better to heed the divine warning, and prepare for the meaning of these things? The menace of mere human indignation will not better the situation; for many of the professed reformers stand ready to do the same things they condemn, whenever opportunity offers.

Surely those who profess to believe God's Word will be without excuse if they fail to benefit by the striking events so conspicuous in the world, if they fail to "discern the signs of the times." Instead of endeavoring to combat current political and business corruptions in the futile strength of some ways of the world, it is better to follow the counsel of the divine Word: "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8. The Lord's message for to-day is the proclamation of the "Gospel of the kingdom," of the near approach of which the ever-increasing corruptions in every department of life are a specific world-wide sign given by the Lord Himself. For this very reason now is a most appropriate time to carry the message to all parts of the world. G.

TWO KINDS OF BUSINESS.

DR. WASHINGTON GLADDEN, chairman of the Congregational Board of Missions, moderator of the National Congregational Council, intimates that there is a great deal more money tainted than Mr. Rockefeller's. He thus speaks of the two kinds of commercial business: "There is honorable, clean, and legitimate business in this and other lands. This sort of business lives up to the motto of 'Live and let live,' but there is a gigantic business that means robbery, commercial piracy, as it were, and which in disregard of all laws of fair competition, pushes ahead, leaving misery, poverty, and revolution in its wake. The latter kind of business has no regard for human rights nor constitutional law. The church ought to put its seal of approval on all good business, and its stamp of condemnation on the other kind."

But how can this be the case, when most of the men who are doing the kind of business condemned by Dr. Gladden are members of some of the great ecclesiastical bodies, and are exalted and honored by their own churches? Dr. Gladden alludes to a large percentage of church-goers of the present day as "dead tissue," those who in a lackadaisical manner attend church, but never take an active part in its work. He also states that the Sunday-school attendance is sadly decreasing.

And this is not the testimony of Dr. Gladden alone, but it is manifest everywhere.

A CONDITION TRUE IN THE WEST.

The Cost of Homes.

AN inestimable advantage in the moral and physical life of the United States as compared with England ten years ago was the cheapness with which our people could get modest homes. That advantage does not now exist.

In spite of higher labor cost, an American frame cottage could in 1893 be erected for less money than the brick or stone cottage to which the building rules of many English parishes practically limited their people. More elastic regulations are now being adopted in England. The importance of healthful separate homes is preached, and a permanent exhibition has just been opened near London to show how in iron and wood, in cement, concrete, artificial stone, steel and plaster, or in expanded metal, cottages can be and have been built at a cost of \$750 each, and are rented with a tiny garden for \$6.25 a month.

Not much of a cottage could be built in the suburbs of New York for \$750. The cost of frame construction has here almost doubled in fifteen years, partly because of higher wages, but mainly from the

operations of trusts within the tariff to advance prices. The Brick Trust, the Wire-Nail Trust, the Glass Trust, the Lumber Trusts, the combinations of makers of builders' hardware and plumbers' supplies, have raised the old rough-and-ready estimate of \$4.00 or \$5.00 dollars a square foot for building frame cottages to \$8.00 or \$10.00.

Dear materials and the righteous demand for cheap houses compel flimsy building. The disappearance of the honest chimney is one of the worst results in its effects upon health. No better ventilating device is known than the open grate, yet even pretentious houses are now built with a single chimney as small as possible. What professes to be a fireplace has often no flue; the gas-log it contains simply discharges used-up air into the stuffy room.

The recent plea of Mr. Leubuscher before the convention of Co-operative Building-Loan Associations for the lightening of the tariff tax on homes strikes at more than a political issue. The cost of homes is a grave national concern.—*N. Y. World.*

REFORM WORK AS A GRAFT.

THE forthcoming session of Congress promises to be memorable in its investigation of graft. So much corruption has been unearthed—especially in the Agricultural and Interior departments—that Congressional investigations are almost certain to follow.

While Congress is in the mood, it is to be hoped that it will take steps to eliminate some of the graft that has grown up under its very nose. One of the most offensive grafts we know of is the printing and dissemination by the government of documents having nothing to do with the government business and intended primarily for the glorification or financial benefit of individuals. It is an easy thing to have almost any kind of stuff printed as a "public document" on the request of a Senator, and it is then sent broadcast through the mails at public expense. Senators of the highest standing, who would scorn the slightest suggestion of participating in a grafting enterprise, permit themselves to be made parties to this abuse.

One of the most flagrant cases of grafting in public printing and free mail distribution is that engineered by the Rev. Wilbur F. Crafts, of Washington, whose superhuman energy in behalf of his fellow-man has sometimes received the attention of the *Post*. He is the head of the "International Reform Bureau," and is busily engaged in sending out a document called "Patriotic Studies" under the frank of Senator Gallinger, of New Hampshire. The *Philadelphia Record* tells how this graft was foisted upon the public. . . . Much of the extravagance in the Government Printing-office is the fault of Congress itself in permitting parasites to fasten themselves upon the "public document" and franking privileges. The spectacle of the "International Reform Bureau" doing its purifying work by means of an insolent and offensive graft is peculiarly edifying! In the thorough reform to be undertaken by Congress we hope the "International Reform Bureau" will not be overlooked.—*Washington Post*, July 27.

DURANGO, Colo., has a pretty strong Sunday law of its own,—Ordinance No. 229. The municipal officials have ordered it to be carried out and enforced to the letter. The *Durango Telegraph*, which went to press with its Sunday edition before midnight Saturday, among other things tells us that "It will now be a criminal offense to mow the lawn or milk the cow, unless the latter work can be proven to be a work of charity or mercy. A strict enforcement will tie up the street-cars, shut down the light-plant, unless they come under the provisions of mercy or charity. Engineers and trainmen on incoming or outgoing freight or passenger trains will also be subject to arrest and fine. We know it will be pleaded that work on newspapers, lines of transportation, telephone and telegraphic communication, and the furnishing of electric lights, is work of necessity. But the store-keeper might maintain that the sale of groceries to a hungry man was also a necessity. . . . The ordinance does not pro-

vide for the stopping of watches and clocks, but such flagrant violations will no doubt be covered with a codicil. Hens that lay eggs on Sunday will not be punished for the first offense, but if the offense is repeated it will call for a straight-jacket until they consent to hold off until Monday. But now for Sunday—Sunday under the Blue Laws: 'Do all work before twelve o'clock Saturday, for Sunday we will rest—or be arrested.'

THE Business Men's Association of Oak Park, a suburb of Chicago, has declined to accede to the request of the ministerial union to give its endorsement to a movement for the closing of all business houses in Oak Park on Sunday. Very properly, tho it is unfortunately an unusual thing in such bodies nowadays, the opinion prevailed among the business men that the question of Sunday closing should be settled by each individual member of the association.

The matter of peace or the continuance of war between Russia and Japan, still hangs in the balances, with the chances largely in favor of war. As we go to press, Japan refuses to withdraw her demand for indemnity, and Russia refuses to pay indemnity in any amount whatever or under any guise whatever. President Roosevelt has made personal appeals to both monarchs in the interests of peace, and altho the appeals have been received with favor, it is understood that the envoys will meet for the last time on August 28, without hope of reaching an agreement. In this case, we may expect to hear of a renewal of the war without delay, as both parties have long been preparing, and are now closely facing each other.

The czar's ukase calling a popular assembly is looked upon from vastly different view-points by different classes of the Russian people. In some cases public meetings, largely attended, have protested strongly against its provisions, principally because there is not enough of power given to the assembly, and because it is not coupled with the promise of much-desired freedom. They demand for the Russian people immediately full civil rights, freedom of the press and of speech and meeting, and universal suffrage.

A report from New York states that the New York Post Graduate Hospital announces the discovery of a vegetable fluid which has been accepted as a positive cure for consumption. It is stated that every tuberculosis patient treated by the vegetable compound has recovered. If this be authentic, there is no doubt but that it will become a matter of general knowledge before many weeks, unless the secret of the ingredients become the property of some rapacious trust.

The whole province of Warsaw, Russia, has been placed under martial law, and hundreds of arrests have been made. The Socialists have declared a general strike. In Odessa district there are reported fresh agrarian riots. Peasants are destroying the property of the land owners, and some estates have been entirely demolished.

In the city of New York during the past year there were 59,196 births, of which only 11,903 were of pure American parentage. Italians stood next to Americans, with 11,298. The third highest, in point of numbers, was the Polish and Russian Hebrew, with 9,688.

Two successful trials of air-ships have been made during the week past, one in New York and the other in Portland, Oregon. In both instances the air-ships remained in the air for some time, and both were said to be under perfect control.

Reports from New Orleans indicate a general decrease in the number of yellow-fever patients. The total number of deaths to date has been 226. New cases continue to develop, but the spread of the disease seems to be under control.

The Swedish Government is now taking measures to settle amicably the matter of Norway's separation from Sweden. It is said that King Oscar is now willing that one of the members of his family should be the first king of Norway.

A mob of about a thousand Buddhists recently attacked a French Catholic Church in China, and killed eighteen priests. The French Government is demanding the punishment of the guilty.

Owing to a collision between a Japanese transport and a British ship 127 Japanese invalided soldiers were drowned on August 2, in the Inland Sea.

France is threatening to seize a town on the border of Morocco because of the unprovoked arrest of a French subject by Moroccan officers.

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

CRIME; OR, THE REIGN OF LAWLESSNESS.

(Concluded.)

DURING the last twenty years there have been more than 3,000 lynchings in the United States; and the most of them were executed in a spirit of brutality and savagery seldom paralleled even among barbarous tribes. In each of these atrocities law and government were thrown to the winds, while thousands connived with the murderous mobs and either openly or tacitly approved these anarchistic killings. In truth, entire communities have sympathetically acquiesced in these hellish tragedies; and not infrequently men of the highest intelligence and of presumable integrity have not only excused, but even defended, the bloodthirsty rabbles who committed these wholesale outrages against law, justice, and decency. Does this fact not prove that the *spirit of lawlessness* practically dominates the human heart to-day, that *contempt for law* is in the very air, in these turbulent, crucial days?

Mr. Ray Stannard Baker has said, with great aptness:

Lynching is not so much a disease in itself as it is the symptom of a disease. It is a symptom of lawlessness, of the failure of justice, of political corruption. It is an attempt of nature to throw off disease—as she sometimes throws off the humors of the blood in the human body—by violent eruptions.

And this disease—the failure of law—is not essentially a Southern disease, tho it is complicated and emphasized there by an ignorant, inferior, defenseless, often criminal, negro population. No Southern manifestation of mob-law has equaled in downright anarchy the conditions in Colorado last year. In the North, as our negro population increases—and it is increasing rapidly—we shall lynch negroes with the same utter brutality that we find in the South; we have done it already, and repeatedly, in Illinois, Indiana, Ohio, Kansas, Delaware, and in other Northern states. No Southern lynching was ever more barbarous than that of Wilmington, Delaware.

Mr. Baker has called attention to the fact that a town in which a lynching has been perpetrated nearly always has a previous bad record of homicide. Between January 1, 1902, and March 7, 1904, the city of Springfield, Ohio, where a negro was murdered by a mob on the latter date, had the unenviable record of ten murders committed within its limits. The *Daily Sun* of Springfield, in referring to this orgy of man-killing, asks editorially, "What are you going to do about it?" Its own answer is, "Nothing." The morning following the lynching, the same paper printed in its headlines,—

Awful Rebuke to the Courts. They Have Temporized with the Criminal Classes until Patience Was Exhausted.

How clearly these facts show that the courts themselves are essentially lawless. By their failure to apply and enforce the laws, the courts become substantially law-breakers, and therefore criminally culpable. Prof. E. S. Todd recently alleged that in Springfield, the chief fault of the municipal government has been, and is, the *laxity* and *discrimination* in the en-

forcement of the law. Many of the municipal ordinances have been shelved for years. "A sort of dry rot, a moral paralysis," says Mr. Baker, "seems to strike the administration of law in a town like Springfield. What can be expected of officers who are not accustomed to enforce the law, or of people not accustomed to obey it—or who make reservations and exceptions when they do enforce it or obey it?" When the sheriff appealed to the Springfield mob, urging them to let the law take its course, they vociferously jeered him.

The man who joins a lynching mob forgets that by his very act he puts himself on the same plane of criminal guilt as is the intended victim, for both have abandoned themselves wholly to brute passion—the one to that of lust, the other to that of blind rage.

Through the great magazines the public have been informed again and again, by those who make a specialty of sociological subjects, that there are places in all our large cities where boys are trained to become professional thieves, where girls in their teens are taught to beg and steal, and where men and women are voluntarily maimed and crippled in order to appeal to the sympathies of the people and thus make begging more profitable. Everywhere law-makers and other law officers sell themselves to become law-breakers. It is admitted that in all cities and large towns, the police levy blackmail on dives and other illegal hot-beds of reeking, festering vice and corruption. In fact, the New York *Sun* says epigrammatically: "There are as many crooks on the police force as there are off it."

But I dare not specify any further. It is demonstrated that throughout the whole body social—in high places as well as in low places—crime, which means lawlessness, percolates. Yes, society is honeycombed, positively perforated, with law-breaking. The truth of this serious charge is verified by unimpeachable testimony from thousands of the most trustworthy sources.

Some of the Causes.

It has become notoriously patent that a very large proportion of public officials connive at wrong-doing, for illicit gain, thus making themselves doubly criminal. Can a body of policemen and other public officials engaged in criminal practises prevent others from committing crime? "Can a board of aldermen," asks Mr. S. S. McClure, "who for private gain combine to loot a city, govern a city well?" "Political pull" is responsible for a vast catalog of crimes. It protects the dive-keeper, hampers the administration of justice, secures ridiculously light sentences and unwarranted pardons, puts into public offices persons notoriously inefficient, and makes public office a private privilege.

Again, the people are apathetically indifferent. They do not insist that the laws be enforced. They are not on the alert to preserve order and maintain justice. In other words, the great body of the people are not scrupulously law-respecting and law-abiding.

They are willing to elect rascals to office if only the rascals are "good fellows." They are in love with "good politicians" rather than "good officers."

The Ultimate Meaning.

The Bible student will recall the significant fact that in the time immediately preceding the Deluge, Jehovah Himself testified that the earth was "FILLED WITH VIOLENCE," Gen. 6:13. That fact was one of the several reasons for which God declared that He would destroy the earth with a flood. Because of their love of lawlessness and consequent unbelief, the people "knew not until the Flood came, and took them all away; SO SHALL ALSO THE COMING OF THE SON OF MAN BE," Matt. 24:39. This is the express, unqualified declaration of our Lord. Do not the quotations given above from various publicists as to the present reign of crime, again and again refer to present-day crimes as "crimes of *violence*"? No word seems to come to the tongue of public reformers to-day more frequently than that of "violence." Violence, violence, the earth is again "filled with violence." "And as it was in the days of Noah, so shall it be also in the days of the Son of Man." Luke 17:26.

It is well known that the greater part of the matter covered by Matthew 24, comprises our Lord's own prophecy respecting His second advent. Now note His prediction concerning the prevalence of lawlessness at the time when the Gospel "shall be preached in all the world" as a preparation for His second coming. "And because INIQUITY SHALL ABOUND, the love of many shall wax cold." Matt. 24:12; compare with verse 14. The word "iniquity" literally means "lawlessness." Hence Jesus' statement may be paraphrased thus: "And because *lawlessness shall abound*," etc. Now, take this statement with the one in Genesis 6, and observe how conclusively they point to the solemn fact that we are living in the very days referred to by the Saviour as being similar to the days of Noah. Has it not been shown repeatedly in previous articles that, like the Antediluvians, society is to-day absorbed in "eating and drinking, marrying and giving in marriage"? "So shall also the coming of the Son of Man be." Lawlessness shall *abound*, shall be *multiplied* (A. R. V.), declared Jesus. Does not lawlessness abound to-day, dear reader? Are crimes not multiplied now as they were in Noah's age?

At this very time, when lawlessness is multiplied, our Master commands us to "Watch therefore; for ye know not what hour your Lord doth come." Matt. 24:42. "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." Verse 44. "Blessed is that servant." Verse 46.

WALKING WITH GOD.

MARK those men whose life is hidden in God, so that of themselves they make no account. Thus can they delight themselves fully and freely in all that which God is doing, apart from the thought of themselves; and to them, therefore, it is true that heaven and earth are theirs, and all things are theirs, and fulfil their will, because the will of God is their will. And their cup overfloweth with joy even here below, because in all things they have a joy and delight that is steadfast and full. Whilst they walk with God, all is peace. For in Him sorrow is not sorrow, and pain is not pain, but all is peace and rest; all that God willeth, to

them is sweet and pleasant. Nor is it only that to them the will of God is sweet. It is more than this. For to them He gives the fair sunshine of His comfort, and the blessed joy of heaven, even here below, so that they live already as it were in heaven.—*Henry Suso.*

HE SHALL NOT FAIL NOR BE DISCOURAGED.

BY MRS. E. G. WHITE.

IN His mission of mercy to our world, Christ was constantly confronted with apparent failure. He seemed to do little of the work He longed to do in uplifting and saving. Satanic influences were constantly working to obstruct His way. But He would not be discouraged. Through the prophecy of Isaiah He declared:

"I have labored in vain,
I have spent My strength for naught, and in vain;
Yet surely My judgment is with the Lord,
And My work with My God. . . .
Tho Israel be not gathered,
Yet shall I be glorious in the eyes of the Lord,
And My God shall be My strength."

It was to Christ that the promise was given:
"It is a light thing that thou shouldst be My
Servant

To raise up the tribes of Jacob,
And to restore the preserved of Israel.
I will also give Thee for a light to the Gentiles,
That Thou mayest be My salvation unto the end of
the earth.

Thus saith the Lord, the Redeemer of Israel, and
His Holy One,
To Him whom man despiseth, to Him whom the
nation abhorreth, . . .

Thus saith the Lord:

In an acceptable time have I heard Thee,
And in a day of salvation have I helped Thee;
And I will preserve Thee, and give Thee for a cove-
nant of the people,
To establish the earth, to cause to inherit the
desolate heritages;

That Thou mayest say to the prisoners, Go forth;
To them that are in darkness, Show yourselves.

They shall not hunger nor thirst;
Neither shall the heat nor sun smite them;
For He that hath mercy on them shall lead them,
Even by the springs of water shall He guide
them."

Upon this word Jesus rested, and He gave Satan no advantage. When the last steps of Christ's humiliation were to be taken, when the deepest sorrow was closing about His soul, He said to His disciples, "The prince of this world cometh, and hath nothing in Me." "The prince of this world is judged." "Now shall the prince of this world be cast out." With prophetic eye Christ traced the scenes to take place in His last great conflict. He knew that when He should exclaim, "It is finished," all heaven would triumph. His ear caught the distant music and the shouts of victory in the heavenly courts. He knew that the knell of Satan's empire would then be sounded, and the name of Christ would be heralded from world to world throughout the universe.

Christ rejoiced that He could do more for His followers than they would ask or think. He spoke with assurance, knowing that an almighty decree had been given before the world was made. He knew that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the blood-stained banner would wave triumphantly over His followers. He knew that the life of His trusting disciples would be like

His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter.

"These things have I spoken unto you," He said, "that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Christ did not fail, neither was He discouraged, and His followers are to manifest a faith of the same enduring nature. Tho apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to overcome them. They are to despair of nothing and to hope for everything. With the golden chain of His matchless love, Christ has bound them to the throne of God. It is His purpose that the highest influence in the universe, emanating from the source of all power, shall be theirs. They are to have power to resist evil, power that neither earth nor death nor hell can master.

GO ONWARD.

[Written by the late John Hay for a religious gathering, by request.]

LORD! from far-severed climes we come
To meet at last in Thee our home.
Thou who hast been our guide and guard
Be still our hope, our rich reward.

Defend us, Lord, from every ill.
Strengthen our hearts to do Thy will.
In all we plan and all we do,
Still keep us to Thy service true.

O, let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward, and possess the land."

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes, and make us see
The path which leads to heaven and Thee!

HOW JESUS KEPT SUNDAY.

BY THORO HARRIS.

IT is a matter of history—and historical facts are not subject to alteration—that God in the beginning did sanctify the seventh day; and this sanctification would necessarily endure so long as the earth, whose creation it commemorates, should exist. How shallow, then, how weak, how delusive, are the sophistries employed to bolster up the Sunday-sabbath!

To offset this inevitable conclusion that the Sabbath of Jehovah is a perpetually-binding institution, it is asserted that Jesus Christ "nailed" the seventh-day Sabbath "to the cross;" and that His resurrection on the first day of the week inaugurated a new sabbath.

If this were the case, would we not expect Him to make this fact manifest? would we not expect to find Him taking the first opportunity to show this change by Himself doing, or giving direct permission to others to do, servile work upon that original Sabbath day?

But what are the facts? After His death upon the cross, our Redeemer was laid in the grave on Friday before sunset. All the next day He spent in *absolute rest*; while the holy women, we are also assured, "rested the Sabbath day according to the commandment." Just as truly as God did rest in the beginning on the seventh day, just so truly did Christ keep Sabbath in the grave at the close of His earth-work.

The following day, the first day of the week,

so far from being a Sabbath of rest, was one of the busiest our Saviour ever spent. He went from place to place, appearing first to Mary Magdalene, then to Peter and John, to the two who journeyed to Emmaus, and at night to the eleven, and there is reason to believe that He even visited His Father in heaven to confirm His work on earth. (Compare John 20:17, Matt. 28:9). It would seem as tho every moment of the day was occupied; what time remained for rest and refreshment, the essence of Sabbath observance?

Christ is our example. To imitate Him is to rest on the seventh day and labor most industriously on the first.

CHRIST OUR ROCK FOUNDATION.

BY H. A. ST. JOHN.

IN Matthew 7, and Luke 6, Jesus taught that the wise man always digs deep and establishes his house on the rock. Only such houses, or characters, as are thus founded, can ever stand. All others are built on the sand, and some day will fall, and great will be the fall. No other foundation can any man lay than that which is laid, and that is Christ.

This rock foundation is found by the sinner only by digging deep. Great was the condescension of Christ to become a rock upon which we may build for eternity. From his humble birth in a manger, all through His earthly life He humbled Himself as a man, even to the death on the cross, a crucifixion. He descended into the lower parts of the earth—the heart of the earth; He was bruised for our iniquities; wounded for our transgressions. He made His soul an offering for sin. This Jesus, by descending to the very depths of human woe, became the rock foundation, to which, by humiliation, and repentance, and crucifixion, the sinner may dig. Finding that Rock, he falls upon it, is broken, and healed.

Thus was Christ as a lamb slain from the foundation of the world. The experience of the condescension of Christ to constitute Himself the foundation rock, or basis, for man's salvation and elevation, for long centuries was daily and continually typified by the divinely-appointed service of offering animal sacrifices. Only such animals were acceptable as were young, sound, clean, and perfect. Then this desirable and beautiful animal was taken, slain, its blood spilled, its body cut in pieces, eaten in part, and burned.

How great, how incomprehensible, the love of God, who gave His beloved Son, the Lamb of God, to die for man, and thus to open the way for man to get a sure footing upon a pathway that leads to everlasting life! Let none deceive themselves by thinking they can climb up to heaven in any other way, for "there is no other name under heaven given among men, whereby we must be saved."

Now when the sinner has found Jesus as the true foundation, when he has been all broken with contrition and godly sorrow for sin, when he has, by that almighty Saviour, been lifted from the mire and clay, and set upon *the rock* with the new song of praise to God in his mouth, he is now entered safely through the straight gate upon the narrow way; and henceforth he is to pattern after the Christ life, to grow up into Him in all things. For Jesus not only died our sacrifice, thus becoming our Rock-foundation, but He also lived our example and thus becomes the model or the pattern of the building that we are to erect on the Rock.

In the parable of the sheepfold, Jesus repre-

sents Himself first, as the *door* to the sheepfold, second, as the sheepfold itself, then third and last, as the Good Shepherd. Likewise in this parable Jesus is the *foundation*, the *model*, and also the *owner* of the building. If at last it is found that our characters are built on Christ as the only true foundation, and are built after the pattern or model of Christ, the only true model, then Christ, the *owner*, will say to us at last, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord."

DISTRIBUTION OF PLANTS AT CREATION.

BY R. E. CRAWFORD.

THE beauties of the earth as it came forth from the hand of its Creator are beyond the power of human language to describe. All was harmonious and perfect. No mark of sin rested upon the fair young earth; no falling leaves or drooping plants told of the havoc that sin has wrought. Time would fail to tell of the glories of the new-born earth, but we may well spend a few moments in considering briefly one phase of the subject.

As our minds turn toward the far North and the distant South, the regions covered with perpetual ice and snow, unblessed with vegetation, except a few species of mosses, lichen, and stunted arctic plants, there comes to us almost unbidden, the inquiry, Was it always thus, and will it ever continue so?

Let us, at the beginning of our investigations, study carefully several Scriptures which throw valuable light on the subject under consideration.

The inspired record, in Gen. 1:29, 30, says: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat."

Several important facts are here brought to view. These scriptures contain diet-prescriptions for man and all animate beings. Wherever man or beast or fowl or creeping things should dwell, there herbs and trees were to grow and bring forth a plentiful supply of healthful, nourishing food.

Some may say it was God's design that man and animals should live only in the warmer parts of the earth. Turning again to the Holy Book, we read: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The descendants of Adam and Eve were to replenish and subdue "the earth," not only a part, but the entire earth; and wherever any living creature should exist, there man's dominion should extend.

As stated above, plants grew wherever animals lived, but we have a still more definite statement than this, to the effect that plants were found "upon the face of all the earth;" and from Gen. 2:6 we learn that "there went up a mist from the earth, and watered the whole face of the ground."

The Garden of Eden was especially favored with a great variety of useful and beautiful plants, for "out of the ground made the Lord God to grow every tree that is pleas-

ant to the sight, and good for food; the tree of life also in the midst of the garden."

It was God's design that the whole earth should, under the hand of man, become as beautiful as the Garden of Eden, and this would have been the case had man but fulfilled the Creator's glorious plan.

In Gen. 1:31, we read: "And God saw everything that He had made, and, behold, it was very good." "All was perfect, worthy of its divine Author." The atmosphere was mild and uniform in temperature. No piercing winds blew from the frozen regions of the North, nor heated blasts from the parched deserts of the Equator. "No taint of sin, or shadow of death, marred the fair creation."

At the time of the Fall the atmosphere was changed, and became subject to marked variations in temperature. The flowers drooped, the leaves fell, and there appeared the first signs of decay.

Such are the scripture evidences concerning the distribution of plants at creation. Let us see what science says. Prof. W. C. Stevens, in speaking of the time known to geologists as the Cretaceous period, says:

It is a fact of great interest that the plants of this period occur as fossils in northern latitudes all around the world; and we may be quite certain that there was a continuity of land masses in the vicinity of the Arctic Circle at that time. The sequoias, which are now restricted to California and Oregon, occur as fossils in the Cretaceous strata of Greenland, England, France, Germany, Italy, Siberia, Alaska, and Kansas. The northern hemisphere at that time was like a vast botanic garden in which were growing side by side plants which are now distributed in various climes. Cycads, palms, and tree ferns were near neighbors to oaks, beeches, and chestnuts, and with them were found the, at present, cosmopolitan compositae and leguminosae.

The same author, in speaking of the original distribution of plants, says:

Whether they first originated on the earth, or whether independently in more than one locality, is not known. It is known, however, that when they had advanced sufficiently in the course of their evolution to form tissues which could be preserved as fossils, they were fairly uniformly distributed throughout all latitudes, the earth down to Middle Tertiary time having a temperate climate, even within the Arctic Circle. After that time, snow and ice accumulated in and beyond the Arctic Circle, and extended far southward in the form of moving glaciers. Land plants had then to move southward by means of their seeds and spores, or become exterminated. When the ice again retreated toward the poles, only those exile plants which were able to adapt themselves to extremes of temperatures moved northward.

The following paragraph concerning the climate during the time known to geologists as the Carboniferous Age, is quoted from Dana's "New Text-book of Geology":

The wide distribution of the coal regions over the globe, from the tropics to remote Arctic lands, and the general similarity of the vegetable remains in the coal-beds of these distant zones, prove that there was a general uniformity of climate over the globe in the carboniferous age, or at least that the climate was nowhere colder than warm-temperate. Besides, corals and shells existed during the sub-carboniferous period in Europe, the United States, and the Arctic Zone within twenty degrees of the north pole, and so profusely as to form thick limestones out of their accumulations; and some Arctic species are identical with those of Europe and America. The ocean's waters, even in the far north, were, therefore, warm compared with those of the modern temperate zone, and probably quite as warm as the coral-reef seas of the present age, which lie mostly between the parallels of twenty-eight degrees either side of the equator.

Thus we find that both science and the

Bible prove very conclusively that there was a time when the climate was mild and equable in all parts of the earth, and plants were uniformly distributed over its surface. Science, however, furnishes us no accurate data from which to determine the exact time during which this condition existed. This we learn from the Scripture record to be during the period which extended from the time when "God saw everything that He had made, and, behold, it was very good," until the day that sin entered the world through man's disobedience, and the Lord mercifully provided Adam and his companion with garments of skins as a protection from the extremes of heat and cold.

The present condition of things will continue to exist until that scripture is fulfilled which says, "Behold, I make all things new." Then will the earth be restored to its original beauty, and "they that have kept God's commandments shall breathe in immortal vigor beneath the tree of life."



MARK.

BY F. D. STARR.

THE writer of this book was a nephew of the illustrious Barnabas, the companion in labor of the apostle Paul. (See Col. 4:10.) It was concerning him that these two celebrated leaders in Gospel work had a contention, as recorded in Acts 15:37-39. If it had not been for the interest this young man's uncle had in him, who can tell what might have happened to him? Rejected for the time being, by the apostle Paul, he might have given up in discouragement, and abandoned the work. Thus would the church have been deprived of his labors, and we deprived of the book that bears his name. It pays to be tolerant and long-suffering toward those who may be out of the way, and who do not manifest the devotion to the work that they ought. Let us imitate Him who would not break the bruised reed, or quench the glimmering torch.

Mark was not one of the twelve apostles, and his book is the shortest of any of the four Gospels; but, brief as it is, the story of Redemption is fully told in its sixteen chapters.

The writer introduces the subject thus: "The beginning of the Gospel of Jesus Christ, the Son of God," and then briefly refers to the work of John the Baptist. But was there absolutely no Gospel till John appeared? Certainly there was, for we find it in existence in the days of Moses and even of Abraham. See Heb. 4:1, 2; Gal. 3:8. What, then, is meant by the *beginning* of the Gospel? Doubtless much the same as Paul meant when, in writing to the church at Philippi, he said: "Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." But Paul's departure from Macedonia was more than twenty-five years after John the Baptist preached the Gospel. What is meant by the "beginning of the Gospel" then in this passage? Doubtless the beginning of its promulgation in Philippi, and in the same sense is the same expression to be understood as found in Mark 1:1; for the Gospel has actually

existed ever since the promise of redemption was given in Eden.

The question may be asked: What is the Gospel? The answer is, "It is the power of God unto salvation to every one that believeth." Rom. 1:16. There has never been any other means of salvation offered to man. Acts 4:12. It is a very great error to receive anything as Gospel that is not Gospel at all, as may be seen from Gal. 1:6-9. But, serious as this is, it is fully as serious to reject that which is Gospel. Sometimes persons fail to discern what is Gospel, and what is not. They object to certain things that are being taught, and say: "I do not care to hear on those topics, I want to hear the Gospel preached." Perhaps it may be the explanations of the prophecies to which their attention is called, the prophetic symbols, and the fulfilment of prophetic time, and they say they want to hear the Gospel instead. But we read that following the preaching of John the Baptist, Jesus Himself came into Galilee preaching the Gospel of the Kingdom of God. Mark 1:14. Surely Jesus knew what was Gospel and what was not. And what is His first Gospel announcement as given in this text? Listen! "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel." *The time is fulfilled.* What time can be meant?—Prophetic time of course. So the special Gospel message that the Saviour proclaimed was in reference to time, and its fulfilment, and the necessity of the people's believing this Gospel warning that was thus based on prophetic time.

But if an announcement concerning prophetic time and its fulfilment was Gospel then, why is it not Gospel now? It must be Gospel, for we read that a warning goes to the inhabitants of the earth just before the second coming of our Lord, which has for its key-note the fulfilment of prophetic time. This will be found in Rev. 14:6, 7. The announcement is that the hour of God's judgment has come; and this proclamation is said to be "the everlasting Gospel." Let no man think then that he is not hearing the Gospel when he is listening to the explanation of prophetic symbols and prophetic time. Chapter 13 of this book is worthy of special study along this line. It was given in answer to the earnest inquiry of the disciples concerning the future.

With pleasure would we pause a while and consider the interesting features of each chapter of this book, but space will not permit. We simply notice the sublime commission to the disciples given in the closing chapter: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." How these words echo down through the ages, and how joyous the thought that this command is being obeyed by the heralds of the Cross who are going into the dark corners of the earth that are so full of the habitations of cruelty, to rescue souls from perdition. "And they went forth, and preached everywhere, the Lord working with them." Mark 16:20. Or, as the Latin version gives it, "the Lord co-operating." We have co-operative societies, and we all know very well what the idea of co-operation is. Divine power united with human effort brings sure success. May this co-operation be ours.

"We can not determine our heritage, but we can select our environment."

THE POWER OF THE CROSS OF CHRIST.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

"They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

THEY were living to themselves; self, with its hopes, and promises, and dreams, still had hold of them; but the Lord began to fulfil their prayers. They had asked for contrition, and she surrendered for it to be given her at any cost, in His way, and He sent her sorrow; she had asked for purity, and He sent her thrilling anguish; she had asked to be meek, and He had broken her heart; she had asked to be dead to the world, and He slew all her living hopes; she had asked to be made like unto Him, and He placed her in the furnace, sitting by "as a refiner and purifier of silver" (Mal. 3:3), until she should reflect His image; she had asked to lay hold of His cross, and when He had reached it to her it lacerated her hands.

She had asked she knew not what, nor how, but He had taken her at her word, and granted her all her petitions. She was hardly willing to follow on so far, or to draw so nigh to Him. She had upon her an awe and fear, as Jacob at Bethel, or Eliphaz in the night visions, or as the apostles when they thought they had seen a spirit, and knew not that it was Jesus. She could almost pray Him to depart from her, or to hide His awfulness. She found it easier to obey than to suffer, to do than to give up, to bear the cross than to hang upon it; but she can not go back, for she has come too near the unseen cross, and its virtues have pierced too deeply within her. He is fulfilling to her His promise, "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

But now at last her turn has come. Before, she had only heard of the mystery, but now she feels it. He has fastened on her His look of love, as He did on Mary and Peter, and she can but choose to follow.

Little by little, from time to time, by flitting gleams the mystery of His cross shines out upon her. She beholds Him lifted up, she gazes on the glory which rays forth from the wounds of His holy passion, and as she gazes she advances, and is changed into His likeness, and His name shines out through her, for He dwells in her. 2 Cor. 3:18. She lives alone with Him above, in unspeakable fellowship: willing to lack what others own (and what she might have had), and to be unlike all, so that she is only like Him.

Such are they in all ages who "follow the Lamb whithersoever He goeth." Rev. 14:4.

Had she chosen for herself, or her friends chosen for her, she would have chosen otherwise. She would have been brighter here, but less glorious in His kingdom. She would have had Lot's portion, not Abraham's. If she had halted anywhere—if God had taken off His hand and let her stray back—what would she not have lost? what forfeits in the resurrection?

But He stayed her up, even against herself. Many a time her foot had well-nigh slipped; but He in mercy held her up. Now, even in this life, she knows all He did was done well. Even now she begins to enter into His joy, for she has suffered with Him. It was good for

her to bear the cross, for by so doing His crown is hers. She is rich in that not her will but His, was done on her and in her, and therefore, now, she is ready to have it done through her, and thus to be unto Him an instrument of power.—*Anon.*

THEY WERE ALL BUSY.

A CHRISTIAN worker, who heard of a poor girl's death, was anxious to know whether she had died a Christian; so he went to her minister and asked: "Was Mary a Christian?" "I don't know," was the rejoinder. "Three weeks ago I felt that I should go and speak to Mary about her soul, but work of various kinds was pressing. Mary was in my congregation, and I satisfied myself that I could speak to her at any time; so I did not go, and now Mary is dead, and I don't know whether she was a Christian or not."

The man next went to Mary's Sunday-school teacher, and asked: "Was Mary a Christian?" "I don't know," was the answer. "Two weeks ago I felt that I ought to speak to Mary about her soul; but I was busy and I said to myself, 'I can see Mary at any time in my class,' and I didn't go. And now Mary is dead, and I don't know whether she was a Christian or not."

Mary's mother was next asked: "Was Mary a Christian?" She replied: "I don't know. A week ago I felt I ought to ask Mary whether she were a Christian; but I thought there was no need of being in a hurry. Mary was living with me, and I could see her every day. And now she is dead, and I don't know whether she was a Christian or not."

The three people most responsible for Mary's soul resisted the promptings of the Holy Spirit to speak to her, and now she was gone to her endless eternity, and the opportunity was forever lost.—*London Christian.*

GRIEVE NOT THE SPIRIT.

1. THE office of the Holy Spirit is threefold: (a) It is to be a comforter of the Lord's people. John 14:16-18. (b) It is to reprove, or convince, the world of sin, of righteousness, and of judgment. Chapter 16:7-11. (c) It is to be the teacher and guide in all things pertaining to the truth. Chapter 14:26; 16:13.

2. It is through the Spirit that our prayers are made effectual. Rom. 8:26, 27.

3. The sword of the Spirit, which is the Word of God, is the Christian's *only weapon* of warfare. The rest of his armor is defensive. Eph. 6:13-17.

4. The only unpardonable sin is the sin against the Holy Spirit—attributing its work to the work of Satan. Matt. 12:22-32.

5. The sin against the Holy Spirit is unpardonable, because it is a rejection of the only means by which one may be convinced of sin and led to Christ, who alone can forgive sin. John 16:8-11.

6. The minister of Christ is qualified for his work by endowment with the Holy Spirit. Acts 1:8; 2:1-4, 16-21.

7. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

8. What the human race needs is liberty (Rom. 5:12, 18); Jesus Christ came to "proclaim liberty" (Isa. 61:1; John 8:36); and "where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

9. For the foregoing reasons, it is highly important that we "quench not the Spirit," and "despise not prophesyings," which are given through its dictation for our instruction. 1 Thess. 5:19, 20.

10. For the same reasons, we are enjoined to "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.



WAIT AND TRUST.

HOLD on, my heart, in thy believing!
The steadfast only wear the crown;
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he who Jesus holds, through all
Shall stand, tho earth and heaven should fall.

Hold in thy murmurs, Heaven arraigning,
The patient see God's loving face;
Who bear their burdens uncomplaining,
'Tis they who win the Father's grace.
He wounds himself who braves the rod,
And sets himself to fight with God.

Hold out! There comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm proclaims a sunnier morrow;
The cross points on to Paradise.
The Father reigneth; cease all doubt;
Hold on, my heart, hold on, hold out!

—Selected.

THE GOSPEL IN TRACTS.

IN these days of busy people and much reading, in these days when seed should be sown beside all waters, in these days when seed must be scattered as the leaves of autumn—sown morning and evening—too much stress can not be laid upon the importance of the leaflet and tract. They should be in all languages, and on hand for all occasions. They contain the truth in brief, pointed lessons, comprehensible to any one who can read. They often give a grain of comfort to a troubled mind, and often start an aimless mind on a train of thought that leads to a desire for further truth and usefulness in life. A missionary of experience says:

The opportunity for the work of the printed page in China has never been as great as it is now, when she is awakening from her long sleep. Japanese political and social literature is having a wide field in China, and the people are eager, hungry to read anything that relates to Western learning and methods. It is the great opportunity in the history of the evangelization of China for the tract societies to spread far and wide the Christian message, and I hope that it can be vigorously seized.

The Chinese and Japanese regard Christianity as a phase of "Western learning and methods," and it is important that they receive the truth in regard to it, rather than to be given the popular perversions of Christian doctrine, or to be left with the idea that Christianity is properly represented in business exploit or military aggrandizement.

A Congregational missionary, in a recent address concerning tract work, is quoted as follows:

Among my earliest recollections are the Sunday afternoons when, as a little boy, I ran by the side of my mother, and helped her in the distribution of tracts, which were carried to the humble cottages of the lowly. It was the only reading they had, and our visits were looked forward to with pleasant anticipation. Tracts have had a greater influence upon the world than many people imagine. The tract society has a great future before it, if it will only seize the opportunity. Two new fields of great magnitude are open. First, the West, with thousands of small places too small for the church and the Sunday-school. Here are thousands of people cut off from everything to divert the mind, with neither lectures nor shows, and, in many cases, not even having newspapers. Some time ago I had a letter from Montana. A good woman had given a freighter a bundle of literature to scatter on his way among the lonely ranchers. One bundle was given to a woman, who afterward wrote to say, "The papers you have sent saved my life; I was about to commit suicide when I received the reading. I read every scrap, then re-read. I thank God for your timely gift." I received a letter from a young lady who had gone to New Mexico for her health. She says the spiritual destitution is deplorable. The nearest church is twenty-five miles away, and the

service is in German. The English-speaking church is about the same distance in another direction, and there is preaching once a month. She tries to gather a Sunday-school, but many are afraid of her on account of her lung trouble. Yet here, and in a thousand localities, is where the distribution of tracts would most certainly reap a rich reward. There is no other way of reaching these places.

Referring to the vast settlements of foreigners in our Northwestern States and Canada, another missionary says:

A great opening, and one of incalculable importance, is the new frontier, forming at the rate of nearly a million a year of every tribe and kindred and tongue. It must be remembered that thousands of these new-comers, when they leave their homes, leave their religion behind them. It will take a long time to train men and women to preach to these people, but the tract society can reach them by preaching in every language, through tracts that will bring the Gospel to aliens in the language in which they were born. The very sight of the simple Gospel message in their own language will touch their hearts. Many of these people are homesick past belief. The breaking away from native land is heart-breaking, and the reading of one of these little comforters would bring great joy to many a weary heart. No more important work ever came to our people than this, to Christianize the multitudes that are now thronging to our shores. It needs a faith that believes in casting bread upon the waters that will be seen only after many days, but whose return is nevertheless sure. What we sow, that shall we also reap.

THE WOULD-BE MISSIONARY.

MISSIONARY timber should be thoroughly tested at home before sent abroad. The sensational and romantic soon wears off, and the missionary is confronted with grave and complicated problems sufficient to test him to the core. The mere enthusiasm often seen in a "rousing" missionary meeting is no proof that the participants therein are equipped for the field. A. T. Pierson's daughter, a missionary in India, shortly before her death wrote the following weighty words to a prospective missionary, and we commend them to our readers:

"MY DEAR BROTHER: I write words for you to ponder and pray over. Do not go to any foreign field until you know beyond a doubt that God has Himself sent you to that particular field at that particular time. If you marry any mission field in haste, you will repent it at leisure. There is a romance or halo about being a missionary which disappears when you get on the field, I assure you. And, believe me, from the first moment you step upon ship-board upon your way to the field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose, and launched out. Nothing but the fulness of the Holy Spirit will carry any one through; and if you do not know that you have received this, do not fail to obey the command to tarry until you be endued with power from on high. Believe me, the foreign field is already full enough of prophets that have run, and He did not send them. Because of this, things are in a sad state in India, in the missions themselves.

"If you know beyond a doubt—and you may—that God is empowering and sending you there, and now, go, and fear not; and when, through the days, months, and years of suffering that are sure to be in the cross-bearing life, the question arises again and again, 'Why is this? Am I in God's plan and path?' the rock to which you will hold in this sea of questionings and distresses is, 'God sent me here, I know beyond a doubt; therefore I may go on fearing nothing, for He is responsible, and He alone.'

"But if you have to admit, 'I do not know whether He sent me or not,' you will be thrown into an awful distress of mind by the attacks of the great

adversary, not knowing what will be the outcome, and you will find yourself crying out, 'O, that it were time to go home! What a fool I was to run ahead of the Lord.' Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus, and that is all. He sends us there to do what Jesus came into this world to do—to bear the cross—but we will be able to trudge on, tho bowed under the weight of that cross of suffering, and even of shame, if our hearts are full of Him, and our eyes are ever looking upon One who is invisible, the One who sent us forth, and therefore will carry us through. Forgive me for writing thus plainly. I pray that this message may shake in you all that can be shaken, and that which can not be shaken may remain as firm as the Rock of Ages."—Selected.

AN APPEAL FOR THE YOUNG.

ON the banks of yonder stream are gathered a group of merry-hearted boys. They are preparing for a swim. Listen to the shouting and laughter! See the splashing of the water! They feel no danger. They are a happy company.

A sudden change comes over them. A boy that can not swim has gone beyond his depth and is drowning. There is a cry for help. All within hearing are aroused to activity. A man plunges into the stream. The drowning boy must be saved; and, a most reasonable thing, there is no one to raise the cry that the man is engaged in a private enterprise.

But another scene is constantly before my eyes. I see, not one boy, but one multiplied by tens of thousands of boys and girls going to ruin—eternal ruin—all unwarned, but encouraged by example upon every hand in the use of rum and tobacco. O what a sight to behold! It is a most pathetic scene. My soul is stirred to anguish! Must this be so? Is there no life-line, no message of warning, of encouragement, to these dear youth?

Yes, there is a message from One whose heart of infinite love led Him to give His own life to save these souls from every form of impurity. It is the mission of the journal, *Save the Boys*, to give this message of love. But where are those who will carry these pages to the perishing? A few respond. But O so few! While we wait, thousands perish.

When the writer began this effort, he asked that a few crumbs might fall this way. But he is growing more bold. He now asks for a whole loaf. He desires that our people everywhere shall aid in the circulation of this journal wherever there are boys to save. He asks that in the coming missionary campaign our churches, and every organization within our churches, shall give this little journal a place. Come up to the help of the Lord against the mighty foe, intemperance—the twin evils of rum and tobacco. Why not? There is no reason.

Thirty cents a year is the price of the journal; or twenty-five cents in clubs of five or more to one address. Address, *Save the Boys*, Washburn Park, Minneapolis, Minn.

H. F. PHELPS.

KOREA AS A MISSION CENTER.

REV. J. L. Gerdine of Korea, writing in the *Korean Methodist*, contends that Korea may become the religious forerunner of Japan and China. He says: "China and Japan will need a demonstration of the suitability of revival movements to oriental conditions, and we should furnish it. Who can doubt that a national revival in Korea would inspire the workers in these neighboring empires as few things could? It has already been demonstrated that God is only waiting on our faith and efforts to work in wondrous power among this people. The special revivalistic efforts, last year, at half a dozen centers in Korea, were each attended by marvelous spiritual manifestation, and have marked a distinct difference in the life and labors of many of the people. We believe that what is needed is efforts in all the centers of work in Korea, and extended as far as possible to the smaller groups. The providential indications, too, seem to teach that there is no need for us to wait."

Japanese Christians are rapidly entering Korea

and are establishing churches. It is certain that the time is not far distant when the Gospel of Christ will have borne witness throughout the hermit kingdom.

OUR WORK AND WORKERS.

SCHOOL will begin at the academy at Stuart, Iowa, September 12.

THREE members were added to the church at Elk City, O. T., August 5.

TENT-MEETINGS are being conducted at three different points in Washington, D. C.

IN Spokane, Wash., August 5, seven persons were baptized by Brother C. E. Ford.

IN the Reporter Brother F. M. Roberts mentions the addition of eight to the church at Olivet, Ind.

IN the Southwestern Union Record Brother Daniel Voth reports the baptism of five candidates at Okarche, O. T.

A NOTE in the Wisconsin Reporter mentions the baptism of thirteen Chippewa Indians by Brother Matthew Hill.

JULY 29, ten candidates were baptized at Ashland, Wis., by Brother C. D. AcMoody. Two others followed on August 12.

WRITING to the Review from Southern Jamaica, Brother Hubert Fletcher notes the baptism of seven persons in the sea, July 9.

A CHURCH of sixteen members was organized at Beathe, Ind., August 5, by Brother W. J. Stone, president of the conference.

A CARD from Brother C. B. Rule, dated August 27, notes that nine persons are keeping the Sabbath as the result of meetings held at Ionia, Va.

A NEW church building was dedicated at Muncie, Ind., August 27. Elders W. J. Stone, W. D. Curtis, and W. A. Young participated in the services.

DURING the recent camp-meeting at Downs, Kan., fourteen persons were baptized. Their ages ranged from eleven to seventy-eight years.

THE Mission Board have selected Brother F. L. Perry and wife, of Sioux Falls, S. D., for mission work in Peru, and they will start for their new field about October 1.

THE New York Indicator announces the death, on August 9, of Brother C. O. Taylor, a pioneer minister of the Adventist faith. His wife survives him.

THE fourth annual session of the Greater New York Conference will convene October 4, in the Beacon Light Gospel Tabernacle, between Broadway and Amsterdam Avenue.

ELDER BABB, of Fremont, Wis., for fifteen years a minister of the Christian Church, has accepted the Sabbath truth. He has charge of the evangelical work of that denomination in the Wisconsin Conference.

THE Union Conference Record, of Cooranbong, N. S. W., says that "two new churches in New South Wales, one at North Sydney with a membership of thirty-six, and the other at Hornsby with twenty-six members, were organized by Pastor S. M. Cobb, July 1 and 9, respectively."

REPORTING to the Atlantic Union Gleaner, Brother W. F. Swartz notes the baptism of eleven candidates at Sixmile Run, Pa., where he had been holding a series of meetings. He also states that over twenty others have begun to observe the Sabbath of the Lord who had been baptized before, and still others expect to be baptized in the near future.

THE "Twenty-second Annual Calendar" of Healdsburg (Cal.) College, for 1905-1906 is a pamphlet of fifty-two pages, giving full information regarding the institution. A number of illustrations show the various mechanical branches taught. The courses of study are given in full, together with terms, and everything that prospective patrons may desire to know. There is also a list of the alumni from 1889 to 1905. The fall term begins September 20. Address Prof. W. E. Howell, Healdsburg, Cal.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

ANY of our publications suitable for distributor work. Address Mrs. E. Hafner, Sausalito, Cal.

SIGNS, Life Boat, and Little Friend for use in connection with tent-meetings. Address H. L. Simmons, 1016 Hopkins Street, Augusta, Ga.

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.

THE SUNDAY SCHOOL

LESSON 12.—SEPTEMBER 17.—DANIEL IN BABYLON.

Lesson Scripture, Dan. 1:8-20, A. R. V.

(8) "BUT Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. (9) Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. (10) And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink; for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. (11) Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: (12) Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. (13) Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

(14) "So he harkened unto them in this matter, and proved them ten days. (15) And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. (16) So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

(17) "Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. (18) And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. (19) And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. (20) And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm."

Golden Text.—"Daniel purposed in his heart that he would not defile himself." Verse 8.

SUGGESTIVE QUESTIONS.

(1) What did Daniel purpose in his heart? What request did he make? Verse 8. Note 1. (2) How did God especially work for His young servant? Verse 9. Note 2. (3) What reply did the prince make to Daniel's request? Verse 10. Note 3. (4) Who were immediately associated with Daniel in the king's school? Under whose special charge were these students placed? Verse 11. (5) What test did Daniel propose to the steward? Verse 12. Note 4. (6) What showed Daniel's faith in the superiority of the vegetarian diet? Verse 13. (7) How did the steward regard Daniel's proposition? Verse 14. (8) At the end of the ten days, what was the result of the test? Verse 15. Note 5. (9) How did the steward manifest his satisfaction with the result? Verse 16. Note 6. (10) What further blessing did God add to His faithful children? What special gift was bestowed upon Daniel? Verse 17. Note 7. (11) At the end of the school course, before whom were the students brought for examination? Verse 18. (12) How did Daniel and his three companions compare with the other students in scholarship? And how were they rewarded? Verse 19. Note 8. (13) How did these young Hebrews compare in wisdom with the older scholars and magicians of Babylon? Verse 20. Note 9.

NOTES.

1. Daniel was one of the young princes who had been brought to Babylon by Nebuchadnezzar with the first instalment of Jewish captives. The king selected some of the fairest and most intellectual of these men to be specially educated for his service in the kingdom. They were to be fed in royal style, and to have every supposed advantage. But there were things prepared by the king's cooks that Daniel, as a conscientious Jew, could not conscientiously eat or drink. So he "purposed in his heart," at all hazard, "not to defile himself," and made a request not to be required to do so. Daniel was evidently a rare exception in the royal family that had become so corrupt, and had so corrupted the people, that God had felt obliged to subject

them to the chastisement of bondage. But he had learned the counsel of the wise man, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

2. Because Daniel had set his heart to do right at any cost, the Lord paved the way for him. No doubt Daniel made his request in such a respectful manner that he in turn won the respect of the prince, who was then influenced by the Spirit of God to look with favor upon him. A defiant attitude in the captive would have steeled the heart of the prince against any impression by the Spirit. A very little impertinence on Daniel's part would have quenched the Spirit in the prince's heart, and grieved it toward Daniel. 1 Thess. 5:19; Eph. 4:30.

3. The prince had good reason to fear such a king as Nebuchadnezzar; for neither would the prince nor Daniel have stood long before him, had his fury been once aroused by disobedience of his order. Besides, the prince, like the king, was actuated by what he supposed was for the good of the young men, both physically and mentally.

4. "Pulse."—The Cambridge Bible says, "Rather, vegetable food in general; there is no reason for restricting the Hebrew word used to leguminous fruits, such as beans and peas, which is what the term 'pulse' properly denotes." Water is the drink nature supplies for all her creatures, and is therefore the best. If this diet were lacking in nutritive qualities, it would begin to be manifest in ten days.

5. The striking result of the ten-days' test was no doubt due to the blessing of God upon the diet more than to the diet itself; because it was probably little, if any, change from the young men's ordinary food. There is no doubt that they had, as Jesus said to His disciples, "meat to eat" that the steward knew not of; for they fed on the Word of God, and their "meat" was to do His will. See John 4:31-34.

6. The steward had no more fear regarding the diet question. There was no danger of the appearance of the young men bringing his action into question. He evidently saw, too, that their God was intervening in their behalf.

7. The God of Daniel and his companions not only blessed them physically for their fidelity to His cause, but His blessing upon them intellectually and spiritually was added in great measure.

8. Standing before the king was a position of high honor. They were personal attendants, assistants, counselors. To attain such a position, after an educational course of only three years (verse 5), in a strange country, being obliged to master a strange language also, was a most remarkable feat of learning.

9. Thus a great temperance victory was won by four young men under the most trying circumstances, because they depended upon God for help. And this is the only way in which any Christian victory can be won. "Without Me ye can do nothing," says the Master. Daniel succeeded because he was greatly beloved; and he was greatly beloved because of his faith and consequent obedience.

TO LET—The furnishings, apparatus, and good-will of a well-established treatment-room business in one of the best towns in California, on a rental or percentage basis. Liberal terms to the right person. An excellent opening also for a physician. If interested, write at once to St. Helena Sanitarium, Sanitarium, California.

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LEAN HARD.

CHILD of My love, lean hard!
And let Me feel the pressure of thy care;
I know thy burden, I fashioned it,
Poised it in My own hand, and made its weight
Precisely that which I saw best for thee;
And, when I placed it on thy shrinking form,
I said, "I shall be near, and while thou leanest
On Me, this burden shall not be thine."
So shall I keep within My 'circling arms
The child of My own love; here lay it down,
Nor fear to weary Him who made, upholds,
And guides the universe. Yet closer come;
Thou art not near enough. Thy care, thy self,
Lay both on Me, that I may feel My child
Reposing on My heart; thou lovest Me,
I doubt it not, then, loving Me, lean hard.

—Selected.

EDUCATION IN THE HOME. NO. 17.

BY MRS. L. D. AVERY-STUTTLE.

FOR a moment Grandma Hartman did not reply. A dreamy look came into her dear, blue eyes, which had become misty with tears. It was very quiet in the room, and the ticking of the clock on the mantel was the only sound to be heard.

"How did I fix it up with my husband?" repeated grandma, at last. "Well, to tell you the truth, I *was* sorely ashamed, as indeed I ought to have been; so that, when meeting closed, and we again set out over the snowy, winding footpath through the woods for home and children, I had not courage to speak of my newly-formed resolution."

"But what did grandpa have to say to you?" queried Mattie.

"Not a single word, Mattie, not a single word. He dare not, you see, for fear of rousing my wrath, which he feared was only slumbering, ready to break out anew and with greater vengeance. So the journey home was made in silence, save for an occasional commonplace remark. He from fear, and I from shame, not daring to venture a word to express to the other the true state of our feelings."

"Did you find the children all right when you got back?" interrupted Beth.

"O yes, my dear," smiled grandma; "we found four little forms fast asleep under the blankets, crosswise of the bed, just as I had placed them. But as I bent to kiss the innocent little sleepers, I could not but think how different were my feelings than when I had kissed them good night at parting. Well, this was Tuesday evening. Wednesday and Thursday passed, and, tho I still attended the meetings, I had spoken no word of my decision to my husband. I was very weak and foolish, and I realized it perfectly. But I *could not* summon courage to speak. Indeed, I was afraid that in my cruel and senseless anger, I had driven quite away those good impressions which the Spirit of God had placed in his heart. He would very likely oppose me bitterly, I reasoned, even as I had threatened to do by him; and keenly did I realize that I deserved it all."

"At last, Friday evening came. Never shall I forget the red eye of the winter's sun as it shone through the bare branches of the trees, and then sunk behind the old barn. All day long that Friday had been to me indeed a preparation day. My baking and mending were done, and everything was in readiness for the holy Sabbath so far as I could make it so. I also noticed that your grandpa was earlier with his chores and his milking, and I wondered why. Still I lacked the courage to confess my wrong, and bravely admit that I was preparing to rest from my labor as God did from His. At last,

I took the youngest child in my lap and sat down in the one rocking-chair of which our cabin could boast.

"I then noticed that my husband was also seated, quietly reading the Bible. This was unusual with us, for we were busy people, and did not ordinarily sit down until much later. I stared at my husband in silence for a moment, and he at me; finally he spoke:

"Wife, *what are you doing?*"

"What are *you* doing, my husband?" I echoed."

"O grandma! *what* did he say?" asked Elsie.

"Say? why, of course our secret was out at last, and we could only clasp each other's hands in the gathering twilight, and weep tears of gratitude and thanksgiving to God, and thus we began keeping our first Sabbath,—on Christmas eve, 1852."

Grandma's voice grew husky, and she bent and kissed the upturned face of little Beth, who, as usual, was ready with a question:

"Did papa keep the Sabbath, too, with you, grandma?"

"Your papa was a mere babe, but Aunt Jennie, the oldest, was a little girl younger than you,—not more than five years old."

"Did this little girl understand or notice the change?" asked Mrs. Jones. "I am curious to know how you managed the children. Still, I suppose if they were all so young they did not realize the change. Had they been older, you might have had some trouble."

"It is my one regret and sorrow," sighed grandma, "that I did not explain to little Jennie the Bible reasons for the change we had made. Tho I then considered her too young to understand, I now fully believe that she would have comprehended the plain Scripture perfectly. She was a very conscientious child, and would never work at her knitting, or even play, on Sunday, and so, when I asked her to perform her accustomed tasks on what she had regarded sacred time, she protested vigorously."

"Could auntie knit stockings when she was littler than I?" queried Beth.

"O yes; children were brought up in those days to be busy, almost from babyhood."

"But how did you finally manage her?" queried Mrs. Wilbur.

"I regret to say that I simply *insisted* upon her doing her usual tasks, without giving her a good and sufficient *reason* for so doing. The child had great reverence for the Bible, even then, and I could and should have made everything plain to her. I firmly believe that even very young children can comprehend a plain 'Thus saith the Lord.'"

"I would like to ask if many others who attended those meetings began the observance of the seventh day," said Mrs. Wilbur.

"Yes; there was quite a large company. But time is a great tester of sincerity; and so, after a while, there were not so many. Some were ready to declare that we would give up, because we were in such a hurry. But we told them that we had decided to do as the psalmist did, when he says, 'I *made haste*, and *delayed not* to keep Thy commandments.'"

Mrs. Wilbur seemed nervous and ill at ease at grandma's reply, but said nothing.

"I imagine it must take much true courage, does it not, Mr. Hartman, to begin the keeping of a day which almost the entire Christian world antagonize?" said Mr. Jones.

"I suppose it does," replied Brother Hartman, "but as I have never kept any other, it is easier for me, I think; and I have always been thankful that it is so, lest I might not have had the courage to obey otherwise."

"But now it is best to close our study for this

evening, which we will do with a word of prayer, and by singing the hymn grandma told us about to-night, which is her favorite:

"Mark that pilgrim, lowly bending,"

(To be continued.)

HOW HE ANSWERED INFIDELITY.

An instance of a blind man's familiarity with the Bible, which ought to bring the blush to some cheeks that enclose eyes flashing with light, was related by Robert E. Speer in one of his Northfield addresses.

Last year we had a meeting with some Korean Christians who had known the Gospel but a few years. I said to them: "Now, you know that not everybody in America believes in this Gospel. The majority of the people in our country are not followers of Jesus; and, as to this Bible, there are a great many who do not believe in it; and some day they will come here, and they will tell you these things. Is your faith in Christ and this Bible dependent on your belief that a great nation, mightier and wiser than you, believes in Christ and the Bible? Or does it rest on other grounds? What will you say, when men come and question your faith in Christ and His Word?"

There was a young man sitting down on the floor, who had been blind from his early childhood, with the marks of the disease that had made him blind all over his face. He raised his head, and said:

"I will tell you what I would say. I would answer him in the words of the nineteenth and twentieth verses of the fourth chapter of Acts: 'Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard.'"

I said, "Do you know all your Bible as well as that?" He could not read, and they have no raised-letter Bibles in Korea.

I asked, "Can you tell me what is in the fifteenth chapter of the Gospel of Luke?"

"Certainly," he said, "that's the chapter that has the parable of the lost sheep, the lost coin, and the prodigal son."

"Do you know in what chapter of Matthew is the feeding of the five thousand?"

"Certainly," he answered, "It's in the fourteenth."

I thought it was the twelfth, but I turned to the fourteenth, and found that the blind man had located it correctly.

He had learned all he knew about Christ's life from his friends, who sat on the floor of the little room in which he lived, and read to him, translating out of an old Chinese Bible the whole life of Christ.

I asked him what he liked best of all.

"O," he replied, "I like the ninth chapter of the Gospel of John, that tells the story of the blind man to whom Christ restored sight."

I asked him what he looked forward to most.

"Well," he said, "I look forward most to Christ's meeting me at the gates of that Beulah Land. I wouldn't dare go up to see the Father alone, a blind man from Korea, but I shall wait at the gate until Christ comes and takes my hand, and leads me up to His Father and mine."

I don't know when I was so rebuked as to my own knowledge of the Bible as by that poor, blind Korean, who had been less than three years a disciple of Christ.—*Northwestern Christian Advocate*.

TWO PRACTICAL HINTS.

WHEN I was a boy, I never could keep a pocket-knife any length of time. I cared enough, and tried hard enough, but in vain, till I spoke about it to a man who had a knife which he carried for a number of years.

He gave me a quizzical look, and said, "Never lay your knife down, and you'll never lose it."

I thought at first he was joking; but I had earned the money to buy a new knife; so I took him in earnest, and I kept that knife more than a year. Then one day I forgot, laid down the knife, went off and left it, and never saw it again. But I have often kept a knife two or three years, just by observing

this rule; and I never waste a minute in hunting for my knife. When I want it, it's always there in my right-hand trousers pocket.

There is another good little rule, which, if I had learned it in boyhood, would have been of great value to me. "When you make a mistake in writing, stop at once, and write the thing correctly, over and over several times."

It is a pity to scold boys for such things as these, when all they need is to be told how to correct their tendency to lose and blunder. I discovered the rule about correcting mistakes too late in life to profit by it; but once, in a time of comparative leisure, I tried it with good results for the time being.—*Rev. J. C. Walker.*

DRUNKENNESS AMONG WOMEN.

ALCOHOLISM is no longer an exclusively masculine vice, as is pointed out by Dr. A. Jansen in a recent article in the *Blatter für Volksgesundheitspflege*, of Berlin. Dr. Jansen says that, "according to the official report for the city of New York, in the second quarter of the year 1904, there were 3,057 arrests for drunkenness among women. In a report from England for the same period we find that, in spite of all efforts to check the evil, the taste for liquor among women is increasing. In 1891, 740 women and 1,327 men died of delirium tremens; but, in 1900, there were 1,575 women and 2,063 men who died of the disease. The number of women who have thus died a drunkard's death has increased 100 per cent. This contrast is still more forcible when one thinks that the number of deaths among women in 1883 from the same cause was 397.

"The report from Ireland for 1891 shows 19 deaths among women from delirium tremens; but, in 1900, there were 41, or an increase of 100 per cent. In the case of men, during the same period, the increase was from 112 to 140. In a report of the Prussian authorities for a portion of 1902, out of 6,259 male alcoholics, 1,364 were delirious, and out of 716 women, 108 had delirium tremens.

"Many women have only a vague idea as to what constitutes alcoholic indulgence. The lightest beer contains 3 to 5 per cent. of alcohol; the lightest wines, 9 to 10 per cent.; the so-called invalid's wine, 12 to 16 per cent., and so on. The sweet liquors, which contain a high percentage of alcohol, are widely used by women, and, in certain sections of Germany, cognac is a favorite beverage. In addition to these drinks, women frequently use alcohol when they do not know it."

A CIGAR SCIENTIFICALLY DISSECTED.

In Which Is Found Only Evil.

TO THE world in general a cigar is merely a tightly-rolled packet, having brittle fragments of dry leaves within, and a smooth, silky leaf for its outer wrapper. When it is burnt, and the pleasantly-flavored smoke inhaled, habitual smokers claim for it a soothing luxury that quiets the irritable, nervous organism, relieves weariness, and entices repose. Science, scouting so superficial a description, examines first, the smoke; second, the leaf; third, the ash. In the smoke is discovered water in vaporous state, soot (free carbon), carbonic acid and carbonic oxide, and a vaporous substance condensed into oily nicotine. These are the general divisions which Vohl and Eulenberg have still further split up; and, in so doing, have found acetic, formic, butyric, valeric, and propionic acids, prussic acid, creosote and carbolic acid; ammonia, sulphureted hydrogen, pyridine, viridine, picoline, lutidine, collidine, parvoline, coridine, and rubedene. These last are a series of oily bases belonging to the homologues of aniline, first discovered in coal tar. Applying chemical tests to the leaves other chemists have found nicotia, tobacco, camphor or nicotianine, a bitter extractive matter, gum, chlorophyll, malate of lime, sundry albuminoids, malic acid, woody fiber, and various salts. The feathery white ash, which in its cohesion and whiteness is indicative of the good cigar, yields potash, soda, magnesia, lime, phosphoric acid, sulphuric acid, silica, and chlorine. This as to a good cigar; as to a poor cigar, here is the list from an English parliamentary report on

adulterations in tobacco: Sugar, alum, flour or meal, rhubarb leaves, saltpeter, fuller's earth, starch, malt-commings, chromate of lead, peat moss, molasses, burdock leaves, common salt, endive leaves, lamp-black, gum, red dye, a black dye composed of vegetable red, iron and licorice, scraps of newspaper, cinnamonstick, cabbage leaves, and straw brown paper.

Returning now to the smoke, or rather its ingredients, Dr. B. W. Richardson, in his "Diseases of Modern Life," considers the effect of the same on the body at considerable length, basing his conclusions on actual investigations. He tells us that water, of course, is harmless; free carbon acts mechanically as an irritant, and tends to discolor the secretions and the teeth. Ammonia bites the tongue, exercises a solvent influence on the blood, excites the salivary glands, and thus causes a desire to drink while smoking. The tendency of carbonic acid is to produce sleepiness, headache, and lassitude. When a cigar is smoked badly, that is, when the combustion of the tobacco is slow and incomplete, carbonic oxide is produced in small quantities, and is an active poisoning agent, resulting in irregular motion of the heart, vomiting, convulsions of the muscles, and drowsiness. The nicotine tends to cause tremor, palpitation of the heart, and paralysis. The volatile empyreumatic substance produces a sense of oppression, and taints the breath and surroundings of the smoker with a well-known "stale tobacco-smoke" smell. The bitter extract causes that sharp nauseous taste peculiar to a re-lighted cigar or old pipe.—*The Hesperian.*

THE HOME LIGHT.

The light of home's a wondrous light,
So tender in its shining,
So soft it follows through the night,
Our weary road outlining;
Tho' lonely and for years we roam,
Far from the ones who love us,
Yet ever shines the light of home,
Like God's grace spread above us.

—Selected.

A FEMININE ARCHEOLOGIST.

AS SECRETARY of the American Exploration Society, Mrs. Sara Yorke Stevenson not only keeps in touch with her chosen work,—archeology,—but is able to direct many important measures and investigations. Through Mrs. Stephenson's efforts large collections from the Nile Valley, South America, and other important regions have been obtained for the department of archeology at the University of Pennsylvania. She was instrumental in sending the expedition to Greece under Miss Harriet A. Boyd, which resulted in the discovery of a Mycenaean town. Mrs. Stephenson has been intrusted with such diplomatic missions as representing the University in Rome and the American Exploration Society in Egypt, to establish relations with a view to undertaking archeological research. In the conduct of her museum work, Mrs. Stephenson has consistently stood for the highest modern standards as well as for the most progressive and accurate methods.—*The Pilgrim for June.*

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.

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RE 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.

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Our Experience Meeting.—Remember our Monthly Experience Meeting, the first of which will be held in the SIGNS of October 11. What this department is for is to give all, especially the lonely ones, an opportunity to say a word of praise to God in behalf of His salvation in Christ, for a knowledge of His precious truth, for the sure promises of His Word. We want the department to be a mighty help to all who may not be able to meet with those of like precious faith in Christ Jesus.

Our International Sunday-School Lesson.—These lessons were started at the solicitation of our workers and readers. We continued them at their request, when, in our judgment, their continuance seemed hardly worth the while. Unless we find a decided response to this note, we shall, after October 1, drop them from the SIGNS, and put a Mother's department, or some department equally profitable, in the place. Now, we ask our subscribers and readers who are interested to drop us a postal card at once, and answer the following questions: Shall we drop the International Sunday-School Lesson? Shall we use the space for a Parents', or Mothers' department? Please reply promptly.

"The Apocalypse."—This is the application of the Greek term which stands at the head of the last book of the Bible. It is the term that scholars often use. Its very sound seems mystical and dark to the ordinary reader. Then we read of apocalyptic symbols, and apocalyptic visions. Why not use the good

English translation, "The Revelation," God's disclosure of wonderful truth, something which God has revealed to—not hidden from—His children? Do you not want the blessing: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein." Rev. 1:3.

FOUR SPECIAL ISSUES.

THE SIGNS OF THE TIMES is set for the purpose of giving the last Gospel message of Revelation 14 to the world. And it gives it week by week, number by number. Yet that message is so broad, so comprehensive, that it is impossible to scarcely more than touch it in one issue. In fact, it takes an entire volume of the paper to develop that great message at all adequately.

Yet there are many who wish it presented in its various phases briefly. To do this, we propose to issue, beginning with the first week in October, four "Special Message" numbers, as follows:

1. The Sure Word of Prophecy and Christ's Coming.
2. The Sanctuary, The Gospel in Type and Antitype.
3. The Law, the Gospel, and the Sabbath,—“The Whole Duty of Man.”
4. The Church Triumphant.

The above titles express only a part of that which each number will contain. Here is a suggestive list of the main articles so far as developed:

I. PROPHECY AND CHRIST'S COMING.

1. Object of Prophecy.
2. Prophecy May Be Understood.
3. Importance of Prophecy.
4. Alphabet of Symbolic Prophecy, Daniel 2.
5. God's View of the Nations, Daniel 7.
6. Christ Will Come Again. How? When?
 7. What His Coming Means.
 8. Christ Our Life.
 9. The Only Power That Can Save, Acts 4:12.

II. THE SANCTUARY,—THE GOSPEL IN TYPE AND ANTITYPE.

1. The Gospel in Type.
2. The Sanctuary and Its Lessons.
3. The Priesthood in Type and Antitype.
4. The Day of Atonement and the Judgment.
5. The Wonderful Book—The Seven Seals.
6. The Closing Work of Our High Priest.
7. The Great Apostate Powers, Revelation 12 and 13.
8. Signs in the Heavens.
9. A Message of Preparation.

III. THE LAW, THE GOSPEL, AND THE SABBATH,—“THE WHOLE DUTY OF MAN.”

1. The Eternal Law, The Everlasting Gospel.
2. The Bible Sabbath.
3. The First Day of the Week.
4. The Broken Hedge, Sabbath Changed in the Church.
5. Babylon—Its Character.
6. Principles of Babylon in Succeeding Ages.
 7. The Reformation and America.
 8. Encroachments on Freedom—Beast, Image, Mark.
 9. Great Field of Prophecy.
 10. Signs in the Earth.

IV. THE CHURCH TRIUMPHANT.

1. A Spirit-Filled Church.
2. Requisite Conditions.
3. Spiritual Gifts.
4. The Apostasy.
5. The Great Center of Sanctuary Service.
6. The Seal of God—Sabbath Restored.
7. God's Last Great Protest.
8. A Church Restored, and Triumphant.

These articles are now rapidly coming in, and are better than ever before.

Besides these our Home department will be full of precious instruction. There will be Bible-readings, poems, music, if there is room, many illustrations. Each number will have a specially-prepared front-page cover-design, attractive and appropriate to that issue. We know our workers and readers will not be disappointed.

This series ought to have a circulation, at the least calculation, of half a million.

The Joy of Believing.—From a subscriber in Minneapolis, under date of May 28, come these hopeful, inspiring words, which we are sorry not to have used before:

It has been impressed upon me for a whole day to write, in answer to a question in the Question Corner of the last week's SIGNS. The question was this:

"It must be joy to serve God with gladness, knowing one's life is cleansed from sin; but how such a condition can be obtained, I can not understand."

This question was answered, too. Now, is there *any one* who can realize the fact that we *really* and *truly* can be cleansed from *all sin*; through the Saviour's pardoning grace without giving them a thrill of joy unspeakable? and in the realization of this fact, from day to day, will we not continually rejoice and be glad? We must count our many blessings and see what the Lord has done, and is still doing, for us. O, I am led to rejoice and sing of a Saviour's love each day, for the light His precious Word sheds around my pathway; and I can sing with the spirit and understanding:

"Once I was blind, but now I can see,
The light of the world is Jesus."

Let us bow down, let us sing praises to His holy name. Now comes my dear mother's sweet, affectionate voice:

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

I want to fully comprehend the length and breadth, the height, and depth of His love for me.

Yours in hope of the life immortal,

C. M. RUSSELL.

Increase of Satanic Delusions.—The almost incredible number of clairvoyants, palmists, and other Satanic agencies now flooding the country, is evidence of the abnormally corrupt condition of the world in this twentieth century. And their business is solely the deception of their credulous dupes. The city of Chicago alone is accredited with 800 of these deceivers, playing upon that class of people who are readily caught by any suggestion of a scheme for getting something for nothing. The chief of police of that city recently expressed the opinion that many of them are in collusion with the promoters of fake mining schemes, oil-investment concerns, and other get-rich-quick speculations, and that they get a commission on all the business that comes to these promoters through the victims of their fortune-telling. There is ground for these suspicions, as most of these fortune-tellers make a specialty of giving *business* advice, and many defaulters lay their defections and failures to having followed the counsel of these deceivers. But their number and their victims continue to increase. The natural love of money in the human heart renders men more susceptible to deception through a promise of easy gain than by any other means.

Last week we closed the series of "Fifty Reasons for Sabbath Observance." They were all good reasons, and might have been extended to another fifty; but after all is said that can be said in support of the seventh-day Sabbath, there is one reason that comprises all others, namely, it is the commandment of God. It is conviction on this point that must bring about faithful and lasting obedience. "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13. To observe any other Sabbath than that appointed by the Lord, is to set the traditions of men before the Word of God. That is where the typical Israel failed. Mark 7:6-9. The true Israel (Phil. 3:3) will "obey God rather than men." Acts 5:29.

"Free and Equal."—Americans ought to know the charters of their liberty, and also essential truth, better than to quote its stirring words in this way: "We hold these truths to be self-evident, that all men are created *free* and equal." Now God has created all equal in privilege; to each belong life, liberty, and the pursuit of happiness. That is God's part. Man may have been deprived of these rights by his own course or by the tyranny of others, but God has given these rights equally to all. The equality of rights is God-given; the freedom is of man's choice. The equality of God-given rights is man's whether he choose it or not; but he must choose to be free.