

SIGNS OF THE TIMES

The Lord is my shepherd; I shall not want.
 He maketh me to lie down in green pastures:
 He leadeth me beside the still waters.



He restoreth my soul:
 He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.

THE MORAL WARFARE.

BY J. G. WHITTIER.

When Freedom, on her natal day,
 Within her war-rocked cradle lay,
 An iron race around her stood,
 Baptized her infant brow in blood,
 And, through the storm which round her swept,
 Their constant ward and watching kept.

Then, where our quiet herds repose,
 The roar of baleful battle rose,
 And brethren of a common tongue
 To mortal strife as tigers sprung,
 And every gift on Freedom's shrine
 Was man for beast, and blood for wine.

Our fathers to their graves have gone;
 Their strife is past—their triumph won;
 But sterner trials wait the race
 Which rises to their honored place—
 A moral warfare with the crime
 And folly of an evil time.

So let it be. In God's own might
 We gird us for the coming fight,
 And, strong in Him whose cause is ours,
 In conflict with unholy powers,
 We grasp the weapons He has given—
 The Light, the Truth, the Love of Heaven.

Thou preparest a table before me in the presence of mine enemies: Thou anonest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.



SIGNS OF THE TIMES



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PUBLISHED WEEKLY

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Signs of the Times.

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

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MILTON C. WILCOX, - - - - - EDITOR.
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THE DIVINE PROVIDER.

THE revelation of God's character in Jesus Christ in time is a revelation for eternity. What God was then He is still. "I am Jehovah; I change not," is His message to us by His messenger. Mal. 3:6. He loved then; He loved before; He loves still. He is the "same yesterday, and to-day, and forever." He has lost nothing by age in eternal youth, in plenitude of power and wisdom.

GREAT and infinite as He is, with His greatness unsearchable, He cares for poor finite humanity. Not even a sparrow escapes His notice, and the hairs of our head are all numbered. Truly we can say with the psalmist, "Such

BUT the people anticipated them and went before. And as the Master saw the great multitude, as sheep without a true shepherd, His great heart of compassion was moved, and He taught "them many things, and healed their sick." So the day was spent till the even came. Doubtless His disciples grew hungry as the long hours passed. They went to Jesus and asked Him to send the multitude away, so that they could buy food.

A STRANGE reply came from the lips of the Master: "They have no need to go away; give ye them to eat." And the disciples declare that two hundred shillings (about \$34.00), probably the whole sum in their treasury, would not suffice to give each one a little. And then, too, where could the bread be obtained? He asks them how much food they have. And they reply that a lad has five barley loaves and two small fishes, but what is such a small quantity as that among so many?

numbered, are fed and filled. Then, a lesson in economy; "Gather up the fragments that remain, that nothing be lost." And twelve baskets were gathered.

WE must either deny the record or admit the miracle of creative power. By no juggling of words can we distort the four Gospel records to make them mean something else. The record declares that out in that Syrian country, away from all towns, Christ Jesus caused thousands upon thousands of hungry people to be fed to fulness from five thin barley loaves and two little fishes, which a lad brought with him, —fed them all and still had left more than twelve times the original quantity. To us the record is true, the Master fed the multitude. The creative word multiplied the food.

THERE was a divine spiritual lesson in it for all time which the people there failed to receive, and which it is as easy for us to reject.



Feeding the Five Thousand.

knowledge is too wonderful for me, I can not attain unto it."

AN instance of God's care for the children of men, and His ability to feed them, is recorded in all the Gospels, Matthew 14, Mark 6, Luke 9, and John 6. The story runs thus: While Jesus was teaching, there came to Him messengers who bore tidings of the death of John the Baptist. Jesus takes His disciples and starts for some quiet retreat where He can instruct them better concerning the nature of His kingdom and work. Doubtless He and they had become physically weary, because of the great throngs of people who constantly came and went.

Surely, the Master's judgment was greatly to be questioned.

BUT Jesus was neither surprised nor frustrated. He commands His disciples to arrange the people in groups of fifties on the grass. This done He takes the bread and the two small fishes in His blessed hands, looks up to heaven, invokes God's favor upon the coarse food, breaks it, and distributes to His disciples, and they to the multitude. As He breaks the small, thin loaves to the disciples, the food multiplies. As they break from the pieces they hold, they multiply. As the people receive the food and eat it, it multiplies, till the five thousand men, and the women and children un-

The multitude then wanted to make Him king. John 6:15. They sought Him for the loaves and fishes, as many have sought Him since. Verse 26. Having before them one of the most conclusive evidences of His connection with God, they were still demanding signs that they might believe. Verse 30.

THEN He tells them that there was a higher thing to seek than the food which perished. They must eat of the flesh of the Son of Man and drink His blood. Unless they did this, they had no life in them. But if they fed upon this Living Bread, they had eternal life. Verses 33 to 59.

AND then there came more questionings, and by some, rejection of His word. He makes His meaning still plainer: "It is the Spirit that giveth life; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Verse 63. Some would pervert the words of the Master as did the grosser ones of old. His flesh must be eaten; but as there is no way by which we can do this save by making it, the people have been made to believe in the transmuted wafer through priestly prestidigitation. Still others would have us believe that all physical food and drink are His flesh and blood, and that in them we may obtain eternal life. Not so. The flesh profiteth nothing beyond this life. Material food and drink and air feed the physical man, and at the end he dies. But to live eternally man must feed upon the spiritual Bread of God, Jesus Christ in the Word. The Word is spirit and life, and only as souls feed upon it in faith and assimilate its creative power do they live.

BUT where the Word of God is truly eaten, day by day, when it becomes a part of the man, then do we behold again the miracle of the loaves repeated. He who truly feeds upon Jesus Christ himself becomes a living epistle, a new translation, so to speak, of God's Word. He gives it to others, and they feed upon it and live, and so the food multiplies through men and women regenerated by the power of the word of Jesus Christ.

THE world is waiting in hunger to-day. There are breadlines everywhere waiting for the bread that perishes not. They are hoping that it will manifest its power in those who profess to minister it; but alas, too often do they turn away disappointed, and doubt the word instead of the feeble disciple. To all such we wish to say, There is power in God's Word; there is power to cleanse, power to feed, power to strengthen, power to keep, power to save to the uttermost. O taste, and see that the Lord is good. Eat and drink direct from the great Source of supply and live.

PROFITABLE INVESTMENT.

A RICH man once came to Jesus and asked, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus replied, "If thou wilt enter into life, keep the commandments." The man claimed that he had done so from his youth up, and the Lord proceeded to test his profession. "Jesus said unto him, If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me."

The Lord did not want the man's money, but He wanted the man to have the gift of eternal life, and his riches stood in the way. His desire to hold on to his wealth, when there were so many poor around him, was proof that he was not keeping the commandment to love his neighbor as himself. His money could not buy the gift of God, and his selfish spirit precluded the self-denial implied in the Lord's commandment. Therefore He could not receive eternal life even as a gift.

Jesus loved the man, but this would not avail as long as the deluded sinner loved his

earthly treasures more than he loved the riches of God. "A rich man shall hardly enter the kingdom of heaven," because his worldly riches have no purchasing power at the throne of grace. The condition of eternal life is a faith that will lead one to obey the commandments of God at any and all cost—a "faith that works by love."

The Lord wants us to lay all we have on the altar, place it at His command, thus manifesting that measure of faith that entitles one to the gift of eternal life. If a man have wealth, with the true spirit of consecration that will commend him as a faithful steward, the Lord may see proper to leave the consecrated means in his hands, for use as His Spirit may direct. But in the case of the rich man noted in this instance that consecration was lacking, hence it would be better for the man to part entirely with the wealth that claimed first place in his affection.

He was not asked to make this sacrifice without consideration. Even from the standpoint of an investment, it ought to commend itself to any one who appreciates eternal life and believes such an attainment possible. This man professed to so believe, therefore it should have appeared to him a wise precaution to make material preparation for such a life. He certainly knew, as any one must know, that the present life is very uncertain, and short at most; so, logically, it would be even a good business proposition to part with treasure that could be enjoyed only temporarily in order to gain an estate which would insure wealth that would endure forever.

But the rich man who failed to appreciate the opportunity as presented by the Master Himself, was not the only one of his class. There have been many since his day who, while desiring an assurance of eternal life, have not been willing to invest their little stock of perishable treasure in order to secure it. Somehow they imagine, against all reason for hope, that they can give their time, their talents, and their energies to the accumulation of this world's goods and the enjoyment of them here, and gain eternal life also. But it is poor business tact to overlook or to neglect the opportunity for investment so freely offered to every one—a few rusting dollars or a tract of sin-cursed land for an eternal home and imperishable treasure; a few days of sin, sorrow, and pain for an eternity of righteousness and pleasures indescribable.

The "wisdom of men," which is "foolishness with God," causes men to act as tho they deemed the price too high, or else that the opportunity is too flattering to be true. The one great barrier to the acceptance of the prize is that it must be accepted by faith in the Word of God; and the god of this world has so blinded their eyes that they can not see by faith, and therefore they can not act by faith.

Thus the greatest enterprise in the world is passed over by those seeking opportunities for investment, and the work is sustained in the main by the self-denial of the poor but wiser ones, who heed the Saviour's good counsel: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also." G.

OUR GOD IS MERCIFUL.

GOD is not vindictive. He is the only merciful God. All other gods are represented by their votaries as terrorists; but of our God we know that "His mercy endureth forever." Sin, misery, death, destruction, never were in His plan; but He foresaw all these as obstacles that would temporarily confront His eternal purpose, and was prepared for any emergency. His declaration to Adam, that if he should eat of the forbidden tree he would surely die, was not a threat, but a merciful warning. Death is not primarily a punishment, but a consequence. The decree that "the soul that sinneth, it shall die," is based on the fact that, in the very nature of things, it could not be otherwise. God in His mercy, had cut off the sinner from the tree of life. While a curse came upon the earth because of sin, that curse would surely become much more intolerable to all concerned if it should be perpetuated forever. That was demonstrated in the age before the Deluge. With the long life enjoyed by that people, in a comparatively short time it became manifest that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Corruption comes into the world through the lust of sinful men, who disregard the law of God, and corruption naturally ends in destruction. So death is not God's arbitrary decree, for He has "no pleasure in the death of him that dieth." Eze. 18: 32.

Sin being "the transgression of the law" (1 John 3:4), it is the direct result of the lust, or inordinate desires, of the "carnal mind," which is "enmity against God" (Rom. 8:7). "And sin, when it is finished, bringeth forth death." James 1:15. "The wages of sin is death." Rom. 6:23. Thus God can not be blamed for the terrible consequences that sinners bring upon themselves. They have the choice of life or death plainly set before them, and are responsible themselves, and "without excuse" if they choose the way of death.

Some will ask, Does not God say that the wicked shall be cast into the lake of fire and burned up? Is that necessary to their death? Yes, but all that is the result of their attaching themselves to sin, and having all their belongings attached to the earth. In the eternal purpose of God to have a clean universe, it becomes necessary for Him to purify this sin-cursed earth and renew it, or make it new and pure, as it was in the beginning.

During this process, those who have heeded the Gospel warning, and have attached themselves to a mighty, merciful Saviour, will be preserved unto eternal life in the new earth, "wherein dwelleth righteousness." See 2 Peter 3:9-13. But all who have rejected the way of salvation, the only means of escape, will have to bide the inevitable result of their choice. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

God is "long-suffering to usward, not willing that any should perish, but that all should come to repentance." "God is love," and His every act is an act of love, having in view the

eternal welfare of the universe. But every creature that deliberately stands in the way of His progressive righteous purpose will be caught and destroyed in the purifying fires of the final judgment, just as surely as the puny arm attempting to stay the oncoming cyclone would be carried on with the general crash. Therefore the merciful Father has made a great sacrifice in order to prepare a way of escape and a place of refuge from the impending doom, from the sure result of choosing a life of sin. And His assurance is, "Him that cometh unto Me, I will in nowise cast out."

From every point of view justified by reason and revelation, God is love, is merciful, and is just; and is moreover able to perform all of His great eternal purpose. "The Lord is righteous in all His ways, and holy [margin, merciful] in all His works." Ps. 145:17. G.

Question Corner

We wish to say again that anonymous communications to this department, whatever the questions, find their quickest way to the waste basket. We do not ask the writer's name for publication, and invariably append whatever the querist desires if not too long. If no request is made, we give initials.

1867.—Sanctification and Its Meaning.

Will you please explain in the SIGNS "sanctification"? There seems to be several definitions in the dictionary; one that seems to give me the most light is "consecration." C.

The literal meaning of the word "sanctification" is to separate, set apart. When God separates, sets apart, that implies consecration. The word "holy" comes from the same root. A holy man or a holy thing is that which is separated from the common and set apart unto God. We use profane in the sense of wicked, but in Eze. 22:26 it is used as the opposite of holy or common. When men profane God's things they make them common, so God sanctified the Sabbath; that is, He *separated* it from the other days of the week and *set it apart* for Himself. So He sanctifies His people, He separates them from the world and sets them apart to Himself. This does not imply absolute sinlessness on the part of His people, but it does imply that they are obedient; they are set apart, that they may develop sinless characters.

1868.—Nehemiah and the Sabbath.

Would you explain why Nehemiah expelled the sellers of wares from the city on the Sabbath as recorded in the thirteenth chapter? Were all those that sold living under his authority, or did he go beyond what he ought in the realm of religious liberty in threatening to punish them if they came back? C.

Jerusalem was a holy city, set apart unto God. Its governors, its kings, its rulers, were there to execute the laws of God. It was not a city in which men made their laws. It was, so to speak, God's household, and all should keep the Sabbath just as every man should keep the Sabbath in his own house, and all within his care should at least outwardly observe it. That is all that Nehemiah asked of the men in Jerusalem; and it does not seem to us that he in anywise transcended the proper authority which God had given him. Perverted as the government of Israel had been, it was still in nature theocratic, and Nehemiah was still acting under God's orders, subject, of course, to all Nehemiah's imperfections.

1869.—Eusebius and Sunday.

Was Eusebius a believer in the first day? I.

Yes, as an expedient. None of the early fathers, so far as we know, set forth the first day as a holy day or taught that it was enjoined by the Lord. They felt that they could convert the heathen better if they yielded to heathen customs, and so they took that day on which the Lord arose from the dead as one of those days. In a certain sort of way they observed among themselves the resurrection day, betrayal day, the crucifixion day, and the ascension

day; not that they considered them holy, but they called to their minds these events. But all these fell into disuse except the Sunday, and that day continued because it was the heathen high day. And Eusebius, ever a man of expedience and policy rather than principle, advocated the custom, and plainly declared that the things that belonged on the Sabbath "we [that is, Eusebius, Constantine, and others] consecrate to the Sunday." (See "North British Review," vol. 18, page 409, quoted in Anderson's "History of the Sabbath." Also "The Seventh-day Sabbath," by Rev. Mr. Chafie, published 1652, pages 61, 62; Dr. Peter Heylyn's "History of the Sabbath," part 2, chap. 1, sec. 10.) But during the entire early period Sunday was not considered a sacred day, even by those who observed it. Common occupations were carried on on that day the same as others.

1870.—Eating of Pork. Mark 7:15-19.

Does Mark 7:15-19 permit the eating of pork? INQUIRER.

Read the whole chapter from verses 1 to 23. This instruction of Jesus to the Jews had absolutely nothing to do with the distinction between foods clean and unclean. That was not a question which was raised at all as between classes of animals which had been by the Lord from the very beginning classed as clean and unclean. The whole question was as to eating with *unwashed hands*. The Pharisees claimed that unless one went through certain ablutions and forms, it made the food unclean. The disciples of Jesus had eaten their bread with hands "defiled," as the Pharisees called it, and therefore they were eating unclean food. The whole question was aroused over this. And Jesus goes on to tell them that it was not the matter of eating the food that counted, nor the food they ate, but what was *within* the man. All evil in the man proceeds from the heart. God would regenerate the evil heart and dwell there Himself, so as to control all its desires and appetites. A man controlled by the Spirit of God would desire to eat only that which would be best food for him for the Lord's service; in other words, he would eat and drink to the glory of God. 1 Cor. 10:31. A well-instructed Christian would want to use only those things which the Lord has said are good for food, and the Word of God has classed among the unclean animals the swine. Science has placed it among the most undesirable foods, that which is among the first prohibited to the sick. The commonest sort of investigations have shown it to be the most diseased food furnished among flesh foods, and the investigations of the slaughter-houses complete the picture and place it among the most abominable of things which the perverted and voracious appetite of man crams into the poor diseased stomach. The very word *scrofula* comes from the same root as *sow*, a female swine; and the very disease comes from feeding on the swine; and there is no question but what this kind of diet helps to prepare many for the ravages of the dread white plague, tuberculosis. It seems to us that two reasons above all others ought to govern every Christian, namely, swine's flesh is among the very worst of foods, and there is an abundance of better things on every side.

1871.—Peter and the Church. Matt. 16:18, 19.

Explain about Peter and the church, binding and loosing. Matt. 16:18, 19. P.

Our querist says John 16, but Matthew evidently is meant. Note these facts: (1) Simon son of Jonah had confessed Christ to be the Son of the living God; (2) Jesus declared that this was not revealed to him by flesh and blood, but by the Lord. Because of Simon's faith, he came in living connection with Christ; (3) Therefore Jesus gave him the name of Peter, Greek, *petros*, stone, and declares that upon this rock (*petra*), that which made Simon a living stone, that confession in Christ including Christ, is the Rock upon which He would build His church. So Paul calls Christ the foundation. 1 Cor. 3:11. So Peter declares that Christ is the living foundation stone, while believers are the living stones builded on that foundation. Surely the apostles ought to know the foundation.

The keys to the kingdom, the binding and the

loosing, are the declaration of the principles of the kingdom and men's relations thereto. Peter was chosen of God to proclaim these principles first, to both Jews and Gentiles; to the first, on the day of Pentecost (Acts 2), and to the Gentiles later (Acts 15:7). See answer to 1873. All the power to bind or loose is in the Word of God that His servants bear.

1872.—They That Pierced Him.

Please explain Rev. 1:7. If the wicked dead are not raised at the first resurrection, then when shall they that pierced Him see Him?

The text reads: "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." This text stands as *the* promise of the book of Revelation, the one great event around which all the other great events of the plan of salvation cluster, the great "day of the Lord;" for Christ's coming is not simply at the very moment when He shall come the second time, but it takes in all that that coming means to the very close of the thousand years, when the wicked dead are raised. Looking at it in that way, when the second resurrection takes place, Christ and all His saints shall descend to the New Jerusalem on this earth. Then the wicked will, of course, all see Him. Yet it is very probable indeed that the text refers to a special resurrection which will take place before Christ comes the second time. See Dan. 12:1. When Michael (Christ) stands up to reign, that is, leaves His meditorial seat as High Priest, "many" that sleep in their tombs shall awake; *some* of this *many* (not all) to everlasting life, and *some* to shame and everlasting contempt. God in His wisdom deems it wise that some of His own children of the past shall pass through the last fearful scenes and glorious triumphs of the Gospel, and that some of those who have rejected Him in the past may see the awful result of their selfish decision. Looking at the text in either way we can see how they that pierced Him shall behold Him.

1873.—Forgiveness of Sin. John 20:23.

Explain about forgiving sins. John 20:23, "Whosoever sins ye forgive, . . . whosoever sins ye retain," etc. P.

Christ gave His apostles and ministers, as He did His prophets, the authority to proclaim His terms to a world of sinners. If the sinner complied with that Word, it could be said, "Thy sins are forgiven." If he would not comply, it could be said, "Thy sins are retained." 1 John 1:7, 9; Mark 16:15, 16. So Jeremiah was set to establish and pull down kingdoms (Jer. 1:10), but the prophet did it by declaring the terms on which nations could be established, neglecting which they would fall (Jer. 18:7-10). The two cases are parallel.

1874.—Where Are the Twelve Apostles?

Are we to understand that the twelve apostles are in heaven now? Matt. 19:28. X.

Certainly not from that text. Matt. 19:28 plainly states that in the regeneration they shall sit on twelve thrones, but that regeneration will not come until the Lord Jesus shall come the second time. We have no reason to suppose otherwise than that the disciples are sleeping and will sleep until Christ calls them in the first resurrection. It was at that time that they expected to be rewarded, as all their writings indicate. Matt. 25:31; 1 Thess. 4:13-17; 2 Tim. 4:8.

1875.—Possessed of a Devil.

What is being possessed of a devil? Matt. 4:24; Mark 1:26; Mark 5:6-13; Luke 9:42. It does not appear like common insanity. P.

"Demon" is better than "devil." A "demon" is one of the devil's angels. The devil is one; demons are many. To be possessed by a demon is to be under the control of the demon, the will subject to its will. There are many cases of insanity which are owing to sickness, inherited weaknesses, etc.; but doubtless there are also many in which somehow the individual came under Satan's power, and was given by him under charge of a demon. This control seems to be sometimes intermittent, sometimes constant. But Christ can deliver now as ever.



THE SABBATH LAW AND THE ATONEMENT.

ONE of the great charges the Lord preferred against ancient Israel was that the people were destroyed for lack of knowledge. Hosea 4:6. The Hebrew word *meb-le*, translated "lack," really means deficient. They had some knowledge of God and His law, but it was a deficient one. The result was that they were cut off, which is the full meaning of the word *need-moo*, translated "destroyed." By not having the correct knowledge of God they did not worship the Lord properly; this cut many off from God. It brought to them backsliding, coldness, formality, alienation. Is this not a true picture of the condition of the religious world to-day? Is there not an alienation from God, a coldness, a backsliding, an increase in formality? There must be a reason for this. The world is not a chance one; for whatsoever is sown, a harvest of the same kind will be produced. Gal. 6:7, 8.

Wrong Ideas of the Sabbath.

Among the things the professed church of God is deficient in to-day is the relation of the law of God to the Sabbath truth. The Bible has but one Sabbath. Luke 23:56. This is true from Genesis to Revelation. Gen. 2:2, 3; Rev. 1:10. But the tradition for some time has been, and it is a growing one to-day, that the seventh day is the Jewish Sabbath, a day that was given to the Jews when the law was given to them on Sinai; that when Christ died on the cross the law was abrogated and the Sabbath was changed to the first day of the week; and that the first day was observed by the apostles and the early Christian church during the first centuries, and has been handed down to the religious world till the present time.

Inasmuch as the real idea of the abrogation of the law and what was involved in it has been shown in previous articles, we will pass this by for the present, and proceed to examine the Sabbath law as it is in the Bible. The record of it is given in Ex. 20:8-11. We will give a word for word translation from the original Hebrew: "Remember the day which is the Sabbath to set it apart for a holy purpose. Six days thou mayest serve, and perform all kinds of labor, and the day which is the seventh is Sabbath to Jehovah thy God. In it thou shalt not perform any work; thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy cattle, and the sojourner who is in thy gates. Because in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the day which is the seventh. For this reason Jehovah blessed the day which is the Sabbath, and set it apart for holy purpose."

How Man Can Keep the Holy Sabbath.

In this command, as we read it, we find God telling us just why this Sabbath was made. To begin with, it states that the Sabbath must

be observed for a holy purpose. Can every body do this? Can every one observe a holy day? The answer must be in the negative, because all mankind is not holy. Man sinned, and came short of the glory of God. Rom. 3:23. And all mankind is as an unclean thing, and this uncleanness is true both of within and without. Isa. 64:6; 1:5, 6. It is absolutely necessary, therefore, that a person become holy before he can observe the Sabbath according to the commandment. But one can not become holy of himself. John 15:5. He can be made holy only through partaking of the holiness of Jesus Christ. "Be ye holy; for I am holy." 1 Peter 1:16. Therefore to observe the Sabbath of the Lord as given in the law, one must be converted, be born again, know the power of the holy life, know the transforming grace of Jesus Christ. Matt. 18:1-3; John 3:3-5. No one, then, but a Christian can keep the Sabbath of Jehovah. Any one may observe any other day, but only a child of God can rightly keep the Sabbath of Jehovah.

There is nothing, however, in this law said about the Jews. It can be read and reread, and still not a single line nor a single word in it, from beginning to end, is said about the Jews. The Sabbath is said to be that of Jehovah; it is the Lord's holy day. Isa. 58:13. Then the Sabbath of the law belongs to Jehovah. But this Sabbath day is the seventh day, definite, clear, specific. In fact, all through the command the definite article is used, either for the seventh day or the day which is the Sabbath. The Sabbath of Jehovah is therefore the seventh day; and it is this definite seventh day which is Jehovah's Sabbath. It is not any other day; He never mentions any other day; therefore it can be no day save the one which He gave. There can be no Jewish Sabbath, no Gentile Sabbath; there was and is the Sabbath of Jehovah. This is the day that Jehovah gave to man. And why? He tells us the reason—because that in six days He made the heaven and earth, the sea, and all that in them is.

Christ and Creation.

This, therefore, brings us to the matter of creation. In the first two chapters of Genesis it is plainly stated that God made this world in six days, and rested on the seventh. But the word "God" in Genesis 1 is invariably in the plural form. In no case is the word in any other form. (For a fuller discussion of this subject, see "Practical Lessons from the Experience of Israel for the Church of To-day," pages 136-139; 350-352.)

When the world was created God had a Co-worker. Who was the Co-worker? Here is the answer: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. ALL THINGS were made by Him; and without Him was not anything made that was made." "And the Word was made flesh, and dwelt among us." John 1:1-3, 14.

This Word was Jesus Christ, the divine Son of God. It was therefore Jehovah Jesus, who made this world. It was He, therefore, who made the Sabbath; for the Sabbath was made. Mark 2:27. Then when He had finished creating the world in six days, He made the seventh day the Sabbath. This Sabbath therefore became Jehovah Jesus' rest day. It was made by Him; it was made for Him. 1 Cor. 8:6; Col. 1:16.

When He came to earth He said that He was Lord of the Sabbath day. Mark 2:28. And why?—Because He was the one who, as Jehovah, made it. But He made it for man. Then from the time the first man was made, as long as there shall be man on the earth, for every such person the Sabbath was made. The first man Adam, however, became unholy by sin. God promised the second Man Adam, who was the Holy Man. 1 Cor. 15:45, 47. When the Holy Man imparts the new life to the unholy man, the latter becomes a new man in Christ Jesus (2 Cor. 5:17); and only in this way can the Sabbath of Jehovah Jesus be observed.

He made the Sabbath, originally, as soon as He could. In fact, the Sabbath could not be made any sooner than it was, unless the earth had been made in shorter time than He made it. As soon as the heavens and the earth were finished, He immediately made His blessed rest day for this earth. Gen. 2:1-3.

Christ the Re-Creator.

When He came to earth as the God-Man, He continued yet to do His work. John 10:30; 5:17. He came to earth as the Re-Creator; for "if any man be in Christ, he is a new creature." When a man accepts Jesus he is created in Christ Jesus anew, a recreation. After the Saviour had finished His work in this earth as the Re-Creator, in the afternoon of the sixth day, between the two evenings, just before the setting of the sun, He gave up His life for the sins of men, and as the Sabbath was about to begin, He was laid to rest. Luke 23:54-56. As at Creation, He rested again from His labors on the seventh day. So what the Sabbath was to Creation—the rest of Jehovah Jesus—it became to the work of recreation—the rest of Jehovah Jesus.

When on the cross, the last words the Saviour uttered were, "It is finished." His work in providing a ransom for sinners was done, and full and ample provision had now been made for man's sins. The blood was shed, the sacrifice offered. It will be freely admitted, however, that at this time the observance of any other day but the seventh was not known nor believed nor accepted. The Jews observed this seventh day; it was part of the divine law for which Jehovah Jesus died. It is then evident when He cried, "It is finished," and His blood was shed, there was no provision made for the observance of any other day in the Gospel plan for sinners, than the seventh day. There can, therefore, be no blood for non-observance of the first day, Sunday, or for any other day, save the day which is in the law for which Jesus Christ shed His own precious blood. Christ died to save men from violating the law; every command in the law; the law of seventh day breaking as for every other precept.

First-day observance having been introduced after the resurrection, it must be something for which there is no provision in the blood of Jesus; and where there is no law, there is no transgression. Rom. 4:15. Then the observance of any other day for the Sabbath must

be the same kind of doctrine the Jews originally believed, the doctrine of justification by works. But they were deficient in knowledge then, and were cut off. Should we not therefore learn some valuable lessons from their experience?

Christ the New Creator.

We read, furthermore, that when the new heaven and the new earth are created, the Sabbath will also be observed there. Isa. 66: 22, 23. Why?—Because what the Sabbath was at creation, what it became at re-creation, it will become at the new creation. "All things were made by Him" (John 1: 1-3), and

EARTHQUAKES IN DIVERS PLACES.

THE words of our Saviour are being verified in the earth to-day. He told His disciples (Matt. 24: 3-7), that as a sign of the approach of the day of His return, there would be "earthquakes in divers places." Earthquakes have been increasing rapidly during these last years. They have not been confined to any one portion of the globe. They have truly been in "divers places."

In the twelfth century two are recorded, in Sicily and Syria; in the thirteenth century, one, Cilicia; in the fourteenth century none recorded; in the fifteenth century, one, Naples; in the

Kishim, Alhama, Java, Cashmere, Sopar (India), Asia Minor, Greece, Charleston, villages of India, Kien-Shin.

It will be seen from this that there has been an increase of nearly one hundred per cent. in the earthquakes of the 19th century over those of the 18th. Seismologists tell us that at the present time the earth is in a constant tremor. For instance one hundred and forty-seven earthquakes were recorded in Greece during February, March, and April, 1896. Thirty-four were recorded in January alone.

Some would have us believe that earthquakes and volcanic eruptions are growing less and less, and have expressed displeasure with us for not teaching that such is the case. But we have no desire to teach that which is not true. The record stands for itself and speaks for itself, and for us to teach the diminution of these terrestrial phenomena would be to falsify facts and contradict the records.

Notice, for instance, the strenuous activity of volcano and earthquake within recent months, or even weeks. Within one single month two terrible earthquakes have visited the island of Formosa, each of which resulted in the death of more than one thousand persons. It was something unheard of, something utterly at variance with the "law" of earthquake phenomena, that two severe earthquakes should occur in the same place within so short a time. But Formosa broke the "law."

The recent eruption of Vesuvius was more extensive, buried more territory, than any previous eruption in history. The terrible earthquake which resulted, through what followed, in the destruction of San Francisco was in reality an *earth* quake. It was felt around the world. The Japanese siesmologists detected that earth tremor coming around the earth from both directions. That brought with it a disaster which is unparalleled in history. Immediately on its heels occurred a rapid succession of shocks of the Pacific Coast, lasting about six weeks. There were fifty-one earthquakes in all during that time, twenty-four during the first twenty-four hours following the great earthquake.

But seismic activity has not been confined to the Pacific Coast of North America during the past few months. Early in March a volcano that had been quiescent for forty years became violently active on the island of Tofua, Tongan group. At the same time there occurred volcanic outbursts on the islands of Fonolaci and New Britain. In the same month also occurred the first of the two great Formosan earthquakes. On April 12 the second occurred. In that month Vesuvius assumed its most menacing aspect.

On May 8 the second of two serious earthquake shocks occurred at Arica, Chile, which lasted two minutes, terrorizing the people and rendering many buildings uninhabitable. On May 8 an eminence on the island of Luzon known as Mount Detula settled outright, and a lake of considerable size formed in its place. An earthquake shock accompanied the sinking of the mountain. During the week ending May 13 there was a series of earthquakes in Great Britain, in Devon, Cornwall, the Channel Islands, and some parts of Scotland. On May 14 a sharp earthquake was felt at Rockaway, N. J., sufficiently strong to throw articles from shelves. On May 21 a severe earthquake visited Southern Illinois, especially pronounced in Clay County, and severe enough to break a water main in the town of Flora. A Honolulu report of May 29 states that the ocean for miles in the vicinity of Laysan Island and



What the Earthquake did on 17th Street, near Howard, San Francisco.

He said, "Behold, I make all things new." Rev. 21: 5. Thus we see that Jesus Christ shed His precious blood that the Sabbath of Jehovah might be rightly understood, and promised men power to become holy in order that they might observe the blessed holy Sabbath of Jehovah Jesus. "If ye know these things, happy are ye if ye do them." John 13: 17.

South Lancaster, Mass.

"THE mountains of the most glorious visions are but steps to the throne of service."

sixteenth century, one, Lisbon; in the seventeenth century, five, Naples, Schmaki, Santiago, Jamaica, and Sicily; in the eighteenth century, fourteen, Aquila (Italy), Yeddo, The Abruzzi, Algiers, Palermo, Peking, Lima and Calao, Grand Cairo, Kashan (Persia), Lisbon, Syria, Guatemala, Ezinghian (Asia), Santa Fe to Quito; in the nineteenth century, twenty-seven, Naples, Southern California, Aleppo, Murcia, Canton, Cape Haytien, Calabria, Quito, Mendoza (S. America), Peru and Ecuador, Inyo (Cal.), Colombia, Manila, Scio, Ischio, Java, Anatolia (Turkey), Island of

French Frigate Shoals was covered with a heavy coating of pumice stone. The daily papers state that in one day recently fifty-seven earthquake shocks were felt in Michigan. On May 29 there was a decided earthquake shock in southern Berks County, Pa., which caused great alarm.

The disease of sin seems to have fastened

upon this old earth. She is palsied with the infirmities of her great age, and truly smitten with the ague of sin. This trembling earth is nearing the time when it will "reel to and fro like a drunken man." The approaching dissolution of this old earth is synchronous with the approaching advent of our Lord.

C. M. SNOW.

in the souls of the pastors and that they unite themselves to us in such a manner that not being able to accompany personally those generous faithful ones, who are disposed to such great sacrifices, we have at any rate given a proof of our special affection, invoking upon these bishops the divine blessing. ✠

We are furthermore very grateful to you, sir cardinal, and to the other venerable brethren, for your participation in the bitter grief of which our soul is full on account of the recent publications about the relation of the church and the state; a report truly deplorable in itself and for the unfortunate circumstances under which it was given, and more deplorable on account of its sorrowful consequences, as you and your colleagues, with profound regret, have lamented in the cited letter, as have also not a few other Italian bishops; that is to say for the most terrible damage which it causes in the minds of the great number of those who draw from the opinions of modern liberalism, and unaware of the distinction of subtleties, looking only at the source, believed as authoritative, whence emanate certain writings, and drink afterwards with the concurrence of a perverse press the deadly poison of certain teachings which will never be accepted by the church. For the rest, that we are watching with great solicitude that which regards the right doctrine and discipline you and your venerable pastors may be very sure, and that also in this case the care of the apostolic providence will not be lacking.

TEMPORAL POWER OF THE PAPACY

SEPARATION OF CHURCH AND STATE.

How the Vatican Regards It.

[The last two articles have been considering arguments for and against the Restoration of the Temporal Power to the Papacy. Among contributions to the subject a bishop has advocated absolute separation of church and state, as given in our last. This article continues the subject.]

THE question that naturally interests us most is what attitude the Vatican has taken in light of these principles. Many of the ranks of the church at first received this discourse with enthusiasm, and it seemed for a

subject. I quote from the cardinal's letter as follows:

We, the undersigned, gathered for the preparation of the acts of the provincial council, fully comprehend the profound impression that your word produces upon the children of the Catholic Church when you deplore the evils inflicted upon the church in France, and the proof of paternal benevolence that your holiness desires to extend to that noble nation. And our emotion is so much greater in that we are constrained to see with our own eyes, right around us, that is, in our own diocese, a voice [that of the bishop before referred to] which makes itself



Interior of the Vatican Church.

while to strike a friendly chord in the hearts of the people. But it must never be forgotten that the opinion of the people in the Catholic Church counts for very little, and it is soon smothered under the overwhelming authority of the hierarchy. Therefore after the people have expressed themselves, they quietly resign themselves to hear the verdict of the powers in the Vatican, and when that word has been uttered the question generally stops there. The matter caused such a stir, however, that Cardinal Ferrari, one of the most energetic prelates of the Catholic Church, took up the question in the provincial council of the bishops at Milan and they formulated a letter addressed to the pope, asking for a word from him on the

heard that is entirely out of harmony with yours, and one from which the liberal press takes the greatest advantage, to the detriment of the right doctrine and ecclesiastical discipline. And therefore, O holy father, we can not keep silent; for we greatly desire to comfort your soul which because of it is profoundly pained, and to show you that we adhere fully to your teachings and partake of your sorrows.

The pope, after consulting the cardinals of Rome, responded to the cardinal of Milan as follows:

I am grateful, sir cardinal, for the sentiments expressed in the letter which you, together with the bishops of the provincial council of Milan, have sent me. In the midst of our great grief for the ills that threaten the church of France, we feel comforted by the thought that our apostolic voice finds a response

We can plainly see from what we have quoted above that the church has met the issue in no uncertain terms, and has defined its position with vehemence. And that which is but a just statement of the principles of religious liberty has been regarded and defined as a thing in itself deplorable by the head of the church, and the discourse of the bishop has been made out to be a document worthy of the severest reproof. It is evident, therefore, that the church of Rome has in nowise changed its position on the subject of the separation of church and state, but has again reiterated her former position with vehemence even in the face of a declaration of one of its own bishops to the contrary.

In fact, if we will note with some care the letter of the pope, we shall find that instead of discountenancing the fight against the government as it is at present carried on in France by the Catholics, he sanctions it. We have all read of the fierce fight that the Catholics are waging in France in their endeavor to defeat the law of the separation of the church from the state. Speaking of this conflict the pope says in his letter that while he may not be permitted to go in person to help the bishops of France, he can still send them his benediction in their struggle. So that the outbreaks in France have rather the sanction than the frown of the pope. The Catholic Church in France has never consented to the separation, but has fought it at every turn, and that with the approval of the Vatican. It is clear, therefore, that the Papacy has not changed its position one iota on the question of church and state, but rather insists, as one prelate has lately expressed it, that "it is absurd to think that one can divide the church altogether from the state, and that one can call the latter entirely secular." This prelate was asked what disposition would be made of the case of Bishop Bonomelli, to which he replied that he thought he would be compelled to retract as he has had to do on another occasion when he uttered teachings that did not conform with the church.

The bishop who preached the discourse that has caused such a sensation came to Rome with the special purpose of explaining his position to the pope, after seeing how the Vatican viewed his utterance. But the pope did not wish to hear any explanation from him and would not even grant him an audience, altho the pope and the bishop have been intimate friends for many years. So that the bishop had to return home without even having seen the pope. The Vatican has, therefore, we see, taken a very decided position in the question, and has left no room for doubt as to its belief on the point in controversy.

C. E. MILTON.

THE POWER OF THE CROSS.

"O love divine, that stooped to share
Our sharpest pang, our bitterest tear!"

THE two opening lines of that beautiful hymn of Oliver Wendell Holmes' impressed themselves on my heart this morning, as I listened to the following little story told me by a friend, who had it from the lips of a lady recently returned from a visit to Palestine, and who was one of the party.

The lady told how their party visited the different places of interest, places familiar through the dear old Bible stories.

"It was at Calvary," she said, "that the hearts of all were touched. While there, gaily chatting and laughing together, a party of Russian pilgrims came on the scene. They had come long miles on foot, and were toil-worn, dusty, and travel-stained. They were only ignorant men and women, whose sandaled feet had become tired through their long journey, but they had reached their goal at last. They had reached Calvary! To them the place was sacred as the scene of the Saviour's crucifixion and death.

"Throwing themselves upon the ground, they cried and wept, at the same time throwing dust upon their bodies. The crucifixion scene was vividly present to their minds, and their grief was very real as the onlooker beheld them.

"The gay laugh and light conversation were suddenly checked. The power of the cross that moved the pilgrims to lamentation and grief, touched the hearts of the party that had come merely to visit, and," said the lady, "we, too, mingled our tears with those of the poor Russian pilgrims, and left the place subdued and quiet, and I do not think any of us will ever forget that sight."

Thank God, we can approach in faith to Calvary, and learn of the divine love manifested there, and feel that love moving our hearts as we realize that

"The Father's well-beloved Son
Bore all *my* sins upon the tree!
The Son of God for *me* has died,—
My Lord, my Love, is crucified.

"Then let us sit beneath His cross
And gladly catch the healing stream;
All things for Him account but loss,
And give up all our hearts to Him!
Of nothing think or speak beside,—
My Lord, my Love, is crucified."

ROSALIND A. YOUNG.

Papeete, Tahiti, May 7, 1906.

LOWERING MORALS BY RAISING MONEY.

EVERY time that the church of Christ asks an individual to contribute to the progress of Christ's kingdom, and offers a saucer of ice-cream, or a fancy scrap-basket, or two hours of comic charades, as a partial and tangible return for the investment, the worthiness of Christ's cause is questioned, and the motives of the one solicited are discredited. To put it bluntly, money-getting for the church by barter is an insult either to the church, or to the one whose money is sought, or to both. Such "money-raising" practically says: "The church of Christ is not worth supporting; you know it, and I know it, therefore I won't ask you to believe that it is. But it has got to be supported, so buy this thing, almost getting your money's worth, and we'll turn over the profit to the unworthy church." Or it says: "The church *is* worth supporting, but we don't give you credit for believing this, or for any willingness to help in its support, so we'll offer you something that *will* appeal to you." Such an appeal is a travesty on Christ's charge: "Freely ye received, freely give."

The root evil in church fairs and all commercial methods of securing money for the Lord's work is that they are an unworthy appeal to an unworthy motive. They defraud people of a blessing that God wants to give, and that can only come from faith-filled, free-will offerings. "Bring ye the whole tithe into the storehouse, . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If the church fair is right in principle, then far better let the church trustees conduct a regular and high-class business enterprise as a permanent institution, the profits of which shall go to meet church expenses. If that would not seem advisable, why make amateurish and cheap and spasmodic attempts at the same thing?—*Sunday-School Times.*

"BEHOLD, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

CROWNED WITH GLORY AND HONOR.

IN Heb. 2:7 the writer tells us that the first Adam was made only a little lower than the angels, and was crowned with glory and honor. Had he remained loyal to His Creator, no doubt he would have retained his crown of glory and honor to this day. But by transgression he fell. He lost his first estate, he lost his dominion, his glory, and honor. He lost his great wealth, and had not where to lay his head, nor wherewith to clothe his body. He forfeited his life also, bringing death upon himself and all his posterity. All was lost.

But the Lord Jesus, the divine Son of God, of His own free will and accord, gave up His crown, glory, honor, and dominion in heaven, and came to this world "to seek and to save that which was lost." He became poor for our sakes—so poor that He had not where to lay His head; and He gave up His life also. By thus taking the place of the first Adam after the fall, He overcame in man's behalf, and is set down with His Father upon His throne, henceforth expecting the joyful day to come, as it surely will, when, as the second Adam, the "Tower of the Flock," the first dominion will be given to Him in its more than pristine glory, and His kingdom shall never have an end.

It is also a most cheering thought and truth that all of the human race who shall be justified, sanctified, and glorified by the Lord Jesus, shall, like Him, be crowned with glory and honor. They will receive eternal life, eternal riches, and eternal dominion; for they shall reign with Christ in Paradise restored, in the earth made new. God's original purpose to people the earth with a race of kings and priests will then be accomplished.

Pre-eminently the Son of God.

"For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?" Heb. 1:5. From this scripture it appears that Christ was the Son of God in an eminent and special sense, even before the Creation of the world. But it also further appears that after the sacrifice of Himself for the redemption of a lost world He was made the Son of God in a *pre-eminent* sense. All other sons of God may appropriately worship Him. The angels in rapturous joy exclaim, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

Likewise the many sons that Jesus will at last lead unto glory will be the *sons of God* in a pre-eminent sense. These and these only of all the sons of God will have come up from great depths of sin and degradation, through great tribulation, and have washed their robes, and made them white in the blood of the Lamb; and hence, as the subjects of God's amazing grace, they will be the children of His special consideration, love, and care. And the first dominion restored, with such a King and such subjects, will undoubtedly be a center of attraction to all the universe of God. On the principle that there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance (Luke 15:7), there will be more joy over one lost world redeemed than over ninety and nine worlds that needed no redemption.

H. A. ST. JOHN.

"SEEK ye the Lord while He may be found, call ye upon Him while He is near." Isa. 55:6.

**O YE TEARS!**

O YE tears, what consolation,
What relief ye bring about
When Distress, in robes of anguish,
Doth the bitter dregs deal out;
Or when Grief her gloomy curtain,
Many plied, hangs o'er the soul,
Darkening Hope's bright recesses,
Hiding fate from man's control.

O ye tears, when from the heart's core
Ye do cry, thy plaintive speech
Melts the rock of human hardness,
Ushers pity into reach.

Ah, the stillness of thy footsteps
Brings a hush, doth mirth enthral,
For thy footprints tell a story
That is common unto all.

O ye tears, what would we mortals
Do without your kindly aid?
With no outlet to the feelings
Hearts must burst and lives must fade.
Thanks to Thee, O mindful Parent,
For this gift—the dew of heaven.
Note the tears of sin's repentance,
Write with Pity's tears, "Forgiven."
LETTA STERLING LEWIS.

TALKS TO YOUNG MEN. No. 5.**A CLEAR CONSCIENCE.**

WE have been talking about physical health; for "the glory of young men is their strength." And surely this includes physical strength. Many see no farther than this. They want to be splendid animals. They want you to see and feel how big and hard their biceps are, what their chest expansion is, how much they can lift, etc. And physical strength is good. Elijah possessed it in abundance, hardy mountaineer that he was. Till his very death Moses was a perfect physical man. At eighty Caleb was as able to go out to war, as when, a young man, Moses sent him to spy out the land.

Of the seven essentials in physical strength and health we have talked about good food, pure air, exercise, and sunshine. Not less essential than these is a clear conscience.

There is no worse depressant on all the bodily functions than a mind ill at ease. It stops digestion, sours the stomach, chills the blood, and makes general war on the system. If one has a just sense of right and a full purpose to do it, the guilty conscience is to him a worse tormentor. It brings the evil Past into the living Present, and shuts down all the hopes that rise, unless we heed the monitor's voice in everything. Peace of conscience may be obtained in two ways: (1) By heeding not its warnings till its voice is forever stilled; but this is death to the soul—eternal death. (2) By listening to the voice of conscience and putting away the sin, and asking God in Christ to cleanse the conscience. He will give a "good conscience;" then keep it, and keep it in everything. "Trust that man in nothing who has not a conscience in everything." Conscience in everything means peace to the soul, and health to the body.

"Why are you particular in painting that fence next to the hedge?" asked one man of another; "no one will know whether you painted it or not." "But I shall know," was the reply. He could not afford to stultify his conscience for a little gain or time. He could go to his rest that night at peace with God and man, and every fiber of his physical being,

every drop of blood in his heart, would healthfully respond.

A Sunny Disposition.

To some this is natural. There is no credit to them because they are smiling and pleasant. They are strong, well, healthy, and have inherited a sunny disposition. Their pleasant ways are no credit to them. Yet let them be thankful. When real trial comes to such, they are often the most peevish and fretful.

There are others who have inherited a morose disposition. They are inclined to look upon the dark side. They see the cloud instead of the sunshine. They mean to do right. They are honest, upright, conscientious. But they live on their feelings, and the devil sees that the feelings are not spared.

Let such cultivate a sunny disposition. Smile. Speak pleasantly, smilingly, to all, whether you feel like it or not. Think of the many good things there are, and rejoice. "A merry countenance doeth good like a medicine; but a broken spirit drieth the bones." It will do others good; it will do the pleasant, healthful man more good. Do not growl or gloom or grieve; scatter sunshine and it will return a thousandfold in health and a better life.

Our next study will consider the will, or purpose. ABDIEL.

SUCCESSSES OF YOUNG MEN. NO. 5.

A MAN who can be said to have created a country is without doubt worthy of a place among the successful men of the world. Such a man was Peter the Great of Russia, and his greatest works and reforms were planned and entered upon while he was yet a young man. When but nine years old, he was crowned czar, together with his older but weak-minded brother, their sister Sophia being regent. From his earliest years Peter was restless and ambitious, running wild on the streets, fighting with the depraved youth he found there, organizing them into companies as soldiers, and with them engaging in real battles on the streets of Moscow, battles resulting often in the death of some of the contestants.

In 1689 he demanded the throne of Sophia, and with the help of the foreigners in the Russian service, he was able to overthrow his sister and take his place at the head of the Russian government at the age of seventeen. Tho so young, and with very little education, save in rough, crude lines, he had a grasp of affairs that soon brought him to prominence. His association with the Russians had shown him their conditions, and the many different nationalities with which he had come in contact in the capital had taught him that the western nations were far in advance of his own country. Really the first to grasp the true situation, he determined to better conditions.

In the days of his unrestrained childhood he had learned to navigate a boat, an accomplishment little known among the Russians at that time, having access to the sea only on the Arctic, ice-bound half the year, and now when he came into authority, his first thought was to create a navy, modeling it after the Western navies. Realizing the need of seaports for such a scheme, Archangel on the White Sea being the only one Russia could then boast, Peter sought an outlet through the Black Sea, and in 1696 he wrested Azov from the Turks. Engineers, architects, artisans of all kinds were welcomed in Peter's realm, to build ships, establish and organize armies, and teach his people the Western civilization.

So filled was he with the idea that as soon as he could leave the affairs of state, he went himself to Holland and England, where in disguise he worked as a laborer in order to learn first-hand ship-building and kindred trades and pursuits. He planned to examine the Austrian army at Vienna, but news came of a revolt at home, and he hastened back to quell the uprising. But as a result of his visit, printing and a system of education, with many lines of manufacturing and other industries, were introduced.

The internal difficulties were settled with much bloodshed, heartless cruelty characterizing the punishment of the partisans of the rebellious leaders. Once settled, the czar looked toward the Baltic where he had designed for years to found a seaport. Sweden owned the territory, but with a policy characteristic of the Russians, he proceeded to take it. For many years the Swedes repelled the invasions, but, as Peter realized from the first, the Russians learned much from these defeats, and in 1721 Sweden made peace by which Russia gained the territory bordering on the Baltic Sea, giving him the much-desired access to the sea. In the meantime, Azov had been lost, but Peter now turned all his attentions to the new port, which was named St. Petersburg, built at great cost of money and life at the mouth of the Neva, a swampy, unhealthy place, where the winters are long and severe, but in a position to serve the purpose of the ambitious founder.

The later years of his life were devoted to improving and beautifying St. Petersburg, working to advance his kingdom in every way. As a young man, Peter I. was wilful and quick-tempered, as a ruler, partial and cruel perhaps, but his untiring zeal for the betterment of his people, his devotion to home interests, and his grasp of governmental affairs, and the radical and effective reforms that resulted, entitle him without question to the name "the Great."

MAX HILL.

SHE: "It is said that women are neater and cleaner than men."

HE: "And yet you'll go right out on the street with a long train to your dress and make a sweeping denial of that statement."

QUESTIONS FOR IDLE MOMENTS.

"To understand a proverb, and a figure, the words of the wise, and their riddles." Prov. 1:6, A. R. V., margin.

WORD SQUARE.



My first was unfaithful in hour of great need,
My second is choice, it is French if you please,
My third was admonished sound doctrine to heed,
My fourth helps the fingers to play with more ease,
My fifth is to set again. Now have a care,
My whole will then make you a perfect word square.

A BIBLE DIAMOND,

of which the middle name has seven letters.



1. Sibilant; 2. One against whom God directed His prophet to prophesy; 3. One of the eleven mountain cities that fell to the lot of the tribe of Judah (See Joshua 15); 4. A man who esteemed wisdom more than riches and yet received both; 5. One of the nations God would use to punish the land of Magog; 6. The place where died the brother of Moses; 7. A consonant.

BIBLE QUESTIONS.

(Give References)

1. By what servant of His did the Lord multiply food?
2. Where is the record of iron being made to swim?
3. Whose face was illumined, and he did not know it?
4. How did the rivers of the antediluvian world differ from the rivers now?

BIBLE ENIGMA.

I am composed of 34 letters.

My 18, 29, 25, 21, 13, 3, 12 is one of the first five books of the Bible.

"10, 14, 20, 3 is a tribe in Israel.

"33, 24, 12, 23, 2, 19 is a woman mentioned in the book of Esther.

"30, 23, 28, 6, 25, 1, 30, 10, 8, 13 is a book of the Bible composed of two parts.

"15, 31, 9, 27, 7, 24, 23 is a woman ruler mentioned in the Bible.

"24, 9, 34, 10 is the first martyr.

"4, 32, 5, 17, 25 is one of Christ's disciples.

"22, 32, 26, 16, 10, 11 is what Christ said should in nowise pass from the law till all should be fulfilled.

My whole is a beautiful saying of our Lord, which is well to practise. RULAND BOWEN.

ANSWERS TO QUESTIONS IN THE SIGNS OF JUNE 13.

Bible Enigma: Herod, Esau; water, Bani, Sidon, Festus, Quartus, Ir, Isui. "He was bruised for our iniquities."

Word Square:

A B I A H
B A S S A
I S C A H
A S A N A
H A H A M

Correct answers to Bible Enigma from Celia C. Tichenor, Ruland Bowen.

If you haven't already done so, why don't you drop us a postal asking us to send you a copy of our monthly paper, "The Bank of Mountain View Journal." It is very interesting. It is full of good ideas, and it is free to you for the asking. If you live in the East, send for a copy and see how we do it in California. We still hold ourselves ready to furnish you with information about Mountain View. Write us.

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Cafe and Pure Food Store, without stock of provisions and Health Foods.

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This has been put away down below cost as I must sell within a month.

Write at once for full particulars.

Geo. H. Scott, Prop.

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Is your husband proud of your COOKERY?

Likes good things to eat—does he?

Wouldn't it be a pleasant surprise to him in the winter time to set out some sliced tomatoes on a pretty white plate, fixed up just the way he likes them—



ECONOMY JARS

Or some sweet corn on the cob, as juicy and creamy as the day it was plucked, or green peas, or—

Say—a dish of brook trout—

Or some other article of food of which he is particularly fond, but which can not be obtained for love or money, out of season? Well—

The ECONOMY Jar enables you to give him that very surprise.

The ECONOMY Jar is a wide mouth, self-sealing, perfectly air tight jar. Nothing else like it.

By its use, you can perfectly preserve fruit, whole or sliced; vegetables, fish, game, or any other article of food, without the use of preservatives or any means except heat and pure water.

No burned or cut fingers when you use the ECONOMY—no rubber rings to contaminate—no dangerous acids to develop.

The next time the man of the house brings in a basket of trout or game, just put up some of them in an ECONOMY Jar. Then, without saying a word to him, set them out for his dinner some day next winter. They will be as sweet and wholesome and appetizing as the day they were put up. The treat will be like a vacation day in the woods or mountains. A single dozen ECONOMY Jars will prove this to you. Get them at your dealers.

Sit down right now and write us your name and the name of your dealer and state whether he sells the ECONOMY Jar, and we will send you (FREE) a booklet of recipes—tell you all about preserving the Economy way—tell you where you may buy the jars, and all about "pleasant ways to surprise the man's palate," without a penny of cost to you or any trouble further than writing us one short letter.

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NOTICE.

The Santa Barbara Sanitarium, a corporation existing under the laws of California, for the purpose of caring for the sick and education of humanity along hygienic and temperance lines, offers for sale 100 shares of stock at \$1.00 per share, non-assessable, and paying a guaranteed dividend of 6 per cent per annum. Stock may be secured through the President of the corporation,

Dr. M. E. Eastman
Santa Barbara
Route 2. Cal.

WANTED—A young man to do light engineering work; also two gentlemen and four ladies to take the Nurses' Training Course. Write immediately.

Garden City Sanitarium, San Jose, Cal.



THE COMING ONE.

O my Father, Thou who reignest
O'er the lives and hearts of men,
Grant the day when Thou returnest
Soon will gladden earth again.
Let the dawn of Thy appearing
Spread o'er all the eastern sky,
Where the clouds of evil clearing
Show the heavenly home on high.

For we know that Thou art waiting
To receive the hearts of men!
Who, since our first parent's sinning,
Ne'er can Eden's joys regain,
But, through Thy own dear Son's coming
And His death on Calvary's tree,
Gave for each lost soul a ransom,
Shed His blood to set us free.

O my Father, heavenly Parent!
Thou didst love Thy child of sin,
And Thy home of many mansions
Opened wide to let me in.
We may have a place beside Him,
For His love surrounds us still,
And receive His benediction
If we only do His will.

JOSEPH N. DOLPH.

AN INDUSTRIAL SCHOOL FOR THE WEST INDIES.

AS the first rays of the Third Angel's Message penetrated to the West Indies through the pages of the SIGNS OF THE TIMES, it seems fitting to make an appeal through those same pages for assistance in launching our industrial school enterprise.

It was nearly nineteen years ago that that first bundle of SIGNS was thrown on a Demerara dock by a sea captain, from the reading of which the first West Indian Sabbath-keepers were raised up. In the years that have slipped so rapidly by, great progress has been seen, until to-day more than three thousand believers are found in the West Indian field. Two conferences have been organized; a small but complete publishing plant is now in operation, turning out thousands of pages of printed matter on "present truth;" the sanitarium work has been successfully begun; and now an industrial school is about to be started. Surely the Lord hath done great things for us, whereof we are glad.

Among these three thousand believers are hundreds of bright, earnest young people, and hundreds of happy faced little children not numbered among the communicant members. The brethren and sisters feel that the time has come for definite steps to be taken toward caring for these young people and the lambs of the flock.

The writer is now on a trip throughout the field in behalf of the publishing and educational work, just having concluded a five weeks' tour of Jamaica. Fifteen churches in Jamaica were visited, to which centers came delegates from more than forty churches and companies. The meetings were all enthusiastic and Spirit-filled, and not a dissenting voice was heard. Over £300 (\$1,500) was raised in cash and pledges. When it is considered that the day's

wage in the West Indies ranges from twenty to fifty cents, it will be seen that this is an excellent donation. No one was able to give a large amount, but everybody gave something.

Central America and the East Caribbean Conference are yet to be visited. But when all the believers in the West Indies have done all they can, we will still lack \$5,000 of having sufficient money to launch the school enterprise.

What we want is enough money to buy reasonably good land, as level as possible, and so near to some good market that we can turn produce into cash. Jamaica is one of the most rugged islands in the West Indies. It is almost all up one side of the hill and down the other. There is but little good land unoccu-



S. D. A. Church Building at Port Antonio, Jamaica.

The original building was blown down by the hurricane in July, 1903. Much of the money for this building was donated in response to an appeal by the writer in the SIGNS of that year. This church is built low so to better withstand the hurricanes that come. The membership of the church is 106.

ried that can be tilled according to modern methods.

At the present time two small properties only twenty-two miles from Kingston, the metropolis and chief market, are offered us for \$2,700. The smaller property of forty-one acres is fertile land, on the main road, and the other of sixty-six acres, adjoining it on the back, with quite a good house worth about \$600, with splendid elevations, high and dry, for building sites. We have searched the entire island, and these are the only available properties suitable for our purpose. But they are on the market, and may be sold at any time if we do not secure them.

It is impossible for us to express on paper our feelings as we face a situation of this kind. For the want of a few dollars shall we see this opportunity slip away from us?

It seems to us that in the light of such a calamity as has recently overtaken San Francisco, our people ought to be able to view the things of this world with a better perspective. We know that such things shall increase, and in the last day, fast hastening on, will become general; then of what value will be our real estate? or what benefit to us will be the dollars invested in brick and mortar? I do not doubt that there were Adventists in San Francisco who, having lost their property, will be able to appreciate the force of this argument.

Consider a moment for what we are asking. Only for money enough to buy good land, and to furnish material for buildings and tools. The students will then work out their own education. On account of the general poverty prevailing in the West Indies, very few of our young people will be able to give a cash equivalent for their education. But just give them a chance, and they will work it out.

It is proposed that this school shall be an industrial school in the strictest sense of the word. Book knowledge alone is not sufficient. But the practical things of every-day life will also find a place in its curriculum.

From it we hope to send students very soon to tropical Africa and the Southern States,

fully equipped to do their part in the finishing of the work. Already more than a score of native West Indian young people are on our conference pay roll, doing acceptable work in responsible positions. With a training school, many more can be trained to go out into the harvest field and bear their burden in the closing up of this work.

We are doing all we can, but we are still short, and so we appeal to the believers in the home land to help us make up the lack, in order that the finishing of this work may be hastened, and Jesus come to take us all home to glory.

GEO. F. ENOCH.

"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." Mark 16:15, 16.

OUR WORK AND WORKERS.

A CAMP-MEETING is to be held at Pana, Ill., August 2-12.

THE Kansas general camp-meeting is to be held at Salina, August 9-19.

A CAMP-MEETING at South Bend, Ind., is announced for July 25 to August 2.

It has been arranged to have five tent companies at work in South Dakota this season.

THREE converts to the faith at Chanute, Kansas, is the sum of a report in the Worker by Sister Jennie Edwards.

WRITING from Boise, Idaho, Brother W. H. Saxby reports the baptism of eight candidates, June 23, in the Boise river.

IN connection with the recent camp-meeting and conference at Woonsocket, S. D., forty-three candidates were baptized in the lake.

JUNE 16, three persons were baptized in the river at Indianapolis by Brother O. S. Hadley. The service was in connection with the Westside church.

IN the Indiana Reporter, Brother F. M. Roberts notes the addition of seven members to the church at Princeton, and the baptism of one candidate at Northfield.

THE baptism of four persons at Decatur, Ill., by Brother M. G. Huffman, is reported in the Herald. The baptistry of the Christian Tabernacle was secured for the occasion.

IN connection with Scandinavian tent-meetings in Omaha, Neb., Brethren Carl Svensen and August Anderson report that five have accepted the faith, with continued good attendance.

IN the Wisconsin Reporter, Brother C. McReynolds notes the baptism of three persons near Mill Creek, by Brother J. C. Mikkelsen, and five at Clintonville, by Brother F. F. Petersen.

THE Iowa Conference has donated \$5,000 toward establishing the work in Uganda, Africa. This is a field in which it is said that no missionary work by any denomination has ever been attempted.

THROUGH Bible-readings from house to house, and the distribution of literature, at Ferris, Texas, Sister U. V. Shaw reports that five persons have taken their stand to keep the commandments of God, and others are deeply interested.

REPORTING to the Southwestern Union Record from Alpana Pass, Ark., Brother M. H. Gregory says: "My meetings still continue with good interest. We have a Sabbath-school of thirty members. There are fourteen, old and middle-aged, who have taken their stand for the truth."

AT Terre Haute, Ind., Brother J. M. Rees recently baptized five candidates, the fruit of home missionary work by the church. He also reports the addition of four to the church at Farmersburg, after a short series of meetings, and two to the Twenty-third Street church, Indianapolis.

A VERY attractive advertisement and invitation card has been issued by Brother Wm. Ward Simpson, announcing a series of meetings at Santa Ana, Cal., beginning July 8 and continuing every evening until the end of August. Brother Simpson is a successful advertiser, as well as preacher.

THE publishers of our Australian Signs of the Times have also announced a series of Earthquake Specials, which we hope will have an extended circulation. The time to call attention to the Lord's closing work in the earth is when men are forcibly reminded that His Word concerning the last days is being fulfilled, and that so vividly that they feel constrained to pause a moment and consider what these things mean.

IN the Welcome Visitor we find this note from Brother C. A. Pedicord: "Sabbath, June 23, was a good day for the Cincinnati church. After the Sabbath-school we repaired to the Kentucky side of the Ohio River, and buried eight dear souls in baptism. Five of these were small boys, but we believe they fully realized the importance of the memorial, and that they have given their hearts to the Lord. There will be four more adults to baptize soon."

CONCERNING our last Special, the Southwestern Union Record says: "We have received a copy of the third or Souvenir Edition of the Special SIGNS, and can truly say that it is the best of all. It has much new matter which the first editions do not have, also many new illustrations which add greatly

to the attractiveness of the paper. We can see no reason why this number ought not to sell readily over the ground where the first editions have been sold."

SAD indeed is the report that comes to us from our branch office in Portland, Oregon, of the death of our young brother, Gordon Allen, who had but recently joined us in the work. A company of our people were enjoying an outing on the Fourth, and Brother Allen, with others, was bathing in the Willamette River, when he suddenly threw up his hands and sank in the water. His body was soon recovered, but he was beyond resuscitation. His family reside near Los Angeles where he was taken for interment. Altho but a short time in the office, he had endeared himself to his fellow workers. The family have our sympathies and prayers in their sorrowful affliction.

CUBA.

CUBA is a large and needy field, and knows little of the true Gospel. Its population is about two million. The people are generally in poverty, and the public schools are very poor, with no normal school for training teachers. There are six provinces, in a way corresponding to our states. Seven



A Schoolhouse Brother Clarke is offered for use temporarily.

thousand Americans, it is said, have deeds to land in the island.

As yet we have no school there. Brother Joseph Clarke, whose post-office address is Cebollas, wishes to start an industrial school at that place. He feels that it is a great missionary opening, and pleads for any who have funds which they can spare to send them to him. If there are any who have jewelry



Hotel Plaza at Cebollas, Cuba.

they are not wearing or would like to sacrifice for missions, he asks that this be sent to E. W. Coates, 525 W. 110th St., New York City, who will sell the jewelry and send the money to him for the work.

His object is not to build expensive buildings or purchase much land. He needs oxen to help till the land. Well-trained teachers, he tells us, can be secured. Only a little help is needed to start a self-supporting work. His letter encloses seven photographs of buildings in and around Cebollas. We have space, however, for but two, one of which is a schoolhouse which has been offered to him free, temporarily. The place has a modern electric ice plant, hotel, etc. Certainly the cause is a worthy one, and the need is great.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

SIGNS and Instructor for prison work. Address, Mrs. C. D. M. Williams, 290 D Karratti Lane, Honolulu, H. T.

OLD or new numbers of the SIGNS, Watchman, Instructor, Life and Health, and tracts. Address, George Bell, Campobello, S. C.

SIGNS, Review, and tracts. Can use large numbers. Address, Chr. Wilking, 3525 Missouri Avenue, St. Louis, Mo.

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PRACTICAL LESSONS FROM THE EXPERIENCE OF ISRAEL FOR THE CHURCH OF TO-DAY.—By F. C. Gilbert, a Hebrew Christian. The prominent thought is to present Jesus Christ as He is.—Saviour, Messiah, Prophet, Priest, King,—which was the specific mission God had for the Jewish nation. The condition of the Jews at Christ's first advent on the earth and their refusal to accept Him as the Saviour are presented in a very practical way. Many of the customs of the Jews existing at the time of Christ are vividly portrayed. 400 pages; illustrated. Cloth, plain edges \$1 00
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THE ATONEMENT.—An examination of the remedial system in the light of nature and revelation. By J. H. Waggoner. This work is a critical and exhaustive treatise on the plan of salvation as revealed in the Scriptures, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race. Third edition, revised and enlarged, 368 pp. Cloth. Sent post-paid for 90 cents.
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BOY PUZZLE, THE.—By Rev. Joseph Flint. It commends itself to parents and teachers alike, and shows how they may win love and obedience without frequent punishment. The author is master of his subject. The book is full of faithful warnings and helpful suggestions, and is illustrated by sketches representing, in an original and unique manner, the various stages of human development. Cloth, net 75c.
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OUTLINES OF MODERN SCIENCE AND MODERN CHRISTIANITY.—A logical presentation of the true principles of Christianity and science, in contrast with modern ideas of Christianity and science. It is written to arrest the downward drift of theology, and place within the minds and hearts of its readers the soul-stirring, life-giving, character-regenerating doctrines of the Bible. Cloth bound; 272 pages, net... 75c.
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ABIDING SPIRIT.—By the late Mrs. S. M. I. Henry. The object of this book is to show the necessity of having the help of the Holy Spirit in the performance of the common and every-day duties of life. Plain, cloth 40c.
Gilt edges 75c.
Address PUBLISHERS OF THIS PAPER.



SENTIMENTAL EVIDENCE.

COMMENTING on the response to the call for relief of sufferers by the earthquake, the *Commoner* says:

Confronted by such generosity as this the pessimist must stand silent, and he who constantly insists that the world is growing worse is answered by a million generous acts. Our common humanity is more than a sentiment—it is a fact.

We would not detract one scintilla from the credit due to those who nobly and bravely helped in the great emergency. But to give a universal credit to the world, or even to the United States, for innate generosity because of what a comparatively few have done in this case, is "sentiment" pure and simple. Perhaps not one in a hundred even in California so much as raised a finger in the way of genuine help. If the circumstance of the earthquake and the fire are to be taken as in any way adducing evidence that the world is not growing worse, what meant the necessity for the great aggregation of federal and state troops, and municipal and volunteer police, to keep the poor sufferers from being robbed and murdered? Why was it necessary for those who had food and other necessities for sale to be officially enjoined, and otherwise compelled, not to charge exorbitant prices? It was evident that extortion would have been the order of the day, on the part of merchants and house owners, and those who had their services for hire, but for the appeals and orders of influential men. Armed protection and enforced generosity are not necessary under any conditions when men are growing better, especially when the calls of hunger and nakedness and exposure are filling the air.

What about the great lack of generosity, the absolute oppression of the poor, the general inclination to take advantage wherever opportunity opened, of which dire complaint has long been made from pulpit, press, and rostrum? And certain political journals have been the loudest in the pessimistic cry, if it is to be called by that name. So far as the money response is concerned, the bulk of it has come from sources that have been most bitterly denounced. Surely the generosity that has to be stimulated by disaster, that is not moved until a general sentiment is forced by the disrupted elements, is not the kind to boast of as evidence that the world is better at heart.

A generosity that would equalize the condition of mortals in the matter of earth's common resources, and labor to that end from voluntary impulse in ordinary times, in ordinary business and social life, would better prove that the world is growing better. The spirit that feeds the poor and clothes the naked and ministers to the afflicted, and deals honestly and liberally at all times with all classes, is the true test of generosity. A general spirit of this character would better prove a generally enhanced moral condition.

Such evidences as are being presented to show that the world is growing better are not at all complimentary. They rather indicate that men's consciences must be frightened and their nerves racked by some over-awing phenomena of nature in order to call out any sentiment of sympathy and generosity at all. They emphasize, rather than rebut, the sure testimony of Scripture, that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."

Such is God's prophetic picture of the general conditions of our time, and we know that it is a true one, however much men may try to cover it. It does not say that there is no generosity in the world at all, or that all men are hardened against real sympathy for the suffering and the needy. But it does say and mean just what it says, and it is due to the world that it be kept before the people. Be not deceived; the whole world, or even the whole nation, will not be accredited with generosity because a few thousand of them are moved to help the sufferers in a great disaster. Do not forget that where dollars are going to San Francisco for charity, thousands are going for profit. Do not forget that men of business are far more concerned as to what they can make out of the situation—even to profit by the disaster—than they are to assist somebody that is in need.

Let us give due credit to every one who so much as expressed a word of sympathy for the unfortunate, but let us not carry it to the extreme of covering from the world God's faithful testimony as to its true condition. There can be no worse robbery of the poor than this. G.



Gobbi Building, Healdsburg. This is a typical scene which might be met in every town where the earthquake did any considerable damage, the front wall fallen away, leaving open bedrooms which appear like little doll houses seen on exhibition.

"SABBATH DESECRATION."

[From the *Indianapolis Star*.]

I WAS much interested in the article entitled, "Baptist Ministers on Sabbath Desecration," which appeared in the *Star* recently.

The committee appointed to draft resolutions touching this question, after expressing its disapproval of the recent violation of Sunday laws, also expresses a lack of confidence in the promises or sincerity of the city authorities. Then the report says:

"We are compelled to entertain the belief that the only reasonable plan for us to pursue, is to appeal to the consciences of Christian people. . . . It is scarcely possible to obtain moral reform . . . by confiding in the official or personal integrity of unreliable and immoral people."

It seems strange that every Christian minister should not have understood and recognized this everlasting Gospel principle, and the truthfulness of the above statement, and that moral reforms are not brought about through immoral persons; and all Christian ministers ought to have understood without waiting for immoral people to teach them,

or, in the words of the committee, "are compelled to believe that the only reasonable plan is to appeal to the conscience." This is God's plan. This is the Gospel. But alas! many teachers of the Word have forsaken the Gospel way and are appealing to civil rulers to enforce moral duty instead of appealing to the consciences of men.

Where do we hear of Christ or the apostles or prophets appealing to the civil power to enforce Sabbath observance, or any other religious duty? The Gospel was the mighty power and cleaver used by them to gain moral reforms. Paul said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation," and knowing the terror of the Lord, he said he persuaded men; he appealed to conscience.

What a different method was used by God's servants as recorded in His Word, to that adopted by would-be present-day reformers. We read, "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this; and He was entreated of us." *Ezra 8:22, 23.*

If there was more praying and fasting, and more seeking of God for the power of the Gospel, and an entire separation of religion and the civil power, methinks there would be a reform affected that would not simply terrorize people for fear of the penalties of civil law, but their consciences would be reached, and their fear would be of displeasing God.

Why should we expect civil rulers to attempt moral reform, when the civil law was not instituted to rule in moral matters and deal with crime. God's government is a moral government that deals with morals and punishes for sin. The state does not punish a man for sin, but for crime; and when Christians try to compel civil rulers to enforce morality, or incorporate Christian laws, institutions,

or usages into the civil law, they are going outside of the limit of civil power; and this is why it is so hard to enforce the law. The state must adopt the Inquisition if it enters into the realm of the enforcement of religious institutions.

I heartily agree with the closing words of the Baptist committee's report: "We believe this deplorable Sabbath desecration will never be restrained until Christian people themselves shall exemplify its meaning and condemn its perversion. To them God entrusts its preservation, and not to mayors, councils, or police." **REV. W. J. STONE.**

3735 North Capitol Avenue.

BOSTON METHODISTS.

THE Methodist ministers in the vicinity of Boston have a meeting every Monday morning. Usually an essay is read by one of the ministers. Last Monday one of the leading Methodists of the city read a paper upon Genesis. He spent his whole half hour or more in tearing that book to pieces until there was not a shred of it left. Genesis, we are told, is not history; it does not give a narrative of facts; in-

deed, there may not be a single fact narrated in the book. It is a "collection of ancient, oriental myths which the Holy Spirit inspired men to use in order to reveal spiritual truths."

That is, the Spirit of truth used these lies to reveal eternal truth! And all this blasphemy, in face of the fact that the greatest historians in the world have declared that the most ancient and most reliable historic document that has come down from all the ages of the past is the tenth chapter of this Book of Genesis! If the facts of this book had been found in the writing of some pagan philosopher, they would have been lauded to the skies, but, being in the Bible, the ministerial infidels of the day must kick them about as athletes at a game of football!

It does seem as if men were going mad—losing their mental balance—taking leave of their power to reason and reach sane conclusions! Is it a strange delusion that has come, and are men believing a lie? And the worst of it all is, the whole assembly of ministers cheered this crazy paper of blasphemous utterances to the echo, and then, to crown all, an aged and venerable brother moved a "vote of thanks for this able and instructive paper," which vote was carried without a dissenting or protesting voice! Methodism is not going—it is gone, in and around Boston.—*Watchword and Truth.*

CHINA BECOMING AROUSED.

THERE are various ways of describing the situation. Some call it civilizing, and some are optimistic enough to imagine that it is Christianizing; but, at any rate, there is a change taking place in the Orient, and China is apparently getting ready to fight according to modern methods. Somehow or other, the "reforms" in the Far East develop that way, and the people haven't much use for any Western ideas that do not promise increased ability to become dominating powers. They will accept our education, our politics, our commercial and manufacturing methods, and even our formal Christianity, if convinced that thereby they may become richer, and especially if they can become stronger in a military and naval sense. Japan gained prestige by applying her acquired advantages to these lines, and China is inclined to materially strengthen herself in the same lines by the same means.

A returned Baptist missionary who has been six years in Huchau, gives the following statement to the *Kansas City Star*:

There were in all China when I went just six newspapers. Now there are hundreds of them. They are active in getting news, and all of them are creditably conducted. The telegraph is everywhere, away even in the Seehuen province, right on the Tibetan borders. In 1898 the empress revoked every reform promulgated by the young emperor. The public opinion created by the newspapers has forced her since then to grant every one of them. Even the ancient system of education has been abolished, and in its stead there are thousands of public schools teaching modern subjects. Six years ago there were only 150 miles of railroad in China; now there are fully 2,500 built or building. And Yien Shi Kai, viceroy of Chi Li province, has an army of 200,000 men, trained by Japanese and German officers, and both uniformed and equipped on modern lines. There are 10,000 Chinese students in Japan. China is awakening more rapidly than the people anywhere dream, and it will not be long before she becomes a world power and a great one. Of that I am firmly convinced.

Supplemental to the foregoing, we give the following press despatch from Shanghai, July 8:

An unprecedented and interesting spectacle was witnessed here to-day, when 4,000 Chinese volunteers, who have been drilling assiduously for the past few months, paraded through the flag-decked streets of the settlement. The men were dressed in khaki and presented a smart appearance. Only the officers wore swords. After the parade the soldiers were entertained at the yamen of the Tao Tai.

The waking up of the heathen was foreseen by a prophet of the Lord many centuries ago, and the record was made as follows: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come,

all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats ["vats," R. V.] overflow; for their wickedness is great." Joel 3:9-13. G.

Injurious Organization.—Every man should avoid organizations which are injurious to men. Now what is the general principle of labor unions respecting apprenticeship? It is that the right to learn a trade does not belong to boys and young men as human beings, but is in control of the union; may be given to certain people, and denied to others. Here is a man who owns a linotype machine, and he would like to have his brother or his son learn to operate it. But before he can arrange this he must get permission from some union, or imperil his business as publisher. Typographical unions say that if too many men learn, the wages will go down, and therefore they try to prevent men from learning. The owners of machines which they operate can not teach their own children without the consent of the union: This is a denial of one of the fundamental rights of man, which is to fairly earn his living as he may be able. It puts the typographical union in the place of God to all those young men who would like to learn to operate these machines.—*President Blanchard, in Cynosure.*

That man's ways are unequal, as testified by the Scriptures, has many illustrations in the execution of human laws. It is proverbial that men of wealth or political influence are often permitted to transgress the laws with impunity, while the poor are punished for very trivial digressions. For years the managers of great corporations have practically defied certain laws and all efforts to bring the offenders to justice, and now we have a marked case of the other side of the contrast. During the holiday rush in December last, in Minneapolis, a letter-carrier found himself near the end of his route, with several packages undelivered, when the hour arrived for him to stop work for the day. But he thought of the pleasure it would give the people to have their mail, and decided to finish his delivery. His case was reported to Washington, and it was adjudged that he pay a fine of one day's salary for violation of the eight-hour law. That seems a good deal like straining at a gnat and swallowing a camel.

"Owe It to the Rich."—Gertrude Atherton, the talented American writer, tells us in the April *Cosmopolitan* that "if we have a revolution in the United States, we shall owe it entirely to the stupidity of the rich." The great new fortunes, she tells us, "develop abnormally three qualities that are latent, at least, in every nature,—frivolity, selfishness, and pride; and the constant exercise of these qualities hardens what, for convenience, we call the heart, and breeds indifference for the feelings and rights of others." But God's prophets and apostle told us these things thousands of years ago. See Isa. 5:8-17; Hab. 1:13 to 2:11; James 5:1-8; Rev. 18:1, 7-20.

Earthquake in Socorro, N. M., on the 2d inst. A press report says of this one day: "There were two or three premonitory rumblings and then came a rocking and swaying that caused the people to scurry into the yards and streets. But no damage was done further than throwing down loose plastering and brick, and the cracking of a few buildings. There were no less than twenty distinct shocks."

About two thousand saloon licenses had been granted in San Francisco prior to July 5, the date fixed by the mayor for permitting the saloons to open for business. Before the fire there were about thirty-three hundred. The price of license is now \$500, a year, as against \$84 before the great disaster. It was expected, of course, that much drunkenness would be the result; and as jail space was limited, it was planned by the chief of police to put offenders to work clearing away debris from the sidewalks.

In proportion to the inhabitants there are nearly as many saloons now as before the fire. When prohibition was such a blessing, why, O why, was it not continued?

A New Island.—A Tacoma, Wash., despatch of the 8th inst., gives this interesting bit of news:

Amid waves which are still boiling from the heat of a violent submarine eruption, a new island lifts its rocky head above the sea near Boroslov Island, Alaska, which was thrown up by a similar eruption about 100 years ago. The infant island presents a superficial area of several acres, and with Boroslov, and other small islands which rose from submarine depths in 1882, forms points of the small triangle about seventy miles west of Unalaska. News was brought to Unalaska by fishermen, who were unable to approach the island because the water surrounding it was still seething from heat, indicating that its upheaval was of recent occurrence. When observers attempted to approach closely, they found the water so hot that they were compelled to keep away. Several little volcanoes exist in the broken chain of land and geological formation of the later ages, largely cetaceous and miocene. The region contains numerous dikes of plutonic rock and many boiling springs.

Liberality in the False and True.—It has been pointed out recently, by eminent college professors, that the real reason there are no lectures in the leading schools by representatives of orthodox Gospel religion is, that there are no endowments or special funds for that purpose. It is claimed that this lack is not because of faculty or board opposition to lectures presenting salvation from a Biblical standpoint, but that the friends, or professed friends, of purely Biblical religion, do not back their faith with funds to endow such lectures or "chairs." It is asserted by men whose position enables them to speak advisedly, that the alleged heterodox lectures of scientific men, compromising various phases of "learning" or "research," gain prominence in the universities through the financial endowments of men who desire to have these theories inculcated in the minds of the future scholars of the world. It is a question for serious consideration, Are the admirers of "science falsely so called" more willing to contribute liberally to the dissemination of error than the advocates of truth are to give to the proclamation of the Gospel as revealed in the Word of God? Of course the principle involved in this question is not confined to the endowment of colleges and universities, but it applies with equal force to the dispensing of smaller sums in the ordinary walks of life. "Where your treasure is, there will your heart be also."

Jiu-jitsu is a Japanese athletic art which combines various phases of physical contest. A Chicago despatch says that "unionists of the Allied Printing Trades Council are studying the art from a Japanese demonstrator. Many pressmen, bindery employees, and others of the twenty unions composing the council have been taking lessons. The demonstrator teaches how to break a man's knee-cap with a blow, or to snap a strong man's bones with a twist and a jerk." Inasmuch as these feats are in no way calculated to increase one's efficiency in any of the trades, it is probable that the purpose is to acquire greater skill in demonstrating the principles of labor unionism. Jiu-jitsu is certainly a logical adjunct to a movement designed to force a large majority of artisans out of employment.

Altho earthquakes frighten people, and sometimes lead them to look more seriously on the problem of life, both present and future, they can not change the human nature. This has been demonstrated in many ways in San Francisco. The latest item is from General Greely, who says the relief committee have on hand several hundred Tam O' Shanter which they can not give away. None of the refugees want them, because they are *out of style.*

The awful social condition of Russia is indicated in a press despatch from Warsaw, Russian Poland. On the 23d ult. a police officer was shot dead, being the one hundred twentieth officer murdered by the vengeful citizens, in retaliation for the oppressions of the government, during the past year and a half. And this is only one city of the vast empire of smoldering rebellion.



MOUNTAIN VIEW, CAL., JULY 25, 1906.

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

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

CONTAINED IN THIS NUMBER.

Poetry.
 The Moral Warfare 1
 O Ye Tears! LETTA STERLING LEWIS 10
 The Coming One, JOSEPH N. DOLPH 12

Editorial.—The Divine Provider—Profitable Investment—Our God Is Merciful 3-5

Question Corner.—1867, Sanctification and Its Meaning—1868, Nehemiah and the Sabbath—1969, Eusebius and Sunday—1870, Eating of Pork, Mark 7: 15-19—1871, Peter and the Church, Matt. 16: 18, 19—1872, They That Pierced Him—1873, Forgiveness of Sins, John 20: 23—1874, Where Are the Twelve Apostles?—1875, Possessed of a Devil 5

General.
 The Royal Law, F. C. GILBERT 6
 Earthquakes in Divers Places, C. M. SNOW 7
 Temporal Power of the Papacy, C. E. MILTON 8
 The Power of the Cross, ROSALIND A. YOUNG 9
 Lowering Morals by Raising Money 9
 Crowned with Glory and Honor, H. A. ST. JOHN 9

The Home.—Talks to Young Men, No. 5, ABDIEL—Successes of Young Men, No. 5, MAX HILL—Questions for Idle Moments 10, 11

Missions.—An Industrial School for the West Indies, GEO. F. ENOCH—Cuba 12, 13

Outlook.—Sentimental Evidence—"Sabbath Desecration"—Boston Methodists—China Becoming Aroused 14, 15

Publishers 2

Our office is filling full, and more than full, of our own work, as it has been ever since the earthquake. For this we are thankful. We ask all our readers to remember us in their prayers in these strenuous days.

It is easy to make mistakes in these days of confusion of principle and policy, of right and expediency. He who yields to the latter is bound to compromise the former. He only who adopts the former as his standard of conduct will pass safely through and preserve character.

The rather rash orders given to guardsmen by both civil and military authorities, during the San Francisco calamity, were supposed by some people to be warranted, even to the summary shooting of people who did not stop as soon as ordered. But there seems to be a disposition on the part of the courts to deny the right to assume the authority to order the shooting of men summarily. A merchant named Tilden who was engaged in relief work and riding in his automobile under a Red Cross flag, was ordered by a sentinel to stop. Not obeying the order, he was shot to death. The young man who did the killing was arraigned on a charge of murder. He applied for freedom under a writ of habeas corpus, but Superior Judge Cook held that the killing was murder, committed by a civil guardsman acting under warrant of what the court branded as the void and illegal proclamation of the civil and military authorities. Bail was fixed at \$20,000. It is worthy of note that while killing was done by civil guardsmen, by state militia, and by one policeman, the regular army, which did the greater part of the work of preserving the peace, got along without any one's being killed by its sentinels. It requires

not only a certain grasp of the situation, but a degree of training, to know how to use authority without abusing it.

Right is everlasting might. He who is right need never fear. He may be opposed, misunderstood, reviled, persecuted, crucified, burned at the stake; "let him hold on his way," tho' all these lie before.

"For right is right since God is God,
 And right the day must win,
 To doubt would be disloyalty,
 To falter would be sin."

Eternal right survives every storm and tempest of earth; it rises from the ashes of martyrdom, tunnels the dark grave, and blooms forth in the immortality of God in eternity beyond. Right only survives. Be right; do right.

OUR SOUVENIR EARTHQUAKE AND FIRE SPECIAL.

THE date of this issue is June 27. But there are few things in it which will get old for months.

Certainly the story of San Francisco's and Santa Rosa's calamity will never grow old till those who know these towns have passed away.

Do you want to know the particulars? Do you wish to see some of the best pictures made of the great calamity? Do you wish to have a list of the great earthquakes of history? Read some of the following which this splendid issue contains:

In Illustrations.

1. A fire picture of the burning of the city, in colors.
2. Two two-page panoramic views—one of the great fire and the other of the ruins, in colors.
3. A portrait of the governor of California, Hon. Geo. C. Pardee.
4. A whole page (seven views) of Stanford University buildings before and after the great temblor.
5. A whole page (six views) of refugee scenes, camps, etc.
6. A page on areas covered by earthquake and fire, including a relief map of San Francisco, with burned district in red.
7. A fine page-view of fire and ruins, looking up California Street, and twenty-four other illustrations of graphic earthquake scenes, including six seismographic records taken in California, New York, and Austria. These are worth the price of the paper, as are several of the other illustrations.

In Articles, Note These:

1. "California: Her Condition and Resources," contributed to this paper by Governor Geo. C. Pardee.
2. "The Earthquake."
3. "The Queen City of the West in Sackcloth and Ashes."
4. "Stanford University." By President David Starr Jordan.
5. "What Do These Things Mean?" By J. O. Corliss.
6. "Santa Rosa's Sad Story." Mostly from the pen of Mr. Geo. E. Peery.
7. "The Eruption in Alexander Valley." By Prof. L. A. Reed.
8. An Official List of Contributions to the Relief Funds up to June 16.
9. Some Disasters of the Present Year.
10. Increase of Earthquakes, a list of the most destructive.
11. Destructive Fires in the United States.
12. Fire Losses in the United States from 1875 to 1905.

And eight to ten more striking and important articles.

This paper is an issue which you will wish to keep. Twenty-four pages; price 10 cents; in lots of

5 to 500, SIX cents each; 500 and upward, FIVE cents each. Mailed direct from this office to lists of names furnished in lots of five or more, six cents each. Orders are coming in splendidly. News agents are doing well in selling it. It will be a good seller till autumn. Address, SIGNS OF THE TIMES, Mountain View, Cal.

Vindicated at Last.—About twelve years ago the world was stirred by the sensational trial of Captain Dreyfus, of the French army, on a charge of selling army secrets to the German Government. He was condemned, dismissed from the army, and sentenced to imprisonment for life on Devil's Island, in the Caribbean Sea. After suffering for about two years the awful ordeal, his friends succeeded in getting him a new trial, and showing that he was not guilty. Dreyfus is a Jew, and when it was found that such an offense had been committed, high officials conspired to screen the man who did it and lay the blame on the Jew. The second trial exonerated Captain Dreyfus, but he was not restored to his rank in the army, because of the prejudice in that branch of the government. But the matter has been agitated in political and racial circles until, at last, the vindication has been made complete, and the persecuted officer has been restored to the rank he would have acquired had he been continually in the service. His rank would now be that of major.

A Warsaw, Poland, despatch of the 12th inst. says: "It is estimated that no less than 40,000 Jews, old men, women, and children, fled from Warsaw yesterday. Most of the able-bodied male Jews remained to protect their property. Many of the Jewish shops are closed to-day and the houses of the Jews are empty. Intense depression prevails in the Jewish quarter, where the inhabitants have organized a settlement of self-defense." A despatch from Bialystok, of the same date, says: "The proprietors of eight Jewish factories here are winding up their affairs, with the intention of removing to Palestine and setting up in business there." Also from Poltava, of the same date, comes this word: "Hundreds of Jews left this city last night, fearing an anti-Jewish outbreak to-day, but the spirits shops were closed, and the authorities have promised to prevent any disturbances."

Responsibility of Ministers.—In a paper on the above subject in the *Homiletic Review* for May, Dr. Newman Smith reminds preachers that they have "obligations in sounding moral alarms. There is no question of this prophetic office of the ministry. We can not read the Old Testament without being reminded of it. The Bible rings with alarms against approaching evils." And it is true. It rings with alarms against the moral perversity of this time. Who are giving them?

A cloudburst and landslide occurred at Ocampo, Chihuahua, Mexico, on the 10th inst., and almost completely destroyed the city. Seven are known to have been killed, and large numbers were injured. The American residents, none of whom were seriously injured, are said to be doing all they can to alleviate the suffering.

In the great delta of the Sacramento and San Joaquin Rivers, California, thousands of acres of the rich reclaimed lands are overflowed, and the grain and produce crops destroyed. The levees have been broken by the great volume of water in the rivers, caused by melting snow in the mountains.

A strike of cement workers in San Francisco, last week, tied up operations on \$2,000,000 worth of building contracts. The strike is said to affect three thousand workmen. Next to the insurance companies, the labor unions are doing more than any other influence to retard the restoration of the city.

Fire on July 12 destroyed nearly all the town of Booneville, Ind. The loss is estimated at \$200,000.