

Signs of the Times

Contained in this Issue.

The Country and the City.

“Written and Engraven in Stone.”

Second Corinthians Three.

Question Corner.

The Keys of the Kingdom of Heaven.

The Great Salvation.

Angels as Body-guards.

Miracles, Marvels, and Mysteries.

Search the Scriptures—Hebrews.

A Tribute to the Old Testament.

Hebrew and Heathen Laws.

Fifty Years in China.

The United States and the Vatican.

The Storer Incident.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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

A. O. TAIT, - - - CIRCULATION MANAGER.

Terms of Subscription.

Per Year, post-paid \$1.50

Six Months, 75 cts. Three Months, 40 cts.

To Foreign Countries, per year, \$1.75

COOPERATION CORNER.

Those who are interested in the Cooperation Corner will read with interest the following letter:

"I notice in your paper under date of December 19 that you ask for some one to help in the matter of keeping SIGNS OF THE TIMES in the rack at the railroad station. We beg to enclose herewith two dollars (\$2.00) for that work. Trusting this will result in the salvation of some honest soul, I beg to remain

"Yours in the Master's work."

♦ ♦ ♦

The following letter is just received from a brother in St. Louis:

"I am in the mission work at the poorhouse, and each Sunday I give out from 500 to 600 papers. So I thought if you had any back numbers you could donate to me in my work, I would be very grateful for them. I hold services every Sunday, and give out Christian papers. If you can furnish some of the SIGNS, as I am out of papers, it will be a great help to me."

St. Louis. SILAS SAMUELS.

We have sent a package of back numbers to help in this work, and thinking others might like to help, we mention our September issues which are excellent. We have some of these still on hand, and will be glad to furnish them at 1½ cents per copy for this work.

Will fill orders from friends the day received. Order direct from

SIGNS OF THE TIMES,
Mountain View, Cal.

♦ ♦ ♦

FROM THE SUBSCRIPTION DEPARTMENT.

A NEW BOOKLET, giving outline of plans for the SIGNS OF THE TIMES during 1907 has just been issued. It includes a list of the Bible subjects which will be presented in the series of 26 numbers to come in the middle of 1907. It gives a general description of each department of the SIGNS during the year; is nicely illustrated, and contains list of contributors.

This booklet will be valuable to every friend of the SIGNS OF THE TIMES, and will help you in interesting others in the paper.

Will be glad to furnish copies free on request. Ask for "Plans for 1907." Address, SIGNS OF THE TIMES.

♦ ♦ ♦

From subscribers:

"I wish to have my paper sent to my present address. Hope I shall not have to lose any of the numbers. It is certainly the best paper that I have ever taken. God bless you and the work that you are so faithfully doing. I am

"Sincerely yours."

"I am a fast friend of the good old SIGNS, and have remailed many hundred copies of it. May prosperity attend it in its new home. May it continue to do a great work and bring the light of truth to many. I am glad we have this paper to read and to use in pointing others to the true and only Gospel of salvation."

School Text-Books

We are glad to make the following announcement concerning text-books:

Church School Readers

The readers known as the "Christian Educator Reading Series," were adopted by the General Conference at its Educational convention held in College View, Neb., June 29 to July 10, 1906, and recommended for use in all our church and primary schools. The first edition of this series of readers has for some months been exhausted. A new edition is now in preparation. It is to be known as the "True Education Reader Series." The series consists of the following books:

- Book One for grade one.
- Book Two for grade two.
- Book Three for grade three.
- Book Four for grade four.
- Book Five for grade five.
- Book Six for grade six.
- Book Seven for grades above six.

Book No. 2 is now ready. Book No. 1 will be ready in about two weeks. Books No. 3 and No. 5 will follow soon thereafter. Book No. 7 is being pushed along rapidly, but we can not promise exact date of publication.

The author of books No. 4 and No. 6 promises us copy in time to have these books on the market before the fall terms open.

"True Education Reader Series" is the result of successful experience in teaching. An experimental edition of these books was issued during the year 1904. During the two succeeding years they have been used quite largely in our schools on the Pacific Coast. In many other conferences they have also been used to some extent. Almost without exception they have been welcomed by teachers as a blessing in their schools. Even from Australia and Africa have come words of the heartiest commendation.

These readers are no longer regarded as an experiment. The call has come for a new and larger edition. In preparing the present edition, the authors have counseled with a large number of our leading educators and our best teachers in different parts of the country. To these we owe many valuable criticisms and suggestions. We feel clear in saying that in every way the present edition greatly excels the former.

Most careful attention has been given to the subject-matter. No fairy tales or other objectionable matter has been admitted. Readings from the Word of God, readings on the works of God and His dealings with His people, occupy the chief place. All other matter has been measured by this standard. A pleasing variety of prose and poetry on a large number of subjects makes the books a delight with the pupil.

All the books are well illustrated, many of the master-pieces of art having been secured for this purpose. Every teacher knows the value of illustrations in the work of education.

Special attention has been given to developing the work in language, composition, and spelling. The lessons in these subjects, as well as the reading-matter itself, have been carefully graded. It is almost universally conceded by educators that language and spelling are greatly neglected in most schools. Experience has shown that this natural method of presenting these subjects not only saves the time of both teacher and pupil, but insures more thoro work, and, consequently, better results.

Prices on No. 1 and No. 2 will be 75 cents each post-paid. The prices on the other books are not yet decided upon.

As an evidence of the wide-spread interest in these readers, will say that we have just received an order from Australia for one hundred eighty copies to go to a school by mail.

McKibbin's Bible Lessons

Nearly all these books were destroyed in our fire. There are a limited number of No. 1, however, the post-paid price on which is 50 cents.

Bible Nature Studies

A few hundred signatures of these books were saved and are now being bound. Price, \$1.00 post-paid.

Bible Nature Study Notebooks

These notebooks are now published in two ways,—the complete book bound in cloth at 85 cents post-paid,—in three paper-covered volumes containing about one hundred twelve pages each, at 40 cents each post-paid.

No. 1 is for fourth-grade work, No. 2 is for fifth-grade work, and No. 3 is for sixth-grade work. All the above books may be obtained by addressing your state tract society, or

PACIFIC PRESS PUBLISHING COMPANY
Mountain View, Cal.

285 Salmon Street
Portland, Ore.

1109 East 12th Street
Kansas City, Mo.

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."

Vol. 33, Number 3
For Terms, See Page 2

MOUNTAIN VIEW, CALIFORNIA, JANUARY 16, 1907.

Weekly, \$1.50 per year
Single Copies, Five Cents.

Manuscripts should be addressed to the Editor.

For further information see page 2.

MILTON C. WILCOX - - - - - EDITOR.
A. O. TAIT - - - - - ASSOCIATE EDITOR.

THE COUNTRY AND THE CITY.

DURING the month of December abundant rains have fallen in California. They fell in no raging tempest or storm of sleet, but quiet and soft and warm, and the thirsty ground drank them all in eagerly. Between the rains the genial sun has lightened land and hearts, warmed the earth, nurtured into life the seeds and roots, till now as far as eye can see the fresh, delicate first green is hiding the

growl, its noise and din, jar the ears and make interminable discord the whole day round. Its ugly sights, its sharp encroaching angles, its everlasting rush and roar and ravage and rage smite with brutal, ruthless hand all the tender sentiment and esthetic sensibilities of the mind. But worse than all, the faces. the human faces, the brute-human faces! Faces stamped with greed and inward grime, with sin and vice and crime! Gloomy, hard, disappointed faces, cheated by justice or providence of their prey! Hurried, harried, anxious, restless faces, fighting the flood-tide and undertow of the human sea for a mere existence! Shrewd, cold, calculating faces, measuring you up at what you may be worth to them in dollars and cents!

to enumerate, throng you on every side, in that great, throbbing, restless, diseased nerve plexus of present-day civilization called a city.

It is little wonder that the city grows wicked. Its whole life is abnormal, un-human, inhuman. It is ever driving to excess, and the excess in laudable lines crowds to excess in directions unlaudable, illegitimate. The constant strife in business, the rivalry for political and social position, the strenuousness of the very struggle for existence, throws life open to the constant challenges of the devil to do daring, desperate, devilish things. Greed—greed for gain, greed for pleasure, greed for power, greed



17 LONDON S. W. - Hyde Park. - LL.

Hyde Park, London.

A little bit of manufactured country in the heart of the greatest city in the world. Were it not for these refreshing oases and the excursions and trips to the country, the city would die. In fact, it is the best of the country life on which the city feeds her destructive mill.

brown old earth, and cheering and resting wavering hearts with promise of coming crops. The old earth is beginning to put on her yearly garb of beauty in the Golden State, and as the days go by she will embellish and adorn it with thousands of various hued blooms from the sea to the Sierras, and from the valley to the mountain top. Bless God for the country!

But the city remains the same. Apart from the borrowed or imitated spots of country the city possesses, called gardens and parks, and the few more flowers as the season advances toward summer, the city is the same the whole year round. Its walls of brick and wood and stone greet us in the same cold stare day after day. Its whistles and bells, its yells and shrieks, its grind and

Stolid, apathetic, unthinking, dough faces, pushed on by the crowd, content with mere animal existence! Passion faces, child faces, seeking and chasing the brilliant bubbles of pleasure in the great Vanity Fair of city life, never more than half succeeding in the pleasure, always reaping at last the disappointment! Sad and sorrowful faces, needing no habiliments of mourning to tell the heart's story of the loss of much or all that life holds dear. A few sweet, patient, hopeful, helpful faces, which to look upon gives uplift and courage; which look into yours, and beyond you to what you might be if you would submit to Christ's school of faith, obedience, and the discipline of life! Oases in the desert of faces! And thousands of other faces, faces, faces too numerous in kind and grade and stamp

for the perishing present—rules our cities to-day. What wonder there is graft and forgery, and embezzlement, and open, flaunting vice, the trampling underfoot of all that is pure and holy in marital and family relationships by unbridled lust, and murder in a thousand forms! These are the out-workings of the flesh intensified by the abnormal, diseased, congested city life.

THINK of the records of the last few years in the investigations which have been made, investigations blocked at every step by those high in position! Think of the revelations of vice and crime in New York, Philadelphia, Chicago, Minneapolis, St. Louis, San Francisco, Pittsburg. Did the disclosures clean them? In some cases it stayed the awful tide of crime for a little, but it has not been

long in most cases ere the stream was rushing on the same as ever, over bank full. It would seem that the awful calamity thru which San Francisco recently passed would affect the hearts of the majority of her people with such a fitting, sober sense of sin and its consequences that the very atmosphere would be changed; that sober, earnest, honest work would follow, that evil would be held in check, and that a purer city would rise from the ruins of the old. But before the smoldering fires died out, and the stench of the buried dead had ceased to contaminate its atmosphere, greed opened the doors of saloons and brothels, and the mighty carnival of vice began on a larger proportionate scale than the city had ever known. It would seem that St. Petersburg, the center of a defeated, dejected, humiliated nation, would be humbling herself and crying unto God for a better way; but the reports are that in holiday carnival there was more reckless, open, wanton, shameless gambling and sin and vice manifest than other cities in Christendom had ever known.

It needs no prophet to predict the doom, the decay, the destruction of these fostering places of sin and crime. Sin full-grown is death. Men may leave God out of their reckoning; they may scoff at His Book; they may trample on His law of Ten Commandments; they may ridicule Christ and His cross; they may go on and on in their shameless sin, unheeding of the warning of certain judgment, loving the sin, clinging to the sin, practising the sin, and they will find the sure result—death and destruction. They are writing their own doom in their own characters; and the shining scribes of God are writing in the record books of the Judge only what is written here. Men ought to learn this by pure reason. Yet God warns over and over in His Book; and just as surely as Babylon, and Nineveh, and Tyre, and No-Ammon, and Athens, and Sodom, and Samaria, and Capernaum, and Jerusalem met their doom because of fostering wickedness, just so surely will the wicked, selfish, shameless cities of to-day meet their doom. All that has gone before are God's merciful warnings to the present. The God of all grace would save every soul. "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11. Christ the Lord would make grace superabound where sin has abounded, if men will turn to Him. Rom. 5:20. But the abounding wickedness unchecked will lead us rapidly on to that time which the "more sure word of prophecy" foretells: "The cities of the nations fell; and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of His wrath." Rev. 16:19.

The refuge from that doom is found only in separation from sin and hiding in the righteousness of God in Jesus Christ. To those who yield to Him, He "shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a

dry place, as the shade of a great rock in a weary land." Isa 32:2.

WRITTEN AND ENGRAVEN IN STONE.

2 Corinthians 3.

FROM two correspondents, very recently, comes a similar request concerning an important passage of scripture. Many others are puzzled over some of the expressions in the passage in question, because of the use which has been made of them in theological controversy. We do not propose to discuss it from that point of view. Such a course usually hides more truth than it discloses. The question is as follows:

Please explain 2 Corinthians 3, especially from the seventh verse onward. Was not the ministration "written and engraven in stone" the Ten Commandments, which the eleventh verse tells us was done away?
E. C. and M. C. H.

The question opens before us the great subject of salvation, and our reply must at best be but suggestive.

First of all, then, let us note that it is not the truth itself, but the *ministration* of truth that the apostle is discussing. In the second chapter he tells us that his preaching of the Gospel made him a savor of life or a savor of death; savor of life to them who are saved, savor of death in them that perish. Which, depended on how they received the saving truth; yet he declared that the word of God must not be corrupted, but preached in sincerity. That his preaching was right, however, they who received it bore witness; and therefore he tells us in the next chapter that he needs not to commend himself, but that the Corinthian brethren were his epistle of commendation, "known and read of all men;" and that his ministration to them was by the Spirit, that wrote the very truth of God to them, not on tables of stone, but in tables that are hearts of flesh.

In the fifth verse he declares that he did not do this of himself; but God did it by the power of His Spirit. He makes us ministers of a new covenant, not of the letter but of the spirit; "for the letter killeth, but the spirit giveth life." That is the proposition. What follows is an illustration of the principles which the apostle states. He did not mean by "the letter" that the letter of some old truth killeth, but that the spirit of some new truth giveth life; but that the *letter* of any truth killeth, even the new covenant, while the spirit of any truth of God giveth life.

As an illustration of this he goes back to the time of the children of Israel. When God came down upon Mount Sinai, He desired to take that people into a wonderful nearness to Himself. He wanted to talk with them face to face, as a man speaketh to his friend. Thus He did talk with Moses, and the Spirit of God ministered unto Moses, writing in the heart of Moses the very precepts which God wrote on tables of stone, so that Moses' face shone with the glory which was in the law. Ex. 34:29-35. The law gave to him not simply the glory of condemnation, which pointed out his sin, but as blessed Gospel enabling acts, it gave him power to do the law, thus making him

a lover of the law, and bringing him into such wonderful connection with God that the law became a very part of his being, written in his heart. That was the ministration of the life of the Spirit.

When God came down on Mount Sinai and spoke His law, He did not design to drive His people away; He wanted them so to yield to Him that He could do by every one of them just as He did by Moses. But they, being sinners and holding to sin, feared lest they die. They saw God's glory, but it was the glory of condemnation, in contrast to Moses' view of the glory, which was the glory of justification and righteousness. Therefore, they plead with Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Ex. 20:19. "Behold, Jehovah our God has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire; we have seen this day that God doth speak with man, and he liveth. Now therefore why should we die? for this great fire will consume us; if we hear the voice of Jehovah our God any more, then we shall die. . . . Go thou near and hear all that Jehovah our God shall say; and speak thou unto us all that Jehovah our God shall speak unto thee; and we will bear it, and do it." Deut. 5:24-27.

By their own choice they interposed the human agency between themselves and God. It was not Moses' choice. Moses said, "Fear not; for God is come to prove you, and that His fear may be before you, that ye sin not." Ex. 20:20. The Lord said, "O that there were such an heart in them that they would fear Me, and keep My commandments always, that it might be well with them, and with their children forever." Deut. 5:29. That was God's desire, and yet He saw that in their sinful condition they could not bear His word, and so He said to Moses, "I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken." Verse 28. They were not able in their sinful condition to hear the voice of God. Yet God gave that very law to them because He loved them. "Jehovah came from Sinai, and rose from Seir unto them; He shined forth from Mount Paran, and He came from the ten thousands of holy ones; at His right hand was a fiery law for them. Yea, He loveth the people." Deut. 33:2, 3.

Moses gave them the law according to their request, but he could only minister to them condemnation because of their sinful condition, so that all that they received of the law was its moral lesson; all that they could do of the law was mere outward performance; all the glory which they received was the glory of condemnation. The ministration of the law to them was the ministration of death, because "sin when it is finished bringeth forth death." Yet it was glorious, so glorious did it come to them, even thru Moses, that they could not bear the shining of his face, because of the glory of his countenance. God designed to do away with that glory of condemnation in the greater glory of justification. This Moses experienced in his own life, so that the blessed presence of God was to him life

and salvation, where he could tarry forty days and forty nights without eating; but the glory of condemnation without was such that it could not keep the children of Israel back from their idolatry and their idolatrous feast during the time that they were waiting for Moses to come from the presence of God. If they had received that law from the veritable presence of God, the lesser glory of condemnation would have been done away by the greater glory of justification, and the glory within would have been in perfect harmony with the glory without. Then the faces of the whole congregation would have shone as did the face of Moses. Then, indeed, God could have used them as a kingdom of priests to all nations of the world.

The Corinthian brethren received the law as from God; they heard God speaking thru Christ, and God by His Spirit spoke the law upon the very tables of their hearts and made it a very part of their being, so that the glory of their condemnation in sin was done away in the glory of the righteousness received from Christ Jesus. The law did not change; the ministration did. The ministration of condemnation came thru reception of the law in its letter; the ministration of true justification or righteousness came thru reception of that law in Christ Jesus by the Spirit. Therefore, they had the greater glory of righteousness.

The law was glorious, so that even the sinner would say with Paul, "For the law is spiritual, but I am carnal, sold under sin." "But the law is holy, and the commandment holy, and righteous, and good," but he found in him no power to do the law. But when he received Christ Jesus, the Lord, the living personification of that law, then the law became in him thru Christ a mighty worker of righteousness, manifest in obedience, the greater glory of righteousness. Rom. 8:1-4.

Therefore Paul could use to the Corinthian brethren great boldness. They had received the law in their hearts. He did not have to do as Moses, put a veil upon his face. The children of Israel would not look to the end, where God would have done away the glory of condemnation, and so they would go with that veil lying upon their hearts still, and yet, whenever the heart turns to the Lord and looks to Him alone, the veil is taken away.

The lesson is that with unveiled faces we should look upon the glory of God, even tho it condemn us by revealing by its brightness our sins; that we should continue to look till the righteousness which is in Christ Jesus our Lord will shine all the sin away, and eclipse the glory of condemnation by the greater glory of righteousness. This, in brief, is the teaching of the chapter. It does not in any wise tell us that the eternal, immutable law of Jehovah is done away, but it does tell us, if our hearts will put away their unbelief, that the condemnation which always comes to us thru the letter, thru the mere reading of that law on the tables of stone, thru having it taught us by some one else and knowing only its condemnation, may all be done away by the greater glory of letting the Spirit of God write that law upon our hearts.

Questions

1979.—Laying on of Hands.

Please explain thru your Question Department Heb. 6:2; Acts 8:15-17. It seems from these verses that laying on of hands is an ordinance which should be observed the same as baptism, on each convert. T. S.

The passage in Acts 8:15-17 records one instance of the laying on of hands, in which the apostles had the power of imparting the Spirit to those who had been baptized. Baptism was, however, commanded of the Lord in the great commission, but nowhere in the Scriptures is the Christian ministry commanded to lay on hands. That seems to have been a matter for the Spirit of God itself to teach at the time, and that is in perfect harmony with the history of the Christian church from that day to this. In Acts 6:6 we learn that the seven deacons chosen were set apart and hands were laid upon them, even as the same ceremony is carried out in the ordination of ministers in the Christian church to the present time. But in Acts 10 we have the record of the Holy Spirit's falling upon the believers without the intervention of the laying on of hands, and even before baptism. Evidently there were certain teachings concerning it, but that teaching seems to be of the Spirit of God as occasion demands. It is only a reference to such a teaching that is referred to in Heb. 6:2. As the church of Jesus Christ cuts loose from the world and from sin, and yields herself wholly to His service, we shall see more and more of the manifestation of the power of the Spirit as in primitive times.

1980.—The Keys of the Kingdom of Heaven.

Please explain Matt. 16:19. It has been used to me as against the Sabbath, and I can not see anything about the Sabbath in it. F. I. R.

Matt. 16:19 is a part of the promise of the Lord to Peter. In the sixteenth verse we have Peter's confession of Jesus, "Thou art the Christ, the Son of the living God." In verse seventeen Jesus tells him that he is blessed because of this, that this did not come thru any earthly knowledge which he himself had, but that God had revealed it to him. In the eighteenth verse He tells him that because of that He made him a stone, Peter, a living stone, built into the Rock, Christ Jesus. See 1 Peter 2:4, 5; Eph. 2:19-22; 1 Cor 3:11. Christ Jesus is the Rock. Peter by that conversion became a living stone, grafted, so to speak, into the living Rock, being one with the foundation. The Rock is Christ Jesus; upon that He will build His church and the gates of Hades shall not prevail against it. Peter, because of his conversion, is to have a part in that; and because of his peculiar talents was given the keys of the kingdom of heaven. What is meant by this is told by Peter himself in the fifteenth chapter of Acts "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel, and believe." Verse 7. Peter was the first also who preached to the Jews on the day of Pentecost. Acts 2. In other words, God honored him by giving him the glorious privilege of preaching the great, living Gospel of a resurrected Christ to both the Jews and the Gentiles, opening the door of salvation to them. The effect of the Gospel: " whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Let Mark 16:16 explain this, "He that be-

lieveth and is baptized shall be saved; and he that disbelieveth shall be condemned." The binding and the loosing, the saving and the condemning, are not in the man, but in the message that he bears.

Of course we know that Catholics use this text to try to show that Peter is the head of the Catholic Church, and that the one who succeeds him in that church has power to bind or loose, to cast down the Sabbath or any part of God's law and to substitute for it the traditions or imaginations of men. God's word teaches nothing of that kind. Just as soon as God's messenger, let him be prophet, apostle, priest, or preacher, departs from the message which God gives him to carry, he takes himself out of the direction of God and is no longer an ambassador of the Most High.

1981.—More Sure Word of Prophecy. 2 Peter 1:18, 19.

Please explain in Question Department 2 Peter 1:18, 19. What do the words, "a more sure word" have reference to? If prophecy is sure, what can be more sure? or what is it that is "more sure"? G. M. W.

Please read from the sixteenth verse. Peter is giving evidences of Christ's second coming. As proof of this he relates his experience on the Mount of Transfiguration when Christ revealed Himself in glory, as He will at His second coming. First, he says, "We were eyewitnesses of His majesty." We saw it with our own eyes. Second, we listened to the voice of the Father with our own ears, when He declared, "This is My well-beloved Son." But stronger than the evidence of our own eyes, stronger than the evidence of our own ears, he tells us, is God's "more sure word of prophecy," which he has given of Christ's second coming. This is what the apostle means by the "more sure word of prophecy." Nothing could be more sure than that; for that is more sure than the evidence of our own senses.

1982.—Wine Drinking. 1 Tim. 5:23.

Please explain 1 Tim. 5:23. C.

The text reads, "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." All there is of it is special, particular instruction which the apostle Paul gave to Timothy. He had been with the apostle much; he evidently was not a well man; the apostle knew what he needed. When the Bible condemns drunkenness as it does, and tells us to "look not upon the wine when it is red," we have no idea that the apostle Paul instructed Timothy to drunkenness. A common-sense view of this is that he told Timothy not to drink so much water, which, in the locality where he was, may have been anything but pure, but to take a little wine. He did not tell him to become a wine drinker, even tho the wine was doubtless unfermented. There is in this passage no excuse whatever for drunkenness, nor the drinking of intoxicating liquors.

1983.—The Two Witnesses.

I write you with reference to question No. 1927 in your issue of Nov. 14, 1906. Please harmonize this with page 267, first paragraph on the two witnesses in "Great Controversy." E. R. A.

There is no inharmony. The answer in the Question Corner carried the thought farther, that is all. Primarily God's witness is His word. In the days of our Lord Jesus Christ, it was the Scriptures which had gone before and the Scriptures worked out in His life and the lives of His children. The Scriptures are still His witness, but He has also the living witness in the church, has had, and will have all the way thru, preeminently so in the very last days. There is very much more for earnest students of the Scriptures in the two witnesses than has yet been developed.

THE GREAT SALVATION

By GEO. W. REASER.

ANGELS AS BODY-GUARDS.

Angels Versus Soldiers.

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven."

IN the days of Elisha the prophet the king of Syria warred against Israel. This heathen monarch called councils of his staff officers, and laid plans on numerous occasions to ambush the armies of Israel. Elisha was kept fully informed of the details of all of these war measures by an unseen messenger, and conveyed the intelligence which he received to the king of Israel, thus repeatedly saving God's people from overthrow and complete destruction. This procedure greatly mystified the king of Syria, and he inquired of his counselors if one of their number had not acted the part of a traitor. Being assured that all of these men were loyal to him, and that Elisha the prophet was responsible for the gloomy failure of his army in the campaign, he inquired as to the place of residence of Elisha, and sent out a strong detachment of his army to seize him.

They came by night and surrounded the city wherein was the abode of the prophet. His servant arose early in the morning, and discovering the presence of the armed host, and seeing no avenue of escape, was filled with dismay. Revealing his fears to Elisha, he was assured that there was no occasion for consternation, "for," said the prophet, "they that be with us are more than they that be with them." Then breathing a brief prayer to Heaven that the eyes of his servant might be opened, the young man saw, "and, behold, the mountain was full of horses and chariots of fire, round about Elisha." The soldiers were stricken with blindness, and, instead of taking God's prophet captive, were all led captive *by* him.

Altho our physical eyesight may not enable us to comprehend the presence of heavenly messengers, in the hour of danger, faith, stronger than sight, says, "the angel of the Lord encampeth round about them that fear Him, and delivereth them." If our eyes were "opened," we could daily see the presence of guardian angels.

Jacob's Ladder.

One of the most vivid and beautiful examples of the ministration of angels, appears in the history of the life of the patriarch Jacob. Fleeing from the wrath of his brother Esau, he tarried at nightfall at a certain place, and with his head pillowed upon a stone, fell into the slumber which comes alone to the weary. His sleep was not dreamless, for he saw, "and behold a ladder set upon the earth, and the top of it reached to heaven; and behold angels of God ascending and descending upon it." Thus an illustration is brought within our mental grasp of the glorious fact that heavenly angels are in constant communication with earth, and we

are told that all blessings are sent from God to man thru the virtue of Christ, by the ministration of these heavenly beings.

An angel preannounced the birth of Samson; stayed the hand of Abraham when he was in the act of slaying his son; met Balaam in the way, and warned him against cursing God's people for reward; brought water to Hagar and Ishmael to prevent their perishing in the desert.

Angels Announce the Birth of John and Jesus.

The time in the history of the world when the great Deliverer was due to appear on the stage of action was at hand. One husband and wife were walking blamelessly before the Lord, and He had a great blessing in store for them. They were well advanced in years, but childless. While Zacharias, the husband, ministered in the temple before the Lord,

WHERE JESUS REIGNS.

WHERE Jesus reigns there is no night,
For He is wisdom, love, and light;
No raging sea, no tempest dread,
But quietness and calm instead;
No anxious care, no blind unrest,
No heavy hearts by guilt oppressed;
No discontent, no gloomy days,
But brightest hope and sweetest praise;
No stumbling oft, nor galling chains,
No shame, no sin, where Jesus reigns.

—Anon.

Gabriel, Christ's angel, appeared to him and conveyed the joyful intelligence that he should have a son, who should go before and, in the spirit and power of Elias, announce the Messiah.

A few months elapse and the same heavenly messenger appears to another member of our human family,—a submissive servant who bore the name of Mary. The announcement was made to her that she should have a Son who should bear the name "Jesus," who was also to be the Son of the Highest. At His birth a group of shining angels, forming "His star," guided the wise men to Bethlehem and to the stable attached to the inn, while an angel made the announcement to the shepherds, and a multitude of the heavenly host joined in the glad acclaim, "Glory to God in the highest, and on earth, peace, good-will toward men."

We can but feebly appreciate the joy of the sinless angels when it was committed to them to proclaim to sinners that unto them a Saviour was indeed born.

When Satan would "devour" the child Jesus, God sent an angel to warn Joseph to flee into Egypt, and when the threatened danger was past, an angel guided the infant Saviour back to the land of His nativity.

Heavenly attendants accompanied the steps of Christ from the manger to the cross, and would have interposed to prevent the shameful scenes of Calvary had it not been for the necessity of Christ's yielding up His life for our redemption.

It may be of interest to note that ten thousand angels were in attendance with the Father and Son when the law was proclaimed from Sinai. The heavenly host are obedient to this law, which is God's rule in the judgment, on which occasion more than one hundred million attend. One instance is given where the angel of the Lord addressed all of the children of Israel in one vast audience, in reproof of sin, with the result that the whole congregation wept.

The host entire is composed of "mighty angels," all of whom are commissioned to exercise the power of Christ. There is not a feeble one among them. They have corporeal bodies, and the food of which they partake is called the "bread of the mighty." Their guardianship formed a "hedge" round about Job which Satan himself could not penetrate. In very truth this is the case with each trusting child of God; for upon whom the Lord bestows His affection, upon the same does Satan look with the most violent hatred, and one of the names which he most appropriately bears is Apollyon, "destroyer." Were it not for angelic protection, he would sweep the earth with a besom of destruction, destroy every worshiper of the Most High. One angel has ample power, which will be gladly employed when the divine command is given, to take Satan *alive* and bind him a thousand years.

Since angelic ministration was so fully manifested in the olden days, there is every reason for believing that these beings are engaged in the same work now as of old, even tho unseen by mortal vision. In fact, we are assured that we are brought by the Gospel to an innumerable company of angels, and they are all "ministering spirits sent forth to minister for them who shall be heirs of salvation." "How shall we escape if we neglect so great salvation?"

THERE IS NO NEED TO WORRY.

"THERE is no need to worry. When God shuts a door, He opens a window." A world of sunshine and hope is epitomized in this Italian proverb. To look out on the world with eyes unclouded by shadows of fear or doubt or worry; to go forward in the spirit of love and trust, never for an instant wavering in faith or hope; to resolve—

"Never to look behind me for an hour;
To wait in weakness and to walk in power;
But always fronting forward to the light"—

is to take a long step toward a happy and successful life. To look back constantly on past mistakes and failures is as destructive to the growth of spiritual beauty and power, aye, and to the development of material success, as it is to look forward to ills that may never come. The people who take a melancholy pleasure in recalling the fact that they "have seen better days," and in bemoaning present conditions, never see "better days" again. Their attitude of mind shuts them out from all possibility of happiness or prosperity.—*Selected.*

MAN passes away; his name perishes from record and recollection; his history is as a tale that is told; and his very monument becomes a ruin.—*Washington Irving.*

WITNESSING FOR CHRIST.

IN order to save fallen man, under a sense of the infinite magnitude of the task, Christ undertook to represent to the world the character of God in His great love for the world. Nothing was allowed to divert His attention for a moment. His one effort was to carry out the plan of God laid before the foundation of the world. Said Christ, "Therefore doth My Father love Me, because I lay down My life that I might take it again." "As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep." That is: "My Father hath so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, His will is fulfilled, His law vindicated, and God can be just, and yet justify him who believes in Jesus."

This is a love that passeth knowledge. Shall we not be filled with astonishment at the amazing riches of the grace of Christ? Jesus alone could do the work. Knowing the height and depth of the love of God, he engaged to come into the world to make it manifest to sinners. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the love of God to lost humanity. It is impossible for us to conceive of the riches of His grace abundantly provided for all who believe on Christ. And having thus Himself represented the love of the Father, He has enjoined upon those who believe in Him to represent His character to the world, and thus reflect the glory of God in their own character.

Jesus says, "As Thou hast sent Me into the world, even so have I also sent them into the world," to be witnesses for Me. Christ calls upon each of His followers to represent His goodness, His mercy, and His love to the world, as He represented the love of the Father. He has made those who believe in Him as their personal Saviour, partakers of the divine nature, that they should not perish, but have everlasting life; and those who are saved by His grace are to reveal His power to others, that others may be saved thru their instrumentality. All who are truly converted are commissioned of God to be light bearers to the world.

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." It is the privilege and duty of every child of God to obtain day by day a living experience in the things of Christ. Thru a connection with Christ, we are to go forth in His Spirit, with His mind, as agents to cooperate with the divine, to bear to the world the message of the love of God to man. We are to proclaim that Christ is our Advocate, that the bow of promise encircles the throne, that the Lord is waiting to be gracious. This work must not be set aside because it requires self-denial and self-sacrifice. Looking to the Author and Finisher of our faith, we must see

there our pattern, and shape our life after the example He has given.

The church may individually be all that they profess to be; for if they will seek the Lord with all the heart, they will be filled with the Spirit. Jesus Christ is the Pattern, and every one who copies the Pattern will estimate the value of his own soul as the purchased possession of Christ. He will see that the Lord requires all the members of His church, as living, human agencies, to exert a sanctified influence in unity to build up the Redeemer's kingdom in the earth. The careless inaction, the indolence, the neglect to improve a single faculty and intrusted capability which might have been employed for blessing humanity, robs the world of the promised influence of the Holy Spirit, which might have accompanied with its presence the living witness for God. A message from heaven is sent to the world by those whom the Lord has called. They are to make known the salvation of God, that, by the testimony of those who are sanctified, many may be saved.

MRS. E. G. WHITE.

IN THE PRESENCE OF CHRIST.

LORD, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosom take,
What parched grounds refresh, as with a
shower!

We kneel and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and
clear;

We kneel how weak, we rise how full of power!

Why, therefore, should we do ourselves this
wrong,
Or others that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with
Thee?

—Anon.

MIRACLES, MARVELS, AND MYSTERIES.
III.

The Miraculous Element of the Bible.

WE are aware that many scientists and religionists of to-day deny the miraculous element in the Bible. We are equally aware that they have done nothing to disprove it. We are not disposed to accept this denial. The only evidence in disproof of the miracles of the Bible brought forward by modern skepticism and criticism is included under three heads:

1. "We can not understand these miracles."
2. "We do not see such things happening to-day."
3. "They are contrary to the established order of nature."

None of these reasons is sufficient to overthrow the miraculous element of the Gospels. The scientist is surrounded on every hand by things he can not understand; in fact, he can not fully and satisfactorily explain a single fact observed in the energy and life of modern chemistry and biology. Still, these sciences are accepted, notwithstanding our ignorance of many of their fundamental laws.

Again, the geologist accepts the records of mountain and vale, and upon them builds vast theories and fancies, altho he does not see such things happening to-day as have taken place in past ages; yet when it comes to the Bible miracles, they are to be rejected on the very grounds which are sufficient to accept everything else on!

Who told the critic that the Gospel miracles were worked contrary to, or in violation of, natural law? What evidence is there that any of these laws of nature were broken? Who has proved that the divine unknown law of miracles is contrary to the, at best, partially understood laws of nature? Let these questions be answered before we presume to make positive statements as to how miracles were wrought.

This question of miracles, the relation of God to nature, etc., constitutes an arena in which many fierce struggles are destined to take place in the closing experiences of the Gospel. It is our purpose here to but briefly call attention to a few fundamental things, and point out the stepping-stones of error in connection with the study of God and nature.

It must be recognized that in modern scientific and religious tendencies there are two great extremes and wholly erroneous views of God and His relation to His universe.

a. **Materialism.**—By whatever name the materialist is known, he may ever be identified by this one all-pervading teaching; namely, "Nature is all; nature is the reality of God." While the materialist may theoretically concede the personality of God, yet it will always be found that he worships a god without intelligent control of his universe, and without absolute control of the laws of nature.

b. **Pantheism.**—To the pantheist, the "supernatural is all contained in nature." While pantheism may concede a God who has absolute and intelligent control of the universe, yet it is always a God without personality.

So it will appear that both views are un-Biblical. Neither the materialist nor the pantheist can believe in miracles; for when we get to the bottom of it, neither class believes that God exists apart from nature. They do not regard nature as the habit of God. They do not regard God as working intelligently in and thru nature. Therefore, miracles within the Bible meaning of the term are unknown to these false systems of belief.

Natural science is simply man watching God work. There is the will of an intelligent and Almighty Person behind the operations of nature. They are orderly; they are according to law. Every created thing bears the stamp of "a manufactured article."

It must also be recognized that the miracles of God may be of two classes—miracles of *Creative Power*, and of *Controlling Providence*. Both are subject to the will of the Infinite. The habits of God, as reflected in nature, are governed by principle, not by rule. (*But it must be remembered that the nature we view to-day has been distorted by sin and marred by transgression.*) What man terms "natural law" is in reality but

a glimpse of the principles of God's character which are being unfolded in the physical world. The discrepancy between miracles and nature does not prove that God has violated His own laws in the working of the miracle; it merely reflects the ignorance of man concerning the laws of nature. The very term "miraculous" signifies, not that the act is against law, but that its laws are unknown—that is, unknown to man.

Miracles might fittingly be compared with comets, which seem to be irregular and unclassified, but further study of many comets has shown that they are *regular in their irregularity*.

To judge a miracle as out of harmony with the laws of God is equivalent to saying that we in our finite state know all the laws of God.

We would, therefore, make a difference between the ordinary wonder-working of God in the natural world, as revealed at every turn in the open but mysterious book of nature, and the extraordinary and instantaneous miracle-working recorded in the Bible, which God has effected thru His prophets, His Son, the apostles, and His church.

In conclusion, we would call attention to the fact that while universal life, energy, and power have their origin in, and proceed from, God, they are diffused thru our world by various channels which are wholly distinct and different. It is true the Scriptures declare that God is the "fountain of life," and that the psalmist also says "power belongeth unto God;" but while there is in the universe but a single fountainhead of power and life, there are several distinct and separate channels of its communication to our world. W. S. SADLER, M.D.

A TRIBUTE TO THE OLD TESTAMENT AND TEN COMMANDMENTS.

REV. WALLACE RADCLIFFE, of the Presbyterian Church of Washington, D. C., recently said in an address which he gave concerning a stricter observance of Sunday:

"I believe in the Bible. Not in the Sermon on the Mount alone, not in the beautiful words of Jesus, nor in the poetry that here and there may be brought out from its contents. I believe in the Bible as the word of God, and the Old Testament as just as authoritative and just as inspired, and carrying in itself just as largely the word and the authority of God as the Sermon on the Mount, or the thirteenth chapter of First Corinthians.

"That has been the trouble with all of us. We have by the criticism of to-day, by the fine scholarship, been persuaded in the Old Testament and emphasized in the New, we have been somehow or other accepting the fact that the contents of the Old Testament are to be passed by. But in its contents rests the Ten Commandments. "Remember the Sabbath day, to keep it holy" is there, and it is just as obligatory upon the Christian conscience as the fifth, or sixth, or seventh, or eighth commandment, and I have just as much right to disobey one as to disobey the other. We must call the church back to its loyalty to the word of God, and in the pulpit and in the Christian life somehow or other encourage its study, and impress its authority upon the individual conscience and the Christian life."

The foregoing tribute to the Old Testament and the Ten Commandments will be appreciated by all who believe that the Bible is the word of God, in these times when infidelity is increasing on every hand to such an alarming extent. It is to be regretted, however, that one who gives expression to such praiseworthy statements as these should be so deceived as to think that a return to belief in the Old Testament, and the Ten Commandments in their entirety will result in a better observance of Sunday, which has no foundation in the Bible, but is an institution which is wholly of heathen origin.

All who believe the Old Testament and Ten Commandments can readily see that if they are emphasized and accepted by the people, it would result in the observance of the seventh-day Sabbath, for the Old Testament abounds with the most conclusive evidences that the seventh day (Saturday) and not Sunday (the first day of the week), is the Sabbath of the Bible.

In the very beginning we read, "And on the seventh day God ended His work which He had made. And God blessed the seventh

who know that the Bible teaches that the seventh day of the week is the Sabbath, are puzzled to understand why ministers of the Gospel, and others who make a high profession of Christianity, do not obey the Bible in this particular, and so they logically reason that if that part of the Bible which enjoins the observance of one of the Ten Commandments can be put aside with impunity, why is it necessary to be so particular in regard to other portions of the Bible? And thus their faith in the word of God is shaken, and the Bible is considered of little importance. K. C. RUSSELL.

SEARCH THE SCRIPTURES. Hebrews.

THO we have so often been overwhelmed with wonder as we have had our attention called to the particular points of excellence of the various books of Holy Writ, yet it would seem as if our astonishment, as we ponder the contents of this book, exceeds anything yet experienced. Words utterly fail to convey any adequate statement of the riches of divine revelation concealed and revealed in this unique book.

This book was written probably somewhere between the years A.D. 62 and 64, for the particular benefit of Hebrew Christians in Palestine, tho we of this age may derive more benefit than any one else from its perusal.

The book has this peculiar feature to begin with, that its first word, according to our English versions, is *God*. This is a striking peculiarity, tho it is not the case in the original Greek. There we find there are five words preceding the word *God*. The exact construction of the first two verses of this book is correctly given by Rotherham, thus: "Whereas in many parts and in many ways of old God spake to the fathers in the prophets, at a last stage of these days, He spake to us in [His] Son," etc. The German also follows the original quite closely in placing several words before the name of the Deity here. The Latin, French, Spanish, and Dutch, like the English, have "God" for the first word, however.

The purpose of the book seems to be stated in chapter 6:18, that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Strong consolation; indeed, is found in this book.

There are great and wonderful things in this book; but it seems that one reason why these things were difficult to utter, was the slowness of heart to understand and believe on the part of those to whom these things were spoken, for we read (5:11): "We have many things to say, and hard to be uttered, seeing ye are dull of hearing." What a serious impediment is our dull comprehension that prevents us from appropriating the blessed truths that glisten from every verse of this inspired composition.

The exaltation of our divine Redeemer is set forth in chapter one, and his humiliation is just as clearly emphasized in chapter two.

The urgent necessity of making use of the present opportunity for salvation, while it is called to-day, is set before us in the third chapter.

"GLORY TO GOD."

GLAD are the praises the angels are telling,
Sweet are the anthems they sing;
"Glory to God," every note is now swelling,
"Glory to Jesus, our King."

(CHORUS)

Sweetly the song of the ages
Floats from the azure above;
Telling God's wonderful mercy,—
His wonderful, wonderful love.

Freely His love, like the river, is flowing,
Strong as its Fountain to be;
Great as the Heart its bright treasures
bestowing;
Gift of its fulness to me.

FLORA E. YERGIN.

day and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:2, 3.

And in the very bosom of the Decalogue, where the only commandment for a weekly Sabbath is found, it says, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Now while we most heartily concur with the foregoing tribute paid to the Old Testament scriptures and the law of God, I truly believe that one of the most effective ways to remedy the growing disbelief in the Bible will be for ministers of the Gospel, and all other classes of Christian people, to personally honor the Old Testament scriptures and the law of God by beginning at once to observe the Bible Sabbath, and teach others to do the same. Many good and honest people,

Among the many valuable points brought before us in chapter four is a very clear proof of the perpetuity of the Sabbath. This chapter deals with the subject of rest. From verses 1 to 8 "rest" is mentioned six times. In every one of these instances the word in the original is the ordinary word for rest; but in verse 9, in the statement "There remaineth therefore a rest to the people of God," the "rest" is from the original word meaning to keep the Sabbath, and is correctly rendered in the marginal reading—"keeping of a sabbath." So here we have the positive statement that Sabbath-keeping is not abolished, but that it still remains. Thank the Lord for the Sabbath and for this clear proof concerning its continuance.

The Sanctuary.

The subject of the sanctuary and its cleansing is the leading topic of chapters eight and nine. Much light is here thrown upon this matter of so much vital interest, and we have here a good illustration of the fact that oftentimes matters that are drawn out at full length in the Old Testament, are set before us in a few words and in a very concise form in the New Testament. There is no discrepancy whatever between the two, but in the one we have the matter of the other in condensed form. As stated in the Methodist Discipline, Art. 6, "The Old Testament is not contrary to the New!"

What Christian has not felt a new inspiration in perusing the glowing account of the experiences of the men of faith as recorded in chapter eleven. The climax is reached in verse 35. Before this we have the record of men who were delivered from suffering and death, after this the account of those who suffered all manner of hardships, and died most excruciating deaths. A great contrast, but all died in faith, for it takes as much faith to endure a trial as to be saved from it. Enduring faith is as necessary as conquering faith. In fact, what we need and what we should pray for is, oftentimes, not so much to be delivered from trouble as grace to endure it.

May the closing benediction of this blessed book be ours—"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, thru the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, thru Jesus Christ; to whom be glory forever and ever. Amen. Heb. 13: 20, 21. F. D. STARR.

SWEETNESS AND SUFFERING.

THERE are certain fragrant trees which bathe in perfume the ax that cuts into their wood. So it was with the life of Jesus. Wrong or injury done to Him only drew out more tenderness, sweeter love. We have a remarkable example of this in the very moment of crucifixion. It was when the nails were being driven through His hands and feet that He prayed, "Father, forgive them; for they know not what they do."—*J. R. Miller.*

THO a man declares himself an atheist, it in no way alters his obligations.—*Henry Ward Beecher.*

HEBREW AND HEATHEN LAWS.—No. 3.

MR. RIDPATH rightly says that "the Hebrew laws were not produced by processes of legislation, but were proclaimed as edicts of absolute authority." But when he observes further that "there was no recognition of a right of lawmaking among the people," he should remember that he has already previously declared the Babylonians and other learned ancients to have had no capacity for lawmaking, and where there is no capacity how can there be a right to do that which could only result in disaster?

"The concept of the right of the people to produce their own laws had not yet risen upon mankind." ("History of the World," Vol. 5, pp. 302, 303.) Is it likely that any conception of such a right could dawn upon the minds of those who were unable to exercise that right with discretion?

"Israel and Judah alike were pervaded with

DIVINE CONSOLATION.

OUR sorrow never comes in vain,
The flowers are the sweetest after rain,
The touch of grief but makes us strong
To sing a nobler, truer song.

No random dart can dare to fly,
Since One all-seeing reigns on high.
He heals each wound and each distress,
And closer comes the hurt to dress.

O welcome sorrow, blessed grief
That brings such One to my relief;
O, empty was the former bliss
When I compare its joy to this.

Ascending on the road to God,
I spurn not grief but kiss the rod
That drives me upward to the skies
Where pure rejoicing never dies.

Celestial breezes gently blow
Wherever streams of sorrow flow,
Nor drink we from our cup in vain,
If from the draught heaven's joy we gain.

O drooping heart, arise and sing,
For God Himself doth blessing bring;
He closer comes to wipe our tears,
And longer stays to hush our fears.

—Margaret Florence McAulay.

the theocratic spirit, and the monarchical in form, yielded largely in policy and administration to the dictation of the priesthood. Otherwise, the Jewish monarchies may be regarded as absolute. They differed not much from the oriental despotisms with which the reader is familiar. There was no secular constitution by which the kings were held in check." (Id., Chapter 109.)

The last sentence sounds like a sophistical trick in logic. Why was a *secular* constitution necessary to hold the kings in check? Would not a religious constitution operate at least equally well in a theocratic state, especially under "the dictation of the priesthood"?

Mr. Ridpath admits that they had a constitution. He tells us on pages 299, 300 that "it was in the giving of the Decalogue as a fundamental *constitution* to ancient Israel that the recognition of Jehovah as the one and only King and Ruler of His people was enunciated. . . . The stone-written *constitution* which Moses brought from the mountain of solitude was deposited in the ark, and became the very central fact of nationality, embodying both the fundamental principles of government and the covenant between the people and the invisible King." Again, "The statutes thus came to the He-

brews in the desert." "From the Decalogue proceeded all the other statutes of the Israelitish nation."

When we remember that this Decalogue constitution was given to the Hebrew people by an "invisible King," that "from the Decalogue proceeded all the other statutes of the Israelitish nation," and that both the constitution and statutes were intended to guide both rulers and priests in administering the affairs of government, and the people in their daily conduct, did not the Hebrew code of laws answer every purpose of a secular constitution and laws? In one sense they *were* secular, that is, they were designed for, and adapted to, an earthly government.

The laws of Moses, given by Jehovah, furnished to Israel a code of statutes elaborately covering every civil duty and offense known to modern lawmakers, and constitute the only instance of a constitutional monarchy in ancient times. And since the Hebrew people had a right in all freedom to accept or reject the laws proposed for their adoption, and were required to and did exercise that right, were their rights or liberties infringed? Was a despotism thrust upon them? Were they, like other ancient peoples, compelled to submit to laws not of their own choosing or repugnant to them? Most certainly it was a misfortune to other nations that they did not have the same beneficent provision!

Mr. Ridpath is constrained to admit that "there was much of practical value and common sense in the rules of conduct, property laws, and special regulations among this people. Some of the legislation was unique and original. The peculiar arrangement by which the lands were assigned to the occupants under a kind of national lease subserved an admirable purpose in the economy of the state. The agrarian troubles to which nearly all the other nations of antiquity were subject, and which frequently led to civil wars and revolutions, were unknown in Israel. There never was a happier balance between feudal absolutism in the ownership of land and socialistic ownership than was the fifty-year tenure recognized by the *Jewish constitution*." ("History of the World," Vol., 5, p. 303.)

Upon this last quotation we have no criticism to offer, except that the "fifty-year tenure" is not mentioned by the Decalogue. Blackstone, in his commentaries, says that "upon these two foundations, the law of nature and the law of revelation, depend all human laws," and that, "if we could be as certain of the former as we are of the latter, both would have an equal authority;" but that, since we are not to conclude from the coincidence of these laws that they were ever discoverable by human reason, "they can never be put into any competition together," which is the same as to say that the scriptural revelation is the revelator and interpreter of all law, without which natural law is uncertain and variable, as manifest in all heathen statutes and customs.

ALBERT H. DARROW.

It is not wishing and desiring to be saved will bring men to heaven: hell's mouth is full of good wishes.—*Thomas Shepard.*



A DIAMOND IN THE ROUGH.

(From a leaflet in the American Sunday-School Union.)

MR. E. B STEVENSON gives the following incident from his experience as a missionary of the American Sunday-School Union.

A friend called my attention to a neighborhood of over eight hundred people without a church or Sunday-school. I asked him if there were any Christians. He said, "No—O, yes; there is one man down there who makes enough profession for a whole township."

I immediately drove to the community, called upon this man, and asked if they had a Sunday-school. He replied, "No, but if there is a place on earth that needs one, it is right here. See that house over there? One of the worst men you ever met lives in it." He gave me a free sketch of that man's life for the past twenty years. He then pointed to the next house, and the next, giving the history of all his neighbors. If one-half of what he said was true, they ought to have been in the penitentiary.

Looking around, I saw a boy on horseback. I asked, "Who is that boy?" The man gave me his name, saying: "He is the meanest boy in all this county. Talk about heathen! They haven't even got a Bible in their house."

By this time the boy rode up. I reached out my hand and said: "Hello, Jim! Come up here, I want to shake hands with you." I gave him a good, hearty shake, told him I was going to have a meeting at the schoolhouse, and asked if he knew where I could get a boy to go around and tell the people.

He said, "Will I do?" "First-rate, if you will go." "All right, I am the boy you need." I promised him a nice Bible if he would scatter the notice and not miss a single house.

We had hardly concluded our bargain before the boy put his hands upon his hips, turned to the old man who had been standing by, and said, "I might as well commence now. Going to be a meeting at the schoolhouse next Sunday morning at ten o'clock! Come down; bring the old woman and all the kids along!"

Sunday morning I drove to the schoolhouse a little early. To my surprise it was crowded, and a number of boys standing around the door. I said, "Boys, I would like to get in." One of them spoke up, saying, "So'd we." "Let me in and you can follow me." "No, we can't. It's chuck full clear up." "Nothing can be done until I get in." "Don't make no difference, you can't get in here."

I was obliged to go around and crawl in thru the window. As I reached the desk, I looked down, and there sat my Jim on

the front seat. He looked up with a smile, and said, "I fetched 'em." "I see you did," and gave him his Bible. After my address, we organized a Sunday-school.

We went to a house near by for dinner. When we were seated the lady began to laugh. I asked her what was the matter. She said she was thinking about Jim. I asked, "What about him?" "Well, he rode into our front yard, never looked to see if any one was around, and began to yell with all his might, 'Going to be a meeting down to

THE SOUTH WIND.

WHAT do light-blown southern zephyrs
Care for aching human heart,
Never heeding sighs of mourning,
Or how oft the tear-drops start?
Merrily they blow and whisper,
Cause the leaves to dance and sing;
Many waves are fanned in motion
By the south wind's gentle wing.

But they never touch the waters
In the depths of stream or sea;
Never make the ship go swifter
To its chosen destiny.
Lightly toss the rippling surface,
Move the leaves but not the tree.
Shall our lives be like the breezes,
Shunning burdens in their glee?

Some lone heart may need our gladness;
If we'll only heed the call,
Like a beacon ray from heaven
O'er some cloud our cheer may fall;
And we'll never miss the helping
We bestow on saddened friend,
Never know that 'twas our beaming
Led to their victorious end.

Blow then gently, O ye south winds;
To our hearts one message teach,—
That the deeps can ne'er be fathomed
Which a deed of love may reach,
Not content with idly living,
May we learn unselfishness;
Let our gladness touch the sadness
Of some human heart and bless.

EMMA S. BROMLEY.

the schoolhouse next Sunday morning at ten o'clock. Funniest fellow you ever see in your life will be thur! If you don't come you will miss the biggest thing that ever come to this part of the country.'"

In the fall, I went back and held some meetings. There were about a dozen hopeful conversions, among them this boy. We secured a minister, and held protracted services, in which over forty professed faith in Christ. They organized a church and erected a building.

I met Jim at the college he was attending. He had grown so I failed to recognize him. He said, "You remember the meeting you held in our schoolhouse?" "Yes, I remember it, and you, too." "Well, I gave my heart to Christ at that time, and have come here

to make something of myself." "How would you like to be a Sunday-school missionary?" "I think I would like to do just that kind of work."

During his summer vacation, we sent him out as a missionary. About the first of August he wrote that he had organized eight Sunday-schools, and in order to put them in better shape, some meetings should be held. I wrote at once, "Go ahead, and may God bless you."

He commenced holding services in groves, calling out two or three of his schools in a sort of a convention, and continuing meetings at night. At the close of his summer's work, over two hundred had professed conversion. The next vacation he worked again, also the third summer, having the use of a tent for special services.

During the last summer, which was spent in very hard communities, he was compelled to sleep in his tent at night to protect it from the roughs who threatened to cut the ropes and damage the canvas. At the close of the season he was taken with pneumonia, caused by exposure and overwork. He lingered thru the winter, and on the fourteenth of March he died.

During these three summers he organized thirty-three Sunday-schools, having gathered into them over eleven hundred boys and girls.

Eight churches have already developed from these schools.

Six of these churches have erected buildings of their own.

In special meetings he held, ten hundred and twenty-five persons professed faith in Christ.

Thus early in the Christian warfare the young hero fell! His memory is precious, his example an inspiration, and his labors continue to yield fruit.

The great cause to which he devoted his life still survives. Every year missionaries of the American Sunday-School Union are gathering about eighty thousand destitute children into Sunday-schools. Many of them are careless and heedless. Some are diamonds in the rough. The loving hand of Christian sympathy and the influence of divine truth are polishing these gems for the Master's crown. Noble and useful characters are being developed.

Put a rollicking, fun-loving boy on the right track, and you have staked a powerful agent for good.

SHARPER THAN A SERPENT'S TOOTH.

A WEEK or two ago, a young man, belonging to an influential, honorable family, cheated a couple of business firms in a great Western city, by false representations, out of a couple of hundred thousand dollars. The matter was brought before his father, an old man of stern integrity. The young man was his only child.

"Gentlemen, I can do nothing," he said. "I have paid nearly half a million dollars already to make up sums which he has embezzled. He has brought me to beggary. The law must take its course." He turned away. The road between him and death was short, and it would be dark and hard.

On the same week an elderly woman was seen to throw herself into the Schuylkill River, near Philadelphia. She was rescued with difficulty. She held in her hand a satchel containing gold, notes, and bank-notes representing several thousands of dollars. When she recovered her senses, she was asked:

"Why did you do this? You were in no danger of want."

"No, I had money enough. But I had five children once, four boys and a girl. They all went away. They have not wanted me to visit them, and they do not write to me. I have waited for years, and they have not come back. Folks told me they were doing well, and were fine gentlemen and ladies; but they have forgotten their old mother. I was so lonesome that my head got queer. Indeed, gentlemen, I tried to do all I could for my little children, but when they grew up they were tired of me."

No words of ours can add to the force of these two chapters of actual life. Very few sons and daughters are as guilty as these, but how few are wholly free from such guilt! Many a man or woman, who would not take the life of the poorest living creature, kills the souls of those who love them best by years of passive, cold forgetfulness and neglect.—*Youth's Companion.*

IN HIS NAME.

'Twas only a kiss and a bunch of flowers,
But they came in a sunny way,
Like a balm to the wound in a homesick heart,
At the close of a weary day.

'Twas only the clasp of a friendly hand,
And the glance of a kindly light;
They banished the thought of a sorrowful day,
And they brightened a pain-spent night.

There's never the clasp of a friendly hand,
Not a smile nor a word of cheer,
Not a kiss nor a flower in His dear name given,
Will be lost when the harvest's here.

—*Christian Register.*

THE HARDEST FIGHT.

THIS grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God and most conducive to strength and beauty of Christian character. None of us loves to suffer, and we all shudder at the sight of the probe or the amputating knife. But when the infinite love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. Ah! the battle-field often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle cry at the mouth of the cannon is easier than to put our hands in our mouths and be silent because "God did it." If He is silent as to explanations of trying providences, let us be silent in our final submission. God knows what is best for us; that is enough.—*T. L. Cuyler.*

WRITERS, especially when they act in a body, and in one direction, have great influence on the public mind.—*Burke.*

The Joy of California Sunshine

at the

California Sanitariums IS NEVER FORGOTTEN

LOMA LINDA SANITARIUM (Redlands)



On main line Southern Pacific Railroad, near Redlands. Write for free booklet "A." Address, Loma Linda Sanitarium, Loma Linda, Redlands, Cal.

ST. HELENA SANITARIUM (Napa County)



Reached by Southern Pacific Railroad from San Francisco or Oakland. Write for free booklet 16. Address, St. Helena Sanitarium, Sanitarium, Cal.

GLENDALE SANITARIUM (Los Angeles)



Take electric car at Pacific Electric Building, Los Angeles. Write for free booklet "L." Address, Glendale Sanitarium, Glendale, Cal.

PARADISE VALLEY SANITARIUM (San Diego)



Reached by Santa Fe to San Diego or National City. Write for free booklet 23. Address, Paradise Valley Sanitarium, National City, Cal.

Where your wants are anticipated by Christian physicians and nurses.

Country Life
Best of Food
Ideal Climate
Skilled Physicians
Trained Nurses

The same methods are used as at the Battle Creek (Mich.) and other Sanitariums.

OPEN EVERY DAY IN THE YEAR



JOHN LEWIS CHILDS, Floral Park, N. Y.

FOR 10 Cts.

Five pkts. of our new Early Flowering Carnations, Scarlet, White, Pink, Maroon, Yellow. Bloom in 90 days from seed, large, double, fragrant and fine colors. All 5 pkts with cultural directions and big catalogue for 10c. post-paid. Will make 5 lovely beds of flowers for your garden, and many pots of lovely blossoms for your windows in winter. Catalogue for 1907—Greatest Book of Novelties—Flower and Vegetable Seeds, Bulls, Plants Shrubs, Fruits, 150 pages, 500 cuts, many plates—will be mailed Free to all who ask for it.

WANTED.—One lady nurse, graduate in hydrotherapy methods. Give experience, place of graduation, age, and wages expected. Address, with stamp for reply, Santa Barbara Sanitarium, 118 W. Figueroa., St., Santa Barbara, Cal.

VIEW NEW YORK HARBOR

from the convenient New York terminals of the Grand Trunk-Lehigh Valley Route. Double track. For time tables, descriptive literature, etc., write Geo. W. Vaux, A. G. P. & T. A., Grand Trunk Railway System, 135 Adams Street, Chicago.

Ferry Seeds are not an experiment, but with proper cultivation, they assure success from the start. Users have no doubts at planting nor disappointments at harvest. Get

FERRY'S SEEDS

for biggest, surest, best crops—at all dealers. Famous for over 50 years. 1907 Seed Annual free on request.

D. M. FERRY & CO.,
Detroit, Mich.



THE WAITING-TIME.

THE King and the kingdom are coming,
Tho long has the waiting-time seemed;
And oft to the eye of the watcher,
A light in the distance has gleamed,
But only to go out in darkness,
And leave the heart sad as before,
Be patient a little while longer,
The waiting-time will soon be o'er.

The crown is a thing of the future,
The glory will yet be revealed;
The royal gift has not gone by thee,
Nor Jesus His promise repealed,
Be faithful a little while longer;
The night must give place to the day;
The King and the kingdom are coming,
And for their arrival we pray.

Our prayer is the prayer of the ages,
Which Jesus Himself taught to men;
And thus He is pledged to performance,
Without telling all about when.
So, praying, and hoping, and working,
In faith to each other we cry:
"The King and the kingdom are coming!
Keep heart, for the Lord draweth nigh."
—Charles H. Gabriel.

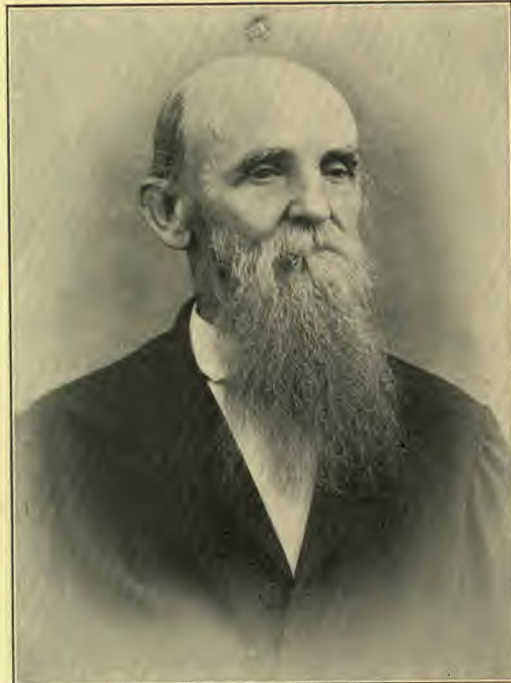
FIFTY YEARS IN CHINA.

IT was my privilege recently to attend a celebration of the fiftieth anniversary of the arrival in Canton, China, of the Rev. R. H. Graves, M.D., D.D., missionary of the Southern Baptist Convention, U. S. A. This meeting was attended by about two hundred fifty Europeans, many of whom were missionaries, and addresses were given by prominent speakers, including the British and American Consuls at Canton. The subjects considered were as follows: "Fifty Years of Diplomacy;" "Fifty Years of Government;" "Fifty Years of Commerce;" "Fifty Years of Education;" "Fifty Years of Bible Translation;" "Fifty Years of Mission Work;" and by Dr. Graves himself, "Fifty Years of Canton."

On April 19, 1856, Dr. Graves started from New York on a sailing ship. Coming by way of Cape Good Hope, he arrived in Hongkong after a voyage of one hundred fourteen days. Two days later, August 14, he arrived in Canton. With the exception of an occasional visit to the United States, Dr. Graves has continued faithful at his post, thru all these fifty long years, treating the sick, preaching the Gospel, teaching, writing, translating, etc., until the present time; and, even now, at the age of seventy-three years, is still actively engaged in translating, teaching, and preaching. He seems to have adhered closely to his one aim in life, that of preaching the Gospel of Christ to the Chinese. I heard him say recently, in an address before his Chinese church, that he had endeavored to teach the truth as it is found in the Bible, as he understood it. He said he preached because he loved to preach, and not merely because it was a duty.

To the question as to whether any other missionaries had spent fifty years in South China, Dr. Graves replied that there had been two others, Rev. Dr. Ashmore, of the American Baptist Missionary Union, of Swatow, but now at home in America, and the Rev. R. Lechler, of the Rhineish Mission, who has returned to his home in Germany.

Great changes have taken place since fifty years ago. Instead of requiring the long, tedious voyage by sailing ship of one hundred fourteen days, the journey can now be made from New York to Hongkong by railway and steamship in about twenty-six days. Then foreigners were allowed to live only in the five open treaty ports of China. Now there are about forty open



R. H. Graves, M.D., D.D.

ports, and over 3,000 European missionaries are scattered thruout the empire.

When Dr. Graves came to Canton, no European was allowed to enter the walled city, but as long ago as 1869 he took personal oversight in erecting a chapel on one of the main streets inside the old city. It was in this very chapel, beautifully decorated with flowers, that the Chinese recently celebrated Dr. Graves' fiftieth anniversary.

When Dr. Graves arrived here, he found not only his colleague, Rev. C. W. Galliard and wife, but there were also Dr. Hobson, a missionary of the London Mission, who was a son-in-law of Dr. Robert Morrison, besides missionaries of the Wesleyan, American Board (Congregationalists), and the Presbyterian missions; also the Rev. Mr. Roberts, an Independent Baptist who had a chapel on the river front. On the same site there now stands an old chapel which is occupied by a Seventh-day Adventist mission-school.

Last, but not least, it should be mentioned that among those previously on the ground

was John G. Kerr, M.D., who spent forty-six years as a medical missionary in Canton, dying here in 1901. When Dr. Graves came to China, his mission had but one chapel, one native preacher who was the only Chinese member. He labored several years before baptizing his first convert. Their mission now has twenty-six American workers in this and Quangsai Province, thirteen Chinese pastors, thirty Chinese preachers, and over 3,200 native members. Other missions have also made great progress in the same time.

Ten years ago Dr. Graves issued a book in English of over 300 pages entitled, "Forty Years in China." This book gives a good description of the conditions then existing, and, to a large extent, still existing in south China. Besides assisting in Bible translation and in translation of "Gospel Hymns," Dr. Graves has also written and published in Chinese a book in four volumes on "The Teachings of Jesus," a book of 220 pages on "The Parables of Jesus," a book of 108 pages on homiletics, a geography of Palestine, besides many smaller works.

Dr. Graves has made it a rule of life never to miss an appointment, and to always be on time. By his faithful and sympathetic life he has won the confidence and esteem of both Chinese and Europeans. He has done much to prepare the way for those who come later, and it is to be hoped that many more consecrated workers will come to take up the work of giving the Gospel of Christ to the Chinese.

E. H. WILBUR.

Canton, China.

THE SEAMAN'S BIBLE.

(Translated from the *Christlicher Hausfreund*.)

SOME years ago a brave seaman of the English navy died and left behind him, among other possessions, a Bible. This Bible was held by the family in particular esteem; but what gave it so much honor was a few words written on the fly-leaf by its former possessor. They were simple but full of meaning, and read thus:

"In January, 1791, this Bible was given to me by Mr. Neikes, in Herford, England, as a reward. It has been my constant companion for fifty-three years, forty-one of which I spent on the sea. During these years I was in forty-five sea battles and engagements; received wounds, and suffered shipwreck three times. Once our ship was burned, twice our boat capsized, and fifteen times I was afflicted with fever of different kinds, and this Bible was always my trust. All this I certify with my own handwriting."

Indeed, a much-used Bible! And what a rich history these plain words on the blank leaf relate. One hears the roar of the storm, the beating of the waves, the crash of the shipwreck, the thunder of the battle, the groans of the wounded, the sighs of the fever-stricken,—and from all this suffering and danger one turns to that Book and hears the words "this Bible was my trust."

Is not the Bible a wonderful Book? Is there anything else that could have sup-

ported his trust? or anything else so enduring? No; indeed.

"And heaven and earth shall pass away, but God's word shall not pass away." Dear reader, take it to heart, "Blessed are they who hear and keep God's word."

"AS THE ANGELS."

IN times of trial, when the burdens of life press heavily, there is truest comfort in thinking upon the "eternal years," and the promised life beyond the resurrection.

The Saviour's words, "Neither can they die any more; for they are equal unto the angels" and they "are as the angels," convey to us a most precious assurance concerning the life to come.

How fitting, then, it is that we learn of the nature and employments of the angelic host! We are told that they do God's commandments, "harkening unto the voice of His word." Ps. 103:20. Also, that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14.

What a vast work this ministry represents! It is far beyond our utmost conception; for the angels are endued with greater powers than the human family possess. They "excel in strength." Ps. 103:20.

Yet we, too, may engage in the service of God, and to the extent of our capacity become coworkers with the angels. We may "harken unto the voice of His word" as revealed in the Gospel of His dear Son. By God's grace we may "keep the commandments of God, and the faith of Jesus," and we, too, may engage in loving ministry for them who shall be "heirs of salvation."

The service of ministry is ever at hand. We need not seek a foreign field, or a larger sphere, but go to work in the Master's name—in the home, or wherever we may be—speaking kind words, doing kindly deeds, guiding the tender feet of infancy, or sustaining the faltering steps of age, thus preparing, it may be, for broader service in years to come.

But whatever our sphere of action, be it narrow or extended, let love to God and man be the ruling motive. Then "harkening to His word," and ministering in His name, we may be "as the angels" in character and attributes *here below*; and in the resurrection life, we shall be equal to them in power and glory, excelling in strength, praising the name of the Lord, and ever beholding His blessed face. AUGUSTA W. HEALD.

Cumberland Presbyterians do not all appreciate the idea of amalgamation with the Presbyterian Church of the United States. It was supposed that the official union would settle the matter, but it is developing that a number of the Cumberland body are desirous of perpetuating that wing of Presbyterianism. Not only on the Pacific Coast has it been decided to preserve the name and policy of the Cumberland body, but in the South as well there is a decided disposition to ignore the union. At the recent session of the Cumberland Presbyterian Synod of Alabama, held in Birmingham, a resolution was adopted calling upon all congregations to employ none but Cumberland ministers, and to ask the resignation of all pastors who may have agreed to the union of the two Presbyterian bodies. It was also resolved to demand the money, books,

records, etc., which it is claimed are the property of the Cumberland Church. It is expected that extended litigation will result in order to decide this feature of the controversy. The right of an organization to unite its members to another body against their will, and to abolish the organization to which they belong, is the question at issue.

ALONE WITH JESUS.

ALONE with Jesus! O how sweet
To sit, like Mary, at His feet,
To look into His loving face,
And feel the touch of His embrace!
His hand in mine, my hand in His,
My heart o'erflows with heavenly bliss.
Before He speaks one gracious word,
I look, and know He is my Lord.
The chiefest among ten thousand He
Is now to me, and e'er will be.
Upon His bosom let me rest,
And feel I am supremely blest.

Alone with Jesus. O how sweet
To meet Him at the mercy-seat!
To tell Him every doubt and fear,
Pour all my sorrows in His ear;
And then, assured of pardoning love,
To rise all care and sin above,
And from the foolish world retire,
Resting on Him my soul's desire.
He seems so near, so very near,
He is so dear, so very dear,
That earth recedes, and, lifted high,
I seem to soar above the sky.

Alone with Jesus. O how sweet!
My heart is full, my joy complete.
He speaks, and O such words I hear,
So full of wisdom and good cheer;
Love in His eyes, love in His voice,
How can I but in Him rejoice?
He condescends to speak to me,
And says, "Dear one, I died for thee."
Then shall I not in prayer and praise
My tribute to the Saviour raise?
But sweetest far, with Him alone,
To hear Him say, "Thou art My own."
—Peter Stryker, D.D.

OUR WORK AND WORKERS.

"TWO ESKIMOS are keeping the Sabbath in Nome, Alaska," writes Brother J. M. Estes.

THREE or four have taken their stand to obey on Manitoulin Island, Canada, under the labors of Brother W. E. Hancock.

BROTHER and Sister G. F. Jones have organized a Sabbath-school of thirty-five members in Singapore. Two soldiers are among the converts.

A CHINESE Seventh-day Adventist Church of seventeen members has been organized at Fookin, China, a part of them thru the labors of a native preacher, Brother Keh.

DURING the first three quarters of 1906, one hundred and thirty-one were added to our numbers in the Russian field, making a membership of five hundred and seventy.

ABOUT twenty colored people have been brought to a knowledge of the truth in Baltimore, Md., and Laurel and Cheswold, Del., the past year thru the labors of Brother Fred H. Seeney.

ON November 23 Prof. J. L. Shaw and wife, with a company of about a dozen, sailed from London on the steamship "India," to bear the tidings of salvation to the waiting millions of India.

FROM the Pacific Union Recorder we quote: "Sister Elma Pennock, in Los Angeles, made a banner record for selling SIGNS OF THE TIMES last week. She received \$32.88 for her sales in a single week."

FOLLOWING an interest awakened by Bible work by Sister Curry, Brother J. H. Carroll conducted a series of meetings near New Brunswick, N. J., for one week, with the result that six souls have taken their stand for the truth and have become Sabbath-keepers.

THE work in Arkansas is onward. Two were recently baptized at New Hope by Brother E. B. Hopkins. Eight are keeping the Sabbath at Alazan as a result of the labors of Brother E. L. Neff and Brother and Sister J. I. Taylor. A Sabbath-school of nineteen members was also organized at Alazen.

WANTED FOR MISSIONARY WORK.

CONTINUOUS supply of SIGNS and other denominational literature for distribution from dispensary. Address, G. A. Kuhns, 916 Laguna St., San Francisco, Cal.

THE NASHVILLE AGRICULTURAL AND NORMAL INSTITUTE.

THE Nashville Agricultural and Normal Institute is prepared to give ten men students and five women students an opportunity to earn all of their regular school expenses while taking a course of instruction in preparing for missionary work. This offer is made with the special object of encouraging men and women to obtain a preparation to enter the Southern field as missionaries. Some of these who desire to enter the work are not prepared to bear all of the expenses necessary in taking the required training. This offer will make it possible for such persons to enter the school. Those who expect to enter this field and desire some training before entering upon their regular work, are invited to write to E. A. Sutherland, Madison, Tenn. The winter term opens Jan. 16, 1907. E. A. SUTHERLAND.

"SAVE THE BOYS."

THE youth of our land have fallen among thieves—rum and tobacco. These are robbing them of every virtue, even of life itself, and will leave them naked before the bar of God. "Save the Boys" is the Good Samaritan, and asks your cooperation. Only 40 cents a year.

Special number, 24 pages, illustrated, now ready. A valuable temperance document. Should be in every home. Agents wanted. Price, \$2.50 for 100 copies; \$1.25 for 50 copies; single copy, 5 cents. Address, "Save the Boys," Washburn Park, Minneapolis, Minn.

Overland Limited

Chicago 68 Hours

Electric Lighted Equipment
World's Events Telegraphed, Train Daily
Unexcelled Dining Service
Observation---Parlor---Cafe Cars
Drawing-room---Stateroom Sleepers
Through without Change
Across Great Salt Lake and High Sierra
by Daylight
Fastest Time---Most Direct Route

VIA

Southern Pacific

WANTED.—Young woman between 20 and 30 years of age, of good Christian character to take the nurses' course. Exceptional opportunity for the right party. For information, address, Santa Barbara Sanitarium, 118 W. Figueroa St., Santa Barbara, Cal.

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.

Address

Bank of Mountain View

Mountain View, Santa Clara County, California



THE UNITED STATES AND ROME.

The Storer Incident.

THE controversy between Mr. Bellamy Storer and President Roosevelt the last month will, we hope, be of help in orienting officials of the government regarding their duty AS officials and WHILE officials. We will not take the time, nor do we wish to enter into the unpleasant details of the quarrel. The main facts for our purpose are as follows:

1. Mr. Bellamy Storer and wife are, or were, personal friends of President Roosevelt; since his daughter's marriage indirectly related.

2. Mr. Storer and his wife are ardent, converted Catholics, with great political ambitions.

3. Mr. Storer and wife, and President Roosevelt are warm mutual friends of Archbishop Ireland. The late President McKinley was also a warm personal friend of the archbishop.

4. The archbishop, we suppose, desires to become a cardinal; or, at least, many of his friends desire it, and have worked for it, among them Mr. and Mrs. Storer, the late President McKinley, the late Mark Hanna, Secretary Taft, and others.

5. From personal friendship, and doubtless also from Mr. Storer's ability, he was appointed minister to Belgium, and Spain, and ambassador to Austria-Hungary, with ambitions for France and England.

6. When in Austria, he was recalled on the charge that he had involved the administration with the Vatican in an endeavor to secure the appointment of Archbishop Ireland to a cardinalate.

7. Smarting under his recall, Mr. Storer has made public much of the correspondence which has passed between himself and the President. This correspondence shows, as the Washington "Post" of December 9, puts it, "that INTIMATE RELATIONS have existed between the White House and the Vatican since the battle of Manila Bay, when grave church problems in the Philippines confronted this government."

Judge Taft, while in the Philippines, wrote Mr. Storer that he greatly desired to see Archbishop Ireland advanced, and that other liberal Catholics should bear sway in church affairs, believing that this would be of mutual benefit to the United States and the Catholic Church. Under date of April 30, 1899, Mr. Roosevelt, then governor of New York, is said to have written Mr. Storer as follows:

"I need not say what a pleasure it would be for me to do anything I can for Archbishop Ireland. You know how high a regard I have always felt for him; he represents the type of Catholicism which, in my opinion, must prevail in the United States if the Catholic Church is to attain its full measure of power and usefulness with our people and under our form of government."

8. Mr. Storer tells us that when Mr. Roosevelt became President he seemed to fear that some of his former letters concerning Archbishop Ireland would be made a wrong use of, and so he wrote to have the letters returned. Cardinal Rampolla had in his hands copies of some of them, and the President feared that a resolute effort had been made to try to mix up facts and to show that as President, "I have been endeavoring to interfere with ecclesiastical matters."

9. Mr. Storer was appointed ambassador to

Austria-Hungary in October, 1902. The following summer he visited the President and Mrs. Roosevelt at Oyster Bay. During his visit the relations of the Catholic Church with America were discussed by the President, and the President was warm in his praise of Archbishop Ireland, and told Mr. Storer that if he went to Rome, he, the President, "would like to have me [Storer] see the pope and say to him that the archbishop was his friend, and that he would be pleased to hear that he had received the honor of promotion to the cardinalate," and Mr. Storer says that Mgr. O'Connell was commissioned by the President to say the same thing to Pope Pius X, which he did on Sept. 24, 1903. And the pope transmitted a message saying the President's wishes would probably be fulfilled.

Mr. Storer's memoranda of the President's verbal message reads as follows:

"He said to me, and he authorized me to say



The Gate of the People, Rome.

to your Holiness that the Archbishop of St. Paul is his personal friend, and that he possesses all his confidence as prelate and citizen; that he desires emphatically for Mgr. Ireland all the honors of the church, and that he will see with the greatest pleasure and satisfaction the elevation of Mgr. Ireland to the cardinalate."

Following this a report was telegraphed from Rome that Mr. Storer had seen the pope in behalf of Archbishop Ireland. This stirred up President Roosevelt, who wrote as follows:

"What has occurred shows clearly that it is hopeless for you to expect that the pope will appreciate the difference between what you say as an American Catholic in your private capacity, and what you as an American ambassador say. I take it for granted that you supposed you were speaking merely in your private capacity to people who would not misunderstand you, and who would not repeat what you have said."

"As President it is none of my business to interfere for or against the advancement of any man in any church; and as it is impossible to differentiate what I say in my individual capacity, from what I say as President—at least in the popular mind, and apparently in the Roman mind—I must request you not to quote me in any way or shape hereafter."

Mr. Storer says that this letter filled him with astonishment, and especially since what he had spoken had been by the President's request.

On Dec. 13, 1903, the President wrote him another letter which reads as follows:

"Let me repeat to you that in reference to matters affecting the Catholic Church, events have absolutely shown that while you are ambassador, you must keep absolutely clear of any word or deed in Rome or elsewhere which would seem to differentiate your position from that of other ambassadors. The mere fact of a report in the newspapers about your calling at the Vatican had a very unfortunate effect."

"While I am President and you are ambassador, neither of us in his public relation is to act as Catholic or Protestant, Jew or Gentile, and we have to be careful not merely to do what is right, but so to carry ourselves as to show that we are doing what is right. I shall ask you not to quote me to any person in any shape or way in connection with any affair of the Catholic Church, and yourself not to take action of any kind which will give ground for the belief that you as an American ambassador are striving to interfere with the affairs of the Church."

All that Mr. Roosevelt has said, he declares, is the mere expression of his own personal regard for Archbishop Ireland, as he would express a similar wish for any other friend

of any other denomination; and in a letter to Mrs. Storer, he declares again:

"In the first place I wish to be explicitly understood that, tho since I have been President, I have been approached at different times by prelates of your church and even by laymen in your church with requests that I ask of the Vatican or indicate a preference for the appointment of some person as cardinal. I have always positively and unequivocally refused, directly or indirectly, thus to ask for the appointment of any man as cardinal, and it would have been a gross impropriety for me to have made any such request, while it is an outrage to represent me as having in any shape made it."

"To Archbishop Keene, to Mgr. O'Connell, and to other men who have approached me on behalf of Archbishop Ireland, I have said I had a very high regard for the archbishop, and that I should be delighted to see him made a cardinal, but that I could no more try to exercise pressure to have him made a cardinal than pressure to get the archbishop of Canterbury to establish an archbishopric in America."

"Other persons have spoken to me, saying that Ireland could not be made a cardinal unless another cardinal was made in the Eastern States, and that they hoped that two cardinals (usually mentioning

Ireland and Farley) would be appointed, one in the East and one in the West. I always answered that I had a great regard for both men and would be delighted to see them made cardinals, just as there were Episcopal clergymen and Methodist clergymen whom I would be delighted to see made bishops, but that I would no more interfere as you desire me to interfere, and as you yourself have been trying to interfere, under any possible circumstances."

Summing it all up, it seems to amount to just this: Mr. Roosevelt in his warm, impulsive way desired to see Ireland wearing the cardinal's hat, and so expressed it, believing that would be a fine thing for the archbishop and a good thing for American politics, because he thought Ireland was a true American. Mr. Roosevelt showed the same ignorance of Rome's designs that many other Protestants do. He has since learned, as before quoted:

"It is impossible for me to differentiate what I say in my individual capacity from what I say as President—at least, in the popular mind, and apparently in the Roman mind."

If Mr. Roosevelt had read ecclesiastical-political history, and read it aright, he would have learned that it was Theodore Roosevelt's opinion as President and not as an individual that Rome was after. We are glad that he has come to see it, and expresses himself as to his relations and feelings as strongly as he does. The President positively denies that he sent a message to the pope by Mr. Storer, or received a message from Mr. Storer reporting his deliverance of the message to the pope. Secretary Loeb affirms this.

Dr. Michael Walsh, former editor of "Catholic Herald," friend of Archbishop Ireland, the late Mark Hanna and President McKinley, declares that if Pope Leo XIII had lived, "Archbishop Ireland would have become a cardinal long before now." He also tells us that there were several working for him, among whom were President McKinley and Mark Hanna. A Republican politician told him (Dr. Walsh) that "whatever Ireland asks, McKinley will do if it is in his power." Dr. Walsh, however, does not believe that President Roosevelt had given any intimation officially that he desired Ireland's promotion. But he thinks Ireland's chances for the red hat are now ruined.

The lesson ought to be (but it is too much to hope) that the United States Government ought to have naught to do in any legislation, grant, treaty, or contract, thru any of its officials or branches, national, colonial, or otherwise, with any ecclesiastical body whatsoever. But can the politicians stand the temptation, when so many of them are desiring office, and Rome is in the field to sell support for favors demanded?

As the Lord has foretold us in His prophetic word, we are rapidly nearing that time when all the world shall worship the beast—that system of State and Church, the strongest manifestation of which is in the Papacy; and many of our statesmen and politicians, consciously or unconsciously, are doing all they can to help forward the ruinous climax.

DOES THE POPE OWN ALL AMERICAN CHURCH EDIFICES?

The San Francisco "Chronicle" of January 1 says: "It [the Roman Catholic Church] does not dispute the right of the French Government to abolish the Concordat. It does dispute its right to TAKE AWAY CHURCH PROPERTY or in any way control church polity or worship. It demands, on the contrary, that the church be let alone, and its property be let alone. The government of the Catholic Church, the direction of its worship and the control OF ITS PROPERTY rest with the church authorities, of whom the pope is the head." In such case, of course, the "Chronicle" would hold that the disposition of all

Catholic Church property in America rests ultimately with the pope of Rome. It is to this that France objects. Many of the great structures in France were built by the French Government, and France does not propose to turn them over to a foreign power. Is she wrong?

"A NATIONAL MOCKERY."

According to the New York "World" there were on Christmas twenty-six killings in three States only—Louisiana, Mississippi, and Alabama. The names of all are given. Most of these were the result in some way of Christmas dissipation. There was much property loss besides, and many injured who will not die. The twenty-six does not include the eleven killed in the race riots at Jackson, Miss. This sort of Christmas observance was quite general. The Atlanta "Constitution" calls the Christmas celebration "A National Mockery," and continues:

"The newspapers issued on the day after Christmas, thruout America, are calendars of crime. It seems as tho in brutal mockery of the anniversary of the birth of Christ, humanity in this country lets loose on Christmas Day its vilest passions. Run over the papers published from the gulf to the great lakes and Maine to California, and, without an exception, if they print the news, they chronicle in multiple form the violation of every law in the moral and legal code.

"Murder, riot, robbery, arson, assault, drunkenness!

"That is the horrible satirical procession, stalking annually before the eyes of a nation hypothetically devoted to law and order, giving at least a nominal allegiance to the Christian religion. It is the paradoxical spectacle of a Christian people making the holiest [?] religious festival in the year the gruesome climax to a ten-day saturnalia of outlawry and debauchery that shames the annals of the decadent Roman Empire in its most revolting phases."

What a denial such a record gives to the "Christian nation" idea! "Christian nation," forsooth! What a lesson it ought to be to Christians in this respect: That any heathen festival, adopted by a backslidden and apostate Christianity can never become Christian. The whole Yule-tide season is distinctly pagan in pedigree and persistence. The old Roman Saturnalia is the basis for our Christmas feasting, gormandizing, gluttony. "Christmas" has no Biblical basis, no basis in fact. Christ was not then born; nor does the Bible ask any recognition of His birth from us, only as it affects the whole man every day. Sunday is a parallel to Christmas. Men are prone to observe Sunday as their pagan ancestors observed it, in pleasure. Men are vainly trying to enforce a sacredness the day never possessed, by law. We shall soon find plenty of "reformers" who are anxious to compel the "sacred observance of the climax of the Saturnalia, called Christmas, in the same way. "Every plant which My heavenly Father hath not planted, shall be rooted up." Christmas of any kind is not of God's planting.

WHERE DOES THE TRUTH LIE?

The "Western Watchman," edited by Father Phelan, one of the most virile Catholic papers published in the United States, very plainly declares that President Roosevelt stated a falsehood in the controversy between himself and the Storer. Mrs. Storer wanted to have Archbishop Ireland promoted to the cardinalate, and pressing the matter too hard, the President recalled Bellamy Storer, who was at that time acting as ambassador to Austria. Mr. Roosevelt states that it was for this reason. But the "Western Watchman" declares:

"That we knew to be false because we knew that Mr. Roosevelt has more than once interested himself actively in a similar direction (that is, in se-

curing favors for Roman Catholics). There were other ambassadors whom we could name who had done more in that matter than Mr. Storer, and they were not disturbed. The offense that brought about Mr. Storer's recall was not against the chief executive but against his daughter."

The "Watchman" tells us that Miss Roosevelt, before she was married, was turned down by Mr. Storer's relatives, and the President took the action he did to resent the slight.

The editor continues: "Mr. Roosevelt has done what any fond father would have done if so tried, but we can not so readily excuse lugging in Archbishop Ireland, Archbishop Farley, Cardinal Gibbons, Cardinal Rampolla, and the Pope of Rome in this kitchen war. They had absolutely nothing to do with the squabble and were brought into it only to give it a color of dignity, and take from it its character of triviality and feminine spitefulness."

Our readers have the "Western Watchman" on the one side, and the President on the other. We are glad of this, however, that the matter is coming out, disagreeable as it is, because it has compelled the President to take a square stand, just where every American President ought to stand in the matter of relationship with Rome.

SHOPLIFTING IN NEW YORK.

SHOPLIFTING in the big department stores of New York is not only on the increase, but it has become an organized matter. There are fifty shoplifting cases pending trial, and it is complained that the courts are too lenient in dealing with this class of offenders. A legal representative of the retail dry-goods association asserts that detectives in the employ of the merchants have discovered that there are at least three organized gangs of shoplifters in the big city. One is composed of thieving Syrians, another is an Italian gang, and the third is made up of Spanish Jews.

Each gang is composed of both men and women, and goods are stolen by one of the thieves and secreted on the person of another. These gangs are organized upon business principles. Each has a sinking fund, out of which bail is furnished, and counsel retained and paid. It would seem as if the bar association might take a hand in the exposure and expulsion of lawyers who do such a business as that.—*Springfield Republican*.

Professor Branner, of Stanford University, has assured San Franciscans that there need be no fear of a tidal wave sweeping over their peninsula. He has told them that the fault of April 18 had a slipping movement, not a falling movement. Presumably the people who saw the collapse and fall of scores of buildings on the morning of April 18 cared very little as to the scientific fault or the particular movement in the interior of the earth. It was tremendously effective whether it was a slip or a fall! The point, however, in Dr. Branner's assurance is that it will be some fifty years before we have another fault of the severity of that of last April. So he is reported. However, the earthquake may not follow a science time-table. It might be worth something in these times if men would give some attention to the Word of God which has spoken concerning these things.

The reactionary element in Russia is still very active in opposition to reform. It is especially violent against any relief for the Jews. A late despatch says that "the party of legal order has joined the openly reactionary leagues." The czar and premier have received a warning from Kiev, in which it is stated that "the extension of the rights of the Jews will drive the patriotic Russian people to criminal measures." To people who have modern ideas of "legal order" and "patriotic" citizens, this sounds decidedly reactionary. But such is the fruit of absolute monarchy in the hands of poor humanity. But it is said that the peasants are beginning to look upon the Jews in a more friendly way.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JANUARY 16, 1907.

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" or "Authorized") 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 almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

NEXT WEEK we will print a list of some of the more prominent disasters of what has been called "the year of disaster."

RELIGIOUS LIBERTY will be prominently discussed in our next issue. It is an important subject; no one can understand it too well, nor be too alive to the dangers that menace its existence.

FIFTY KILLED and half as many more injured is the record of a wreck about forty miles west of Topeka, Kans., January 2. Thru a misunderstanding of the operator at Volland, where the trains should have passed, a train was allowed to go on the main line, where it crashed into a train from the opposite direction. Of the fifty killed, forty-six were Mexican laborers.

NEW YEAR'S DAY witnessed many accidents and fatalities. On January 2 the San Francisco "Examiner" reported for San Francisco and Oakland one killed, four badly injured in collisions between auto and trolley car, two killed by trains, one killed, two injured by a falling wall, one shot and killed by accident, one ground to death under the crank of the engine of a steam schooner, ten injured in minor automobile accidents, besides forty-four treated in the hospitals for injuries received in drunken brawls and accidents.

THE ENGLISH GOVERNMENT has sent to this country as its new ambassador a gentleman of distinguished ability, and one who is acquainted with America. He is the Right Honorable James Bryce, noted for his authorship of one of the best analyses of this government and people ever written, "The American Commonwealth." He is a Scotchman by birth, he received his education both at the University of Glasgow and Oxford, and has had an enviable career in law, literature, and statesmanship. He has been a late member of the British Cabinet, filling the part of Chief Secretary for Ireland. He will be cordially welcomed, and it would seem that his broad views, and thoro knowledge, and liberal statesmanship would make him a strong factor in the world's balance.

"LOVERS OF PLEASURE."—It would seem that in view of the awful year of calamity which the world has just passed thru, it would lead to serious thought and soberness of conduct the first day of the dawning year. Yet perhaps no city on the American continent showed so much extravagance in the opening of 1907 as San Francisco, the one that had suffered the most. The celebration was said to be the greatest in the city's history, and the night was a night of revelry. The Crocker ball which was given January 2

cost the magnificent sum of over \$35,000. Scores of workmen were employed for days to put up a pavilion for the express purpose. There were three hundred invited guests who are now the "society" of the West; the old "four hundred" are gone. How much happier these souls would have been if the amount of money that was expended on foolish extravagance, poured out in costly wines, had been used to relieve those who are really suffering in San Francisco. The greater the need of serious thought the more eagerly the people seem to indulge in the mad pleasures of earth. As one report expressed it, "Nothing was too extravagant, too noisy, too absurd;" but after all this, the judgment.

A GOOD, STRONG, PATRIOTIC EXPRESSION.

On the proposed Sunday Constitutional Amendment the Mountain View "Leader" has the following sensible words:

"The Amendment never should be adopted. There are many reasons against it, but one is sufficient: It would be the first step toward a union of Church and State, a condition that offers the greatest possible menace to a democratic form of government. If the Legislature of this or any state, can say to rational, responsible men, you SHALL NOT do certain things on a certain day in each week, it may also, with equal propriety, say to them, there are certain things which you SHALL do on a certain day in the week. If legislation can dictate any part of a man's religious policy, it can dictate all of his religious policy. From telling us that we shall not do certain things on Sunday, it is only a little step to telling us that we must attend some form of religious worship; and then one more little step, and we are told what form of religious worship we must attend. This is a perfectly logical sequence.

"The American people never will submit to compulsory religion. That is something which, with compulsory vaccination and a belief in ghosts and fairies, belongs back in medieval times, when the smartest people didn't know any better than to close their eyes and accept any kind of religious doctrine which those in power saw fit to cram down their silly throats.

"The Constitution of the United States is the Supreme Law. It says: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press.' Will the Legislature of the State of California presume to do that which the Constitution of the United States says the Congress of the United States shall not do?"

"THE SURVIVAL OF THE FITTEST."—Laws for the protection of human rights are necessary; but class institutions, among which are all religious days and dogmas, must depend for their existence and promotion on the loyalty, devotion, and zeal of their adherents. If they are worthy to live, if they are of benefit to the human race, if there is back of them real intrinsic worth, their value will be recognized, and they will be perpetuated in the hearts and lives of their constant and multiplying constituency. But if these institutions can not be thus maintained by their inherent worth, they deserve to die. And above all other classes, Christians should recognize this fact and indorse this sentiment. Jesus Christ declares, "EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED, SHALL BE ROOTED UP." Matt. 15: 13. Men may bolster up Sunday by tradition and false teaching, they may put behind it all the combined power of civil government, but if it is not of God, it will surely perish, and will include in its destruction all those who have identified themselves with it. But if it be of God, let its religious friends look

to Him with the calm faith of an Elijah. The Rock, and all builded upon it, will endure. All the storms of infidelity may break upon it, but the waves and winds will be proved to be but spray, which will whiten, harden, and polish the Rock. We leave these queries with those of our readers who hold to the Sunday institution: Is not the appeal to civil law a tacit confession that they know that the Sunday is not of Christ, that it is not of God's planting? Or, if they believe it to be of God, does not their appeal to civil law show that they have lost faith in the "all power" of the Gospel?

THE SABBATH does not need man's power or man's aid or man's laws. It is man that needs the Sabbath. "The Sabbath was made for man." But what the Sabbath shall be to a man rests upon his own sense of his own need, not upon what some other man may think. Prayer or baptism does not need man, but man needs these; and yet their value depends not on what others may do, but his own faith in God's ordinances. Jesus Christ died to save men, not institutions.

HUMAN GOVERNMENT never enforced God's word or law or Sabbath; it only enforced some man's conception of what God demanded. Men of old, professing to be teachers of God, believed that Jesus Christ ought to die because He did not keep the Sabbath in the same way they did. There are teachers now who believe that men who keep the same Sabbath that Jesus did ought to die because they do not keep a day He never kept. Should such teachers ever be entrusted with the power of Caesar?

ASSISTANT DISTRICT ATTORNEY HENEY, of San Francisco, retires from the Federal cases with which he has been connected to give his entire time to prosecuting grafters in San Francisco. The cases of Mayor Schmitz and Abram Reuf will be pushed vigorously.

FAILING TO SEE THE SIGNAL, an engineer on the Baltimore & Ohio road ran his train at high speed thru a fog, just out of Washington, D. C., December 30, colliding with another train, causing a wreck in which nearly sixty lives were lost and many others injured.

A DESPATCH FROM PEKIN states that at least four million people are starving in China, and that tens of thousands are utterly destitute and are wandering over the country in search of rice. The American Red Cross has issued a call for aid.

GENERAL VON DER LAUNITZ, Prefect of Police of St. Petersburg, was shot and instantly killed by a young Terrorist, January 3. His assassin was immediately slain with a sword.

FRANCE orders four more submarine cruisers, superior, it is said, to any existing type. This makes twenty submarines within a year for the French Government.

AT THIS WRITING a general firemen's strike is feared thruout the Harriman lines. The root of the difficulty seems to be between the firemen and engineers.

BLIZZARDS in Russia have been of exceptional severity, and 160 people have perished in consequence.

THE VOLCANO KILAUEA, of the Hawaiian Islands is said to be more active than for twelve years.