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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.)

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285 Salmon Street Portland, Ore.

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# SIGNS OF THE TIMES

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

For Terms, See Page 2  
Vol. 33, Number 6

MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 6, 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.

## CONSOLATION WHICH ABIDES.

### The Only Consoler.

THE great world and its people are sick unto death, sick with the leprosy of sin, miserable with all its outspringing accompaniments and progeny,—vice and crime and disease,—doomed unto death. Yet even in these conditions "hope springs eternal in the human breast," false tho that hope often be; and many are happy for little times and enjoy "the pleasures of sin for a season." Some do not know that they are sick; that the virus of the leprosy of sin is in their veins, and they go on carelessly for years, consuming in pleasure or selfish pursuit the abundance of health and life, unmindful of the certain end.

BUT sooner or later crises come. The rosy cheek grows pale; the strong limbs totter; the stout heart beats feebly. Moral failure, open shame, sickness, the loss of property or friends or loved ones, afflict the soul, and it longs for consolation in some source of relief from poignant grief and agony, or keen and bitter disappointment. Where will the soul find it?

SHALL we seek consolation in the

sources whence the world for ages has vainly sought to draw it? Why repeat the folly and reap its reward, disappointment? Shall we seek comfort or consolation in the light, the trivial, the foolish? So some recommend. Such things may divert us for a time, but they neither strengthen us nor fit us to strengthen others. They are like the heathen fetish which the pagan priest gives to the af-

flicted mother, and tells her that the spirit of her child inhabits it. The poor woman talks to it, but it does not answer. She carries and fondles the ugly image, but there is no response to her caresses. Her heart is un comforted, her grief unconsoleable. Cicero, when his daughter died, sought consolation in writing a book on all the consoling things which a pagan philosophy offered, but his grief was not assuaged. He finally sought consolation in erecting to his beloved Tullia a monument in the gardens of Rome, but this merely ameliorated his grief; it did not comfort his heart.

SOME persons in affliction seek diversion in the beauties and bounties of nature, in the pleasure of travel and art and scenery, in conversation with the wise and witty and agreeable, in a thousand and one things which divert and cause to forget, but do not cure. The heart is just as weak when the next affliction comes, just as sore under the next sorrow, and grows in anguish equally under the next great grief. The old remedies are not sufficient for this sorrow, and new sources of relief must be sought. And, O, so many lives drift on and on, un comforted, unconsoleed, unto the great, dark, boundless night of death.

YET there is a Consoler who is able to comfort. He can comfort the soul who awakes to the despairing consciousness that he is afflicted with the



CHRIST THE CONSOLER.

Plockhorst

Go to Him, mourner, as you would if He walked here upon earth. Pour into His ears your sorrow; tell Him your failures, your mistakes; roll upon Him your burdens; and bear away from His blessed presence a song of praise.

deadly virus of the leprosy of sin, and is therefore under the just wrath of God and is doomed to death. The divine Consoler, Christ Jesus, does not comfort you by telling you that you have not the leprosy badly; that there is no serious outbreaking symptom; that you need not be worried for a long time, etc., etc. He does not say that your sin is small; that your case is not comparable to the thief, or the adulterer, or the murderer. All such comfort is futile and deceptive, and dooms to disappointment. The divine Consoler does not falsify your case. He does not minimize your diseased condition. He knows that the human "heart is deceitful above all things, and it is desperately sick." But His remedy is efficacious. It can cure the sin-sick heart. It can cleanse the sin-sick soul. "The blood of Jesus Christ His Son cleanseth us from all sin." He receives the soul who comes to Him, and stands before the throne of God in his place. He reaches down to the crimson-dyed, scarlet-stained sinner, and in tones divinely heartening says: "Come on now, and let us plead together." Isa. 1:18 (Lowth's rendering). "Tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." There is consolation in this; for He who cleanses by His word is able to keep by His word, even to the end. John 15:3; Rev. 3:10.

THERE is consolation to the sorrowing. Have you lost the sordid wealth of earth? There was no comfort in it anyway; and He will give you the riches of His grace, and access to the divine storehouse in their stead. Rom. 5:2. Have you lost friends and loved ones?—He will prove to you a Friend, such as no earthly friends you ever knew. He suffered the vacancy to come into your life that He might fill it with His own fragrant presence. He has suffered you to know *disappointment* that you might learn *His* appointment. There is but a change of letter in the two terms, but that represents a change of infinite importance. He assures you that "to them that love God, God worketh all things with them for good." He does not want you to go on in mere selfish enjoyment, for that, too, will end in death. He longs that your enjoyment shall be larger, and therefore you must have fellowship in Christ's sufferings, that you may be partakers in His joy. Then you can say: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

"Who is among you that feareth Jehovah?  
That obeyeth the voice of His servant?  
He that walketh in darkness, and hath no light,  
Let him trust in the name of Jehovah,  
And rely upon his God."

"For tho the fig-tree shall not flourish,  
Neither shall fruit be in the vines;  
The labor of the olive shall fail,

And the fields shall yield no food;  
The flocks shall be cut off from the fold.  
And there shall be no herd in the stalls;  
Yet I will rejoice in Jehovah,  
I will joy in the God of my salvation.  
Jehovah, the Lord, is my strength."

### DID HE DIE?

**D**ID Jesus the son of the living God die? Was it possible for Divinity to die? for the Eternal Word to lay down His life?

There are those who tell us that the body died; the physical man died; but the real Christ did not die, and that it is repulsive so to believe.

Did the Christ die?—At least some have so believed. One hymn, which has been sung by many thousands of Christians for scores of years, reads:

"The Incarnate God hath died for me."

Another sings:

"When Christ the mighty Maker died  
For man the creature's sin."

But hymnology has taught many errors. What does the Bible say?

1. Of the Son of God before He came to this world it was said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." John 1:1-4.

Of this exalted Being the Scriptures further bear witness: "And the Word was made *flesh*, and dwelt among us . . . full of grace and truth." Verse 14. "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law." Gal. 4:4.

Yet again, it is written: "Him [the Son] who knew no sin He [the Father] made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. 5:21. As sinners, we are guilty of death; for "the wages of sin is death." Rom. 6:23. When He bore our sins, He bore our death, and died in our behalf. "He was wounded for our transgressions; . . . with His stripes we are healed. . . . He was cut off out of the land of the living for the transgression of My people to whom the stroke was due. . . . He poured out His soul unto death, and was numbered with the transgressors." Isa. 53:5-12, A.R.V.

Therefore, "Christ died for our sins according to the Scriptures," a death which, that He might live again, demanded a resurrection; for "if Christ hath not been raised, then is our preaching vain, your faith also is vain. . . . If Christ hath not been raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:1-19.

Christ, the Son of God, died "that thru death He might bring to naught him that had the power of death, that is, the devil." Heb. 2:14. On the enemy's own ground, in all the weakness of humanity, the Incarnate Son of God met the enemy, and conquered him. The resurrection of Christ from the dead demonstrated that Jesus, who walked a man upon this earth, was the veritable "Son of God." "Concerning His Son,

who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord." Rom. 1:3, 4.

One more testimony from the other side of the grave by the glorified Christ to His servant John: "Fear not; I am the First and the Last, and the Living One; and I was *dead*, and behold, I am alive forevermore, and I have the keys of death and of Hades." Rev. 1:17, 18.

Praise God for a Saviour who came from the highest heaven, who sounded the lowest depths of sin and wo and death, Conqueror in all; and who lives forevermore, able to save to the uttermost. We may not understand how He did all this; but He has revealed the wondrous fact that for us He died. O, the wonderful love of God! He gave His Son, and gave Him wholly. Christ gave Himself; but in dying, He conquered for us. In Him we are complete.

### THE GOLDEN RULE.

Another Word to the "California Christian Advocate."

**A**S quoted last week, the California Christian *Advocate* says of us: "Of course, they think the first thing to do is to break down all *legal* supports of the Christian Sunday."

Sunday has no "*legal* supports" in this State, tho it has in others. Why should the *Advocate* ask for such supports? It claims to be a Christian paper. Dr. Bovard, its editor, is, we presume, a Christian man. Why, as a Christian, should he ask or demand *legal* support for what he deems a "Christian" institution? Suppose the Mohammedans should demand *legal* support for Friday; would the *Advocate* be willing to grant it?—Hardly. But why not, according to the Golden Rule? Suppose that the Jews, the Seventh-day Baptists, and the Seventh-day Adventists should demand *legal* support for the seventh day, from Friday night at sunset to Saturday night at sunset; would the *Advocate* be willing to grant it? If not, why not? The Golden Rule reads: "All things whatsoever **YE** would that men should do unto **YOU**, do **YE** even so to **THEM**."

Now the *Advocate* would that men should give *legal* support to the day it calls the "Christian Sunday." This means that a law should be passed enforcing it as a day of rest. It wants the Mohammedan and the Seventh-day man to help in this. According to the Christian Golden Rule, ought not the *Advocate* to support a similar demand from the classes above named?

If it be said that there are more who keep Sunday, it is sufficient reply to say that the true province of civil law is to support and protect the weak and the inferior; and that right and wrong are not questions of majorities.

The *Advocate* believes, and we are willing to concede its sincerity, that Sunday is a Christian institution which ought to be observed. The SIGNS OF THE TIMES does not believe in Sunday sacredness, but does be-

"ove that the seventh day ought to be kept as commanded of God and observed by Jesus Christ. Each of us, we suppose, is "fully persuaded in his own mind." Each one has a right to his own opinion. Why not leave this matter with God? Why not let all men and women in the light of God's word and conscience decide between the respective days, and the respective arguments presented to sustain them, without let or hindrance from civil power? Leave the arbitrament of the question with God.

"The evil can not brook delay;  
The good can well afford to wait."

Is not this reasonable, neighbor *Advocate*?  
Why, then, should not you, as well as we,  
strenuously oppose all Sunday-law measures?

#### WHY RELIGIOUS LEGISLATION AND PERSECUTION?

##### The Real Cause.

**W**HY should ministers of the Gospel of Christ demand religious legislation? Why do they demand that religious dogmas should be enforced by law? Why do they work for Sunday laws? Why do politics to secure Sunday laws?

They are ministers of the Gospel, not of the law. "The Gospel is the power of God unto salvation." Rom. 1:16, 17. When the Son of God commissioned His servants to do their work, it was not to execute law, but to "preach the Gospel," with the assurance that "all power" was at their command. Mark 16:15; Matt. 28:18-20. The condemning did not rest with them; he who did not believe condemned himself by his unbelief. Nay, more: "He that believeth not is condemned already." "All have sinned, and come short of the glory of God." Rom. 3:23. All, therefore, are under condemnation. To lift men from that condemnation, Jesus Christ came into the world. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved thru Him." John 3:16, 17. "If any man hear My words and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

Of His servants, Jesus says: "They are not of the world, even as I am not of the world." "As Thou didst send Me into the world, even so sent I them into the world." John 17:14, 18. The ministers of Christ have no higher or different commission than the Master. They are in Christ's stead to beseech souls to be reconciled to God, to persuade men to turn from the judgment to come. 2 Cor. 5:20, 14.

Why, then, do professed ministers of Christ turn from the heralding of the glad tidings of God to be ministers of law and lobbyists in politics? Our Lord has revealed one great secret of it in the following words of comfort: "These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. [And so the persecutors thought all thru the Dark Ages.] And these things

will they do, because they have not known the Father nor Me." John 16:1-3. No man who knows Christ and the power of His Gospel will ever seek to enforce religion by law.



#### 1991.—Observance of the Sabbath Day.

Is it right to play instrumental music on the piano or graphophone on the Sabbath, such as opera music, anvil chorus, etc.?  
J. W. B.

The divine commentary of the Sabbath commandment is found in Isa. 58:13: "If thou turn away thy foot from the Sabbath, from doing **THY PLEASURE** on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor **HIM**, not doing **THINE OWN** ways, nor finding **THINE OWN** pleasure, nor speaking **THINE OWN** words; then shalt thou **DELIGHT THYSELF IN THE LORD.**" We think that it is invariably true that conscientious Christians feel themselves condemned when they use the Sabbath for such things as above. To us these things have no place on the Sabbath day. The very associations with such music leads the mind away from God, and when there is so much music that is soul-inspiring, spiritually elevating, which will tend to lift the heart and the meditations into higher, holier atmosphere, we do not see how one can use the time for music or reading which will tend to degrade, debase, or at the very least be utterly unprofitable. We fully grant that some of these practises may be pleasing to the natural heart, but Christianity is a life of discipline. It means not simply the receiving of the wonderfully good things which God gives, but it means the denying ourselves of those things which do not profit, and so the passage which we have quoted above includes the denying, the not-doing; and if that lies at the base of Sabbath-keeping, there will grow in the heart and life a true delight in the Lord and in His institutions.

#### 1992.—Earth's Creation.

Does not science and also tradition of ancient people seem to indicate that the earth was created in six periods rather than six days of twenty-four hours each?  
I. M. P.

Science generally, so far as we know, does not divide it up into any kind of definite periods. There have been those who have tried to reconcile the Bible and science, who have attempted to interpret the record of Genesis as six long periods of time, and have claimed that science taught this. How long God was in **CREATING** the earth we do not know. If our querist will note the different terms which the Bible uses it may help in the matter. The first verse of the Bible declares, "In the beginning God **CREATED** the heaven and the earth." How long a period is covered by the expression "in the beginning," we do not know, nor shall we in any wise attempt to answer. We believe in a personal God; that He has His throne in the heavens; that He has angels which excel in strength, messengers of His to all parts of His universe. Some of these, at least, were in existence when the Lord laid the foundations of the earth, when the "morning stars sang together, and all the sons of God shouted for joy." Job 38:4-7. But the bringing of the earth from the state of chaos, indicated in Gen. 1:2, to that of cosmos, or arrangement, in verse 31, which God pronounced very good, took place in six days according to the express statement of the word made over and over. Of that we have no question, nor does it seem to us that a believer in the word can

have question, if language means anything and is designed to express the thought of God's transformation of the earth from darkness and wasteness to glory and beauty. "In six days the Lord **MADE** heaven and earth, the sea, and all that in them is." That is one of the grand assurances to the poor sinner who is in the confusion of chaos and darkness, that just as God spoke light into darkness and changed the earth, so the light of God can shine into his heart and place there the beauty of the image of the Lord Jesus Christ. 2 Cor. 4:6.

#### 1993.—How Was Man Created?

In an article in your issue of December 26, on "The Abundant Life," it is said: "Man is not mortal or he would have died, even if he did partake of the tree of life. He is not immortal or he never would have died. He is simply a perfect physical being, possessing eternal life." Will you please make that plain? How can a man be mortal and immortal?

INTERESTED READER.

Our querist has not quoted correctly from the article. The article reads: "He **WAS** not mortal, for in that case he was subject to death, whether he partook of the tree of life or not. He was not immortal, or he never would have died. He was simply a perfect physical being, possessing eternal life, which connected him with the Source of all life. He, too, possessed this life by faith. Had he believed God he would have continued to live eternally, and when his character had become fixed, his whole being would have been made immortal, not subject to death. Man sinned, and cut himself off from eternal life, and became a dying creature. Man was a candidate either for mortality or immortality." It does not seem to us that this is hard to understand; it would not be were it not for the theological fog which has hung around the question of man's existence for centuries. He was a perfect physical being. The choice of mortality or immortality lay with him, in his choice of sin or righteousness. It was God's design that he should live forever. Consequently he possessed the eternal life of God, but when man sinned, he interposed his carnal heart between himself and God and cut himself off from eternal life. Man must have eternal life; it takes the "power of the endless life," in order to form a righteous character. That comes by faith in Jesus Christ. John 3:16; 1 John 5:11. When the righteous character is formed, then will be placed upon the physical man at Christ's coming the eternal stamp of a righteous character, physical immortality, absolute deathlessness. Eternal life man holds by faith in Jesus Christ; that is the power which enables him to live for God. Read the Gospel by John in the light of these thoughts and we are sure that it will help you to see the life question more fully and beautifully than before.

#### 1994.—Names of the Revisers.

For the benefit of your subscribers, would you be pleased to give in the **SIGNS** the names and positions or qualifications of those responsible for the American Standard Revision of the Bible? By this means we can better judge as to the merits of the revision.  
F. A. H.

We have not the names at present. Our history and statistics of the great work were burned in our recent fire, and we can not try to recall all the names. The secretary of the committee, and also member of the Old Testament company, was Dr. George E. Day; secretary of the New Testament company, Dr. J. Henry Thayer. If either of these gentlemen should be written to, care Thomas Nelson & Sons, New York City, with return stamped envelope enclosed, correct information would doubtless be obtained. We can assure our correspondent that these Revisers were competent scholars. But does our correspondent know the "qualifications," etc., of the translators of the King James Version? Can he give us the name of one of them?

## THE GREAT SALVATION

By GEO. W. REASER.

### DIVINE REVELATION.

#### The Effect of the Word upon Human Hearts.

TO illustrate the security that is felt by all men wherever the teachings of the Bible prevail, note the following incidents: A vessel wrecked on one of the South Sea Islands. The people of the island known to one of the sailors as cannibals. The ship wrecked and they upon this island. No hope of deliverance. They seemed to have escaped the sea to be devoured by human beasts. But the sailor climbed up on a hilltop to reconnoiter. Presently his shipmates saw him swinging his arms in great excitement, and inquired what was the matter. Over the hill, he tells them, is the steeple of a meeting-house. The Bible built that church. That took away all the fear of trouble out of his soul. He knew that church spire made his life safe on that erst-while cannibal island.

Years ago, a young infidel was traveling in the West with his uncle, a banker, who carried with him a sum of money. They were not a little anxious for their safety when they were forced to stop for the night in a rough wayside cabin, which was inhabited by two rough-looking men. There were two rooms in the house, and they were given one. When they retired for the night they agreed that the young man should keep guard with loaded pistols till midnight, and then awaken his uncle, who would watch until morning. Presently they peeped thru a crack, and saw their host, the old man, in his bear-skin suit, reach up and take down a book,—a Bible,—and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew that there was no need of sitting up, pistol in hand, to watch all night long in a cabin the dwellers in which held as holy the word of God, and consecrated their home by prayer. Would a copy of Paine's "Age of Reason" have thus quieted the young infidel's fears?

"When Lepaux, a member of the French Directory, complained to Talleyrand that his new religion, 'Theophilanthropy,' made little headway among the people, the shrewd old statesman replied:

"I am not surprised at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps you might succeed."

"What is it? what is it?" eagerly asked Lepaux.

"It is this," said Talleyrand, "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils; and then it is possible that you may

accomplish your end.' The philosopher went away silent."

"Suppose that thirty or forty men should walk in thru that door. One man comes from Maine, another from New Hampshire, another from Massachusetts, and so on from each State, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order, until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, 'How did these men, who have never seen each other, chisel out that beautiful statue?' You say, 'That is easily explained. One man planned that whole statue, made the patterns, gave the directions, and distributed them around; and so, each man working by the pattern, the work fits accurately when completed.' Very

### THE STILL, SMALL VOICE.

HE who has affinity with God  
Will seek His silences.  
For He, the Giver of all good,  
Abideth still upon the wood  
Of sacrifice. Heed, then, the hidden word.  
Afar from human haunts of jar and fret  
Turn toward the quiet shrines, apart from  
strife,  
To hear the Voice creative of all life.  
Thy Father hath His word, as clear to-day  
As heard by them of old, who learned to pray  
In wilderness or mountaintop apart;  
Draw near and learn His love, O craving heart.  
—Selected.

well. Here is a Book coming from all quarters, written by all classes, scattered thru a period of fifteen hundred years; and yet this Book is fitted together as a wondrous and harmonious whole. How was it done?—"Holy men of God spake as they were moved by the Holy Ghost." One Mind inspires the whole Book, one Voice speaks in it all, and it is the voice of God speaking with resurrection power."

The word of God is dictated by the Spirit, and the Spirit works in and thru His word to make it effectual. Thus it is that God's word can never fail, as it has all of the power of the Spirit by which the universe is upheld to make it sure and steadfast.

### The Life of God.

"Again I conclude that this Book has in it the very breath of God from the effect that it produces upon men." "Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But I can bring you, not one man, or two, or ten, but men by the thousands who will tell you, 'I was lost; I broke my poor mother's heart; I beggared my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, homeless, helpless, hopeless until I heard the words of that Book.' And he will tell you the very word which fastened

on his soul. It may be it was, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' Perhaps it was, 'Behold the Lamb of God, which taketh away the sin of the world.' It may have been, 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' He can tell you the very word that saved his soul. And since that word entered his heart, he will tell you that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on the table, fire on the hearth, and comfort is his dwelling. He will tell you all that, and he will tell you that this Book has wrought this change.

"Now this book is working just such miracles, and is doing it every day." In fact, this is the definite purpose of this Book. It was designed by its Author to carry light and life and salvation to the children of men, and this it does wherever it is received as the word of God. It is by the operation of the word of God that men are "born again, not of corruptible seed, but of incorruptible, even by the word of God, which liveth and abideth forever."

### One Great Personage.

"You will find it (the Bible) constantly pointing and referring to one great Personage—the Seed of the woman' that shall crush the serpent's head; 'the Seed of Abraham,' in whom all nations of the world shall be blessed; 'the Seed of David,' who shall sit on David's throne and reign forevermore; the despised and rejected Sufferer, the Man of Sorrows, the Christ of God, born in Bethlehem, crucified on Calvary, rising triumphant from Joseph's tomb, ascending to sit at God's right hand, and coming again to judge the world and reign as King and Lord of all forever. Around this one mighty Personage this whole Book revolves. 'To Him give all the prophets witness;' and this Book, which predicts His coming in its earliest pages, which foreshadows His person and His ministry thru all its observances, types, and sacred prophecies, reveals in its closing lines the eternal splendors which shall crown and consummate His mighty works."

### A New World.

"At the beginning of the Bible we find a new world: 'In the beginning God created the heavens and the earth.' At the end of the Bible we find a new world: 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.' At the beginning we find Satan entering to deceive and destroy; at the end, we find Satan cast out, 'that he should deceive the nations no more.' At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow nor sighing, and no more death. At the beginning, the

earth, for man's transgression, is cursed with thorns and thistles; at the end, 'there shall be no more curse; but the throne of God and of the Lamb shall be in it.' At the beginning we find the tree of life in paradise, from which the sinner is shut away by the flaming sword, lest he eat and live forever; at the end we find the tree of life again 'in the midst of the paradise of God,' and the blessed and the blood-washed ones have a right to the tree of life, and 'enter in thru the gates into the city.' At the beginning, man was brought beneath the dominion of death and the grave; at the end, 'the dead, small and great, stand before God,' the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the Garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever."

"Now, when you get the plan of this Book, you find that it is something more than a Book of detached sentences, good maxims and comforting words. It is a Book which unfolds the divine purpose, and not only reveals the way of salvation, but marks the pathway of the people of God thru this wilderness, and foreshadows the destiny of the world which He has made and the church which He has redeemed."

"This Book, this holy Book, on every line  
Marked with the seal of high divinity,  
On every leaf bedewed with drops of love  
Divine, and with eternal heraldry  
And signature of God Almighty stamped  
From first to last,—this ray of sacred light,  
This lamp from off the everlasting throne,  
Mercy brought down, and in the night of time  
Stands, casting on the dark her gracious bow,  
And evermore beseeching men with tears  
And earnest sighings to read, believe, and live."

[The next topic considered in this series is "Creation and Nature."]

### SENSITIVE TO THE WORLD'S NEEDS.

**B**UT we need to be sensitive, not only to the world's sorrow and to the world's sin, but also to the world's awakenings and yearnings. You will notice my descriptive word "awakening." "Awake, thou that sleepest, and arise from the dead." I would know when men are awakening long, long before they may arise. I would have so fine a discernment as to know when the sleep of indifference and of death is just breaking up in a man, and he is turning his half-opened eyes upon the light of life. I would know when the first faint spiritual impulse is knocking at the door of his life, and he is half inclined to lift the latch. "When thou wast under the fig-tree, I saw thee." That is when I would see the man, before he comes out into open discipleship, when he is brooding by himself, and, mayhap, with torn and wounded fingers blindly groping his way to the light.

Nay, I would know him earlier still, before the groping had begun, when perhaps the first cold, chilly wind of dissatisfaction has blown across his sinful revels, and he is beginning to be disquieted within him.

"When he was yet a long way off, his father saw him." That is the sight I covet for myself and for the church, this telescopic sight, which sees a man in a far-off country, when he is away in the fields of debasement and want, when first he turns his longing, tired eyes in the direction of the homeland, even before he has taken a single step on the homeward way!

But if the church is to discern the prodigal when he is still a long way off, how sensitive she must be! She must have the very gentleness and compassion and delicacy of the Lord, or she will never thrill to the far away. If she be insensitive, she will know her prodigals only when they knock loudly at her door, and to her will be denied the golden privilege of helping and cheering them on the way. If we would win the world, we must surprise it by our knowledge of sorrow, by our pained recognition of its sin, and by our excellent discernment of its trembling yearnings after light.—*J. H. Jowett.*

### LOSSES AND GAINS.

We lose the sight of the cloud  
By looking beyond its shade,  
Watching the gleam of the bow  
In colors of beauty laid.  
We lose the pain of the fire,  
Now making the final test,  
Watching the glory revealed—  
A glimmer of perfect rest.

We gain a discipline sweet  
By bearing the cross away;  
We gain an uplift of soul  
By walking with Christ each day;  
We gain new strength and new power  
By seeking the Lord in prayer;  
We gain a peace and joy  
By casting on Him our care.

ELIZA H. MORTON.

### THE SUPREMACY OF THE PREVIOUSLY WRITTEN WORD.

#### II. Christ and the Written Word.

**C**HRIST Himself taught most emphatically the abiding, authoritative supremacy of the ancient Scriptures. In his reproof of the Pharisees He pointed out the sad truth that the reason for their blindness of heart which resulted in their rejection of His divine mission, lay not so much in their refusal to believe in the marvelous works which attended His ministry as in their unbelief of the Old Testament scriptures, which testified of Him. It was their rejection of the authoritative character of the previously written word which made it impossible for them to believe Christ. "For," said Jesus, "had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words." John 5:44-47. The Pharisees, in order to enhance their own selfish desire, to exalt themselves to the position of spiritual dictators in the church, had encouraged unbelief in the minds of the people concerning the word of God to such an extent that the traditions of those who sat in Moses' seat were exalted not only above the word

of the prophets, but also above the Ten Precepts which God had spoken with His own voice. See Mark 7.

How different the personal attitude of Christ to the previously written word! Of Him it had been foretold long centuries before His appearance in the flesh: "He will magnify the law, and make it honorable." Isa. 42:21.

The psalmist declares: "Thou hast magnified Thy word above all Thy name." Ps. 138:2.

Consistent with these predictions of Holy Writ, we read in the record of the Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17. All that was involved in that "fulfilment" to the Son of God can only be faintly realized as we trace His weary pilgrimage thru a strange and hostile land, over the rugged, thorny pathway of His human experience, thru Gethsemane's deep shadows to Calvary's cross.

Let us linger a moment near the

#### Wilderness of Temptation

to note His attitude to the Father's word uttered fifteen long centuries before thru mortal lips. For forty days He had suffered the pangs of hunger, and now the demands of appetite reenforced by the temptation of an artful foe combine to drive Him from His heaven-appointed pathway of suffering service. Isaiah 53. What is it that puts to flight the wily foe?—Ah, it is the sword of the Spirit: "*It is written*, Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God." Matt. 4:1-3. He did not quibble over the lapse of centuries since that word was written. He did not destroy the sword's keen edge and neutralize its prevailing power by adding, "as far as they are correctly translated."

If the previously written word marked out for Him a pathway of sorrow, a life of unappreciated service, a crown of thorns and a death of shame (Isaiah 53), He would not seek an easier way. Rather He would uncover His head in its sacred presence, and in kingly submission to its supreme authority say, "Thy will be done."

But perhaps the most striking example of Christ's devotion to the Old Testament Scriptures is recorded in Matthew's account of the thrilling scenes connected with

#### His Betrayal and Arrest

by the mob. The blood stains of the agonizing struggle of Gethsemane were upon His brow, as, emerging from the garden, He was met by Judas and the rabble. The traitor-kiss is bestowed, and as that murderous mob binds without resistance those noble hands, Jesus says to His impulsive, belligerent disciple: "Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:53. Why did He not do it? Why did that prayer of simple justice falter and die upon His pale lips? Listen, reader, and mark well the reply: "But how then shall the Scriptures be fulfilled that thus it must be?" Matt. 26:53, 54. What

supreme reverence for the word of the prophets! He could surrender those innocent hands to the disgrace of criminal bands; He could bare that kingly brow to the shame of spitting; He could permit that royal form to be mockingly robed in the faded purple, and crowned with a wreath of thorns; yea, He could humiliate Himself and become "obedient unto death, even the death of the cross;" but He would not raise so much as a finger to prevent the fulfilment to its sad and tragic end of one jot or tittle of those simple prophetic utterances. Dear reader, if Jesus, the exalted Son of God, displayed such supreme reverence for the Scriptures, with what awe and heart-searching should dying mortals approach their sacred pages?

How sad, methinks, must be our risen Lord, after having endured so great "contradiction of sinners against Himself," that He might crown with unfading glory and immortal honor "every word that proceedeth out of the mouth of God," to behold in His professed followers such indifference to its teachings, such neglect of its admonitions, and warnings; to actually find some of us willing to adopt the dishonest quibbles and tactics of infidelity rather than crucify the worldly lusts which the requirements of that word demand? May we rather say with the poet in the presence of the Christ-life and example:

"What truth and love Thy bosom fill!  
What zeal to do Thy Father's will!  
Such zeal and truth and love divine,  
I would transcribe and make them mine."

W. A. ALWAY.

[This will be followed by an article, "Submission to the Sin-Condemning Word versus Ceremonialism."]

### WORK FOR THE DEAD.

"Wilt Thou show wonders to the dead? shall the dead arise and praise Thee? (Selah.) Shall Thy loving-kindness be declared in the grave? or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?" Ps. 88:10-12.

**M**ANY who believe in a probation after death would no doubt answer the above questions in the affirmative. We desire, however, to study them in the light of other passages of scripture. Before doing this let us notice the last question—"Shall Thy wonders be shown in the dark? and Thy righteousness in the land of forgetfulness?" The grave where all men go when they die is here called the land of forgetfulness. This clearly indicates that man is unconscious in death and has forgotten all he ever knew. This is made plain also by the following:

"For in death there is no remembrance of Thee; in the grave who shall give Thee thanks? Ps. 6:5.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

Do they know anything while in this condition?

"For the living know that they shall die; but the dead know not anything, neither have they any

more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccl. 9:5-10.

We see from these quotations that man between death and the resurrection is in an unconscious condition and knows nothing. He can not love, hate, nor do anything whatever because his thoughts have perished.

But the question may arise in the minds of some persons, Can not something be done for those, who in this life, have not made their peace with God? Will they not again have an opportunity to hear and believe the

### COMPENSATION.

ONE moment in the kingdom,  
The first that I shall know,  
Will pay for all the trials  
That I have known below,  
Will pay for all the heartaches  
And disappointments sore,  
For tears and pain and sorrow  
Will fill the heart no more.

One burst of heavenly music  
From that unnumbered throng,  
The far-surpassing sweetness  
Of that angelic song,  
Transcending any music  
This sin-cursed earth can know,  
Will fill the heart with rapture  
Unknown to man below.

The flowers I shall gather  
In field and garden there  
Excel in fragrant beauty  
Earth's flowers how'er rare.  
There I shall pluck fair roses,  
And lilies sweet and pure,  
Whose perfume-laden petals  
Unfading shall endure.

And friends who there shall greet me  
Thruout eternal years,  
Forever true and loyal,  
Shall never part in tears.  
No good-by shall be spoken,  
For age on age we'll meet  
Each new moon and each Sabbath,  
To bow at Jesus' feet.

The One of all most precious  
Whose praise the saints shall sing  
Thruout eternal ages,—  
My Saviour and my King.  
When I shall look upon Him  
Who for my ransom died,  
My cup of joy o'erflowing,  
I shall be satisfied.

MAX HILL.

Gospel? We will let the Scriptures answer:

"If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Eccl. 11:3.

"For the grave can not praise Thee, death can not celebrate Thee; they that go down to the pit can not hope for Thy truth." Isa. 38:18.

"When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth." Prov. 11:7.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

These scriptures plainly show that man's

probation expires at death; the character he has at this time will decide his eternal destiny, and nothing that any one can do will avail anything, as he has no portion in what is done under the sun. All sleep in the dust of the earth (Dan. 12:2) till the resurrection, when they will come forth, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:29.

The time to seek the Lord and prepare for eternity is this life. "Behold, now is the accepted time. Behold, now is the day of salvation." If men procrastinate their repentance until death, it will be forever too late; "for then cometh a dark night in which no labor can be performed." So while we have time and opportunity, let us heed the admonition given in the Word of God: "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

CHAS. NELSON.

### WHEN KNOWLEDGE IS NOT POWER.

"Master, the tempest is raging!  
The billows are tossing high!  
The sky is o'ershadowed with blackness;  
No shelter or help is nigh."

**T**HE old homestead was not so far removed from the regular suburban type as to attract unusual attention; neither were its inmates above the average in intelligence or talent. Nevertheless, the man who sits by the grate on a certain autumn evening, thinking seriously upon the problem of life, has to battle with the same subtle temptations as come to all, be their mental attainments ever so brilliant or mediocre. Sooner or later the tempest rages for each, and the soul either lives with the storm for a time by shutting the windows heavenward and deifying the ego, or it distrusts itself, and resting its hope by the life-line of faith in the vicarious atonement of Christ, finds itself drawn above the storm area by the great magnet of God's love.

Such was the situation of the man by the fire. Which shall it be, the cross and crown of rejoicing of the Christian's hope, or the "pleasures of sin for a season" and then oblivion? The first based upon a faith he did not possess, and the last in the hope of buoyant youth and the hidden future. The odds were apparently in favor of the materialist, but the lines of a hymn would intrude themselves:

"Earth with its riches is only dross,  
Bright treasures beyond the cross I see."

"Now, I have seen people to whom these 'treasures beyond' were quite a real asset," he soliloquizes, "but I really have no such assurance about it. I have said my prayers faithfully ever since I was coached at my mother's knee, and I have read the Bible 'from cover to cover,' lo, these many years. I can lay my finger upon the arguments for orthodoxy with unerring precision;



but the 'anchor of the soul both sure and steadfast,' doth not yet appear. Wherein am I at fault? or am I to believe that the good of past and present feast their souls upon a chimera of the imagination, which, nevertheless, has a wonderful, sustaining power that fails not, even at the critical moment of taking the 'leap into the dark'? No, it can not be. With all my knowledge of the Bible; with all my oft-repeated prayers, and with all my church-going, 'the secret of the Lord' is still a riddle to me.

"Let's see, how does the psalmist put it?—'What man is he that feareth the Lord? him shall He teach in the way that he shall choose,' for 'the secret of the Lord is with them that fear Him; and He will show them His covenant.'

"O my soul, this is getting to be a vexed question. And it must be settled at once, for behold the crossroads, and it is one way or the other. Believe I'll trudge down to the grove and have a little chat with the sexton. He is old in the way and practical withal; mayhap he can help me a trifle."

We follow him. The night is ideal, and, as if upon the faintly stirring zephyr, come the lines of the 19th Psalm:

"The heavens declare the glory of God;  
And the firmament showeth His handiwork.  
Day unto day uttereth speech,  
And night unto night showeth knowledge."

Unbidden the lines flow on until the seventh verse, "The law of the Lord is perfect, converting the soul."

"Ha! I have the seat of the trouble. I can not be converted; I surely can not be converted," exclaims the troubled one. "I believe I realize Peter's strait when, after three years spent in the company of Him who is 'Master of earth and sky,' the Christ must needs tell him, 'When thou art converted, strengthen thy brethren.' Well, now I am here, I'll let the old sexton take a hand in solving the puzzle. Hark, I believe he has company. He is talking most earnestly to some one. Ah, he is praying."

"My Father, 'the high and lofty One that inhabiteth eternity,' when I was but a young man the words of Thy Book said to me, 'Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word.' And, my Father, I earnestly entreated Thy Spirit to teach me Thy way. I sought not in vain, for Thou didst fill my soul with peace. Furthermore, I did eat Thy word with delight, and meditated much upon its promises. What it admonished me to do I did, and its prohibitions I gladly complied with. Never did I lack strength to do Thy will while relying upon Thy free grace and power. My Father, I was glad when Thou didst declare, 'I will put My law in their inward parts, and write it in their hearts,' for then was I sure of Thy promise to come in and sup with me and I with Thee. And all the years, my Father, the trials and sorrows have been silver-lined and freighted with Thy blessings. Thou hast guarded me as the apple of Thine eye; Thou hast led me; Thy goodness and mercy have encompassed me. As I look to Thee to-night, when the sands of my life are nearly run, my cup runneth over; for faith has given

me the victory over besetting sins, and I press toward the prize. Make my declining days to show forth Thy praise and the glory of Thy coming kingdom. So shall I trust in Thee, and dwell with Thee on the other shore."

As the old man ceases, but remains upon his knees as if harkening for the answer from the "other shore," the young man at the threshold turns away with a new light in his eyes and a new hope in his heart. As he returns to the homestead hearth, he continues to meditate and soliloquize.

"'Now faith is the substance of things hoped for, the evidence of things not seen,' says the Spirit of God to the Hebrews. Praise the Lord; I believe it is true. The old sexton prayed as seeing the Invisible, and the sense of his assurance has surely demonstrated to me that a man may have all knowledge and ability, yet lacking childlike

#### ENDURANCE.

WHEN o'er the azure of your sky  
The blighting storm-clouds sweep,  
And by the tempest cherished joys  
Are crushed and buried deep,  
Let not your soul be overwhelmed;  
Be brave, and cease to weep.

If careful plans have come to naught,  
Your house of peace o'erthrown,  
And rankst weeds the place has filled  
Where seed of good was sown;  
View not the scene in dark despair,  
Have faith; God tries His own.

When you are called to suffer long,  
And pain seems hard to bear,  
The enemy e'er tempting you  
To think God does not care,  
Remember 'tis a privilege  
With Christ a part to share.

And have you vainly struggled long  
In efforts to be free  
From follies and from subtle sins  
Which mar humanity?  
Trust then no longer your own strength,  
In Christ is victory.

To those who shall endure in faith  
He promises a crown;  
By harshness be thou not dismayed,  
Nor by the worldling's frown;  
But bravely still bear up the cross,  
Till called to lay it down.

NELIA SNOW.

faith in the Father's love and mercy, may go thru life without having experienced the living, acting power of the Gospel of Christ. In other words, one may have the word of God as an external asset; yet, by failing to hunger and thirst for the Spirit, by continued neglect of the great essential life-principle of the Gospel, commit the unpardonable sin against the Holy Spirit; for in neglecting we virtually deny His power.

"How vividly that text appeals to me to-night, 'Blessed are they that hunger and thirst after righteousness, for they shall be filled,' and its complement, 'But of Him are ye in Christ Jesus who of God is made unto us wisdom and righteousness and sanctification and redemption.' It must be upon this principle that Paul so logically reasons in Romans 8, where he finds the Holy Spirit to be the representative of Christ, which takes up its abode in the heart of the con-

verted man, and becomes the actuating 'life because of righteousness,' which results in 'as many as are led by the Spirit of God, they are the sons of God.' Strange I never saw the force of these principles before. From this moment I dedicate myself and all I have to be worked by the Spirit of God. Peace like a river is mine."

"Master, the terror is over,  
The elements sweetly rest;  
Earth's sun in the calm lake is mirrored,  
And heaven's within my breast.  
Linger, O blessed Redeemer,  
Leave me alone no more;  
And with joy I shall make the blest harbor,  
And rest on the blissful shore."

Mountain View, Cal. GUALTERIO.

#### WATCH ALWAYS.

I HEARD of a young lady whose parents had died while she was an infant, who had been kindly cared for by a dear friend of the family.

Before she was old enough to know him, his business took him to Europe. Regularly he wrote to her thru all the years of his absence, and never failed to send her money for all her wants.

Finally, word came that during a certain week he would return and visit her. He did not fix the day nor hour.

She received several invitations to take pleasant trips with her friends during that week.

One of those was of so pleasant a nature that she could not resist accepting it. During her trip he came, inquired as to her absence, and left. Returning, she found this note: "My life has been a struggle for you, might you not have waited one week for me?" More she never heard, and her life of plenty became one of want.

Jesus has not fixed the day or hour of His return, but He has said, "Watch!" and should He come to-day would He find us in thoughtless dissipation?—*British Evangelist.*

#### A SOLEMN WARNING.

(From an article in the *Sunday School Times*, by Alexander MacLaren.)

People dispute whether the Sermon on the Mount is to be taken literally when it enjoins non-resistance to evil. Is Christ's example not His own commentary on His own precept? But His silence [before Pilate and Herod] has another aspect. Neither Pilate nor Herod were thought worthy to hear words from the lips into which grace was poured, and which had been wont to pour out that grace so freely on all. Because He saw that neither had ears to hear, He was silent to both. To have spoken would have been to waste His words and to increase their guilt. His silence was judicial, but it was merciful, too. It was a commentary on that other place in the Sermon on the Mount which forbids giving that which is holy to dogs.

That silence is eloquent, for it warns us to take heed lest by levity or neglect we make ourselves deaf and Him dumb.

"GROWTH in grace is often helped by having the grace to say, No."



### FARMER BELL'S BARGAIN.

[Mrs. A. G. Lewis, in *Woman's Magazine*.]

FARMER BELL ate with a keen relish his supper of feathery griddle cakes, well sweetened with maple syrup. He didn't notice that the tablecloth was snowy white, and the glasses and china were polished and lintless. He didn't stop to tell poor, tired-looking Mrs. Bell that she was the best cook in York County. He knew it, and boasted of it away from home; but then it wasn't his way "ter speak out a-praisin' his own family." Besides, the griddle cakes and Mrs. Bell belonged to him; and he declared it as his policy "ter keep only the very best uv every kind of stuff, from the woman folks in the house down to the primest pertater patch on the country roads."

Farmer Bell took his hat from its peg in the entry-way and sauntered down the shady walk. At the foot of the garden he found his good neighbor, Deacon Bonus, attending to the weeds and potato bugs just across the garden fence.

Altho the neighbors hadn't met before for several days there was no conventional greeting, not even a "howdy," for Farmer Bell wasn't in any way a conventional man. He claimed to be simply "square," and took pride in the sharp corners that stuck out on every side of his nature. He had no sympathy for any sensitive person who "couldn't stand the hard knocks they got round in his neighborhood." Yet underneath all this rough masonry, inside which he incased himself, there was a soul that scorned every form of double dealing with God or man. He was just as "square" with one as with the other.

"Keeps yer purty lively, deacon, a-huntin' them calikerbacks, eh?"

"Yes, rather," replied the deacon as he snipped at a vine where a strong army of the destructive beauties were huddled.

"There ain't no calkerlatin' on them chaps. They're a nuisance, created for what purpose I never could make out," added the farmer, who went on to explain what he considered to be the best methods of "squelchin' the things."

The neighbors chatted about crops, the weather, and politics, and finally fell to discussing religion.

"They say neighbor Green has got most thru, deacon, an' they've sent for Corliss ter come home from college."

"Indeed! Is it true then that we must spare him? A good, Christian man. Ah, yes, neighbor Bell, there are few like him. 'Twill be pretty sad for the family to lose such a kind, indulgent husband and father. Well, well, this neighborhood can't afford to lose its best men. We haven't many like Brother Green; no, not many," and the deacon's face spoke the sincere sorrow of his heart.

Farmer Bell drummed a bit on the top rail, looked up and down the valley, and said nothing. He was thinking what the deacon would probably have said had he, Josiah Bell, been lying near to death, like neighbor Green. The thought wasn't very pleasant. He knew very well that no one would think of calling him "a good, Christian man," nor "a kind, indulgent husband and father." For the first time in his life the truth forced itself upon him that there would not be much about him that people could praise, except, perhaps, that he was "square," and owed no man a cent. Then a vision of a darkened room, and people moving about softly, with drawn faces, such as are seen always in the house of death, came to him. There in the front room, he, Josiah Bell, was lying, and the neighbors had come in to help at the funeral. Mary and John were there. But somehow there were few tears, if any. He could see the parson, too; but there was no ring of sorrow in his voice. And the singers, why, they sang "Old China" as tho it were a sort of Christmas tune, so gladsome-like and cheery. And, stranger still, he could hear the boys shouting in the playground just beyond his house, not thinking it worth while to stop their sport "because such a disagreeable old codger was out of the way," even long enough to let the funeral go on. Of course this was only a vision, but it meant a great deal to Farmer Bell. It illumined his darkened understanding as no human voice or argument could do. He had spent many an hour with the deacon; when going the round of discussion time after time, the farmer would swing the outer circle with what he believed was this "clincher" that the deacon never tried to combat: "I never could stan' the idee of this livin' in the go-as-you-please style all your lifetime, then buying up a lot of religious stock jest in time for the rise. Ef I'm goin' to ask the Lord ter make a good Christian outer me, I've got to make a bargain with Him as will hold me elus an' fast ter doin' 'bout right ev'ry day. I don't calkerlate thet ef I should git down onto my knees an' tell the Lord what a lot I think on Him, an' how much I'm willin' ter do for Him, an' then go out inter the barn an' trade horses crooked, that He'd be fooled inter believin' thet I'd got religion. An' it's my opinion, deacon, thet the Lord ain't a-goin' ter trust any man ter go inter heaven, an' send him ter walk thru the golden streets when He knows thet before he'd been there an hour, ner even a half an hour, he'd be down onto his knees a tearin' up the pavements an' tryin' to stuff 'em inter his breeches' pockets."

Still the farmer stood by the fence, and his silence and the frozen-up look on his face

forbade the deacon to address him further. The vision of that darkened room would not depart. It stood like an accusing angel, and burned letters of fire into the soul of its victim. His head dropped lower and at last rested upon his arms, crossed above the top rail of the garden fence. A strange tremor shook his frame, like the chill that forebodes sudden sickness.

The deacon questioned, "Are you ill, neighbor Bell?"

No answer; only a movement as of raising his bowed head; then it sunk again upon his arms.

"Do you feel chill, neighbor? The air is damp. Will you throw my coat across your shoulders?" urged the deacon very gently, at the same time taking the garment from a post near at hand and spreading it protectingly upon him.

At last Farmer Bell, as if arousing from deep sleep, raised his head slowly and turned toward the west. Was it the light of the sunset that made his face luminous, and smoothed from his countenance all the hard, bitter lines that the deacon had been wont to see there?

"I'm a rough old feller, deacon," said he, speaking in a strange, hoarse voice, "an' I don't suppose I ken make yer understand' jest how I happened to be fixed. Ye and I have had a great many talks together 'bout the way things ought ter be, and I allus got the best on ye in the argument; but sumthin' ye've said to-night has struck hum, deacon—it's struck hum.

"Did ye ever have the nightmare, deacon, when sumthin' clutched ye an' it wouldn't let go till it hed crushed yer life and yer breath and yer strength? I've hed such a one sence I've stood here. Ye see, deacon, I've allus been a 'square' man; I hain't cheated nobody—no, never one cent. But, deacon, I ken see it now, I've cheated Mary an' John, an' most of all, I've cheated myself all along. I've cheated myself out uv the lovin' thet belongs to a man in his family; and, deacon, the nightmare thet's been upon me—mebby it's God thet's sent it—He's showed me thet ef I should die ter-day there ain't a man er woman er child es would remember anything good uv me.

"Ye've asked me a great many times ter try ter be a Christian, deacon, an' I've told ye thet the kind o' religion that folks was a-gittin' generally wouldn't suit my case. But now I've come to thinkin' ef we can make out some kind of a contract—some sort of an insurance—not thet kind es is lookin' fer a good chance in the next world, but one as will make me be lovin' an' tender an' honist by Mary an' John an' all the rest, now, before I die, I want it. An' I'd be willin' ter give a medder farm fer it, deacon—a medder farm, an' more, yes—more, a deal more. Fer I hain't done right by Mary. I've let her work just es hard es if she's a poor man's wife. An', deacon, I'm ashamed ter remember how I've let thet dear woman do my prayin' fer me all the years sence we've been husband and wife. Many is the time I've waked up in the dead of the night ter find Mary down onto her knees a-prayin' soft like an' still. An' I've

heard her askin' God ter bless her husband an' lead him inter the light. An' deacon, I've laid there jest like a great, lazy hulk, when I knowed I orter git down on my knees beside her an' do my share uv the askin', because I needed it a powerful sight mor'n she did.

"An' so, deacon, when ye fix up the doki-ment, I want ye to make sure that I be bound fast an' strong ter try ter make up ter Mary, jest the best that I ken, all that I've starved out uv her life.

"An' now there's one thing more—an' I want this ter be the most bindin' of all, because ye know it's Mary's dearest hope—an' thet is, thet I shan't stan' in the way of John an' his hankerin' after bein' a minister. An' I want the Lord ter git a strong grip onto my purse-strings an' not let 'em git shet up tight an' kinked inter hard knots when the call comes ter help along His work.

"Now, Deacon Bonus, do ye think ye ken make out the dokiment in the right kind er fashion, an' make it strong, deacon, make it strong and bindin'?"

"Thanks be to God, my brother! The compact shall be written in letters of living light. Let us kneel that God may place upon it His sacred seal."

The farmer's knees, so unaccustomed to bending, almost refused to do him that service; but his soul knelt in the depths of that divine humility which asks no outward sign.

Upon the soft sward, on either side of the garden fence, the two neighbors prostrated themselves. The evening breeze lifted gently the gray locks of their silvered heads, and, while the deacon prayed aloud, across the hills came the sound of the village bell. With slow and solemn strokes the years of neighbor Green's life were being measured off. The sound disturbed not the kneeling supplicants. When the prayer was ended, and the bell ceased tolling, Farmer Bell said:

"For life and death is it, deacon?"

"For life and death, neighbor Bell."

When Farmer Bell arose upon his feet, the twilight had shaded almost into darkness. His ear caught the sound of something moving softly just beyond the russet apple-tree by which he had been kneeling. He thought at first it must be Rover; but he remembered that he left the dog chained in his kennel. It was some one weeping; but it sounded more like gladness than tears. It roused the old man, for he knew it must be Mary. It was Mary.

After supper had been cleared away, and the last shining pail and pan for the dairy set to dry—these tasks had been hurried lest the oncoming darkness might force the wasting of a tallow dip, an extravagance that Farmer Bell was wont to disapprove—worn in body and sick of heart, Mrs. Bell sat down by the window to rest. Bitter thoughts would come in spite of her longing to be content. Bitter tears would start as she remembered the long, thankless, drudging years thru which she had "toiled without recompense" to make Josiah Bell a rich man. She looked out upon the hills, watching the darkening shadows creep slowly toward their summits, and thought of her

young life, and of the bright, happy youth that had been hers. She couldn't help thinking how its light had been extinguished just as relentlessly as the darkness was quenching the last bit of the day's sunshine.

She thought, too, of John, her precious boy; and how his young, sensitive soul was going to be forced to grapple with work for which he had no heart, just because Josiah Bell—his father, her husband—was a great tyrant and would have his own way; just because money was his god, and he demanded that his god should be worshiped.

The thought would come—it was a wicked one—"What if Josiah Bell should die? Then these broad acres would be John's and her's to do with as they pleased. How different everything could be! They could have their way then, and there'd be no more drudgery for her and John. Ah! John, her John, the dear, beautiful soul!"

Just then the first stroke of the tolling bell fell upon her ear. It roused her to life—to herself.

"What is it? Who is dead? Who is the bell tolling for? Can it be that Josiah—I've just been wishing it—O, my God, can it be that Josiah is dead?"

She didn't think of neighbor Green. She remembered that she last saw her husband, more than an hour ago, going down the garden path. Had he come in? If so, where was he?

She flew to his room. Perhaps he had gone to bed. He often did so earlier than this. He was not there. She ran to the porch, then to the stable, then up-stairs and down, calling all the while, yet hearing no response, only the echo of her own frightened voice.

Then down the garden path she fled, nor stopped a moment, until, nearing the russet apple-tree, she heard a voice—a voice in prayer; and there upon his knees—could she believe her eyes?—she saw Josiah, her husband. Could it be possible? Josiah Bell, whose will had never yielded either to the love of wife or children, giving up to God?

She knelt upon the grass; but Josiah heard not the rustle of her garments, for his soul was uplifted in the first rapture of divine love. The bell tolled on, stroke after stroke, with solemn, measured sound, but each stroke for her was like the music of the heavenly hosts when the plains of Bethlehem resounded with the news of the Saviour's birth.

"Are ye there, Mary?"

A voice—not Josiah's of this morning, yesterday, or of the long, hard, weary, grasping, grudging years of her married life—but the voice of the lover who had wooed and won her young heart and life.

"Yes, Josiah," she answered softly. "The tolling of the bell frightened me. You were gone so long, I was afraid—it—might be—be tolling—for—for—you," she answered, half apologetically and quite timidly, as had been her wont to address him.

"It was, Mary; it was tolling for old Josiah Bell, a wretched, miserable, old tyrant, as hasn't been worth your worryin' fer, an' yer lovin'. Mebby ye haven't any objection to havin' a new husband—one thet's

goin' ter live fer ye an' John, an' the rest on 'em, accordin' to the contract I've made with the Lord. If ye hain't sorry fer it, we'll have a new weddin' an' the deacon here shall tie the knot.

"Here, Mary, give me yer right han', and may the Lord hold me clus ter my bargain!"

With bowed heads, and hands tenderly clasped, the old couple stood while the deacon leaned across the top rail of the garden fence, the tears streaming down his cheeks; he invoked the blessing of the Father upon the waiting pair and the new life upon which they were about to enter. The bridegroom's lips touched reverently the fair, tho wrinkled forehead of the bride, and, as they walked hand in hand up the garden path, the holy stars looked down upon the new and the true wedding.

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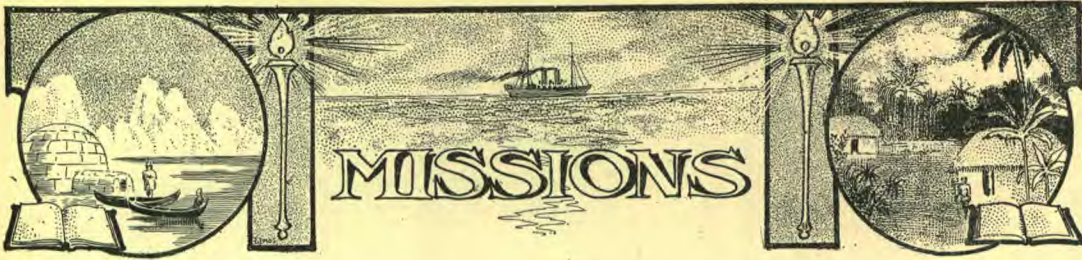
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#### MY ALL.

WHAT tho my sins are multiplied  
As sands beside the sea?  
It was for these my Saviour died,  
And He has set me free;  
Yes, cleansed me from each guilty stain,  
And made me His own child again.

And tho my friends should faithless prove,  
And foes around increase,  
Eternal friendship's in His love.  
He giveth joy and peace,—  
A peace the world can never give,—  
And joy, 'tis joy in Him to live.

No treasure mine, nor house nor land,  
Nor raiment fair to see;  
Yet by the bounty of His hand

that part of the city was shaken down and immediately burned. Not only would we have lost all, but we would not have been able to collect the insurance, so our financial loss would have been many times greater.

After the destruction of the mission last year, we found rooms in a three-story brick house, which we decided to take, altho they were not just what we wanted, as even at this time suitable rooms for our work were hard to find. We offered to pay part of the rent in advance to bind the bargain; the landlord agreed, but as we were handing him the money, he changed his mind and said:

burned were in other languages, and had little or no sale here, and were insured for their cost price. It was hard to understand why the Lord permitted our depositary to burn the second time, as we had about 85,000 pages of Spanish literature that the people needed. But since the earthquake the mission has published, and the brethren with the Lord's help have sold, about 560,000 pages of our missionary paper *Las Señales de los Tiempos*, and all the books that we had sent out before. Under ordinary circumstances they would have sold only 124,000 pages of *Señales*; and had they sold all the books in stock in this length of time, it would have made only 209,000 pages; thus there was a gain of 351,000 pages of printed matter that contain the truth for this time as a result of the earthquake. There is even a greater gain than this, for the colporteurs would not have sold one-fourth of the books. Surely the Lord works in mysterious ways. We are led to praise



Cathedral Street, Santiago, Chile, after the Earthquake of Aug. 16, 1906.



Church of Salvador, Santiago, Chile, after the Earthquake of Aug. 16, 1906.

He daily cares for me,  
And stoopeth down my soul to bless,  
And clothes me with His righteousness.

My portion here is want and pain;  
For I am sore bereft;  
I count earth's loss as heavenly gain  
While I have Jesus left;  
For He is all in all to me,  
And will be thru eternity.

ELLA CORNISH.

#### PERSONAL EXPERIENCES.

**M**ORE than two years have passed since our arrival in Chile,—years of blessed privileges of announcing the Gospel of Christ to a people who are in great darkness; years of varied experiences, which no doubt will be a help to us in our future work. Altho we have been called to pass thru some severe trials, we count them but joy, for we know our heavenly Father overruleth all things, and that He careth for those who put their trust in Him.

Why the mission was permitted to burn last year was beyond our comprehension, but after the earthquake and fire, we believed we could see why it was permitted, for if we had been living there at this time escape would have been very difficult, as

“If you want the house and move in in three days you may have it, if not I will rent it to some one else. I will not take your money now.” Before the end of the three days we found a house more suitable to our needs. A few days after the earthquake, as I had occasion to pass near the street in which this house was located, I thought I would see how it had fared, and as I looked at the once beautiful house, I saw now only a mass of broken bricks and timbers. We believe the Lord had a hand in changing this man's mind, for otherwise we would have been buried in the ruins.

After the earthquake some English friends of ours decided to spend a year in England, and gave us their house to live in while they were gone. Thus, without effort on our part, the Lord provided us with a house in every way suited to the needs of the work. This means much, for now there are few houses in which a person can live. Many thousands of people are living in little shanties made of old zinc.

The house in which we were living suffered little from the quake, altho it subsequently burned, but not until we had an opportunity to carry many things to a place of safety. In the first fire all the books

His name more and more every day as we see His wondrous leadings.

As a result of the earthquake, we have been enabled to buy a fine printing outfit, consisting of a large cylinder press, one job press, a large paper-cutter worth two-fifths of what we paid for all, and ninety-six boxes of type. All the machinery and most of the type is as good as new. We now have a first-class outfit for printing literature to warn the people in our field. What we need now is a fund for the publication of tracts and small books.

After the work is well started, I think it will be self-supporting. Once that we have a supply of the right kind of literature, we believe that the Lord will raise up native workers to carry the message quickly to all parts of the field. As an illustration of how the Lord will work, I will give the experiences of one young native brother. About eighteen months ago he came to Valparaiso to take charge of a herbaria belonging to one of the brethren. Recognizing his talents, I gave him every opportunity to improve, and he soon developed into a successful Sabbath-school worker, and desired to enter the work as colporteur, but could not because of his contract to remain with the brother as

long as he should be needed. Last New Year's night, in company with several brethren, he went out to sell *Las Señales* for the first time, and had good success. This animated him to the extent that he desired more than ever to enter the work. The brother allowed him a few hours each Sunday in which to sell papers. He soon became a successful agent.

Since the earthquake, being released from his obligations, he has dedicated his entire time to the work. Last quarter he worked 36 days and sold papers and took subscriptions to the value of more than 700 Chilean dollars. During a part of October and November, he has been in Caldera and Copiapo, working in all 30 days, and has taken 430 subscriptions, sold 2,000 single copies, besides many Bibles, Testaments, etc., preached many sermons, given Bible readings, and baptized two persons, as he was ordained elder of a small company of believers at the latter place.

With a few such workers, and suitable literature, the whole field could be speedily warned. And I fully believe that when we get the literature the workers will not be wanting. The Spanish fields, altho at the very doors of the United States, have been greatly neglected.

The Mission Board has appropriated \$2,000 of the \$150,000 fund for our school and publishing work. We pray that the Lord may move the hearts of the brethren to raise this whole amount at once. Work has already begun on one building for our school, and we hope by the first of May to have it completed so as to begin on that date a school for the workers and those who desire to enter the work. The raising of this fund will be a great help to needy enterprises in this, a most needy field.

Perhaps it would be of interest to the brethren to know how we sell *Las Señales de los Tiempos*. The workers in the Mission are able to devote part of one day each week to this work, usually Sunday or a holiday, as the people spend these days seeking pleasure. We take a bundle of papers on one arm, one in the hand to show the people, and go to some place where crowds are continually passing, and cry as loud as we can the name of the paper and the titles of the principal articles in the number that we are selling, thus even if they do not buy they receive a testimony. Sometimes boys and unprincipled persons mock us, but as we only cry the louder, they soon stop.

Last Sunday I sold 100 papers in about two and a half hours, and yesterday 101 in three and one-half hours in the same street. One man tried to get me into an argument by saying that all the paper contained was lies. I told him we had studied the subjects presented, and that they were true according to God's word. Then he got very angry and began to talk in a very loud voice, saying: "You lie; every number of your paper is filled with lies." I paid no more attention to him and continued to sell papers. When he saw that the people still bought the paper, he soon left; then nearly all who had heard him talk bought a paper, prob-

ably to see what the lies were; so he only helped the sale.

In four months we have printed 72,000 copies of the *Señales*, and they have nearly all been placed in the hands of the people. May the Lord impress His people who have means to use it freely for the advancement of the work in the most needy fields.

WM. STEELE.

## THE LORD'S APPOINTMENT.

I SAY it over and over, and yet again to-day,  
It rests my heart as surely as it did yesterday:  
"It is the Lord's appointment;"  
Whatever my work may be,  
I am sure in my heart of hearts  
He has offered it for me.

I must say it over and over, and yet again  
to-day,  
For my work is somewhat different than it  
was yesterday:  
"It is the Lord's appointment;"  
It quiets my restless will  
Like voice of tender mother,  
And my heart and will are still.

I will say it over and over, this and every day,  
Whatso'er the Master orders, let Him bid me  
what He may:  
"It is the Lord's appointment;"  
For only His love can see  
What is the wisest, best, and right,  
What is truly good for me.

—The Watchman.

## A HEATHEN FETISH.

A FEW weeks ago, in a certain town which I was visiting for the first time, an old man came and laid at my feet his most sacred fetish. It was in a small cylindrical box of bark, made for the purpose of holding this kind of fetish. The women, when they saw the box, turned and fled for their lives, first putting their hands over their ears lest they hear the old man's words and die. They are not supposed to know the contents of the box, and tho they do know, they are ready at any moment to take a solemn oath that they do not.

This box contained, first and chiefly, the brains of the old man's father, who had gained eminence and success according to Fang ideals. Immediately after this man's death, his son had split his head open with an ax, had scooped out his brains, and then mixed them with dry, white clay. To this he had added one of the old man's teeth, and a bit of his hair and finger nails; also a strip of flesh cut from the dead man's arm and dried over the fire.

When the owner of such a fetish is about to engage in any considerable enterprise he rubs a portion of these brains upon his forehead, and thereby possesses himself of all the serviceable qualities of the original—his adroitness in lying, his skill in cheating, his cleverness in stealing goods, capturing other men's wives, and killing his enemies. If he is going to talk a big "palaver" he places the strip of dried flesh in his mouth, between his teeth and his cheek, and keeps it there all the time he is talking, that he may be eloquent and successful.—R. H. Mulligan, Libreville, Gaboon, W. Africa.

## ENROUTE TO AFRICA.

With a subscription to the SIGNS to be sent to a friend in America, the following letter comes from Mrs. Joel C. Rogers, who, with her husband, is now in Nyassaland, Africa, missionaries to the natives. The letter is dated, "South Atlantic Ocean, Dec. 18, 1906."

"Dear Brother Wilcox:

"The Lord has been very good to us, and given us a beautiful voyage on the North Atlantic, and thus far on the South Atlantic, also. To-morrow morning at daybreak we reach Madeira, and are promised seven hours ashore. Are scheduled to reach Cape Town January 1. The Conference meeting begins January 4, so we shall be just in time. We are of good courage concerning our work in Nyassaland. Our people in Washington, D.C., and in South Lancaster, voluntarily raised nearly \$100 for the purchase of an excellent sewing-machine and good hand grist mill for our mission, for which helpful kindness we are very grateful. The machine is on board our ship to-night, coming with us from New York City.

"I called upon the head officer of the Singer Company at New York and told him of our mission and the need of a good, standard machine. He immediately offered his highest grade machine at precisely one-third retail price. It is aboard our vessel and will reach Cape Town with us. For this concession we are truly grateful. This leaves enough of the fund to purchase a good hand grist mill, with which to grind the Kaffir corn, which will form the chief article of food for the natives and for us.

"We used the SIGNS on board the S. S. Amerika to excellent advantage. The paper is of inestimable value to workers, and we surely appreciate it."

## OUR WORK AND WORKERS.

A CHURCH of nineteen members has been organized at WaKeeney Kan., by Brother N. T. Sutton.

THE retail value of subscription books sold in Texas during 1906 is reported to be in round numbers \$14,500.

Two new Sabbath-keepers are reported at San Bernardino, Cal. Two have also been added to the church at Long Beach, Cal.

A CHURCH of thirteen and a Sabbath-school of thirty-three are the results of the labors of Brother Emil R. Lauda in Sandusky, Mich.

BROTHER SYDNEY SCOTT has been instrumental in bringing the truth to nine colored brethren at Junietta, Ala., and two at Montgomery, Ala., all of whom have joined the churches at these places.

DURING the year just closed, seventy-six workers have been sent into foreign fields from America and Australia. These faithful brethren and sisters go as preachers, Bible workers, teachers, nurses, printers, and canvassers—all as ministers in the cause of truth to those who know it not.

## WANTED FOR MISSIONARY WORK.

SPANISH Seventh-day Adventist papers and tracts will be very profitably used by Thos. H. Davis, Guayaquil, Ecuador, South America. A box of papers would be admitted by the Ecuador custom houses duty free. The postage rate on papers is one cent for each four ounces, the same as in the United States.

CONTINUOUS supply of late copies of SIGNS, Instructor, Life and Health, Liberty, Life Boat, and tracts. Address, Cora C. Lyle, Ridgefield, Wash.

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A good farm-hand to work by the month; single man; S. D. A. preferred. Address, Carl Christiansen, Route 2, Sebastopol, Cal.



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on force." He added that "a national Church is allowable only when there is but one religious opinion in a nation. But to-day, there are one thousand such opinions. Even deprived of State aid, the Protestant Church, if alive, may remain a church of the people and be strong."

It is not to be overlooked that the socialist and free-thinking spirit, in these movements, is clasping hands with the dissenters. In Geneva, the Catholic Church, not being supported by the State, is halting between two opinions: a desire to see the Protestant Church left, like itself, without State aid, and a hope to become also a State Church as in other Cantons. In the second alternative, its numerical force would entitle it to a lion's share of the State money and to some church buildings. Indeed, for some time many Protestants have been looking forward with fear to the time when the cathedral of Geneva would fall again into the hands of the Catholics. The struggle between Protestantism and Catholicism on the one hand, and between infidelity and Christianity on the other hand, is thus growing more fierce in Switzerland, on the old battle-grounds of Calvin, Farel, and Ecolampadius.

This is the clearest meaning, so far, out of these movements; for those who are calling for a separation are not those who are to be blessed by it, but rather dissenters, Socialists, and infidels. The only benefit from such

## European Letter

### A Catholic Congress at Fribourg, Switzerland.

**A**N extraordinary gathering took place in the city of Fribourg, Switzerland, from September 22 to 26. Fribourg is the seat of a Catholic university and the center of Catholicism in French Switzerland. This was the second Swiss Catholic Congress. The first Congress took place a year before in Lucerne, the leading Catholic city in German Switzerland. These Catholic Congresses are a new departure, and show a new activity on the part of Swiss Catholics. This year's meeting far exceeded last year's in numbers and importance. Most, if not all, the Swiss Catholic societies were represented. Among

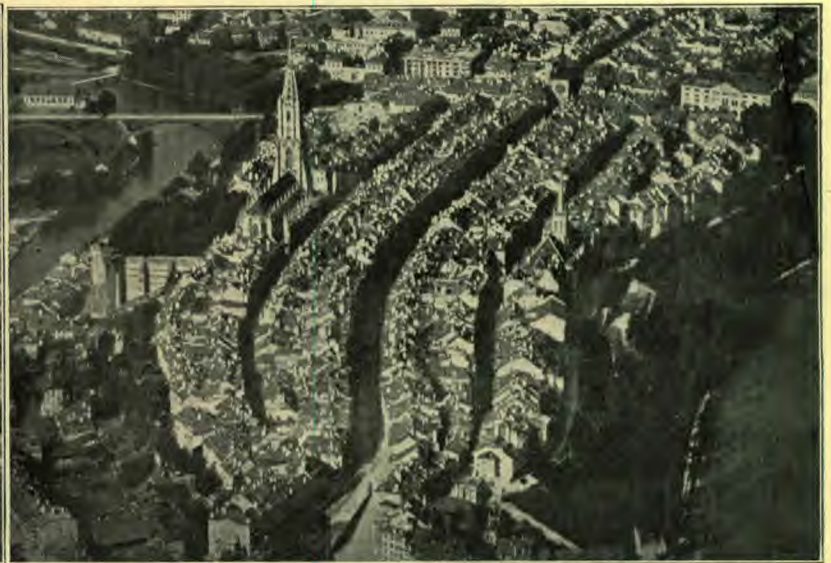
Catholic Church in the family circle, public and private schools, society, art, history, constitutional law, and religion were brought to view and advocated.

On the fourth day the delegates went in a body, on two special trains, to Morat, the place of the famous victory of the Swiss over Charles, Duke of Burgundy, in 1476; there a speaker denounced antimilitarism as a baneful doctrine. A telegram of devotion was sent to the pope and one of sympathy to Cardinal Richard of Paris.

On Sunday a high mass was celebrated on the square of Notre Dame Church by Mgr. Deruar, and was attended by thousands of men. In the afternoon a procession numbering 20,000 marched thru the city. Historical groups added color to the procession. Altogether the scene gave an impression of gorgeousness, power, and earthly grandeur, quite in harmony with the aims and teachings of the Roman Catholic Church.



Birdseye View of the City of Berne, Swiss Parliament Buildings in Foreground.



Birdseye View of Berne and the Bridge of Kirchenfeld.

them were artistic, musical, educational, philanthropic societies, young men's and young women's associations, etc.

Needless to say that the gathering of all these elements of intellectual and social life among Swiss Catholics is a powerful means of promoting union and cohesion among them, and of reviving their enthusiasm and love for the Catholic cause.

One of these societies, the Swiss Popular Association has 404 branches and 42,000 members, while the French branches have 9,000 members. The whole number of delegates present at the Congress was between 15,000 and 20,000, which, for a small country like Switzerland, is a rare occurrence. Lucerne alone sent 1,000 men. Some of the Fribourg valleys sent from 1,000 to 2,000 delegates. For a few days our leading stations and the trains going to, or coming from, Fribourg were crowded with people wearing a red and yellow ribbon on which was printed in gold: Schweiz-Katoliken Tag (Swiss-Catholic Day). About a score of brass bands came with the crowds, and as they poured into the picturesque and well-decorated city of Fribourg, their martial melodies thrilled the whole population with enthusiasm.

In the able speeches made by the leading laymen, all the aims and interests of the

Separation of Church and State in Geneva, Bale, and Neuchatel.

The movement in favor of separating the State from the Church is taking root in Switzerland. Geneva takes the lead, then comes Neuchatel, then Bale, then Lausanne. In the first three cities, the matter has already come up for discussion in the Legislature. The upholders of the old state of things look upon the new measure as a historical profanation, and quote the names of the Reformers with pathos. The advocates of the separation insist that the situation of the State churches is one of partiality and injustice. There are now in Geneva, for instance, 64,237 Protestants and 74,404 Catholics, of whom 45,000 are foreigners. All these are expected to help support the old establishment of Calvin by their taxes. I should add that in the 64,000 Protestants, one-third are members of free churches, who are supporting their own pastors while paying for the State pastors, and that, in Geneva, the Catholic Church is not supported by the State.

A separation bill was introduced in the Geneva Legislature, Oct. 20, 1906. A debate took place in which many good thoughts were expressed on the principle at stake. One speaker, M. de Morsier, said that "the Church is based on liberty, while the State is based

a separation, as enforced on the State Church people, would be an indirect one, resulting from being obliged to fight for a living and to devote more time to actual Christianity, and less to rationalistic and higher critical speculations.

JEAN VUILLEUMIER.

THE PRICE OF THE WORLD'S PEACE—  
\$1,389,859,374.

(Continued.)

The Meaning.

But what does all this preparation for war mean? The answer of all the nations is: The great preparations for war are to insure peace and maintain it. But the holy prophets prophesied that "the spirits of devils" should go forth with the deceptive "doctrines of devils," "in the latter days," "unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Yet the holy prophets declared that the nations, on the very eve of the last great battle of earth, will teach the people, saying, "Peace, peace; when there is no peace." Paul declared that "when they shall say, Peace and safety; then sudden destruction cometh upon them." And this false peace cry is to be

an unmistakable sign of the near approach of "the coming of our Lord Jesus Christ." 1 Thess. 5: 1-3.

Armed Peace That Is Purchased Yearly at the price of billions, and maintained by the power of dynamite and thru rival aggression in gigantic war preparations, is a false, carnal peace, and can not last long. The affairs of the world, in all phases of operation, are reaching an unavoidable crisis. Unsurpassed trouble, distress, and perplexity are coming to the nations of earth and its people. Factions and immense combinations of labor, industry, and capital are arraying their forces against each other. The nations are whetting their swords and gnashing the teeth in anger, and the possibility of peace is forever passing away. An intensity of unrest and uncertainty pervades everything.

All Europe is sitting, as it were, over the crater of a mighty volcano that is quaking and heaving and ready to belch forth and produce the greatest convulsion and death-struggle among nations the world has ever seen. Never in the history of the world, were the nations equipped with such costly, mighty, death-dealing, and terribly destructive missiles for warfare; and when the war-demons are once let loose for concerted action, there will be no pause till earth's thrones topple and fall and the earth is strewn with the slain and refuses to cover them any more. Then the satanic hosts are left alone on the field of battle to behold for a thousand years the awful wreck of nations and the desolation of the whole earth.

All the diplomatic policies and schemes to avoid this calamitous catastrophe of nations will come to naught. While they are spending more than a billion a year to keep the European nations apart, all the powers are going into bankruptcy. France is illustrating this by earning \$640,000,000 a year and spending \$710,000,000 in the same period, which has already accumulated a national debt of \$6,000,000,000. Instead of beating the sword into the plowshare, our own nation appropriated \$165,000,000 last year to beat the plowshare into armor-plate and various deadly implements for war purposes.

Some day a blundering diplomat will hurl a political bomb into the powder magazine of nations, set the world afire, and bring about the terrible crisis that will involve all the nations of earth in the most bloody and calamitous conflict of the ages. There is nothing plainer than this to the observant eye, and this is exactly what the Bible says concerning the conditions and the wind-up of this world's history. The prophet Daniel in holy vision pictures the outcome thus: "And at that time shall Michael [Christ] stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble; such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the Book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 1.

Thus will end the history of this sin-cursed earth. For the unprepared there is pictured a fearful end; for the righteous there is portrayed a most glorious beginning with an infinity of days and unalloyed joys. May the promises of God concerning the faithful, cause a bright star of hope to spring up in the hearts of some sin-despairing souls; for there is still mercy with God. But soon the great Ledger in heaven will fold its lids, and if your name is not then written in the Book, you will be forever excluded from the joys and blessings of heaven.

C. S. LONGACRE.

THE pope has received from the Republic of Brazil a book which is probably the costliest book in the world, being made of gold, set with jewels

of fabulous worth. It is an offering of gratitude for his having given the first South American cardinal to Brazil. On the cover appear the monograms of Pius X, formed of emeralds and diamonds, and the arms of Brazil, with Latin mottoes. The book contains the papal arms, a bust of Pius X, and a map of Brazil, in which the states are marked by gems of different colors, a huge blue diamond of eight carats standing for Rio de Janeiro.

## CALIFORNIA'S PROPOSED SUNDAY AMENDMENT.

### What the California Press Are Saying.

BELOW we present a few extracts from our contemporaries in different parts of this State relative to the proposed amendment to the Constitution of California. It will be seen that there are editors who still see clearly what religious liberty means. (The bold-face type is ours.)

From the *News-Letter and Advertiser*, of Jan. 19, 1907, a prominent weekly of San Francisco:

"California never was a fit State for exploitation by the religious intolerant, and it is with regret that we note that a bill is proposed to enforce Sunday closing. It is proposed, by the enactment of this iniquitous measure, to provide a ready-made



M. Georges Python, head of the Fribourg Government. One of the speakers at the Catholic Congress.

day of devotion, regardless of the beliefs of the community, or of the individuals forming the community. Such a law comes under the head of sumptuary legislation, and it is an infringement of individual rights! Such a law has no place in a liberty-loving, orderly community. Such a law belongs to the Dark Ages, and not to the present. The Sabbath is wholly a religious institution, and there is much doubt whether the majority of the people of the State of California are religiously inclined at all, and therefore such a law would be a terrible imposition of the religious minority on the irreligious majority. The Constitution of the United States provides for the free exercise and profession of religious worship, and without discrimination or preference. If a Mohammedan within our borders desires to do honor to the Deity on a Wednesday or a Friday, that is his business, and it shall not be prevented by law, and if the said Mohammedan attempt to make the rest of the community observe the same peculiar notion of the proper day for the Sabbath, such attempt on his part shall be construed as an illegal act and an infraction of the rights of the community. The set of men who are trying to enact Connecticut blue laws in modern California are enemies to the State. The bill should be buried. If it is carried no one will observe it. Do not burden the statute books with more useless laws."

From St. Helena's Leading Paper, the "Sentinel" of Jan. 10, 1907.

"The 'Sentinel' takes the stand that so long as an individual is honest in his religious con-

victions and does not interfere with the rights of others, the State should not pass laws inimical to his method of worship. With this view, it is hard to see why a large class of people should be compelled by law to observe any religious ceremonies, whether it be the keeping of the Sabbath on Sunday, Saturday, or any other day. Compulsory religion has never yet been successful for any considerable length of time, and, as the SIGNS OF THE TIMES aptly remarks, 'Sabbath-keeping is a religious matter.' All religions either do good or disappear, and no laws or set of laws can long maintain any religious doctrines that would not endure without the aid of such laws. Even the Christian religion was at one time unlawful, and the Founder Himself was crucified as a malefactor. Yet Christianity thrived in spite of the law, and still exists as a great and good religion, notwithstanding the many hypocrites that infest it. With the immaterial differences between the various sects of Christians, the State should not interfere, and the particular day on which the Sabbath is observed is only a form of religious belief. If either is right, it will ultimately prevail, laws or no laws."

(To Be Continued.)

**Citizenship for Porto Ricans.**—President Roosevelt, in his visit to Porto Rico, November 21, said to the Porto Ricans who greeted him there:

"I shall continue to use every effort to secure citizenship for the Porto Ricans. I am confident this will come in the end, and all that I can personally do to hasten that day I will do."

He was very enthusiastically received. Many banners were displayed along his route, with the inscription: "We ask for self-government; we want to be American citizens."

**AN ENGLISH ENGINEER** en route from Tokyo to London reports that the war spirit is at fever heat in Japan, that preparations for war are being pushed along every line. Japan has two military arsenals, employing approximately 50,000 workmen, operates four shipyards, and works for the production of armor plate and material for big guns, and a powder factory.

A FRIGHTFUL accident occurred at Pittsburg, January 9, when the accumulated gas at the base of the furnace in a large steel plant became ignited, resulting in a terrific explosion. Tons of molten metal were showered around the furnace for a radius of forty feet, overwhelming the workmen in a fiery flood. About twenty were killed, several of them being consumed by the fiery metal.

IN spite of the evidence of oppression, thousands of half-starved natives, maimed and scarred by their masters, several strong Catholic organizations assert that reports of cruelty in the Congo are false. They protest against any interference by this government. Because King Leopold is a Catholic should make no difference in the cause of the oppressed natives.

A DESPATCH from Paris states that hereafter all French coins will bear the inscription, "Liberty, Equality, and Fraternity," minus the old device, "God Protect France." Evidently France means to make a complete separation of civil and religious matters. But after all their boasts, earthly kingdoms owe their dominion to God, whose "kingdom ruleth over all."

THE plan of keeping all the big warships on the Atlantic Coast will be changed, and the fleet of the Pacific is to be increased, until there are two large squadrons of vessels on this seaboard. Four of the most formidable ships now attached to the Atlantic squadron, including the battle-ships, Kentucky and Kearsarge, will be sent around the Horn and added to the Pacific squadron.



MOUNTAIN VIEW, FEBRUARY 6, 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).

The first full-blooded Indian to sit in the Senate of the United States will take his place March 4. He is Charles Curtis, a member of the Kaw tribe, a self-made man, having worked his way up in Topeka, Kan., from which state he is elected.

A terrific wind-storm swept over Lake Erie January 20, resulting in the grounding of five Great Lake steamers, the destruction of property to the value of \$2,000,000 on the Niagara River, and the loss of two lives. This winter has been unusually stormy.

Texas Affected by Earthquake.—The earthquake in Jamaica has had the effect of decreasing the oil flow from the Texas-Louisiana oil wells. In some places it is as much as forty-five per cent. less. In the older North Texas wells there has been an increase in the flow, and the product is fifty per cent. lighter in color.

Federating Together.—Will our readers note by our European Letter that, as in America, the Catholic societies and organizations are federating in Europe? The organized, drilled, and disciplined body wins; the disorganized mob goes down to defeat. Catholics are organizing, drilling, disciplining, for the conquest of the world. You can not blame them from their view-point; but it will be bad for the world.

A Good Way to Help Missions.—A lady in Missouri recently gave to the Methodist Board of Foreign Missions \$1,000 in dimes, or 10,000 ten-cent pieces. She had been saving these for twelve years. She collected money for her husband, and he gave her all his dimes on the condition she would give him all she collected. In this way they both formed the habit of saving every dime. There may be a suggestion here for others who wish to give to missions.

Sometimes a good cause brings strange companions. Socialists and free-thinkers are with dissenters in Switzerland in working for the separation of Church and State. We presume that the State-church charges dissenters with friendship with infidels. So it has ever been. So Jesus was the Friend of "publicans and sinners," and Jesus Himself declared to those who arrogated to themselves the authority to direct religion, "The publicans and harlots go into the kingdom of God before you."

News from Kingston.—A telegram from the president, A. G. Daniells, of our General Conference at Washington, D. C., wired us in reply to a telegram of inquiry sent by us as to casualties among our people in Kingston, gives us this information: Our American brethren who were in Kingston are safe. Four Jamaican brethren were killed. The situation in the island is terrible. And this is not hard to believe in central California. April 18 to 20, 1906, is not yet too far away to recall the awful times on the coast. Photographs have been forwarded, and we hope to present them next week, with fuller information.

An Awful Death.—A young man in Los Angeles is dead as the result of drinking a quart of whisky. He bet a dollar he could drink that amount without leaving a table, and won the bet, tho he became unconscious and remained so until his death. As he died a martyr to whisky, whisky men ought to canonize him as one of their "holy ones."

Protestant Church May Be Strong.—There is a sentence from a speaker quoted in our European Letter worth second consideration: "Even deprived of State aid, the Protestant Church, if alive, may remain a church of the people and be strong." Not only this—she can be strong in no other way. State aid has ever proved a curse to the Church and a dead weight to the state. The Church is married to Christ. Union with the world is spiritual fornication.

LET DOWN YOUR NETS.

LAUNCH out into the deep,  
The awful depths of a world's despair;  
Hearts that are breaking and eyes that weep,  
Sorrow and ruin and death are there;  
And the sea is wide, and the pitiless tide  
Bears on its bosom—away,  
Beauty and youth in relentless ruth  
To its dark abyss for aye—for aye;  
But the Master's voice comes over the sea,  
"Let down your nets for a draught" for Me!  
He stands in our midst on our wreck-strewn  
strand,  
And sweet and royal is His command.  
His pleading call  
Is to each—to all;  
And whenever the royal call is heard,  
There hang the nets of the royal word.  
Trust to the nets and not to your skill,  
Trust to the royal Master's will!  
Let down your nets each day, each hour,  
For the word of a King is a word of power.  
And the King's own voice comes over the  
sea,  
"Let down your nets for a draught" for Me!  
—London Presbyterian.

Proportion of Kingston Burned.—According to the New York World, only about one-thirtieth of Kingston was burned; but the whole city practically was wrecked by the earthquake. One of the unaccountable freaks of the earthquake was to turn completely around, without injury, a large statue of Queen Victoria, which stood in the center of the city. When Kingston was shaking to the earth, the volcanoes Vesuvius and Etna vomited fiery torrents. The World further says: "The most violent shock ever recorded by the seismograph at Apia, Samoa, occurred in the South Pacific Ocean, December 21, 900 miles south of Apia, 2,300 miles east of Australia, and 5,000 miles west of Chile. The greatest known depth of ocean in the world, next to the spot near Guam, is in that region, and the convulsion of the earth there betrayed some tremendous commotion in the interior of the earth." How would our "fault" and "slip" theorists deal with this? Unless we are willing to take God's forecast of coming events, the old earth will give us many more surprises.

SOUTH CAROLINA'S BENEFICENT SUNDAY LAW.

A CORRESPONDENT in Spartanburg, S. C., under date of January 13, writes us that in the early part of December last the grand jury of Spartanburg County indicted three men for working on Sunday: R. T. Nash, a minister, and Messrs. Johnson and Loper. January 8, these Christian men were lodged in jail where they remained till next day, when they were released on bond to appear the following day for trial.

The officials were courteous. The jury went out a few minutes, and returned with the verdict of "guilty." The judge imposed a fine of one dollar each, the full penalty of the law, which was

paid by one not of their faith, and they were immediately released. The editor of the Spartanburg Journal, of January 12, has several things to say, among which are the following:

"If everybody who performs labor on Sunday should pay the county one dollar for each offense, what a fine fund Spartanburg would have to build those new macadamized roads and extend the school system!"

The work for which Elder Nash was prosecuted was spading in his garden, making terraces and setting posts for his grapes. The editor further says:

"It seems a pity, in view of all the wickedness and law-breaking that is going on and all the bad people who are at large, to take up the time and energy of the courts in prosecuting people who work a little on Sunday, because their religious belief tells them that Saturday is the real Sabbath, and should be observed as such. . . . But think of how many people right here in Spartanburg do more work every Sunday than Mr. Nash ever does, and do not defend it on religious grounds. They are not prosecuted, and nobody wants them prosecuted. The street-cars run, the railroad trains run, both freight and passenger, the ice men, the liverymen, the refreshment men, the newsdealers, and many others work more or less every Sunday, and nobody objects to it, and properly so. Why then jump on Mr. Nash and his people for doing the same thing or less? The reason is, that Mr. Nash and the Seventh-day Adventists defend their acts on religious grounds, and the others do not. It is a curious situation, one of the strange inconsistencies of life."

Then Mr. Nash is prosecuted for religion's sake, and that will always be the case where such laws exist which bigots and extremists can use. The law is wicked.

Missionary Activities.—It is good to know that while the enemy of all righteousness is so active in a thousand different ways, there is also a movement among God's people for a great activity in carrying out the great commission which the Master gave. Among the manifestations of this is the young people's missionary movement, which is becoming very strong indeed thruout the entire country. It was organized five years ago, yet it has developed so rapidly that it is stated that more than sixty thousand young people are now studying home and foreign missions. It is now working thru summer schools, and aiming to interest them in missionary work. It will hold several conventions in 1907 as follows: Lake Geneva, Wis., June 25 to July 3; Whitby, Ont., July 4 to 12; Silver Bay, Lake George, N. Y., special conference for Sunday-school workers, July 12 to 18; Silver Bay, young people's conference, July 19 to 28. One other conference will be held in the South, June 28 to July 7, but the location has not been decided. The secretary of the general association is C. C. Michener, 156 Fifth Ave., New York.

MORE BOOKS READY.

"IN our new factory yet?"—Not quite; but we are doing something. If you do not believe it, watch the second page of the SIGNS from week to week. In our temporary factory we are doing all that human endurance, limited resources, and an intermittent electric power system will enable us to do in the printing of books, tracts, and papers. Send for our tract-list.

We can now fill orders for the following: Price. House We Live In .....\$1.00 Uncle Ben's Cobblestones ..... 1.00 Vegetarian Cook Book ..... .75 Education Reader No. 1 ..... .75 Education Reader No. 2 ..... .75 Testimonies for the Church, Vol. 7 ..... .75 Testimonies for the Church, Vol. 8 ..... .75 Early Writings of Mrs. E. G. White, cloth .. .75 Mrs. McKibbin's Bible Lessons, No. 1 ..... .50 S. S. Secretary's Record Book ..... .35 Science in the Bible, cloth ..... .30 Order from your State tract society, or Pacific Press, Mountain View, Cal.