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SIGNS OF THE TIMES

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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
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MILTON C. WILCOX - - - - - EDITOR.

A. O. TAIT - - - - - ASSOCIATE EDITOR.

THE HEALING WORD.

THE recorded miracles of Jesus are not told to entertain us, or to give so many evidences of His supernatural power. He wrought many more miracles than are recorded, to relate which would merely sat-

gate of His miracles and signs covers every phase of human need, and reveals an all-sufficient Saviour. Each separate miracle manifests in a striking way some special excellence of the all-embracing Gospel.

—o—

An instance of this is given in Matthew's record of the healing of the centurion's servant. The centurion was a Roman, having command of a hundred men in the Roman army. He was wealthy, benevolent, and religious; and if not a proselyte to the Jewish

THE centurion met Jesus as He entered into Capernaum. He besought Him, saying, "Lord, my servant lieth in the house sick of the palsy, grievously tormented." Jesus replied, "I will come and heal him." Then the great faith and the broad grasp of right government in the centurion are manifest: "Lord, I am not worthy that Thou shouldst come under my roof; but *only say the word*, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and



CHRIST AND THE CENTURION.

Veronese.

isfy curiosity or repeat instances of the same kind. Of those recorded, they have in the aggregate their grand lesson, and each separate one has its special lesson beyond the miracle itself.

—o—

THE great lesson of all the miracles is stated in John 20:31: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." The aggregate

religion, was, at least, favorably disposed toward it. The Jewish elders declared: "He loveth our nation, and himself built us our synagog." Luke 7:5. He doubtless sent the elders of the Jews, according to Luke, believing they would have more influence with the Jewish Master. Matthew records it as tho he himself went to Jesus, under the principle that what a person does thru others he is counted as doing himself. We therefore follow Matt. 8:5-13.

I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." And Jesus said, "Verily I say unto you, I have not found so great faith, no, not in Israel."

—o—

THUS must the centurion have reasoned: He was an officer of the Roman government. That government had its imperial head, its chief officers, its sub-officers, all the way down. When sending a man on a mission,

that government equipped him so far as was in its power in men and means to do the work. The emperor needed only to speak the word; his servants made it effective. This the centurion knew. He knew that thus it must be in the spiritual world, God's great empire. Jesus also was under authority. He was the Sent of God. As God's Messenger He was commissioned to do a mighty work for God. The Ruler of the universe, who commissioned Him, had given Him adequate power and servants to do His work. Therefore He need not come to the centurion's house; let Him speak the word only, send the word by the hand of invisible messengers, and the work would be done, the servant would be healed. It was not the messenger who was potent; it was the word he bore.

THE faith of the centurion grasped the word, and his servant was healed in that hour. Yet in all Israel there were none whose faith reached so far. They must see Christ; He must touch the blind eye, put His own finger in the deaf ear, touch the stammering tongue, take the hand of the sick, lay hand upon the bowed and palsied. Even dearly-loved, intimate friends thought His personal presence was necessary to heal their brother. "Lord, if Thou hadst been here, my brother had not died." They did not know the old scripture, which had been sung for hundreds of years, "He sent His word, and healed them." Ps. 107:20. It was necessary because of their limited faith that Christ should go away, or the Comforter would not come. John 16:7. While the literal, personal presence of Christ was before them, they could not grasp the omnipresence of His Spirit, nor the invisible operations of His Spirit-sent angels. But the centurion grasped the great scheme of God's power and wisdom. And many others shall grasp it outside of the visible church.

THERE is power in God's word to save. He spoke its cleansing power thousands of years ago by Isaiah and others. It has lost neither quality nor power in the lapse of ages. "Thou your sins be as scarlet, they shall be as white as snow," is as potent now as the day it was uttered, if we will comply with God's easy conditions. "Who forgiveth all thine iniquities; who healeth all thy diseases," is as true now as when first sung by the poet of God and the choirs of Israel. We may not see God's burning glory; we may not look into His loving eyes; we may not feel His soothing touch; we may not hear His wondrous voice; but we may take His mighty word, and be forgiven and healed. Unworthy that He should enter our house, yet we may ask that His all-potent word be sent; and we may by faith claim its healing. Christ is no respecter of persons: "ask, and ye shall receive." Feed upon His word; appropriate its life. He is Jesus Christ, "the same yesterday, and to-day, yea and forever."

"SURELY, men of low degrees are vanity, and men of high degree are a lie; to be laid in the balance they are altogether lighter than vanity."—David.

A TROUBLED SOUL.

THUS a troubled, tempted soul writes us, and asks for help and instruction:

"I sincerely want to do what is right and please God, but it seems I do not progress as I ought. I feel that your church has the truth. O, tell me, can such a sinner as I become a member? And how? I once had many opportunities of becoming one, but I failed to take advantage of them. Now I have to seek for them. I am even trying to keep the true Sabbath. E. T."

1. All the above is good, as far as it goes. It is encouraging, because it shows that the Spirit of God is at work upon the heart of this troubled one. We would have no desire to seek Him at all if He did not call us. John 6:44. Therefore, when we feel drawn to serve God, we may know that God is by His Spirit calling us, and He would not call us if there was no hope. Be assured, then, that when God calls us, if we will follow, He will lead us to light and life and home.

2. We do not know how great a sinner this soul is. We do not need to know. We do not want her to tell us her sins. She may be the greatest of sinners; Jesus is the greatest of Saviours. Her sin may overwhelmingly abound; but where sin abounds, grace does much more abound. Rom. 5:20. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. He declares, "I came not to call the righteous, but sinners to repentance." With infinite love He pleads, "Come now, and let us reason together, saith Jehovah: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." His grace and power is sufficient to cleanse the double-dyed scarlet sin, and make the heart as white as snow. Believe and praise Him.

3. It is well to feel the enormity of the sin. There is no unimportant sin. It is spiritual leprosy, and death dooms all who have it. Its outbreaking symptoms may be small. We may never have done the actual deeds of stealing, killing, or committing adultery, and yet have cherished coveting, hatred, and lust in our hearts. Hate them all with deadly hatred. If we love them, desire them to stay, Christ will not come in; He will not divide the dominion of our heart with sin. But if our heart hates the sin and we confess it to Him, put it away, He will forgive the sin and accept us. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Confess the sin, plead the promise. He can not lie. "He abideth faithful." Then may we say: "I acknowledged my sin unto Thee, and mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my sin." Ps. 32:5.

4. Then join the church; for you need its associations, its helpfulness, its discipline, its cooperation. We never develop well-balanced characters alone. We need to learn to bear and forbear, to be patient and charitable toward others. Go to the church; ask for baptism and membership. All that is re-

quired is that you promise what God's word requires—to "keep the commandments of God and the faith of Jesus." That means the cheerful, loving doing of all that His word requires, walking in the light as it shines upon your pathway. After your baptism, the elder, or pastor, of the church will present your application before the church, and unless there is something wrong, the church will vote to receive you. If there is any delay or misunderstanding do not in any wise be discouraged. Let it be found and put away. The church and yourself both may need the lesson.

5. Then you want to grow, to make progress. That is good. How do children grow?—They breathe, or ought to, pure air and eat pure food. These are essential. The children of God need pure air. They need the breath of His Spirit, the association of good companionship. Let this be a rule of life: unless bound by family ties, break from every companionship which is dragging downward, of either books or men. If you can not grow strong and help your companions, forsake them for Christ's sake. He will more than make up all your loss.

Then feed upon His word, "the sincere milk of the word," "that ye may grow thereby." 1 Peter 2:2. It alone is "able to build you up, and to give you the inheritance among all them that are sanctified." Acts 20:32. Read it daily. Let it be like the manna, fresh every morning. Make it yours by faith and conduct. Read with prayer. Ask God for His Spirit. If you fail, go quickly to your best Friend, and confess it. Keep the conscience tender by heeding its voice. Keep the conscience true by the word, and we know that you will grow, and salvation will be yours daily.

THE PRECIOUSNESS OF THE GOSPEL.

O, THE preciousness there is in the Gospel of Jesus Christ! Not in its mere contemplation is the preciousness, not in mere assent to its glorious doctrine and blessed facts; for we may famish while gazing upon the most nourishing food, we may drown while looking upon the lifeboat launched to save us. The value of the lifeboat to us is in its use; the blessing of the food comes thru eating and assimilation, and so the preciousness of the Gospel comes thru partaking of the grace of the Gospel. It comes by believing Christ, submitting to Christ, doing as Christ commands, walking where we can not see, trusting where we can not trace. It is the completeness of submission which brings the fulness of joy. "O, taste and see that the Lord is good; blessed is the man that trusteth in Him!"

NO COMPROMISE IN TRUTH.

COMPROMISES are the order of the day. They are manifest in business. They are manifest in politics. Sad to say, they are manifest in religion, and that where principle and conscience are at stake.

Yet there never can come a time in the experience of Christians, Christian associations or corporations, when they can afford to compromise for one moment an iota of

truth or justice or honor for aught the world can bestow or that seemingly is to be gained by the compromise. We are not to do evil that good may come.

There are methods of work, there are ways of propagating the Gospel, when compromises may be made between men of decidedly different opinions, without affecting honor, truth, or justice, even tho selfish dignity is humbled. Here the Christian should be willing to compromise. If his brother must have a crutch to walk with, let him go a little slower. But when the honor, the integrity, the purity, or the principles of God or His cause are at stake, never. Compromise in the one case is disloyalty to God; in the other, it is "submitting one to another in the fear of God."

Questions

[We are willing to answer all questions in this department that are practical for the department and that would minister to the general good of our readers, but we answer no questions unless the name and address accompany the question. We do not ask this for publication, nor will it be published unless the inquirer so desires; we ask it, however, as an evidence of good faith, and that we may answer by letter if deemed best. Inquirers will please take notice. There is no departure from the rule. Unsigned questions reach the waste basket by the most direct route.]

2012.—Powers of Government.

Will you please explain the first seven verses of Romans 13? Does not the government have a right to legislate upon religious questions and to regulate in religious or ecclesiastical controversies? If not, why not? T. J.

Our Lord Himself draws very sharp and clear distinctions between the government of God and the governments of men. The Jews sought to entrap our Saviour in the very net in which so many have fallen. They said, "Is it lawful to pay tribute to Caesar?" Jesus said, "Show Me the tribute money." When they brought Him a denarius, a Roman coin, He asked, "Whose is the image and the superscription?" and they said unto Him, "Caesar's." And He replied, not only for that time, but for all time, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." Worship belongs to God. Caesar has no right to exact it, modify it, or direct it. "The tithe is the Lord's." Leviticus 27. Caesar has no right to lay any claims upon it whatsoever. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. It bears God's image and superscription. Caesar has no right to touch it in any way. The Lord's Supper, baptism, and all other Christian ordinances and rites bear God's image and superscription. With them Caesar has nothing to do.

Protecting men in their individual rights, collecting of tribute for the support of the government, belong to the government. With that the church has nothing to do. The Lord chose Nebuchadnezzar, and called him "My servant" (See Jeremiah 27), but when Nebuchadnezzar assumed the right to direct the worship of God's children (See Daniel 3), they rightly refused to bow to him, and God sanctioned that disobedience by protecting them in the fiery furnace. When the civil polity of the Jews told the disciples to preach no more in Christ's name, they said, "We ought to obey God rather than men." Therefore when the apostle tells us, "Let every soul be subject to the higher powers," it is sub-

jection to those powers only in the field FOR WHICH THOSE POWERS ARE ORDAINED OF GOD, and in that field we have no right to resist them, but rather to submit to their ordinances. So "we must needs be in subjection [which they might visit upon us], but for conscience' sake;" but the true conscience will render to God that which is His and to Caesar that which belongs to Caesar. So in that very scripture (Rom. 13:8) we are told to "render to all their due," and to God we owe first of all love and service.

2013.—Speaking with Tongues.

Please explain to me a part of 1 Corinthians 12. There are people in this part prophesying and speaking different languages, and they claim they have scripture for it in the chapter I have named. They also prophesy that Eureka, Cal., will be destroyed by earthquake and tidal wave, and that San Francisco is to be destroyed in June. INQUIRER.

The mere speaking with tongues and prophesying or working miracles or doing half a dozen other things, is no evidence that the work is of God. We read in Second Thessalonians 2 that in the last days Satan will "work with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." We read in Revelation 16 that spirits of devils would go out into the world working miracles. We read in Second Timothy, the third chapter, that as Jannes and Jambres, the old Egyptian magicians, withstood Moses by counter miracles and counterfeit miracles, so these also will resist the truth. And yet it is possible that the ones of whom you speak may be taught of God and have gifts of the Spirit. We should not condemn them because they claim to be the Lord's people. God has given us one Voice by which we are to judge all doctrine, and that is His voice which spoke His law on Mount Sinai: "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." So while among God's people previous to His coming there will be seen all the gifts of the Spirit, yet when He describes the character of His people who shall welcome Him, He mentions no gifts nor miracles, but "Here are they that keep the commandments of God, and the faith of Jesus." The wise man says, "Where there is no vision the people perish, but he that keepeth the law, happy is he."

2014.—Making and Creating.

In question No. 1992, you say that we do not know how long time the creation of the earth took, but the fourth commandment, in Exodus 20, states that "in six days the Lord made the heavens and the earth;" and then in Genesis 1, it says, in enumerating the Creator's work of the fourth day, "God made two great lights, the greater light to rule the day, and the lesser light to rule the night." As the sun is thirteen thousand times greater than the earth, and made on the fourth day, would it not be more of an effort than to make our little ball? R.

If our inquirer will read again the answer to which he refers, he will see that there is a distinction made between the two words "make" and "create." Nowhere in the Bible does it say in six days the Lord CREATED the heavens and the earth. For aught we know He may have created it in a moment of time. What the word does declare is that He created it IN THE BEGINNING. Compare with John 1:1,2; Ps. 102:25; Job 38:4-7. The creation was bringing into existence that which did not before exist. The making was the bringing into the form which appeared at the end of the sixth day, "for in six days the Lord MADE the heavens and the earth." How far back that "in the beginning" stretches we know nothing. God lived and had His throne and dwelling; angels of

God lived and had their dwelling. We put no limit to His power, neither in the mighty work accomplished nor in the time in which it was accomplished. "He spake and it was, He commanded and it stood fast." But it seems to us quite clear that there is a difference between the two expressions, and that they are worthy of faithful study.

2015.—Is it a Parable? Luke 16:19-31.

I was taught that what is said in regard to the rich man and Lazarus is a description of what will be after we are dead, but I was told the other day that hell will not always last. J. H.

Without any doubt the story of the rich man and Lazarus is a parable closely connected with other parables of a similar style in the Gospel of Luke. Send for the little tract published by this house, "The Rich Man and Lazarus," price three cents, which will explain all about it. Suffice to say that it is a representation of the Jews and the Gentiles, the Jews represented by the rich man, the Gentiles by Lazarus; the Jews trusting in their noble, faithful ancestry like Abraham for salvation, the Gentiles, poor and humble, but seeking God.

For the "worm dieth not, and the fire is not quenched," see Question 2004 in the SIGNS of February 20.

That there will not ever be an ever-burning hell, see Rev. 5:13.

2016.—Tea and Coffee.

Are tea and coffee injurious, and is there anything in the Bible that forbids them? C. M. S.

The Bible does not mention tea or coffee or opium or alcohol or whisky or absinth or a hundred other drugs and decoctions which are used as stimulants or narcotics by the human race. The Bible is a great book of principles, and those principles are designed to lead the inquirer to avoid sin and follow righteousness. Our own faith and conscience must guide us in the application of those principles, but we must be sure that our conscience is a good conscience, if we would be so guided.

Now, in the first place, tea and coffee are of no benefit. That is shown by the fact that there are thousands upon thousands of people that do not use them who are just as well off, to say the least, as those who do. They have no demand for them, no need of them; therefore they have the amount of money that the tea and coffee would cost to use for other things.

Secondly, it has been demonstrated over and over again in the experience of tea and coffee users, and by medical men, that both tea and coffee are positively harmful, as manifest in the nervous condition of thousands, in the sallow skin, in the lack of appetite, in the sleeplessness, and we might also say in the loquacity and gossip which usually follow an afternoon tea. Thousands of people who had their constant headaches, especially without their strong tea, have for years, on the permanent discontinuance of the drug, known nothing of the headaches of the past. The development of the habit leads to partial intoxication just as surely as does the drinking of intoxicating liquors.

Now, in the light of these two reasons, why should a Christian use either? The admonition of the word is that whether "ye eat, or drink, or whatsoever ye do, do all to the glory of God." Questions: Does it glorify God to expend money for things which are utterly useless, when there are so many ways in which the money could be used to advantage? Will it glorify God to continue the use of that which is positively harmful in its nature? It seems to us that these questions answer themselves. It is the duty of Christians to keep their bodies, the temples of the Lord, in the very best condition physically, their senses in the clearest condition, so that they may respond to His calls.

THE GREAT SALVATION

By GEO. W. REASEE.

THE TESTIMONY OF THE AGES.

"Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them."

NOT the least important factor in convincing men of the existence and overruling power of Deity, is the answer of history to the utterance of prophecy. Heaven-inspired prophecy, or the power to correctly foretell future events, is history, written in advance of the occurrence of the events recorded. To dictate true prophecy requires foreknowledge, and not only this, but also power to "work all things according to the counsel" of the One who inspires the prophecy.

As we may stand in the clear light of day, at a point from which our view is uninterrupted, and note scenes which are enacted in our immediate presence, so God the Author of all scriptural prophecies, stood at the foundation of the world. He looked down thru the stream of time—the entire history of the world—and saw, with unclouded vision, the end, and all intervening events, and declared "the end from the beginning."

While certain influences for good, working under the direction of Deity and in behalf of the government of Heaven, for the saving of men, and certain counter influences of evil, operating under the supervision of Satan for the destruction of humanity and the defeat of the plan of redemption, have culminated in natural and inevitable results, and have thereby fulfilled prophecy, yet it is also true that

God Has Specially Wrought

in the fulfilment of prophecy, that His counsel *should* stand and His pleasure be performed. We cite one example to verify this statement.

About one hundred years before the children of Israel went into Babylonian captivity, the Lord said of Cyrus, king of Persia, who was yet unborn, and whose kingdom was not yet prominent on the stage of action, "He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "I have raised him up in righteousness, and I will direct all his ways; and he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts."

When the seventy years of captivity, foretold by the Lord thru the prophet Jeremiah were about fulfilled, the God of Israel sent Michael (Christ) and Gabriel to influence the heart of Cyrus to give God's people full liberty, and every needed facility to return to their own land and rebuild their holy city and restore its ruined temple to its former glory. Hence it was that "in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the

spirit of Cyrus king of Persia, that he made a proclamation thruout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and

He Hath Charged Me

to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem."

Let no one imagine that in this influence,

BE WHAT THOU PRAYEST.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine;
Fill up each hour with what will last;
Buy up the moments as they go.
The life above when this life's past
Is the ripe fruit of life below.

—Horatius Bonar.

by which the heart of Cyrus was stirred to let God's people go, the Lord coerced or used arbitrary or physical force, nor that *all* personages who have acted prominent parts in the fulfilment of prophecy, have not had their free choice in taking the part which they acted, even as we, to-day, have *our* choice between serving God and serving Him not. There is, figuratively speaking, a sacred circle placed around every individual, into which God Himself will not intrude to *compel* choice. It is "whosoever will *may* come," not *must* come. The Lord simply looked down thru the ages and saw the choice that Judas and all others would make, under the influences of good and evil brought to bear upon them; and hence, in particular cases, wrote such portions of the record of their lives in advance as touch vital points in the fulfilment of prophecy

The Testimony of Babylon

Dr. Cyrus Hamlin tells the following story. While he was in Constantinople, soon after the Crimean War, a colonel in the Turkish army called to see him, and said:

"I want to ask you one question. What proof can you give me that the Bible is what you claim it to be—the word of God?"

Dr. Hamlin evaded the question for a purpose and drew him into conversation, during which he learned that his visitor had traveled a great deal, especially in the East, in the region of the Euphrates.

"Were you ever in Babylon?" asked the doctor.

"Yes, and that reminds me of a curious experience I had there. I am very fond of sport, and, having heard that the ruins of Babylon abound in game, I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several others, and money being no object to me, I engaged a sheik with his followers to accompany me for a large sum. We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds which cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tent? I went to the sheik and protested most strongly. I had engaged him for a week, and was paying him handsomely, and here he was starting off before our contract had scarcely begun. Nothing I could say, however, would induce him to remain. 'It isn't safe,' he said. 'No mortal flesh dare stay here after sunset. In the dark, ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them, and becomes one of them himself.'"

"Finding that I could not persuade him, I said, 'Well, as it is, I am paying you more than I ought to, but if you'll stay, I'll double it.' 'No,' he said, 'I couldn't stay for all the money in the world. No Arab has ever seen the sun go down on Babylon. But I want to do what is right by you. We'll go off to a place about an hour's distance and come back at daybreak.' And go they did. And my sport had to be given up."

"As soon as he had finished," said Dr. Hamlin, "I took my Bible and read from the 13th chapter of Isaiah: 'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.'"

"That's it exactly," said the Turk when I had finished, "but that's history you've been reading."

"No," answered Dr. Hamlin, "it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about three hundred years before Christ." He acknowledged that it was. "And the Hebrew given at least two hundred years before that?" "Yes." "Well, wasn't this written when Babylon was in its glory, and isn't it prophecy?"

"I'm not prepared to give you an answer now," he replied. "I must have time to think it over."

"Very well," Dr. Hamlin said, "do so, and come back when you're ready and give me your answer." From that day to this he has never seen him, but what an unexpected testimony to the truth of the Bible in regard to the fulfilment of prophecy did that Turkish officer give.

In this connection a few of the most striking of the answers of history to the statements of prophecy, concerning the overthrow of Babylon, may be in order. Babylon was surrounded by a wall 350 feet in height and 87 feet in thickness at the base. She was abundantly supplied with water by the River Euphrates flowing thru the midst of her. The Lord said, "A drought is upon her waters; and they shall be dried up." "And I will dry up her sea, and make her springs dry." It is a well-established, historical fact that in order to gain access to the city thru the river channel, the armies of the Medes and Persians turned the waters of the Euphrates out of the natural channel, thus drying them up, and thereby gained access to the city and accomplished her overthrow.

Again the Lord spake, saying, "Surely, I will fill thee with men as with caterpillars; and they shall lift up a shout against thee." The manner in which this was accomplished has been described in the preceding paragraph.

Still further, giving in advance the details of the overthrow of Babylon, the Lord said, "The mighty men of Babylon have foreborne to fight, they have remained in their holds." "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." The response of history to this prophecy reads in part as follows: "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." "In the same hour came forth

Fingers of a Man's Hand,

and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." As God had said, they forebore to fight, remained in their strongholds, and engaged in a drunken feast.

But before Babylon, "the glory of kingdoms and the beauty of the Chaldees' excellency" had performed her part in the great drama of history,

The Old Assyrian Empire

and her Sodomlike capital, the city of Nineveh, came under the searchlight of the prophetic eye, and bore witness to the truthfulness of God's word. This solemn message was delivered to her: "Wo to the bloody city! it is all full of lies and rapine.

Behold, I am against thee, saith Jehovah of hosts, and I will uncover thy skirts upon thy face; and I will show the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a

gazing-stock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste."

What is the appearance of the site of ancient Nineveh to-day? The once wealthy and populous city of Nineveh is nought but a scene of utter ruin, the symbol of complete desolation. God's prophetic word is verified.

[The next article deals with the interesting prophecies of Tyre and Egypt.]

CHRIST AND NICODEMUS.

BY MRS. E. G. WHITE.

CHRIST'S lessons of instruction to the Jews appeared to them as altogether new, but in reality they were the old truths which Christ Himself had given to the people of God. The precious treasure com-

EGYPT LEFT BEHIND.

(Zech. 10:10.)

RISE, my soul, my God directs thee,
Stranger hands no more impede;
Pass thou on, His strength protects thee,
Strength that has the captive freed.
Is the wilderness before thee,
Desert lands where drought abides?
Heavenly springs shall there restore thee,
Fresh from God's exhaustless tides.

Light divine surrounds thy going,
God Himself shall mark thy way;
Secret blessings richly flowing,
Lead to everlasting day.
God, thine everlasting portion,
Feeds thee with the mighty's meat;
Saved from Egypt's hard extortion,
Egypt's food no more to eat.

Art thou weaned from Egypt's pleasures?
God, in secret, shall thee keep;
There unfold His hidden treasures,
There His love's exhaustless deep.
In the desert God will teach thee
What the God that thou hast found,
Patient, gracious, powerful, holy:
All His grace shall there abound.

On to Canaan's rest still wending,
E'en thy wants and foes shall bring
Suited grace from high descending,
Thou shalt taste of mercy's spring.
Thou thy way be long and dreary,
Eagle strength He'll still renew;
Garments fresh and feet unwearied,
Tell how God has brought thee thru.

When to Canaan's long-loved dwelling
Love divine thy feet shall bring,
There, with shouts of triumph swelling,
Zion's songs in rest to sing.
There no stranger-God shall meet thee;
Stranger thou in courts above!
He who to His rest shall greet thee,
Greet thee with a well-known love.

—Anon.

mitted to Israel was lost sight of as men departed from God, and Christ as the great center of light and life came to the earth to rescue it from the rubbish of error under which it had been buried.

As Nicodemus heard Christ, his heart was stirred within him. The words of this humble Teacher aroused him to inquire if these things were so. But Nicodemus was proud of his Jewish faith, and he sought to hide his curiosity from the Saviour. He did not wish to be known as an inquirer, and he put on an appearance of dignity, as tho it were an act of

condescension on his part to seek an interview with Jesus. He did not at once make known his errand, but opened the conversation by speaking in praise of the penetration of Christ and of His rare gifts as a speaker. But Christ, after courteously receiving His guest, came directly to the point, and laid open before Nicodemus the object of his visit.

Nicodemus was surprised that Christ should understand the burden of his heart. With solemn power the Saviour said: "Verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

At thought of a kingdom so pure that he could have no part in it unless he was born again, Nicodemus was filled with amazement. "How can these things be?" he asked. And Jesus said unto him: "Art thou a master of Israel, and knowest not these things? Verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? and no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

When the Israelites were dying from the sting of the fiery serpents, a brazen serpent was uplifted in the midst of their camp, that all might look and live. But there were some who would not accept the help provided. They stopped to reason concerning the foolishness of looking for relief to such a source. That they should be saved by looking to a piece of brass was absurd in their minds, and they said, We will not look. Their decision was fatal, and many of the children of Israel perished.

The brazen serpent was uplifted in the wilderness that those who looked in faith might be made whole. In like manner God sends a restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God. That brazen serpent uplifted in the wilderness was a symbol of Christ. The faith which the believing Israelites exercised as they looked at it, we must exercise as we look to Christ. With the same simplicity, sinners must receive the Saviour; for He alone can save from sin. He is our ransom. Whoever rejects the salvation He proffers is lost to God and heaven.

What would have become of the wounded Israelites had they all refused the only remedy provided for them,—had they said, We will try other means; we shall try the skill of our physicians; there is wisdom enough among us to heal the disease?—Had they done this, they would all have perished. So

those who to-day slight the remedy God has provided for sin, who refuse to accept Christ as a personal Saviour, will perish in their sins.

To-day God has given to men the truth with power. He has opened His word to those who are searching and praying for light. But when these messengers gave the truth they had received to the people, many were as unbelieving as were some of the Israelites. To-day many are caviling over the truth brought to them by humble messengers. How can this message be truth? they question. How is it possible that by looking to Jesus, and believing in His imputed righteousness, I can gain eternal life? Those who have thus refused to see the truth do not realize that it is God with whom they are in controversy, that in refusing the message sent them, they are refusing Christ.

➤ God designs that the message of redemption shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in men, and glorifying men, and their strength is proportionate to the strength of their dependence. We are to know more than we know at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than

a passing notice. Angels have desired to look into the truths which are revealed to those who are searching God's word with contrite hearts. Those who will devote their powers to the study of God's word, and especially to the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament Scriptures is full of truths that need to be understood. Satan has blinded the eyes of men, and they have been glad of any excuse for not studying this book. But here Christ has declared thru His servant John what shall be in the last days.

As we search the Scriptures, the character of Christ will appear in its infinite perfection. He is the One in whom our hopes of eternal life are centered. He is eternal life to all who will eat His flesh and drink His blood. Those who look to Him may be healed of the serpent's sting. By beholding Him, we may become changed into the same image. Faith, love, and holiness will grow in the soul. "This is life eternal," Christ said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." When we realize the value of this knowledge, these glorious truths will glow in our hearts, tremble upon our lips, and thrill our entire being.

or do we rather consider the advisability of a church trial and a disfellowship? Alas! is there not enough of sordid suspicion, of malicious innuendo, of secret distrust, and open accusation? Let the adversary do that. He will see to it anyhow. Let us learn what this meaneth, "thinketh no evil."

"Thinketh no evil!" This is the law of charity. Palliation and extenuation—not censure and reprehension. The sinner, the persecutor, the bigot, the heathen—all are deceived, deceived by an unfathomably deceitful heart. Where is the psychologist that understands the springs of human action? The libraries of mental science are crowded with books that seek to analyze the mind. But here, as everywhere, human curiosity serves only to make clearer the existence, but not the explanation, of the inscrutable. "His ways [are] past finding out."

So it easily comes about and is the chiefest deception of all, that the sinner thinks he is not deceived. Even as God uses man for the accomplishment of His purpose, while man "meaneth not so, neither does his heart think so" (Isa. 10:7), so the deceiver of the race, the prince of the power of the air, "now worketh in the children of disobedience." These are in "the snare of the devil," "taken captive by him at his will." Eph. 2:2; 2 Tim. 2:26.

Like the song of the sea sung by the shepherd boy of the Alps:

"There's a smile on the sea,
To the bath 'tis inviting;
On the shore's verdant lea
All his senses delighting.
The youth falls asleep,
Into sleep that is mortal,
For a voice from the deep
Lures to death in its portal."

So the deadly hypnotism of sin. We yield to the principle, not seeing the results involved. The blame lies not so much in what we do when hypnotized, but in consenting to be hypnotized. So also it is when in this condition we "know not what we do," even as the victim in the mesmeric trance knows not what he does; still we are guilty for being in such a condition. But divine love makes no note of that; it is content to pity us as deceived.

What a lesson might we learn from this in dealing with the souls for whom we labor. Here is one subservient to the pope, worshiping the Virgin Mary, bowing to images, praying to the saints, and hating Protestants. Who can say that such a one can not be reached if the good news of salvation by grace be rightly and charitably preached to him.

The charity that thinketh no evil does not rail at the poor victims of superstition as obstinate and incorrigible lovers and defenders of what they know to be error. No, what they believe they believe to be true, and believe it as firmly as we believe true what we accept for doctrine. Nothing is gained by attacking doctrine until we have first made the soul ready to forsake sin. It is the deceptive power of sin that makes men believe Mohammedanism, Catholicism, and every fantastic, superstitious, and unscriptural notion.

To break the power of sin is the first prob-

CONSCIENCE AND ITS PLACE

In Three Parts: "Conscience;" "Cause of Unbelief;" "Thinketh No Evil."

By Prof. J. A. L. DERBY.

III. "THINKETH NO EVIL."

DRUMMOND says that this means to impute no motive, to put the best construction upon every action. How eminently this is true in the highest and noblest examples we have of the power of charity—love—in the human heart! "Forgive them, Father, for they know not what they do." This is the dying prayer for His enemies of the crucified Christ. "And now, brethren, I wot that thru ignorance ye did it, as did also your rulers," said Peter, excusing the murder of the Son of God.

Yes, they were ignorant of what they did—*culpably* ignorant. But the suffering Messiah could not bear to add the incriminating word. Peter could not bear to risk losing the soul of any of his audience by telling the whole truth. Ignorant indeed the people were, but it was an ignorance whose cause was deep and malignant. Still it was unnecessary to taunt them with it. "You knew better!" has little charity in it. "Serves him right!" is pure malignance. No, this can neither raise the drunkard from the ditch nor reclaim the outcast woman. "I will not excuse her, her sins are indeed many; but she loved much, therefore those sins are all forgiven her." "Woman, doth no man condemn thee?" "Neither do I condemn thee. Go, and sin no more."

Yes, the world is deceived. True, it is to blame for the deception. It need not be

deceived. But the Bible puts the best construction on the matter. God knows the deceitfulness of sin, and He remembers that we are dust—born in sin. There is no vindictiveness, no spirit of accusation in the Lord's call to repentance. Jesus is not the accuser of His brethren—mankind. He came not to condemn. He is rather the Preacher of good news to the poor, the Healer of the broken-hearted, the Deliverer of the captive, the Recoverer of sight to those afflicted with blindness, the Liberator of those that are bruised by Satan. It is not that they are not to blame for their captivity, that they are not wilfully blind, that they are not bruised for their own obstinate folly. But they know that,—why remind them of it? "To be trusted is to be saved. If we try to influence or elevate others, we shall soon see that success is in proportion to their belief in our belief in them. For the respect of another is the first restoration of self-respect a man has lost; our ideal of what he is becomes to him the hope and pattern of what he may become," says the author already quoted.

"Thinketh no evil!" Have we learned this spirit? Do we try to put the best face on the mistakes of others? Are we willing, even, to call them mistakes? Or, are they to us malign outcroppings of a corrupt heart? "Him that is overtaken in a fault," do we try to restore in the spirit of meekness,

lem. How can this be done? Not by mere logic. By a curious irony, logic was the chief science of the Dark Ages. Not by ridicule and sarcasm. These have no effect but to embitter. Not by denunciation; this is the weapon of enemies. Not by criticism; this but arouses prejudice. Not by *any* means that a sinner can retort on us, that he can use in defense, and remain a sinner. There is but one weapon that disarms him. It is the charity that thinketh no evil. This he can not use and retain the mood of a sinner. The moment he attempts to meet love with love, he is conquered.

THE SPIRITS IN PRISON.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Peter 3:18-20.

MANY, as they have read the above verses, have thought that the spirits here referred to had an opportunity to hear and accept the Gospel after they had departed this life, that Christ between His death and resurrection, while His body was in the tomb, went and preached to them.

But rightly to understand this subject it is necessary to note carefully what the Scriptures say of spirits. The wise man writing of what takes place at death says:

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

Going back to the record of the creation of man, we read that God "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Of what was man made?—Out of the dust of the ground. How did he become a living soul?—By God breathing into his nostrils the breath of life. What is this breath of life? We will let the word answer:

"The Spirit of God hath made me, and the breath of the Almighty hath given me life." "All the while my breath is in me, and the Spirit of God [margin, *the breath which God gave him*] is in my nostrils." Job 33:4; 27:3.

We learn from this that the spirit of life which is in man's nostrils is the breath of the Almighty. What becomes of man when God takes this spirit to Himself?—"If He set His heart upon man, if He gather unto Himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15.

But the question may arise, Has not man an individual spirit?—Yes. We read in Job 32:8: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." "For what man knoweth the things of a man, save the spirit of man which is in him?" 1 Cor. 2:11.

How did man get *this* spirit?—It was formed within him (Zech. 12:1), not breathed into his nostrils like the breath of life.

When was the spirit formed?—When man was created out of the dust of the ground.

This spirit is separate and distinct from the spirit of life. It can fail (Isa. 57:16) and must be renewed. David prayed: "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.

What spirit was it that David pleaded with the Lord to renew?—It was his mind. This is clear from reading Rom. 12:2: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

From this it is plain that the spirit of man is his mind. If not renewed, it is the carnal mind, which is enmity against God because it is not subject to the law of God. Rom. 8:7.

As man can not serve God with the carnal mind, he is sold under sin. Rom. 7:14. The law of God which he has transgressed shuts

THE DAWNING.

As I look from out my window,
When night's veil has been withdrawn
There I see a snow-capped summit
Kissed by golden light of dawn;
And the sunbeams' orient splendor,
Driving out the shades of night,
Weaves the mantle of the morning
O'er the mountain tall and white.

Like the mountain's snowy summit
Reared in majesty sublime,
So the principles of freedom
Towering o'er the wrecks of time,
Will live on thruout the ages
In the light of fadeless day,
When the shadows of oppression
Have forever passed away.

Many bright prophetic sunbeams,
Shining from the sacred page,
Herald forth the coming glory
Of a brighter, better age.
Even now o'er gray horizon
Shine some beams of glory bright;
Like the fingers of the morning
Pointing to the land of light.

GEO. A. SNYDER.

him up. Gal. 3:23. As the law of God is spiritual and can only deal with the mind, it follows that men while in this condition are in a spiritual prison.

How are they to be delivered out of this prison, and who shall deliver them?—In Isa. 61:1, we read:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Who was here spoken of?

"And Jesus returned in the power of the Spirit unto Galilee; and there went out a fame of Him thru all the region round about. And He taught in their synagogs, being glorified of all. And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagog on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:14-19.

When was this prophecy fulfilled?—"And He began to say unto them, This day is this scripture fulfilled in your ears." Verse 21. That day, Christ, by the preaching of the Gospel, set captives free from the bondage of sin, spirits who had been in prison were liberated.

It was not only while Christ was personally upon the earth that He preached liberty to the captives, but in all ages ever since sin came into the world, Christ has been the One that has preached liberty to them, and those who have believed have been delivered out of bondage.

It is this the apostle Peter refers to when he says that Christ went and preached to the spirits who were in prison, living in disobedience in the days of Noah, "while the ark was a preparing."

But how did he preach to them at this time?—By His Spirit that was in His servant Noah. The Spirit of Christ was in the prophets. 1 Peter 1:10, 11. Noah was a prophet, and thru him Christ preached to that people one hundred twenty years. If they had heeded the warning and turned from their evil ways, they would have been set free, they would have escaped condemnation, and would not have perished in the Flood. Heb. 11:7.

But some may ask, What does Peter mean when he says that the Gospel was preached also to them that are dead? 1 Peter 4:6. He means that it was preached to them while they were alive; because it would be impossible for them to hear or accept of it after they were dead, as we can see by the following scriptures:

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

"While I live will I praise the Lord; I will sing praises unto my God while I have any being. 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. 146:2-4.

"The grave can not praise Thee, death can not celebrate Thee; they that go down into the pit can not hope for Thy truth. The living, the living, he shall praise Thee as I do this day; the father to the children shall make known Thy truth." Isa. 38:18, 19.

It is while men live that they are prisoners of hope (Zech. 9:12), and can turn to the Lord and receive pardon and forgiveness; for when death comes, the destiny of every soul is fixed, and the spirit (mind) of man lies dormant in the grave till the resurrection. CHAS. NELSON.

THE Bible is the book of all others, to be read in all ages and in all conditions of human life; not to be read once, or twice, or thrice thru, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be omitted unless by some overruling necessity.—J. Quincy Adams.

"WHEN life seems bright, then is the time to pray, lest we should forget God, the Giver of all our joys. In time of sorrow, when the world looks dark, then is the time to pray, that we may prove the loving-kindness of the God who never tires in watching over us."



"CLEAR THE WAY."

MEN of thought! be up and stirring,
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow,
There's a midnight blackness changing
Into gray;
Men of thought and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evils that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;
And the brazen wrong to crumble
Into clay.
Lo! the right's about to conquer,
Clear the way!
With the Right shall many more
Enter smiling at the door;
With the giant Wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!

—Charles Mackay.

EVENING REFLECTIONS.

EVENING had come, and weary and sad I sat by the fire. The day had been a trying one, as many of my days had been of late, and I could not entirely exclude the discontented thought that life was, after all, a sad disappointment. "Why," I asked deep down in my heart, "are such trials permitted?" I was tempted to say it was unjust.

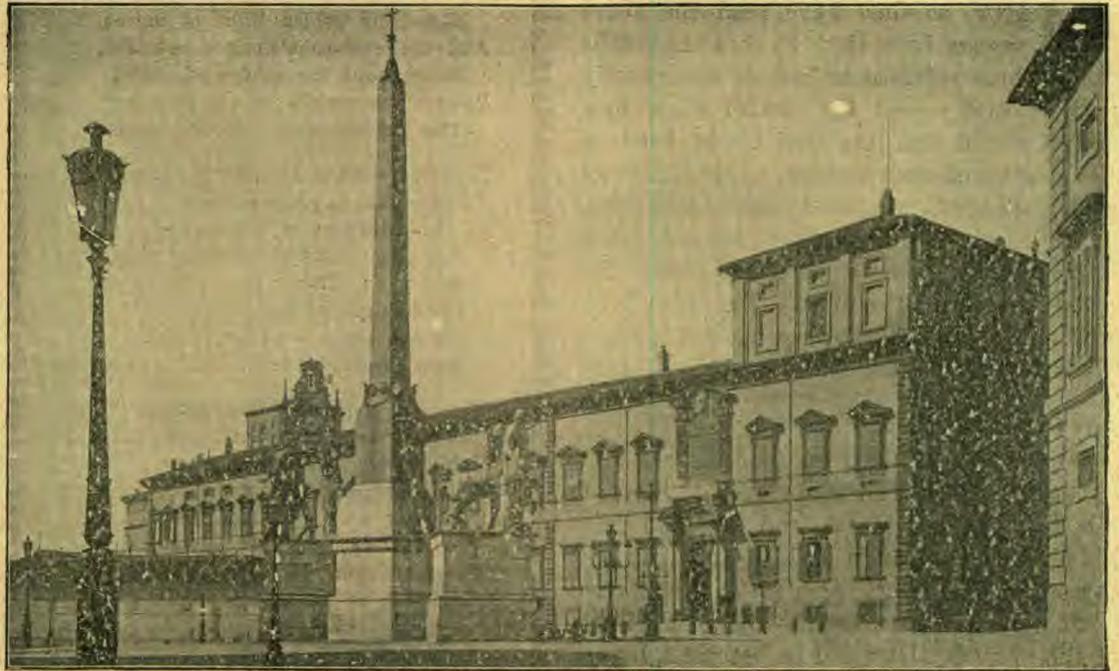
Knowing that I ought not to indulge in such thoughts, I picked up the Bible which lay near, and turning to the book of Hebrews I began to read the second chapter. At first my despondent thoughts mingled with the written word, making a strange medley. Finally a sentence aroused me to full attention. It was this: "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect thru sufferings."

I started at the thought "made perfect through suffering." Then suffering was in-

tended to bring about perfection. Ah, I see now that God has a purpose even in our suffering. But what can this mean? Could Christ, who knew no sin, need to be made more perfect? If so, in what sense? How could He be said to be made perfect?

Then I considered the last two verses of the fourth chapter. "For we have not an high priest which can not be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin."

Then a sense of the love of Jesus filled my soul as never before. Also a sense of the sin of my repinings. If Jesus consented to



PALACE OF THE QUIRINAL, ROME, ITALY.

The Quirinal (pronounced kwi ri nal, or kwi ree nal) is one of the seven hills on which ancient Rome stood. It was not included in the most ancient city of the seven hills, but was part of the city of the four regions. The ancient temples of Quirinus, Flora, and Salus (safety) were here, and also the great baths of Diocletian and Constantine. The residence, or palace, of the king of Italy, formerly a summer residence of the popes, occupies a commanding situation on the Quirinal Hill. It was begun in 1574 by Pope Gregory XIII, and completed under Paul V, about 1610. It contains a large ceiling painting by Overbeck, commemorating the flight of Pius IX in 1848. The term Quirinal is often used to mean the Italian Government, as the Vatican stands for the Papacy.

pass thru suffering to become perfect in bearing and suffering for our sake, how sinful and weak in me, a poor, erring mortal, to repine. I thought of how He left the glory of His Father and came to this earth to save fallen man; that He went thru all the suffering that flesh is heir to that He might the better inspire faith in us, His fallen ones. He whose word could speak worlds into existence suffered all this that He might be made a perfect high priest for us. All this and more did He suffer that God's purpose toward us should not be thwarted.

What is His purpose? He could not tell us all for we could not understand; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." And a prayer rose from

my heart for that degree of faith which will enable me to trust in Him, and to believe that all things shall work together for good to them that love God. M. A. MORTON.
Fresno, Cal.

LORENZO DOW AND THE COBBLER.

LORENZO DOW, an eccentric circuit preacher, lives in tradition chiefly for his oddities; but he was a man of strong character, who loved the souls of men. His sermons and his ways of doing good were peculiarly his own, but they were often surprisingly effectual—not merely because he was singular, but because he was sincere. An aged lady whose father's large farmhouse was one of Mr. Dow's favorite stopping-places, related some years ago the following story of him from her earliest recollections:

One winter afternoon my father overtook the eccentric preacher on his way to fulfil an engagement, and took him into his wagon.

"I am glad to ride," said Dow. "for one of my boots has sprung a leak."

As they went on, my father suggested a way to repair the damage. "A cobbler lives in that little red house yonder," he said. "He is poor, lame, crabbed, and cross, but a good workman."

"Just the place for me," said Dow, jumping off, and going into the little shop. He sat down silently in front of a few brands smoldering upon the hearth, and, pulling off his boot, handed it to the cobbler. The man looked at the leak, and swore.

"I am afraid you are not a Christian, my man," said Dow, quietly.

"There are no Christians," retorted the cobbler. "There are plenty who pretend to be;" and he waxed his thread with an angry jerk, which seemed to emphasize what he said.

"Your room is so cold that your wax is hard. Shall I put more wood on your fire?"

"I work to keep warm," was the shoemaker's curt reply, as he pushed a last into the boot and adjusted his clamp. "I've little enough wood cut, and no one to cut more, and this lame leg won't allow me to do it myself."

Dow removed his long-caped cloak, put his bootless foot into an old shoe lying near, and going out to the shed, found an ax and went to work. Before the boot was ready, he had split and carried in all the wood in the shed, piled it neatly in a corner, and made a blazing fire of the chips.

When the boot was done, he put it on, paid for the work, and, taking his cloak, said, "Thank you, my friend; you have proved yourself 'a workman that needeth not to be ashamed.'"

The reply came this time with real civility, "I'm much obliged to you. I shouldn't wonder if there are some Christians in the world—and you are one of 'em."

"I try to be one; good-by;" and Dow was off, leaving the astonished cobbler saying to himself: "Well, if he's tryin', he don't take it all out in talk. He never preached at me so much as a word."

That evening, Dow, who often picked up his text on the way to meeting, spoke from the words that had come to him in the shop—2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." He had a large audience, and he preached practical religion to them, enforcing in his original way the truth that everywhere there were poor and unfortunate people for Christians to look after, and this work must be done if we expect the world to believe in our Christianity.

Dow spent that night with us, and the next morning one of my father's teams left a load of wood at the lame cobbler's door. Passing the shop on his way to his next appointment, Dow looked in, and said:

"Good morning, my friend, I would saw this wood for you, but there are duties awaiting me further on. I think there must be Christians enough in this community to look after a useful citizen like you."

Before the cobbler had recovered from his astonishment at being called a "useful citizen," two or three schoolboys came to have little jobs of cobbling done; and while they waited, they acted on the hint given by Dow in his sermon, and worked at the wood-pile.

From that time on, little kindnesses done to the cobbler became so common that he quite lost his crabbed temper; his neighbors gave him no use for it.

"Everybody seems to be helping me," he said. "If I'm 'a useful citizen' I ought to be ashamed not to help somebody myself."

The next time Dow came to our neighborhood he was told, "The cobbler has given up his cider and pipe; he sings hymns instead of foolish songs, and reads the Bible to a blind neighbor."

Dow replied: "A little leaven leaveneth the whole lump—and a good example goes a great way."

Whatever Lorenzo Dow's singularities were, he understood the religion of the New Testament. He knew that a Christian is at his best only when he makes himself an object-lesson of his doctrine.—*Christian Advocate.*

"EVERY word we utter, every look we give, every act we commit, every attitude we take, is being photographed on others, molding to some extent their characters, and shaping the destiny of their souls."

"AS WE behold the beautiful and grand in nature, our affections go out after God, while the spirit is awed, the soul is invigorated by coming in contact with the Infinite thru His works."

FACTIONS in the church soon reduce it to fractions.—*Ram's Horn.*

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CHINA.

I. Name, Territory, and General Features.

(Continued from last week.)

THE colonial possessions, or Central Asian dominions, of Mongolia, Ili, Thibet, and Kashgaria, or Chinese Turkestan, being so entirely beyond the radius of profitable commercial intercourse with the western world have been but little explored, and have always been a drain upon the Chinese Imperial Government.

Mongolia is known to be desert, for the most part, supporting but a sparse population in districts where scanty vegetation permits.

Thibet has large mineral wealth. Her natural trade outlet being over the Himalayas thru India, and the fact that the high plateaus and mountains of this steppe country form India's natural fortification against Russian encroachment, are inducements to Great Britain to press her suit at the court of the Dalai lama until not only trading points, as heretofore, but H'Lassa, the sealed and sacred city, and all Thibet and Turkestan shall be thrown open to foreign enterprise. It is God's method of preparing the way for the everlasting Gospel to go to every nation, kindred, tongue, and people.

Altho nominal dependencies of China, who keeps up the show of imperial authority, these lower Central Asian possessions are actually under control of the lamas. By this system of worship large numbers of the male population are drawn into monasteries.

While in China Proper Confucianism leads to polygamy, polyandrianism is the peculiar practise of the Thibetans. The wife of the eldest son by virtue of his choice

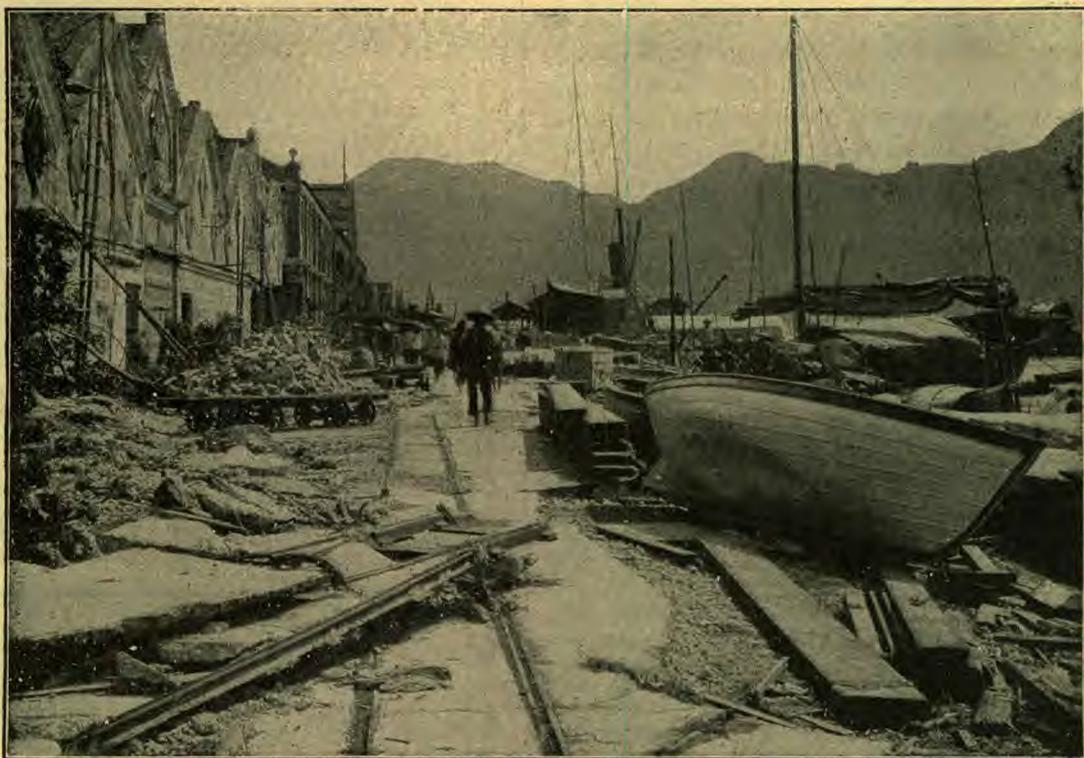
and productions. The climate of the coast regions is further influenced by warm ocean currents, and the temperature also falls as one ascends to the high table-lands of the mountainous districts of the west. On the whole, the climate of China is considered healthful, altho the lack of sanitary law, the crowded condition of the cities, and the poverty of the masses make promiscuous living among the Chinese precarious for foreigners.

The Rivers of China.

The physical contour of China Proper consists in general of high mountain ranges

with it the yellow alluvial from which it derives its name. It also empties its turbulent tide into the Gulf of Pechili. Nine times since the sixth century B.C. it has dammed up its own egress and broken out, sometimes with terrible results, in a new place of outlet, leaving its former course marked by cliffs and drifts of barren loess.

The largest and most important river of China is the Yang-tse-Kiang. It forms the main artery of trade communication between eastern and western China, being navigable, it is said, to a distance of 1,600 miles from the sea. From Shanghai to Hankow, a distance of 600 miles, it is easily navigable by large river steamers. Light draught boats penetrate 360 miles further to Ichang, while native junks carry trade 400 miles beyond. One who has made a survey of the region is authority for the statement that the present obstructions of rocks and whirlpools probably might be so overcome at no great expense that steamboats could cover



The Kowloon Side of Hong Kong Harbor after the Typhoon of Sept. 18, 1896.

and wooded table-lands in the west, succeeded by mountainous and hilly country, where its rivers, breaking thru steep barriers, form immense gorges, the imposing grandeur of which add to the great natural beauty of scenery; and the region of the deltas of the Peiho, Yellow, Yangtse, and West Rivers. Between these deltas the mountain district reaches down toward the sea, sometimes in bold ranges and peaks, which do much to shut off communication between the sea and the interior. To the more level region of the delta belt may be ascribed one-third the area and two-thirds the population of China.

The Peiho, not a large river, but important as being a natural means of communication between Peking and the Sea, empties into the Gulf of Pechili. The Hoangho, or Yellow River, sometimes designated as *China's Sorrow*, rising in the mountains of Mongolia, sweeps in a great bend to the north, several times intersecting the line of the Great Wall, then falling back into the plain, rushes out toward the sea, carrying

the entire distance. Thru its tributaries, light draught steamers and native boats carry trade into a vast region both north and south of the Yangtse, thus opening to commerce one of the most fertile, productive, and populous districts on the earth's surface.

In the south, another great river, the Si Kiang or *West River*, taking its rise in the cool springs of the Himalayas, leaps down steep slopes, and after hundreds of miles thru most picturesque scenery between high ranges, narrowing at times to deep gorges, where the swift current is quickened into a rushing tide, it falls into the plain coast region about 150 miles from the sea. Left to leisure in the flat country, it breaks out into a multitude of streams and forms a network of waterways.

Just above the provincial city of Canton, the West River is joined by the North River, and thirty miles below receives the affluence of the East River. These three rivers drain a territory of not less than 150,000 square miles, and most of their channels are navi-



Small Boats around a Steamer Landing at Amoy, China. A Scramble for Patronage.

becomes the wife of all the family of younger brothers. This choice is not obligatory, and if any brother prefers to leave the family and choose for himself, he may be free to do so.

The Climate of China.

Between the tropical climate of the extreme south of China lying within the Torrid Zone, and that of Manchuria bordering onto bleak Siberia, there is a great variety of climate

gable for small boats to all the larger towns of Quang-tung and Quang-si provinces. Large river steamers navigate a distance of 200 miles, while slight improvements would enable them to reach Kweilin, the capital of Quang-si.

The estuary of West River forms one of the most remarkable deltas in the world, in the form of a triangle, not less than 100 miles on any side, embracing a network of slow waterways, enclosing low, fertile islands capable of producing three crops per year. In many parts these islands are "dyked" in and form the famous rice lands of South China. Each small farm or separate field is surrounded with an embankment crowned with fruit trees,—peach, plum, persimmon, litchie, orange, banana,—each vying with the others in its season, while groves and hedges of bamboo add to the subdued beauty of the whole region.

EMMA T. ANDERSON.

IT COSTS ALL.

JESUS said: "Whosoever he be that forsaketh not all that he hath can not be My disciple." To receive Christ, we must give up self. This is well illustrated by a story told in the *Sunday School Times* on the authority of Mr. H. H. Crawford:

The Rev. John McDowell told at Northfield last summer of an express train which started out from Chicago for the Pacific Coast. On board was the president of the road. As they rushed along in the darkness of the night the train was wrecked. The president of the road hurried to the front. The engineer was pinned beneath the engine. As the president stood looking at the prostrate form, he saw his lips move, and leaning down, he heard the dying man say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "Jim," said the president, "I would be willing to give my life with all that I have for such a faith as that." "Mr. President," said Jim, "THAT IS JUST WHAT IT COSTS."

He who knows self emptiness, knows Christ's fulness.

FRANCE AND THE VATICAN.

UNDER the above heading, "France and the Vatican," the *Christian Cynosure* for January has the following to say:

"All that the French Government demands of the Catholics, it demands of every other church organization. Of the eighty Catholic bishops in France, fifty-nine who were present at a meeting to consider the demands of the government, agreed to its terms and proposed to carry them out. The Catholics were thunderstruck by receiving an order from the pope *not to obey the law of their country*."

"French law requires each worshipping congregation to make out an inventory of the property of that particular congregation and apply for a charter, just as churches do in this country, and to elect a board of trustees for its management. French law differs from the law of this country in that it claims all church property not used by a congregation of believers. This prevents the church property being held by the pope, or Catholic Church in Rome, or by any other centralized body. The church belongs to the people who worship in it, and these will not be molested in any way. If it ceases to be used by them, it reverts to the State."

"Another cause of excitement was the demand that monks and nuns engaged in commercial enter-

prises in the name of the church should list their property and take out corporation papers and pay taxes, as do other corporations. All those who refused simply lost their legal rights, and the church property, under French law, became the property of the State. The movement in France seems to be a wise one, tho it is made possible by the cooperation of free-thinkers, Freemasons, and anti-clericals. What do our readers think of the pope in Rome commanding the French Catholics to disobey the laws of France? To whom do you suppose the Catholics in our country owe civil allegiance?"

Prosperity is not always good for God's children. The psalmist said, "Before I was afflicted I went astray." The Lord said to recreant Israel, "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it." Hag. 1:9. Why was it thus?—Because of their selfishness. They sought their own and forgot God and His house and His cause. In giving them adversity, God was curing them of the worst of all evils; the curse of selfishness. Their adversity proved a blessing. God has some lesson in every providence. Let us learn to say: "Blest be the sorrow, kind the storm, that drives us nearer home."

THE OLD-FASHIONED GOD.

THEY talked to me of God as strange and wonderful—

An abstract thing—the Good in all—the Beautiful.

I listened, there was a charm of science and of reason;

They meant no harm—there was no thought of treason.

And I was at the morn of life—so gay, so glad—

So bright, so strong and brave—could I be sad?

The God I worshiped with a song was like unto a bird or flower,

Impersonal, esthetic, and nature's laws His power.

But noon has past—dark shadows creep up about my way,

The wind's drear moan warns of a storm-closed day;

And, like a helpless little child, lost and afraid, I think of those who've lifted up their hands and prayed.

Ah! then, I knew the God I needed—Father, Friend—

Whose arms would fold me close about, when at the long day's end

I'd whisper low, "Our Father who in heaven art,

I lay me down to sleep—keep safe—send rest unto my troubled heart."

—Belle Jenks McKorkle.

OUR WORK AND WORKERS.

FIVE pupils of the church school at Barbers Mills, Ind., were recently baptized by Brother J. M. Rees, uniting with the church.

BROTHER C. D. M. WILLIAMS writes from Honolulu, H. I., that he has baptized two who have joined the church. Two others have begun keeping the Sabbath.

TWO SISTERS are selling nearly 100 SIGNS in the down-town district of Anderson, Ind., on Saturday nights within two hours' time. A good example for many, it seems to us.

A SERIES of meetings held at Middletown, Ind., by Brother J. M. Rees has resulted in the conversion of eight, all adults but two. Brother Rees also reports one baptism at Kokomo, Ind.

THE Indiana Reaper contains the following item: "Brother Olmstead, who is being supported by the Indiana Conference in Africa, writes as follows: 'The Lord has given us ten souls since coming here in July. Another sister decided last Friday

to unite with the church, who has been keeping the Sabbath for some time.'"

GOOD work for the Master is being done in many of our larger cities by those who give Bible readings from house to house. Sister Florence Niehaus, of Indiana, reports two new Sabbath-keepers among her readers.

THE Minnesota Health League recently attempted to secure the aid of the restaurants and dining halls of St. Paul in serving a vegetarian supper, but none of these would attempt it. Finally the Seventh-day Adventist ladies were called upon. They accepted, and the result was a feast of good things—pure things, of which two hundred partook.

A NOTE in The Worker's Record, the Missouri Conference paper, tells us of the death of Brother D. E. Scoles, February 12, after a very brief sickness, the result of a stroke of paralysis. Brother Scoles will be remembered as the author of a number of tracts. His family and associated laborers have the sympathy of the SIGNS readers everywhere.

THE news of the drowning of Elder A. G. Bodwell in Gila River, near San Jose, Ariz., comes to us thru the public press. It appears he hired a pony of a boy to cross the Gila River, desiring to visit some distant brethren, who thru some misunderstanding failed to meet him as he expected. The boy who accompanied him on another pony, crossed the river safely, but on looking for his companion, both he and the pony were missing. The body of the pony was found, but tho the river was dragged, the body of Brother Bodwell could not be located.

Change of Address.—E. W. Webster, formerly of Greenville, S. C., should be addressed R. F. D. No. 2., Box 80, Dayton, Tenn. Matters pertaining to South Carolina should be addressed to R. T. Nash, Cambello, S. C.

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Is It a Religious Measure?

THE RESPONSE OF THE "CALIFORNIA CHRISTIAN ADVOCATE" TO THE REPLY OF THE "SIGNS OF THE TIMES" OF JANUARY 30.

THE "California Christian Advocate" of February 14 has the following. We print it entire that our readers may know just what is said (we wish the "Advocate" were as willing to print the other side):

Giving It to Us in the Short Ribs.

The "Signs of the Times," the organ of the Seventh-day Adventists, devotes some space to the editorial of the Advocate on the attitude of the Adventists toward the proposed Constitutional Amendment providing for a Sunday rest law. "The Signs of the Times" discerns that the measure is a "religious" measure disguised. The reason it is religious is because there is no other sort of a day of rest. "The rest day must be a religious day." "The Signs of the Times" declares we can not reply "to the averment that the Sunday law would interfere with 'religious liberty.'" The "averment" is too absurd. It carries its own denial. No normal man outside of the Advent fold could be induced to believe that a Sunday law which prevents employers from working their employees seven days in a week does in any way interfere with the personal rights of any one. The law protects the weak and dependent man against the greed and avarice of the employer. This Sunday rest law is in the interest of the laboring man. All this fine balancing in the air is well enough for a show, but the hard facts remain. The Seventh-day Adventists for the sake of their theory have united themselves with the saloon-keepers, the gamblers, the godless, the conscienceless, and made common cause with all the evil-doers in the State of California against the peace and good order of the State. Their contention is so utterly absurd, so morally blind, so intellectually dreary, that we believe their responsibility is limited.

First of all, let us say we are sorry that what we said reached only to the ribs. We wish that it might touch the heart.

A RELIGIOUS MEASURE.

Secondly, as to the "Advocate's" contention that is "not a religious" measure. This was stated repeatedly by those who spoke for the proposed amendment before the Assembly Committee. Yet another reason, strongly urged by the California Sunday-law advocates everywhere, is to the effect that California is disgraced because it has no Sunday law, that all the older States with their higher degree of civilization have that mark of superiority, while California stands almost alone in this respect; and that California ought to put itself in the ranks of the older States. Ordinary people could come to no other conclusion than this; that California asks just such Sunday laws as are on the statute books of other States.

Now, almost invariably, the older States do not try to hide the issue; the law is not for the workingman, but for the religious day called "the Sabbath," "the Christian Sabbath," or the "Lord's day," "commonly called Sunday." The laws are to guard that day and to

prevent its desecration. Arkansas exempts from its law "persons who are members of any religious society who observe the Sabbath on any other day of the week than the Christian sabbath, or Sunday."

Some of these laws prohibit all amusement and recreation, and all travel by any means of conveyance, wagon, stage, or railway train. See also the laws of Connecticut and Delaware.

Georgia's law prohibits "bathing in any stream or pond of water in view of any road to or from any house of religious worship," and all convicted under the Sunday law are liable to be sentenced to the chain-gang, and may be sold for the length of their term, and the county may do this "upon such terms and under such restrictions as may subserve the ends of justice."

Other States copy New York's Sunday law, which reads (Penal code, section 259): "The first day of the week being by general consent set apart for rest and RELIGIOUS USES, the law prohibits on that day certain acts hereinafter specified, which are serious INTERRUPTIONS OF THE REPOSE AND RELIGIOUS LIBERTY of the community." See also Minnesota's law. Practically all the States have the RELIGIOUS-DAY law, and make all exemptions, when made at all, for religious reasons. Furthermore, it has been demonstrated scores of times that those who have to bear the penalties of the law are not the saloon-keeper, the gambler, the brothel-keeper, nor the great corporations, or railway companies, but those who religiously observe some other day. This has been witnessed in Arkansas, Massachusetts, Illinois, Maryland, Georgia, Tennessee, and North Carolina.

Editors of secular papers have said again and again, in so many words, that almost every other kind of business has been in operation, men have been at work on their farms, in their orchards, and yet they have been passed by, and religious people who have been working have been the ones to suffer arrest; and that not because they have been openly or ostentatiously working. Ostentation is discountenanced by seventh-day observers everywhere. Sometimes they have been working in their shops, sometimes on the inside of buildings, sometimes far from street or highway, on their farms, in schoolrooms; but there were always certain bigots that were ready to spy them out and bring upon them the penalty of the law.

Here is a case in point both as to stability and tolerance of Sunday laws. The Arkansas Sunday law had up to 1885 exempted from its penalties those who observed the seventh day as the Sabbath. That year the exemption was repealed, showing the uncertain tenure of all such exemptions. The same power which grants exemptions can repeal them. Following that repeal, twenty-one prosecutions were instituted against seventh-day observers. Of this law, Samuel W. Williams, an ex-judge of the State Supreme Court, one of the foremost lawyers of the State, wrote, March 21, 1887:

"A test case was brought from Washington County; our Supreme Court could not see its way clear to hold the law unconstitutional, but the justices as men and lawyers abhorred it."

Judge W. M. Rose, of Little Rock, wrote under date of April 15, 1887:

"The act of 1885 was found to work oppressively on persons believing that Saturday is the Christian as well as the Jewish Sabbath. . . . It was man-

ifestly unjust to them as well as to Jews who are sincere in their faith. . . . Nothing can exceed my abhorrence for any kind of legislation that has for its object the restraint of any class of men in the exercise of their own religious opinions."

Mr. E. Stinson, a farmer and teacher in Hot Spring County, not a seventh-day observer, wrote, March 27, 1887, regarding the indictments in his county:

"In each and every case the parties so indicted have been conscientious observers of the seventh day, so far as I know them. To my knowledge, others have worked on Sunday who did not observe the seventh day, and no bills were found against them. I believe the prosecutions to be more for religious persecution than for the purpose of guarding the Sunday from desecration. The men who have been indicted are all good moral men and law-abiding citizens to the best of my knowledge."

Under the date of April 9, 1887, Benj. C. Fitzhugh, Justice of the Peace at Malvern, Hot Spring County, writes:

"There were five or six of them (that is, seventh-day people) indicted (and some of them the second time) by the Grand Jury of this county, for the violation of this law. In fact, these people were the only ones that were indicted for Sabbath-breaking, during the two years in which this law was in force."

Thus it was in Tennessee. We could fill this paper full of the opinions of disinterested parties, observers of Sunday, belonging to the so-called evangelical churches, living in the vicinity of the prosecutions, who cried out against the religious intolerance that was manifest whenever any prosecution for violation of the Sunday law took place. Almost invariably the judges who convicted them expressed their opinion that they condemned because that was the law, and not because those who were condemned were in any true sense wrong-doers. Moreover greater effort is constantly being put forth thruout the East to make their present laws more stringent.

The "California Christian Advocate" may endeavor to deceive its readers. The advocates of a Sunday law may endeavor to deceive themselves, that the law is not in the interest of the religious day, but the history of all religious legislation from Constantine to the year 1907 demonstrates to the contrary.

FOR THE LABORING MAN.

Thirdly, it is said that the Sunday law is in the interests of the laboring man, and a great plea is made for the poor laboring man, but when the proponents of the California measure were making their plea for Sunday, there stood within the committee room at least two representatives of the labor councils and Federation of San Francisco, who were diametrically opposed to the bill, and would have said so had opportunity been given, but who said after the hearing was over that they would oppose the law to the last limit. They said, also, that when they wished any one to speak for them, they could furnish their own speakers instead of trusting to the preachers. Certainly the laboring men of California and other States have able representatives, men who are capable of speaking at any time and on all occasions where labor interests are involved. It certainly was a strange thing that the laboring men, union or non-union, had no representative at the hearing for the enactment of the measure. It would seem that so many proponents might have included one labor representative. We have yet to be convinced that the "poor workingman" is such a slave, is so fearfully oppressed, as the "Advocate" and its allies would have us believe. He seems, unitedly, at least, to get about all he wants in California. Usually he gets from one and a half to two times the wage Sundays he does on other days. Furthermore, there is a law on the

statute books of California now which grants him one day in seven. See Penal Code 722.

"The fine balancings in the air," is on the part of the "Christian Advocate" and its allies. It is an easy matter for the "Advocate" to state that "the averment that the Sunday law is religious is too absurd." Ridicule is one of the stock arguments that we always hear on the wrong side of a religious cause. Ridicule is the last ditch always of the man who suffers defeat; we should have said the last ditch but one. Persecution is the last.

NOT MEN, BUT PRINCIPLES.

Fourthly, we are charged with uniting ourselves with saloon-keepers and gamblers. On the true principles of religious liberty we have, as a body of Christians, stood almost alone, the many Baptists—regular and Seventh-day—have stood with us. But we are willing to stand alone for religious liberty, not for ourselves but for all men, every man, including the editor of the "California Christian Advocate." We stand there forever unless we reject Christianity. We believe in the exercise of the rights God-given. If saloon-keepers and gamblers look upon a right thing as right, that does not affect the right thing. Shall we condemn a good thing because those who engage in evil practises or occupations, which are tending to degrade their fellow men, look upon some things rightly? Is that evidence that the thing is wrong? A little less than two thousand years ago, the charge was brought against the Master that He had gone to be a guest with a man who was a sinner. One class of people at that time had divided the community into two, themselves the holy and orthodox ones, all others sinners. They themselves could not do anything wrong; the sinners could not do anything right; and not having the argument and the truth with them to meet the Christ of God and His wonderful teaching, they sought to prejudice the people by saying that He had allied Himself with the publicans and sinners. He said at that time to those critics: "The publicans and harlots go into the kingdom of God before you." As to whether that has application to-day or not, it is not for us to say; we are not putting ourselves in the Lord's seat. It is certainly true, however, that it is well worth consideration.

The sad, sad thing to us is that those who profess the religion of the Lord Jesus Christ, to whom the Father has given all power, and who has vouchsafed all power to His church, have so little grasp of that power that they must turn from the living springs of God and seek help from the broken cisterns of the world that can hold no water.

In an explosion of gas in a coal mine at Las Esperanzas, Mexico, February 18, of the 105 Japanese and Mexican employees, between sixty and eighty were killed.

Sunday Bill Killed.—According to the Portland (Ore.) *Journal* of the 15th ultimo, the Kay Sunday Rest Bill was indefinitely postponed by the Senate. Even the gentleman who introduced it, by request, Senator Kay, could not support it. There are one or two pending in that State, we believe.

The American Bible Society, thru its agent, Dr. John R. Hykes, at Shanghai, China, tells us that the Boxer trouble is not a thing of the past, that there are Boxer companies in various parts of China, which have their meetings, rites, ceremonies, etc. These Boxers are armed with knives and spears, and are prepared to kill foreigners. One can imagine that a well-matured plan of this kind would result in a fearful massacre of missionaries if there is a general society of this kind throuthout China. Missionaries in various parts are always in danger, and we would appeal to our readers to keep them before the Lord in prayer, for His protection is worth more than armies.

Butte and Helena, Mont., are experiencing considerable difficulty with striking workmen. February 18 all the members of the Typographical Union in Butte and Anaconda refused to arbitrate with the publishers, who must accede to their terms if work is resumed. In Helena, the street-car, electric light, and telephone services are all discontinued, many of the employees, including the telephone girls, walking out, and with no indications of a settlement.

Running at a speed of a mile a minute, a train of electric cars on the New York Central met with a fearful accident February 16, in Bronx borough of Greater New York. The train of five coaches was crowded to its full capacity, and when a misplaced rail was encountered on a sharp curve, the cars were overturned, dragged over a hundred feet, and the passengers ground in the wreck. Most of the twenty-five killed were women. One hundred or more were injured.

In the Washington Legislature, a bill has been introduced to repeal the Sunday-closing laws so that they will apply only to liquor saloons. Its enforcement took altogether too broad a type to suit the liberal officials up there. How they will come out with it remains to be seen.

Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.—George Washington.

Every one knows that New York is wicked, and yet Rev. Dr. Madison C. Peters tells us that it is away beyond any conception of which the public generally knows. He declares that a "lewd Parisian play is more at home in New York than in the French capital," right in the face of what some liberal men are teaching at the present time, that the theater is all right and is becoming elevated, etc. We will not place upon our pages the words of the doctor, they are among the things of which the apostle declares, "It is a shame even to speak of those things that are done of them in secret," and we may add, openly; and yet these low theaters are, as he truly declares, to the public taste. They are just what the public makes them. If the people did not want them, they would not flock to them in such mad crowds. But they show that they want just such foulness, and to the theater men there is money in it.

The First Falsehood Still in Vogue.—A clipping sent us from the St. Louis *Globe-Democrat*, of January 13, tells of some new views of a London preacher, said to be pastor of the City Temple, an unworthy successor of the late Joseph Parker, concerning Bible logic and truth. It is a sort of a modified Buddhism that Dr. Campbell teaches, holding that there is no real distinction between humanity and the Deity. Jesus is a perfect Example, but "every man is a potential Jesus Christ," or rather a man evolves Christ. He is a manifestation of "that side of the nature of God from which all humanity has come forth." He first states that the new theory, of course, holds to the immortality of the soul; but the Bible student can easily see that this is only another development of the first lie, "Ye shall not surely die;" "ye shall be as God." This new religion holds to both phases of the falsehood.

The "back-to-the-land" idea has proved wonderfully successful in Philadelphia and other cities, also in parts of England, where poor people have been given the privilege of using vacant lots for gardening purposes, the seed and tools being also furnished for the start. For eight years the work has been carried on, and in that time more than four thousand families have been assisted. The project has been successful financially, and the value both to those helped and the community in improved health and moral tone, increased comforts for wives and children, increased happiness for all, can not be estimated.

Redwood in the San Francisco Fire.—Shortly after the San Francisco fire, we were told by an eastern scientific journal, usually considered the very best authority, that the fire was much worse because so many of the structures were built of redwood. Doubtless the fire was worse because of the many wooden structures, but the idea of the eastern paper was that the redwood burned so much more readily than ordinary wood would have burned. To show the mistaken idea of the report in the paper referred to, the Redwood Association of California has issued a large pamphlet in which it shows the non-inflammability of redwood, and how the fire was stopped at a number of different points, when if the buildings had been of pine it would in all probability have swept clear thru to the end of the city. This publication gives some fine illustrations of the San Francisco fire, its work, and where it was checked at different points. The booklet may be obtained by addressing the secretary, A. B. Wilcox, 433 Monadnock Building, San Francisco.

A pamphlet has come to us entitled, "Recent Researches in the Japanese Slave Trade in California," written by Elizabeth Andrew and Katherine Bushnell. These women have been working for years to prevent, just as far as they can by their disclosures of the awful conditions existing in various lands, the degradation of women to the lusts of men. The Japanese women are peculiarly susceptible to the designs of wicked men. Up to the time of the earthquake last April, they tell us, there were no Japanese prostitutes in Oakland, with its population of nearly one hundred thousand. That population is now said to have nearly doubled, and there are more than 125 Japanese women of the character noted above, and a hundred more expected shortly. They tell of the fearful conditions there. Those who may wish to learn more of these conditions and give encouragement to these noble women, can write them at Oakland, General Delivery.

One of the most interesting general expositions held in this country will be the Jamestown Ter-Centennial Exposition, commemorating America's three-hundredth anniversary. It will be an elaborate naval, military, historical, educational, and industrial celebration. The grounds cover more than 400 acres, with two miles of water-front, facing the greatest waterway in the world, making the naval features peculiarly attractive. The military and naval pageant, according to the plans, will be the greatest ever witnessed. War vessels from the navies of all foreign nations are expected to participate, and on the international military encampment detachments of troops from other countries will unite with the United States in a series of maneuvers, parades, etc.

The passenger department of the Southern Pacific has issued a pamphlet showing the remarkable rejuvenation of the San Francisco hotels, and to meet the many rumors that there is inadequate hotel accommodation in that city. It also shows that the prices are very moderate, as compared with other cities throuthout the country. Forty-nine hotels are listed, containing from twelve to six hundred rooms, with many apartment houses. It can be obtained by addressing Mr. Chas. S. Fee, Passenger Traffic Manager, Southern Pacific Co., San Francisco.

Professor Jamieson, of Pentwater, Mich., is issuing a publication that he calls a "Series of Science English," or reading by sound, in which he contends that the only way to make reforms in spelling is to go right at the very root of it. Those who wish to investigate the matter can write him as above. We feel, however, that his system is altogether too radical, and that it will go begging.

"Save the Boys," a monthly journal devoted to the purpose intimated in the title, published at Minneapolis, Minn., has suspended publication for lack of support. The editor had put forth noble effort.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., MARCH 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).

We can fill no more orders for the SIGNS of January 23. The edition is exhausted.

We are not thru with the Sacramento Sunday Amendment hearing of February 4. Our readers want to hear some of those "capital speeches" of which the *California Christian Advocate* speaks. They are on both sides of the question.

A Desired Work on Botany.—Mr. C. Russell Orcott, editor of the *Western American Scientist*, of San Diego, is issuing a work on California botany. It will be issued in parts, each containing descriptions of about 100 species of the native trees and flowers. The price is \$3.00 for twelve numbers. It is hoped that the first volume of the twelve parts will be completed during 1907. Mr. Orcott's address is 3322 E St., near 23d, San Diego, Cal.

One of our readers of Bartow, Fla., kindly corrects a note in the SIGNS of Nov. 7, 1906, concerning Mrs. Jefferson Davis. Our note was based on a news item, presumably without thinking of the fact, well known, that Mrs. Jefferson Davis, recently deceased, was the second wife of Mr. Davis. As our correspondent says, Mr. Davis' first wife was the daughter of President Taylor, but his second wife who recently died was a Miss Howell, of Natchez, Miss. Thanks for the correction.

The workers in the SIGNS office are daily delighted with the advance omens of summer—spring is already here. The almond trees are full of beautiful white and pink blossoms, in places presenting solid banks of blooming trees for many blocks, or along the country road. Peach and plum flower-buds are just bursting, callas are opening, rosebuds are swelling, and soon the grassy fields and waysides will be a blaze of golden poppies. It is a beautiful earth the Lord has given us, and objects of beauty and purity greet the eye and heart of the lover of nature and nature's God on every hand.

"An Interesting Experience."—This is what the editor of the *California Christian Advocate* calls his presence at the hearing on the Sunday rest day amendment before the Assembly Committee on February 4, at Sacramento, Cal. He states that it was by "the courtesy of the Judiciary Committee" that the hearing was granted. In this, as in many other things, the *Advocate* is mistaken. The hearing was before the Committee on Constitutional Amendments. Of course, the editor thought that the "brethren of the church federation," "made capital speeches," while the opponents, the Adventists, "contended in a vague sort of way that the measure was religious, and therefore the State had no right to enact a religious law. They affected to believe such a law was the beginning of a bitter religious persecution." And they contended rightly. Just the justice and fairness they might expect under such a law is shown by the *Advocate* itself. It made certain statements, derogatory and insulting, a few weeks since, relative to Adventists and their opposition to the law exempting church property from taxation in 1899. We printed what they said

in the SIGNS of January 30, and denied the statements in toto. Let the *Advocate* correct those statements or prove them. Common courtesy demands it, to say nothing of Christianity.

The *Advocate* further declares that the opponents of the bill "had logic, but no premises." That may be true to the editor, who seems to know neither religio-political history nor the "more sure word of prophecy."

The courteous editor puts this language in the mouth of Adventists: "Saturday is Sunday, Saturday is a religious day, therefore, Sunday is a religious day." We again say that no Seventh-day Adventist ever so argued. Such logic was hatched in the *sanctum sanctorum* of the *California Christian Advocate*. Let us tell him again that Saturday is not Sunday; Saturday is not a religious day (tho the Sabbath is a holy day). Sunday is a religious day, and is so held by "the church federation."

The *Advocate* continues, "Every effort was made to get them to agree to any sort of a day of rest, but they would not even agree to Saturday." No, sir; the law has no right to impose a day of rest upon free humanity. If Seventh-day Adventists numbered nine-tenths of the people of this State they would have no right to impose a legal seventh-day rest upon the one-tenth, nor upon their own membership. With God, they find no trouble with the Sabbath rest. The Committee on Constitutional Amendments reported back a substitute providing for one rest day in seven, but no specific day. Is the *Advocate* satisfied with this? We trow not.

NEWS FROM SACRAMENTO informs us that the substitute offered by the Assembly Committee on Constitutional Amendments for the Sunday Rest Amendment was voted down. Then Assemblyman Grove L. Johnson called up the original measure and endeavored to get it thru without debate. But after a thoro discussion, it was defeated by a vote of 46 to 20. So ought all such measures to perish. They are not proper subjects for legislation.

"Not Religious?"—The *California Christian Advocate* contends that the Sunday law demanded is not in the interests of religion, but is purely a civil measure for the workingmen. But the only ones who favored the measure before the committee who had it in charge were the "brethren of the church federation." And it is well to remember that the object of the national federation of which the above is a branch, is "to secure a larger combined influence for the church of Christ in all the matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life." Among these is the legal sabbath.

Let Californians remember that the advocates of Sunday law amendments contend that they are working for 100,000 poor slaves who are compelled to work Sunday in this State. But the fact remains that no labor representative appeared for the measure in the committee hearing, and the representatives of labor present were opposed to it, and so declared after the hearing. They were given no place in the hearing.

Asking in Vain.—Surely people have a right to ask of their teachers the meaning of the great important passages of the Bible. Before us lies a paper calling itself Christian, having a tremendous circulation. It also answers questions. In the issue before us is one question: "What is the meaning of the three angels' messages of Rev. 14:9-12?" And this is the answer:

"There was a prediction that an image should be set up which would have the power of speech, and a decree would be issued that all men should worship it; and that no man should buy or sell who did not worship it, and bear the mark or symbol of it (Rev. 13:15-18). It is this worship, whatsoever it may mean, whether the worship of money or of the head of a party, that the angel denounces."

We could not help wondering what satisfaction that could be to the one who asked the question. Here is one of the most fearfully solemn messages

in all God's word. Connected with it is one of the most awful penalties pronounced in His word. Out of the dire dangers of which we are warned, God will deliver by most marvelous manifestations of His power. Those who faithfully heed the warning will develop a character which the Lord will delight to honor, and of whom He says, "Here are they that keep the commandments of God, and the faith of Jesus." And yet we are told that we know nothing about it; it may mean this, it may mean that, it may mean something else. We appeal to our readers who know something of what this glorious message means to do all in their power to enlighten those who are anxious to know what it means, but are put off with such uncertainties as the above.

Peace and the Hague Conferences.—A national peace conference will be held in New York, April 14 to 16, in Carnegie Hall, beginning with a great musical consecration service, followed by brief addresses by Bishop Potter, Cardinal Gibbons, Edward Everett Hale, and others, and during the meeting it is expected that the British ambassador James Bryce, William J. Bryan, Samuel Gompers, Professors Chas. W. Elliott, Nicholas Murray Butler, David Starr Jordan, and others will address the meeting. This is preliminary to the International Peace Congress, which meets in Germany next autumn, and it will doubtless send delegates to The Hague Congress, which it is now said will meet in June, probably June 15. The SIGNS OF THE TIMES will have representatives at all these great conferences and will report them.

The Melbourne "Age," of Nov. 21, 1906, comes to us with a long article on what it calls, "The Individualistic Settlement," a write-up from the standpoint of the paper itself. It is a description of the settlement of our own people at Warburton, near Melbourne, where the Australian *Signs of the Times* is published. It describes the surroundings on the Yara River as very beautiful indeed, tells us how the seventh day is kept as the Sabbath, how each of the employees has a portion of land to work for himself, and, in fact, presents an ideal condition, if there can be such in this world. The little settlement, we are told, is Wonwondah, and the natural water power supplies all that is needed for the printing plant and to irrigate the land.

Strength of character does not come by the forgiveness of God unless we continue to use the divine means for imparting strength. God gives us strength that we may overcome, but we add no strength to our character unless we use that strength in overcoming, in resisting the evil, in doing the good. When temptation comes we may fail, and God will forgive, but that imparts no strength. The strength comes by using His word to resist, overcome, the temptation, transmuting His word into our character. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one." "Thy word have I hid in my heart, that I might not sin against Thee."

We have before noticed a chart published by W. H. Wild, of Hinsdale, Ill., entitled, "The Good Way," lithographed in nine colors, mounted and varnished, with a key giving description, making it especially helpful to fathers and mothers and Sabbath-school teachers. Those who are needing something of this kind would do well to write to the author at the above address.

A New "Dictionary of Christ and the Gospels."—Charles Scribner's Sons are publishing in two large volumes of nearly a thousand pages each, an absolutely independent dictionary of Christ and the Gospels. The advance sheets of this work indicate that it will be one of value indeed; the fullest, completest thing, without doubt, on the customs, times, and persons of the Gospel age.