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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.

AN OPEN HEAVEN.

OUR illustration is of the closed altar to the Temple of Heaven in Peking. That temple has also its open altar, far less magnificent; the first is open once a year to the royal magnate of the empire,

ing riches of His grace, to which man has access in the simplest way, the easiest way, which it is possible to devise. That way is the infinitely wise way of love on God's part, the simple way of faith on man's part.

THE American Standard Revised Version reads: "Behold, I have set before thee a door opened, which none can shut." Rev. 3:8. Christ Jesus opened the door which sin had shut. He "gave Himself for our sins,

way, filled with angel ministrants, revealed to the sinful and despairing Jacob at Bethel, to the glorious visions of John on barren Patmos, it is ever the open door, and the heavenly call to the tempted, sinful, sinning, hopeless, despairing children of men, COME.

BUT to enter that door, to place ourselves in the way which leads to the eternal land of light and love and blessing, we, too, must open a door, the door of our hearts, fast



THE CLOSED ALTAR TO THE TEMPLE OF HEAVEN, PEKING, CHINA.

The grounds of the Temple of Heaven are about one mile square, and the extreme height of the structure is 119 feet. It is approached by three series of marble steps on each side. The open altar may be seen on page 12. These are magnificent buildings of white stone.

but prohibited to the common people; the other open to those who have the means to gain the favor of the cordon of priests which perpetually surround it. It is a good illustration of the perverted ways of God, the way of man's devices.

—o—

How unlike the way of the true God. His word to the people of earth is, "Behold, I have set before thee an open door, and no man can shut it." From the beginning of God's revelation to its close we read of an open heaven to the children of men, from which God is pouring out the exceed-

that He might deliver us out of this present evil world." Gal. 1:4. He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." Titus 2:14. He is "the Lamb slain from the foundation of the world." Rev. 13:8.

—o—

THRU all the rolling centuries has that love been tested, and still it pleads, still it pours out the richest of Heaven's blessings, still it invites man to the heavenly places. From the open heaven with its shining stair-

closed by sin and selfishness, at which the Master may have knocked, lo, these many years; but we have been too busy, or careless, or indifferent, or rebellious, or enslaved by sin, to heed the knocking of Him who to us is a stranger. Yet He comes to be a friend. He comes to bring light where hitherto there has been darkness. 2 Cor. 4:6. He comes to speak into order and beauty the heart which sin had reduced to chaos and ruin. He comes to transmute the base and vile into the precious and clean. He comes to sweep away the fogged wilderness of fen and mire, and plant in our heart

"the highways to Zion;" that the "valley of weeping" may become a "place of springs," covered "with blessings" by "the early rain;" that we may "go from strength to strength," so that every one who has opened the door to the King may appear "before God in Zion." Ps. 84:5-7. But if we choose, we may close that door forever.

SOUL, come. Are you not sick of your own ways? Have you not had enough of sin and its fruits? Are you not convinced that the ways of men, so often right in their own eyes, lead but to death and disappointment? Have you not become sufficiently discouraged in trying to overcome your sins and sinful disposition to give it all up to God, lay down the arms of your rebellion, submit to all the blessed requirements of His blessed government, and heed His call, *Come?*

THEN do not put it off for one moment. Come now. It is the Father's call, "Child, come home! Leave the sin, the evil, the plague spots of earth; leave the pleasures that lure to destroy, the gains which harden the heart, the lusts which vitiate and disintegrate all moral fiber, the ambitions which spur to disappointment and death, all the vain, glittering, evanescent bubbles which please for the moment and vanish; leave the husks and the swine, and come home to the Father's house, with all its riches of grace and glory. It is the conquering Captain's call, "Come, I lead; you follow Me." There will be contests, combats, wars, fighting, but there is eternal victory to all who will enlist in the militant army of Jesus Christ, the Captain of Jehovah's host. All Heaven calls thee. From God's first call to the brother-hating, sin-loving Cain (Gen. 4:7) to the last chapter of the Book of God (Rev. 22:17) rises the cry of the agonizing love of God to the sinful and dying, *Come, come, come.* "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." "And the Spirit and the bride say, COME. And he that heareth, let him say, COME. And he that is athirst, let him come: he that will, let him take the water of life freely." Come home!

IS IT LIFE-UNION?

I AM the vine; ye are the branches," declares Jesus Christ to His disciples. There is, there can be, no other union between a vine and its fruit-bearing branches than that of life. Branches may be tied together, or tied on to the tree. But in such bringing together there is no union. There may be unity of purpose on the part of him

who tied them together, but there is no life-union. Break the outward tie; and the branches fall away. There is no flowing of life-current, no fiber strain; for there has been no real union. How are you connected with Christ? Are you tied on by church forms? or is there life-union?

GOD'S REMEDY.

The New Theology—"The Parting of the Ways."

WHEN we wrote "The Parting of the Ways" in our last week's issue, "Our London Letter," printed in our Outlook Department, had not come to hand. We commend its careful perusal to our readers. It will give added emphasis to the testimony presented last week as to the condition of religion in America. The simple awful fact is that "higher criticism" has stripped Protestantism of her strength in the three great Protestant strongholds of earth,—Germany, Great Britain, and the United States.

The very fundamentals of Protestantism demanded faith in the Bible as the word of God; faith in the Bible story of man's fall and utterly helpless, sinful condition; faith in the Bible's vicarious Redeemer and Saviour, the God-man Christ Jesus, the "Word made flesh," the resurrected, almighty, divine-human Saviour. All mutable, imperfect, human creeds—and such all are—must be subject to that word. All union with the State must be forever broken. The civil magistrate is to have no authority, no power, no place, in matters of faith. If this be not true, the Reformation was a colossal mistake.

But did not God know of this departure from the faith—from the primitive faith of Pentecost? Truly, He did; and He forewarned His church and gave them the remedy. Listen to the words of Paul to a band of church elders:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after My departing shall GRIEVOUS WOLVES ENTER IN AMONG YOU, not sparing the flock. Also of your own selves shall men arise, SPEAKING PERVERSE THINGS, to draw away DISCIPLES AFTER THEM. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears.

"And now, brethren, I commend you to God, and TO THE WORD OF HIS GRACE, WHICH IS ABLE TO BUILD YOU UP, and to give you an inheritance among all them which are sanctified." Acts 20:28-32.

Listen again to his charge to the Christian ministry:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when THEY WILL NOT ENDURE SOUND DOCTRINE; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES." 2 Tim. 4:1-4.

Read also what Jesus says in Luke 12:22-40; 18:1-8; and His apostle in 2 Peter 2:1-3; and another in 2 Thess. 2:1-12, and other passages.

But the warnings uttered were not heeded. The apostasy came. The false philosophies did their work. The virgin church became a harlot, and united with the kings of earth, and as the result came the Dark Ages, strange children, and the earth deluged with blood.

The Reformation brought light and hope and life to the world; but from its principles of life the Reformation churches have departed. They have either wedded themselves to the creeds of men instead of the word of God, or they have utterly perverted Christianity by the false philosophies of the higher critics and infidel science. There the church stands to-day. There the prophet of God saw it nearly three thousand years ago, and thus declared his vision:

"Put ye in the sickle, for the HARVEST IS RIPE: come, get you down; for the press is full, the fats overflow; for their wickedness is great. MULTITUDES, MULTITUDES IN THE VALLEY OF DECISION; for the day of the Lord is near in the valley of decision."

He spake truly. Multitudes are in the valley of decision, undecided and deciding. Shall it be a return to Romanism? Shall it be a twice-dead and creed-bound Protestantism? Shall it be drifting without chart or rudder among the philosophic icebergs and rocks and shoals of "science falsely so-called," "higher criticism," or oriental mysticism? Or shall it be a return, simple, forthright, absolute, to the word of God?

For this very time God has lifted His ensign and spread athwart the sky His banner. For this very time His trumpet may be heard certain and clear among all the discords of earth. Read and listen to one of its melodies, represented like that Gospel message over the plains of Bethlehem as given by His shining messengers to men:

"And I saw another angel fly in the midst of heaven, having THE EVERLASTING GOSPEL to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, FEAR GOD, and give GLORY TO HIM; for the hour of HIS JUDGMENT IS COME; and WORSHIP HIM that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

It is an old, definite message: it presents the same age-lasting Gospel.

It is a universal message: it goes to all alike, knowing neither creed nor nation. It calls from the fear of man, "higher" critic or ruler tho he be, to the fear of God, the One who gives life and salvation, before whom the nations are but as "a drop in the bucket" and "the small dust of the balance."

It calls us away from giving glory to man, glory to poor, sinful, dying self, poor, worthless self without God, and demands that we render to God the honor and glory that are His due; the honor and glory of obedience explicit and implicit, to all He requires; the honor and glory that is due from the great Gift of heaven for our salvation; the utter paling and fading of all human creeds and human schemes in the light of that glory.

It is a final message: it brings us to that hour when His judgment is pending; when we shall be judged, not by human creeds or standards or conceptions, but by His holy law; when we shall stand face to face with God alone.

It is a spiritual message, recognizing the need of humanity, some object of worship; but it calls us away from the worship of self or selfish desires to the only object worthy of worship, the Creator of the heaven and the earth. And the highest worship, on the words of Christ, is service. Matt. 4:10.

The heeding of this message leads in the fourth road, the highway cast up for the ransomed to walk in. Who they are is not noted in the earthly halls of fame; but of them Inspiration declares: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

All that comes between them and that message—great Babylon and her errors and the pomp and power of the beast and his image—are set aside. The world and its standards are chaff; God's word is the wheat, the rock, the refuge.

Questions

2023.—Matt. 28:1-11.

(1) Please explain Matt. 28:1-11, so there will be harmony between this and other texts on the resurrection. (2) Can "late on the Sabbath day," or "in the end of the Sabbath," mean twelve hours later? (3) Was not the Sabbath that followed the crucifixion a yearly or passover Sabbath instead of a weekly Sabbath? (4) If it was late on the Sabbath would not counting back seventy-two hours, or three days and three nights, bring it to Wednesday evening as the crucifixion day?

V. T.

We can only briefly answer this question at this time. Later on when we get time, we shall publish an article on the whole subject. But replying to your questions concisely, would say that to our mind the last verse of chapter 27 ought to be connected with chapter 28, according to the suggestion which Greenfield gives in his Greek Testament, and which would make perfect harmony with all the other evangelists. It would then read: "So they [the priests and Pharisees] went, and made the sepulcher sure, sealing the stone, the guard being with them, late on the Sabbath day. Now as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher," making the "late on the Sabbath day" refer to the time of the sealing of the stone and the setting of the guard; which makes harmony thruout.

2. There are good scholars who hold that "late on the Sabbath day" or "in the end of the Sabbath," means, as Mark expresses it, "after the Sabbath is passed," simply a general form of expression meaning after the Sabbath had ended and toward the dawning of the light part of the first day. Mark 16:9 reads, "Now when He [Jesus] was risen, early on the first day of the week;" the Interlinear Translation, "Now having risen early the first day of the week." Murdock's translation of the Peshitto Syriac, one of the best New Testament versions, reads: "And in the

morning of the first day of the week, He arose," which seems quite decisive.

3. The Sabbath day following the crucifixion was probably both a yearly and weekly Sabbath. "That Sabbath" would naturally refer to the weekly Sabbath, and the high day would refer to the fact that it was one of the great days of the Passover; not that it was a high day Sabbath, but that it was a regular Sabbath and also a high day.

4. There is no ground whatever for contending that there should be seventy-two hours in the three days and nights of Matt. 12:40. If you will search the Old Testament Scriptures, you will find that parts of days are counted as whole days; neither does Matt. 12:40 say that Jesus would be in the grave three days and three nights. These are suggestive thoughts, and I hope that you will study them.

2024.—The One Hundred Years of Isa. 65:20. Please explain Isa. 65:20.

C. M. S. AND A. J. F.

First of all, note the context from verse 13. The time is the time of the judgment when God's servants, hitherto oppressed, shall be oppressed no longer, but those who have oppressed them will themselves suffer. His people shall sing, while the wicked shall weep and wail. To cheer His people, He holds out before them the promise of new heavens and new earth, so glorious and beautiful that all the former things shall not be remembered nor come into mind to weigh upon the heart. The New Jerusalem will be in that new earth, "a rejoicing, and her people a joy;" the voice of weeping will be forever banished. In that blessed land there will not be seen what is in this land, "there will be no more thence an infant of days," neither will old men be seen who have not filled their days. Why?—Because just before God's children enter upon that new heaven and new earth the irrevocable judgment of God will have been visited upon sin. This is more fully described in Revelation 20. "At the end of the thousand years" the city of God descends upon the place described in Zechariah 14. His people descend with that city, the wicked dead are raised, Satan goes out into the four corners of the earth to deceive them, making them believe that the city of God can be taken, that the kingdom which has come to God's children can be made the kingdom of his followers. They prepare for war, and come up over the breadth of the earth and compass the camp of the saints about, and the beloved city. Just how long this period of time is, Revelation does not say, but it seems very reasonable that right here should apply Isa. 65:20. There will be the young and the old who have so transgressed against God that they have shut themselves away from His promised mercy. There will be the old man, and the child who has passed the age of probation and is therefore responsible, and who has chosen sin instead of righteousness. The old man shall live during that hundred years and die, and the responsible child shall live during that same period and shall die; and then, after the purifying fire shall purge the earth of its sin, God's people shall dwell therein forever.

2025.—Fish.

Is fish meat?

SUBSCRIBER.

What is meant by the term "meat"? Meat sometimes covers the same idea as food. It is a common thing for an old English farmer to ask his servant, "Have you given the horses their meat?" We use the same term when speaking of the meat of the nut, meaning that substance which is used for food. Of course fish is not the flesh of quadrupeds, it is the flesh of fish, and therefore is animal and not vegetable. Fish is truly a kind of flesh, notwithstanding the alliteration of "flesh, fish, and fowl." All these are flesh; one may be the flesh of the ox, another the

flesh of fowl, and the other the flesh of fish. The matter of condemning the eating of flesh rests between the one who eats it and the Judge of all. We do not recall any instance where one is put under condemnation for eating fish. It is, however, pointed out to us that many times these are very unwholesome and utterly unfit for food, and more and more as the earth nears the end, will all such foods as this become unfit to eat.

2026.—"No One Hath Ascended into Heaven." John 3:13.

Will you please explain in the Question Corner of the SIGNS, John 3:13, especially in view of the fact that Enoch and Elijah ascended into heaven? W. A. E.

There is perfect harmony if we will only keep the context in mind. Nicodemus wanted to know God's way. He came to Jesus to find out. Jesus assured him, in the eleventh verse, that He spoke that which He knew, and bore witness of that which He had seen, "and no one hath ascended into heaven," to learn those things and bring them back to earth; "but He that descended out of heaven." That is the thought of the text. Enoch and Elijah ascended into heaven, but they did not come back to tell us what they learned there. Jesus came from heaven in order that He might reveal to the world heavenly things, and no one save Christ has done this.

2027.—The Lord's Supper.

1. Should little children who have not been baptized, under six years of age, partake of the bread and wine of the Lord's Supper?

2. Should adults not of the faith be offered the ordinances, especially when we know their lives are contradictory to the Scriptures and they do not try to live right? INQUIRER.

1. It would seem as the parents would so instruct their children that the children would not wish to do this. Properly, baptism precedes the Lord's Supper, the communion of the body of Christ among those who have by faith accepted of Him. The better way with children would be to instruct them in this respect, and then it would be very clear to them.

2. If those who we feel are not Christians present themselves at the Lord's table among those that are, the responsibility of their eating and drinking rests with them and not with those who administer these emblems. The Lord knew the heart of Judas was not right, and yet Judas partook of the emblems of the Lord's body and blood at that supper, but the responsibility rested with him and not with Christ. When the Lord's Supper is administered, these things should be stated clearly: that the Lord's Supper is free and no one is debarred from partaking, but such communion involves certain obligations, according to the Scriptures, and those who take upon themselves to engage in it must themselves bear the responsibility, as set forth in First Corinthians 11.

2028.—Drinking Cider.

Is cider unfermented, or is it wholesome drink which can be used without sin? Y.

The juice of good, wholesome apples direct from the press is not fermented. Such drink could not be considered intoxicating. Fermentation has not yet begun in it, but cider does not have to wait very long before fermentation does begin. In others words, before it begins to get "hard." And "hard" cider is certainly intoxicating, and hard-cider drunkards are about the worst and most selfish class of drunkards there are. The drinking of cider which has become hard in any way will certainly have a tendency to lead right on to the drinking of stronger intoxicants. Measured by 1 Cor. 10:31 surely it would seem that a Christian ought to discard the drinking of such beverages.

THE GREAT SALVATION

By GEO. W. REASEE.

TESTIMONY OF THE AGES.

(Continued.)

The Burden of Egypt.

Egypt was one of the very first nations to attain to great power and civilization. At one time she was the strongest nation in the world. Read what God said of her:

"Thus saith the Lord God: I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers; I the Lord have spoken it. Thus saith the Lord God: I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt."

1. "In B.C. 344, Ochus of Persia invaded the land with three hundred and forty-four thousand troops, while the Egyptian king, Nectanebo, had an army of only one hundred thousand with which to meet him, and twenty thousand of these were Greek mercenaries. The king of Persia was wholly successful. 'All Egypt submitted to Ochus, who demolished the walls of the cities, plundered the temple, and after rewarding his mercenaries, returned to his own capital with an immense booty.' 'Nectanebo in despair quitted the country and fled southward to Ethiopia,' and from that day till this there has been no native ruler of Egypt. Nectanebo was the last Egyptian king that Egypt ever had.

"Thus miserably fell the monarchy of the Pharaohs after an unexampled duration of nearly three thousand years. . . . More than two thousand years have since passed, and the Egypt has from time to time been independent, not one native prince has sat on the throne of the Pharaohs. 'There shall be no more a prince of the land of Egypt,' was prophesied in the days of Apries as the final state of the land."—*Encyclopedia Britannica*, Art. "Egypt."

Even so has the "more sure word of prophecy" been literally fulfilled that "there shall be no more a prince of the land of Egypt."

2. "I will also destroy the idols, and I will cause their images to cease."

"This is also a remarkable prediction, for of all nations that have ever lived on the earth, the Egyptians were the most abundantly idolatrous. Bodies heavenly and bodies earthly, bodies animate and bodies inanimate, real and imaginary, fish, flesh, fowl, and vegetable, all were worshiped as gods in Egypt; and it was literally true that in Egypt it was easier to find a god than a man. The idols have been totally destroyed and the images have ceased utterly.

3. "I will make the land waste, and all that is therein, by the hand of strangers."

"All history from the conquest of Egypt by

Ochus, before mentioned, till this day, bears continuous testimony to the fulfilment of this prophecy. From the day that King Nectanebo fled into Ethiopia till now, strangers have spoiled Egypt of her wealth and drained her of her treasures.

"A hundred years ago, Gibbon, in describing the condition of Egypt under their rule, gave the best statement in existence of the fulfilment of the prophecy. He said: 'A more unjust and absurd constitution can not be devised, than that which condemns the natives of a country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years.'

"And that is exactly as the prophet of God nearly twenty-five hundred years ago said it would be."

Of the First Advent of Christ.

Among the most remarkable prophecies which, by their detailed fulfilment, have proven that "there is a God in heaven" who foretells new things "before they spring forth," those relating to the coming and to the work of the Son of Man stand out with special prominence.

"When Alexander the Great was in the full tide of his career of conquest, he stood at the temple of the Most High in Jerusalem, and heard the witness of God concerning him read from the Hebrew Scriptures. And thru the Greek language, which the career of Alexander was instrumental in spreading thruout all the eastern world, God chose to give witness of Himself in the salvation wrought for man in the death and resurrection of His own dear Son."

It was prophesied nearly eight hundred years before the advent of Messiah, that a virgin should conceive, and bear a Son, and call His name Immanuel. Matthew and Luke bear full witness to the literal fulfilment of this prophecy.

The place of His birth was clearly designated, and when Herod demanded of the chief priests and scribes what place should have the distinction of His nativity, they replied, "In Bethlehem of Judea, for thus it is written by the prophets."

The time of His anointing and also of His crucifixion were positively fixed by the prophecy of Daniel, while Zechariah described the scene of His triumphal entry into Jerusalem, and Isaiah gave minute details of His death and burial.

It is said that full three hundred prophetic utterances were fulfilled to the very letter in the life of our Saviour, during the brief period of His incarnation, and these specifications of prophecy could have been fulfilled in no other person born to the human family.

It is worthy of our serious consideration that while nearly *all* of the prophetic portions of the word have found their fulfilment in the past, yet at this present time *some* of these predictions are in process of

fulfilment, and others are to come to pass in the very near future. Of these latter, all center in one event, paramount to all others that can possibly transpire; namely, "the glorious appearing of the great God and our Saviour Jesus Christ."

It has been true in the past, that individuals have even themselves fulfilled prophecies which foretold their own destruction and endless ruin, and were not cognizant of their fatal mistake until too late. Judas was one of this class, as also were those who crucified the Lord of glory. It is written of the latter, "They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him." "And when they had fulfilled *all* that was written of Him, they took Him down from the tree, and laid Him in a sepulcher."

It has been well said that "the miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New."

"The time would fail us to tell of all the testimonies that God bore by Jeremiah, and Ezekiel, and Joel, and Amos, and Obadiah, and Zephaniah, and Zechariah, not only to Assyria, and Babylon, and Egypt, and Medo-Persia, but also to Edom, and Moab, and Ammon, and Tyre, and Sidon, and Syria, and Arabia, and all the nations round about," as well as concerning the nations that are now upon the stage of action. It is literally true that God has "left not Himself without witness" unto "all nations" in all ages.

"The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the seas; so long as Israel is scattered among all nations; so long as Jerusalem is trodden underfoot of the Gentiles; so long as the great empires of the world march on in their predicted course—so long we have proof that one Omniscient Mind dictated the predictions of that Book. 'Prophecy came not in old time by the will of man; but holy men of old spake as they were moved by the Holy Ghost.'"

Persons to whom God temporarily lends His vision, are called prophets, or see-ers. And are they not *see-ers* as compared with other members of the human family? Without this vision, and without the acceptance of it as recorded, no matter how great our desire, we can not see a single day into the future. To-morrow is dark and blank, except for the light shining from the prophetic page.

All the light of past generations, thru the medium of prophecy, is focused by the greatest telescope in the universe—the all-seeing eye of God—upon the generation in which we are living. Men in our own day will have part in the fulfilment of "things written aforetime," which will mean their eternal destruction, but thru their unwillingness

to heed the "sure word of prophecy," will not recognize the part which they act in the great drama of eternity, till too late for repentance. Well did Peter say, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

Men may deny the existence of God and Christ; they may scoff at the idea of the Holy Spirit; they may fail to read of God and recognize Him in the book of nature; they may misapply the witness written in the rocks, but fulfilled prophecy is overwhelming, unanswerable evidence of the existence and unlimited knowledge of the Supreme Being who declared the end from the beginning. With such abundant fruit to testify to its efficiency, surely divine prophecy must be an important factor in the plan of salvation, and one whose truthful admonitions can not be ignored by the human family, except at the peril of their souls.

[The next article in this series is entitled, "God's Messengers."]

"THE LOVE OF THE TRUTH."

THE basis of all true character, the very foundation of all divine workmanship in the lives of men, is the love of the truth. Inspiration has declared this concerning the Lord Jesus: "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." The triumphs of truth revealed in the life of the Man of Nazareth were but the out-springings of this glorious principle.

Before entering upon His earthly work, the Son of God by prophetic tongue announced this same love of truth as the very essence of His being: "Then said I, Lo, I come; in the volume of the book it is written of Me, *I delight to do Thy will, O My God; yea, Thy law is within My heart.*"

The absence of the love of truth is a striking characteristic of the professed Christian world. The great question, "What is truth?" has given place to this: What is convenient? This is a fulfilment of the word of the apostle which foretold a time when men would "turn away their ears from the truth." And the strange part of it is that those who do this will still continue to profess the name of Christ and *think* themselves the children of God. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity."

But how is it possible that people can come to the last day, expecting to receive the reward, and yet be so terribly disappointed? The scripture gives answer: "Because they received not the love of the truth, that they might be saved."

There is a vast difference between receiving the truth and receiving the love of the truth. One may know the truth in form as did the Jews (Rom. 2:17-24), and in actual life be wholly unaffected by it.

In other words, it is entirely possible to be intellectually acquainted with truth and yet hold it down in unrighteousness, giving it no place in the affections, no opportunity to sanctify the life.

The love of the truth is the blessed gift of God to the child of faith. It is the love of God shed abroad in the heart by the Holy Spirit. The lover of truth loves all truth, whether it come sweet or bitter, as a comforter or as a reprover. He loves truth for truth's sake—simply and solely because it is truth. It may crush all his earthly hopes and ambitions, deprive him of home and friends and business, ostracize and disfranchise him; yea, it may rob him of life itself, but he loves it just the same. "Tho He slay me, yet will I trust Him." "They loved not their lives unto the death."

The apostle Paul was a lover of the truth. The story of his labors and sufferings in the cause of truth abounds with incidents mirac-

TRUST.

I HAVE trusted in Thy mercy,
In Thy wondrous love to me;
I have tasted Thy salvation,
Which Thou gavest full and free.

Let my heart rejoice in Jesus,
Let me sing unto the Lord;
May Thy mercy guard and keep me
Worthy of the great reward.

I am weak, and O how little
I have done to gain Thy love!
But Thy word bids me keep striving
For a home with Thee above.

MAX HILL.

ulous, but from first to last the story is but the outshining of this glorious principle. Speaking of bonds and afflictions, he said, "None of these things move me." And when his time came to die, he was still calm and peaceful and joyful in God, "ready to be offered." That he should be made a sacrifice was to him but a part of the truth which he loved, and therefore he counted it a matter for rejoicing. Thus it was with God's martyrs of all the ages.

The truth for to-day is most testing in character. As a part of that truth, the Sabbath of the Lord stands forth prominently. Thruout all the world, men and women and children are now having opportunity to accept or reject God's command to "remember the Sabbath day to keep it holy." But tho testing it is, this truth is being joyfully received by thousands. They love it better than life. It cuts them off, perhaps, from all that was dear; it deprives them of nearly all the privileges that are counted of value; but it is truth, and truth carries within itself great reward.

Dear friend, do *you* love truth? In the days of the Saviour "many believed," but they did not "confess," did not take an open stand for the truth, "lest they should be put out of the synagog; for they loved the praise of men more than the praise of God." God forbid that you should make this mistake.

The great need of the hour in which we live is that men pray most earnestly the

words of the psalmist: "Cause me to know the way wherein I should walk. . . . Teach me to do Thy will." May the Author of truth, He who *is* the truth, discover to every needy one the blessing of truth, grant him the love of truth, sanctify him thru the truth, and thus prepare him to meet the God of truth in the day when truth finally triumphs.

C. L. TAYLOR.

SEARCH THE SCRIPTURES.

James.

THE name of this book in the Spanish version is Santiago. The introduction begins: "Santiago, servant of God and of the Lord Jesus Christ." The name Santiago, with which most of us have become so familiar in recent years, is merely the Spanish for James, or rather, *Saint James*.

This book was written about A.D. 60, nearly thirty years after the commencement of the new dispensation, and it will be noticed that the twelve tribes were then still recognized as the people of God. All the faithful belong to the Israel of God, and are, in God's estimation, genuine Jews, as is stated in Rom. 2:29: "He is a Jew which is one inwardly, . . . whose praise is not of men, but of God." Inasmuch as the twelve tribes are all recognized here, it would be useless to talk about searching for the ten lost tribes, as some do, for none of these tribes are lost, but are all accounted for here as well as in Rev. 7:4-8. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

There were at least two apostles by the name of James, as will be seen by the enumeration given in Matt. 10:2-4; Mark 3:16-19. James the brother of John was executed by Herod sixteen years before this epistle was written. So James the son of Alphæus who wrote this epistle was without doubt the person who presided at the notable council held in Jerusalem, which event occurred just midway between the death of James the son of Zebedee, and the writing of the letter now under consideration. At that council James gave the sentence, as appears from Acts 15:19. If Peter was pope at that time, as is claimed by so many millions, it seems strange that at that time, more than a score of years after the time that he is said to have taken the papal chair, not Peter, but another apostle should be the one chosen to give sentence at this universal church council. The supremacy of Peter certainly does not rest upon a very scriptural basis.

The supreme thought in this letter of James' seems to be that faith without works does not avail anything. Some think there is some discrepancy between the words of James and the teachings of Paul on the subject of faith and works. But this is a misconception. While James shows us how vain it is to hope to be saved by an inactive faith, Paul, on the other hand, proves to us how unsafe it is to trust to works for salvation. Another has aptly stated the matter thus: "Some may say it is exalting our own merits to expect favor from God thru our good works. True, we can not buy one vic-

tory with our good works; yet we can not be victors without them." "True grace, which is of inestimable value, and which will endure the test of trial and adversity, is only obtained thru faith, and humble, prayerful obedience." "There is no other way, but to trust and obey."

There is a dead faith, such as demons possess, and there are dead works, such as are performed by the unregenerate. Heb. 9:14. But we want neither the one nor the other, "but faith which worketh by love." Gal. 5:6. What a striking lesson on mortality is given us in chapter 1. "As the flower of the grass he shall pass away." That is the sentence written on every brow. O, that we could all realize how short is our brief stay here in this world. The same thought is taken up and emphasized in chapter 4: "What is your life?—It is even a vapor that appeareth for a little time, and then vanisheth away." Mortals listen! Do you realize how fast this vaporous existence is evaporating? How suddenly some of our fellow creatures have been snatched away from before our eyes! But how reluctant we are to perceive that the same might easily be our fate.

In chapter 2 we read: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." Some say to fulfil means to abrogate, to set aside as no longer binding. This is the application they make to our Saviour's words in Matt. 5:17, claiming that He, by fulfilling His Father's law, did set it aside as no longer binding upon us. If this is so, then the golden rule mentioned by James is to be set aside too. And he says we will do well if we fulfil that law. But will we be doing well, doing a good work, if we set aside the command to love our neighbors as ourselves? Think of it! What a diabolical suggestion! But that is the exact equivalent to setting aside the Father's law, the Decalogue. In Gal. 6:2 we are told to "fulfil the law of Christ." Does that mean that Christ's law is to be made obsolete, no longer binding? It does if fulfil has that meaning in Matt. 5:17. Strange perversion of truth!

Let none of us pass carelessly by the instruction of chapter 3 in regard to the tongue, and let us learn to be more careful in the use of that little member. How true it is that "death and life are in the power of the tongue." Prov. 18:21. Our tongues should not be silent, however, for "a word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

That this is an epistle for the last days is seen by chapter 5. The rich have "heaped treasure together for the last days," or, as the Revised Version renders it, "in the last days." How the accumulation of wealth by a few men looms up before us as a prominent sign of the times. Who can fail to understand from this where we are in this world's history? On the other hand, the poor are oppressed, and in many instances, defrauded of their rightful earnings by the hands of Greed and Luxury. What shall we do about it? "Be patient therefore, brethren, unto the coming of the Lord."

James 5:7. Do you believe "the coming of the Lord draweth nigh"? Verily so it is written, and so it becomes our duty and privilege to believe and to prepare for that grand and solemn event.

The book of James is indeed one replete with practical instruction on practical points of vital godliness. Let it receive the careful study that it so richly merits.

F. D. STARR.

THE MASTER OF MY BOAT.

I OWNED a little boat a while ago
And sailed a morning sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat, and mine the air,
And mine the sea, not mine a care.

My boat became my place of nightly toil.
I sailed at sunset to the fishing ground,
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.

Mine was the boat, and mine the net,
And mine the skill and power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A Man who spoke as never man before;
I followed Him—new life began in me.

Mine was the boat, but His the voice,
And His the call, yet mine the choice.

Ah, 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till His asleep I waken, crying, "Take,
Take Thou command, lest waters overwhelm!"

His was the boat and His the sea,
And His the peace o'er all and me.

Once from His boat He taught the curious throng,
Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat and His the skill,
And His the catch, and His my will.
—Joseph Addison Richards.

WHERE TRUE HAPPINESS IS FOUND.

WORRY and anxiety are detrimental to health, while thankfulness, peace, and happiness promote health. All are in search of happiness, but few know where to find it. It is not found in amusements or in a life of idleness, for "in the world ye shall have tribulation." It is found only in a life of cheerful obedience. Such a life may be lived anywhere, therefore happiness may be found anywhere.

"Great peace have they which love Thy law; and nothing shall offend them." Here we have the secret of true happiness. Peace of mind does not depend on *where* we are, but on *what* we are. Each has within himself the choice of true happiness or wretchedness. Circumstances and surroundings have but little to do with the experiences of the soul. How many feel as did David when in trouble, "O that I had wings like a dove! for then would I fly away, and be at rest." How many think that they would be happy if only their surroundings could be a little different. Sooner or later all such will discover that happiness can never be gained by a change of surroundings; the only change that can ever bring it is a change within.

Hagar, Sarah's maid, evidently made this mistake. The record tells us, "Her mistress was despised in her eyes." Naturally this led her mistress to treat her unkindly. "And

when Sarah dealt hardly with her, she fled from her face." But Hagar discovered she was no happier away from Sarah than she was with her. In her extremity she plead with God for a way out of her difficulty, "and the angel of the Lord found her by a fountain of water in the wilderness." "And he said, Hagar, Sarah's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarah. The angel of the Lord said unto her, *Return unto thy mistress, and submit thyself under her hands.*" Hagar had an experience to gain which could not be gained by fleeing from what she supposed to be her unfavorable surroundings. It was not a change of surroundings that was needed. Hagar needed a change of heart. The angel said unto her what he is saying to every one who is trying to secure happiness by fleeing from supposed unfavorable surroundings, "Whither wilt thou go?" "Return . . . and submit thyself." It is only in this way that we will be able to secure happiness.

When our surroundings are disagreeable and every one seems unkind, frequently it is due to some fault in us that needs to be confessed and overcome. Had Hagar not despised her mistress, no doubt Sarah would not have dealt hardly with her. The Lord permitted Sarah to deal hardly with Hagar for Hagar's sake. "It must needs be that offenses come." Not until we have overcome on every defect of character shall we be entirely free from offenses and trials. Offenses that injure one prove a blessing to another. Whether we are injured or not depends upon our attitude toward them. The water that proved a well of protection to Israel, swallowed up the Egyptians. The same flame of fire that slew the men that cast Shadrach, Meshach, and Abednego into the fiery furnace only consumed the cords that bound the usefulness of these three Hebrew captives. There was not even the smell of fire on their garments.

Satan watches closely the lives of all; he makes a careful note of our words and actions; he understands every weak point in our characters. He always assails us on our weakest point, hoping to destroy. God permits this to reveal to *us* our weaknesses, that we may confess our faults one to another and pray one for another that we may be healed. Thus God would make the wrath of man to praise Him.

If we see the real aim of our trials, etc., we shall regard them as blessings; then they will develop character and bring peace within which will be always followed by peace without. Whenever Israel did right they had rest around about from all their enemies; when they sinned, the Lord permitted their enemies to assail them. When they cried for help, humbled themselves, confessed their sins, and overcame, the Lord gave them rest again. This experience was repeated over and over again in their experience just as it is in ours.

Of Solomon the Lord said, "I will be his father, and he shall be My son. If he commit iniquity, I will chastise him with the rod of men." Solomon saw this

fulfilled in the experience of his life. This led him to say, near its close: "When a man's ways please the Lord, He maketh *even* his enemies to be at peace with him." The troubles from without are designed to correct the trouble that exists within. To take up arms in self-defense or in self-justification, or to flee from the supposed disagreeable surroundings, means a moral defeat. The better way is to make the confession made by the thief on the cross, "We receive the due reward of our deeds; but this Man [Christ] hath done nothing amiss," and He is the only one of whom this can be truthfully said. The one who recognizes this is not far from the kingdom of happiness. Those who know that all things work together for good, to them all things work together for good; while those who do not know this, but see evil in that which is designed for their good, to them it results in evil. It is our privilege to find happiness where we are. If we are unable to find it where we are, we shall never find out. Never try to find out out of Christ that which can only be found out in Him. At His "right hand there are pleasures forevermore." D. H. KRESS, M. D.

A SERMON FROM LUTHER.

What the Great Reformer Had to Say of Church and State Union.

THAT professed Protestants may see how far they have apostatized from the original Protestant platform in regard to Church-and-State cooperation in religious matters, I will quote some extracts from Luther's first sermon delivered after his return to his home church in Wittenberg, from his captivity in the Wartburg. The reason why Luther preached his first sermon on Church-and-State separation was not because Rome was united, but because the friends of Protestantism were urging Luther to accept the aid and protection of civil magistrates. Luther protested vigorously against such an unholy union, and told his friends in no uncertain tone that such a course would mean the utter defeat of the Reformation.

Luther wrote thus to the Elector who offered him aid:

"I have no thought of soliciting the assistance of your highness; so far from desiring your protection, I would rather give you mine. No sword can give any aid to this cause. God alone must do all, without human aid or cooperation. . . . Your electoral highness has already done too much, and ought to do nothing at all."

These words were sent by Luther to the Elector on the very day he arrived at Wittenberg from the Wartburg.

The next day he ascended the old Wittenberg pulpit, and "he stood up like a lion goaded on to battle, and shaking his bushy mane, he said: 'Now is the time to trample Satan underfoot, and combat the angel of darkness.'" Having gained their attention, he continues his remarkable sermon which laid the basic platform of the Reformation, thus:

"It is by the word that we must fight; by the word overturn and destroy what has been established by violence. I am unwilling to

employ force against the superstitious or the unbelieving. NONE OUGHT TO BE CONSTRAINED. Liberty is of the essence of faith."

Exposing an erroneous practise of the church, he continues:

"But let nobody be driven from it by violence. The affair must be committed to God. His word must act, not we. And why? you will say. Because I do not hold the hearts of men in my hand, as the potter does the clay. We have a right to speak, but not to act. Let us preach; the rest belongs to God. If I employ force, what shall I obtain? Grimace, appearances, apishness, human ordinances, hypocrisy . . . but there will be no sincerity of heart, no faith, no charity. My work in which these three things are wanting, wants everything, and I would not give a pin for it."

"The first thing to be gained from people is their heart, and for this it is necessary to preach the Gospel. Then the word will descend on one heart to-day, and on another tomorrow, and operate in such a way. God does more by His mere word than you and I and all the world could do by uniting our utmost strength. God takes possession of the

GRATITUDE.

THANK God, thank God, He brought me low,
And humbled all my pride;
I thought indeed my heart was fixed
On Christ the crucified.

But O, I found 'twas full of pride,
And self-conceit, and sin;
I sought Him much and long, and thought
My earthly aims to win.

But O, I've found 'twas better far
That I should fail to keep
Earth's treasures, than recede from Him,
And in my blindness sleep.

I thank Him for the discipline,
That some would call severe;
Ah! no, 'tis but the loving hand
To draw His children near.

SUSAN BIRDSALL ROBERTS.

heart; and when the heart is taken, everything is taken.

"Paul, having one day arrived at Athens, a great city, found altars erected to false gods. He went from one to another, viewed them all, but touched none. But he quietly repaired to the market-place, and declared to the people that all their gods were only idols. His words took possession of their hearts, and the idols fell without being touched by Paul.

"I wish to speak, to preach, to write; but I wish not to constrain any one, FOR FAITH IS A VOLUNTARY MATTER. See what I have done! I have withstood the pope, indulgences, and the papists; but without tumult and violence. I have put forward the word of God, have preached, have written; but this is all I have done. And while I was asleep . . . the word which I had preached overthrew the Papacy, assailing it more effectually than was ever done by prince or emperor. I have done nothing—the word alone has done all. Had I chosen to appeal to force, perhaps Germany might have been bathed in blood. But what would have been the consequence?—Ruin and desolation to soul and body. I therefore remained quiet, and allowed the word itself to have free course in the world. Do you know what the devil thinks when he sees recourse had to force in order to speed the Gospel among men?—Seated, with his arms across, behind the flames of hell, Satan, with malignant leer and frightful smile, says: 'Ah! HOW SAGELY THESE FOOLS ARE PLAYING MY GAME!' But when he sees the word running and wrestling alone on the field of battle, then it is he feels

uneasy, and his knees tremble, he mutters and swoons with terror."

If Luther should rise from the dead to-day and attend a convention of the "Federation of Churches," and hear the Protestant ministers clamoring for the aid and cooperation of the civil government to compel unwilling subjects to obey certain church dogmas, what would be his consternation? He would not know the Protestant churches, and he would repudiate every last one that would accept the cooperation of the State. What a shame and a travesty upon the Protestant platform is the present cry from Protestant ministers for Sunday laws, for the civil magistrate to whip every opposing element into subjection. The Reformation succeeded gloriously without the cooperation of the State and without a Sunday law. Professed Protestantism is digging its own grave in this country by sending petitions to the halls of legislatures instead of to the throne of God, just as verily as did the Catholic Church in France when she formed that unholy union with the State. While the French Government is seeking a separation from the church, why should not this government heed the lesson and keep out of the trouble which is sure to come? "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

C. S. LONGACRE.

THE SABBATH.—No. 1.
Institution and Purpose.

1. When was the Sabbath instituted?
"On the seventh day." Gen. 2:2, 3.
2. For whom was it made?
"The Sabbath was made for man." Mark 2:27.
3. How should it be observed?
"Keep it holy." Ex. 20:8.
"Honor Him, not doing thine own ways." Isa. 58:13.
4. What important knowledge comes *only* thru keeping the Sabbath?
"That ye may know that I am the Lord that doth sanctify you." Ex. 31:13.
5. Who is "the Lord" ?
"The Creator." Isa. 40:28; Ex. 20:10, 11.
6. How did He create the heavens and earth?
"By the word." Heb. 11:3; Ps. 33:6; John 1:1-3; Heb. 1:2.
7. How are we sanctified?
"Sanctify them thru Thy truth; Thy word is truth." John 17:17.
8. How much power is in the word?
"He spake, and it was done; He commanded, and it stood fast." Ps. 33:9.
9. What is Sabbath-keeping for?
"That ye may know that I am the Lord your God." Eze. 20:20.
10. What is the character of God?
"God is love." 1 John 4:16.
"Merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7.

True Sabbath-keeping turns our minds to our Creator who is so loving and merciful, and forgives our sins, who has such power that when He speaks the thing is done, and who sanctifies and keeps us by that same all-powerful word. Truly, then, can we "call the Sabbath a delight." Isa. 58:13, 14.

Reiswig, B. C.

ASA SMITH.



HELPING MOTHER.

"PLEASE, mama, can't I help you?
I'se tired of make believe,
I want to play real earnest—
Wish I could sew a sleeve."

The precious face was clouded,
The eyes had wistful grown,
The pretty lips were quivering
Like a rose by the wind waves blown.

"I'se dot so tired of kitty—
He scratched me on my head—
And dolly's been so naughty,
I'se putted her to bed.

"Put a knot in bosc ends, mama,
So the thread won't all pull out,"
The little face was glowing—
Gone every tear and pout.

The little dimpled fingers
Were working hard full soon,
And baby "helped" her mama
The livelong afternoon.

At last the work was finished,
Crooked and puckered in,
But mama kissed her darling
For the "help" that she had been.

So God takes our poor striving,
Tho' our seams are crooked, too—
'Tis not always what we have done
But what we try to do.

—Selected.

A TOUCHING STORY OF A LITTLE LIFE.

WHAT is your name?" asked the teacher.

"Tommy Brown, ma'am," answered the boy.

He was a pathetic little figure with a thin face, hollow eyes, and pale cheeks, that plainly told of insufficient food. He wore a suit of clothes evidently made for some one else. They were patched in places with cloth of different colors. His shoes were old, his hair square in the neck in the unpractised manner in which women sometimes cut boys' hair. It was a bitter day, yet he wore no overcoat, and his bare hands were red with cold.

"How old are you, Tommy?"

"Nine years old come next April. I've learnt to read at home, and I can cipher a little."

"Well, it is time for you to begin school. Why have you never come before?"

The boy fumbled with his cap in his hands, and did not reply at once. It was a ragged cap with frayed edges, and the original color of the fabric no man could tell.

Presently he said, "I never went to school 'cause—'cause—well, mother takes in washin' an' she couldn't spare me. But Sissy is big enough now to help, and she minds the baby besides."

It was not quite time for school to begin. All around the teacher and the new scholar stood the boys that belonged in the room.

While he was making his confused explanation, some of the boys laughed, and one

of them called out, "Say, Tommy, where are your cuffs and collar?" And another said, "You must sleep in the rag-bag at night by the looks of your clothes."

Before the teacher could quiet them, another boy had volunteered the information that the father of the boy was "old Si Brown," who was always as drunk as a fiddler.

The poor child looked around on his tormentors like a hunted thing. Then, before the teacher could detain him, with a suppressed cry of misery he ran out of the room, out of the building, and was seen no more.

The teacher went to her duties with a troubled heart. All day long the child's pitiful face haunted her. At night it came to her in her dreams. She could not rid herself of the memory of it. After a little trouble she found the place where he lived, and two ladies went to visit him.

It was a dilapidated house. When they first entered they could not discern objects, the room was so filled with the steam of soapsuds. There were two windows, but a tall brick building adjacent shut out the light. It was a gloomy day, too, with lowering clouds, that even forbade the memory of sunshine.

A woman stood before the washtub. When they entered, she wiped her hands on her apron and came forward to meet them.

Once she had been pretty, but the color and light had gone out of her face, leaving only sharpened outlines and haggardness of expression.

She asked them to sit down. Then, taking a chair herself, she said, "Sissy, give me the baby."

A little girl came forward from a dark corner of the room carrying a baby that she laid in its mother's lap—a lean, sickly-looking baby, with the same hollow eyes that Tommy had.

"Your baby doesn't look strong," said one of the ladies.

"No, ma'am, she ain't very well. I have to work hard, and I expect it affects her."

"Where is your little boy Tommy?" asked one of the visitors.

"He is there in the trundle-bed," replied the mother.

"Is he sick?"

"Yes'm, and the doctor thinks he ain't going to get well." At this tears ran down her thin, faded cheeks.

"What is the matter with him?"

"He was never very strong, and he had to work too hard carrying water and helping me to lift the washtubs and things like that. Of late he has been crazy to go to school. I could never spare him till this winter. He thought if he could get a little education he'd be able to help take care of Sissy and

baby and me. So I fixed up his clothes as well as I could and last week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood at the door and watched him going. I can never forget how the little fellow looked," she continued, the tears streaming down her face, "His patched-up clothes, his poor little anxious look. He turned around to me as he left the yard, and said, 'Don't you worry, mother, I won't mind what the boys say.' But he did mind. It wasn't an hour till he was back again. I believe the child's heart was just broke. I thought mine was broke years ago. If it was, it was broke over again that day. I can stand most anything myself, but, O, I can't bear to see my children suffer." Here she broke down in a fit of convulsive weeping. The little girl came up to her quietly and stole a thin little arm around her mother's neck. "Don't cry, mother," she whispered, "Don't cry."

The woman made an effort to check her tears, and she wiped her eyes. As soon as she could speak with any degree of calmness she continued:

"Poor little Tommy cried all day; I couldn't comfort him. He said it was no use trying to do anything. Folks would only laugh at him for being a drunkard's little boy. I tried to comfort him before my husband came home. I told him his father would be mad if he saw him crying. But it wasn't any use. Seemed like he couldn't stop. His father came and saw him. He wouldn't have done it if he hadn't been drinking. He ain't a bad man when he is sober. I hate to tell it, but he whipped Tommy, and the child fell and struck his head. I suppose he'd been sick anyway. But O, my poor little boy! My sick, suffering child!" she cried, "how can they let men sell a thing that makes the innocent suffer so?"

One of the ladies went to the bed. There he lay, poor, little, defenseless victim. He lived in a Christian land, in a country that takes great care to pass laws to protect sheep, and diligently legislates over its game. Would that the children were as precious as beasts and birds.

His face was flushed and the hollow eyes were bright. There was a long purple mark on his temple. He put up one little, wasted hand to cover it, while he said, "Father wouldn't have done it if he hadn't been drinking." Then in his queer, piping voice, weak with sickness, he half whispered, "I am glad I am going to die. I am too weak to ever help mother, anyhow."

He turned his head feebly on his pillow, and then said, in a lower tone, "Some day—they ain't going—to let the saloons—keep open. But I'm afraid—poor father—will be dead—before then." Then he shut his eyes from weariness.

The next morning the sun shone in on the dead face of little Tommy.—Selected.

SMALL debts are like small shot; they are rattling on every side, and can scarcely be escaped without a wound; greater debts are like cannon; of loud noise, but little danger.—Dr. Johnson.

"I'LL TAKE WHAT FATHER TAKES."

NEAR the close of a lovely June day, a company of brilliant men gathered at a garden banquet. The pavilion was set among beds of flowers, and opened toward the west.

The table was a dream of beauty with its fruits and flowers, its flashing glass and glittering silver. Some of the noblest of the land sat around the board. Among them was an eager, bright-eyed boy, brought to his first club dinner by his father, an honored judge.

Wit and wisdom sparkled back and forth, and wine gleamed like ruby and amber. The boy saw and heard everything. This was an enchanted land. For the first time he looked upon the faces and heard the voices of great men who had been his heroes from afar. Their words, their bearing, their dress, were full of interest. Yet of all this goodly company, to him his father was the king.

An empty glass stood by his plate—a dainty shell with points that caught the light like diamonds. A waiter stopped beside him with a tray of costly drinks and named them over glibly, questioning: "What will you take?"

The judge was an abstainer at home. The boy had never tasted wine. The names were strange to him. But he said with ready confidence, "I'll take what father takes." The father heard. The glass in his uplifted hand shed over it a crimson light like blood. All eyes were upon him. Was he afraid to drink? In a swift vision he saw the serpent in the cup. For policy, for pride, for social custom, should he set this deadly thing upon his best beloved? There was a hush as he set down the untasted wine and said distinctly, "I'll take water—cold water."
—*Crusader's Monthly.*

ARE WE EDUCATED?

PROF. FRANK J. MILLER, examiner of secondary schools, is reported to have said, at the Junior Chapel of the University of Chicago, a short time ago, that only those who can answer all the following questions in the affirmative are educated:

Has education given you a sympathy for all good causes?

Has it made you easier to interest yourself in them?

Has it made you public-spirited? Do you look beyond your door-yard and take interest in a clean city?

Has it made you a brother to the weak? Have you learned the value of money and time?

Have you learned how to make and keep friends?

Do you know how to be a friend to yourself?

Can you look an honest man or pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the drudgeries of life?

Can you think washing dishes and hoe-

ing corn are just as compatible with high thinking as going to school?

Can you be happy alone?

Are you good for anything to yourself?

Can you look out on the world and see anything but dollars and cents?

Can you look into a mud puddle and see the blue sky reflected?

Can you see good in everything?

Can you look upon the sky at night and see beyond the stars?

Does your soul claim relationship with the Creator?—*School Journal.*

A KNIGHT OF INDUSTRY.

A NEW sort of a notable has been the honored guest of American scientists this fall in the person of Sir William Henry Perkin, the English chemist. In 1856, young Perkin, then but eighteen years of age, was an enthusiastic analytical chemist. While seeking to produce a certain drug from coal-tar by chemical means, he stumbled upon a new coloring substance called anilin purple, afterward named "Perkin's violet," and now best known as "mauve." From this initial discovery was developed the entire series of coal-tar dyes or anilin colors, now used thruout the industrial world, from the calico-printers of Fall River and Manchester to the Moqui basket-makers and Navajo blanket-weavers, and, alas! at the rug-loom of the Caucasus and Central Asia. Last July the king knighted this captain of industry, and British and European scientists celebrated the jubilee of his discovery. Now America, which has reaped its full share of the fruits of the coal-tar color industry, offers its token of esteem. Germany, which was one of the first countries to pursue the line of research indicated by the discovery of mauve, now exports coal-tar by-products in the form of colors, perfumes, drugs, etc., to the value of \$100,000,000 annually.—*The Christian Advocate.*

THE "BAD BOY."

I FIND the following device very effectual in dealing with that ever present "bad boy." Is he really bad or just "bubbling" over with mischief? As a matter of course every time he does wrong he expects that "never failing" lecture, and why shouldn't he? Hasn't he had it ever since he can remember? Let him go out with the others. Of course he will think you have forgotten all about the matter—let him think so.

Then at the close of the day have a little work that you want some help with; if there is nothing on hand the library is easily disordered. Look over the room in a rather hesitating manner and ask John if he could stay a few minutes to help you. (Don't tell him to, let him think he is doing you a favor.) Then the wise teacher has just the opportunity she wants to talk with John, and the children aren't all listening to hear "Teacher lecturing John," and John doesn't know he is getting a lecture.—*Selected.*

"WHAT is the applause of others if our own hearts deride us?"

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PEKING.

SINCE 1900 the ancient city of Peking has become very much better known to the outside world, as tourists, who formerly ended their trip at Japan, now make the tour to Peking. This is perhaps largely due to the more convenient methods of travel.

Railways.

Peking to-day has two railroads which have succeeded in passing thru the walls, with stations located near the center of the city. Another railroad, called the Peking-Kagan line, has stations at each of the gates on the west side. This line passes north, and will connect with a southern branch of the Trans-Siberian road. It passes under the Great Wall and thru three tunnels, the longest of which will be a mile in length. When completed, this road, connecting as it will with the Peking-Hankow line, will form a very direct route from China to Russia, and will be the quickest mail route between Central China and Europe. It will also carry the tea from the great Russian warehouses at Hankow direct to Russia. This new line so far has been entirely under

seaport, making it convenient to ship modern conveyances of all kinds there, resulting in a great transformation in this ancient city.

General Improvements

Macadamized roads, with sewers on either side, are everywhere supplanting the old mud road and trenches formerly used. Along either side of the main streets are street lamps, not over two rods apart; and corresponding to about every block, is a policeman stationed, dressed in foreign clothes and having no queue. Since this costume resembles that of the Japanese policeman, it is rather difficult to distinguish the two. On the streets are men employed, who are continually sweeping them, so they are kept like the boulevards in foreign cities. Also along each side of the street are telegraph and telephone poles. Almost all the important officials are already in communication by telephone. Carriage and bicycle shops are frequently seen, and these two conveyances are already much used. While Peking has opened no concessions for foreigners to conduct business, other than the land allotted to the legations and missionaries, nearly every foreign article is procurable, the Japanese especially having many stores and restaurants.

The Foreign Quarter.

The foreign ministers of the powers are all situated in one corner of the city, each having ample room and commodious buildings.

In connection with this mission are the following institutions: The Lockhart Medical College, the Peking University, the Woman's College, the Methodist Hospital, and the Woman's Hospital. All of these are buildings of modern convenience, being equipped with hot water and lighted with electricity or gas. It was surprising to find that in these buildings the most modern equipments were furnished, and nothing ordinarily used in securing comfort was omitted in their construction.

Idolatrous Temples.

Peking, with these many modern improvements, has not cast off that which makes China a heathen nation, so that there is a great commingling of the ancient and the modern. Stepping off from the macadamized road one is soon surrounded with temples filled with idols that have been worshiped for several centuries. Four of these temples are of special interest, as they stand as models for the propagation of these debasing doctrines. One is called the "Temple of Heaven," the grounds on which it is built covering many acres. Here the emperor formerly went once a year to sacrifice to the gods. There are two large altars, one called the open altar, made entirely of white stone. It is circular in shape, being about twenty feet high and eighty feet in diameter at the top and two hundred feet at the bottom. On the inclined portion of this cone-shaped altar are four stone fences, one at the upper circumference, one at the lower, and two between. At each of the four cardinal points are steps ascending to the altar. Outside the outer wall is a furnace and several large iron kettles.

Another, the "Closed Altar" (see page 3), is of about the same construction with the addition of a tall circular building set on the top of the altar. Also to one side



View of Street in Peking before Recent Improvements.



View of the Same Street at the Present Time.

Chinese engineers, and only Chinese workmen are employed. Of the three roads entering Peking it is by far the best managed with reference to the conveniences offered to passengers. The other line is the one connecting Peking and Tien Tsin, trains running both ways forenoon and afternoon. This trip requires but three hours' time. Tien Tsin is the most northern commercial port of China. It is to be for North China what Shanghai and Hongkong are to Central and Southern China. This railroad has thus brought Peking in close touch with a

The American Legation is near the South Gate, Hon. W. W. Rockhill being the United States Ambassador to China. All of the countries have from one to two hundred soldiers in their legation for protection. The Germans have many more. Just across from the Foreign Ministers, the Catholics have a large, three-story hospital, and adjoining it an immense church. To the east of the Legations are thirty-two *mo*, or eight acres, occupied principally by buildings of the Methodist mission. There are eight large houses with all modern conveniences.

is a long building where the animals were slaughtered. This temple is said to be the most elaborate and magnificent structure devoted to the unknown gods in Asia. Another temple is that known as Lamma Temple. Here there is building after building filled with costly idols dressed in the richest apparel. But towering above them all is the one containing the Buddha Idol. This Buddha is seventy-five feet tall, measuring from front to rear seven feet, and laterally ten feet. Before unlocking the door of each temple the priests ask for a tip. On the

altar before the gods, and especially before the great Buddha, were a few ten cent pieces, and the priest would ask the visitors to give a little money to buy some candles, incense, etc., for the idols, but they would use the money to buy rice for themselves.

Across from the Lamma Temple is the Hall of Confucius. In the courtyard in front of this great building are several tab-

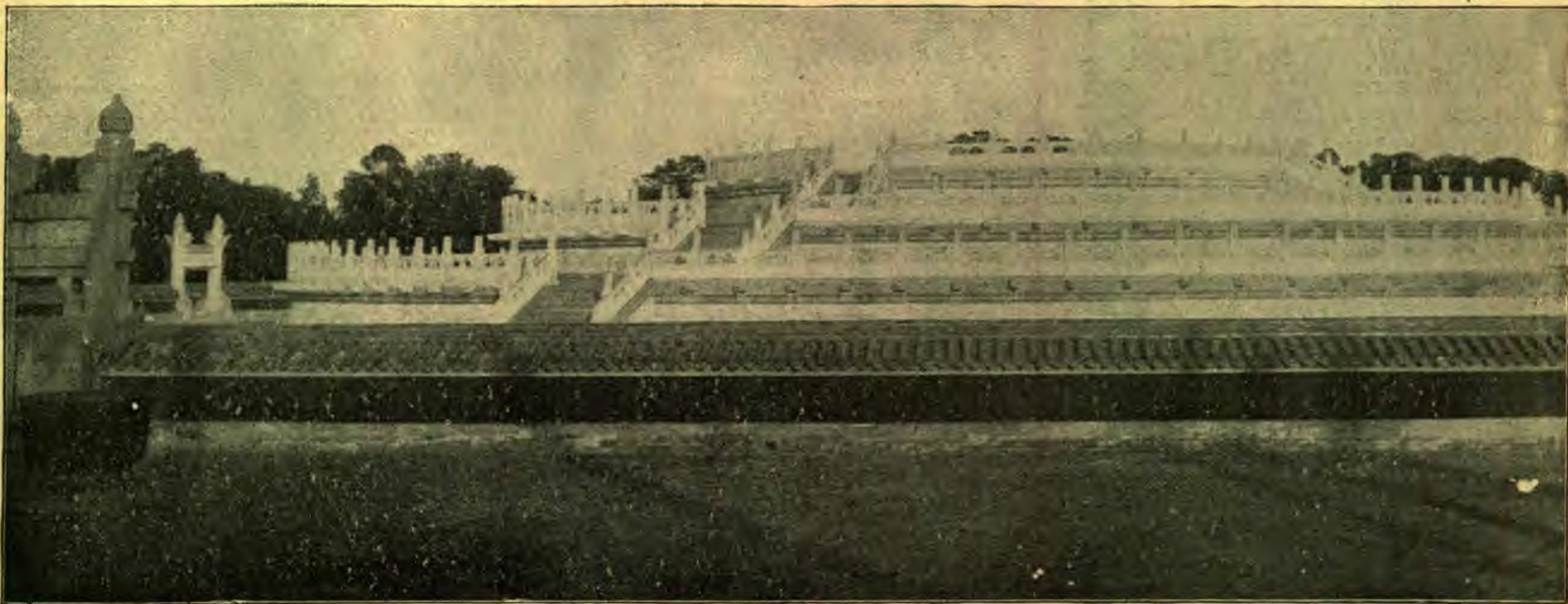
of them Manchus and the other half Chinese. On nearly every street there are from two to ten memorial arches, one of which was erected in memory of an eminent foreigner who was murdered.

There are already many missions with their headquarters at this city, but they have not extended their work very extensively in this great metropolis. The people

SISTER C. D. CRAWFORD, of Elroy, Wis., reports thru the Wisconsin Reporter that two of her readers are keeping the Sabbath, and eagerly studying the whole truth.

A YOUNG man and his wife, and a man who had wandered from the fold, have given their hearts to God, at Noble, Ill., as the result of meetings held by Brother J. J. Irwin.

BROTHER H. H. HALL, the bookman of the Pacific Press, has just returned from an extended trip East



The Open Altar of the Temple of Heaven.

lets containing his essays. In the Confucian temples there are no idols, only tablets with monographs engraved thereon. To these the literary class bow down in reverence and respect. Across from the Confucian Hall are the Examination Halls. Surrounding a large enclosure is a long, narrow building with narrow benches, in which the candidates for the highest degrees are examined. And in these halls are about two hundred stone tablets upon both sides of which are carved the Chinese classics. This is called the "Stone Library." Many students come here to study the classics from these stone tablets. In the center of the courtyard which this "Stone Library" surrounds, is the throne of the Emperor Kang Hsu, who reigned in the present dynasty between the years 1692 and 1723, who is classed as one of the greatest of modern scholars of the Chinese language. The emperor compiled a dictionary containing forty thousand Chinese characters, which is to-day the standard dictionary of all China. It was after this throne that the present throne of the Emperor Kang Hsu was modeled. They also have several inscriptions written by this emperor, who was considered the finest penman China ever produced.

Changes Taking Place.

Much time might be spent in detailed study of the antiquity of Peking and points of interest there, but even the rulers are turning away to a great extent in their devotions. The population to a great extent are Manchus, who have come from the north and have many characteristics peculiar to themselves, and distinct from the Chinese. The women have large feet, and their hair is wound upon lattice work which almost gives it the appearance of a sail. The officials composing the emperor's cabinet are half

of this city are waiting for the proclamation of the great "Threefold Message," which God is sending forth by His servants at this time. A peculiar and interesting fact to note is that while foreign countries are establishing Christian missions, Japan has just lately made an effort to establish her Pagan religion in this metropolis, and is meeting with success. Her claim for the right to do so is based on the same ground as that of other nations. So that civilization does not mean, by any means, Christianization of this land. What China stands in need of is to see the manifestation of the outpouring of God's Holy Spirit. And this will only come to pass when there are those here who are willing to be led and guided by His Word.

H. W. MILLER, M. D.

OUR WORK AND WORKERS.

AT Flagstaff, Ariz., a man and his wife were baptized, February 17.

BROTHER STEWART KIME reports five additions to the rank of Sabbath-keepers at Somers, Mont.

BROTHER J. M. REES writes that ten, mostly youth, have united with the church at Wolf Lake, Ind.

THRU labors of Brethren C. J. Buhalts and B. Hagle three have taken their stand for the truth in Ligonier, Ind.

BROTHER E. B. HOPKINS recently closed a series of meetings at Winnsboro, Texas, in which two families decided to obey.

MR. AND MRS. PAUL CURTIS report that a mother and daughter at Yorkton, Saskatchewan, have begun the observance of the Sabbath.

TWO of Sister Mary Edward's readers in Galena, Kan., were baptized early in the year. The Bible work is everywhere proving successful.

FOUR have taken their stand on all the commandments of the Lord, at Cleburne, Texas, thru the efforts of Brethren T. W. Field and H. B. French.

and North. He reports the outlook unusually encouraging for the book work the coming year.

THE WELCOME VISITOR (Ohio) contains the news of the death of Dr. A. W. George, who for several years has been laboring in Constantinople. The call comes, Who will take the place left vacant?

IN a business letter just received from B. J. Cady, dated Papeete, February 18, he says, "Our work is progressing here. We want to build two meeting houses this year, one in Huahine, and the other in Raiatea."

IN a letter received from one of our medical missionaries in China, Dr. H. W. Miller, he tells us that he has located his mission at Sin Iang Cheo, on the railway, where he soon expects to begin publication of tracts, etc. Our readers will certainly wish him great success in this new enterprise.

BROTHER W. H. HOLDEN writes to the Montana Bivouac, from Butte, Mont.: "Another soul has responded to the call to serve the Master in present truth. Nearly every day I am adding names to the Butte reading circle, and at present I have my hands full to keep them supplied with reading-matter."

Address Wanted.—The address of Mr. and Mrs. W. S. McCoy, who united with the Roswell, N. Mex., Seventh-day Adventist Church, July 1, 1903, is wanted by Mrs. S. E. Butler, church clerk.

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in Mr. Campbell's own words, are as follows:
 "To say that Jesus was born without a human father, is untrue."
 "Whatever Jesus is now, He certainly was not co-equal with God when on earth. What popular theology says of Jesus is true of the ideal humanity which is ever in the heart of the Father. Jesus was and is divine, but so are we; His mission was to make us realize our divinity; that is, our oneness with God."

"We believe that the story of the Fall, in a literal sense, is untrue. It is literature, not dogma; the romance of an early age used for the ethical instruction of man."

"We reject wholly the common interpretation of the atonement—that another is beaten for our fault."

"Ultimately every soul will be perfected."
 "Sin is simply selfishness. It is that which makes against lifewardness for the race."

Even the leader-writer of the "Referee," a weekly sporting paper, can see that these views involve a departure from the fundamentals of Christianity. He says that the New Theology, to his mind, is uncommonly like the old Free Thought, and adds: "The only thing which makes it in any degree remarkable is the fact that it emanates from one who is still content to describe himself as a Christian and a minister of the Gospel." He continues: "The plain truth is that the New

OUR LONDON LETTER

THE NEW THEOLOGY.

BRITAIN is in a turmoil over the New Theology. It furnishes texts for ministers of all denominations, and is discussed in the finest drawing-rooms as well as by the man in the street.

Rev. R. J. Campbell, the author of the new movement, is pastor of the City Temple, a Congregationalist church, and the leading Non-conformist place of worship in London. He has occupied this pulpit since the death of Dr. Joseph Parker in the autumn of 1902, and his wide-spread popularity and winsome personality are important factors in creating this tremendous sensation. There are, how-



Dr. Clifford.

WHAT THE NEW TEACHING IS.

Now we have the pastor of the City Temple, a man who, perhaps, enjoys more popularity than any preacher since Spurgeon's time, preaching views which are so far removed from Gospel truth that they may well be said to form a metaphysic or a theosophy rather than a theology. No wonder Christian Scientists, Pantheists, Unitarians, and even Mohammedans and Buddhists are claiming Mr. Campbell as an adherent of their respective creeds.

Some brief statement of the New Theology may be proper here, in order that the reader may understand whatever comment may follow. The main points, summed up practically



Rev. R. J. Campbell.

ever, other contributing factors. Charles Spurgeon noted, even in his day, a "down-grade movement" in theology, and in the last few years several steps have been taken, each under some protests, which have led farther and farther away from true Gospel teaching.

Half a dozen years ago the Encyclopedia Biblica was issued from the press, being a complete Bible dictionary in four large volumes, edited by Dr. Cheyne, a minister of the Church of England. Its leading articles were written by German professors belonging to the extreme school of the higher criticism, and upholding just such doctrines as Mr. Campbell is now presenting from the pulpit. Dr. Freemantle, the Dean of Ripon, made some sensational statements about the same time, which roused a good deal of criticism. A year or two ago, a petition was circulated amongst the ministers of the Church of England, asking that permission be given to introduce the results of scholarship, as it was expressed, in their public teaching. The petition received a number of influential signatures, but nothing definite came of it.

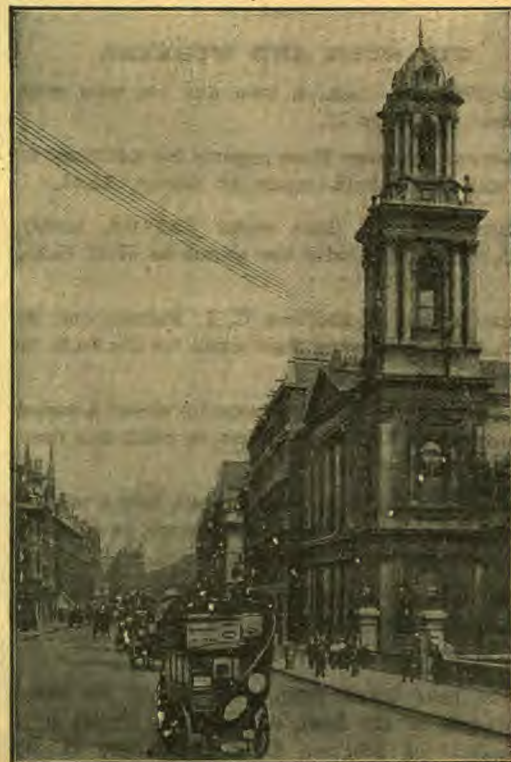


Rev. Campbell Morgan.

Theology wants to run with the hare and to hunt with the hounds; to have its cake and eat it; to destroy its foundations and to have its superstructures standing. . . . Nothing can be hoped from the half-hearted and self-deceiving attempt to abolish the mysteries of the faith and to retain their significance in their original sense."

Thomas Spurgeon, son of Charles Spurgeon, and preacher at the Metropolitan Tabernacle, is horrified at what he describes as Mr. Campbell's "open and full declaration of disbelief." Writing in "The Sword and Trowel" of the New Theology, he refers to the anomaly of "so-called Christian teachers denying and destroying the Christian faith," and says that this is done, unfortunately, "not only in the City Temple, but in SCORES OF OTHER CHURCHES." He continues:

"The church of God is only half awake, and the enemy has been busy sowing tares. Concerts have taken the place of prayer meetings, and matters social and political have preponderated over things purely spiritual. We are on the wrong track. The world is to be won for Christ, not by philanthropies, still less by philosophies, but by telling men plainly of their lost and



City Temple and Holborn Viaduct.

ruined state, by earnestly warning them to flee from the wrath to come, by the uplifting of the Son of the Highest as a Crucified Substitute for sinners, and by tearfully entreating men to be reconciled to God."

These are sound words, and they are needed just now when the New Theology, in some form or another, is penetrating into nearly all the popular churches.

WIDE-SPREAD UNBELIEF.

The fact is that Mr. Campbell's position differs from that of many of his colleagues merely in that he has expressed his views freely and openly, while they have temporized with theirs, often for very unworthy reasons. This becomes evident in the criticism directed against the new movement. Very few of the ministers who have attacked Mr. Campbell have referred to the word of God as their authority. **IT HAS BEEN TRADITION, CREED, CUSTOM, AND ECCLESIASTICAL SANCTION** they have opposed to the new views, and the result has been that the people are at a loss to know where the truth really lies. Some of them think, it would seem, that if they are to have a man-made theology, they prefer Campbell's to that offered by his critics. Mr. Campbell himself declares that he has not given up the Atonement. He says: "On the contrary, I have little else to preach about. The New Theology is an attempt to restate the Atonement in terms of the **ETHICAL IDEAL**."

Another apologist for the movement calls it "a reasonable attempt to restate, in the light of modern thought, the saving truths which Jesus Christ brought to men."

Such statements are not very intelligible to the man in the street; but so far as they refer to man-made portions of the creeds now held by the popular churches, they may be seen to have some weight. The unscriptural doctrine of natural immortality and what may be called its corollary, everlasting torment, no doubt will need a good deal of restating before people will be satisfied. When men go outside the Bible for their creeds, they must expect to get something temporary and liable to change.

AS FOR THE ATONEMENT

It is a part of all the evangelical creeds, but in many cases this is as far as it goes. Higher critics have scoffed at the idea for years, and it is a mere convention in thousands of churches where it is not formally denied. How could any true sense of the value of the Atonement exist alongside the utter disregard for God's holy law which is so prevalent?

So also with sin and the fall of our first parents. Mr. Campbell comes out openly and denies in a set statement what hundreds of his colleagues are denying in a more quiet way. This, to be sure, does not justify him. No lover of the Gospel can help feeling very sad that a man of such fine attainments and one so well fitted in some ways to minister to the needs of the hungry multitudes, should be so grievously led astray. But for people who live in glass houses it is not seemly to throw stones, and some of Mr. Campbell's critics have been needlessly harsh and severe in their statements, and have not scrupled to attribute more unworthy motives.

THEOLOGICAL TRAINING.

Dr. Forsyth, head of a large Congregational college in London, attributes Mr. Campbell's heresy to lack of theological training. (Mr. Campbell, it may be said in passing, holds the degree of Master of Arts from Oxford University, and has not taken work at a divinity school.) Of course this is poor reasoning. Many of the most eminent theologians have gone astray in much the same way. Professor Adolf Harnack, the famous Berlin theologian, interviewed by a London journalist, said it was "utterly inexplicable" to him how such theories as Mr. Campbell has put forth "should

have provoked such a storm in the English religious world." The Church of England, he went on to say, seemed to him a very comprehensive one.

"If a man will only hold to the historic episcopate, he may believe almost as little as he pleases or as much as he pleases. In its all-embracing comprehensiveness, it is indeed like Noah's Ark, which included both clean and unclean, both wild and tame. Accordingly I take it, it must be in the nonconformist circles that so much agitation prevails, and even there it would not have occasioned so much discussion had it not issued from the pastor of a church—the City Temple—which has always been a great stronghold and bulwark of extreme orthodoxy."

PROPHETIC WORDS.

It is quite true that the City Temple has stood, hitherto, for the theology of the Bible. Some of its friends see something almost prophetic in the following paragraph taken from a sermon preached by Dr. Parker on November 29, 1900:

"The house in which we are now assembled may one day be as a den of wild beasts. We have had our opportunities of meeting God here, of reading the holy word, and besieging, as an army might besiege a fortress, the altar, known by its crimson hue; and yet some day a man may arise who will deny the Lord that bought him, who will preach a gospel without a Saviour, a salvation without a cross; then write Iehabod upon the frontals of the place, and let it be forgotten as a thing of shame, a memorial of unpardonable treason against the throne of God."

VARIOUS VIEWS.

Dr. Clifford, a very prominent Baptist preacher, took sides with Mr. Campbell at the first; but owing doubtless to pressure brought to bear upon him from various quarters, he has since issued a disclaimer, so far as doctrines are concerned, tho he still expresses his warm friendship for the man. But Dr. Clifford's preaching and writings are of very much the same general stamp as Mr. Campbell's, and it is well known that he accepts the main conclusions of the higher critics; so he does not have very good ground to stand on.

On the other hand, Dr. Campbell Morgan, the pastor of Westminster Chapel has been a consistent upholder of the authority of God's word. He is the man who, of all the popular preachers, has done the most so far to give the trumpet a certain sound, and it is good to be able to say that his church, which accommodates some three thousand, is packed to the doors, and many are the fervent "amens" as he lays down the fundamental propositions of what he is pleased to call the "old theology."

Dr. Morgan said in a recent sermon that the many voices heard might be divided into two camps—those who believed the Bible to be the infallible word of God and those who did not. His own ministry was based on the former conviction, and he was glad to state his reasons for that view. Among other points he showed the danger of depriving the people of the Bible by giving the impression that only the higher critics could understand it.

Just at present Mr. Campbell is taking a much-needed vacation in Cornwall, occupying part of his time in writing a book on the New Theology. When he comes back, no doubt the conflict will be renewed even more vigorously. Meanwhile there are most beautiful opportunities for preaching the glorious Gospel which alone can save from sin, which needs no restatement in order to meet the needs of all earth's struggling children—which is a message fresh from heaven, committed as a precious charge to the true minister of the Lord Jesus. Truly the situation today can not but remind us continually of our Saviour's solemn words: "When the Son of Man cometh, shall He find faith on the earth?"

OPENING OF PARLIAMENT.

Parliament opened last Tuesday. The ad-

dress from the throne foreshadows a constitutional struggle between the Commons and the Lords. The reference is but brief, and the line of attack that the Government may take is yet unknown.

THE SUFFRAGETTES

have made another raid on the House of Commons, resulting in fifty-nine arrests. This movement is not merely an effort to secure the vote for women. It seems to include a desire for notoriety and a dislike for the simple, yet beautiful and highly important, domestic duties in which women have hitherto found their chief joy. As such it is not a good omen.

M. ELLSWORTH OLSEN.

London, February 15.

SUNDAY LAW IN CANADA.

[From Portland (Ore.) Journal.]

VICTORIA, B. C., Feb. 23.—For some time great anxiety has been felt in this province over the effect which the new Lord's Day act, passed by the Dominion Parliament at the last session, would have on its coming into force March 1. The act is a very stringent one. It forbids Sunday excursions, the printing of Sunday papers, or the sale of foreign Sunday papers.

Speculation respecting it is now somewhat quieted by the fact that it is found on looking into it that prosecution under it must be with the consent of the attorney-general of each province. Thus upon the provincial governments is put the duty of saying whether the law shall be enforced stringently or be a dead letter.

It is felt that, in British Columbia at least, the government will not take the stand of approving prosecutions, regarding the law as being too severe.

Representatives of the Lord's Day Alliance waited on Attorney-general Fulton recently and asked him to approve prosecutions for the law's violation. Fulton gave no definite reply, preferring to consult other ministers in the government before doing so.

It is regarded as almost certain that the law will not receive local sanction.

MARVELS OF THE SAVINGS BANKS.

THE savings banks of New York State gained in deposits by \$70,000,000 last year. This gain alone is greater than the total savings-bank deposits of Japan or Canada, and almost as much as the total deposits of Holland.

New York's savings-bank deposits are much more than one-third those of the entire United States. They are more than those of all thrifty New England, with Pennsylvania added. They are more than those of any nation in the world save only the German Empire, and even the German Empire has not twice as many.

The savings-bank deposits of New York overtop those of all France by \$500,000,000, those of all Great Britain by \$360,000,000.

These deposits are \$514 for each depositor and \$170 for each inhabitant of the State. No other State in the Union equals the latter proportion; only California and Rhode Island reach the former. The German average deposit is \$150, the average for each German inhabitant is \$40.00. Denmark, Switzerland, and New Zealand have the highest foreign savings-bank deposits in proportion to population—respectively \$78.00, \$62.00, and \$49.00.—*New York World*.

The Hawaiian Islands are also having their Sunday-law crusade. There has been sent us an address by Prof. C. D. M. Williams to the members of the Island Legislature, and also an article in the *Pacific Commercial Advertiser* on the same subject. The address to the Legislature is one which certainly ought to have had its effect in helping that body to see the inconsistency of Sunday laws.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., MARCH 20, 1907.

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

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

Next week our Resurrection Number.

In our Missions Department is an article from Dr. Miller, on Peking, which we take the liberty of inserting in the series by Professor and Mrs. Anderson. It is upon China, and dealing with time matters, would become old before the series closed. It will give us another interesting chapter on this important missionary field.

Is It a Bible Church?—The eighty-first annual report of the American Tract Society declares that "the movement for one Protestant Church in Korea is said to be in entire accord with the basis of the American Tract Society in which evangelical Christians unite, not only upon the Bible, but also upon what the Bible teaches, and thru which they disseminate these doctrines." Now if this be true, that one church will be a commandment-keeping church, which follows the example of Jesus Christ.

"A Cure for Opium."—A few weeks ago we published a news item clipped from a religious paper which we do not now recall, stating that a cure for opium has been found in Malaysia. We would be glad if any of our contemporaries or readers could tell us the paper in which this was first found. It was merely given as a matter of news, but it has aroused a number of inquiries, and we would like to learn more definite information concerning it ourselves. We should have given our authority in the note. If our exchanges from which we made the clipping can give us information, we shall be greatly obliged.

Sunday-bill Dead.—Our correspondent in Washington, Mr. John S. Wightman, writes us under date of February 28 that the chairman of the Senate Committee practically assured him that the House Bill No. 16,483, for Sunday observance in the District of Columbia, was practically defeated in committee; or in other words, would not be taken up and considered, nor reported. If it did come up, there would be a full hearing. Congress adjourned, and the bill was not reported. It is good to know that there is still a love of the principles of religious liberty among rulers and legislators; not that it will always remain, for we are assured that sooner or later these laws will be passed, and religious tyranny will follow.

The United States Senate refused to expel the Mormon Senator, Reed Smoot. It was found that he himself was not a polygamist, and he declared that no religious obligation he had taken could in any way affect his duty to his country. After all, has the Senate of the United States the right to reject any man legally sent to that body by a sovereign State? It seems to have been on this latter ground, rather than on any sympathy with Mormonism that the vote was taken. And yet politics had much to do with the matter. The Mormons are now Republicans, and the Republican vote retained, with few exceptions, the Senator from Utah. The Mormons are not Democrats, and the Demo-

crats voted against the Republican Mormon. It is difficult to tell whether real principle had a place or not in the decision arrived at.

OUR MISSION IN INDIA.

It has been some time since we have referred to this splendid work, but all of our friends have not forgotten it by any means and there have come in some funds from time to time to cheer the hearts of the missionaries there. Up to the first of March, there has been sent direct to this office, \$3,241.50. This we have forwarded to India by the way of Washington. The Southern California Conference, if we rightly remember, gave \$2,500 to this fund, which they sent direct to Washington. Some of our readers have sent donations for this purpose direct to the Mission Board. Just how much has been raised for that purpose we are not able to say as we have had no report from Washington, but we think about \$6,000. This will be a great help toward a mission in the mountain regions of India, and a life-saver to the missionaries who are there.

We would say for the encouragement of our readers that already work is being done among the Hindustani people. A neat, illustrated pamphlet has been gotten out on the present truth of the Gospel, printed in the Hindu tongue. We confess to our readers that we are not able to read a word of it, but we are assured by our missionaries and also by the illustrations that it contains needed truth, and that it will prove a blessing to the souls of those for whom it is designed. This will be sold among the educated native peoples by the workers, who can thus in large part support themselves. One of our missionaries, Mrs. Georgia A. Burgess, writes under date of January 21:

"The workers in India have all been much encouraged by the noble efforts of those connected with the SIGNS OF THE TIMES to raise means for a mountain mission. The matter met with a very hearty reception by our workers in the conference just passed, and it was decided that several of the brethren start out as soon as possible to look up a suitable location.

"The Lord has greatly blessed us since our return to India in giving us an excellent opening for our work in one of the most healthful places in India, in preserving our health, and in giving us some souls for our hire from among the Hindustani people. We hope in the next few years to see many workers from among the native people themselves raised up to carry this message to the millions of Hindustani people."

Below we give the unreceipted items to March 1, the date of our remittance to the General Conference:

Previously reported	\$3,165.50
Mrs. S. and daughter	25.00
Lillian Glass	5.00
J. H. Landrum and wife	6.00
Mrs. Wm. Chinnock	10.00
John Reid	7.00
H. A. St. John	10.00
W. B. James	10.00
H. S. Austin	1.00
H. A. Morehouse50
A friend	1.00
J. W. Patterson50

Total

.....\$3,241.50

This new mission among the mountain and hill tribes of India is not designed for a place of rest, but a place of active work, so that those who have been spending six or eight months in the hot, unwholesome, fever-laden coast lands and lowlands of India, may recuperate by spending the rest of the year among the hill tribes. We shall gladly receive further donations for this splendid enterprise, and will receipt them from time to time in this paper.

Rome's Path Over Again.—The great Italian historian, Guglielmo Ferrero, draws a likeness between the times and persons of Augustus Cæsar and Theodore Roosevelt. He points out that while Augustus Cæsar tried to check the downward tendencies in Rome, he helped them on; and so Presi-

dent Roosevelt is doing the same thing; that while he lets slip no opportunity of recalling to its citizens the rugged and hard duties to be fulfilled toward the race and toward society, at the same time he is laying plans that will redouble the wealth and power of the cities, the luxury of the upper and middle classes, enfeebling still more among the multitudes the very ideas that are so dear to him. And he questions whether America with its increase of riches and ancient Puritanic traditions will not be destroyed entirely by "the new spirit of pleasure-seeking." It is the same condition in which the Roman Empire was in the second century, no fear of war, invasion, or subjection to a foreign power, at the same time harboring within themselves that which will be destructive to the individual and the State; and that has been pointed out many times in this journal in the past.

Disestablishment in England.—A London despatch, dated February 27, declares that a resolution in favor of the disestablishment and disendowing of the Episcopal Church in both England and Wales, was adopted in the House of Commons by a vote of 198 to 90. It does not commit the government to disestablishment, but it shows the tremendous growth of sentiment. It is the first time that the House of Commons has adopted such resolutions. In 1871, the last time the question was before the House, it was rejected by a large majority. An officer of the cabinet, the secretary for Ireland, Birrell, showed how the government stood by saying: "I fail to see how continuing an established Church can be justified. The Church has done the State no good, and the State has done the Church nothing but harm. Personally, I believe that disestablishment, far from harming the Church as a spiritual body, would restore it to a position of spiritual authority thruout the land."

AN AWFUL RECORD.

In England, suicides have increased by 200 per cent. in fifty years, and by 150 per cent. in twenty-five years. In twenty years there have been more than 50,000 in England and Wales. Other countries are worse off. According to statistics recently published by the Swiss Government, there have been 16,640 suicides in little Switzerland, 323,600 in Germany, and 274,000 in France. The authority, the *Social Gazette*, of England, states that in America the number is about 3,000 annually and is increasing. No figures of increase of population accompany these statistics. The population of the United Kingdom in 1851 was 27,534,000, and in 1901 it was 41,458,721. This shows 50 per cent. increase. In 1881 the population was 35,003,000, and in 1905 was 43,217,687. This shows 23 per cent. increase. We think that the number of suicides in America must have been more than 3,000 annually.—*The (N. Y.) Christian Advocate*.

The Watertown (N. Y.) "Times" comes to us with a half page of an interview on religious legislation, given to a reporter by Mr. John S. Wightman, secretary of the New York Bureau of Religious Liberty. This interview states very clearly the reasons why religious legislation is opposed, and makes mention also of the great need of doing work of this kind at the present time. And right in this connection we would like to mention that there is one journal in this country that is enlisted in the warfare of freedom for every man, and that is *Liberty*, published at Takoma Park Station, Washington, D. C. Any of our readers who are interested in fuller discussion than the SIGNS OF THE TIMES is able to give, will receive sample copy of the journal by asking for it.

Sabbath Agitation.—Copies of the *New Orleans Times-Democrat and Picayune* have come to us containing articles on both sides of the Sabbath question. Good! These are only indications of what may be found everywhere. It is God's time to agitate. Men may be silent, but the question will not down. Our earnest hope is that men may decide aright, and base their decisions not on tradition or expediency or anything human, but on the moral law of God, and the example of Christ Jesus.