



# SIGNS OF THE TIMES

**W**HO hath wo? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek out mixed wine.

Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange things, and thy heart shall utter perverse things. . . . They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.—*Proverbs.*

And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible.—*Paul.*



# With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

## 2238.—Sinful Flesh.

In the Sabbath-school Lesson Quarterly I read, "He [Jesus] kept for us God's law while here with us in human, sinful flesh." In the *Review* for August 1: "God sent His own Son in sinful flesh," etc. What is meant by the saying that He came in "sinful flesh"? Does it mean that His flesh was diseased? Does it mean that He was born like all the race with depraved, sinful nature? E. P. F.

We can only refer our correspondent to certain definite scriptures. In Rom. 8:3 we read, "God, sending His own Son in the likeness of sinful flesh." Gal. 4:4: "But when the fulness of the time came, God sent forth His Son, born of a woman, born under the law." A.R.V. Again in Heb. 2:14, 17, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." "Wherefore in all things it behooved Him to be made like unto His brethren." Certainly these scriptures are very definite. If Christ was made in all things like unto His brethren, He had the same flesh that they had. There is another expression stronger still found in Romans the first chapter, third verse: "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." If ever there was a line of individuals which persisted in sinning against God, it was the line which sprang from David. Some of them were wicked above all that were before them; yet Jesus came from that lineage, "according to the flesh," that flesh having its weakness, its longings, its cravings, as did the flesh of every other. "He was in all points tempted like as we are," but with this difference between Himself and the rest of humanity, He conquered and maintained the victory while men allow the flesh to dominate over them. It is one of the most blessed encouragements of the Gospel that Jesus passed thru just what we must pass thru.

## 2239.—The Seven Last Plagues. Revelation 15.

I would like to ask a question about Revelation 15, having seen nothing in the papers in regard to the seven last plagues or those who stand on the sea of glass. Is this before the coming of the Lord? L. A. C.

Chapter 13 reveals to us the beast and his image, which will enforce the mark. Chapter 14:9-11 is God's warning against the mark of the beast and his image. These two chapters show that there will be a terrible conflict between these opposing powers and the children of God. Chapter 15:2-4 reveals God's children as victorious. They have heeded His warning and have gotten the victory over the beast and over his image and over his mark. The time of the scene is after the coming of Christ, when His people are gathered home to the New Jerusalem on high. The pouring out of the seven last plagues is previous to Christ's coming. These are mentioned first in verse 1. Then the prophet of God shows us the class who will not be touched by the plagues. Another vision is given in verse 5, which the prophet saw afterward. While the vision came after the one of the previous verses, the event shown is before the second coming of Christ, when probation itself will close and Christ's ministry will cease in heaven, and the seven angels will go out to bring judgment upon the wicked and apostate earth. The pouring out of these plagues and the results are shown in chapter 16, when the wrath of God will be visited to its full. Then comes the second coming of Christ. Rev. 22:11 indicates the close of probation. A little period between that and the coming of Christ, as set forth in verse 12, is the time during which the plagues of wrath will be poured out. See "Thoughts on Daniel and Revelation," if you have access to a copy.

## 2240.—William Miller a Baptist.

Will you kindly tell me if William Miller was a member of the close communion Baptist Church until his death? I was under the impression that after his conversion he was an Adventist. R. S. Z.

We have not the life of Miller at hand, but it is our impression that he remained a member of the regular Baptist Church until his death. He was an adventist in belief, but that was true of hundreds of other Baptists, and is true of many of them to-day, just as hundreds of the Episcopalians are adventists; that is, they believe in the near coming of the Lord.

## 2241.—The Spirit of Man and of the Beast.

Why is the spirit of man said to go upward and that of the beast downward?

The expression to which our querist evidently refers is found in Eccl. 3:21, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" The spirit is there used in the sense of the life. God receives to Himself the life of those who die, and He will give it to them in the resurrection in the last day. Col. 3:1-3. But in the future life the beast has no part, has no hope, no expectation; its life goes down to the earth, it will not live again.

## 2242.—Bearing Witness.

Please harmonize John 5:31 with John 8:14. The one text declares, "If I bear witness of Myself, My witness is not true;" the other, "Tho I bear record of Myself, yet My record is true; for I know whence I came, and whither I go."

The first, John 5:31, refers to the one who testifies to his mission, who wholly depends upon himself. Such an one as that may be set down as a false prophet, he has nothing to substantiate his claim but his own statement. In the second scripture Jesus does not say that He bears record of Himself. This is the accusation which the Jews made. Verse 13. But Jesus answered, "Tho I bear record of Myself"—if I should do this—"yet My record is true," because He spake the truth. He did not, however, bear record of Himself; but if He did, it would have been true because He is Himself the truth. But He had greater witnesses than that to substantiate His mission, and His witness agreed with that. Verse 18. John the Baptist bore witness of Him, the Scriptures themselves bore witness of Him, and the deeds which God gave Him to do bore witness of Him. Consequently, if Jesus bore witness of Himself, He would not have to depend on that alone; His witness would simply correspond with those who were testifying in His behalf.

## 2243.—The Soul of Man.

What is the soul of man? C. E. O.

The word is used in different meanings in the Scripture. Its primary meaning is the whole being, the whole creature, "Man became a living soul" (Gen. 2:7), that is, a living person. See the use of the word in Joshua 10, over and over again referring to persons; 1 Peter 3:20, "Eight souls were saved by water," that is, eight persons. Sometimes soul means the whole mental organization, the mind. Ps. 103:1, "Bless the Lord, O my soul; and all that is within me, bless His holy name." Sometimes it means life, the animal life common to all. This is shown in many passages. Matt. 16:25, 26, "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" In both verses soul and life come from the same word. These three meanings, we believe, will cover

the use of the term thruout the Scriptures. When we try to give it simply one meaning alone, we are sure to run into trouble. The spirit in the New Testament is a different word, referring to the spirit-life given of God.

## 2244.—When Was the Dawning? Matt. 28:1.

Please explain Matt. 28:1. The dawning here mentioned must be just before sunrise the first day of the week, yet it is in "the end of the Sabbath." It would seem as tho the Sabbath lasted until sunrise. X.

The Greek expression is usually understood by the commentators to refer to the same time as is in Mark 16:1, "When the Sabbath was past," "late on the Sabbath day." The very best light that we have on it is that which is suggested in Greenfield's New Testament, that the last verse of Matthew 27 ought not to be separated from the first verse of Matthew 28. There is nothing in the original to mark separation. A chapter has been put in there by men. The passage would then read as follows:

"So they went, and made the sepulcher sure, sealing the stone, and setting a watch in the end of the Sabbath. As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."

That is, these women did not come in the end of the Sabbath, but the Roman power sealed the stone and set a watch, at the instigation of the Jews, in the end of the Sabbath. This makes perfect harmony with Mark and Luke.

## 2245.—The Parable of the Rich Man and Lazarus. Luke 16.

Will you please explain the "great gulf" between the rich man and Abraham? J. A. P.

Would say we have not space in this department adequate to explain the parable. We refer our inquirer to a tract by that title, Bible Student's Library, No. 146, price, three cents, at this office, or to the chapter in "Christ's Object Lessons" on that subject. The scripture is not history. It is a parable illustrating conditions between Jews and Gentiles and their attitude toward God. The parable should be explained in harmony with positive, definite expressions of Scripture.

## 2246.—Strong Drink. Prov. 31:6.

Please explain Prov. 31:6, "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." A. W. S.

The strong drink was given simply to allay suffering; such drink was offered to Christ when He was hanging upon the cross, and He would not drink. It was designed as a merciful ministration, even as opiates are given now to alleviate the fearful sufferings of those who may be dying. The latter part of the text simply refers to the cheering of those who may be under almost hopeless discouragement. We are not to judge of the wine of ancient times, which was many times sweet wine and at the most but mildly intoxicating, by the wine of the present day.

## 2247.—Flowers at Funerals.

What do you think of flowers at funerals, and photographs of the same? Does it not take away from the solemnity of the occasion and rob the living of the memory that they should have by calling their attention to earthly things? M. C. S.

It would certainly seem that even tho flowers may be permitted, that the photographing of the flowers at such a time as that could well be dispensed with, and if a photograph should be taken it should certainly be before or after, but never at the time of the funeral. It is certainly a wiser, better custom to bestow our flowers during the lifetime of the individuals than after they are dead. Of course, this is done sometimes in respect to the bereaved ones, as well as to show respect for the dead, but at such times it is a great deal better that such tributes be simple and inexpensive. If sometimes the lavish cost of floral offerings could be made in behalf of stricken families, it would certainly be much wiser. Many funeral notices at the present time expressly request that no flowers be brought.



# 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 15  
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## The Awful Curse of Intemperance The All-Sufficient Remedy

By David Paulson, M.D., Supt. Hinsdale (Ill.) Sanitarium

THERE were consumed in this country last year a little more than twenty gallons of liquor for each man, woman, and child, consequently the man who used my quota in addition to his own drank forty gallons, or enough to fill an ordinary sized bath tub. As there are millions who drink no liquor, therefore there is an equal number of millions who actually drank this double portion.

Endeavor to conceive for one moment what it must mean to filter thru the human system this enormous amount of intoxicating liquor in the course of a single year!

Doctor Kraepelin, the great German investigator, has recently shown that as small a quantity as one-third of an ounce of alcohol will produce paralyzing influences on the mind and body that may be measured by instruments of precision.

In this same connection let us not forget that our boys in this land smoked enough cigarets so that if they had been laid end to end they would have reached around the world twice and then from San Francisco to New York and back again. But if we are to reach anywhere near the bottom of this bottomless pit of curses, we must take into consideration the fact that we used last year a ton of morphin and a million pounds of opium, or about twice as much for each man, woman, and child as they used per capita over in China.

Much has been said about the patent medicine delusion, yet much more needs to be said. It has been estimated that with the exception of beer there was used, before the present agitation began, more

alcohol in the form of patent medicines than was used in all other forms of liquors put together.

It is a vital point that the patent medicines have been largely used by the women of our land. With the fathers receiving their liquor from the saloons and the mothers getting theirs from the drug-store,

is it any wonder that it was found by an official investigation that one-third of Chicago's school children were suffering from some form of nervous disorder, and that a similar investigation revealed the fact that two-thirds of New York's school children were in need of a physician's care?

Have you not often asked yourself, What is the *underlying* cause of all this? Intemperance, in an altogether unnatural manner, attempts to supply a real need. Paul said, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18.

Humanity craves an inspiration from without itself as much as it craves food to supply its hunger or water to supply its thirst. The man who has never responded to that gracious invitation, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest," but who partakes of a highly seasoned diet, fiery spices, and rich flesh foods, or who over-eats of even wholesome foods, thereby irritates and starves his nervous system and poisons his brain, and his whole nature instinctively cries out for the relief which the intoxicating cup temporarily supplies.

So the temperance reformer who closes the saloon but who makes no effort to introduce the slave of the liquor habit to the uplifting, restful, and exhilarating influences of God's Spirit, nor even takes pains to instruct him how to live so as not to create a thirst for liquor, has certainly performed but a small part of the work that should be done.

The man who has personally become acquainted with that glorious inspiration that

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SHOULD you ever be one of a fainting band,  
With your brow to the sun, and your feet to the sand,  
I would wager the thing I'm most loath to spare,  
That your bacchanal chorus would never ring there.  
Traverse the desert, and then you can tell  
What treasures exist in the cold, deep well;  
Sink in despair on the red, parched earth,  
And then you may reckon what water is worth.

—Eliza Cook.



## Where and How Intemperance Begins

By William S. Sadler, M.D.

THE great physiological action of alcohol is to lower the blood pressure; that is, it causes a dilatation of the capillaries and small blood-vessels of the skin and internal organs. In this way it produces the rum-blossom nose, the red skin, the reddish flush of the skin, and accordingly gives one that deceptive feeling of warmth in cold weather. By thus dilating the blood-vessels it lowers the blood pressure, and this great physiological action of alcohol must be borne in mind by parents in the education and training of their children, as well as by temperance advocates and reformers.

Now it must be easy to discern that alcohol, since it dilates the blood-vessels and lowers the blood pressure, would afford relief from any and all conditions which contract the blood-vessels and thereby raise the blood pressure, producing those physical states of tension, excitability, and highly-wrought activities.

Modern scientific experiments and observations have discovered a series of mental, moral, and physical influences which, grouped together, constitute the causes of our modern high-pressure life, and which may be more or less antidoted by the use of alcohol. That is, any of those physical or mental transgressions which raise the blood pressure can be offset for the time being by the use of alcohol, which lowers the blood pressure; and this is the secret of the continuous and increased use of alcohol on the part of civilized nations.

There follows here a general classification of mental, moral, and physical practices which raise the blood pressure and which therefore create an unconscious demand and clamoring on the part of the unfortunate victims for alcohol or some other drug which will lower the blood pressure. This same fact also accounts for the use of morphin, which, like alcohol, lowers the blood pressure.

### Common Causes of High Blood Pressure.

#### I. Drugs.

1. Cocain.
2. Tobacco.
3. Tea and Coffee.

#### II. Diet and Physical Habits.

1. Condiments.
2. Flesh foods.
3. Overeating, or hasty eating.
4. Auto-intoxication—Self-poisoning.
5. Constipation.
6. Exposure—chilling of the skin.
7. Arterial sclerosis.

#### III. The Mental State.

1. Worry and anxiety.
2. Disappointment and grief.
3. Anger.
4. Modern excitements and amusements.

#### IV. Moral Causes.

1. Guilty conscience.
2. Doubts and unbelief.

The above outline of high blood pressure causes should be carefully studied by all parents and those who have the care of children. While the use of certain articles of diet, such as condiments, creates a thirst

which water can not quench and indirectly leads to the taking of alcohol, it must not be overlooked that the great purposes for which alcohol is used are just three:

1. To overcome high blood pressure from any or all of the above numerous causes.
2. To attempt to silence the dictates of conscience or the chiding of the higher centers of reason and judgment.
3. In chronic alcoholism the liquor is taken merely to relieve the body of various indescribable and vague sensations of pain, etc., which appear when the nervous system begins to recover from the influence of the drug.

An effort should be made to rear the children with a well-balanced nervous system. Develop in them self-control. Study carefully the list of high-pressure causes and eliminate them from the lives of your children.

It would be impossible in the confines of this single article to adequately deal with this great question—the beginnings of intemperance. I have therefore sought in its preparation to give to parents and teachers an outline of the causes of modern high tension as demonstrated by scientific research, and exhort my readers, after careful study of this outline, to seek to eliminate from their own lives and the lives of the little ones whom God has placed under their care and protection, all those influences of mind and body which elevate the blood pressure and which therefore directly or indirectly create a clamoring of the appetite and a longing of the nervous system which only alcohol or some pressure-lowering drug can possibly satisfy.

### The Awful Curse of Intemperance. The All-Sufficient Remedy.

(Continued from Page 3.)

comes into every man's life who has really learned to pray, pities the man who tries in vain to get a miserable substitute for this from liquor. "Be not drunk with wine, . . . but be filled with the Spirit."

It was the late Mrs. Henry, the noted W. C. T. U. evangelist and writer, who said that "alcohol is the devil's substitute for the Spirit of God."

The most serious thing is that while the devil's agents are constantly at work, God's professed followers recommend the Spirit of God with so little perseverance and enthusiasm that few become personally acquainted with Him.

Nevertheless there are at present many omens of encouragement. Prohibition is sweeping some sections of the country like wild-fire, and the saloons are being voted out of existence, but unless this is followed not only by the Gospel of right thinking but also by the Gospel of right living, the demand for artificial stimulants will remain, and sooner or later we shall be back in deeper bondage than ever before. It is he whom the Son sets free who not only is free, but re-

mains free, so the only permanent remedy for the curse of intemperance is the satisfying influence of Gospel temperance.

Will you do your best to establish that, first in your own life, then in your family, and then in your community? You will find that not only God will cooperate with you in this effort, but in almost any neighborhood there will be a few of those noble men and women who have always been the salt of the earth who will take hold with you.

Get the boys together and explain to them what David Starr Jordan, the president of Leland Stanford University, has so well said, that the cigaret smoker has no *after* life; that he is like a wormy apple that falls off before the harvest. Convince the boys that the cigaret smoker is of no use in this world and that unless he repents and becomes converted there will be no place for him in the world to come.

Get these boys to sign the anti-cigaret pledge. It will help to fortify them in an evil hour. There is helpful literature on this subject which we will be glad to place in your hands.

Endeavor to organize a temperance society in your neighborhood. Get signers to the temperance pledge. At regular intervals try to have a temperance rally. Procure suitable literature and get different ones to take part in presenting some features of this great subject.

Above all things emphasize the importance of each one being a missionary for some one else. A mighty work along these lines is yet to be done. Do not wait until somebody else has become interested, but try to interest others.

You may discover that you will have to row up stream, but what does that matter if by and by the Master shall say to you, "Well done, good and faithful servant," and the Lord will never say that to any one as a mere compliment. He will only say it to those whom He has helped to do good.

You may be a member of the church in good and regular standing and be thanking the Lord that you are not as other men, but if you have never responded to the promptings of the Spirit of God to help in breaking the shackles that bind your neighbor, and have not helped to lift the burden from his shoulders by introducing him to the Burden-Bearer, and have not done your best to put joy on the faces that are now marked with sorrow, anguish, and distress, be assured, no matter how much you have prided yourself on your good standing in the church, the Master will by and by say to you, "I never knew you."

He whose feet will finally tread the streets of gold will not only have *been* good in this world, but he will have, under the mighty inspiration of the Spirit of God, *done* good. Where stand you?

"He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich."

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."



## True Temperance in All Things

By Mrs. E. G. White

THE apostle Paul writes: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:24-27.

There are many in the world who indulge pernicious habits. Appetite is the law that governs them; and because of their wrong habits, the moral sense is clouded and the power to discern sacred things is to a great extent destroyed. But it is necessary for Christians to be strictly temperate. They should place their standard high. Temperance in eating, drinking, and dressing is essential. Principle should rule instead of appetite or fancy. Those who eat too much, or whose food is of an objectionable quality, are easily led into dissipation, and into other "foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9. The "laborers together with God" should use every jot of their influence to encourage the spread of true temperance principles.

It means much to be true to God. He has claims upon all who are engaged in His service. He desires that mind and body be preserved in the best condition of health, every power and endowment under the divine control, and as vigorous as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to Him, body and soul, with all the faculties appreciated as His entrusted gifts, to be employed in His service. All our energies and capa-

bilities are to be constantly strengthened and improved during this probationary period. Only those who appreciate these principles, and have been trained to care for their bodies intelligently and in the fear of God, should be chosen to take responsibilities in this work. Those who have been long in the truth, yet who can not distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard

Paul presents before us the spiritual warfare and its reward, in contrast with the various games instituted among the heathen in honor of their gods. Young men who were trained for these games practised close self-denial, and the most severe discipline. Every indulgence which would have a tendency to weaken physical power was forbidden. Those who submitted to the training process were not allowed wine or luxurious

food; for these would debilitate instead of increasing personal vigor, healthful activity, fortitude, and firmness. Many witnesses, kings, and nobles, were present on the occasions. It was considered the highest honor to gain a simple chaplet which would fade in a few short hours. But after the competitors for this perishable crown had exercised severe abstemiousness and submitted to rigid discipline in order to obtain personal vigor and activity with the hope of becoming victors, even then they were not sure of the prize. The prize could be awarded to but one. Some might labor fully as hard as others,



Not in the simmering still, over smoky fires choked with poisonous gases, and surrounded with the stench of sickening odors and corruption, doth your Father in heaven prepare the precious essence of life,—pure cold water. But in the glade and glassy dell, where the red deer wanders and the child loves to play,—there God brews it; and down, low down, in the deepest valleys, where the fountain murmurs and the rills sing; and high up in the mountain-tops where the naked granite glitters like gold in the sun, where storm-clouds brood and the thunder-storms crash; and far out on the wide, wide sea, where the hurricane howls music, and the big wave rolls the chorus, sweeping the march of God,—there He brews it, beverage of life, health-giving water.

And everywhere it is a thing of beauty, gleaming in the dewdrop, singing in the summer rain, shining in the ice-gem, till they seem turned to living jewels; spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract; sleeping in the glacier; dancing in the hail shower; folding its bright snow-curtains softly around the wintry world; and weaving the many-colored iris, that seraph's zone of the sky, whose warp is the raindrops of the earth, all checkered over with the celestial flowers by the mystic hand of refraction,—that blessed life-water. No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving children weep not burning tears in its depths. Speak out, my friends: would you exchange it for the demon's drink, alcohol?—Paul Denton.

to justice, mercy, and the love of God is clouded, should be relieved of responsibilities. Every church needs a clear, sharp testimony, giving the trumpet a certain sound.

If we can arouse the moral sensibilities of our people on the subject of temperance, a great victory will be gained. Temperance in all things of this life is to be taught and practised. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life. Truth brought into the sanctuary of the soul will guide in the treatment of the body. Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence.

and put forth their utmost powers to gain the crowning honor; but as they reached forth the hand to secure the prize, another, an instant before them, might grasp the coveted treasure.

This is not the case with the Christian warfare. All may run this race, and may be sure of victory and immortal honor if they submit to the conditions. Says Paul, "So run, that ye may obtain." He then explains the conditions which are necessary for them to observe in order to be successful: "And every man that striveth for the mastery is temperate in all things."

If heathen men, who were not controlled by enlightened conscience, who had not the fear of God before them, would submit to deprivation and the discipline of training, denying themselves of every weakening in-



dulgence merely for a wreath of perishable substance and the applause of the multitude, how much more should they who are running the Christian race in the hope of immortality and the approval of High Heaven be willing to deny themselves unhealthy stimulants and indulgences, which degrade the morals, enfeeble the intellect, and bring the higher powers into subjection to the animal appetites and passions.

Multitudes in the world are witnessing this game of life, the Christian warfare. And this is not all. The Monarch of the universe and the myriads of heavenly angels are spectators of this race; they are anxiously watching to see who will be successful overcomers, and win the crown of glory that fadeth not away. With intense interest God and heavenly angels mark the self-denial, the self-sacrifice, and the agonizing efforts of those who engage to run the Christian race. The reward given to every man will be in accordance with the persevering energy and faithful earnestness with which he performs his part in the great contest.

In the games referred to, but one was

sure of the prize. In the Christian race, says the apostle, "I so run not as uncertainly." We are not to be disappointed at the end of the race. To all those who fully comply with the conditions in God's word, and have a sense of their responsibility to preserve physical vigor and activity of body, that they may have well-balanced minds and healthy morals, the race is not uncertain. They all may gain the prize, and win and wear the crown of immortal glory that fadeth not away.

The apostle Paul tells us that "we are made a spectacle unto the world, and to angels, and to men." A cloud of witnesses are observing our Christian course. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The world should be no criterion for us. It is fashionable to indulge the appetite in luxurious food and unnatural stimulants, thus strengthening the animal propensities and crippling the growth and development of the moral faculties. There is no encouragement given to any of the sons or daughters of Adam that they may become victorious overcomers in the Christian warfare unless they decide to practise temperance in all things. If they do this, they will not fight as one that beateth the air.

If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbors to obey the laws which govern health and life, they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account. This warfare is open to all who will engage in it.

## The Outlook for Prohibition

By Prof. George W. Rine

OF all the forms of sin, probably none is working greater havoc upon human health, morals, and happiness than is the drink octopus. In the United States alone, 100,000 souls annually sink into drunkards' graves. Incredible as it seems, the people of this "land of the free" waste every year over \$1,600,000,000 for alcoholic beverages. The yearly drink-bill of London has grown to the unthinkable magnitude of \$125,000,000, three-fourths of which come out of the lean pockets of the "working-people." Every day in the year the people of Chicago let slip over the saloon bars of that city \$400,000 of their cash.

Of the 67,000 annual arrests for crime in New York City, Judge Davis charges up nine-tenths of them to the demon of strong drink. The Lord Chief Justice of England recently averred: "Make England sober, and you close nine-tenths of her prisons." The well-known missionary, Rev. C. S. Morrison, alleges that alcohol slays 200,000 savages every year. Not less than seventy-five per cent of the crime and fifty per cent of the insanity in Christendom are directly traceable to the drink traffic.

### Working for Statutory Prohibition.

Being by far the most prolific breeder of destitution, disease, crime, and misery, the liquor traffic has long been marked for destruction by the true friends of humanity. To this end various devices have been tried, but, as a rule, with indifferent success. Today, as has been the case for many years, a large majority of the friends of temperance look to statutory prohibition as the ultimate and only adequate solution of the vexed question. They cherish the conviction that prohibition *does* prohibit. Ever since 1851

prohibitionists have sedulously endeavored to accomplish their purpose thru the medium of politics. In that year the first State organization was effected in the State of Maine. The movement spread rapidly until a like party was in full flower in nearly every State of the union. In 1872, the several State parties amalgamated themselves into a national party, and in the same year placed in the field their first candidate for the office of President of the United States. The number of votes that their successive candidates commanded gradually increased until 1892, when their nominee, General John Bidwell of California, received 260,000 votes. Ever since then the political strength of the Prohibition Party has been waning.

### Various States Enact Prohibition Laws.

Under the leadership of the famous General Neal Dow, the people of Maine, in 1851, adopted a constitutional amendment prohibiting the manufacture and sale of alcoholic beverages in the State. Either statutory or constitutional prohibition was subsequently enacted by the States of New Hampshire, Vermont, Kansas, Iowa, and North Dakota. The voters of a dozen more States have registered their judgment regarding the same measure, but each time with decisively adverse results. After having lived under prohibition laws for a half century, both New Hampshire and Vermont swept those laws from their statute books in the spring of 1903, and in their stead adopted the policy of high license with the alternative of local option. Several years earlier Iowa likewise repudiated State prohibition, and went back to the principle of local option. The only States still under

prohibition laws are Maine, Kansas, and North Dakota.

### The Logic of the Prohibitionist.

Starting with the indisputable proposition that the drink habit is harmful to the individual, to society, and to the State, the prohibitionist rightfully assumes that the business is essentially bad. The liquor-seller takes advantage of the weaknesses and pernicious appetites of men to their injury and ultimate ruin. Such a business must, in the very nature of things, be subversive not only of individual well-being, but of all social and political institutions.

Governments are instituted, among other reasons, for the purpose of protecting the weak, defenseless, and helpless from the predatory, strong, powerful, and greedy. Hence no government can be indifferent to the liquor traffic without stultifying itself. The success of the saloon means the destruction of citizenship, at least in part.

As to thieves, the question is not, Can the government put a stop to all stealing? As to murderers, the question is not, Can the civil magistrates absolutely prevent murder? As to counterfeiters, it is not, Can the government prevent counterfeiting so completely as to make our circulating medium absolutely safe? The question is, Shall the government forbid those things, and to the fullest extent of its power punish the violators of its laws, or shall it make some bargain or compromise with them?

Our laws against stealing stand without any attempt to regulate the thief or to license him. Yet stealing goes on, and even increases amazingly. The liquor evil can never be killed by any kind of compromise. No one would think of denying that the



drink traffic is inimical to good government; yet, by the license system, the government assumes the obligation to protect the liquor-seller in his wicked business which tends directly to contravene the very ends for which governments exist. Hence the prohibitionist maintains that the government should in self-defense exterminate the distillery, the brewery, and the saloon by placing them under the absolute ban of the law.

### Prohibition Does Not Wholly Prohibit.

For nearly half a century the Maine prohibitory law has been little more than a name in Portland and other large cities of the State. In Portland one sheriff after another has allowed a large number of saloons to remain open and sell liquor in defiance of the law. At intervals the keepers of these saloons were summoned before the magistrate and fined, but these fines almost always found their way into the pockets of the sheriff and of his political henchmen. About six years ago, however, a clergyman succeeded to the office of sheriff, and made relentless efforts to enforce the State prohibition law. Raids, fines, and imprisonments were of constant occurrence. The traffic was, for the time being, apparently suppressed; to outward view the saloons were closed.

But what really happened? A careful investigation conducted by a committee of expert officials disclosed the startling fact that during the regime of the parson-sheriff, intoxicating drink could be procured in more than 400 places spread over seventy-two of the city's streets. Three years ago the secretary of the Portland Y. M. C. A. told Mr. Whittaker, a noted Englishman, that he had never seen a glass of spirits in the city of Portland; yet at that very time he could have bought whisky over thirty bars in that city in daylight. After many years of constitutional prohibition, the police force of the city of Bangor made in one year 1,044 arrests for drunkenness.

New Hampshire had statutory prohibition for fifty years. During the greater part of that time the saloon business was carried on openly in such cities as Manchester, Nashua, Dover, and Portsmouth. The system of "periodical fines" regulated the traffic in these places. These fines, as is also the case in many of the cities of Kansas, were virtually equivalent to high license. In New Hampshire "roadside houses of the vilest character were planted in the country districts without any regulation whatever."

But former Governor Goodell petitioned for and received from Judge Peaslee, Jan. 1, 1902, a mandatory order that the saloons be closed. This mandamus proved to be the downfall of the State prohibitory law. For several weeks the saloons were actually out of business, but, under the pretext of selling "soft drinks" and "no percentage" beer, they gradually resumed a thriving trade. The demand for the repeal of the prohibition law rose to irresistible proportions. A local-option Legislature was elected. The law was repealed by a vote of 218 to 84, and New Hampshire passed out of the prohibitory column.

Kansas has been under constitutional prohibition since 1881. In several of her larg-

est cities the prohibitory law has seldom, if ever, been enforced. To-day there are thirty towns in which illegal saloons, or "joints," as they are called, are operated openly. In these towns a system of monthly fines, which is tantamount, in effect, to a license system, is in vogue, so that Kansas now practically has local option.

Municipal campaigns are frequently waged between the "wet" and the "dry" elements. This is especially true in mayoralty campaigns. This lamentable status of things breeds contempt for law. In some Kansas towns it is impossible to convict a law-breaker of selling liquor, no matter how strong the proof of his guilt may be. This contempt for the prohibition law fosters contempt for other laws. Hence in these same towns the laws against gambling are systematically ignored. In some towns the illegal saloons are allowed to run wide open in second stories, but are not tolerated on first floors. In Salina, a town of 7,000, from twelve to sixteen of these second-story "joints" have operated for years. They each pay fifty dollars a month into the city treasury as fines.

The experience in Kansas teaches that even with constitutional prohibition the battle for the suppression of the drink traffic is only partly won. In short, absolute prohibition is not possible where it lacks the well-nigh universal support of public opinion and sentiment.

Again and again since 1864, the friends of prohibition in Canada have tirelessly worked to secure the enactment of prohibitory laws in the several provinces, with only partial and often temporary success. The number of saloons in the Dominion has been cut down about sixty per cent, but not suppressed.

Obviously, then, the prospect for the ultimate triumph of the prohibition movement is dismaying, unpromising. Thousands of our recognized intellectual and professional moral leaders are among the avowed enemies of prohibition. Of this influential class, Dr. Lyman Abbott is typical. He recently declared editorially: "As a national policy prohibition has no visible chance of success."

### Prohibition Is Worth While.

Yet, notwithstanding all its defects and shortcomings, prohibition is a righteous and salutary policy, and therefore deserves the unqualified support of every friend of human well-being. By no means, as we have seen, does it circumvent all the dire evils of the saloon curse, but it minimizes them amazingly. Even the enemies of statutory prohibition admit that it has many distinct advantages where it is in force.

To a very large extent it prevents the drink habit from being formed by young men who are decently brought up. No one doubts that in the prohibition States of Kansas, Maine, and North Dakota, multiplied thousands of young men have been saved from the physical and moral ruin inseparable from the demon of rum. In those States it is no longer respectable to drink in public. There the business man, the clerk, the artisan, is not confronted with the fatal facility of pro-

curing liquor, which is so awful a curse elsewhere; nor is the ordinary citizen, in the course of a walk down the street, able to "warm himself" or "cool himself," according to the special pretext for alcohol furnished by the weather. Further, the incitement to drink provoked by the pernicious free-lunch system of American saloons is, of course, non-existent in prohibition territory.

It must not be forgotten that in Maine and other prohibition States, the liquor interests are relentlessly clamoring for a re-submission of the whole question to the electorate. What does this fact mean if not that more liquor would be sold if high license and local option could be substituted for prohibition? Why should men sink money in a campaign for resubmission if they do not expect to gain more than it costs?

There are counties in Kansas in which the jails have had no occupant for ten years, and in which the poorhouses have long since become the "spider's banquet halls." All the Kansas towns in which the saloons are permitted to operate under a system of fines, are deeply in debt, while the actual prohibition towns are free from debt, and their tax-rate is lower than in the saloon towns. No one in Kansas who uses intoxicants to a considerable degree can hope to be elected to any public office. It has been stated on excellent authority that practically all the rural young people of Kansas look upon liquor-selling as a crime in the same sense as are theft and robbery.

The fact that prohibitory laws are often violated is by no means a convincing argument against them. Were this the case, there would be a great deal to say against the expediency of every law, from the Decalogue to speed regulations.

### The One All-Sufficient Remedy.

Prohibition, then, does mitigate, but can not eradicate the plague of strong drink. The power of this curse is vastly greater than that of man. But the power of God in Christ infinitely transcends that of any form of sin. The power of God, the Gospel, is set for the ultimate destruction of all wrong. Both inspired revelation and the facts of human experience compel us to conclude that the crime and sin of intemperance, like all other evils, will not be absolutely exterminated until the timeless reign of the Christ shall embrace a renovated earth in possession of a race of regenerated men. For then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

But, thanks be to God, His limitless power is always available for the destruction of the drink habit in any individual life. Every soul enthralled by the demon of alcohol may by faith fling himself at the feet of the great Deliverer and cry out, "Lord, if Thou wilt Thou canst set me free!" And just as certain as he believes with all his heart that the Lord Jesus died upon the cross in order that He might in justice "set at liberty them that are bruised," the fetters will break, and the Saviour will keep him from falling and preserve him in the liberty of Christ forevermore.



## Christ's Power to Save A Clean People

By Francis McLellan Wilcox

THE human family has sought many ways of salvation. By gods of their own creation, by great systems of human philosophies, by culture and education, by seeking to draw inspiration from their own counterfeit goodness, they have endeavored to obtain righteousness. And not content with seeking salvation for themselves in ways of their own appointing, they have endeavored not only to persuade, but to force, others to follow the same methods. We see great efforts put forth to make men righteous by legislation. All these human and man-made efforts have been utterly and absolutely unavailing, and have served to make none of their devotees one whit more holy.

### Only One Way.

There is but one avenue by which man may obtain salvation, and that is in God's own appointed way. When sin entered this world and Adam and his posterity were brought under its thralldom, not one ray of light pierced the gloom and darkness of their despair. So far as man's own action and choice were concerned, the race was wholly given up to Satanic influence, and there was utterly no escape from the prison-house; but God, in His infinite mercy, provides a way of escape. A star of hope appears on the horizon. Jesus Christ offers Himself as a substitute to die in man's stead. He purposes to receive in His own holy person the penalty of the violated law. The substitute is accepted, and Jesus Christ appears as the Saviour of all men.

### A Twofold Salvation.

The salvation He provides is twofold in its character: first, a release of the whole human family from the Adamic death, a death which comes from inheritance and nature upon every man. This release will come to the whole human family in the general resurrection of the last day, when all, irrespective of character, are raised from the dead; secondly, upon those who accept Him as their personal and individual Saviour, who take Him as their substitute, He bestows "abundance of grace and of the gift of righteousness." These "shall reign in life by One, Jesus Christ." Rom. 5:17.

And so by the power conferred upon Him as the Saviour of the human family, Jesus Christ says to all the world, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." In recognition of this one salvation thru Jesus Christ alone, the apostle Peter declares, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Jesus Christ is set forth as the one Saviour of the human family. His power to save lies in the fact that He is God. He saves the human family not *in* their sin, but

from their sin. Said the angel to Mary, "Thou shalt call His name Jesus: for He shall save His people from their sins."

### Creative Power in Salvation.

His power to save is the power of creation. The conversion of the child of God is but the manifestation of creative power. The psalmist prays, "Create in me a clean heart, O God; and renew a right spirit within me," and the apostle Paul declares that "we are His workmanship, created in Christ Jesus unto good works." From the exercise of this creative power, this union of the human with the divine, there results the new man: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This new man possesses a new mind—the mind of Christ. Phil. 2:5. A new life, even the life of God, is bestowed upon him. Gal. 2:20.

### How to Obtain Salvation.

How may the sinner obtain this salvation?—By complying with two simple conditions, *asking* and *receiving*. In this is manifest the love of God for His poor, weak children. If Heaven provided that salvation could be obtained only thru education, wealth, or influence, how few of earth's multitudes could come to God! The great unnumbered masses would be shut out from all hope in the life beyond. But God has made the conditions so simple that the poorest and the humblest and the most illiterate may come to Him equally with the mightiest and most learned of the human family. The conditions apply alike to the king on his throne and the serf in the field. The Lord in His tender mercy pleads with His people to come. He frames for us the very words we may employ in coming.

### The Invitation.

He says, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously." To this appeal which the Lord puts in the mouth of the sinner, He Himself responds: "I will heal their backsliding, I will love them freely; for Mine anger is turned away from him." How could the great God be more gracious! How could He more signally multiply His mercies and magnify His love to the children of men! He holds out the cup of salvation, He offers it to every soul, and all He asks is that each will come and drink.

### The Acceptance.

The repentant sinner accepts the invitation of God, and follows the good impulses of the Spirit of God upon his heart. Entirely unable to find salvation elsewhere, he throws himself upon the mercy of his Creator. He confesses his sin, he asks for pardon. By simple, childlike faith he believes that

God hears his cry; this brings to him peace and joy in the Holy Ghost. Says the apostle Paul, "Christ may dwell in your hearts by faith;" and John says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is the easy, simple way chosen of God by which we may come to Him. It is not by whippings and scourings; it is not by any man-made methods of righteousness; but by simple, childlike asking and faith in receiving. Who that has not followed this simple way of escape which has been appointed for him will finally stand guiltless before God?

### What Salvation Means.

This new life in Christ involves not only salvation in the eternal ages, but salvation in this life. It means salvation to-day. It means new plans and purposes working in the life, new motives as a basis of every action. It means being kept by the power of God; "strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness." We have little confidence in the highly vaunted but man-made salvation which boasts of holiness and perfection. True righteousness will lead no man to boast of his merit, and yet, notwithstanding this counterfeit which has justly disgusted all except its own votaries, God places before us a standard of righteousness and perfection to which He asks us to attain even in this life. He admonishes us, "Be ye holy; for I am holy." Thru His apostle He says, "My little children, these things write I unto you that ye sin not." God places before us a standard of absolute perfection. The perfect God could place none other standard before His children; yet while God does this, His infinite wisdom knows that His children will many times fall short of reaching His or even their own ideal, and so He adds to the exhortation given above, "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

### The Riches of His Grace.

It is in contemplation of this wonderful mercy that Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out." And the apostle prays that we "may be able to comprehend with all saints what is the breadth and the length, the depth and the height, and to know the love of Christ which passeth knowledge."

Dear reader, will you not accept the Lord Jesus Christ as your perfect Saviour, as One who will save you from sin now, and give to you everlasting salvation in the kingdom of God? He is merciful, He is gracious; He pleads with you to turn unto Him. Thru His grace He has made the way of escape from the meshes of sin so plain and simple that you can not miss the path or fail of success. "To-day if ye will hear His voice, harden not your hearts."

"It is joy to the righteous to do justice; but it is a destruction to the workers of iniquity."



## Dedicatory Exercises of the New Pacific Press Factory

September Eight, Nineteen Hundred and Seven  
Mountain View, California

### Program.

Chairman ..... Elder H. W. Cottrell  
Song ..... Congregation  
Scripture Reading ..... Elder W. T. Knox  
Invocation ..... Elder J. O. Corliss  
Song (Written for the  
Occasion) ..... Double Male Quartet  
History and Work of the  
Institution ..... C. H. Jones  
Our Branch Offices ..... H. H. Hall  
The Erection of the Building ..... Elder A. O. Tait  
The Cost ..... H. G. Childs  
Dedicatory Hymn ..... Congregation  
Original Poem ..... Elder M. C. Wilcox  
Address ..... Elder M. C. Wilcox  
Dedicatory Prayer ..... Elder J. N. Loughborough  
Remarks ..... By Directors, Ministers, and Others  
Song—Doxology ..... Congregation  
Benediction ..... Elder W. T. Knox  
(Inspection of the Building)

A goodly congregation gathered in our factory on seats improvised for the occasion to attend the dedication of the building and its equipment.

The chairman opened the exercises with a few appropriate remarks in which he said: "This institution stands for a very definite object and a very definite work." Elder Knox read from the Scriptures Matt. 7:24-27, Ps. 127:1, and 121:1-8. Following this Elder J. O. Corliss led the congregation in prayer. A double male quartet sang a song that was written for the occasion by Brother Max Hill. The words of this song are found elsewhere in this issue. A quite full report of the remarks that were made on the occasion are in the following columns.

A number of the prominent citizens of the town showed their interest by being present, and making remarks commendatory to our work.

### History and Work of the Institution.

By C. H. Jones.

THE Pacific Press Publishing Company was incorporated under the laws of the State of California, April 5, 1875, and the following year a factory was erected at the corner of 12th and Castro Streets, Oakland.

Prosperity attended the work. The institution grew. New buildings were added from time to time, and the Pacific Press came to be recognized as one of the largest and best equipped publishing houses west of Chicago.

In October, 1888, a branch office was established in the city of New York; and in August, 1889, another branch was opened in London, England.

Both of these branches were successfully operated for several years, but were finally turned over to local organizations.

### Commercial Work.

In addition to issuing our own denominational publications, a large amount of commercial work was done. As the years passed by, it became evident that this commercial work was interfering to a great extent with our own denominational business. At a meeting of the stockholders held in Oakland, April 28, 1902, this matter was carefully considered,

and a resolution adopted instructing the Board of Directors to curtail the commercial work, to sell the real estate in Oakland, and to move the plant to some rural place away from the noise and confusion of the large city where the surroundings would be more congenial to our employees.

### Moving the Plant.

In harmony with this resolution, and after thoro investigation, it was finally decided to locate in Mountain View. Five acres of land were donated to us by the citizens, a fine, large brick factory was erected, and the whole plant moved to this place in the autumn of 1904—just three years ago. It was a tremendous undertaking and the move was made at great expense.

### The Great Earthquake.

The past three years have been eventful ones. Just as our plant here at Mountain View was getting into good running order, the great earthquake of April 18, 1906, came. The brick walls of our factory were thrown down, but, providentially, the roof



View of the Congregation and a Corner of the Interior of the Factory while the Dedication Was in Progress.

was left standing and the machinery remained intact. Temporary walls were put up. Within an hour after the usual time of opening, business was being carried on about the same as usual.

We believe that this calamity came to us as a warning, but the warning was not heeded. In moving the plant to Mountain View it was with the avowed purpose of cutting out commercial work and devoting our whole time and attention to denominational business, but this was not done. The fact is, commercial work kept increasing right along, and interfered materially with our regular denominational work. After the earthquake the conditions were aggravated. Commercial work came in like a flood and claimed the largest part of our attention.

### Consumed by Fire.

Only a few short weeks, however, were we allowed to go on in this way, for on the evening of July 20, 1906, our entire plant was consumed by fire, entailing a loss of about \$200,000. The loss was appalling. Not only was our beautiful factory laid waste and our entire stock of paper, books, machinery, etc., destroyed, but nearly two hundred employees were thrown out of employment without a moment's notice.

Never will we forget the sensation that came over us that night as we stood helplessly looking on—there being no water with which to fight the flames—and saw the building consumed inch by inch; we hope we will never be called to go thru such an experience again.

### A New Date from Which to Reckon Important Events.

It has been said that in the South, after the close of the Civil War, they took a new date from which to reckon all important events, and that was so many months or so many years "before the surrender" or "after the surrender." They had staked their all upon the outcome, and, having lost, they had to face a new situation and grapple with new difficulties.

So with us, only we have two dates from which to reckon important events: one is from the earthquake, April 18, 1906, and the other from the fire, July 20, 1906.

July 21 was a dark day. Altho the sun shone as brightly as usual, all nature seemed to be covered with a pall. There were the smoking ruins of our once splendid factory; here were nearly two hundred employees thrown out of employment; and there were hundreds of our faithful canvassers in the field waiting for books. The situation was desperate. It was enough to make the stoutest heart quail. However, notwithstanding the fact that the buildings were in ruins, we knew very well that the institution still lived in the hearts of our people and that the work would go on.

### Plans for Continuing the Work.

But not a moment was to be lost. Before the embers had cooled, or even the fire had stopped burning, a meeting of the Board of Directors and leading brethren was called, and definite plans outlined for carrying on the work.

Arrangements were at once made with other printing-offices to print the SIGNS OF THE TIMES and *Our Little Friend*, two of our weekly publications. Brother B. R. Nordyke, an experienced bookman, was sent to Kansas City and Chicago to arrange for printing and binding our subscription books to supply our canvassers; and work was at once begun on temporary buildings to house what little of new material we were able to secure.

It must be remembered that only three months before this every printing-office in San Francisco had been destroyed, and we were told that it would be impossible to secure machinery, but within a few weeks we had in operation two large cylinder presses, one job-press, two linotype typesetting machines, paper-cutter, folding-machine, wire-stitcher, etc., so that we were able to print and bind our regular periodicals as well as some other work.

The day after the fire every employee was interviewed, and definite arrangements were made with each. Some secured work in near-by offices; some took long-looked-for vacations; and some were employed on the temporary building. But all that left went away with the understanding that they would return on call.

### Expressions of Sympathy.

Telegrams and letters of condolence, expressions of sympathy and offers of assistance, came pouring in from every quarter, and we were urged to rebuild at once. The good people of Mountain View called a public meeting and adopted resolutions expressing their sorrow and sympathy and urging us to rebuild, promising material assistance. All these things were a source of great encouragement to us.

But, before taking any steps toward rebuilding the factory, it was thought best to call a special meeting of the stockholders and friends of the institution to consider the whole question.

### Stockholders' Meeting.

This meeting was held at this place on Monday, September 10, 1906, and by a unanimous vote it was decided to rebuild the factory here in Mountain View at once.

The plans for a new factory had been carefully



drawn, and with slight changes were approved by the stockholders. The work of clearing away the debris and putting up the new building on the old foundation began at once. Brother A. O. Tait was requested to superintend the erection of the factory. He will explain to you in detail the manner of construction, and Brother H. G. Childs will tell you the cost.

## The Lesson to Be Learned.

We think that one of the lessons the Lord wanted us to learn by this terrible calamity was that we should not have a divided interest, but that we should devote our whole time and attention and all our facilities to denominational business, and have nothing more to do with commercial work in this institution.

In harmony with this thought, the following action was taken at a meeting of the Board of Directors held soon after the fire:

"Whereas, Giving the last Threefold Message to the world demands the best energies and the undivided attention of God's people, more especially of those directly engaged in its organized work; and,

"Whereas, This office was established for the purpose of giving this message to the world; and, "Whereas, Whatever may have been expedient in the past, the time now demands that all the facilities of the office and the talents, energies, and ability of its employees be devoted solely to the work for which the institution was established;

"Therefore, Be it resolved that from henceforth commercial work shall be eliminated from the office of the Pacific Press, and that by commercial work shall be understood all work outside the regular organized work of the message, or such work as shall not be approved by the publishing committee of the institution."

## Great Prosperity.

Some thought that in taking this action the Directors were a little too radical, and feared that we would not have work enough of our own to keep the plant running. But how has it turned out?—Altho our facilities are practically the same as they were before the fire, they have been taxed to the utmost and it has been almost impossible to meet the demand. In fact, we have been obliged to get a large amount of our work done in outside offices, simply because we could not handle it ourselves.

The circulation of our weekly paper, the SIGNS OF THE TIMES, has increased from about 14,000 to nearly 50,000 copies.

Our subscription book work has advanced by leaps and bounds. Never before have we seen anything like it. Here at the home office our sales last year amounted to about \$74,000, and we thought that a very good record. But the first eight months of this year the sales amounted to over \$100,000, and we still have four of the best months of the whole year to go on. For several weeks past we have been turning books out of our bindery at the rate of about seven hundred per day.

## Books Issued since the Fire.

For the first six months after the fire we were greatly handicapped and carried on our work at great disadvantage, being housed in a small temporary shed. About six months ago we moved into this new factory, altho it was not finished by any means. For several weeks the carpenters, painters, printers, and binders were working here together. But notwithstanding all this we have, during the past year, printed and bound over 150,000 cloth and leather-covered books, and over one million tracts and pamphlets.

Besides this we have printed during this same time nearly two million copies of our weekly paper, the SIGNS OF THE TIMES, and one million copies of *Our Little Friend*, a weekly paper for the children.

During this same period we have had printed and bound for us in other offices over 60,000 copies of subscription and trade books.

We now have in hand, to be completed within the next six months, nearly one hundred thousand subscription and trade books.

## Amount of Stock Used.

During the past year we have purchased nearly forty car-loads of paper, amounting to about \$40,

000, and \$7,000 worth of binders' material. We have just placed an order for five car-loads of paper for the Missions Number of the SIGNS OF THE TIMES soon to be issued.

## Branch Offices.

We have established branch offices at Kansas City, Mo., Portland, Ore., and Regina, Saskatchewan, Can. Brother H. H. Hall, manager of the Book Department, will tell you something of what these branch offices are doing.

## Equipment.

We have a well-equipped factory, embracing the following:

Two modern linotype typesetting-machines.

Five cylinder presses, one large rotary Web perfecting press, and three job-presses.

A complete electrotype foundry, and a splendidly-equipped bookbindery, with two book sewing-machines, two folding-machines, two embossing-presses, and other necessary machinery.

All our machines are run by electric motors, and we have a plant of our own for generating electricity.

We also have a good corps of earnest, faithful, skilled employees that can be depended upon in every emergency.

We have attempted to give you only a very brief history of the institution and its work, but we can truly say that notwithstanding the terrible calamity that came upon us a little over a year ago, the Pacific Press was never in a more prosperous condition, and never was the outlook brighter and more encouraging than it is at the present time. The Lord has blessed the work wonderfully. He has given us the sympathy and the hearty cooperation of our people and the good-will of the public generally; and, out of what seemed to us at the time to be a great calamity, the Lord in His goodness and mercy is bringing a great blessing, and to Him be all the praise and glory.

## Our Branch Offices.

By H. H. Hall.

THE field of the Pacific Press Publishing Company is the whole world. In a more particular sense we have that portion of the United States west of the Mississippi with a portion of Canada west of the Great Lakes. By way of explanation I will say that it is found to be more satisfactory to divide up the territory of the United States among our three large publishing-houses,—the Review and Herald, Washington, D. C., the Southern Publishing Association, Nashville, Tenn., and the Pacific Press, Mountain View, Cal.,—so that more careful and thoro work in selling may be carried on.

Our main office is located here in Mountain View. The Kansas City office is at the extreme east of our territory, and is in the midst of the great central agricultural portion of the United States, one of the richest parts of our whole country.

Recently, we have established a branch office at Regina, Saskatchewan, Can. We also have an office at Portland, Ore. I will speak of these, beginning with Kansas City, a little more in detail.

In 1893 Brother S. N. Curtiss opened a branch office in Kansas City. I was in that district at the time; had been working in the tract society. I remember one shipment we had from the Pacific Press that was three months on the way. You can readily recognize that agents could not be expected to work and wait that long for books to come from the Pacific Coast, so the Kansas City office was organized.

I haven't all the statistics to show you, but I will give you a few. Brother Curtiss remained there one year, when he was called back home. Brother B. R. Nordyke then took the management and remained there nine years. Then he was called to the home office, and Brother James Cochran, an experienced bookman who had been in the field a number of years, was given the management, and he has been there ever since.

During the past few years his subscription book sales have been as follows: (I haven't the records before 1903.)

1903, \$43,000; 1904, \$46,000; 1905, \$50,000; 1906, \$76,000.

Last year the sales of the branch office in Kansas City were greater than the sales of the home office. You can readily appreciate, therefore, that the Kansas City office is an important branch. Of bound books they carry a larger stock than the home office. They must of necessity do that in order to supply such a large field. I wrote Brother Cochran, asking him for some information. I received word this morning that their sales for July were \$10,000, and for August, \$20,000. This is almost half as great as their entire sales for last year.

They have eleven and one-half million people in that district to supply from that office. They have in the northern part of Minnesota and the Dakotas a large foreign population, and therefore do a large business in the circulation of foreign books. The Pacific Press furnishes the subscription books in foreign languages that are issued by the denomination, or practically so. Our Kansas City house, being in the center of the field, so far as States are concerned, has much of that business. They carry a stock of from \$10,000 to \$15,000 worth of publications in foreign languages.

The home office, located here on the Pacific Coast, is in an advantageous position to do business with South and Central America in supplying Spanish publications. We have made several shipments to Central and South America, and even over to Cuba, and that field is opening up wonderfully. There is no question but what we are going to have an enormous trade in our foreign books.

In this Kansas City field we have various conferences and States. Each of these States has its book depository or headquarters, and each State also has a State agent, or a man to take charge of the book business in that State. The branch does a wholesale business. The tract societies do a retail business. In the Kansas City field there are nine State agents and two general agents besides their various officers, canvassers, etc.

For years we were able to supply the Northwest without difficulty from this office direct, but freights began to go slow and we began to have trouble, so in January, 1904, we established a branch office in Portland, Ore. Portland has a splendid outlet both by water and rail.

The Portland office does not have so large a constituency. There are only about one and one-half million people to be supplied from that office. The Northwest is developing wonderfully. There is no reason to doubt it being one of the most important fields we have. Mines and everything that would draw men are bringing them into that territory, and our book business there this year is astonishing us. We have five State agents and one general agent in the district, and our business is growing very rapidly as a result.

We have had more or less trouble in getting books into Canada. The delays in the customs offices, as well as the long distance, delayed shipments. When I was in Winnipeg in January I rode out with a young man who had made his canvass the preceding summer, and was still waiting for his books; did not expect to get them until this spring, and had his expectations fully realized. So we arranged for a branch office at Regina.

Winnipeg is the great Chicago of the Canadian Northwest, but Regina is more centrally located. There are lines of railroad running in three different ways. It is the capital of Saskatchewan, a growing little place, and we believe it is going to be an ideal location for our branch office.

The average wheat yield of Manitoba for ten years has been twenty-one bushels per acre. The average in the States is about twelve. The wheat is first-class. It is a wonderful country, and altho they only have half a million people to be supplied from this field at present, they are going in there rapidly, and we expect this year to sell \$10,000 worth of books, and, really, I expect in 1908 our sales will be \$25,000 in that field. I see no reason why we should not do a splendid book business there.

There is another thing I would like to refer to. It is an expensive field. We have heavy transportation charges and duties to pay. This of neces-



sity has increased the price of our books, and a further increase may have to be made; but, still, when you consider the field we supply, the long journey, and the duties we have to pay in Canada, etc., these rates that will be charged, I am sure, will be looked upon as reasonable by all.

The population is largely foreign, in many places our books are more than half taken in foreign languages. This will mean a great deal for all that country, and now that we are publishing these foreign books, I see no reason why the field should not be supplied, and supplied rapidly. Thus our latest Pacific Press baby, if we may use the term, shall still have an opportunity of expressing itself as strongly and as effectually as have the rest.

## The Erection of the New Factory.

By A. O. Tait.

**W**HEN our factory burned it found this Coast in a very abnormal condition because the great city of San Francisco had been destroyed only a short time before, and building materials and labor were being drawn there as by a whirlpool. This placed a grave problem before us as to how we would be able to rebuild speedily enough to meet the rapidly growing demands of our work.

In this emergency, friends of the institution offered their services willingly, and at most reasonable wages. Brother M. K. Dymot, for instance, a young man with excellent skill and experience as a practical builder and architect, gave his time day and night for a dollar a day and his board. Other friends, too many to mention by name in the brief moments allotted for this service, worked with willing hands and strong arms so that this institution might be erected and the important work it represents go forward. It was one of the greatest pleasures of my life to work with a body of men that were so full of enthusiasm and earnest faithfulness in doing with their might what their hands had found to be done.

Providence favored us in the securing of material, for we were able to contract with a firm right at the mill in the woods for all the lumber needed, and it was so near by that we had no serious delay in getting it on the ground as fast as required.

The building is covered with iron inside and out, and the sheets are put on in such a way that each stud and rafter forms a complete fire wall, thus making a splendid fire protection. The bricks that were thrown out of the old walls were used as a foundation or groundwork under the floor, concrete being used to fill between them, and strips of wood, two by two, were imbedded in the top of this concrete, to which the flooring is nailed. This cuts off all chance for fire to sweep under the floor, and then it gives a solid foundation right on the floor itself for all machines, except the very heaviest presses.

In this building, we kept in mind all the time that we were building a factory or workshop, and so we confined ourselves to essentials for the doing of the work that we have before us. The building is a plain, simple shop, but the mighty truths that the building is being dedicated to propagate are beyond description in their beauty. Let these truths stand out in all their brilliancy and power, but let the mere building where the printing is done remain in the shadows of simplicity.

## Cost of Constructing Factory.

By Treasurer H. G. Childs.

At a special meeting of the stockholders and others prominently identified with publishing interests held here at Mountain View, Sept. 10, 1906, the directors of this company were authorized to expend \$25,000 in the erection of a new factory building. This amount was also to include repairs on the power-house and tank-house. You will be pleased to note that the cost of our new factory building has come within the limit placed upon us, the cost of construction being \$22,597.69.

You will remember our first building was a one- and two-story brick structure, the two-story portion being used for offices, editorial rooms, halls and chapel, with floor space of 31,261 square feet; of

this amount 10,160 square feet were taken up by the offices, halls and chapel, leaving the one-story part for factory purposes, about 21,000 square feet. The cost of the brick building, including the power-house and tank-house, was, in round numbers \$45,000.

This new building has about 22,000 square feet of floor space, of this amount 2,500 square feet are taken up by offices, editorial rooms, and halls, leaving for factory purposes almost 20,000 square feet or about 1,000 square feet less than our first building and at about one-half its cost.

The building as it now stands is, perhaps, less imposing than the former one, but from the standpoint of practicability it is far superior. The offices, editorial rooms, and working departments are all better arranged and in closer proximity to each other than formerly; consequently the work is carried on to much better advantage; so we feel to congratulate ourselves on not exceeding the amount specified, and having our requirements so well supplied.

## Dedicatory Song.

Written for the Dedication of the Pacific Press, and sung by a double male quartet.

Oh! we err in human blindness  
In our struggle to be free,  
Slighting long the loving-kindness,  
Failing oft the way to see.  
Long the gentle voice entreated,  
Long we spurned the call repeated,  
Trembling earth and flame defeated,  
Then we turned, O Lord, to Thee.

With Thy presence e'er before us,  
With our eyes e'er fixed on Thee,  
With Thy hand in mercy o'er us,  
Leading us the way to see;  
Ever at Thy throne appearing,  
To Thy presence ever nearing,  
Thus we builded, never fearing,  
Builded, Lord, and all for Thee.

Beautiful for situation,  
Wide and spacious, fair to see,  
With a joyful exaltation  
We have builded, Lord, for Thee.  
All to Thee with praise and singing,  
All to Thee with gladness bringing,  
To Thy mercy ever clinging,  
Lord, we dedicate to Thee.

MAX HILL.

## Dedicatory Address.

By M. C. Wilcox.

**T**HE text upon which my remarks will be based is found in the 127th Psalm, the first verse: "Except Jehovah build the house, they labor in vain that build it." The words are the words of King Solomon, and doubtless were inspired by the great temple that he was building for the Lord.

My brethren who have spoken here this afternoon have talked to you of the material building of the house in which we ourselves are to-day; but while the material building is itself important, that is only a part, a necessary part, but the smallest part, after all. The material is simply used for the moral. It is only a means to an end. It is only an incident for an object. The incident, the material, the means, is this building in which we are to-day. The moral, the end, is something beyond that.

What do we mean by the Pacific Press? Our townspeople evidently include in that to quite an extent the very building itself. It means something to a town to have such a building as this erected. I am sure they

felt something of the loss when the other structure was burned to the ground. This certainly does not look as imposing as the first building, and we feel that the town suffered a loss; but I am sure that our townspeople feel that there is more in connection with this institution than the building itself.

What do we ourselves understand by the Pacific Press? Of course we include the building, but we believe that there is more to the building than that. Every one of our employees and friends when they talk of the Pacific Press think of the object for which this building is established, as well as of the building. Sometimes the building occupies a large share of their thoughts, because they are working here. They have to do with the material work; and yet this material work is not the end itself, only the means. And when they stop to think of this, they always look beyond the building and beyond the material to the work itself.

What do our brethren and our friends out in the field think of when they speak of the Pacific Press? They look further still. A great majority of them have never seen the building at all. They are thinking of the work that is being done here, of the publications that are issued from this place, of the work that this Pacific Press is set to do; and it is upon this, dear friends, that I wish to talk this afternoon in the little while I am to address you. It is what this building stands for, not the building itself.

## Laws to Be Followed.

There are certain laws that are followed in building, in the erection of the great structures that are going up in all the large cities. Certain things must be considered, the foundation, the materials that enter into the building: the brick, the stone, the timber. Certain tests must be brought to bear upon these materials. We want to know whether they will stand the strain and stress. We want to know whether these trusses that cover over large spaces are going to stand the pressure that is brought to bear upon them. Whether the beams and girders are solid and will maintain the force that is brought to bear upon them. In all scientific building these things must enter into the question. If not, those who build are disappointed. A large bridge that was in process of construction across the St. Lawrence River fell the other day, and eighty-four men went with it to their death because the laws of building were not regarded. Unless a man regard the laws by which he builds he certainly will be disappointed. This is true in any material building.

Business is established on certain laws. These laws must enter into the establishment of a good permanent business. That is recognized by business men. There must be honesty, probity, integrity, faithfulness, accuracy, courtesy, and a good many other things that enter into the very best kinds of business. I know that sometimes we think that men do a great deal of business, like some of the great trusts, and do not always follow the best kind of principles in business, but sooner or later it will be demon-



strated that these men have not built wisely. There will come a time such as I saw illustrated to-day by a cartoon representing Socialism as a mighty Samson, pushing down the walls of industry and dropping the great temple which had been reared by the Captains of Industry to the earth. The business has been conducted in such a way that it has stirred up animosity and hatred thruout the entire world. It has not been conducted on right principles, and, unless a man regard the laws of the right kind of business, he builds in vain and sooner or later it will be demonstrated.

### Building for God.

God's work has certain laws in its establishment. Behind these laws is God Himself, and the man who disregards the laws in the building up of God's work will just as surely find some time sooner or later that he labors in vain when he attempts to build.

It has been intimated by Brother Jones and others that we did not build the wisest. We thought when we erected our first building that it was all right in the building up of this work to connect with it more or less of the world's work; but that meant that some of our best and brightest minds were giving themselves to the world's work instead of to the work for which the building itself was erected. It meant, also, that we were antagonizing men out in the field who were doing the same kind of business that we were—notably the printers' union. But now that we have turned to our own work, these difficulties have passed away, and the minds that were successful in building up a large work outside are now engaged in God's work as God designed it should be in the very beginning. We built not wisely in that building. We have learned better. Building contrary to the laws which God has Himself established has always meant division, weakness, defeat, discouragement, and disaster. It is marked all thru the history of the Christian Church. Just as soon as that early Church departed from the laws by which Christ designed to establish His Church, weakness came in, division came in, the Church lost sight of God and turned to the world, and brought disaster upon the nations of the earth as well as the Church itself, and she is still divided on account of that first departure in the early centuries.

### What It Stands for.

This building, dear friends, as remarked by our chairman in the beginning, stands for a definite work for God—stands for the giving of a definite message to the world. We may be considered old-fashioned for standing for that which I mention here to-day, but, nevertheless, we are willing to place ourselves among those who are old-fashioned for these things, some of which I am going to mention before you:

First of all, we stand for the Bible as the word of God. We believe the Bible to be the word of God. We believe that all the true building of the Christian Church has been built upon the word which God Himself has given. We believe the words of our Lord Jesus Christ when He prayed:

"Sanctify them thru Thy truth; Thy word is truth." So this office stands here to-day among the institutions in the world for the whole Bible, which presents the great message of life to men who need life; the great message of righteousness to men who need righteousness; the great message of salvation to dying men who need saving. This office stands for that.

Secondly, it stands for the law, the standard of righteousness which God has given men in His word. It stands for the very law that was given thru Christ, the Son of God, on Mount Sinai, which was kept by the Son Himself as He walked here upon earth, our Example and Recreator. We do not know any reason, we can not find any reason in that word, for departing from that standard; and all of us who are here to-day, except those who have been born of Seventh-day Adventist parents, have themselves seen the error of law-perversion, and have turned to that law as our Lord Jesus Christ interpreted it. We do not believe we can be saved by that law; but we do believe that God has erected that standard in the world by which men may know what sin is, and know it so certainly and so definitely that they shall flee from sin and the wrath that awaits the sinner.

Thirdly, this office stands for the atonement thru our Lord Jesus Christ. "Higher criticism" and perverted theology may reject that atonement, may not believe in a Saviour who died for men, a Saviour who by His own creative power recreates men and recreates character; but, dear friends, this office stands for that, for just such a Saviour as that to-day—just such a One as took the ignorant Galilean fishermen and made them men thru whom He has molded the world since then; who has gathered men from every condition in life, from the very lowest, and made them characters that the world has admired, those whom He has used to bring others to the same blessed condition of existence here, a blessing in the world; and has given them a hope for the world hereafter.

### The "Sure Word of Prophecy."

Fourthly, this office stands for the prophecy that God has given in His word. Almost every book in the Bible has something to do with prophecy—predicts facts that are to take place. It is the great time-table of the world's events. There is no book in all the world to-day that is so up-to-date in regard to facts that are taking place among the nations of the world as is the Old Book of God in which our fathers and mothers trusted, and in which we learned to trust at the knee of the mother. All the kingdoms of the world of any account whatsoever, every kingdom and nation that has had a molding influence upon this world's life, is outlined in the "more sure word of prophecy;" and the very time in which we are living, with all its multiplied phases is also clearly predicted in that same word.

Fifthly, this building, dear friends, stands for the prophetic word of God, and because it does stand for the prophetic word of God, it stands for the second coming of our Lord and Saviour Jesus Christ. That prophetic

time-table God has given us tells us that that coming is near. It tells us that in connection with that, the world is to be warned of that coming. This earth belongs to God. In His own inscrutable wisdom He has allowed sin to run its course, not simply that men here may know what sin means, but as an object-lesson for the entire universe, that men may know that following their own ways and departing from God ends in death. God has revealed to us that there is coming a time when the Lord Jesus Christ will come into His own; His glory will be manifest; and then thru the brightness of that glory sin and all trace of sin will be destroyed, and there will be set up a kingdom, His own kingdom, upon this renewed earth, where His own shall serve Him forever and know no death, no decrepit forms, no sorrow, no tears; but where Christ the Lord shall reign in righteousness thruout all the ages of eternity. And in order that just as many as can be saved out of the world may be saved, God is giving a message of preparation which is to call souls from every nation and kindred and tongue and people, calling them to make them better men and women here to serve their fellows, and to make them characters worth the saving thruout all eternity. This office stands for that truth and it is publishing that truth to the world to-day.

Sixthly, it stands for clean men and clean women—clean in conversation, clean in life, clean in morals; a temperate people who believe in temperance in all things, and yet not fanatical men.

Seventhly, it stands for religious liberty. While we hold just as firmly as we know how to what we believe this office is set for, we would not for one moment seek to coerce any one to believe as we believe. Every man has a right to his own belief. That lies between himself and God. We do not put ourselves in the judgment-seat. Our business is to give God's message to the world. It is man's business to accept that or to reject that, but the One to whom final judgment belongs is the Lord God of hosts, and God forbid that one of us should place ourselves, or assume to sit, in His seat. Judgment rests with Him alone; but we stand for the liberty of every soul in the world to believe and to act as his conscience dictates.

Eighthly, we believe in missions. The map that hangs here on the wall shows how wide our field is, and publications are going out from this office to almost every country in the world wherever the English language is spoken, and publications in other tongues are going out to foreign fields. This office was definitely erected, built, established to publish this message, and here are some of the laws that govern this message. If we prove false to them we build in vain. If we prove false to them we turn from the Lord whose servants we are. If we prove false to them, we prove false to the very community in which this office is located. We can not afford to do it. We can not afford to do it for the community's sake. Whether they ever believe one single thing that this office publishes or not, we, to be



honest men and women must stay by the work that God Himself has given us.

### Dedicated Hearts.

Another very important thing: Those who stand in this publishing-house, who stand by these type-cases, who are over these stones where the forms are made up, who have to do with the molding of plates in the foundry, running pages in the press, folding and binding of books, must themselves have this message in their own hearts except they build in vain. God asks before His children shall teach His word that it shall be in their own hearts. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them." Paul tells us that it was necessary that God must reveal His Son in him before he could preach Christ among the heathen. Then he taught men the saving message of God.

So, dear friends, my fellow workers, let this day be not simply the dedication of this building, this means to a great end, but let our own lives also be dedicated to God, so God's work may be wrought in us; for unless that shall be, we ourselves shall build in vain. There will come a time when this means, this building, this structure which is erected, will crumble, and crumble into nothingness, before the coming of that great and terrible day. But there will be some things that will survive at that time, and *these some things that will survive are characters*—characters in which God is placing His own righteousness, His own integrity, His own purity, His own strength to resist all temptation, all worldly blandishments; and God wants those who are working here not to be mere scaffolding in the erection of His great building of truth, not like the mere materials with which they are doing the work, but to be characters like the Lord Jesus Christ which shall stand forever. "Except the Lord build the house, they labor in vain that build it."

May God bless all these, my dear fellow workmen here to-day, and may they so live before Him that their very mechanical work shall tell not less for God than the words spoken from this platform to-day.

May He bless our friends here from other places. And may His rich blessing rest upon our fellow townsmen and the community in which this building is erected. Amen.

### Brief Remarks by Others on the Occasion.

ELDER J. N. LOUGHBOROUGH, first president and manager of the Pacific Press, said:

Perhaps first there is due an apology for my tardiness of arrival. As those intimately acquainted with me know, I have been suffering with a cough since January when I had la grippe for a whole month. Just as I had disposed of my home here, an invitation came for me to go to Colorado to attend a yearly meeting. I said to my daughter, "Let's make that a subject of prayer." I had been coughing and raising from the lungs about every night from a half hour to an hour, but I said, "If the Lord wants me to go He can stop that." I haven't had one spell since. For nine days in succession I spoke to large audiences of from 1200 to 1500 people.

Then I made the journey back, and, as usual, the train was late, so I did not get back until Thursday afternoon. Upon returning, I was given a letter inviting me to come down here and take part

in these exercises. Yesterday and last night I was under treatment. I did not expect to be here at all. This morning when I arose I said to my daughter, "I am going down to that dedication. I must be there." And I am glad I came.

I call to mind this afternoon when this Pacific Press business started in Oakland. For several months we had a room that was twelve by fourteen. I had a mattress that I used at night, during the day rolling it up and keeping it in a clothes-press, and I slept there among the type for three months. I wasn't much of a printer, but they had me manage, so I did the best I could. Sometimes we had a paper once in two weeks, sometimes oftener. And, as I often tell the people, something has happened since that time. As I look around and see what has been done, and see the way things are going, it gladdens my heart. I thank God I am here and that this institution is here; and God's blessing will rest upon it just as long as these principles are carried out that have been presented before us to-day.

When I decided to come here to-day, I said, "I will get there at 1:08, and will have time enough to talk to the brethren and get all arranged,"—but the train was only one hour and fifteen minutes late. It got nine miles out from San Francisco in an hour and a half. There were about fifteen cars, and back of us another train of six cars more. All of San Francisco was going somewhere. A woman on the same car with me said she did not believe the train would ever get to her destination, and she didn't care whether it did or not. She was going to meet a man to look at some real estate, but said she knew he would not be there and she would take the next train back. When we got to the station, there stood the man ready to meet her. I said to the young man sitting with me, "That proves the old saying, 'Borrowed trouble never comes out as we expected.'"

I thought that I would not get here,—I didn't borrow any trouble about it particularly, for I thought if the Lord wanted me to get down to Mountain View, I would get there. I got here at last, all right, thank the Lord.

WILLIAM SAUNDERS: I know most of your faces, and most of you know me. It is by the grace of God that I have been privileged to be connected with this institution for more than twenty-one years; and I will mention the reason for my being connected with it. I had become a Seventh-day Adventist before my connection with the Pacific Press. I had been a publisher for a number of years, and when I disposed of my business in order to conform my life to my profession, I was requested by the manager, Brother Jones, to connect with the Pacific Press, and did so. I have occupied most of my time as a representative of the Press in San Francisco.

In the early part of our manager's report was mentioned the London branch. I was requested to go over and assist in establishing that branch. I see in the audience Brother and Sister Covell who were there at the same time. I remained there until the work was thoroughly established, and then returned to my family in Oakland, Cal. I am glad of the prosperity of this institution. I am extremely glad of the change in its methods—that is, in the cutting away from the commercial work. Instead of working for the world it is working for the cause, and for God, and for the salvation of souls. I congratulate you on having this institution in this place. I think it is an honor to a town or to any community to have such an institution. While we regretted its being removed from Oakland, yet it is doing a grand work, and we hope it will be fully appreciated. I understand the community here do appreciate this institution in its midst. I thank God for its prosperity, and hope it may be the means of winning many souls to Christ.

JUDGE BURNS: After listening to what has been said and learning how matters are progressing, I feel I would not be able to say anything that would add to the interest of the remarks that have already been made. I feel a deep interest in the progress of this institution, and believe that it will ultimately, as it is doing now, redound to great and glorious good, and I believe that my fellow citizens voice this sentiment.

PROFESSOR AMES: I did not come here with the expectation or preparation of saying anything, but I will endorse most heartily what Judge Burns has said; and I will state that I have been intensely interested and gratified by the remarks to which I have listened this afternoon, and like the venerable gentleman [Elder Loughborough] who had so much trouble in getting here, I am glad I have come.

ELDER W. T. KNOX: My remarks will be very few. I have taken great pleasure in hearing the reports that have been submitted. I am sure that all, whether their acquaintance with this institution has been for a number of years or only a short time, are pleased to hear of the success that has been attending it since the calamity that destroyed the previous factory. I feel confident, also, that just so long as the Pacific Press stands, and will stand, for those things, those principles, enumerated by the speaker, that just so long she will continue to enjoy the smile of God and prosperity and success shall be hers, and this is my earnest wish.

### Dedication of the Mountain View Church.

SABBATH, September 7, the Seventh-day Adventist Church in Mountain View was dedicated. It is, as the accompanying illustration will show, a neat structure, shingled without, the inside covered with pressed steel. It has one auditorium which will seat about 250, with three vestries, used as Sabbath-school rooms, which can be thrown into the auditorium, making a seating capacity, if necessity demands, of about 400. The size of the entire structure is 56 by 56 feet, the auditorium 40 by 40. At the further corner from the entrance is the pulpit, built into a corner addition, including underneath a neat baptistry. The church is heated by a hot-air furnace. The windows are stained glass. The seats of the auditorium are assembly chairs.

At the time of the dedication, the church was packed to its utmost capacity, a number of visitors being present from Oakland and San Jose, with a large number of the residents of the town in attendance. The chairman of the occasion was the chairman of the church council, Elder M. C. Wilcox. After singing by congregation and choir, the invocation was made by Elder A. O. Tait. As chairman of the Building Committee, Elder W. T. Knox made a report of the building of the church. He stated that in the beginning of the work here the few who met for Sabbath services met in the Presbyterian Church. After the Pacific Press building was erected, the church met in the large and commodious chapel of that institution, where the church was first organized, consisting at that time of about 160. Here it continued to meet until the Pacific Press was burned by fire, July 21, 1906. After that, thru the kindness of the other churches in town, which made offer of their buildings, the church met for some time in two churches, the Presbyterian and the Baptist. This division of the congregation was unsatisfactory at the very best, and an attempt was made to crowd the whole congregation, which now numbered about 259, into the Baptist Church alone. This, of course, was impossible, resulting in many absenting themselves from the services of necessity. As soon as the temporary quarters of the Pacific Press were vacated, the church met for several weeks in the temporary structure.

For some time the question of a church building had been agitated, and on March 31 a meeting was called for the purpose of considering ways and means for the building of a church. As most of the Mountain View congregation came from the Oakland church, it was agreed when the church in Oakland was sold that a part of the money should come to the Mountain View church for the purpose of erecting a house of worship here. \$2,500 was granted by the Oakland church for that purpose. The necessity of raising \$4,000 was placed before the congregation at this meeting. A simple statement of facts was laid before them and various ones were asked to contribute more or less of the four hundred shares at ten dollars a share that

(Continued on Page 15.)



"Go Ye into All the World and Preach the Gospel to Every Creature." Mark 15:16.



Chinese Jews

## BIBLE READINGS SERIES



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November 13, 1907, to April 22, 1908

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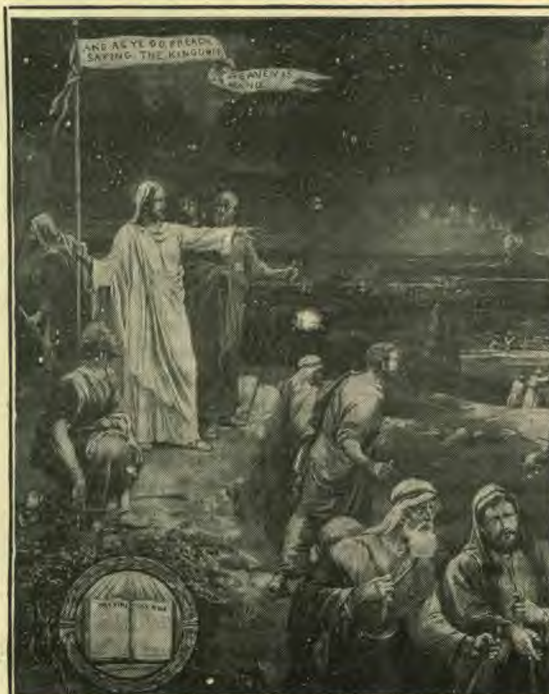
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Reduced Facsimile of Missions Number Cover Page

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An Indian Homestead, India



Jinrikishas

"The Gospel to the World in This Generation" "There Shall Be Delay No Longer"



# Dedication of the Mountain View Church.

(Continued from Page 13.)

would be required in addition to the Oakland fund, making \$6,500 in all. With no other meeting for the purpose, and no special solicitation, within one month the amount was more than subscribed, the subscribers themselves becoming responsible. After the building of the church, paying for the land, putting down the sidewalks, and building a shed for teams, it was found that there would be a deficit of \$208. The chairman of the building committee felt that we did not wish to dedicate the church until the last dollar was paid or assumed, and asked if there were not those in the congregation that would help to raise the amount. Remarks were also made by Elder H. W. Cottrell. In a very few minutes \$250 was pledged for the remainder of the debt, and the church was presented to the congregation by the chairman of the building committee free from all indebtedness. This was ac-

music of which were written for this occasion, was sung by the congregation.

The program was interspersed by excellent music by choir and congregation, which we have not space to give here.

Altho the services lasted two hours, very many expressed themselves concerning the benefit and pleasure that they had received, and none complained that the services were too long. Many remarked that they could have stayed an hour longer. It certainly was a good, glad day to be able to present to the Lord a new house of worship, so plain and simple, and yet so harmonious and adapted to the purpose. It was remarked again and again that it was a blessed service from beginning to end, and if the remarks of the speaker are heeded, that the congregation shall dedicate themselves to God to be used of Him, it will be only one of the many blessed days in the service of God.

It is but justice to express appreciation of the devoted, thoro, self-sacrificing, skilful, energetic work of Brother C. C. Lewis, who had charge of the building of the church, together with many others who have truly lifted till they felt it.

Very heavy burdens have rested upon the Mountain View church during the past year. It gave at the time of the earthquake \$1,000 for the repair of the Pacific Press building. It sent a liberal donation for the help of the suffering in San Francisco. It has exceeded its proportion of the \$150,000 Fund by nearly \$100. It has built two school buildings in the meantime for church school, and supported a teacher during the last year in connection with the

school, besides donating to many other enterprises from time to time. In addition to this, it paid last year a tithe of \$5,500, altho it has no wealthy members. The church is taking a club of missionary papers to the extent of about 1,000, one-half of which is taken by the young people of the church, and in addition to this, the young people of the church have been supporting a native worker in a foreign field. During all this period God has blessed the church greatly. A living church is a giving church, and a church that bestows of the blessings which God gives will make room in their own hearts and lives for large gifts. The Lord loveth cheerful givers, and He is able to make all grace abound toward them in all things.



The new Seventh-day Adventist Church at Mountain View, Cal., dedicated Sept. 7, 1907. A part of the church-school building may be seen in the rear to the right.

cepted by a vote of the congregation, followed by a song by the choir, "Sing unto the Lord a New Song."

Scripture reading, 1 Kings 8:22-53, followed, by Elder J. O. Corliss.

The dedicatory sermon was by Elder H. W. Cottrell, who presented the reason why this church was built, and the reasons for the faith which makes this people what they are. His text was from Ex. 12:26, "What mean ye by this service?" and in a clear, convincing manner he laid before the congregation just what that service meant, what the building of the church meant, and for what the people stood who erected the church. The dedicatory prayer was offered by Elder J. O. Corliss, and the dedicatory hymn which follows, the words and

## DEDICATION HYMN. L. M.

M. C. Wilcox

C. A. Smith

1. All things are Thine, we build to Thee, Our God, Re - deem - er, Sav - iour, Friend,  
 2. The heav'n a - bove can not con - fine Thy bles - sed presence or Thy pow'r;  
 3. As Thine own ho - ly presence dwelt In Is - rael's tem - ple long a - go,  
 4. Shine Thou up - on Thy peo - ple here, Shine sin and guilt and fear a - way,  
 5. Thou choos - est liv - ing tem - ples, Lord, So let this peo - ple be to Thee

This trib - ute of our lib - er - ty, Where teach - ing, prayer, and praise shall blend.  
 Come now and fill this house of Thine, Ac - cept it Thine, O Lord, this hour.  
 So, Lord, let here Thy pow'r be felt, With - in these walls Thy Glo - ry show.  
 Bend ev - er low a list - 'ning ear, O hear Thy chil - dren when they pray.  
 Build - ed in Christ up - on Thy word, Thru time and all e - ter - ni - ty.



PUBLISHED WEEKLY

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

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MOUNTAIN VIEW, CAL., OCTOBER 2, 1907.

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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 edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

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A mistake, eternally serious if it should be taken as truth, occurred on page 8, column 2, line 10, of the SIGNS OF THE TIMES of September 4. "Unrightly" should have been "uprightly." There is all the difference in the world as to which way one speaks. Fortunately, the Scripture is given, and some of our readers have noticed and kindly called our attention to the blunder.

The "Outpouring of the Spirit" will be the theme of the paper next week. Elder Daniells, president of the General Conference, will write on "The Need of the Spirit in the Church and in the World;" Elder Spicer, secretary of the foreign Mission Board, will write on "The Promise of the Spirit;" and Professor Derby, of the Washington Foreign Mission Seminary, Washington, D. C., will have an article on "The Spirit in the World and in the Church." The Spirit of God in the hearts and lives of believers is the one thing that is needed to give power and effectiveness to the great Gospel message that is to go to the world in this generation. All our readers will see the importance of this next issue of the paper, and will do what they can to circulate it.

It is worthy of note that nine to eleven young people (all are not fully decided) go out from Mountain View at the beginning of this school year to connect with Pacific Union College at Healdsburg. Most of them have earned in useful work their own scholarships. Nearly all have been connected with this office, where they have done good service. The ambition is in their hearts to fit themselves for better service in God's army. They will meet with new temptations and trials. The devil, if he can not wholly overthrow them, will seek to blind them to the important and essential things, even by the good to hide from them the better, and by the better to blind them to the best; he will place before them low standards, low, selfish aims. May they be able to discern all his devices; may they seek in all things to honor God, be true to every principle of truth, integrity, and uprightness, and so reflect honor and bring gladness to the hearts of the institution, the church, the

homes, which send them forth. In these we see types of a great army which shall enter various schools thruout the country this fall. May they prove true to the hopes and expectations of their friends.

Lessons in Life.

Written for the dedication of the Pacific Press, and read on the occasion, Sept. 8, 1907, by Miss Kathrina B. Wilcox.

JEHOVAH is love, and Jehovah is kindness,  
Whatever the record of seeming may be,  
It is only the dullness of human sin-blindness  
Which hides from our hearts the blessings that He  
Holds out for the faith-sight forever to see.

His ways are the best, soul, whatever the seeming,  
His ways are the best, and they lead to the light;  
And thru the dark clouds faith sees ever the gleaming  
Of rays from His presence. His way is the right;  
Not of might is the right, but of right is the might.

We plot and we plan in our hoping and fearing,  
And in our way, not His way, we hope to attain;  
We long for His blessing, we plead for His hearing,  
But we ask for them both on the plots of our  
brain,  
And hope that our striving will gather His gain.

In mercy He leaves us to reap of our sowing,  
To gather the fruitage of self-scattered seed,  
To mingle the grain of His blessed bestowing  
With the tare and the thistle, the cockle, the weed,  
The strivings for gain, and the world's hungry  
greed.

Yet He points still the way, His goodness revealing,  
Not willingly afflicts He the children of men;  
His wounds of reproof are filled with His healing;  
He would teach them by faith if they walk in His  
ken,  
He would not have them suffer again and again.

If still they heed not, if still dull of hearing,  
If still human wisdom loometh large in their sight,  
If still the black shadows of men they are fearing,  
If still they are fearful just to fight the good  
fight  
And to follow the way which leads on to the right,

God shatters their idols, He crushes their pillars,  
Erected by man to man's glory and fame,  
Till we see that our hopes were but consummate  
killers  
Of holiest trust in the undying Name,  
And preservers of glory that leadeth to shame.

The mighty earth shook, and men's glory fell crum-  
bling,  
Unstayed by man's wisdom, unheld by man's  
power;  
And lips that oft cursed prayed 'midst its wild  
rumblings,  
For protection and safety in that awful hour  
Which crushed mighty fanes, but harmed not the  
flower.

We thought we were safe, as in days long departed,  
Men said, while they sinned, "We're the temple  
of God,  
And tho kingdoms topple and kings are down-hearted,  
We shall not know His wrath, shall not feel His rod,  
He's the gracious, the kind, the covenant God."

Aye, He is, He is kind, and in His great kindness  
He seeth our folly, He knoweth our way,  
He would scatter the fog that causeth our blindness,  
He would strengthen and lift from the mire and  
the clay,  
Would illumine with light of the on-coming day.

And hearts felt the impulse, eyes saw greater vision,  
We reached for new power and saw larger field,  
We learned to act quickly, be prompt in decision;  
But we failed, and sin's wounding remained yet  
unhealed,  
And our covenant with God on our part unsealed.

With our walls broken down, straight Egyptward  
going,  
We leaned on their staff and hoped in their aid,  
Forgetting the harvest would be as the sowing;  
But we learned when too late that the price which  
we paid  
In the scales of the world and the devil was  
weighed.

The staff that we stayed on, a broken reed proved it,  
And pierced to our heart, and humbled our pride;  
For the fire followed quake, 'twas our worldliness  
moved it;  
We were wanderers from God, and our wish was  
our guide,  
And His counsel of life our acts had denied.

But humbled at last in the dust and the ashes,  
On our knees we saw higher and wider and true,  
Receiving with meekness the loved Master's lashes,  
We learned that to trust was to give God His due,  
In a larger and truer and holier view.

O great was the loss if by gold it is measured;  
Our beautiful house was in ashes and dust,  
The cup of keen sorrow, not more has it treasured,  
Yet out of the flame grew the blest flower of trust,  
The glad, grateful truth that our wise God is just

Great and blest was our gain, saw we God, clear and  
clearer,  
For He spake to our hearts as prostrate we lay,  
For the chastening love brought us near and yet  
nearer  
To the Power that's a Staff, to the Love that's a  
Stay,  
To the Wisdom that guides in the all-perfect way.

Yea, after the earthquake, the forked tongue's red  
flaming,  
And fierce burned the fire with the hatred of hell;  
But the Voice sweet and low with the gentlest of  
blaming,  
Came clear as the tones of a sweet silver bell,  
"Rise and build to His name, build wise and build  
well.

"For His work alone let the structure be builded,  
Build for God, honor Him, leave the world to its  
gold;  
With the shining of truth let its working be gilded,  
'Twill be safer than steel or of stone, and 'twill  
hold  
Till the heaven away like a scroll shall be rolled."

We heeded the Voice. To our feet stronger rising,  
Built we humble and modest, sought Him as we  
went,  
Cut loose from the world and its carnal devising,  
And under the guidance He graciously lent,  
Have learned precious lessons of things that He  
meant.

For the low earthly vision, in humble confessing,  
We plead for His mercy, we hope for His grace,  
We give Him the praise for the multiplied blessing,  
And we humbly would walk in the light of His face,  
And trust in a wisdom our souls can not trace.

May we learn, gracious Lord, learn the lesson Thou'rt  
teaching,  
Learn it well, build upon it, a faith true and  
strong,  
Know the worth of the labor for souls Thou art  
reaching;  
Labor on to win souls to that blest blood-washed  
throne,  
And sing with the ransomed the glad victor's song.

What, then, are the temblors, what, then, is the  
burning?  
What, then, all the troubles and trials and strife?  
What all, but God's teaching and character-earning,  
To fit for His work in the army of life?  
To fit for a kingdom that'll never know strife?  
M. C. WILCOX.

A Home Helper.

THE home is one of the important institutions upon the earth; none is second to it in influence. If the homes of Christendom were what they ought to be, many and mighty problems would be solved in both Church and State. Home failures are responsible for much of the intemperance, unhappiness, mismatched marriages, divorces, misery, vice, and crime of this age of abounding iniquity. True Christian homes have turned out the noblest men and women in religious and secular life. A few go to destruction despite good home influences, and a few rise above the awful influences of the travesties of homes scattered thruout the land.

We want to help the home. We desire most earnestly to make the SIGNS OF THE TIMES a mighty home helper. We believe that it will be this in the year to come. Note some of the things for the next six months. Think of the elements which enter into a home—manhood, womanhood, friendship, courtship, marriage, husband, wife, father, mother, son, daughter, and the elements of character-building, home-culture, and successful management. All these things will be discussed. Successful home-makers and home-keepers will contribute to make joyous, blessed homes. You and your neighbors should certainly want this instruction in the year to come.

Some of the wealthiest and most aristocratic of England's society people are taking up vegetarianism, and menus without meat are being prepared for the fall and winter dinners and entertainments. It is good to know that those who stand in high places of influence, and who do so much in molding the customs of the people are thus taking up this most excellent work.