

SIGNS OF THE TIMES



"He is not here; for He has risen."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.]

2473.—Justice and Love of God.

We believe that God is too wise to err and too good to be unkind, and that all things belong to Him, and He has a right to do as He will, as He in His own wisdom sees fit; yet it seems to us unjust to bring such awful destruction upon all those nations in Canaan in order to bestow that country upon the Israelites.

L. S.

There are some things that will seem strange to our poor, human vision, because we know so little; at the very best we get such narrow views. God gives us sufficient evidence of His kindness and goodness so that we may trust Him for the things we can not understand; and yet there are considerations in His dealings with the inhabitants of Canaan which make His dealing with them perfectly consistent with God's goodness and mercy. He had done all that He could, evidently, to help those peoples in Canaan. They had been warned and entreated until nothing more could be done. Holy men like Melchizedek, king of Salem, lived among them. God sent His own servant Abraham, who sojourned in different parts of that land, and always wherever he went preaching the Gospel, erecting his altars to the true God; a man whose very prosperity and dignity of character would call the attention of men to him. But He would not then let Abraham have the land because the iniquity of the land was not yet full; they had not yet come to that place where their case was hopeless. See Gen. 15:16. After Abraham died, another holy man, Isaac, with whom was so much of the blessing of God that the Philistines felt that they must make a league with him; and after him, Jacob; and during the 215 years of Israel's time in Egypt, God left those nations to develop among themselves until they had utterly given themselves up to the blackness and darkness of iniquity. God could have allowed them to go on still, but that would have meant the multiplying of souls doomed to destruction. It was the goodness and mercy of God which decided that it was better for even the devoted people themselves to be destroyed—a greater mercy to the world—to prevent them from bringing other souls into existence under such conditions, than it would be to allow them to live. Looking at it from this viewpoint, we can see that there was mercy in the destruction of the inhabitants of the land of Canaan. On the other hand, God's wisdom is shown by the failure of Israel to do as the Lord told them, for wherever these wicked nations were left in the land, they invariably led Israel into idolatry; nor did they repent themselves.

2474.—Breaking Bread and Taking Collections on the Sabbath Day.

Is it right to break bread on the Sabbath day, or take collections on that day for Sabbath-school purposes? G. S.

The Sabbath law prohibits our own work. Works of charity or necessity are not condemned by the Sabbath precept. The Lord has Himself given us an inspired commentary on its meaning: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, and the holy of Jehovah, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah." The Sabbath is not designed to be a day of idleness, but a day of spiritual rest in God—a day in which it is proper to do good service for Him. The priests in the temple did work on that day, offering double offerings on the Sabbath. So if the collections which we take on that day are designed to further God's cause, to help us to make the Sabbath more profitable, we see no reason

in the world why they should not be taken on that day. "Bring an offering, and come into His courts," sings the psalmist. This of course would pertain to His worship on that day.

So in the breaking of bread. In Acts 2:46 we read that the disciples broke bread daily. There is nothing in the institution of the Lord's Supper which would indicate that it must be at a certain stated season. The apostle puts it, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." "As often as ye do this" indicates that it was perfectly proper to do it very frequently, as well as otherwise, resting entirely with the Lord's own children. See 1 Cor. 11:26.

2475.—The True Doctrine.

Will you please explain the following passage: 2 John 9-11? I. D. F.

It seems to us that the verses are very plain indeed. We quote from the American Revised Version: "Whosoever goeth onward [margin, "taketh the lead"] and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." So reads verse 9. Surely this is very clear; the Father and the Son are one. He who does not abide in the teachings of Christ certainly does not know the Father. To profess to know God, and yet depart from the essentials of Christ's teachings, is certainly perverse of all truth, and therefore the apostle continues: "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." We do not understand that this means that we should not help one who is needy, but that we should not receive such a one as the teacher of the truths of God, should not help him in his work of perverting the Gospel. Consistency would require this; loyalty to Christ surely demands it.

2476.—Progress in Christian Life.

Will you please explain Acts 19:2, 3? Some persons believe that this means a second blessing. M. J. L.

Read the context. When Paul came to Ephesus, he found certain disciples, "and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism." A.R.V. The record goes on to state that Paul told them John's baptism was the baptism of repentance, saying to the people that they should believe on Jesus who was coming after; and that after Paul instructed them, they were baptized into the name of the Lord Jesus. His hands were laid upon them, and they spake with tongues and prophesied.

It would seem as tho it would be clear to any reader, if he did not have a theory to maintain, that to these disciples, as to many other believers at different times in the history of the world, there had come additional light. Apollos was a disciple of John the Baptist. He did not understand all about the Gospel. He had been baptized with John's baptism; was looking for a Saviour to come of whom John was the herald. He did not understand the teachings of Christ, knew nothing of the promises concerning the Spirit; therefore when Paul told him that Jesus had come, that the predictions of John had been fulfilled, that John in and of himself could do nothing, but that Jesus did bestow life and power thru the Spirit, a great flood of new light came to him. He with the others yielded his heart to the message; or in other words, they walked in the light. That of course came at one particular time in their experience, and

was a greater step than would be noted every day; yet to every soul there comes day by day and week by week new light and new duties, and it is the duty as well as the privilege of the soul to go forward in that light. "The path of the just is as the shining light, that shineth more and more unto the perfect day." God has second blessing, and third blessing, and fourth blessing, and so on until the blessing becomes complete in immortality. This idea of going thru certain forms or doing certain things in order to obtain a second blessing upon which to place our hope or hold us back to a past experience is unscriptural. God gives the righteousness of His Gospel from faith unto faith to the perfect day.

2477.—Purgatory.—E. L. W.—

There is nothing in the scriptures, Matt. 5:26; 12:32, nor 1 Cor. 3:15, which would establish the doctrine of a purgatory. The first one is simply an illustration of what would be done to a debtor in the days of the Saviour if he refused to pay the debt. He would be delivered to the judge, cast into prison, and kept there until his debt was paid. That, of course, was the fact as regards earthly matters. The great spiritual fact is this, however, that "the wages of sin is death;" and the man who does not repent of his sins must die. The force of the illustration is not as regards the kind of punishment, but the fact that the law demands the full punishment, just the same as the civil law demands the full civil penalty of crime. The full penalty of sin is death. Read Matt. 12:32 in the light of the parallel passage in Mark, "hath never forgiveness." That is the force of the passage. 1 Cor. 3:15 simply intimates that while a man may do ineffectual work for God, yet he himself may be saved. The thought is that there will not be an abundant entrance, not a crown full of stars in winning souls; yet he will be saved, because he has had a heart devoted to God. If purgatory were true, why would not the wood, hay, and stubble, pass thru the fire and be saved? The gold, the silver, the precious stones, represent the souls built on the true foundation; the wood, the hay, the stubble, represent those who have not made a success of character-building; such are utterly destroyed.

2478.—Baptism for the Dead.

Please explain 1 Cor. 15:29. E. R. and A. C. M.

We can understand 1 Cor. 15:29 only by reading the whole chapter, keeping the very point of the chapter in mind all the way thru. The one subject above all others in that chapter is the resurrection of the dead. Christ died for us. Christ was raised for us. In His death only we have hope. All the preaching of the apostle, all the faith of Jesus, centers in that great fact of the resurrection, and now if that resurrection is nothing, "our faith is vain." Dead men we are without Christ. By faith, if Christians, we are "baptized into His death," and are risen again with Him in a new life. We are baptized with reference to the dead and the resurrection from the dead. "Else what shall they do that are baptized for the dead," in the faith of Him who died for us, and who lives again for our justification?

2479.—V. S.—The Seventy Elders of Ex. 24:1

are not parallel with the elders of Rev. 4:4. The elders of Rev. 4:4 find their type in 1 Chron. 24:1-18, in the twenty-four courses of priests which served in the temple. The seventy elders of Moses' time were administrative officers in the commonwealth of Israel. The elders of Rev. 4:4 are those who assist our Lord in His priestly work, typified by the twenty-four courses of priests, as before mentioned.

2480.—E. L. L.—

The word "Jesus" is not found in the Old Testament in English. In the Septuagint, or Greek Version, the word "Joshua" is called "Jesus." "Joshua" is the Hebrew word; "Jesus" is the Greek translation. Heb. 4:8 means Joshua instead of Jesus the Christ. So also in Acts 7:45. In both of these cases the American Revised has corrected the thought, and given us the Old Testament names.

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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Christ the Teacher and Healer

By Mrs. E. G. White

Helping the Tempted.

NOT because we first loved Him did Christ love us; but "while we were yet sinners," He died for us. He does not treat us according to our desert. Altho our sins have merited condemnation, He does not condemn us. Year after year He has borne with our weakness and ignorance, with our ingratitude and waywardness. Notwithstanding our wanderings, our hardness of heart, our neglect of His holy word, His hand is stretched out still to help us in our need.

Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us. God rejoices to bestow His grace upon us, not because we are worthy, but because we are so utterly unworthy. Our only claim to His mercy is our great need.

The Lord God thru Jesus Christ holds out His hand all day long in invitation to the sinful and fallen. He will receive all. He welcomes all. It is His glory



"Our Example."

to pardon the chief of sinners. He will take the prey from the mighty, He will deliver the captive, He will pluck the brand from the burning. He will lower the golden chain of His mercy to the lowest depths of human wretchedness, and lift up the debased soul contaminated with sin. Every human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock.

The Saviour's example is to be the standard of our service for the tempted and the erring. The same interest and tenderness and long-suffering that He has manifested toward us, we are to manifest toward others. "As I have loved you," He says, "that ye also love one another." If Christ dwells in us, we shall reveal His unselfish love toward all with whom we have to do. As we see men and women in need of sympathy and help, we shall not ask, "Are they worthy?" but "How can I benefit them?"

Rich and poor, high and low, free and bond, are God's heritage. He who gave His life to redeem man sees in every

human being a value that exceeds finite computation. By the mystery and glory of the cross we are to discern His estimate of the value of the soul. When we do this, we shall feel that human beings, however degraded, have cost too much to be treated with coldness or contempt. We shall realize the importance of working for our fellow men, that they may be exalted to the throne of God.

The lost coin, in the Saviour's parable, tho lying in the dirt and rubbish, was a piece of silver still. Its owner sought it because it was of value. So every soul, however degraded by sin, is in God's sight accounted precious. As the coin bore the image and superscription of the reigning power, so man at his creation bore the image and superscription of God. Tho now marred and dim thru the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul, and to retrace upon it His own image in righteousness and holiness.

Our Want of Compassion.

How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and Him—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God, while they wholly fail of representing His tenderness and His great love. Often the ones whom they meet with sternness and severity are under the stress of temptation. Satan is wrestling with these souls, and harsh, unsympathetic words discourage them, and cause them to fall a prey to the tempter's power.

How to Reach Hearts.

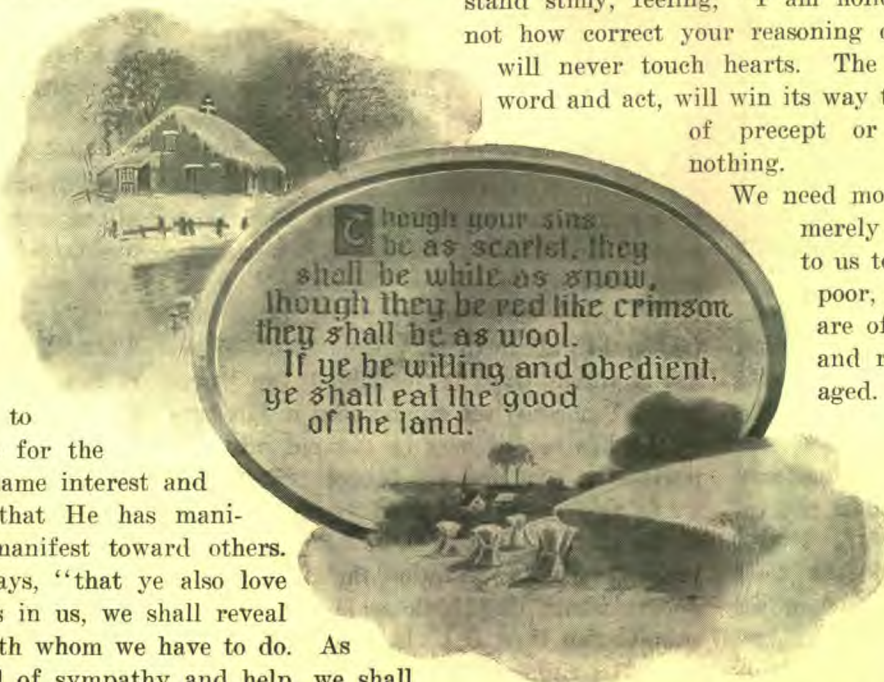
It is a delicate matter to deal with minds. Only He who reads the heart knows how to bring men to repentance. Only His wisdom can give us success in reaching the lost. You may stand stiffly, feeling, "I am holier than thou," and it matters not how correct your reasoning or how true your words; they will never touch hearts. The love of Christ, manifested in word and act, will win its way to the soul, when the reiteration of precept or argument would accomplish nothing.

We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged. We are to go to our fellow men, touched, like our merciful High Priest, with the feeling of their infirmities.

It was the outcast, the publican and sinner, the despised of the nations, that Christ called, and by His loving-kindness compelled to come unto Him. The one

class that He would never countenance was those who stood apart in their self-esteem, and looked down upon others.

"Go out into the highways and hedges, and compel them to



come in," Christ bids us, "that My house may be full." In obedience to this word we must go to the heathen who are near us, and to those who are afar off. The "publicans and harlots" must hear the Saviour's invitation. Thru the kindness and long-suffering of His messengers the invitation becomes a compelling power to uplift those who are sunken in the lowest depths of sin.

Christian motives demand that we work with a steady purpose, an undying interest, an ever increasing importunity, for the souls whom Satan is seeking to destroy. Nothing is to chill the earnest, yearning energy for the salvation of the lost.

Mark how all thru the word of God there is manifest the spirit of urgency, of imploring men and women to come to Christ. We must seize upon every opportunity, in private and in public, presenting every argument, urging every motive of infinite weight, to draw men to the Saviour. With all our power we must urge them to look unto Jesus, and to accept His life of self-denial and sacrifice. We must show that we expect them to give joy to the heart of Christ by using every one of His gifts in honoring His name.

Saved by Hope.

"We are saved by hope." The fallen must be led to feel that it is not too late for them to be men. Christ honored man with His confidence, and thus placed him on his honor. Even those who had fallen the lowest He treated with respect. It was a continual pain to Christ to be brought into contact with enmity, depravity, and impurity; but never did He utter one expression to show that His sensibilities were shocked or His refined tastes offended. Whatever the evil habits, the strong prejudices, or the overbearing passions of human beings, He met them all with pitying tenderness. As we partake of His Spirit, we shall regard all men as brethren, with similar temptations and trials, often falling, and struggling to rise again, battling with discouragements and difficulties, craving sympathy and help. Then we shall meet them in such a way as not to discourage or repel them, but to awaken hope in their hearts. As they are thus encouraged, they can say with confidence, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." He will "plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness."

He bids us, in dealing with the tempted and the erring, consider "thyself, lest thou also be tempted." With a sense of our own infirmities, we shall have compassion for the infirmities of others.

"Who maketh thee to differ from another? and what hast thou that thou didst not receive?" "One is your Master; . . . and all ye are brethren." "Why dost thou judge thy brother? or why dost thou set at naught thy brother?" "Let us not therefore judge one another; . . . but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

Were the Christians of Past Centuries Sealed without the Sabbath?

By A. Delos Westcott

A VERY interesting question in connection with the subject of God's seal is this: How were those Christians sealed who never observed the seventh-day Sabbath, which is declared in the Bible to be God's sign, or seal? How was the thief on the cross sealed? He was not even baptized.

With the exception of our dear Saviour, no person ever lived upon this earth who did not at some time break one or more of the Ten Commandments: "for all have sinned, and come short of the glory of God;" and "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

It is therefore certain that no person can transgress any one of God's commandments without making himself a sinner; and hence that no one can transgress the fourth commandment, by working on the seventh day, without becoming a sinner. His sin may be one of ignorance, of carelessness, or of presumption. "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; tho he wist it not, yet is he guilty, and shall bear his iniquity." Lev. 5:17. "When he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Verses 4, 5. "And the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him." Verse 18. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. It is a good thing to be cleansed from all sin, but that is not enough; we must also be filled with all righteousness. The cleansing from sin removes all the blots and false entries from our life's record, leaving its pages clean and white—a perfect blank. But God requires that the pages shall be filled with perfect deeds. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. These works which God has ordained (or "prepared," margin) are enumerated in His law.

Our life record may be divided into two parts—the past and the future. How shall we be able to fill with good works the pages of the past? "Being justified freely by His grace thru the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation thru faith in His blood, to declare His righteousness for the remission of sins that are past, thru the forbearance of God. To declare, I say, at this time His righteousness: that He might be just, and

the Justifier of him which believeth in Jesus." Rom. 3:24-26. Ah, the righteousness of Jesus that is to be credited to our account to take the place of our past record of sin!

When Jesus was here in the flesh, He lived a life of perfect obedience to the law of God. He "was in all points tempted like as we are, yet without sin." Heb. 4:15; 5:7-9; Ps. 40:7, 8; John 15:10. He said, "I must work the works of Him that sent Me." "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." How was He enabled always to obey? What was the secret of His power? He said, "I can of Mine own self do nothing." His success is all summed up in one word—faith. Faith is the key that unlocks the power-house of heaven. "O ye of little faith!" was His reproof to His disciples when they were unable to do the works which He did.

Christ's life of obedience in the flesh was just as essential to our salvation as was His death. By taking our sins upon Himself, and then having His life of perfect obedience credited to us on the books of heaven, He was able to repair our sad record of the past. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. 5:10, 17-19.

In what did Christ's Sabbath righteousness consist? Did it not consist in obeying the fourth commandment by the observance of the seventh day? Probably every observer of the Sabbath in the world to-day has sometime broken this commandment. We have all come short. What are we to do? Only one thing can be done—we must let Christ have our Sabbath-breaking, our sin, and we must accept His Sabbath-keeping instead. Then when the Father looks upon the books of heaven, He will not see our mistakes and disobedience at all, but will see only the perfect obedience of His Son. Perhaps some Sunday observers have not kept that day as carefully as they felt they should. What are they to do? They must also accept the Sabbath obedience of Christ. And if they accept it, will it not appear on the books of heaven that they are observers of the seventh day? In other words, if Christ's Sabbath righteousness becomes their Sabbath righteousness, will they not be the same kind of Sabbath-keepers that Christ was? No one

claims that Christ ever kept Sunday; consequently He has no Sunday righteousness, or obedience, to give to anybody. There was no command in the Bible to observe Sunday, and of course there could not be any obedience when there was no law to be obeyed.

It is therefore certain that all who have been saved by the righteousness of Christ are recorded in heaven as seventh-day Sabbath-keepers. Perhaps thousands of them kept Sunday all their lives, supposing it to be the true Bible Sabbath. They accepted Christ's righteousness without stopping to consider exactly what it was. They walked in the light so far as they had opportunity to learn of it. When they awake in the resurrection, they will be surprised at some of their mistakes (who will not?), but they will be glad that they accepted Christ's righteousness for what it really is, rather than for what they knew about it.

(Continued Next Week.)

That Ill-Favored Compound.

By Emma Hildreth Adams.

FAR out in the eloquent, ever-preaching Pacific, over two thousand miles from our fascinating West Coast, lies a little island, some of whose inhabitants never have hope of leaving its green, flower-gemmed shores.

Amid the vast sea they will abide for life, no matter how earnestly loving hearts may long for a sight of their faces; may long for the tones of their voices; for a grasp of their hands; no matter how touchingly may plead life's interests and ties in far-away lands; nor how appealing the invitation from other islands of the group, with their embroidery of rivers, plains, volcanoes, and mountains, those people are there for life; until death claims them, Molokai's green shores will encircle them.

They are the victims of disease—a disease contagious, afflictive, and in most cases hopeless of cure; a disease which bars entrance to the homes of their loved ones; which closes the door to coveted society; thrusts aside many of the laudable pursuits of life; says "No" to ambition, to the winsome cry of right endeavor, and commands, "Turn back" at every pathway to fame, to wealth, to high mental attempt.

One's first thought, and true thought, about these isolated men and women is: How sad, how pitiable is their lot! Each ill one can tell his tale of sorrow only to other ill ones, since, surely, there can be found no SANE man or woman who will consent to dwell among them for the purpose of cheering, comforting, and ministering to them.

Such step would involve voluntary and probably final separation from home, relatives, and friends; the surrender of life's inviting labors, pleasures, and rewards. Yes, hardest of all, the surrender of life itself, for sake of a pitiable, island-bound, death-facing community.

But let us be not too hasty. A few, a very few, yet very SANE persons, pitiful, sympathetic, and Christlike in their *self-*

denial, have bidden farewell to the pathways of culture, the refined pleasures, the sweet fellowship so priceless to them, and have become gracious ministers to these hopeless dwellers on Molokai.

That term "self-denial" is an uncomely compound, at first sight. Few words have an aspect more repellent, more chilling. It is sure to arouse antagonism. An army of wants and needs springs up at first call for it. A single glance at the term satisfies most of us. It is a married expression whose partners seem very unequally yoked together.

What is the element in this compound which distresses us so much? "Self," the first member, has an attractive look. It is rounded out with the things we like. Self-esteem, self-conceit, self-sufficient, self-righteous, self-defense, self-protection, and a still longer catalog crowds the four first letters. Every one has a smiling, pleasing

lieveth in Him might not perish, but have everlasting LIFE. And but for love Christ had never said, "The Son of Man hath not where to lay His head"—words breathing the very essence of self-denial.

Who can estimate, who can conceive, the total results to man, of Christ's love and self-denial? Paul once wrote to the Corinthians, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath *laid up* for them that love Him."

Will not those "THINGS," whatever they shall be, prove munificent reward for all the self-denial we shall here have practised for Christ's sake?

We might site noble instances of self-denial almost endlessly. They illumine the pages of history. They are flash-lights bursting forth from places of suffering, of peril, of daring. They glorify some of the humblest, not less than some of the most cultured, homes in every land.

Nevertheless, the want of our race is that the cultivation of this element become more wide-spread. And this leads us to remark that the home is the place for the development of this heaven-born characteristic. We have been in families in which self-abnegation seemed the settled practise of the household, and the example of Christ was charmingly followed. But such homes are infrequent. The world were better off if they were common.

Frequently one parent or one child is the only exhibitor of the noble grace. This is ever most unfortunate, since to the degree that one member of a family yields his will, wants, rights, possessions to other members, without equal surrender on their part, do they become rooted in the fertile soil of selfishness. The effective remedy for selfishness is self-denial.

Permit a daughter to sacrifice continually her time, pleasure, rights, chances in life, to the will of a brother, and you dwarf in him the very element of character which will take him out into the world to be a blessing, to live the noblest and truest life. He needs the edifying experience of "doing without things" as much as does the daughter, and possibly more.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, until nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely, until the sun goes down. And this is all life ever means to us—just one little day. "Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—*F. W. Robertson.*

We are bound in all cases to disobey, when human legislation contravenes moral law, or invades the rights of conscience.—*Rev. Charles G. Finney.*

He Was Afflicted.

JESUS, on earth Thou, too, didst feel
Temptation's fearful power;
Thou Friend of sinners, help me now,
In this my trying hour.

Jesus, Thy friends did fail Thee, too,
In time of direst need;
O, now the strongest human trust
Is but a shaking reed.

Reach out Thy tender, loving hand
To save my sinking soul;
Show Thy loved face and speak the word
To make me strong and whole.

Give me but Thee; all else I lose;
Let me Thyself but see.
O, let me in Thy presence stand,
My heart find rest in Thee.

—*Alice B. Wickles.*

countenance. We take them all by the hand, cordially.

It must, therefore, be the second partner, "Denial," which so repels us, is so ill-visaged. Let us see. What if by some strange procedure both words should turn out to be our friends in an exalted sense?

There have been occasions in our lives when we have been wonderfully charmed by a face whose features once strongly repelled us. What subtle, invisible influence produced this change in us?

We discovered simply that back of the homely visage reigned character, an almost indefinable quality fashioned into delicate beauty, able to perform noblest deeds, wrought of material destined to endure long after the earth-born face molds back to dust.

Thus has it been, thus will it be again, with our strangely affective compound. At first sight, at first thought, we turn from it as from an enemy equipped to harm us. But let us once experience the elation, the unalloyed pleasure, which trains after the class of deeds for which it stands, and in the flash of a star it becomes a magnet drawing us Godward with immense power.

Self-denial includes LOVE, that noblest element, that absolute essential in the divinest character. But for boundless love, God had never given His Son, that whosoever be-



The Gifts of the Spirit

The Gift to All.

1. *What gift did Jesus promise His disciples when He went away?*

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the SPIRIT OF TRUTH; whom the world can not receive." John 14:15-17.

2. *To whom among His followers is the gift of the Spirit vouchsafed?*

"Then Peter said unto them, Repent, and be baptized EVERY ONE OF YOU in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto YOU, and to YOUR CHILDREN, and to ALL that are afar off, even AS MANY AS THE LORD OUR GOD SHALL CALL." Acts 2:38, 39.

NOTE.—The Spirit of God COMES TO every soul upon earth to convict and convince of sin, of righteousness, of judgment. John 16:8-11. Into the life of the believer in the Lord Jesus Christ comes that Spirit, to cleanse of sin, to quicken conscience, to give new life, to sanctify and save. See the Bible-reading of last week. But the student must note the distinction between THE gift of the Spirit to EVERY BELIEVER, to sanctify and save, and the gifts of the Spirit, or spiritual gifts, bestowed for service.

Spiritual Gifts.

3. *Of what would the apostle not have us ignorant?*

"Now CONCERNING SPIRITUAL GIFTS, brethren, I would not have you ignorant." 1 Cor. 12:1.

4. *When did Jesus Christ bestow these gifts upon His church?*

"Wherefore He saith, WHEN HE ASCENDED UP ON HIGH, He led captivity captive, and GAVE GIFTS unto men." Eph. 4:8.

5. *Thru what agency does Christ bestow these gifts?*

"Now there are diversities of gifts, but the SAME SPIRIT. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12:4-6.

6. *What are some of these gifts?*

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." 1 Cor. 12:8-10.

"And He gave some, APOSTLES; and some, PROPHETS; and some, EVANGELISTS; and some, PASTORS and TEACHERS." Eph. 4:11.

7. *For what purpose did He bestow these gifts?*

"For the PERFECTING of the SAINTS, for

the WORK of the MINISTRY, for the EDIFYING of the BODY of CHRIST." Eph. 4:12.

"But the manifestation of the Spirit is given to EVERY MAN TO PROFIT WITHAL." 1 Cor. 12:7.

8. *Does God invest each and all with the same gifts?*

"Having then gifts DIFFERING according to the grace that is given to us." Rom. 12:6.

"And God hath set some in the church, first APOSTLES, secondarily PROPHETS, thirdly TEACHERS, after that MIRACLES, then gifts of HEALINGS, HELPS, GOVERNMENTS, diversities of TONGUES. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" 1 Cor. 12:28-30.

9. *Is it proper for us to desire great gifts?*

"But COVET EARNESTLY the BEST GIFTS: and yet show I unto you a more excellent way." 1 Cor. 12:31.

10. *With whom does the bestowal of the gift rest?*

"But all these WORKETH that one and the SELFSAME SPIRIT, dividing to every man severally as HE will." 1 Cor. 12:11

NOTE.—It is well to covet excellent gifts, gifts which we can use for God; but it is better always to remember that the gift or gifts we can best use are those given by the Spirit. God knows our ability to use, knows our weaknesses, knows our limitations, and He will always bestow the proper gift or gifts if we are prepared to receive them and use them.

11. *For how long are these gifts to be in the church?*

"TILL WE ALL COME in the unity of the faith and of the knowledge of the Son of God, UNTO A PERFECT MAN, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

"For we know in PART, and we prophesy in PART. But WHEN THAT WHICH IS PERFECT IS COME, then that which is in part shall be done away." 1 Cor. 13:9, 10.

NOTE.—The perfect man—Christ Jesus "the Head," and His church "the body"—is not yet complete. The Former waits and pleads with all the agony of that prayer recorded in John 17: "that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." Verse 21. The body is scattered in hundreds of fragments and units in Babylon, and to them is He calling. "The fulness of Christ" is not yet manifest. "That which is perfect" has not yet come. The gifts are still needed; and he who would teach otherwise is in that teaching setting aside God's plan in Christ Jesus, depriving the church of her power, and is leaving her open to every weakness and deception of the enemy, while he endeavors to supplement her infinite need by human devices and subterfuges. There is no substitute for the Spirit of God.

12. *To what are these gifts likened in two parables of Jesus?*

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten SERVANTS, and delivered them ten POUNDS, and said unto them, Occupy till I come." Luke 19:12, 13.

"For the kingdom of heaven is as a man traveling into a far country, who called his OWN SERVANTS, and delivered unto them his goods. And unto one he gave five TALENTS, to another two, and to another one; to every man ACCORDING to his several ABILITY; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money." Matt. 25:14-18.

NOTE.—The pound (the largest denomination in Roman money) and the talent (the largest in Hebrew) are used to illustrate the worth and preciousness and use of spiritual gifts. A study of these parables will show that the pounds and talents are identical with the "gifts." (1) These were bestowed at the same time as the gifts, when Christ ascended; (2) They were given by the same One; (3) They were given to the same ones—"His servants"—"His OWN servants;" (4) They were given for the same purpose—for profit; (5) They were given for the same time, till the Nobleman returned, till His church was made complete; (6) They are not natural, or fleshly, inherited talents or faculties or natural abilities, but are given to every one "ACCORDING TO his several ability." These scriptures can not be studied too thoroly. In their right understanding and employment lies the usefulness of the church of Christ. Disregarded, the goods of Christ are buried in the world, and he who might have shared Christ's joy is cast out. See the full accounts of the parables.

13. *What will be their effect upon the church in preserving from deception?*

"That we henceforth be NO MORE CHILDREN, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14.

14. *What is the design of the positive effect of these gifts?*

"But speaking the truth in love, may GROW UP INTO HIM in all things, which is the HEAD, even CHRIST: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh INCREASE OF THE BODY unto the edifying of itself in love." Eph. 4:15, 16.

15. *What effort should each member put forth to improve his gift or gifts?*

"Wherefore I put thee in remembrance, that thou STIR UP THE GIFT of God, which is in thee." 2 Tim. 1:6.

"As EVERY MAN hath received THE GIFT [literally, "a gift," see A.R.V.], even so



For Winter Evenings

MINISTER the same ONE to ANOTHER, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified thru Jesus Christ: to whom be praise and dominion forever and ever. Amen." 1 Peter 4: 10, 11.

NOTE.—Not one of His servants has Christ left giftless, unfitted for service. If there is a single soul who feels he has no talent to work for his Lord, it is either because he does not believe in the abounding assurances of Inspiration, or he has not given himself to Christ, to be Christ's "own servant."

16. *Should we esteem differently those who have different gifts, or seek to measure usefulness thereby?*

"For I say, thru the grace given unto me, to every man that is among you, NOT TO THINK OF HIMSELF MORE HIGHLY THAN HE OUGHT TO THINK; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." Rom. 12: 3-5.

17. *Should we depreciate our own gifts?*

"For I KNOW NOTHING BY MYSELF; yet am I not hereby justified: but He that judgeth me is the Lord. Therefore JUDGE NOTHING BEFORE THE TIME, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4: 4, 5.

18. *Should we exalt man because of the gifts?*

"And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us NOT TO THINK OF MEN ABOVE THAT WHICH IS WRITTEN, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and WHAT HAST THOU THAT THOU DIDST NOT RECEIVE? NOW if thou didst receive it, why dost THOU GLORY, AS IF THOU hadst NOT received it?" 1 Cor. 4: 6, 7.

19. *What should be the object of every one?*

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Rom. 12: 6-8.

NOTE.—There is one gift mentioned in the above scripture which every soul may use, **MUST** use, and **will** possess; namely, the simple gift of "ministering," or service, in the stead of the Master in some one or more of a myriad ways for needy humanity.

20. *Will possession of the gifts rightly used lead to fanaticism?*

"Stir up the GIFT OF GOD which is in thee, . . . for God hath not given us the spirit of fear; but of POWER, and of LOVE, and of a SOUND MIND." 2 Tim. 1: 6, 7.

21. *To whom will all the glory be given?*

"That NO FLESH should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, HE THAT GLORIETH, LET HIM GLORY IN THE LORD." 1 Cor. 1: 29-31.

"The Spirit Is Life."

AND when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfil the commission to preach the Gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfil their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished.

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men to minister in behalf of the church.

It is thru the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of life eternal.—Mrs. E. G. White.

Our Bible Band.

Schedule for Week Ending May 2, 1908.

Sun.	April 26	1 Sam. 27, 28	Psalms 118
Mon.	" 27	" 29, 30	" 119:1-24
Tues.	" 28	" 31; 2 Sam. 1	" 119:25-48
Wed.	" 29	2 Sam. 2, 3	" 119:49-72
Thurs.	" 30	" 4, 5	" 119:73-112
Fri.	May 1	" 6, 7	" 119:113-152
Sab.	" 2	" 8-11	" 119:153-176

Suggestive Notes.

Chapters 26, 27, and 30 are a story of David's experiences in the land of the Philistines, where he went to avoid Saul. His trustworthiness won the confidence of the king of Gath, but not of the other lords of the Philistines. What David's object was in desiring to go with the Philistines to battle against Israel is not told us, but we can not believe that he would have turned his hand against his own people; for much of his time he was warring against the enemies of Israel.

Chapter 28 is a sad record of the downfall of King Saul. Of course, it began long before the king was forsaken of God. It began when he began to prefer his ways to God's ways and to be restive and rebellious under reproof. When he would not receive His words the Lord must leave him. So He did, and answered no more by Urim or by dreams or by prophets. Then Saul sought an ancient spiritist medium, who brought up a spirit who pretended to be Samuel. See the tract on "Spiritualism," or the Bible-reading in the SIGNS of March 11. Chapter 31 records the king's death.

Chapter 1 of 2 Samuel is the story of David's receiving the news, his unfeigned grief, and his "Song of the Bow," in remembrance of the great warriors, Saul and Jonathan, the latter of whom is one of the sweetest characters recorded in history.

Chapters 2 to 11 inclusive are records of internal troubles, internecine strifes, incidents connected with the establishment of David's reign, evidences of his generous disposition, David's throne set in Jerusalem, his victories over his enemies, his plan to build a temple for God, his kindness to the house of Saul for Jonathan's sake, and his fearful sin against Uriah the Hittite, recalling God's warning, "Wherefore let him that thinketh he standeth take heed lest he fall."

But two psalms come into our lesson this week: Psalm 118 expressing thanksgiving for God's loving kindness, and prophetic of Christ; Psalm 119, probably written by Daniel the prophet after some experiences in Babylon. Keep Daniel and his experience in mind as it is read. Note verses 9, 19, 23, 51, 98, 99, 100, etc.

Samples of Some Letters.

THE following is from a couple of old pilgrims, aged respectively seventy-two and seventy-eight:

"It is with a feeling of deep gratitude to God that we wish to thank you for the more than kindly interest you manifest in leading us Bible-band members each week with your helpful remarks. It is comforting to us old people to have you with us. We are reading the Bible with more interest than ever before, and are glad we joined the Bible Band."

Here is another testimony which also came in to-day's mail as did the above:

"I think the Bible Band is just splendid. I have read the Bible thru twice before, but this time I notice so many things I did not notice before. I read the lessons nearly always in the morning, and I believe it helps me all thru the day."

So all will find God's precious word. It will to the thoughtful, faithful reader prove an ever upspringing well, pouring forth waters of life and health. Of what book could such a review and lesson be drawn as that presented by Emma Hildreth Adams in our last issue?

Meaning of "Rabbi" Among the Jews.

SOME people not knowing what "rabbi" means, give that name to any Jewish teacher, or to one who administers circumcision, and thus lower the dignity of the title as understood among the Jews. In the strict sense of the term it is applied only to persons who have studied a certain amount of Hebrew literature, and who have attained a high standard of conduct both moral and spiritual, and there are few such rabbis in America.—*The Chosen People.*



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Manuscripts should be addressed to the Editor.

For further information see page 15.

EDITOR - - - - - MILTON C. WILCOX
 ASSOCIATE EDITOR - - - - - A. O. TAIT
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Lent and Easter.

LENT with all its ritualistic solemnity and stated fastings is over. Easter with its ornate display and customary feasting and jubilation is in the past. And what better is the world? Christian or not, Saxe expressed the truth,

"'Tis not the stubborn fast nor stated prayers
 Which make us saints."

Not one day to afflict the soul, nor one week, nor six weeks, makes the soul one whit better in God's sight, tho' all the time, like Simeon Stylites, the pillar saint, we batter the gates of heaven with "storms of prayer." It is only in the righteousness of God in Jesus Christ that we are righteous; only by simple childlike faith does that righteousness come into our soul, covering every iniquity, blotting out all sin; and, soul, God gives it "freely by His grace." It can not be purchased by fasting nor won by self-denial, nor gotten by prayer; it is the free gift of God in Christ Jesus. In all this we are not degrading fasting nor prayer; both are necessary to fleshly, spiritually insensate mortals, not for forty days in the year, but for three hundred and sixty-five. But neither the one nor the other will be counted current money for the purchase of the free gift of God.

The proper celebration of the resurrection of Christ is not in the observance of a day, and worse than all a heathen festival still saturated with its heathen name and fleshly customs. Jesus Christ rose from the dead not for one day nor for two days, but for eternity; and he who truly would celebrate that rising from the dead first dies to sin with Christ, is buried in baptism, and rises to walk in newness of life forevermore.

Men lose sight of a great truth of God when they memorialize it with a thing which has no connection with it. What has a day to do with the resurrection of Jesus? Of course, it was on some one day that He arose, but it came at a very time which is in dispute, when no mortal saw Him come forth. That rising from the dead occupied but a moment of time; but it stood for a great, eternal, living truth—that there was One who had broken the power of sin and death forevermore. And the only proper memorial, sign, emblem, of that, is not a day, either weekly or yearly, but a LIFE, beginning with baptism, and revealing to the world the power of a living Christ within, the power of God's righteousness by faith. Only so do we rightly celebrate or memorialize the risen Christ. It may be said of every form substituted by ritual-

ism, howsoever impressive, as the angel said of the rock crypt of old, "He is not here; for He is risen."

The Outpouring of the Spirit.

THERE are many Christian souls who are looking longingly for the outpouring of the Spirit of God. Many of them will fail to recognize it when it comes, because they ignore the conditions laid down in the Scriptures. Great danger lies here. The Spirit of God will be poured out in abundant measure in the last days. In what way or ways will this outpouring be manifest?

This must not be decided by human consciousness or witness. There are many of the past centuries, from "Simon the sorcerer," who was called "the great power of God" (Acts 8), to present-day fanatics, who have believed they were Spirit-baptized and Spirit-filled; who have cried as did deceived ones in Luther's day, "The Spirit, the Spirit," but who have utterly ignored God's written word. Having no rule, no standard, save their own selfish hearts, such ones are bound to be deceived by that false spirit whose legions fill the world with evil.

The prophet presents this test, not only for his own time, but for all ages:

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Jesus says of a class who profess to be His servants, and who will prophesy and work miracles in His name, yet who ignore His word:

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. . . . Then will I profess unto them [the miracle-workers], I never knew you; depart from Me, ye that work iniquity." Matt. 7:21-23.

The doing of God's will is loyalty to God; the working of iniquity is the opposite.

Again Jesus declares, in speaking of Himself, the true Shepherd of God's sheep:

"The sheep hear His voice. . . . The sheep follow Him; for they know His voice. And a stranger will they not follow, . . . for they know not the voice of strangers." "I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father." John 10:3, 4, 14, 15.

There is no guesswork in regard to this knowing. He who is truly of the flock of Jehovah has given himself to God. He has renounced his sins, laid them all on the altar of God. He has accepted the righteousness of God in Jesus Christ for all the past of his life, and has chosen as the dominating motive power of conduct the life of the Spirit of God instead of the life of the flesh. That Spirit of life writes in the heart of the child of the flock the law of God (Heb. 8:10; Jer. 31:33); and the erstwhile sinner is in harmony with the law of God. He experiences the truth: "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them." Eze. 36:27.

The law which the Spirit of God writes in the heart is the law which was spoken by the same "Voice" from heaven in the Ten Words of the Decalogue, the epitome of God's eternal code of moral conduct. Ex.

20:1-17; Deut. 5:22. Knowing that Voice, having its utterance written in the heart, having the life thus attuned to the utterance of the divine, we shall know all other voices in harmony with that voice of God. We shall ignore the discords of all voices out of tune with the divine harmony of its statutes. We shall know that the eternal Spirit which wrote the law on the tables of our heart will not speak contrary to the eternal God who spoke the law from Sinai's burning summit. If such could be the case, then God is divided against Himself, and His government and His plan of salvation are failures. God's law and God's Spirit are in harmony. God's Spirit is in harmony with the God-breathed, Spirit-inspired Scriptures. Any spirit speaking otherwise is not of God whatever its claims or manifestations may be.

He who knows this truth will know from that word, and what he may see in harmony with the word, that God is now pouring out His Spirit upon all flesh to convict, convince of sin and righteousness, and judgment. Therefore there are "multitudes, multitudes in the valley of decision." Joel 3:14.

Men may reject that Spirit, as many are doing and will do, but they have heard its pleadings to turn from the slavery of sin to the free service of Christ. As never before with the on-sweep and out-sweep of His widely scattered word, and thru that word and by His messengers, God is pleading with men, all men, as long as they will hear. The rejection will be of men, not of God. Not till the soul finally says, "I will not have this Man to reign over me," will the Spirit depart.

But that Spirit is coming into the hearts and lives of those who yield to the voice of God. It comes in to work one of the mightiest miracles ever wrought, change the hard heart of a sinner to the obedient heart of a child of God. Not by outward show and pomp does the Spirit come. Not by an announcement of great miracles wrought or to be wrought, but to witness for Christ thru a regenerated life does the Spirit dwell with men. "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you." John 14:15-17. And the "Spirit of truth" will witness with "the law of truth."

Is the Sabbath Fictitious?

THE editor of the *Western Watchman* (Roman Catholic) says in a sermon on "He taught from day to day in the temple":

"The Jewish people had made one advance upon the worship of the pagan world. While the idolaters, in their moments of highest enthusiasm, came together once a month to pay homage to their gods, the Jews subdivided the month into weeks, and required that the people should come together every seven days; and the worship of the synagog was based upon the observance of the Sabbath, or this

once-a-week observance. Now this Sabbath was a FICTITIOUS subdivision of time. You can not make it fit into any of the natural subdivisions. It was created by God by a special enactment. . . . Our Saviour came on this earth, and He was known as NO PARTICULAR OBSERVER of the Sabbath. One of the crimes charged against Him was His neglect of Sabbath observance."

Somehow our Roman Catholic friends always bungle when they come to Scripture exposition. In the first place, the text is not found in Luke 14, as the paper notes it.

In the second place, the Jews did not divide "the months into weeks." The week is based on the very work of God in the making of the earth (Genesis 1); and the crowning day of that week was the Sabbath, made of God, before a month had rolled its round.

In the third place, we could hardly call that "fictitious" which God Himself made, even tho we could not see something in nature to correspond with it. Man's moral nature is more than the physical nature of this world, and that moral nature needs the Sabbath. Now if God "enacted" it "by special enactment" (He did man also), it

can hardly be called "fictitious," any more than the earth or man is "fictitious."

In the fourth place, a thing which our Catholic friends do not see, if man should "Remember the Sabbath day, to keep it holy," he would remember God every day of the week, and hence be a daily worshiper.

In the fifth place, Jesus Christ was not a "no particular observer of the Sabbath." When charged with Sabbath-breaking, He did not defend transgression, but appealed to the law to justify His right deeds. "It is lawful to do well on the Sabbath." Jesus did that which was lawful, according to law. The charge the traditionists brought against Him they bring against His followers to-day, with this difference: His sin in their eyes was in keeping the *right* Sabbath in the *wrong* way, and His followers are charged with keeping the *wrong* Sabbath in the *right* way. But according to the word of God, worth infinitely more than tradition, the true Bible followers of Jesus keep the right Sabbath—the seventh day; and Jesus kept it in the right way. Let us unite the two.

known sin, except thru the law: for I had not known coveting, except the law had said, Thou shalt not covet." Verse 7.

Paul clearly states, then, that the only means he had of knowing sin was "thru the law." And it should be evident to any one that wrong-doing can not be pointed out in any other way.

The law must reveal the depths of a person's iniquity before that individual can feel the need of a Saviour. And there can be no mistaking the law that Paul has under consideration. The law of Ten Commandments is the only one that contains the precept, "Thou shalt not covet." Therefore the whole argument of the seventh of Romans shows that the Ten Commandments are the living statutes of Jehovah, and absolutely essential in showing us our sins, and our consequent need of the salvation offered thru the Gospel. Passing to the fourth verse we read:

"Wherefore, my brethren, ye also were made dead to the law thru the body of Christ; that ye should be joined to another, even to Him who was raised from the dead, that we might bring forth fruit unto God."

This text states what is "made dead." It is not the law that is dead, but the sinner who repents and comes to Christ is "made dead to the law." And the purpose for which the sinner is made dead to the law is plainly stated also. It is in order that he may be legally and consistently united to Christ.

The figure of the law binding the wife to the husband is used in the first part of the chapter. While both the husband and the wife live, it would be unlawful for either of them to be married to another. But should the husband die, then is it lawful for the woman to be married to another husband, for she has been released from the law that bound her to the first husband. The law remains alive, however, all the time. It is the law that binds her to the first husband. When the husband dies, the law still lives on; and when she marries again, it is the same law that comes in to unite and also to bind her to the second husband. This is the plain logic of the apostle's reasoning, and the figure is a beautiful and strong one, as well as an exceedingly plain one. It is hard to see how a person could get wrong ideas from such plain teaching.

Among barbarous tribes a woman might not sense the binding obligation of law in joining her to her husband. But in lands where law has been brought into the life of the citizen, it is not permitted for a woman to leave one man and go to another, unless the first husband be dead. And in like manner the sinner is wedded to his sins, and can not be freed from them except as those sins are made to die out of his nature thru the power of the blood of Christ; then he is freed from those sins, and married to Christ. And having thus been united with Christ, he should look with loathing upon the thought of going back to the old body of sin, by forsaking the enjoyable companionship of his new Husband and Master. T.

"THANKS be unto God for His unspeakable Gift."

Studies in Romans

Bound by the Law to Sin; But Christ Sets Us Free.

Rom. 7:1-12.

THE reasoning of the apostle Paul in his letter to the Romans shows very clearly the relation between the law and the Gospel; and in no part of the book is this shown more forcibly than in the seventh chapter. The first half of the chapter will be briefly studied in this article, and as has been suggested in former articles, it is to be hoped that the reader will go much beyond anything that can be brought out in the space here allotted to us. The book of Romans furnishes a most fascinating field for study, and the more we study it, the more we see in it, and the more we enjoy the study. Let us now with thoughtful consideration turn to the words of the sacred text:

"Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, tho she be joined to another man.

"Wherefore, my brethren, ye also were made dead to the law thru the body of Christ; that ye should be joined to another, even to Him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, the sinful passions, which were thru the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the Spirit, and not in oldness of the letter.

"What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except thru the law: for I had not known coveting, except the law had said, Thou shalt not covet: but sin, finding occasion, wrought in me thru the commandment all manner of coveting: for apart from the law sin is dead. And I was alive apart from the law once: but when the commandment came, sin revived, and I died; and the commandment, which was unto life, this I found to be unto

death: for sin, finding occasion, thru the commandment beguiled me, and thru it slew me. So that the law is holy, and the commandment holy, and righteous, and good." Rom. 7:1-12.

There are some people who use the foregoing scripture to try to prove that the law of God is abolished. But the most casual reading should lead any one to see that the summing up of the apostle's reasoning shows that he had no such idea in mind. His conclusion is reached in verse 12, which says: "So that the law is holy, and the commandment holy, and righteous, and good." Then we are to see that the whole line of reasoning in the first eleven verses of the chapter is to show that God's law is holy, and righteous, and good.

It is always possible for a quibbler so to turn the plainest statements as to cause them to appear in a different light from that which is intended. But he who would enjoy the rich benefits of a correct knowledge of God's truth must not quibble. He must seek for the plain meaning of the text so that he may be led into the fulness of its spiritual power. And when the inspired writer tells us in his conclusion that the law is holy, righteous, and good, we are certainly going very wide of the mark to say that the meaning of such language is the abolition of the law.

Not only does the apostle give us the conclusion of the twelfth verse to show that he is teaching the binding claims of the law, but he also makes other statements, in connection with his reasoning, that are equally strong in proving the living necessity of the commandments of God. To provide against the possibility that some might think from his logic that he would have the law abolished, he asks, "What shall we say then? Is the law sin?" To this direct question he makes the plainest and the most unequivocal answer: "God forbid. Howbeit, I had not



THE OUTLOOK

“Watchman,
what of
the night?”



Sir Henry Campbell-Bannerman.

Our London Letter

From Our Own Correspondent.

“Any parent can call upon the local authorities to provide accommodation for his children in a non-denominational school.

“Denominational schools in single school parishes may be transferred to the local authorities for use as public elementary schools and yet the use of the buildings be retained for denominational instruction on ordinary week-days after school hours, and altogether on Saturday and Sunday.”

It will be seen at a glance that this bill completely removes the grievances of passive resisters, since there will be no further use of the rates to support denominational teaching. Some of the radicals object, however, to granting any state aid to the voluntary, or denominational, schools. Churchmen are vigorously opposed to the bill because it weakens the hold of the church on the rising generation. The Established Church regards itself as responsible for the religious training of the children, and utterly refuses to see any inconsistency in a system which calls for Non-conformist parents to pay a teacher to instruct their children as to the errors of Non-conformity and the absolute necessity of loyal obedience to the church in order to obtain acceptance with God.

There is indeed one real weakness in Mr. McKenna's bill; namely, this: It abolishes religious tests; hence there is nothing to hinder an agnostic or out-and-out infidel from accepting a position as teacher. But what sort of religious instruction could such a person give? Would it be anything less than a mockery? The logical thing would be the secular solution, but the country is not ready



Mr. H. H. Asquith, K. C.

THE year 1907 was rather a quiet one in British politics. The government was, so to speak, marking time. The legislation put thru was for the most part either non-controversial, as in the case of the Army Bill, or of comparatively slight importance. The present session is evidently to be a fighting one, the government having already brought forward two bills of far-reaching importance, which are awakening most unpromising opposition.

The Education Bill.

First in order, tho not in wide-spread interest, is the Education Bill, which differs from its ill-fated predecessor of two years ago in being considerably shorter as well as less complicated. In some respects it is less distasteful to churchmen than Mr. Birrell's Bill, in other respects, perhaps, more so. The chief provisions of the new bill which Mr. McKenna brought before a crowded house the other day are as follows:

“There shall be but one type of public elementary school which shall be managed, controlled, and provided for by the public, and no child shall be compelled to attend any other school.

“Religious instruction of an undenominational kind shall be given in such schools. There shall be no religious tests for teachers.

“Voluntary schools [really, church schools, owned and controlled by the Church of England] will receive grants from the national exchequer, if shown to be efficient, but will not receive financial support from the local rates, the latter being reserved for the public elementary schools proper.

“In parishes where there is but a single school, no public money will be devoted to its support unless it is conducted along the lines of a public elementary school.



Oxford Circus on Which Queen's Hall Fronts.

for that yet. It will probably come by and by, and the insistence of the churchmen that their peculiar creed shall be taught to the school children of this country, irrespective of the wishes of the parents, is likely to hasten on the time when religious teaching will be entirely excluded from the public elementary schools.

The Licensing Bill.

The educational question has been before the country so long that public interest in it has somewhat slackened. Not so with the Licensing Bill, which has taken the country as it were by storm, and has aroused the most vigorous and outspoken opposition. The

power of the drink trade in British politics is enormous. It has had things pretty much its own way the last few years, especially since 1904 when Mr. Balfour's new Act providing compensation in the case of refusal to renew license passed into law. That Act was a backward step, and did much to discredit the ex-Prime Minister with thinking people of all parties. The new bill proposes to recover public control over the drink traffic, and to reduce materially the number of licensed premises in the United Kingdom. The following are some of its most vital provisions:

“After fourteen years no further compensation shall be paid for unrenewed licenses. In other words, after that time, a license will be definitely understood to be given for one year only.

“From 30,000 to 32,000 licenses are to be extinguished within the fourteen years.

“The discretion of the magistrates as to renewals of licenses, which was withdrawn by the Act of 1904, is to be restored.

“Magistrates are furthermore to have power to forbid the employment of barmaids or children.

“There is to be Local Option in the cases of new licenses, and in Wales and Monmouthshire also in the matter of further reduction of licenses, a bare majority deciding the question.

“Public houses—saloons—[outside London] are to be open on Sundays only one hour at midday and two hours in the evening; bona-fide travelers can not be served with drink unless they have traveled at least six miles.

“There is to be a strieter supervision of clubs.”

Fierce Opposition.

Americans who are familiar with temperance legislation of a far more drastic charac-

ter, including in some states absolute prohibition, will find nothing at all startling in this bill; but here the situation is different. This is the first really serious attempt in recent years to deal with a great and growing evil. We have had a bill forbidding the sending of little children to public houses to get beer and strong drink, and another one providing for the blacklisting of notorious drunkards, but these measures achieved practically nothing toward remedying the drink evil. In fact, publicans (saloon-keepers) were in favor of them, knowing they would not interfere in the least with the sales of strong drink. But now we have a bill which gives promise of really lessening the power of this great octopus, and the rage of brewer and publican knows no bounds. An enormous mass meeting is convened in Queen's Hall, hundreds being unable to get in, and the platform utterances denounce "this iniquitous bill as an attempt to plunder and ruin all who are connected with the trade." "Robbery," "revolution," "confiscation," "Socialism," are other terms which are used freely in the huge, flaring posters which are displayed in every public house in the land. "Your beer will cost you more" is a significant statement which appears again and again. No denunciations are too strong for the ministry which has dared to bring in such a bill. Everywhere the friends of the trade foretell the rapid demise of the government.

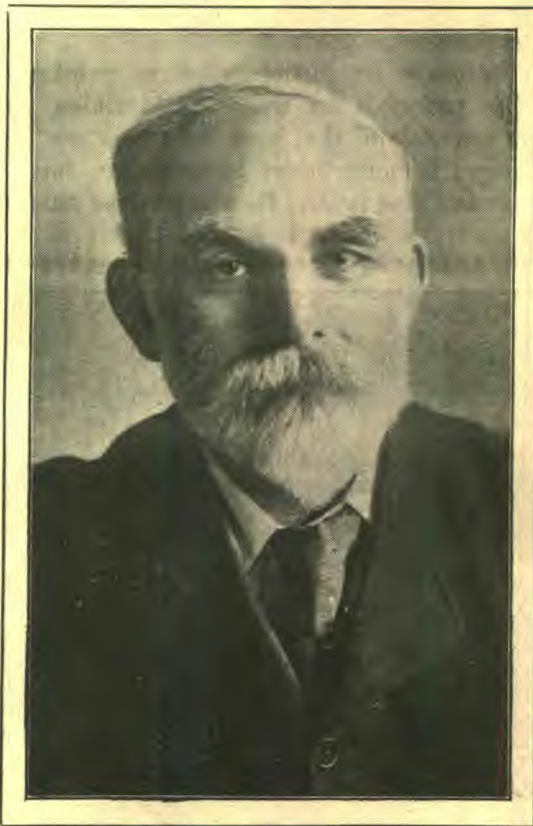
There is one hopeful sign. The Bishops have decided in favor of the bill, and the leading workers in the Church of England Temperance Society will support it. Of course the brewers and publicans threaten great things against the Bishops. Some think all charitable donations should be withheld, and others advocate bringing the Bishops to terms by working for the disestablishment of the church.

It must be confessed that the enemies that this bill has stirred up to do their worst are many and powerful. In every by-election from now on, the government will have to count on the unrelenting and virulent opposition of the trade and its sympathizers. It is to be feared, moreover, that the support of temperance people will not be of sufficient warmth and heartiness to offset fully the attack of the drink legions. Temperance workers sometimes forget that half a loaf is better than none, and do little to promote a measure which comes short of their desires. Moreover, the government is severely handicapped by the serious illness of the Prime Minister, whose full recovery is a matter of some doubt. Sir Henry Campbell-Bannerman wields a very strong unifying influence. He has guided the destinies of the government with excellent tact and foresight, and his being detained on a sick-bed just now when wise leadership is so all-important, is nothing less than a calamity. Mr. Asquith, who, as Chancellor of the Exchequer, is deputy-leader of the House of Commons and would become Premier if failing health should compel Sir Henry to resign, is a very able man, but has few of those winning social qualities which make the present head of the government so popular. Keen, logical, incisive, a splendid debater, and possessing no mean oratorical powers, he gave an excellent account of himself in presenting this much-berated Licensing Bill. Indeed, he is regarded as one of the ablest men in a ministry unusually rich in talent; but he also has very many enemies, and it is doubtful whether the present government, even with its magnificent majority, would long survive the retirement of its honored chief.

The London "Times."

It is becoming increasingly manifest that the wealth of the country is held by the Conservatives. Take the newspaper press; there are at least three great London morning

dailies, selling at a penny per copy, all being conservative. The Liberals had one penny daily, the "Tribune", but it had to be discontinued early this year for lack of support. The "Times" selling at threepence has been for many years the stronghold of middle-class Conservatism; but recently it has been going thru some very trying experiences which have diminished its prestige. There has been great disagreement among the stockholders as to the business management of the paper, making it necessary for the famous publishing house to be in the hands of the court, and for a time it looked as if this great asset of the empire might be knocked down to the highest bidder. The matter is about settled now, and the "Times" will probably continue on the old lines, but it is doubtful if it will ever again wield the influence it once had. The recent incident having to do with the letter of the German Kaiser to Lord Tweedmouth, showed the "Times" in rather a ludicrous light, and nearly all the Liberal papers took the occasion to have a kick at the old lion. One went so far as to say that had the "Times" exerted the influence it once en-



Mr. John Burns.

joyed, England and Germany might have gone to war.

Socialism.

The government is having trouble with the Labor Party, which is frankly Socialistic, bringing in again this year its bill for the unemployed, in which local authorities are required to provide work off-hand for the workless at standard wages, or support them and their families until such work is forthcoming. As Mr. John Burns, the head of the Local Government Board, pointed out, the trouble with such measures is that they do more harm than good. The standard wages in the country being considerably less than in the city, the flocking of people into the large cities would be very greatly increased under such a regime.

Congregationalism has at length pronounced against the New Theology; at least to this extent that a number of her leading ministers have signed a declaration of belief which contradicts some of the principal teachings of Mr. R. J. Campbell. They have been careful, however, to take middle ground on certain questions, so that a keen observer can not but notice in this warning against the new heresy some symptoms of the heresy itself. As long as the conclusions of the so-

called Higher Criticism are accepted, so long will the leaven of the New Theology continue to permeate the churches.

M. ELLSWORTH OLSEN.

London, England, March 20.

The Constant War Talk.

THERE is constantly arising first in one part of the country and then in another the talk of the possibilities and probabilities of war. Prime Minister Sir Wilfred Laurier delivered a speech in the Canadian Parliament, on January 28, which was suppressed, and every effort made to keep it from getting to the public at all. Copies of the speech have recently been secured by some of the newspaper men of Boston, and its publication starts afresh the discussions of trouble with Japan. The particular paragraph from the speech that is exciting the comment is the following:

"If, unfortunately, the interests of Great Britain were to be jeopardized in the North Pacific Ocean, we might see war break out between Great Britain and Japan on the one side and the United States on the other. It is possible that under our treaty we may see the flag of Japan weighing anchor in the harbor of Vancouver for the protection of these British interests, to which Canada attaches such vital importance."

Japan seems to be doing everything in her power to show this country that she is friendly to us. And on the other hand the government here is showing Japan that there is no feeling of hostility toward her among those who are in the positions of authority. But every little incident is caught up by the press and carried from one end of the country to the other, and there is no lack of those who can see great dangers of wars in these reports. And so far as the discussions go, it matters not whether the reports have a true foundation or not.

Things of this kind would indicate that there is not so much hostility to war after all as some people would have us think. There are those who look at wars from a purely business standpoint. They think that they are secure from any personal danger should war break out, and the thousands of people that would be killed and the families that would have to mourn the loss of sons and fathers do not enter into their calculation. They can see the vast amount of business that the war would throw their way, and so they are ready to have it come so that they may make money, even tho the money thus made has to be drenched with human blood.

There is a plain scripture that reads:

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God." 2 Tim. 3:1-5.

If you will study the foregoing Bible text you will readily see that many of the things that are to characterize the people in the last days are the very foundation material for wars. Love of self and love of money are the first items mentioned. These things are corner-stones in the war-god temple. Then, among other things, the people are to be "rainers," "implacable," "without self-control," "fierce," and "traitors." These are also materials that enter largely into the structure that makes war seem to be a necessity. And it is because these sentiments and conditions are so plainly to be seen in the world that so few of the leading statesmen are willing to make the start in the much-talked-of disarmament. It is because the war material and the war sentiment is so manifest that the governments of all the leading nations are urging that more and more great battle-ships, and cruisers, and torpedo boats, and the like, be built with the greatest possible speed.

God's word in numerous passages has told that war and not peace would mark the last days of earth's history. The careful observer of passing events and sentiments will not fail to see that the good old Book has given us the facts in the case.



A Prayer.

WILT Thou come to-day, my Saviour?
I am longing so for Thee;
There is naught to give me pleasure,
But that I Thy face may see.

Cold the world, and filled with anguish,
Sin and sorrow, grief and pain;
Surely nothing can relieve it,
None but Jesus cleanse the stain.

Thus my heart goes out in pleading
For my Lord to come to-day;
I am wasted, worn, and weary;
Jesus, Saviour, come I pray.

I am watching, daily watching,
As the Saviour bade us do;
And the Spirit sweetly whispers,
"I am coming soon for you."
Mrs. S. E. MILLER.

From Our Missionaries to China.

THE SIGNS has already noted the sailing, on March 2, of Dr. and Mrs. H. W. Miller, Mr. and Mrs. B. A. Roberts, Prof. and Mrs. R. F. Cottrell, Miss Dehn, Mrs. Moultrup, Miss Schilberg, for

against seasickness. None of them were seasick at all, Dr. Miller writes, to his knowledge, with the exception of a slight dizziness during two or three stormy days.

They reached Kobe, Japan, March 16, and designed to remain there until the 24th, when they would leave for Nagasaki. There the vessel would coal and proceed to her destination, which it was expected she would reach March 28. Miss Dehn remains at the Kobe Sanitarium as a nurse.

Dr. Miller also tells us that Brother and Sister Shultz, to whom serious accident happened sometime ago, have about recovered physically, but the nervous shock was very great. They left Kobe on the "Magnolia," March 18, for America. We hope they will soon recover.

In Tokyo Dr. Miller looked up printing-office materials for the work in China, as all materials of that kind for China can be secured to much better advantage in Japan than in China itself. He also received letters



Steamship "Minnesota."

only two or three days during the entire voyage in which the sea was at all rough; so not one of their party was seasick. She says, "We feel that the Lord has tender care for us, and we are very thankful to Him. One of the officers told us that he had crossed twenty-seven times and had never seen such good weather at this time of the year. To-day has been perfect. The deep blue water sparkles in the sun like a sea of jewels, and there is not a whitecap to be seen.

"There are several other missionaries on the boat besides our party. We have worship together every morning, and Professor Cottrell has been leading a Bible study each afternoon." In these Bible studies Mrs. Roberts speaks of the other missionaries, who were greatly interested. The light passenger list of the "Minnesota" enabled them to get acquainted with the passengers, making it much more pleasant. She closes by saying, "We will stop about a week in Japan. I will write you again when we reach Shanghai." A postscript dated March 16 says, "We have just reached Yokohama, and were met by Elder Field."

We are sure our readers will rejoice in the safe passage of our missionaries to the great needy field of China, and that their prayers will be with them in their work. The address of all, except Miss Dehn, is for the present, U. S. A. Post-office, Shanghai, China.



DR. MILLER AND PARTY ON BOARD STEAMSHIP "MINNESOTA."

Reading from left to right; Miss Etta Dehn, Prof. and Mrs. R. F. Cottrell, Mr. and Mrs. B. A. Roberts, Dr. and Mrs. H. W. Miller, Mrs. B. Moultrup and Son, Miss Pauline Schilberg.

the Orient. Letters have come from these dear friends telling of their voyage across the Pacific, and arrival at Yokohama. They had most excellent accommodations on the "Minnesota," a boat whose second-class cabins were originally intended for first-class, and have been so used, so the second-class cabins that were taken by our missionaries were as good as most of the first-class cabins on other boats. They were also blessed in obtaining the four outside second-class cabins, high above the water, so they were able to keep them open all the way over, demonstrating that good ventilation is one of the best protections

while in Japan that the brethren in China had disposed of the property at Sin Yang Cheo, and had decided that it is better to erect the printing establishment on the coast, and desiring that the doctor should locate at Shanghai and begin the publishing work there. Owing to the fact that property in Shanghai is increasing very rapidly on account of the improvements which are being made in the city, purchase of a suitable plot of ground is desirable at an early date.

A letter from Mrs. Roberts states that altho the officers of the ship assured them they could expect a stormy voyage, as it is the windiest month of the year, they had



Yokohama Station.

Our Work and Workers.

BROTHER L. A. GIBSON baptized eight at Spokane, Wash., the latter part of March.

FOUR are rejoicing in the truth thru the labors of Brother S. Swinson at Sparta, Wis.

SEVEN recruits for the Master are reported by Brother M. H. Serns at Birnamwood, Wis.

SIX promised to walk in the way of God's commandments at Friday Harbor, Wash., as the result of the labors of Brother S. W. Nellis.

FIVE of the church-school pupils at Colorado Springs, Colo., taught by Sister Wyss, were recently baptized by Brother Mackintosh.

BIBLE-READINGS conducted by Brother A. E. Sanderson at Keene, N. H., have resulted in bringing five to the truth of the third angel's message. Others are deeply interested.

WORK among the Italians of Boston is being carried on by P. Scattarregia, who has been granted the use of a Baptist mission for two services each week. Bible work in the homes is also being carried on successfully.

"RECENTLY Elder Wheeler reported five more new converts in Prescott, Ariz., where he and Brother Dillon are laboring."—Pacific Union Recorder.

"So far nine adults, who were before strangers to the truths presented by us, are observing the Sabbath, and ten others are in the valley of decision."—Mr. and Mrs. J. O. Miller, St. John, N. B.

BROTHER F. M. BURG, president of Western Washington Conference, has been called to take the presidency of the Southeastern Union Conference, with headquarters at Atlanta, Ga. Brother W. W. Sharp will take the place of Brother Burg until camp-meeting.

"THRU God's blessing the work is going on well here. There are many who are inquiring of me about this message. I hope and pray that those who are coming to me for light will not be disappointed."—Maqbul Massey, Moradabad, India.

WRITING of the work in Colorado, Brother M. Mackintosh says: "In Trinidad, where Brother Walker is doing a good work, five were baptized, and three others have expressed a desire to unite with us."

DR. LAW KEEM writes from Canton, China: "We have four who are earnestly studying the truth and are nearly ready for baptism, a father, two sons, and another man. The other denominations are strongly opposing us, but we find those who are really in earnest will come to hear us in spite of the opposition."

"SABBATH, March 14, was a day of rejoicing in Palisade, Colo., when I buried five dear souls in baptism in the Grand River. . . . Our school is a grand success. We have an average of about eighty-five pupils, and our three teachers endeavor in every way to make the school what it should be."—W. F. Kennedy.

BROTHER C. J. KUNKEL writes of the work in North Dakota: "Encouraging news is coming from the field, which shows that the Lord is working. Elder Leer tells of a company of from twenty to twenty-five near Munich, in the northern part of the state; Elder Jorgensen tells of several who have taken hold at Velva, and Brethren Humann and Seibel report eleven who have taken their stand at Kulm and vicinity."

THE PACIFIC EDUCATIONAL ASSOCIATION voted at a specially called meeting, convened at Healdsburg, March 19, to move the college from Healdsburg to some rural district where more land could be secured, and where an industrial college could be conducted under much more advantageous circumstances. The college property at Healdsburg is for sale.

SOME very neat colored post-cards come to us from the manager, Mr. J. J. Wessels. It is

surely a beautiful place amid green and bloom, seven miles north of Los Angeles. Its elevation is 600 feet. Its sanitarium methods are up-to-date and approved by the best. Those desiring to avail themselves of treatment and rest would do well to write for Illustrated Catalog D, Glendale Sanitarium, Glendale, Cal.

To those who are contemplating settling in the South, or who think of making that their field of labor, we would recommend writing to Brother A. L. Manous, field agent for our books, 602 Capital Ave., Atlanta, Ga. He has a little publication which shows Georgia's resources and advantages, and he would be able to give splendid advice to those who think of making that their home.

Wanted for Missionary Work.

A CONTINUOUS supply of papers for reading-rack. Mrs. F. W. Halladay, Box 414, Huntsville, Ala.

A Mothers' Number of "Life and Health."

THE April number of *Life and Health* is principally a Mothers' Number. The articles contained in the Household, Mothers', and Home Treatment Departments pertain entirely to the home. These articles discuss the privileges and responsibilities of parents, and deal with many practical questions in the relation of the mother to her child.

In this number of *Life and Health* appears the first article of a series by Dr. Lauretta Kress on the care of children. This article is entitled, "Baby's First Six Months of Trouble." "The Mother's Sacred Charge" is an inspiring article by Mrs. E. G. White.

Judge Ben B. Lindsey's "Childhood and Labor" needs no comment.

This is not all. We haven't room to mention the other good things contained in this number. If you have never seen a copy of *Life and Health* send for a sample. Are you a subscriber? If not, send in your order at once. You will miss much if you do not. Order a quantity of this number to sell to your neighbors and friends.

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"Story of Pitcairn Island."—By Rosalind Amelia Young, a native daughter. Pitcairn Island, one of the volcanic gems of the Pacific, has been heard of wherever the English language has been spoken. The story of the working out of the problem of human life on its limited territory reads stranger and more thrilling in many respects than a romance. But most, if not all, of the tales told and the books printed have been too fragmentary, or incorrect and misleading. It will be interesting to the friends of that miniature world to know that an authentic history has been written, and that by a native of the island, one to the manor born.

Miss Rosa Young is one of the direct descendants of the mutineers of the *Bounty*. The book is a plain, unvarnished tale of Pitcairn and its inhabitants from its settlement to the year 1894. It is written with charming simplicity of style, which refreshes the reader and invites continued perusal. Illustrated with 26 engravings. Fourth edition, with appendix. Cloth, \$1.00. Address this office.

Drunkenness and Crime.—What are the reasons for such an alarming increase in the nation's drink bill? "The relation of crime to intemperance is well understood by men who have to deal with those who transgress the laws of the land. In the words of a Philadelphia judge, 'Rum and blood, I mean the shedding of blood, go hand in hand.'"

"A district attorney in the city of Boston is reported as declaring that 'Ninety-nine out of every hundred of the crimes in our commonwealth are produced by intoxicating liquors.'"

"Let those in positions of public trust take heed lest thru wine and strong drink they forget the law, and pervert judgment."

"Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong." "Behind the liquor-dealer stands the mighty destroyer of souls."

"Often he is forbidden to sell intoxicants to one who is drunk, or who is known to be a confirmed drunkard; but the work of making drunkards of the youth goes steadily forward. Upon the creating of the liquor appetite in the youth the very life of the traffic depends."

"Should not the liquor-saloons that have wrought so much evil, be entirely abolished?"

"Let the voices of the nation demand of its lawmakers that a stop be put to this infamous traffic."

These startling sentences have been selected from a new sixteen-page tract just received from the press. They call attention in a marked way to the evils of the liquor traffic; and the responsibility for the continuance of this awful crime-producing agency is clearly indicated.

We believe that our readers will be well repaid for a careful perusal of this tract. And you have friends who should receive the light contained in its truth-filled pages. Bible Students' Library, No. 196, price only \$1.00 per 100.

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Economy and Thrift in the Home

By Mrs. L. D. Avery-Stuttle

MORE than nineteen hundred years ago, in the mountainous desert near the village of Bethsaida, and within sight of the blue waters of the sea of Galilee, a vast multitude had gathered to listen to the wonderful teaching of the Man of Nazareth and to be healed of their diseases.

At last the setting sun tinged the waters of Galilee, and the evening zephyrs stirred its calm depth,—and still the people lingered, forgetful of hunger and weariness.

But the Great Physician did not forget; and well He knew the needs of the multitude. At the suggestion to dismiss the people, He replied: "Give ye them to eat." We all remember the story, how, seated in that desert place, the Master spread the table for five thousand hungry people, from the basket of a little lad.

Finally the multitude arose, and the mighty Miracle-Worker dismissed them to go to their own homes.

"Now," says the Master to His disciples, "gather up the fragments, that nothing be lost." "What! gather up the fragments? Why, Master, do you ask us to spend our precious time in such a manner as this? Surely it is folly to talk of economizing now! Why," they say to one another in amazement, "here is a power which is able to multiply bread indefinitely by a single word; surely we are in no danger of coming to want,—so why economize? it is folly to do so."

Not so, for the words of the Master are imperative: "Gather up the fragments!" And still this command is as imperative as when, nineteen centuries ago, it fell upon the ears of the astonished multitude in the desert of Bethsaida. Especially should those words appeal to the profligate pleasure lovers of this extravagant twentieth century.

"Extravagant?"—yes; recklessly, criminally extravagant. Do you see that lordly palace over there? It is evening, and the brilliantly lighted parlors are filled with the butterflies of fashion, flitting to and fro, as purposeless as the vain insects which they resemble. Diamonds and precious stones which cost the wealth of a Rothschild are gleaming everywhere. Massive vases and ornaments of priceless value are scattered about in barbaric splendor and profusion; and as the modern devotees of fashion gather around their tables of regal magnificence, we are irresistibly reminded of the impious feast of Belshazzar, when the lightning fingers of the invisible scribe traced those mystic characters upon the richly carved walls of the vainglorious and fated

monarch; and we listen in imagination to the awful interpretation of the aged seer: "Thou art weighed in the balances, and art found wanting."

"Yes," sighs Mrs. Spendthrift,—now Mrs. Spendthrift is a church member, and her husband is far from being a rich man,—"yes, it's awful the way these wealthy people do spend money!" Yet the heedless and senseless manner in which this foolish woman spends her husband's hard earned dollars is as culpable and blameworthy as is the extravagance of the millionaire who spends his thousands foolishly.

We are all likely to think it no harm to indulge in petty extravagances; but this

Her Version.

"AND let us not be weary in well-doing," ran the text,

And Dorothy deeply pondered it, her little mind perplexed

For fear she'd not remember all the preacher talked about;

"For in due season we shall reap if we faint not," he read;

And Dorothy tucked it all away within her curly head,

And ran to tell her mama just as soon as church was out.

"I learned the text—I knew I could—

'Just don't get tired of doing good,

For if you do not faint away,

Why, by and by, you'll get your pay.'"

MAX HILL.

means as much to us, perhaps with our limited means, as the greater follies of the rich mean to them.

Let us, then, try to be sensible. There is probably no one but who is very economical in some *one* particular. All of us have our hobbies. Perhaps we may have a hobby of economizing in the kitchen, and the result is such poor and meager fare that our impoverished blood cries out in the pangs of neuralgia or rheumatism. So I beg you, my friend, don't plume yourself on your economy and thrift, because you begrudge a crumb of bread to the little birds, while you recklessly throw away or dump into the garret last season's hat or gown, almost as good as new, because it is a little out of style.

"Well, now, I'm glad to hear you talk to Mrs. Spendthrift," smiles Mrs. Niggardly, "The way that woman goes thru with money is awful. My husband's salary is double hers, but I shouldn't think of doing so. Why, she doesn't seem to realize the worth of money. And Mrs. Liberal is just as bad. Only last week she gave away—just think of it!—absolutely *gave away*

to the various charities and missions and poor fund and what not, three large baskets of food, besides any amount of clothing; and she actually asks her husband almost every day what he would like for dinner; and she sees that he has it, too,—no matter if it does cost extra,—and I'm very glad to find that you don't approve of it."

Pardon me, Mrs. Niggardly, I am speaking in favor of economy and thrift—not of penuriousness and littleness. I'm afraid you don't appreciate the difference between the terms.

But Mrs. Niggardly only looked puzzled and passed on.

"But what can we do to teach the true principles of economy and thrift to our children?" some one asks. It is a first-rate plan to give them an object-lesson by allowing them to do a little business for themselves. Let Mary learn to make her own dresses, instead of hiring the dressmaker, and then give her the money, or part of it, for missions. Then she will feel that she has earned it herself. Let Johnnie have a little garden of his own, and allow him to handle and sell his own produce. Thus he will learn the true value of money, and learn many lessons of thrift and economy.

But while we are not to be slothful in business, we must not forget the command to be "fervent in spirit, serving the Lord."

Unsimplified Spelling.

THE proprietor of a Chicago hotel tells of an eccentric guest who registered with him about the time of the simplified spelling flurry, and who undertook, in an ingenious way, to show his contempt for the opponents of the proposed reform.

When the newcomer spread his signature on the register, it was at once observed that the name was a most unusual one—"E. K. Phtholognyrrh."

"Beg your pardon," said the clerk, "but how do you pronounce it?"

"Turner," was the reply, "and spelled in approved fashion, too."

"Will you kindly explain?"

"Simplest thing in the world," said Turner. "First, we have 'phth,' the sound of 't' in 'phthisis;' then, 'olo,' the sound of 'ur' in 'colonel;' thirdly, 'gn,' representing the sound of 'n' in 'gnat;' and finally, 'yrrh,' the equivalent of 'er' in 'myrrh.' If the combination doesn't spell 'Turner,' what does it spell?"—*Harper's Weekly*.

You see your true self when you believe that the best and purest and devoutest moment which ever came to you is only the suggestion of what you were meant to be and might be all the time.—*Phillips Brooks*.

"LET everything that hath breath praise the Lord. Praise ye the Lord."

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Our Naval number will contain many things of use as reference, entirely apart from its religious instruction. It ought to have a large sale thru the news agencies, especially on the Pacific Coast.

The articles in this issue are all worthy of careful reading. The paper beginning on page 4, by Mr. A. Delos Westcott, will bear a careful study. It will continue thru three issues. It will help to answer some queries in the minds of our readers.

The Royalists carried the elections in Portugal by a large majority April 5, but the announcement of the results was followed by wildest disorders in Lisbon. The mobs were suppressed only by strenuous efforts on the part of troops, and a large number were reported killed. Stormy times are evidently before the little kingdom.

Those desiring to keep well informed in regard to the leading movements in British social, religious, and political affairs should not fail to read our London letters that appear from time to time from our special correspondent. The letter to be found on pages 10 and 11 of this issue is not only instructive but interesting. Since our correspondent mailed his letter, the despatches inform us of the resignation of Sir Henry Campbell-Bannerman, and Mr. Herbert H. Asquith, Chancellor of the Exchequer, has been summoned by the king to form a new cabinet. Sir Campbell-Bannerman's resignation was made at the demand of his physicians who say that the condition of his health renders it imperative that he be relieved from the weighty responsibilities of Prime Minister.

There is a strong temperance agitation in Urbana, Ill., and the sentiment has run so high that it has compelled the students in the state university at that place so to revise their college songs as to take out of them the laudation and praise of wine. Many of the songs sung by the boys in colleges abound in references to the merry-making that accompanies strong drink. Young men who are usually temperate in their habits are frequently compelled to sing these maudlin songs, or else be sneered at by their companions. It is to be hoped that the temperance sentiment will grow strong enough in each university town to compel such songs to be banished from the whole country. The bad influence that such jingles have upon the minds of young men while in school is incalculable. And they should be made so unpopular that no institution would tolerate them anywhere.

This is the last of our Special Bible-Reading Series, but it is not the last issue to contain Bible-readings. These will continue from week to week, tho not given quite as much prominence as during the last six months. The great themes of the Book of God will be set before our readers in stronger, clearer light than ever before. Continue with us. You may not agree with all the paper teaches. It is your privilege to disagree. We will not quarrel with you for this. All that we ask is your cooperation in standing by the Bible, holding to the great essentials of Christianity, making the Scriptures the rule of faith. Are you skeptical?—Then study with us some of the great evidences of God's truth.

The Bible and the Bible Only.—One gentleman writes us that he admires the loyalty to the Scriptures manifest in the SIGNS OF THE TIMES, but, he remarks, that we can not, of course, expect him to accept what we say concerning the Sabbath. No, we do not wish this man or any other soul to accept what we say if it is not in harmony with God's word. In all these things we are not choosing our way. Years ago this journal was established to teach the truth of God as it is in His word. Years ago it nailed to its masthead the motto: "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." We have no desire to tear it down. Nay, more, we would emblazon the words anew on our banner and seek more earnestly for the grace and wisdom to live to its noble aim. He who seeks to please men can neither please God nor win men to life. Therefore we choose to abide by our motto, however much we may be misunderstood or misinterpreted. God's word is a good foundation on which to stand. It has been tested thruout the centuries; we have tested it, and it has never been found wanting. Therefore we plead with our readers to stand on the word.

Cling to the Bible.

CLING to the Bible, tho all else be taken;
Lose not its precepts, so precious and pure;
Souls that are sleeping its tidings awaken:
Life from the dead in its promises sure.

Cling to the Bible, this jewel and treasure
Brings life eternal, and saves fallen man;
Surely its value no mortal can measure;
Seek for its blessing, O soul, while you can!

Lamp for the feet that in byways have wandered,
Guide for the youth that would otherwise fall;
Hope for the sinner whose life has been squandered,
Staff for the aged, and best Book of all.

—Anon.

Bible Reading.—Revival services are being held in Philadelphia under the lead of Rev. J. Wilbur Chapman. In connection with these services, what is called the "Pocket Testament League" has been

formed, the members of which pledge themselves to make it the rule of their life to read at least one chapter in the Bible each day, and to carry a Testament or Bible with them wherever they go. Its headquarters' address is "The Pocket Testament League, 518 Witherspoon Building, Philadelphia, Pa. This is good. We rejoice at every new impetus given to the reading of the words of life. Small Testaments, easy to carry, can readily be obtained. Ladies who belong to the League are having pockets made (think of it!) in which to carry the Testament. But thinking, judgment-bound men and women ought to find *time*, ought to *take* time, to read more than one chapter a day. Read the Bible thru with the year. But one chapter a day is better, infinitely better than nothing. God bless the movement.

It Is Well Said.—Speaking of "Our Workless Workingmen and Our Worthless Workingmen," the *Western Watchman* remarks: "God has blessed the prosperous many with ample means to meet the necessities of the dependent few. Religion teaches those who have something to share what they have with those who have nothing. And the greatest alms that the rich man can bestow is the means of making an honest living. The employing classes are God's best almoners. But among the dependent, through there are thousands who would be beggars in Golconda; whose hearthstones would be black if they lived in New Castle. These are the manifestants against whom the police must arm. They demand both work and drink, as the lazy rabble in the declining days of the Roman Republic demanded bread and amusements. *Between the millionaires who water their stock, and the worthless workingmen who liquor their labor, the industries of the world are made to suffer. Would that some way could be devised to rid mankind of both.*"

The Summer Session of the University of California offers opportunity for teachers who wish to spend their vacation in study in science, literature, manual training, domestic science, agriculture, and forestry. Price for the session, \$15.00, regardless of the number of courses. No formal examinations required for entrance. Fees entitle to full privileges of the library, also to medical advice and hospital care without extra charge, in case of illness. Particulars may be obtained from the Recorder of the Faculties of the University of California, Berkeley, Cal.

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A Hindu temple was dedicated in San Francisco on April 5. This is said to be the first temple of the kind ever dedicated in the Western World. The despatches, however, tell of another that is being erected in Oregon, and soon to be dedicated. There is quite a large class of people who seem to think that religion should be shrouded in such impenetrable mysticism that no mind can comprehend anything in connection with it. For all such these mystic religions of the East are quite in harmony with their ideas of things.

"Correct English."—Three numbers of a bright and useful little magazine with the above name have come to our table. It stands for "Correct English in the home" as well as for "Correct English in the school." It is of itself a course in English, helpful, instructive, stimulating. The editor is Josephine Turek Baker. It is issued by the Correct English Publishing Company, Evanston, Ill. The price is \$1.00 a year.

Religious liberty, if it be true religious liberty, belongs to no class, but to every man.