

SIGNS OF THE TIMES

Springtime

By Flora E. Warren

Out in the grassy meadows,
Out where the gay robins sing,
Gladly the voices of Nature
Herald the coming of Spring.
Gentle as whisp'ring breezes;
Softly as sunbeams at play;
Gay as the smiling blossoms,
Cometh the Springtime away.

Hark to the praises telling
"Sweet is the Name that we sing;"
Joyful the chorus is swelling:
"Sweeter the love that we bring."
Sweetly the breath of roses
Tells of His presence so near;
Gladly we welcome the Springtime,
Time of rejoicing and cheer.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2481.—The Two Covenants.

Will you please explain Gal. 4:24, 25?
E. L. B.

By reading the connection we see that the apostle gives us an illustration of the two covenants. He uses for this illustration the two sons of Abraham; one of them was the son of a handmaid, or a bondwoman, the other was the son of a free woman. The son of Hagar the bondwoman represented the old covenant at Sinai; the second, Isaac, the son of Sarah the free woman, represented the new covenant. The one stands for Jerusalem which now is, depending upon the old covenant; the other, for Jerusalem which is above, which is free, the mother of us all. If you will read the histories of the birth of Ishmael and Isaac you will have these facts set before you: First, Ishmael was the natural child of the flesh; secondly, he was a part of a scheme of purely human wisdom in fulfilling God's work; thirdly, that plan of human interfering and scheming could in no wise glorify God, and therefore Ishmael could not be a child of promise, a child of His grace. In the case of Isaac: First, he was a miraculous child. According to nature, he could not have been begotten by Abraham or born of Sarah; it was the power of God which brought this about. Secondly, it was not of human scheming, the plan was all of God. Thirdly, he was therefore the child of promise, in the fullest sense, and for his birth and existence all the power and all the glory belonged to God.

So the two covenants. The covenant at Sinai, trusted to as a covenant of salvation, had within it no power to save. It was man's declaration in response to God, "we will do, we will perform," and we will work all this, that, and the other thing. They were bound to fail; for it was wholly of human scheming, human planning, human power. All those who enter upon such a covenant as that, depending upon themselves, enter upon a covenant of bondage, and are as Ishmael was, children of bondage. The new covenant rests on better promises, even the creative power of God in His Gospel by which hearts are changed, souls recreated, and men and women born anew into the kingdom of God. And those who are thus born anew are just as truly miraculous children of God as was Isaac, and so are the children of Isaac, the children of promise.

2482.—Marrying Outside the Church.

Why do Gospel ministers marry believers in the church with outsiders when it is so strictly forbidden in the Bible? How can those who profess to be God's chosen people, keeping His commandments, unite with outsiders in marriage? That was the first sin of God's people in the Jewish nation of old.

Y. Y.

The question which our inquirer propounds is capable of various answers. The ministers may not see the wrong of doing it. They may not understand the Scriptures. Let us hope that this may be the case with those who thus do. They may do it from the low motive that is put forth by some of those who sell intoxicating drinks, that if they do not do it, somebody else will. They may persuade themselves that in some way it will turn out for good, and that the converted one may win the unconverted. They do not wish to run the risk of offending friends. All these excuses to us seem to be utterly insufficient. We do not see how any instruction in principle could be stronger than that laid down in 2 Cor. 6:14-18. And then we have all the instruction given to God's people in the days of old, with the concrete examples recorded. One of these things will invariably happen if a church-member, a true Christian, marries an outsider, one who is not converted, or one who is wedded to false religious theories that he is not willing to follow God's word; first,

the unbeliever will be converted; secondly, the Christian will give up his faith; thirdly, there will be divisions and trouble, and at the very least a large lack of confidence in each other, tending to misery and unhappiness between them; or, fourthly, one of them will die and the separation will be eternal. Now the first of these results sometimes follows, but it is very rare indeed, so rare that he who follows the practise of uniting in marriage those of religious faith with those of no faith, or those who are adherents to absolutely different views, take immense risk in becoming party to the union. One of the three last is almost bound to follow. Taking the probable ultimate result into consideration, the problem of rearing children in an atmosphere of religious difference or of religious indifference, and the many sad consequences of such marriages almost everywhere in evidence, we do not see how a Christian minister could officiate at such ceremony or give countenance to it whatever. We are not in this saying that persons of one creed are better than those of another, but where there are decided differences of conviction over the matter of religion,—which ought to be the highest of all considerations in the human life,—those convictions and differences would better be settled before persons unite in marriage. To act otherwise is to act contrary to God's word and to place oneself outside of the blessings assured in His promises.

2483.—Hating and Loving. Luke 14:26.

Will you kindly explain Luke 14:26?
F.

The passage reads: "If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be My disciple." Hate is sometimes used in the Scriptures in the sense of loving less. See Matt. 10:37, "He that loveth father or mother more than Me is not worthy of Me." So we read in another place, "Jacob have I loved, but Esau have I hated," not meaning such hatred as is held by human beings, which would lead one to wish ill of a person or do ill toward him. So the world hates. The Lord was certainly willing to save Esau. God desires that men shall love Him supremely, more than father, mother, brother or sister, son or daughter, or the very climax of all selfishness, the love of himself;—all must yield to the love of God. This, however, does not mean that a man should love these relatives less than he did before, for the man who really loves God loves his relatives more than he possibly could love them if he did not love God. But love to God comes first. To Him we owe life, and all the faculties which permit us to love, and all the good things which this life gives. We would have no love for anything were it not that He has placed these affections in our being. Therefore He has the right to demand—and in this only lies the great happiness of all concerned—our supreme love.

2484.—What Is the First Church?

Catholics claim that they were the first church. Is that true?

Looking at it from a Biblical point of view, it certainly is not true. The word "church" comes from the Greek word *ekklesia*. The very root meaning of the word is those "regularly called out," those who heed God's regular call, come out from the world, and join with Him. This carries us back to righteous Abel and our first parents who turned from sin and turned to God; and from that time to the present time God has had His called-out ones in all ages. At different times His church has apostatized, yet God has invariably called out the

remnant from apostasy. This was true in the days of Elijah, and Paul refers to it in Romans 11. In the days of Babylon they went into apostasy, but the Lord still called out His remnant, even out from among His own people, and after the captivity, out from Babylon. When we reach the first advent of our Saviour, His church was again in apostasy, yet the Lord called out the remnant again, and the remnant then was composed of those who followed the Lord Jesus Christ; that remnant of that day composed the organized church of the Lord. The only true test of the church is as to whether it follows God's call, heeds God's word, and abides with Him. Of course Roman Catholics claim that their church was the apostolic church. In order to prove that, they would also have to prove that they had been in harmony with God's call, His holy word, from that time to the present time. The real test would be as to whether some of these remnants which have been called out from that church are not the true church. We have not space in this department to enter upon a discussion of this at this time. If you can secure a copy of a little tract of your tract society, of Apples of Gold Library, entitled, "The True Church," it will give you more light upon the question than we are able to give in this department. In the year to come the SIGNS OF THE TIMES will have a series of articles on the true and the false church.

2485.—Esau a Murderer.

Was not Esau a murderer at heart from the time he said he would kill Jacob as soon as the days of mourning for Isaac were ended, or until he went out to meet him on his return, with four hundred armed men?
H. S.

If he really hated his brother during that time, according to 1 John 3:15, he was a murderer at heart. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." He showed when he started out with the armed men that his object was revenge against Jacob. Jacob himself felt this to be the case, and not until God came to him at the brook Jabbok did Jacob have the courage to go forward. Then God turned the heart of Esau toward his brother.

2486.—Seeing and Not Seeing God.

Please harmonize Ex. 33:11, 20 and Ex. 24:9-11.
E. L. W.

A close reading of the scriptures is all that is necessary to a true understanding. Ex. 33:11 declares that Jehovah spake unto Moses "face to face." That does not necessarily mean that Moses saw God. There are many blind men who speak face to face with each other. The thought in that is that the Lord did not speak to Moses as He did to other prophets, in visions and dreams, but talked with him as to a friend. Verse 20 declares that Moses could not look upon God's face; that is, he could not look upon Him in His glory, that glory was so great it would consume Moses in his mortal form. So in Ex. 24:9-11 it declares that the elders of Israel saw God, but it does not say that they saw His face.

2487.—What Is Abolished?

What was the law abolished? Is that law identical with sin and death?
J. W. and J. H. S.

If our querists will read the tract, "What Is 'Done Away' in Christ?" Bible Students Library No. 149, we are sure it will help them to settle the great principles of the question. The price of the tract is 1½ cents each; single copies 2 cents by mail. Address this office.

2488.—Great Slaughter.

Why was there so much slaughter on the part of Joshua and the children of Israel? Were all those people who were slain thoroly wicked?
B. B. No. 387.

Evidently this was the case. See question 2473 in the SIGNS of April 22.

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

Teaching and Healing.

WHEN Christ sent out the twelve disciples on their first missionary tour, He bade them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

To the seventy sent forth later He said: "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." The presence and power of Christ was with them, "and the seventy returned again with joy, saying, Lord, even the devils are subject unto us thru Thy name."

After Christ's ascension, the same work was continued. The scenes of His own ministry were repeated. "Out of the cities round about" there came a multitude "unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one."

And the disciples "went forth, and preached everywhere, the Lord working with them." "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake.

For unclean spirits . . . came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

Work of the Disciples.

Luke, the writer of the gospel that bears his name, was a medical missionary. In the Scriptures he is called "the beloved physician." The apostle Paul heard of his skill as a physician, and sought him out as one to whom the Lord had entrusted a special work. He secured his cooperation, and for some time Luke accompanied him in his travels from place to place. After a time, Paul left Luke at Philippi, in Macedonia. Here he continued to labor for several years,

both as a physician, and as a teacher of the Gospel. In his work as a physician, he ministered to the sick, and then prayed for the healing power of God to rest upon the afflicted ones. Thus the way was opened for the Gospel message. Luke's success as a physician gained for him many opportuni-

ties for preaching Christ among the heathen. To make known to all mankind the message of the grace of God is the first work of those who know its healing power.

Need of the Gospel.

When Christ sent forth the disciples with the Gospel message, faith in God and His



"And a certain man was there, which had an infirmity thirty and eight years. . . . Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole." John 5:5-9.

ties for preaching Christ among the heathen. It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the Gospel commission. In the work of the Gospel, teaching and healing are never to be separated.

The work of the disciples was to spread a knowledge of the Gospel. To them was committed the work of proclaiming to all the world the good news that Christ brought to men. That work they accomplished for the people of their time. To every nation under heaven the Gospel was carried in a single generation.

The giving of the Gospel to the world is the work that God has committed to those who bear His name. For earth's sin and

word had well-nigh departed from the world. Among the Jewish people, who professed to have a knowledge of Jehovah, His word had been set aside for tradition and human speculation. Selfish ambition, love of ostentation, greed of gain, absorbed men's thoughts. As reverence for God departed, so also departed compassion toward men. Selfishness was the ruling principle, and Satan worked his will in the misery and degradation of mankind.

Satanic agencies took possession of men. The bodies of human beings, made for the dwelling-place of God, became the habitation of demons. The senses, the nerves, the organs of men were worked by supernatural agencies in the indulgence of the vilest lust. The very stamp of demons was impressed

upon the countenances of men. Human faces reflected the expression of the legions of evil with which men were possessed.

What is the condition in the world to-day? Is not faith in the Bible as effectually destroyed by "higher criticism" and speculation of to-day as it was by tradition and rabbinism in the days of Christ? Have not greed and ambition and love of pleasure as strong a hold on men's hearts now as they had then? In the professedly Christian world, even in the professed churches of Christ, how few are governed by Christian principles! In business, social, domestic, even religious circles, how few make the teachings of Christ the rule of daily living! Is it not true that "justice standeth afar off; . . . equity can not enter; . . . and he that departeth from evil maketh himself a prey"?

We are living in the midst of an "epidemic of crime," at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails, it is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud. Every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide. Who can doubt that Satanic agencies are at work among men with increasing activity to distract and corrupt the mind, and defile and destroy the body?

And while the world is filled with these evils, the Gospel is too often presented in so indifferent a manner as to make but little impression upon the consciences or the lives of men. Everywhere there are hearts crying out for something which they have not. They long for a power that will give them mastery over sin, a power that will deliver them from the bondage of evil, a power that will give health and life and peace. Many who once knew the power of God's word have dwelt where there is no recognition of God, and they long for the divine presence.

The world needs to-day what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded, and it is only thru the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished.

A Root of Evil.

"I KNEW a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came to her in an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her straitened finances. Once she volunteered; now she gives only when importuned, and then in as meager a manner as if the fountains of gratitude had dried up.

"Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she then gave a guinea, now she proffered a shilling. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, 'when day

by day I looked to God for my bread, I had enough and to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart.'

"It is a fearful risk to heart and soul to become suddenly rich. This is one of the reasons why God lets many of His best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now, the only way to avoid this peril is to cultivate two habits, and let them grow side by side—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily, it will dry up his means, unless balanced by the other virtue of economy. Therefore let both grow together; then our giving will increase just in proportion to our getting.

—A. J. Gordon, D.D.

Christ's Universal Reign.

HASTEN, Lord, the glorious time,
When, beneath Messiah's sway,
Every nation, every clime,
Shall the Gospel call obey.

Mightiest kings His power shall own;
Heathen tribes His name adore;
Satan and his host o'erthrown
Bound in chains shall hurt no more.

Then shall wars and tumults cease,
Then be banished grief and pain;
Righteousness and joy and peace,
Undisturbed, shall ever reign.

—Anon.

The Law before Sinai.

THE children of Israel in the land of Egypt were at first honored, but when a king that knew not Joseph arose, they were oppressed. Before many years had passed, the former guests in the land were the servants, in abject slavery to the idolatrous Egyptians. Being a strong people, the descendants of Abraham carried their customs and laws with them, the Sabbath with the rest. But the heartless taskmasters could not allow their slaves to be idle, not even on their Sabbath, so the tasks were increased and the people were compelled to labor on that day. When Moses came to lead the Israelites from the land of oppression, he found no Sabbath observed.

Evidently his first work was to re-establish this institution, for when he and Aaron came before the king, word had already preceded them that the children of Israel were keeping their old Sabbath. This is shown by his refusal to allow them to go into the wilderness a three-days' journey: "Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens." Ex. 5:4, 5. Moses would not assume authority to hinder the

work of the children of Israel in anything but in a matter relating to God's will concerning them. Pharaoh also spoke of the interruption of their work not as stopping but as a *rest*.

Thru David the Lord shows that He delivered His people that they might keep the Sabbath and observe all His statutes. "For He remembered His holy word, and Abraham His servant. And He brought forth His people with joy, and His chosen with singing. And He gave them the lands of the nations; and they took the labor of the peoples in possession; that they might keep His statutes, and observe His laws." Ps. 105:42-45. Now it is evident that the Sabbath commandment is the only one they could not keep, even in captivity; they could worship the true God, make no idols, refrain from taking the name of the Lord in vain; in fact they would have no difficulty in keeping any of the commandments, except that of the Sabbath. Then their masters set them tasks and required that they be performed on the Sabbath as on other days.

That the keeping of the law was God's object in leading His people from Egypt is clearly shown by one of the very first miracles performed in their behalf. Without doubt they knew the law; this is the test He made: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, *whether they will walk in My law or not.*" Wherein lay the test of the law?—In the observance of the Sabbath. By a threefold manifestation was the character of God and His law shown; first, a double portion of the manna fell on the day before the Sabbath; secondly, tho ordinarily it would not keep longer than a day, the extra portion gathered on the preparation day was sweet and good for the Sabbath; and thirdly, none fell on the Sabbath day.

However, some went out to gather manna on the Sabbath. The Lord was displeased with them, and to Moses He said: "How long refuse ye to keep My commandments and My laws?" This alone is evidence that the law existed before Sinai. Further evidence is found in Moses' answer to his father-in-law, when Jethro remonstrated with him for attending to all the details of judging the people: "The people come unto me to inquire of God, . . . and I make them know the *statutes of God, and His laws.*" Ex. 18:15, 16. This work of Moses was in accordance with the instruction of Jehovah, who, in the language of David, "established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children . . . that they might set their hope in God, and not forget the works of God, but keep His commandments." Ps. 78:5-7.

Clearly the Sabbath was not instituted to commemorate the deliverance from Egypt, for already it was a part of the law of God, well established and known to His people. Indeed, there is no difficulty at all in locating the time when it was first observed, and by whom. "And on the seventh day [of

creation] God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made." Gen. 2:2, 3. Instituted by the Creator of the world, on the seventh day of this world's

history, established as a lasting memorial of that creative week, given to man—such is the account, which is neither disputed nor altered by so much as a word in all the Bible, for the very simple and adequate reason that the Bible is the word of God, and that word is "truth," and truth is eternal.

MAX HILL.

Were the Christians of Past Centuries Sealed without the Sabbath?

By A. Delos Westcott

(Continued from Last Week.)

EVERYTHING that Christ did, He did for us. He was baptized for those, like the thief on the cross, who were unable to be baptized for themselves. He kept the Sabbath for the Sabbath-breakers. He was sanctified that we might be sanctified. John 10:36; 17:19; 1 Cor. 1:30. By observing the true Sabbath, He had the sign of sanctification, "the seal of the living God;" "For Him hath God the Father sealed." See John 6:27; Eze. 20:12. As our High Priest, He is "One who can have compassion on the ignorant, and on them that are out of the way." During the past centuries of ignorance and superstition, many did not understand the nature and mode of baptism. Thousands never heard anything concerning the seal of God. They only knew what they were told by their religious teachers, but they earnestly desired to do God's will. For such persons Christ was baptized, and for them He was sealed. Their baptism, therefore, and their sealing were exactly like Christ's. Nay, Christ's baptism and His sealing were theirs.

"The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. There are times in earth's history when God ceases to excuse ignorance, when He sends special light and warning, and calls upon all men everywhere to repent. Such a time came when Noah was sent to warn the world of the coming flood. Such a time came when Christ and His disciples preached the Gospel in power "to every creature which is under heaven." Col. 1:23. Said Christ, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." A person who prefers popular error to unpopular truth has no proper claims to honesty or loyalty to God. To reject truth is to reject its Author.

Again Christ said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Noah was sent of God to pull off the cloak of ignorance, that the people might be brought to a knowledge of their sins. John the Baptist was sent to begin the work of pulling off the cloak. It was continued

by Christ and His disciples with wonderful success. During the Dark Ages, the people became so closely wrapped in the cloak of ignorance that the light of God's word was almost entirely shut out. Once more God raised up men to pull off the cloak. But the work was not completed. A great deal was

Greater Things.

John 1:50.

"THOU shalt see greater things
Than these," the Saviour said.
Still, down the ages rings
The Voice that wakes the dead—
The Voice of Him who ever lives,
Who to His own all power gives.

Not shortened is His hand,
Not heavy is His ear,
His purposes still stand,
His help is ever near.

"Canst thou believe? All things are thine,"
Eternal is the word divine.

Then, On! in faith and trust;
He knows His people's need;
He can thru feeble dust
His work maintain and speed
Until her day of toil is past,
And glorious stands His church at last.

—T. L. Clemens.

accomplished, but reforms were still left for succeeding generations.

God's last message of reform to this world is recorded in Rev. 14:6-12. The next event is the second coming of Christ and the end of the world. It is distinctly stated that this Threefold Message is "the everlasting Gospel," and that it is to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Who of those professing to believe the Bible will dare to say that the message is of little importance, or that it was not intended for them?

The message begins with the announcement of the judgment, which must be readily recognized as pertaining to the Gospel. When Paul preached the Gospel, "he reasoned of righteousness, temperance, and judgment to come." Acts 24:25. In view of the impending judgment, the message calls upon men to "fear God, and give glory to Him; . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The last part of verse 7 is almost identical with the closing words of the fourth commandment, and suggests to our minds that just as our national independence is

celebrated by the appropriate observance of the Fourth of July, so God's work of creation is celebrated by the observance of His sign, or memorial, the seventh day. See Ex. 20:8-11; 31:16, 17. "Fear God, and give glory to Him" suggests the exhortation, "Fear God, and keep His commandments;" and in Rev. 14:12 we read of the people who receive this Threefold Message, "Here are they that keep the commandments of God, and the faith of Jesus." Will not the faith of Jesus lead us to do just as Jesus did? He feared God, and glorified Him by keeping His commandments. See Heb. 5:7, 8; John 17:4; 15:10; 4:34; Ps. 40:7, 8.

The second part of the message proclaims the fall of Babylon. Babel-builders named their work Bab-il, "the gate of God"—just what every church, or religious body, professes to be. But the people who coined the word had fallen into corruption and error, so that their creed was a confused mixture of error and truth. Their Bab-il, their "gate of God," was Babylon, confusion. Such an organization could not be the "gate of God;" it was only "confusion," "a mixture." From that day to this, any people who were confused and disagreed in their understanding of truth are classed in the Bible under the name of Babylon. Why are there hundreds of creeds in the world to-day? Is it not because they can not agree on what constitutes truth? If they were taught by the "Spirit of Truth," would He not teach all alike? Will the Holy Spirit enter one home and tell them that the seventh day is the true Bible Sabbath? then enter another home and say that the first day, or Sunday, is the day to be observed? Is God the author of hundreds of contradictory creeds? "God is not the author of confusion." 1 Cor. 14:33. Jesus prayed that His followers might all be one, and Paul speaks about "the unity of the faith." He says, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." 1 Cor. 1:10. The apostles did not hesitate to say, "We have the mind of Christ," and, "If any man have not the Spirit of Christ, he is none of His." Surely Babylon is a flourishing organization to-day, and will be until the end of the world. Many of the Lord's people are in Babylon, but He is calling them out. Rev. 18:1-5.

(Concluded Next Week.)

SET yourself steadfastly to those duties which have the least attractive exterior; it matters not whether God's holy will be fulfilled in great or small matters. Be patient with yourself and your own failings; never be in a hurry; and do not yield to longings after that which is impossible to you. My dear sister, go on steadily and quietly; if our dear Lord means for you to run, He will "strengthen your heart."—Francis de Sales.

ON every occasion of uneasiness, we should retire to prayer, that we may give place to the grace and light of God.—John Wesley.

That They May Be One in Us

By Emma Hildreth Adams

THAT was an amazing request which Christ made of the Father the evening before His crucifixion.

Think of it! A sinless Being, one free from every moral blemish, without taint or stain of evil, beseeching the great Controller of the universe that every man, fallible, erring, helpless tho he might be, who should believe in Him, might become *one* with Him and the Father!

That was a most extraordinary petition, the most remarkable entreaty that was ever made for man. Wonderful must have been the assurance, the courage of Him who made it. It looks like unlimited presumption to ask so much for beings *dead* in trespasses and sins, for those even who were seeking His life, *if they should believe on Him.*

And who was this dauntless Advocate for man, for you and for me? Had He the right to make request so strange, so unique? Surely it is most important that we have definite information concerning Him; because thereon hang interests vital beyond all conception.

Let us see. Paul was a man whose statements have been promptly accepted thru nearly two thousand years. Once he saw the ardent Offerer

of this prayer—Paul himself being on a journey of dire intent from Jerusalem to Damascus. Paul heard Him speak; Paul felt His power. Paul had the wisdom, then and there, to believe on Him.

Paul says of Him, "He is the image of the invisible God." "He is before all things, and by Him all things consist." "All things were created by Him and for Him." He is the "First-born from the dead."

The beloved John, who long walked by His side over the blooming hills and verdant vales of Judea; who saw Him create bread to feed the hungry multitude; who leaned upon His bosom at the ante-crucifixion supper; who heard that startling cry from the cross, "It is finished," wrote of Him over half a century later: He "was in the beginning with God." "All things were made by Him, and without Him was not anything made that was made."

Who can assert that John's statements are untrue? What living man can put himself back to that time, walk in company with that

"Prince of Peace," thru those three years of most magnificent history, and affirm that John was mistaken, deceived, when he wrote that "as many as received Him [believed on Him] gave He power to become the sons of God"?

But from still farther back in historic distance, back unto years long gone by, when John wrote, and Paul wrote, a door opens and admits a flood of light upon the personality of this unequalled Prayer-maker. Thru that doorway issue tones of words spoken in great authority, expressive of utmost strength, of boundless knowledge, of skill unlimited.



"Thy righteousness is like the great mountains."
"Which by His strength setteth fast the mountains;
being girded with power."
"Hast thou entered into the treasures of the snow?"

Listen to a few of the words. They were spoken to Job after Elihu had finished his picturesque and powerful discourse upon the illimitable power, skill, wisdom, energy, and justice of God:

"Where wast thou when I laid the foundations of the earth?"

"Whereupon were the foundations thereof fastened?
Or who laid the corner-stone thereof,
When the morning stars sang together,
And all the sons of God [beings placed in control over other worlds as was Adam over the earth] shouted for joy?"

"Or who shut up the sea with doors,
And said, Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?"

"Where is the way to the dwelling of light?
And as for darkness, where is the place thereof?"

"Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great!"

"Canst thou lift up thy voice to the clouds,
That the abundance of waters may cover thee?"

"Canst thou send forth lightnings, that they may go,
And say unto thee, Here we are?"

John tells us that by the "Word," who was in the beginning with God, "all things were made," and that "without Him was not anything made that was made." The reader knows that John thus refers to Christ.

Hence it was Christ, who, in magnificent sentences, calls Job's attention to the myriad works of His hands; from the crystal treasures of the hail, frost, and snow, to the glory of two of the most brilliant constellations in the heavens; from the horse which scorns fear in the day of battle, to the proud eagle, sailing triumphantly 'neath the azure sky; from the threatening flash of the lightning to the invisible dew settling softly on leaf, flower, and fruit.

And this Creator of all things, this Man of great might, this One, who, during that night and next day, was to act the most conspicuous part in the most saddening, most impressive drama of the ages, was He who pleaded so tenderly, so touchingly, that those of the sinful human race who should believe

on Him might be *one* with Himself and the Father.

Think what that means to us! what getting rid of sin; what accumulation of moral power on our part; what imitation in habits of thought, speech, and action; what change of attitude toward this present life, attitude as set, as stable as the tides of the sea, as the graining in wood, the veining in leaves, the tinting in flowers!

But think what it means to us, whom sin has thrust down so low! what honor to be made *one* with Him who strewed the heavens with gems blue and

golden; who, from green hills and mountains, from clarifying winds and beaming skies, from ebony clouds and radiant sunsets, talks with us in tongues more multiplied than those at Pentecost; who, in His tenderness of heart, His magnanimity of nature, thus invites the race laden with evil, worn with the conflict of life: "Come unto Me *all* ye that labor and are heavy-laden, and I will give you rest." Gladdening words! And as welcome as from the lips of a beloved mother!

But to what extent, and in what respect, shall we be like Him; be made *one* with Him and the Father? Not in creative power, certainly; not in power to recreate, restore, lives forfeited thru sin; not in ability to lay down our life that we may redeem others, but in holiness, in righteousness, in happiness, in readiness to subjugate self, in power to go and to do whatever spiritual beings of lofty nature may accomplish. We shall be *one* with them in refined, elevated, mental state, in exalted affection, in taste for high

occupations. Our interest in other worlds in all the universe will be one with theirs.

"We shall be like Him; for we shall see Him as He is." John 3:2.

The Grand, Divine, Eternal Judgment.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1:20.

THE solemn investigative judgment is now going on. The Scripture of truth emphasizes that the close of this court calendar seals us for "weal or wo." The foregoing Bible text sanctions our reasoning from the known to the unknown. Is there a finite judgment among men that can compare favorably with the infinite, eternal judgment?

The remarkable business system of the Mercantile Agency with two hundred offices in every part of the world, and their extraordinary ability to keep an accurate record of 1,500,000 business houses should stamp itself upon our minds as the best example of twentieth century business management; and a survey of the machinery of this world-wide institution may give us an inkling of God's system and organization in heaven and may lead us to credit God with the ability to keep an accurate record of the thoughts, words, and deeds of individuals on the earth.

This corporation is organized to systematize the gathering of credit information. "Modern commerce is based upon credit to an extent scarcely realized by those who have not given the subject special attention. Thousands of record books fill the shelves of this agency, but one book which is certain to interest us is known as the Reference Book, and may be likened to God's *book of life*. It contains 2,234 pages, averages 700 names to a page, and contains more than 1,500,000 in all. Hundreds of thousands of names are inserted each year; hundreds of thousands are obliterated. An average of 3,144 changes are made each business day.

"This vast amount of labor relates solely to items reported by the various offices involving changes in the Reference Book. Weekly newspapers publish the reports sent to them each week by all the branch offices showing the failures by weeks, months, and for each quarter. The monthly, quarterly, and annual statistics based upon these returns are very elaborate, embracing altogether thirty distinct classifications."

If a set of weak, mortal beings can build up a commercial enterprise to cover the earth and record the doings of the business houses, chambers of commerce, boards of trade, and shipping interests the world over, why not believe what the "Scripture saith" respecting the "Judgment," the organization of heaven, and the clerical ability of the angelic host.

The message of Rev. 14: 6, 7, "The hour of His judgment is come," has been heralded to the world. The "Ancient of Days" is Judge; judgment sits; books are opened

(Dan. 7:10). The angels report and witness to the cases on the docket (Eccl. 5:6; 10:20; Dan. 7:10; Matt. 18:10). Christ our *Advocate* is present (Dan. 7:13), pleading and confessing before the open court (Luke 12:8; Rev. 3:5). The great "book of life," containing the names of all overcomers, will be open for inspection and careful scrutiny (Rev. 20:12).

The merciful Judge will take into account the birth, surroundings and training of each individual brought to the judgment bar (Ps. 87:4-6). Our prayers, our alms, our sins of omission and commission are on record (Acts 10:4). The following details are on file: Given name, surname, whether we are permanent or transient, with whom we reside, and address (Acts 10:5, 6).

Profession without the doing is an abomination unto the Lord.

Some business houses hire good office furnishings, install a number of typewriters, make profuse promises under their prettily embossed letter-heads and glaring headlines in trade journals and newspaper "ads," while the records on the books of the Mercantile Agency read, "Not known; questionable."

He Knows Best.

If life were made of sunny days,
Would we then feel the need,
Our hearts in humble prayer to raise,
And for God's guidance plead?

If life were woven of somber days,
And pain were all our fare,
Would bitterness not mix with praise,
And love be dimmed by care?

He best may know. Our every need
And hope before Him stand;
He measures to each one indeed
What his days may demand.

—Robert W. Grizzard.

Corporations may fool the Mercantile Agency some of the time; some firms may fool it all the time, but God is not fooled any of the time (Gal. 6:7). It is the same with our lives as individuals; "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). An individual's profession without possession will be marked in heaven. Following the name, "not known" will be inscribed (Matt. 7:21-23).

The grand, divine, eternal judgment—it is marvelous in our eyes. "Such knowledge is too wonderful for me; it is high, I can not attain unto it." Ps. 139:6.

To think! God knew us and had us on record before birth (Ps. 139:16). "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. 11:33. H. S. PRENER.

The Dead.

Concerning whom should we not be ignorant?

"I would not have you to be ignorant, brethren, concerning **THEM WHICH ARE ASLEEP.**" 1 Thess. 4:13.

When a man dies what becomes of his thoughts?

"In that very day his thoughts **PERISH.**" See Ps. 146:3, 4.

Do the dead have any memory or know anything?

"The dead know not anything, . . . for the memory of them is forgotten." See Eccl. 9:5.

Can dead men love or hate?

"Their love, and their hatred, and their envy, is now **PERISHED.**" Eccl. 9:6.

Is there any knowledge in the grave?

"There is no work, nor device, nor **KNOWLEDGE**, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

Can a man hope for the truth after death?

"The grave can not praise Thee, death can not celebrate Thee: they that go down into the pit can not hope for Thy **TRUTH.**" Isa. 38:18.

Who only shall praise the Lord and make known His truth?

"The **LIVING**, the **LIVING**, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth." Isa. 38:19.

Can any in the grave remember and give God thanks for anything?

"In death there is **NO REMEMBRANCE OF THEE**: in the grave who shall give Thee thanks?" Ps. 6:5.

Do the dead praise the Lord?

"The dead praise **NOT** the Lord, neither any that go down into silence." Ps. 115:17.

Do the righteous go to heaven at death?

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both **DEAD** and **BURIED**, and his sepulcher is with us unto this day." "For David is **NOT** ascended into the heavens." See Acts 2:29, 34.

When will the dead be awakened and "raised out of their sleep"?

"Man lieth down, and riseth not: **TILL THE HEAVENS BE NO MORE**, they shall not awake, nor be raised out of their sleep." Job 14:12.

Where do the dead wait "till the heavens be no more"?

"If I wait, the **GRAVE** is mine house: I have made my bed in the darkness. . . . Our rest together is in the dust." See Job 14:13; 17:13-16; 3:11-19.

How long will the dead wait in the grave?

"All the days of my appointed time will I wait, **TILL MY CHANGE COME.**" Job 14:14.

When will the "change come" for all the righteous?

"We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, **AT THE LAST TRUMP**: for the trumpet shall sound, and the [righteous] **DEAD SHALL BE RAISED INCORRUPTIBLE**, and we shall be changed." That is, we "that are Christ's **AT HIS COMING.**" See 1 Cor. 15:51-54, 23.

With what words should we "comfort one another" concerning the dead?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, **EVEN SO** them also which sleep in Jesus will God bring with Him [from the grave, Heb. 13:20; Rom. 8:11]. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede, R. V.] them which are asleep. For the Lord Himself shall descend from heaven with a shout; with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. **WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS.**" 1 Thess. 4:13-18.

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Manuscripts should be addressed to the Editor.

For further information see page 15.

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How Does Christianity Affect You?

WE do not refer to its power in breaking the fetters of gross sins, in separating its receiver from the world, from worldly aims, objects, ambitions, pursuits. Unless our religion does this for us, it is not Christianity. We may call it after the Master, yet it is but a lifeless profession.

The Christian may do every legitimate work, pursue every honorable calling consistent with his profession, which a worldling may do or follow, but he does his work and pursues his avocation with the dominant motive of glorifying God, with eternal ends in view, while the worldling, honorable tho he be, has for his object only the temporal. Integrity, honesty, square dealing, purity of heart and motive, ought to be dominant in every Christian above the world's highest standard.

The foregoing are among the basic things of Christian character, the frame timbers of the superstructure. They declare to the careful observer that the building is reliable and safe; but they do not say that it is comfortable, pleasant, inviting. The house may be strong, capacious, but illy arranged, cheerless in aspect, rough and unfinished; and its owner may thus leave it forever. Even so some Christian characters are developed, or suffer from lack of development; they lack adjustment, finishing, polishing, and oftentimes the saddest feature is that the character-builders are unwilling to submit to the divine Architect. Thus they themselves lose blessing and power, and they also grieve their brethren and turn souls from the truth.

Christianity demands a finished character, builded on the foundation of absolute self-denial and the eternal righteousness of God. It demands that the work of refining, adjusting, polishing, beautifying, shall go on unto the end. It is hard for the rough-cut diamond to submit to the cutting and polishing; it is painful for the crooked, cross-grained timber to obtain the requisite polish; but these things are necessary to test and beautify either diamond or wood.

Let us make the application in typical cases. Here is a man whom God's Gospel has taken from the rough stone-heap of the world. He has received many hard knocks before God took him in hand. He is used to them. He stands the heavy cutting and chiseling well; but he does not take kindly to the polishing. His manners are naturally rough and uncouth; his language is coarse and repulsive; his voice harsh and repellent. He is too willing that all these should so remain. Yet Christianity demands that

his very mannerisms shall be improved. For Christ's sake his hard, rough ways should become soft and gentle; his language choice and refined, his voice soft and winning. It will mean a mighty conflict, many sore, wearisome struggles, many defeats, discouragements, humblings of heart, and confessions of sin; but let him persevere, remembering the words of Inspiration, "Thy gentleness hath made me great."

Another Christian soul has had his early rearing among the light and trifling, the slangy and loose in language. The "funny" thing must be said; it makes some one laugh. The slang phrase must be used; it is new and "smart." Rather than say, "I can not interfere, or bother, with that or this," it seems funnier and wittier to say, "I'll not monkey with that." The monkey is a cheap imitator, and such talk is cheap imitation, unworthy of a Christian. Put it away forever, and substitute for it pure, elegant, proper speech, edifying and refining.

Other devoted Christians have been taken from environments which were not conducive to cleanliness or neatness of person or

clothing. Soiled clothing, dirty hands, neck, teeth, ears, or finger-nails do not trouble them. But it does trouble their more particular neighbors and friends. It does embarrass their refined brethren and sisters. It does reflect upon the religion of Jesus Christ, one of whose apostles taught: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Rom. 12:1. "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. O Christians, let God finish us in His own workshop till all uncouthness, harshness, slanginess, cheapness, filthiness, shall pain us if in ourselves, and be put away forever. "Finally, brethren, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, THINK ON THESE THINGS." Phil. 4:8.

Studies in Romans

The Bondage of Sin.

Rom. 7:13-25.

AS was seen in last week's study in Romans, the first part of the seventh chapter presents the strong figure of the sinner's becoming dead to his past life of sin in order that he may be united to Christ. The illustration is given of the woman being bound by the law to her husband so long as he liveth, but if the husband is dead the woman is free to marry again. By the illustration Paul showed how the sinner could come to Christ, and also the binding obligation of the law of God. His conclusion, as expressed in the twelfth verse, is, "So that the law is holy, and the commandment holy, and righteous, and good." The remainder of the chapter is the following:

"Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me thru that which is good;—that thru the commandment sin might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me.

"I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

"Wretched man that I am! who shall deliver me out of the body of this death? I thank God thru Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin." Rom. 7:13-25.

The first verse in the foregoing quotation

should be studied in connection with verse 12 which was the last verse in the study for last week. That verse is the conclusion that the apostle has drawn from his reasoning, and reads: "So that the law is holy, and the commandment holy, and righteous, and good." Then the question is raised that forms the opening sentence of verse 13, "Did then that which is good become death unto me?" Was it the law and the commandment that was "holy, righteous, and good," that was the occasion of death? To this question the emphatic "God forbid" is the answer. It was not the law, "but sin, that it might be shown to be sin, by working death to me thru that which is good."

Then it is very clear that the reasoning of this scripture is to show that it is sin that causes death; and the purpose of the law is to cause sin to appear in its true light, the evil thing that it is. "For we know that the law is spiritual: but I am carnal, sold under sin." Verse 14. It is the natural, sinful man that is carnal. But God's law is spiritual, and its mighty rays of clear light reveal the sin that is already there, and cause it to appear in its true light. It is the secret, hidden disease that is surely working death. God's law does not create the sin, but instead it reveals the thing that is already rooted in the sinful heart and working the ruin of the individual.

"For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do." Verse 15. How true this statement is! Any one who has tried to break away from any of the evil habits that sin has formed, knows just what the apostle is talking about in the foregoing text. He knows that it is the very nature of sin to keep him doing the thing that he hates, and the things that he would do as his ideals of right are not accomplished at all. Good resolutions are formed on birthdays, on New

Year's day, and at other times, but these resolutions are not kept.

Paul would impress this great truth upon our minds, for he states the same thought over again in verse 19 in these words: "For the good which I would I do not: but the evil which I would not, that I practise."

From this experience of trying to break away from sin and finding that we are bound by it in chains that we have no power in ourselves to break, the conclusion is again reached, "But if what I would not, that I do, I consent unto the law that it is good." Verse 16. Thus are we brought again and again in this scriptural reasoning to the important question that the law is good, and is an essential part of the Gospel plan to bring the sinner out of his awful condition, and implant within him the workings of righteousness.

Men have tried to break away from the binding claims of God's law because its commandments may not be convenient for them to observe. And in order to ease their consciences, they have taught that the Ten-Commandment law of God belongs to an old order of things, and has been done away. Stranger still, some of them have taken these very texts which we are now studying, and, by wresting them, have sought to show that they teach that doctrine of anarchy. But how can such conclusions be honestly reached when it is stated over and over that the law is binding, and has an essential place in pointing the wrong-doer into the way of righteousness? If men had not thus tried to evade the law of God, which is the foundation for all law, we should not see the lawlessness and anarchy that are so apparent in all parts of the world at the present time.

"I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." Verses 21-23. Then there is a "law of sin." But in the very nature of things this law of sin is a law that has come into existence because of sin, and not a law that God has made. It is in nowise a creation of our divine Father; it is "a different law in my members," and it is all the time "warring against the law of my mind." It is in open and constant warfare against the law of God which is ever pointing the way of righteousness, and it is also at war with the Gospel which is constantly offering the remedy that relieves us from sin and establishes us in the ways of right-doing.

In view of this ever-present "law of sin" that holds the individual in such fetters that he can not do the things that he would, the apostle cries out, "Wretched man that I am! who shall deliver me out of the body of this death?" And then comes the prompt answer to the question: "I thank God thru Jesus Christ our Lord." Yes, there is deliverance for every one. And this deliverance is absolute and complete, and floods the soul with perfect peace and indescribable

joy. The abundant fulness of this peace is the theme of the verses that are to be considered in the study of next week.

T.

Strike! Fellow Workers, Strike!

OCCASIONALLY we hear of a cigar-makers' strike, or of a brewery workmen's strike. Good; we wish they would strike forever. Not that we have aught against the *men* engaged in either line of business, but it would be a blessed thing for thousands of the workingmen and their wives and children if every worker, rich or poor, in the tobacco, beer, and alcoholic interests would strike, and strike forever. It would pay the workingmen of this country to pension them all liberally, on the condition that not another leaf of tobacco should be grown, nor another gallon of beer brewed, nor another quart of intoxicating drinks distilled or manufactured, nor one of these articles imported. Of course this will not be as long as men have appetites uncontrolled by reason or grace, but it is a thing devoutly to be wished.

Many rumsellers who "sympathize" with strikers, whose saloons become the gathering-place of the disaffected, have well filled their tills from the hard earnings of the men on strike, or will absorb the greater part of the first month's wages after a strike is over, while in many instances the grocer, butcher, and baker go unpaid.

The worst foe which the workingmen of this country have, the one which robs them of manhood, honor, and comparative plenty, the one which dulls the brain, brutalizes the mind, and enslaves the whole being of thousands, is King Alcohol, together with his prime ministers, beer and tobacco. These stimulants and narcotics are not needed. We know they are not. The writer has worked on the farm from 4 A.M. till 10 P.M., in the iron mines for twelve hours a day, at the printer's case, in building, in the lumber woods, in sawmills, for the same length of time, at hard brain labor for from fourteen to sixteen hours a day, year in and out, in Europe and America, indoors and out-of-doors, when the thermometer stood at 110 degrees Fahrenheit in the shade, and ten degrees to twenty degrees below zero in the sun, and in all the various places, times, conditions, and environments, he has never needed either alcohol, beer, or tobacco; and he has fared as well, and been happier, he believes, than those who used these poisons. There are hundreds of others who can testify to similar experiences. Fellow workmen, *strike* on these things, connect with God in this strike, and blessing and victory shall be yours.

It is well to be cheerful of disposition, to wear a bright face, to speak in a happy tone, to be lively in action—it "doeth good like a medicine," is a tonic to others as well as a benefit to one's self. Cheerfulness is as infectious as disease, encouraging good spirits in those about one, as well as stimulating healthy views of life in one's own mind. —Anon.

Our Bible Band.

Schedule for Week Ending May 9, 1908.

Sunday	May 3	2 Sam.	12, 13	Psalm	120
Monday	" 4	"	14, 15	"	121
Tuesday	" 5	"	16, 17	"	122
Wednesday	" 6	"	18, 19	"	123
Thursday	" 7	"	20, 21	"	124
Friday	" 8	"	22, 23	"	125
Sabbath	" 9	"	24; 1 Kings 1, 2	"	126

Suggestive Notes.

Chapter 12 records the prophet's awful reproof of David's sin against God in the matter of Uriah, and David's humility of heart. Psalm 51 represents his sorrow. The remainder of chapter 12 gives an account of the subjection of the Ammonites.

Troubles in David's family compose the story of chapters 13 to 20 growing out of his multiplying wives to himself. This sin of David's resulted in a large family of children by different wives, in which idleness, luxury, and jealousy played their part in the development of unenviable characters. The troubles of these chapters revolve around Absalom, the beautiful, and his ambitions were roused doubtless to a great extent by the fulsome flattery which would be poured out upon a shrewd and handsome prince. The story speaks for itself; the base conduct of Absalom, the treachery of Ahithophel, the cursing of Shimei, the fear and flight of the king; his pathetic journey, touching so many hearts of his old friends, the defeat of Absalom, the sorrow of his father over the wicked son's fate, are all told with a graphic touch, which holds the reader's interest to the end. The great lesson is that we can not walk contrary to God's laws and not suffer. He may not openly reprove; He may seem to wink at our blindness; but in every transgression of divine law there lies the inherent curse. David's kindness to the house of Saul is still in evidence.

Chapter 21 is one of the stories hard to be understood. It reveals this, whether we see it or not, that God holds His people responsible as a whole because of the transgressions of a few, when the many permit the continuance of the sin. That chapter also records many victories of David; and chapter 22 is a song of praise to God, to whose goodness and power all victory is ascribed. Notwithstanding all of David's prowess in war, he declares: "Thy gentleness hath made me great." Praise, records of victory, and a catalog of mighty men, continue to the close of chapter 23.

Chapter 24 is an account of another great sin of David's, in which he sought to get glory to himself in showing by a census how Israel had increased. The work of the census was never wholly completed, because it was distasteful to Joab. The "he" of verse 1 refers to Satan. See 1 Chron. 21:1. For this sin God gave David choice of three things. David showed his trust in God by choosing none of them, but left his case in the hand of God. Those who suffered may have been as guilty as David in cherishing unholy ambitions.

1 Kings 1 is the story of the unholy ambition of another son, Adonijah, who thought to take advantage of the king's old age. Joab also failed in his loyalty to his king. Nathan, the prophet, knowing the Lord's will and the king's mind, interferes with Adonijah's plan, and Solomon is crowned king. A little later Adonijah and Joab are slain, and Shimei, who cursed David, fails to abide by his conditions of life, and is also put to death.

Our devotional readings are a series of short psalms—120 to 126. Boothroyd renders the first verse of Psalm 121 as follows: "Shall I raise mine eyes to the hills? Shall help thence come to me? My help cometh from Jehovah, who made the heavens and the earth." The heathens worshiped in the high places, God dwelt above all earthly, human shrines. See Ps. 123:1. Psalm 126 was evidently written after the captivity in Babylon.



THE OUTLOOK

Watchman,
what of
the night?

Making Men Very Cheap

THERE is a strong wave of prohibition sweeping over the country. Numerous states have declared for prohibition, and in many other states county after county has voted the liquor traffic out by means of the Local Option laws. Men who make a business of manufacturing and dispensing liquors are greatly alarmed and are doing all they can to keep their business from being overthrown. An instance of their frantic efforts is the following, that is being displayed as a large poster in many of the saloon windows and elsewhere throuth the states where the agitation is on:

FARMERS AND WORKINGMEN, ATTENTION!

THE FOLLOWING FIGURES WILL INTEREST YOU

Do you know that the brewers, maltsters, and distillers of the United States used in their products during the last year farm produce to the value of upward of

ONE HUNDRED AND TEN MILLIONS OF DOLLARS! !

including corn, barley, rye, oats, hay, and other grains of various kinds?

If the market for the barley fields of California, Minnesota, Wisconsin, and Missouri, is destroyed, those states will offer greater competition to the farmers who raise wheat and oats. If the farmers of Pennsylvania, Michigan, Illinois, and the other rye and corn producing states can't find buyers for corn, it will mean additional competition for you.

Farmers and workingmen! Can you afford to allow the prohibition fanatic to destroy the market for your grain and labor?

Brewers and distillers furnish a livelihood for upward of two and one-half millions of people, and they buy annually in lumber, cooperage, building supplies, engines, boilers, glass, and other manufactured goods, averaging a value of \$150,000,000, and they pay in license, revenue, and other state, county, and city taxes, one-third of all taxes paid in the United States.

Farmers! Can you longer afford to allow stump speakers, who pay no taxes, and who are employed by city organizations who pay no taxes, to add to your burdens by compelling you to maintain public institutions that are now supported by the business concerns that these interlopers are trying to kill?

An attempt is being made throuth the country to build up a political party power at the expense of the farmer and workingman.

Farmers! Do you intend to permit these crafty fanatics to rob you of the market for your grain and load you up with additional taxes which you can not afford to pay?

Every farmer, every workingman, and every man in the United States should now assert his right and use every effort to suppress this growing evil of prohibition and hypocritical humbug, which if allowed to prevail will create a financial crisis such as the world has never seen.

The foregoing arguments are the old stock "reasons" that have been offered by the liquor traffic all the years. Let it be granted that

one hundred and ten million dollars' worth of grains are bought by the brewers and distillers each year. But what is the use they make of it after buying it?—They manufacture from it a commodity which has been the worst curse of all the ages. They manufacture from it a commodity that robs innocent children and helpless women of the necessary food and clothing in order that the husbands and fathers may wreck their manhood in the debaucheries of drunkenness. They manufacture from these grains that are one of the best material gifts of Heaven, a commodity that builds up and inflames the worst brute passions and instincts. They manufacture from these grains a commodity that puts men and women under worse chains of slavery, suffering, and degradation, than was ever the lot of the worst slave who was ever driven under the lash of the most cruel taskmaster. They manufacture from these grains a commodity that fills jails, penitentiaries, and insane asylums with unhappy and distressed



Children of Israel under Taskmasters in Egypt. But Those Who Are Slaves to the Demon Alcohol Are under Worse Bondage than Egypt Ever Knew.

wretches of humanity, who should provoke the pity of all mankind. They manufacture from these grains a commodity that sends a vast army of over a hundred thousand souls into drunkards' graves every year. But why continue the list? The curse that has been brought into the world thru strong drink presents an array of items that is too long to enumerate.

The actual cost to every state and community where the dispensing of liquors is freely allowed almost invariably far exceeds the revenue that is derived from it. And in this estimate of mere dollars and cents no account is taken of the valuable human lives that are wrecked and ruined year by year. The farmer can well afford to lose the market that the brewers and distillers offer for his grain. All this grain is needed to feed the half-starving wives and children of those who are now being ground beneath the curse of rum. This liquor market for the farmer's grains is purchased at too great a price in human lives, and at too great a cost of the bitterest of human suffering.

It is suggested that if this "growing evil of prohibition" is not suppressed it will precipitate a "financial crisis such as the world has never seen." The danger of such a thing

is imaginary rather than real. If the manufacture and sale of liquor were entirely swept out of the country, it would give many people who are now in the clutches of poverty a chance to save money, and when people are saving money, the chances are the very best to have money panics avoided altogether.

But why should money considerations come into questions of this kind? Are men to be debauched and debased, and homes ruined in order that a certain class of citizens may have a market for their products, and so that another class may be able to dispose of what they manufacture from these products? Are not men to be considered? Are not the suffering and indescribable miseries occasioned by strong drink to be taken into account?

The decree of the Almighty is, "Wo unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" Hab. 2: 15. This language from the Lord's Book is plain and unequivocal. And every one who dispenses liquors will have to repent of his evil or he will meet this statement in the eternal judgment. No one can afford to jeopardize the eternal salvation of

those to whom he sells the liquor, neither can he afford to load himself with guilt that will consign him to ruin in the judgment day. And in this time, when all the prophecies show that the end of all things is at hand and that every individual is about to be called before the great tribunal of the universe, men should tremble to be found in the occupation of dispensing the death-dealing curse of strong drink.

In times of great calamity when men feel that they are powerless and that

eternity is staring them in the face, they do not find money of any value. The only thing that can stand then is character. And so it will be in the great judgment hour when every one will be required to give an account of the deeds of this life. Men, while bent on money-getting, will often make light of the thought of being brought before the bar of the Eternal. But the grand, glorious, and awful day is just before us, and we should build our foundations of character now if we would stand in that time. T.

Prohibition and Sunday Laws.

WHY is it that we always find lurking in the prohibition movement such a strong sentiment in favor of Sunday laws? Why is it that prohibition, which is in itself one of the greatest blessings that could come to the whole country, has so many political and semi-political questions continually mixed with it by the majority of its leading advocates? If we could have prohibition put before the whole country on its merits, it should carry the support of all who are now advocating it, and would gather a vast army besides among those who fear the outcome of these political and purely religious measures that are so generally linked with it.

From the standpoint of economy pure and simple, the state has sufficient grounds to abolish the liquor traffic, instead of licensing it. From the standpoint of debauchery of its citizens, the state has more than sufficient grounds for the abolishing of the liquor traffic. And among other things that might be mentioned, the state has sufficient grounds for abolishing the traffic because of the miseries and sufferings that strong drink thrusts upon the unfortunate members of the drunkard's family.

But when the question of Sunday observance, for instance, is brought into the campaign for prohibition, there are a great many strong temperance advocates who are cut off from the work because they can not indorse this religious legislation. For, deny the fact as you may, it still remains the truth that Sunday is purely and solely a religious institution. And it is impossible to put it rightfully on any other ground.

There is a good deal of talk about a "civil Sunday," and of compelling people by law to rest on that day. But a man's time is his own, and he has an inalienable right to spend it as he chooses, so long as he does not interfere with the equal right of another individual to spend his time as he chooses. The tyranny that would be brought in by laws that regulate how a man may spend his God-given time would be incalculable. It is a system of paternalism that is altogether wrong. Wherever it has been attempted, it has worked hardship and suffering. And temperance reforms as well as all other reforms should be free from such things that will in the end work oppression.

We have no sympathy with the so-called "personal liberty" idea, which means the untrammelled liberty to degrade and debauch mankind. But the question of the observance of a day of rest or the non-observance of the day is a question, not between man and his fellow man, but between man and his God.

All of the history of Sunday observance and all the sentiment that clusters around that day are essentially religious. You take the religious sentiment away from the day and no one would think of such a thing as compelling people to rest on that day. And hence laws can not be enacted in regard to Sunday without bringing in the religious idea.

It is often said that history repeats itself. Then let it ever be remembered that the apostasy that led up to the Dark Ages had as one of its main pillars the Sunday law of Constantine. Constantine's Sunday law and his state religion combined were not able to prevent the superstitions and the ignorance and the subserviency that made those Dark Ages a possibility. Indeed, the mental and moral slavery that was brought about by having the individual tied up at every turn with some sort of law or state-enforced ceremony was the direct result of that church-and-state system. We need to be devotedly on our guard that we do not go over the same ground in this very twentieth century of unparalleled progress and great enlightenment. T.

Graft Investigations.

CHICAGO is now having a "graft investigation," and it is said that the mouths of important witnesses are being sealed because of mysterious threats of death that are coming to them. The investigations involve the city water bureau, and when witnesses were brought before the Civil Service Board, no promises of immunity could induce them to repeat the things they had told the superintendent of the bureau. The boldness in crime is getting to be something terrible. Our cities seem to be held in the grasp of men who are sufficiently numerous to defy justice before the courts.

The graft investigations in Chicago are being held up and thwarted by threats of death to the witnesses who had started in on a course of generally informing on what they knew to be going on. But in San Francisco, whose grafting has become world famous, it is different. The ablest attorneys have been working on the graft cases there for considerably over a year, and have secured several convictions. But these convictions have to be fought for again in one court after another, and on one technicality after another until it begins to look as tho no indictments against those

accused of the worst kind of corruption and dishonesty can be made to stand. The evidence of guilt is not contested so much. But first one technical point and then another is brought up, and month after month drags by, and nothing definite is accomplished.

These grafters have so entrenched themselves that when they are touched anywhere there is always some big business interest that will be made to suffer financially, and so they have the powerful support of this business concern or that to bring influences to bear to keep them from meeting the justice that properly belongs to them. These conditions are producing a grave danger in these times, and men should seriously consider what the outcome of it must surely be. T.

The Spread of Temperance.

THE first prohibitory law was that of Maine, 1851. In 1870 persons living under prohibition numbered about 4,000,000. In 1908 persons living under absolute prohibition of state, city, town, or county, foot up 33,000,000. There are six "dry" states—Alabama, Georgia, Kansas, Maine, Oklahoma, and North Dakota. Kentucky has 97 "dry" counties out of 119; North Carolina has "dried" 99 per cent of her territory; South Carolina, 50 per cent; Tennessee has but three places where drink can be legally sold. Massachusetts is about 50 per cent "dry," while 62 per cent of the people of New Hampshire are under prohibition. In Maryland, Virginia, Mississippi, and Delaware the fight for prohibition is being made in earnest.—*Springfield Republican*.

A recent "Independent" has an article entitled "Legal Exceptions to Morality," which by concrete examples shows the utter inconsistencies not only in laws, but in people. One instance cited to show the absurdity of exceptions is a law in Kentucky, permitting gambling on race-courses, but forbidding it outside those grounds. Inside, gamblers are protected by the police; outside, gamblers doing the same thing are criminals. But this is just the morality of the Sunday law, only worse. Here is a perfectly legitimate, honorable business for six days in the week, but the Sunday law makes it criminal on the one day. In the language of the *Independent*, regarding the gambling law, "nothing can be more absurd than such a law."

Another Victim of Anarchy.—The news despatches of April 12 bring the account of the assassination of Count Andreas Potocki, governor of the Austro-Polish province of Galicia, by an anarchist. The Count was giving an audience to a delegation of students when one of them fired three shots at him from a revolver, every bullet taking effect. A number of peasants were waiting outside for an audience with Count Potocki, and when the assassin was being led past them, he said, "I have done this for you." It is the spirit of hatred that leads men to think that they can better their condition by teaching the doctrine of murder. A very badly misgoverned country is a much better place to be in than a country where there is no government at all. Above all things, deliver us from the terrors and the uncertainties of anarchy.

It seems paradoxical to say that while the Gospel goes to all the world, men grow worse and worse, but it is true. It must be in the last days that the Gospel goes to all the world, for "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves," etc. (2 Tim. 3: 1, 2), and "evil men and seducers shall wax worse and worse, deceiving and being deceived" (verse 13). Why then is it that men become worse under the preaching of the Gospel? Why did the antediluvians become worse under the message proclaimed by Noah? Why did the Jews become more and more desperate under the preaching of Christ? The reason is clear: God's overtures of mercy were, and are, and will be, rejected by the masses, and the rejection of the Gospel makes men worse than they

were before. And the very worst of all classes is composed of those who have a *form of godliness* but deny the power thereof. See verses 2 to 9 of the chapter last cited. The power of the Gospel is denied when men seek the power of human law and human influence to enforce the Gospel.

A very destructive fire swept away a large part of the city of Chelsea, a suburb of Boston, on Sunday, April 12. Chelsea is a suburb of 40,000, but has its own local government. Formerly it was principally a residence place, and some very fine homes were located there. But in recent years a large number of factories have been established and many of the former fine residences were turned into apartment houses for the workers in these factories. Insurance officials from hasty calculations place the loss at from \$7,500,000 to \$10,000,000. The total that the insurance companies will have to pay is figured at about \$5,000,000. Four persons are known to have lost their lives in the fire, and fifty persons were injured. 1,500 families, comprising about 10,000 people, were rendered homeless. A forty-five mile an hour gale was blowing while the fire was raging. A relief committee was promptly formed, and every effort is being put forth to care for the homeless victims of the great disaster.

Large Good Sense.—Notwithstanding all the criticisms against the chief magistrate of this country, he shows his large good sense generally in times of crisis. There are great questions before this country from the governmental standpoint. Among them is the conservation of the natural resources of the country, its lands, its water supply, its timber. President Roosevelt has called a council of all the governors of the states, the members of the Supreme Court, the Cabinet officers, and members of the Inland Waterways Commission; and in addition to all these has invited ex-President Grover Cleveland, W. J. Bryan, Andrew Carnegie, James H. Hill, and John Mitchell. These men are representative men of more than ordinary intelligence and ability; tho they differ with the President politically, he appreciates their worth in counsel on matters which ought to rise above mere partisanship. Every large-souled man will approve the President's action.

"Puck" of March 11, has a striking cartoon, entitled, "If Moses Came Down To-day." Moses is represented as a grand old patriarch, holding in his left hand two tables of stone, with the other pointing to the commandments, while before him are a crowd of frightened, angered, cowering, enraged men, some of them prominent financiers and grafters, well known to all the country, and responding to the sentiments of the Decalogue with the chorus, "Dangerous, Socialistic, Un-American doctrines!" There is much truth in the striking picture. But what will it be when the "heavens shall declare" God's "righteousness" in that very Decalogue, and all men shall be brought to judgment?

A strike is in progress in Pensacola, Fla., and Governor Broward has ordered every command of the state militia to proceed there at once. It was in the orders that each man be supplied with twenty rounds of multiple ball cartridges. The Gatling gun detachment was also ordered out along with the rest. It is stated that no serious rioting has occurred as yet, but these measures are taken to prevent a general outbreak that is threatened.

The efforts that the government is putting forth to suppress and drive anarchy from this country are causing many threatening letters to be sent to members of the President's cabinet, and other prominent men thruout the country. It has made it necessary for these persons to be closely guarded by special secret service men so that bodily harm may not come to them.

Cooper Medical College Trust, founded by Dr. Levi Cooper Lane, is to be turned over to the trustees of Stanford University, to become an integral part of that institution. This includes Lane Hospital.



GOD answers prayer, sometimes, when hearts are weak,

He gives the very gifts believers seek.

But often faith must learn a deeper rest,
And trust God's silence when He does not speak;

For He, whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure,
To those who seek.

—*Christian Worker.*

Experiences in China.

IT might be of interest to friends at home to hear something of our work from the very beginnings of our mission in Honan, Central China. Therefore I will mention some of the most striking features of the Lord's wonderful dealings in the past.

We joined the mission in January, 1903, and were at that time the only Seventh-day Adventist missionaries in Central China. We were stationed in San-li-tien, Sin Yang Cheo, and began at once to do what our hands found to do for this people for whom we had been praying and working for years. Prayer-meetings and Bible studies were held every night with a small company who for the first time had the privilege of hearing the truth already so dear to us. Our feeble efforts in the small beginning were blessed by the Lord in bringing the truth of His soon coming to some of the hearers, and a marked change was taking place in their hearts.

Our language teacher, Mr. Chai, B.A., really rejoiced in the new light brought to view, and every meeting found him taking down the Bible texts in order to be able to study the precious truth for himself, as well as to present it to others. He always remembered our gatherings at San-li-tien as the happiest time in all his life, and reckoned his conversion from those days.

A young pupil, Uang, fourteen years of age, was supported by Mr. Chai, and attended our day school. He became much interested and was among the first who accepted the truth in that place. He is now a bright young man supported by Brother Skoglund, of College View, Neb.

Another man, Mr. Ch'en, who later became a valued helper of Dr. Miller in the printing-office, was converted during our stay in San-li-tien. He lived in the city and had to cross the river (without bridge) before reaching our meeting hall. At the time he suffered not a little persecution from his wife, who afterward told me that she was very much opposed to religion. Many a night she shut him out by locking the door, till the neighbors interfered in his behalf and pleaded with her to let him in. Her

proud spirit raged bitterly against him, but he bore it all patiently and prayed for her. Tho he had to endure poverty and trials, still we never heard him complain.

From the very first we felt the need of a hymn-book fitted to the doctrine we were proclaiming. Altho the Chinese in this part of China are not gifted musically, still they are great lovers of song and music. Early in the spring the same year Brother and Sister J. N. Anderson visited us, and many important questions concerning the new mission field were taken into consideration.

We made up our minds not to delay getting out a hymn-book, but at our own expense had the type carved on wooden blocks, and printed a few hundred copies from the manuscript already collected by Mr. Pilquist and the Chinese teacher. Several



Chinese Female Blind Musicians.

copies were presented to our printing-offices and friends at home, and one to Dr. Miller, who had in mind to come to China before long. The glad news received from him assured us of God's blessing upon our undertaking, and the result was the first printing-press, given to the China mission by a printing company in Chicago.

Dr. Miller went to see the printing company and told them the very slow progress in printing Chinese matter where each character must be carved before it goes to press. Thru these simple means the Lord moved their hearts to offer the first printing-press given to our work in China.

During Elder J. N. Anderson's stay he baptized five men who had been brought into the truth and fellowship with God.

Itinerating and Scripture distribution, as well as station work, including a boys' school, meetings, and house-to-house visiting among women and children, were our active experiences in the small beginning of the Honan Mission.

Other missions had for many years been established, both in the city and in the village in which we lived, and tho many calls came from places without missionaries, we

decided to move farther north to Sin-t'sai-hsien, one hundred miles from Sin-yang. In the autumn of the same year we started on our four days' journey to Sin-t'sai, but sickness (malaria fever) overtook me on the road and made it impossible for us to reach our destination as soon as we had expected, and then much work had to be done in cleaning and making our abode more sanitary. Only a few days after reaching the place, my husband was called to go all the way down to Hankow to meet the first party of new missionaries coming out from America. He was loath to leave under the unfavorable circumstances, but committed us to the Lord's care, and went.

Attack after attack of the malaria fever made me weaker day by day and laid the foundation for quick consumption which a few months later brought me very near the grave. After Mr. Pilquist's departure, little Ellen, four years old, took sick with dysentery and sometimes in the night when the fever troubled me greatly I had to call on Hannah, six years old, to help sister along. One evening Hannah saw my distress and came to my bedside asking me if she should read something from the precious word of God, and with stammering tongue she read the comforting words: "Let not your heart be troubled; ye believe in God, believe also in Me," etc.

By the Lord's help little Ellen was restored to health

soon, but then Hannah came down with typhoid. Some time after Hannah had recovered from her sickness, I was broken down with quick consumption from which the Lord ("a very present help in trouble") most wonderfully delivered and healed me. During the same time my husband suffered greatly.

The wife of Mr. Ch'en, spoken of before, was with me at that time helping in the household. Her heart was greatly touched by seeing how the Lord worked for us, His deserted children in the interior of China. A remarkable change took place in her from that time, and her husband had the joy of seeing her converted and brought to the Light of life, and join him in the blessed truth. Heaven rejoices over one sinner who becomes a child of God, and we, too, rejoiced in His saving grace.

In the autumn of 1903 we had the joy of welcoming the doctors and nurses, six of the first workers joining us in Honan. Now we were a large family living together in rather small accommodations. For the winter it was all right, but how could we manage for the hot season? As we saw the need, my husband and I decided to make

Lo-Shan-Hsien our future home, and again he had to endure the hardship of securing a place in that city, sixty miles south from Sin-T'sai. Many tedious journeys had to be taken with no other conveyance than heavy Chinese carts. By the Lord's providential guidance, he secured a nice, airy place, inside the north gate.

After the long rainy season he came back and helped us to move, after eight months' stay at Sin-T'sai. We enjoyed a pleasant journey, partly on boats and partly on rafts down the river to Lo-Shan. During our eight months' stay at Sin-T'sai, evangelic work had been done both among men and women by the native helpers and by ourselves. To some extent the interest had been raised and therefore they felt sorry when they heard of our leaving them so soon.

The first of June, 1904, we moved into our new home at Lo-Shan, a small *hsien* city with populous surroundings forty miles from Sin Yang Cheo. King stands for capital city, Fu, next in rank, Cheo, second, and Hsien, third. One of our inquirers, Mr. Ch'en, in Lo-Shan, had heard the Gospel while we lived in Sin-yang, and was lately baptized and engaged as evangelist in this place. Mr. Ch'ai who had his home here, and several other friends, welcomed us to stay and teach them the word of God.

From the first our meeting hall was crowded with hearers who eagerly wanted to know our purposes in coming to them. They had heard so many peculiar things about foreigners and therefore were curious to know the truth and see for themselves. Especially did the women and children come at first, more from curiosity than anything else, and the opportunity to tell the old, old story, so new to them, was precious. I need not say that their queer ideas must leave place for better understanding about foreigners, who neither dig out heart or eyes to make medicine of, but teach them how to obtain salvation thru Jesus Christ.

Each Sabbath found us busy in proclaiming the Gospel to both men and women. The precious seed had to be sown in prayer and in hope that it might bear fruit in due season.

The work among the women goes on slowly because they live a secluded, ignorant life indoors, not knowing anything of the outer world, and very few of them are able to read.

MRS. IDA PILQUIST.

SIN builds your hospitals, and sin builds the cities of the dead; sin is the undertaker at every funeral, and sin is the spade that digs the grave; and if sin could climb in the steps and get thru the gates of life and take up its abode on God's fair fields of light, they would have to build a graveyard in glory.—*"Gipsy Smith."*

"It is not those who have no ties to bind them at home, and who have no sacrifices to make, whom we want abroad. We want the best and the ablest, and those who can be least spared at home, to come out here."

—*Alexander Mackay.*

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Comfort and Rest

O WEARY, worn pilgrim, on life's rugged highway,
So long you have wandered while seeking a goal
Of glittering wealth, but there's many a byway.—
Come, find a sure haven, the "home of the soul."

O man of the world, how'er sated with pleasure,
Till nothing can satisfy, naught can bring rest;
Of earth's vain allurements you've tried in full
measure,
Come, turn to the Scriptures, the hope of the
blest.

O, wanderer, come, without Christ do not languish,
Tho dark be the past, to His love all resign,
Nor faint by the way with a heart full of anguish,
But claim the sweet promise of Jesus as thine.

There's joy in believing the plan of salvation,
There's comfort and rest in the thought of a
home

Where sin can not enter, where all occupation
Is service of love for a Christ that is come.
E. MAY BARTON.

Mutual Helpfulness in the Home

By Mrs. L. D. Avery-Stuttle

THERE are many examples of mutual helpfulness given us in the Bible.

David must have been a very willing and helpful lad. What makes me think so?—Because he faithfully kept his father's sheep. How many years this fell to the lot of the young man, we do not know; but we have never read of his undertaking to shirk the responsibility onto his older brothers; neither is anything said in the sacred Record about his being fretful, unhappy, or discontented. I wonder how long it would be before a youth of to-day would complain loudly and call for help, after having been left alone to the mercy of a lion and a bear.

But all this helpful but tedious drudgery, instead of spoiling the temper of the sweet singer of Israel, only fitted him the better to bear the grave responsibilities which came to him later. He was not to go unrewarded. The Lord saw in him the material for a wise and judicious ruler for His people.

Whenever we feel like bemoaning our lot, whenever we feel that we are fitted for great responsibilities and are not half appreciated, let us remember for our encouragement the fact that the inspired king of Israel began life as a humble shepherd, and that his brethren, over whom he was one day to rule, scorned and ill-treated him.

Joseph was another of those helpful characters. But O how his cruel brothers hated the lad! Still, tho he must have known of their ill feeling and jealousy, he did not offer a word of complaint when his father unthinkingly and unsuspectingly sent him on that never-to-be-forgotten errand. But, from being a willing and helpful child, he grew to be the trustworthy business manager of one of the great men of Egypt, and, finally, prime minister of the kingdom.

But, if we would have a more illustrious example still, we need only to visit in imagination the humble workshop of the Carpenter of Nazareth, who, even while the wonderful mystery of His divine mission was being constantly unfolded to Him in all its completeness and perfect beauty, went down with His parents to Nazareth, and was subject to them!

All these beautiful lives afford examples of helpfulness at home, which will be well for us as Christians to study and imitate.

But not only should we show ourselves helpful at home, but, unless we are utterly selfish, we should allow our generosity and kindly helpfulness to spread out and embrace others. The affairs of our own family should not prevent us from expressing our kindly sympathy toward others who may be in distress. It is so natural for us to place ourselves and our own selfish interests first. It is only occasionally that we find one so Christlike as to forget his own miseries while seeking to mitigate those of others.

"Well," protests Mrs. Lovepraise, "I don't propose to leave my own business at home, where my efforts are appreciated, to go out to minister to those who will not even thank one, if you wait on them all day."

But thank God, there are a few bright and shining lights in this selfish world, who so far imitate the example of their Master as never to ask whether those who need their help can be guaranteed to say "Thank you" for the favor done. When do we ever read of the Master's inquiring if a man or woman was "worthy," before He healed the sufferer? I wonder if every man, woman, and child in all those vast, hungry multitudes whom His bounty fed, were "worthy poor." Only once did He ask, mournfully, "Were there not ten healed? but where are the nine?" I tell you, if we all wait to find truly grateful objects of charity, we shall find them in no greater proportion than the Master did—one in ten.

The other day, a friend related to me a touching incident: A certain woman who had been a great sinner, profligate, and unfaithful to her marriage vow, was taken with a greivous malady, and came home to die. The wonderful kindness of her husband, whose heart and home opened to receive his erring wife, was only met with silence and bitter hatred. At last a Christian woman heard of the case, and determined to visit her. She came every day and faithfully

ministered to her needs. "Well," you say, "at least she must have shown her gratitude to this kind stranger." But she did not; and it was only because the true Christ-spirit was in the heart of this worthy woman that she still continued her kindly ministrations.

But at last there came a change. One morning as the poor invalid was receiving some benefit at the hands of her kind benefactress, she suddenly threw her arms around her neck, and burst into tears. "How can you be so kind to me," she sobbed, "when I have been so ungrateful and wicked? I have hated everybody," she continued, "because it seemed to me that no one really cared for me. But it must be God loves me, or you could not be so kind; for you are His child!"

The poor woman died shortly afterward, happy in the peace of forgiveness.

Such an experience as this is worth everything. But we are liable to become so absorbed in our own work and our own cares that we forget to be helpful to others. Of course we can not all do the same thing. We can not all be nurses, or doctors. We are not all so situated that we can do for others what we would be glad to do. But we can all of us hold ourselves ready to do a kind deed and to speak a kind word to those in need of our love and sympathy. This we can do unselfishly and with no thought of reward or thanks, and remember when tempted to refuse our aid to those in need, simply because of their ingratitude, that "even Christ pleased not Himself."

Good Words for the Mother.

PERHAPS we ought to say good words for the good mother; but the following utterances from President Roosevelt at the recent Mothers' Congress in Washington, D. C., are worthy of consideration by both men and women:

"The mother is the one supreme asset of national life; she is more important by far than the successful statesman or business man or artist or scientist.

"I abhor and condemn the man who is brutal, thoughtless, careless, selfish, with women, and especially with the women of his own household. The birth pangs make all men the debtors of all women. The man is a poor creature who does not realize the infinite difficulty of the woman's task, who does not realize what is done by her who bears and rears the children; she who can not even be sure, until the children are well-grown, that any night will come which she can have entirely to herself to sleep in.

"I abhor and condemn the man who fails to recognize all his obligations to the woman who does her duty. But the woman who shirks her duty as a wife and mother is just

as heartily to be condemned. We despise her as we despise and condemn the soldier who flinches in battle."

Be Careful of Your Criticisms.

A WRITER says, "A few years ago I heard a sermon from a young man just beginning to preach. Had it been delivered in a classroom for criticism, it would have been severely handled. But it was a Gospel sermon, having the throb of real life in it; and it touched, among others, the heart of a bright girl of fifteen. After service I met her parents at the church door, and walked home with the three members of the family. We had gone only a little way, when the father remarked that he thought that young fellow should go back to the farm, if he could not preach better than that. Thereupon the daughter felt ashamed at being wrought up by such an inferior discourse and so banished the seriousness from her mind. She is now about twenty, fond of trashy novels and worldly amusements. Had that father, instead of looking at the sermon from the standpoint of a critic, judged of it from the standpoint of his daughter's need of Christ, and followed her serious impressions with serious words and importunate prayers of his own, he might to-day have been able to look back over six years spent by her in loving and serving the Lord."—*Selected.*

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If ministers of Jesus Christ would preach the binding claims of God's law, the certainty of God's judgment, there would be less need of their lobbying in state legislatures for civil enactments.

All true moral reform must begin in the heart and mind. It can not be legislated into men or nations, nor can law help one whit in effecting such reform. It is a hard lesson for politicians to learn.

Rumselling and Men.—THE SIGNS OF THE TIMES has naught against a single man who is selling alcoholic beverages. Let that be understood once for all. They are men,—sinners like all the rest of us by nature,—but men redeemed by the blood of Christ, and to whom as to all others is offered the free gift of salvation to eternal life. We would not discriminate between the "wo" which God pronounces upon the man who gives his neighbor drink, and the "wo" against those who "join house to house, that lay field to field," or the "wo" uttered by the purest lips earth ever knew against the scribes and pharisees and hypocrites, who neither enter the kingdom of heaven, nor suffer others to enter; who tithe mint and anise and cummin, but leave undone judgment and mercy and faith and the love of God; who cleanse the outside of the cup and the platter, and leave the inside full of all uncleanness; who like whited sepulchers appear beautiful outwardly, but are within full of all uncleanness. The meaning and relative weight of each "wo" we will leave to God. We would that rumseller and hypocrite should turn to God with all the heart. But—and here we stand forever—we

are opposed to rum and its curse. We wish that its manufacture and sale were forever prohibited. We believe it would be better for all people, the rumseller included. He would find some other business which paid better, and gave more rest of conscience. But we believe that all laws prohibiting the liquor traffic should be just laws. Of this we shall have more to say hereafter.

Brazil is having two powerful battle-ships built at the present time in Great Britain. But since starting on their construction, Brazil has come to realize that the building of the ships is only the commencement of the expense. The money required to keep them in commission will be such a heavy drain that the vessels are being offered for sale. The British Admiralty is considering the purchasing of them so that they may not fall into the hands of any other naval power.

Our "Naval" Number.

The SIGNS OF THE TIMES of May 13 is to be a "Naval" number with illuminated cover.

On the first page there will be a portrait of Rear-Admiral Evans, commander of the fleet, in full dress uniform, surrounded by an emblematical border.

On the last page of the cover there will be a large half-tone engraving of the entire battle-ship fleet, with the flag-ship "Connecticut" in the center.

The cover will be printed in marine-green ink, and will present a very attractive appearance.

On the first page of the paper, inside the cover, there will be a cartoon by Mr. Maybell, our New York artist, entitled

"CONSECRATED SERVICE."

Here is presented a large figure of a soldier leaving behind the attractions of the world and pressing on to victory.

The whole paper—sixteen pages and cover—will be filled with live articles on the great themes of the Gospel, written with a view not only to interest the reader, but to save souls. Here are some of the subjects:

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A Mixture of Good and Evil.—It has been the aim of the devil thruout the ages to vitiate the good by mixing it with evil; to make men see that they could get the good only by connecting with it the evil; or to induce another class to compromise in some respects that they might win in others. But inevitably the evil vitiates the

good. It does not take much arsenic to poison a great deal of milk. A little carbonic acid gas will vitiate the atmosphere of a large room, and render it unfit for breathing. The prohibition of the manufacture and sale of intoxicating liquors, if rightly and justly effected, is ever an untold blessing. But some of the prohibitionists are connecting with the movement religious legislation, one of the greatest evils this world has ever known. All legislation in behalf of Sunday is evil, however honest are the men behind it, and the devil would be delighted to see it connected with all beneficial and proper legislation.

Neither Knowledge nor History.—Two things of chief value in a cyclopedia are comprehensiveness and accuracy. And accuracy should be manifest in small things as in great. What has led to these observations is both a lack and a false statement in that in many respects excellent work, Lossing's "Cyclopedia of United States History," published by Harper Brothers. (1) While mentioning some small sects which have left no stamp upon our history, except in some locality, it makes no mention of the Adventist bodies, the influence of which has been as wide as the nation. (2) While mentioning William Miller, with more or less inaccurate statements as regards his work, it says that "he had between 30,000 and 40,000 followers, who called themselves 'The Church of the Latter-day Saints.'" It is known by every one well informed that this is the name adopted by the Mormons, and that the "Miller movement" was in no way connected with the Mormon movement. A historian guilty of such mistakes may well be doubted. The various Adventist bodies sprang from this so-called (yet worldwide) "Miller movement;" but none of them ever called themselves "Millerites." A true historian ought to have a standard in his own conscience which would prevent him from making such a mistake as that, a blunder so easy of correction. The worth of a cyclopedia is generally better tested by its accuracy in little things than in great.

"Some Pumpkins."—The Agricultural Department of the Federal Government raised in one of its experimental stations in North Carolina pumpkins weighing thirty-five pounds each, of which the department officials offered to distribute some of the seeds in this section of the country. The letter containing the offer considers these thirty-five pounders large pumpkins. In reply the San Jose Chamber of Commerce sends photographs of two specimens of the California product, weighed in the presence of Judge Brooks, and tipping the scales at respectively 262 and 264 pounds.

If men but knew Jesus Christ, they would not be troubled about the necessity of law for this and law for that. There would never be a demand for a Sunday law. There would never be an English law to guide or guard in the ritual of the English church. There would be a power in the lives of His followers which would restrain evil without law, and compel respect for God and religion without statutory enactment. The church of Jesus Christ does not need more civil law, but more of the Spirit of Christ.

The Northern Pacific Railroad Company, voluntarily, without pressure of law, notified the residents of Big Timber, Mont., the town which was almost totally consumed by fire a few weeks ago, that the railway company would pay fifty cents on a dollar for all fire losses. The fire was started by a spark from a locomotive. This was an honorable thing to do.

Cooperation, union, is essential to success. Therefore the devil wishes to federate the world. Union is no less essential among God's people, but life union can not be purchased by compromise of right or truth. Before Jesus prayed for oneness among His disciples, He prayed that they might be sanctified in the truth. See John 17:16-23.