

# 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."

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For Terms, See Page 15.

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"The Joy of the Lord."—"The fruit of the Spirit is love;" and "joy"—gladness, pleasure, delight, happiness, rejoicing, exultation in triumph—follows love. This is true joy.

**Joy of the World.**—Many rejoice, or have joy, in the lustful things of this life—some in riches, some in fame, some in pleasure, and all in man or some thing or things that man has done or may do. All this, apart from God, we are assured by the wise man, is "folly," and "folly is joy to him that is destitute of wisdom." The prophet declares that such "rejoice in a thing of naught;" hence, at the best, "the joy of the godless [is] but for a moment." And this the children of earth know to be true. "Man that is born of woman is of few days, and full of trouble." Pleasure is sought and followed as the little child chases the elusive butterfly, or the benighted traveler is led by the treacherous will-o'-the-wisp. The quest ends in weariness, tears, and utter disappointment, if not in the slough of despair and death.

**Why?**—Why the vain quests? Why the disappointed hearts? Why the sad, the discouraged, the pitifully drawn, the haggard, the sorrowful faces, which one continually sees, faces which rarely or never are lighted by joy? Is this God's plan?—Nay; the cause is sin. Joy, true joy, is ever absent where sin reigns. In God's perfect plan there was no place for sorrow, pain, death, disappointment, despair. All these came in with the usurper, sin. And in sin and through sin, which is the perversion of God's way, we will never find joy; for sin is slavery, and there is never joy in bondage. Sin is death, and in death itself there is never true joy, but sorrow and despair. And yet, despite the sin, God has joy for the children who are subject to sin and sorrow. He has called them to joy.

"Joy in God."—Even as love is from God, so is joy. Love comprehends all good things, and we have joy because we love. Whatever, therefore, brings love to our hearts brings joy. And in whatever love finds exercise there joy is found. First of all we joy in God because of His mercy toward us as sinners. Says the

enmity with us, but "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." But God in His great mercy and love gave His only-begotten Son to save the sinner, to reconcile the sinner to Himself. Nay, more; He gave Himself in that Son, that He might save man. "Hereby

perceive we the love of God, because He laid down His life for us." "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." He took upon Himself in giving His Son, and that Son took upon Himself in giving Himself, the sin, the bruises, the wounds, the death, the misery, the sorrow, that we might have the joy. "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

It is by such love, such mercy, that God reconciles us to Himself; it is that such love, such mercy, may lead the sinner to renounce the carnal heart, renounce in himself all that is unlike God, and yield himself to the ways of eternal love and joy. For God knows there is no other way by which the sinner may be made to rejoice. The way of sin tends ever to death. God's way is eternally good and righteous. He has in Christ Jesus forever reconciled all sinners to that way. It is for the sinner to accept the mercy which has thus wrought for him, and rejoice, or reject it and die. O, is it not joy to have sins

forgiven? Is it not joy to know that Jesus paid all the debt, bore all the sin? Is it not joy to know that this mercy is "for me, even me?" This is the joy of faith, of simply believing in Jesus, "whom having not seen, ye love; in whom, tho now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

**How Reconciled.**—God does not hate the sinner. He loves him in all his weakness, waywardness, and wickedness. God is not at

For ye  
shall go out  
with Joy,  
and be led forth  
with Peace:

Isaiah LV, 12





God. It is not God's plan to simply forgive, to make of no account the sins of the past; but to account the believer as righteous, even with the righteousness of God: "He shall pray unto God, and He will be favorable unto him; and he shall see His face with joy; for He will render unto man His righteousness." Surely to one who comes into God's presence, knowing that upon him is the righteousness of God, there is reason for joy. Upon him is the beauty of holiness. It is his privilege to say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

**Rejoice in Freedom.**—The sinner is a slave. "Every one that committeth sin is the bond-servant of sin." R. V. He is bound or "holden with the cords of his sin." Of all the dread bondage that earth has known, sin is the greatest. It is the blighting, blasting, blinding bondage of death. It oftentimes deceives as it destroys, and its poor dupe believes himself in freedom when he is in the most hopeless bondage. Yet God in mercy does not suffer sin's deadly opiate to ever benumb conscience and heart. The sweet and mighty voice of the Spirit in various ways breaks through the hardness of sin and whispers to the soul of his fearful bondage, and points him to the Deliverer, the Son of God. It says: Poor prisoner of sin, your pardon has been purchased by Jesus Christ. Your eternal freedom has been secured in Him: "If the Son therefore shall make you free, ye shall be free indeed." How the poor slave in many a land has rejoiced to hear at the voice of freedom his fetters break and fall. Shall not we, dear reader, tho' born bond-slaves of sin, rejoice with joy unspeakable at [the freedom which comes through Jesus Christ? We are still mortal, environed by countless limitations, hindrances, difficulties, sickness perhaps, ruled over by tyrants, but the freedom of Jesus Christ lifts us above all these; for "we know that to them that love God, God worketh all things with them for good." R. V., margin.

**Rejoice Always.**—"Rejoice in the Lord alway." "Rejoice evermore." Reader, in all things rejoice. In common air, in common rain, in common sunshine, in all the blessed common things of life, in the gifts of the great and merciful and kind God of all grace, rejoice. "Count it all joy when ye fall into divers temptations," because therein ye may "rejoice in His salvation." In this, as with Jehoshaphat of old, praise will glorify God, will bring back to you the power of God, and you will find, as has ever been found, that the "joy of the Lord is your strength." In searching His word you will say with Jeremiah, "Thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord." As you obey that word with all your heart, you will find that "it is joy to the just to do judgment;" and you will find verified the scripture: "Thou meetest Him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways." If persecutions come, therein "rejoice, inasmuch as ye are partakers of Christ's sufferings." If you are poor, let meekness and teachableness reign in your heart; for "the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." The poor, the outcast, the

despised of men may rejoice. Yea, "let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them; let them also that love Thy name be joyful in Thee." And whatever may come, the Christian may say:—

"For tho' the fig tree shall not blossom,  
Neither shall fruit be in the vines;  
The labor of the olive shall fail,  
And the fields shall yield no meat;  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls;  
Yet I will rejoice in the Lord,  
I will joy in the God of my salvation.  
Jehovah, the Lord, is my strength."

**The Nature of True Joy.**—But the truest, highest joy never comes from seeking the joy. God could not have it thus, because the very seeking would develop sin. If we could get joy by seeking it, it would make us selfish. The joy of God comes because we forget self, and labor for others. "Joy shall be in heaven over one sinner that repenteth." "The joy that was set before" Christ, which cheered Him in all His labor, was the joy of souls saved in His kingdom, upon which He will then look, and "be satisfied." This is the joy of the people of God, to turn from self and "declare His works with rejoicing;" for "the voice of rejoicing and salvation is in the tabernacles of the righteous." The righteous will love God's law; for "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." John the Baptist saw his own prestige and popularity waning before the presence of Christ, yet he could say as he saw Christ's glory, "This my joy therefore is fulfilled." Laboring for Christ's sake, for the purchase of His blood, laboring in His way, in His truth, this is joy. And yet the servant of God will find cause of weeping. Sorrowing hearts, wounded hearts, cold hearts, hard hearts set against the message that would save, the whelming sin and evil of the world, the backsliding of God's professed people, are all a cause of sadness and sorrow; yet God is faithful; in Him he can rejoice. "Sorrowful, yet always rejoicing." "Poor, yet making many rich." This is his work, even as it was Christ's. The child of God can not compel faith on the part of others; for faith is voluntary. He will not, therefore, rejoice in a political or coercive religion. "Not that we have dominion over your faith, but are *helpers of your joy*; for by faith ye stand."

**There is joy in God.**—joy that man can not give nor take away,—joy unspeakable and full of glory. And so, believing, praying, seeking, trusting, laboring, yea, weeping, in the joy of our Lord, the Christian pursues the path of Christ. He drinks of fountains of joy of which the world never tasted. His heart is lighted with a radiance which the eye of earth-life never knew. He holds a sweeter communion with the King of kings than lover's most precious tryst. In darkness there is light; in sorrow, joy. And thus he goes on in ever-increasing joy at finding greater and more abundant proofs of God's wonderful love, until, at last, the work is over, the children all come home, sorrow and pain and death and sin are banished by the presence of the Lord, where is "fulness of joy," and at whose "right hand are pleasures forevermore." O reader, this is the joy which God offers you. Will you not be among "the ransomed of the Lord," who

will "come to Zion with songs and everlasting joy upon their heads"? Thus doing, we may commend you "unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with *exceeding joy*."

## DOUBT NOT GOD'S PARDONING LOVE.

BY MRS. E. G. WHITE.

**B**E ye therefore perfect, even as your Father which is in heaven is perfect." As our heavenly Father is perfect in His sphere, so also those for whom Christ died are to be perfect in their sphere. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We are to believe in salvation through Christ, and make manifest that faith in our life, not by our own strength, but by trusting in the strength and efficiency of Christ. "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him." "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."

The Lord wills not the death of any sinner, but that all should come to repentance. His mercies are without number, and He will not leave those for whom He has given the ransom of His life to become the sport of Satan's temptations. All heaven is given to those who believe in Jesus Christ as their personal Saviour. No soul can more dishonor God than by professing to believe in Christ, and yet go in mourning and sorrow to present to the world the aspect of orphans. "The Son of Man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn to pieces. He is ever strengthening His own in their weakness. He delivers those who are tried and tempted from the power of Satan. The Lord never forsakes the soul that puts his trust in Him. Those who claim to be the sons and daughters of God must trust always in Jesus. To do otherwise is to disown the fact that He loves us. When we go mourning and full of depression, covering ourselves with the garments of heaviness, we represent Christ to the world as a hard, tyrannical Master. But this is untrue. This is misrepresenting the One who gave His own life for us, that He might make it possible for us to believe in Him, and trust in His interest and love for sinful man. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Speaking of His watchful care over us, He says, "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."

What great injustice is done to the Saviour, who gave His life for us, when those who profess to believe in Him walk in the shadow of darkness, Jesus has said, "He that followeth Me shall not walk in darkness, but shall have



the light of life." If you have been walking in darkness, you have been following another leader than Jesus, and it is time for you to turn about and follow Jesus, the Truth, the Life, the Way, and the Light of the world. Is the Lord pleased to have you tossed about as the restless waves of the sea?—No, no. I tell you He wants you to be strengthened, established, rooted, and grounded in the truth, and built up in the most holy faith. You are not your own; you are bought with a price, which can not be estimated. You belong to God, the mighty God, bought with the price that was paid for you on Calvary's cross. Then when you keep yourself in a state of fluctuating fear and doubt, you grieve the heart of Christ, who has given you unmistakable evidence of His love, and of His desire to have you with Him in His kingdom. He says, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you."

Do not lose sight of Jesus, and separate from His companionship, and keep company with the prince of darkness, entertaining his suggestions, and heeding his directions, and acting out his plans. Cling to Him who has promised, "I will never leave thee, nor forsake thee." That you should take up with Satan, the apostate and traitor, and do after his works, after you have had a knowledge of Jesus Christ, is a mystery to the universe of heaven.

Let no Christian seek to excuse himself in sin on the ground that others who have claimed to follow Jesus have committed the same errors. Your sin is none the less heinous because others have been guilty, and your manifest duty is to confess your sin to Jesus Christ, your Intercessor. Take the weight of your sin to no human being. You have one Mediator, Jesus Christ, the Righteous. In contrition of soul go to Him and tell all your sins. The promise is sure, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "*That ye sin not*"—here is where you bring yourself into condemnation when you continue to sin. But in the strength of Christ cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is. But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous. And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

The temptations of the enemy will come, but shall we give him the advantage to break down all the barriers, by yielding one iota from the strictest principles of integrity? If we yield in the least, he will follow one temptation with another, until we shall go directly contrary to the plainest statements of the word of God, and follow the mind and will of Satan. Satan and his confederacy of evil angels are ever on the alert to see by what means they may ensnare and ruin souls who have enlisted under the blood-stained banner of Prince Emmanuel. You did run well for a season, you did taste and see that the Lord is good, but when you fell into sin you walked in darkness. When you yielded to temptation, you must have ceased to look unto Jesus, the

Author and Finisher of your faith. But, having confessed your sins, believe that the Word of God can not fail, but that He is faithful that hath promised. It is just as much your duty to believe that God will fulfil His word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith in God as in one who will do exactly as He has promised to do in His Word, and pardon all your transgressions.

How may we know that the Lord is indeed our sin-pardoning Redeemer, and prove what is the blessedness, the grace, the love there is in Him for us? O, we must believe His Word implicitly, with contrite and submissive spirit. There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the word of God, keep looking unto Jesus, dwelling upon His virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be among those who hunger and thirst after righteousness. But the more closely we discern Jesus, the more clearly we shall see our own defects of character. As we see our failings, let us confess them to Jesus, and, with true contrition of soul, co-operate with the divine power of the Holy Spirit to overcome all evil. If we confess our sins, we must believe that they are pardoned, because the promise is positive: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us no more dishonor God by doubting His pardoning love.

#### LIGHT IN THE DARKNESS.

BY J. L. SHULER.

THE Apostle Peter says we should give heed to prophecy as unto a light shining in a dark place. The effect of light is to banish darkness. If one were traveling in a dark place, it would be necessary in order to see the path more clearly to have a light shining at his feet. In the Scriptures, the present age of this world is represented as night or darkness. Says Paul, "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12. "For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:2.

The present age is night, because the darkness of sin covers the people. Just before the end the darkness will be intense, as the Scripture says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. In the last days scoffers are to arise (2 Peter 3:3-5), perilous times to come (2 Tim. 3:1-5), iniquity to abound (Matt. 24:12), and false christs, false prophets etc., are to appear (Matt. 24:23-27).

The world never was in more gross darkness than at the present time. Now, as never before, the prophetic Word is as "a lamp unto my feet, and a light unto my path." It is our only guide in the darkness, discovering to us the correct path. The study of prophecy should by no means be neglected; for whosoever takes heed to the sure word, his path will be "as a shining light, that shineth more and more unto the perfect day." Prov. 4:18.

Thus it is seen that the Bible, especially its prophetic portions, will be made more and more manifest, as we pass along, showing to the student that he is in the path that leads to the eternal day. David says, "The entrance of Thy Word giveth light." To reject or neglect to study the prophecies will leave us in darkness. Christ says, "Walk while ye have the

light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." John 12:35. Then how true are the words of the Apostle Peter, that we "do well" to "take heed" unto the "sure word of prophecy," as "unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

#### "I HAVE GONE ASTRAY."

BY T. E. BOWEN.

AS DAVID viewed the perfectness of God and His wonderful law, which is also perfect, being the transcript of its Author's perfect character, he bursts forth with the exclamation concerning himself, "I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments." Ps. 119:176. With the psalmist, we all have strayed like lost sheep. Thinking some other path better, or seeming not content with the quiet of the fold, we have wandered away, and in the thicket of sin become bewildered and lost.

The comparison is an apt one. "Astray like a lost sheep." When a sheep gets lost, it is difficult to find a more helpless creature. Perfectly bewildered, it is as liable to go in the opposite direction from that it should go, as to go toward its home. Then it keeps up a continual bleating, calling attention to itself that it is lost, and thus only increasing its own danger by making of itself an easy prey for some lurking foe thirsting for its life-blood. And, further, a sheep has no means of self-defense.

Thus helpless and lost is every soul outside of the fold—Jesus Christ. The first ray of hope is found in the realization by the lost one that he is lost. Sensing this terrible fact, he is then ready to call out for help. He is ready then to put up the earnest plea toward heaven, "Seek Thy servant." To Him who has known all the time the wretched, lost condition, this cry for help comes like sweetest music. "Does God hear?" queries some trembling heart. "Will He care for me?" Ah! dear soul, He that has been longing after thee with longings only faintly illustrated by the yearnings of a precious, faithful mother over the wandering son of her love, doubt not but that He hears your first faint cry for help. In His wisdom He may test you. He may prove for your own good the sincerity and earnestness of your desire to be delivered, but be assured He hears you, and will deliver you if you but yield yourself to Him.

How may one know He hears, and will provide deliverance? In the thicket of sin we have simply lost the path of God's commandments. Disobedience perhaps at one time seemed a trifling matter. But when you awake to the realization that you are left to perish by yourself, alone, then disobedience does not seem so sweet, and you long for the right way. Then, like David, you "do not forget" God's commandments. If you do not forget them, they are in your mind, you remember them. Perhaps those dear mother lips that taught you these blessed commandments have been stilled in death. Anyhow, you remember these words of life, and, through these, that gentle Hand that for your sake was pierced by the thorns, guides you tenderly back to His fold.

Reader, have you strayed away from Christ in the hope of enjoying the "pleasures of sin for a season"? Have you realized all that for which you have sought? Are you beginning to sense the bitter thought that you are lost? Already your feet may be upon the very brink



of certain death—yes, that awful chasm of *eternal* death—and would it not be well to pause a moment and listen for the loving call of One who loves you so much that “He gave His only-begotten Son” for you that you “might not *perish* but have everlasting life”? May eternity reveal that you have put up the earnest prayer to God, Lord, “seek thy servant,” and have been rescued.



### JOB.

BY F. D. STARR.

THIS, the first of the so-called poetical books of the Bible, has a special and peculiar interest for the student of Holy Writ. It seems to have been written in the patriarchal age, probably by Moses. That Job was a real person, and that the history we have concerning him is not, as some consider it to be, a fiction, but a truthful account, we have proof in both the Old and New Testaments. In Eze. 14:14, 20, he is mentioned as being as veritably an actual person as were Noah and Daniel. “Tho these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord.” So, as surely as there was a Noah who built an ark, and a Daniel who was in the lion’s den, just so surely there was a man in the land of Uz whose name was Job.

The testimony of James is no less positive. “Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.” James 5:11. We see by this that not only did such a man as Job live, but also that the history concerning him is correct. We see also the purpose of the book. It is to show the mercy of God, and the patience of His servant Job, a noted example indeed.

In the study of this book we have one of the best of opportunities for putting in practice the directions, found in 2 Tim. 2:15, “rightly dividing the Word of truth.” Serious errors are sometimes adopted, because persons fail to observe this rule. We want to divide the Word along the line of authorship. There are over a half dozen different speakers whose words are recorded in this book. These speakers are the Lord Himself, Job, Eliphaz, Zophar, Bildad, Elihu, Job’s wife, and Satan. Consequently the statements found in the book will be of different degrees of reliability. If we should indiscriminately take passages from this book, without regard to the author or speaker, we might make some serious blunders. This book is not one homogenous mass of utterances, but a compilation of statements from different sources. But the Lord has not left us in ignorance in the matter, so that we need make any mistake. In his reproof administered to Eliphaz and his two friends, the Lord said: “Ye have not spoken of Me the thing that is right, as My servant Job hath. . . . My servant Job shall pray for you; for him will I accept; lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job.” Ch. 42:7, 8.

The Septuagint reads in verse 8, “Ye have not spoken the truth against My servant Job.” So those men failed to tell the truth about God, and also about Job. Shall we then take their words as reliable, when God has told us

they are not reliable, not the truth? If they did not come any nearer telling the truth about God than they did about Job, they must have missed the mark very far. Notice what they say about this perfect man in ch. 22:5-9: “Is not thy wickedness great? and thine iniquities infinite? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. . . . Thou hast sent widows away empty, and the arms of the fatherless have been broken.” As a rejoinder to this calumny, the accused patriarch feels compelled to vindicate his character in the following words, which set forth the real truth in the matter: “I delivered the poor that cried, and the fatherless, and him that had

18, 20, 22, and 25. As the Lord has told us that they had not spoken the truth about Him or about Job, we will need to take heed to rightly divide the book in this respect. They, of course, said some very good things, but these are to be compared with other portions of the Bible to see if they are sustained.

As Elihu seems to have taken very much the same line of argument as the other three speakers, we are to consider carefully the statements he has made also to ascertain if they are correct. It was by inspiration that their words were put on record, tho, like Satan’s first lie in Eden, “Thou shalt not surely die” the words of these so-called wise men are not to be considered as verity and truth when they contradict the teachings of the Scriptures.

The subject of the resurrection is beautifully

treated by Job in this book.

“I know that my Redeemer liveth,” is the key-note of the book. “He shall stand at the latter day [now soon to come] upon the earth.” How many of us will be prepared to unite with Job when he is called forth from his dusty bed?

The use of the term *tartaro*, a form of which is rendered “hell” in 2 Peter 2:4,

may be seen by a reference to Job 40:20, where the same word occurs in the Septuagint, and is rendered “field” in our version. It means a level or low place, and is located here on earth.



Job and His Three Comforters.

none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow’s heart to sing for joy. . . . I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out.” Ch. 29:12-16.

Thus does this upright man vindicate himself against the base misrepresentations of his so-called friends. For one to take the statements of Eliphaz concerning Job and treat them as being correct and reliable, would not be rightly dividing the Word. Neither would it be any more correct for one to take the statements he made concerning God as being correct, unless we find them sustained by inspired declarations given through God’s servants. For instance, one takes the words following close after Eliphaz’s libel on Job, in which he sets forth the results of a change in Job’s conduct, and these words are considered as being a correct representation of the case in hand: “Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver.” Who is the author of this pharisaical doctrine that the result of God’s favor is increase in worldly goods, and plenty of gold and silver? It seems that Peter and John had not found it out when Peter said, “Silver and gold have I none.” The long list of the faithful brought to view in Hebrews 11, seem to have been strangers to this experience; for many of them “wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.” The chapters in which are found the declamations of these misguided men are 4, 5, 8, 11, 15,

18, 20, 22, and 25. As the Lord has told us that they had not spoken the truth about Him or about Job, we will need to take heed to rightly divide the book in this respect. They, of course, said some very good things, but these are to be compared with other portions of the Bible to see if they are sustained.

### THE OCEAN OF LIFE.

BY KATHRINA BLOSSOM WILCOX.

WE stood that beautiful June afternoon on the long beach of the broad Pacific, whose ever-restless waves, crowned with white foam, break with never-ceasing fury upon the cold, gray stones of the rugged cliffs, then, kissed by sunbeams, leap into the air, reflecting in their sparkling spray the seven colors of the rainbow.

Such a scene filled us with awe and admiration, and we were led to exclaim, Roll on majestic ocean! Roll on, thou mighty deep, ever bespeaking in thy unsurpassed grandeur the glory and majesty of thy Creator!

As we gaze upon the surging billows, a white speck appears on the horizon. Nearer and nearer it comes until we recognize a large and beautiful ship with her white sails all spread to catch the merry breeze which gently bears her over the rippling waves to her desired haven.

She has come from a far-distant port, and has encountered fierce winds and heavy storms. Her passengers are weary with their long and perilous voyage, and long to place their feet on solid ground once more. But now the storms are all past, the journey will soon be over, and the storm-tossed vessel, with decks drenched and bulwarks beaten, will soon be safely anchored in the peaceful harbor.



Ah! what a fitting symbol of the journey of life! As our frail barks are launched upon life's ocean, already strewn with many a shipwreck, to battle with howling winds and fearful tempests, how will it fare with us? Will we be stranded on the shoals of error and delusion? Will our captain prove false, our compass fail, or our guidebook disappear?

O beware, of the rocks and shoals. Beware of the artful siren, who seeks, by her most enchanting strains of enticing music to lure the passers-by from their course! Beware, O beware!

But, if we are led astray, is there no hope? Must we be tossed hither and thither in the tempest, by the cruel waves, or sink beneath the deep, dark waters, a prey to that hideous monster, Death?—Ah, no! Not so with the Christian. His Father is at the helm. No matter how fiercely the storm is raging, His "peace be still" quiets the surging billows and allays his fears. The great Guidebook—God's holy Word—a beacon light to the wandering mariner—guides his frail bark safely past the dangerous rocks, away from the enchanting siren's notes, on and on, through storm and calm, until he drives safely into port.

O friend, commit your bark into the care of the great Helmsman. Look out over the stormy waters and see the Pilate of Galilee stretching out to you a welcoming hand—"then your vessel shall in safety outride the storm, and enter in triumph the haven of eternal rest."

### THE BREATH OF LIFE.

BY AUGUSTA C. BAINBRIDGE.

THIS is one of God's gifts to man, to the whole human family through Adam. Each human being born into this world, at once becomes a receiver of that gift.

We read in Gen. 2:7 that God breathed into Adam, into his nostrils, the breath of life.

It is God's breath. He breathed it into man. It made man live. These three facts are incontrovertible. They are continuous. The air we breathe is still God's breath for us. No human being has ever yet been able to approximate a counterfeit. No one has ever found a substitute. The mark of the Creator is upon it, and seals it His by composition, service, effect—His and His only. He is still breathing it into every mortal man. Man's organism is constructed in harmony with a continuance of this plan. Every air-cell, every blood-cell, every artery, every vein, every heart-beat, simply repeats the creative act, and God, our loving heavenly Father, is still, by His wondrous work of creation, breathing into man the breath of life. In the beginning it made man live. We read, "Man became a living soul." That creative act is still keeping men alive. That plan has not been changed. The elements of which the air is composed are still the same; and are still in harmony with man's need. They still supply that need. They still bring life to the race. The command, so to speak, "Breathe and live," is still sounding through the earth.

The people of the world, the heathen in all lands, who do not know God as the Creator, think there is creative power in something else. Hence, we see them resorting to alcoholics, in numerous forms, tobacco, under many names, even drugs in pills, powders, or drops; but the Christian does not need these.

The blood is the life of the physical frame; and God gave man the air, and the machinery to utilize it; in order that the blood might be kept pure and in a condition to do His will.

Then, when you are tired, exhausted, do

not look to any art of man's device; but thankfully, joyfully take your Father's gift. Open the door and breathe. Breathe sunny air. Breathe deeply. Breathe abundantly. There is plenty for you. It stands fifty miles high all around our earth.

Inhale through your nose, the organ made and used in the beginning for that purpose. Take all your lungs will hold, retain it a few seconds, and let it escape very slowly through the mouth, and voice your thankfulness in praise, if you will. Know assuredly that life and breath are given us for service, and, as we breathe, let us praise God that His promise is given to guide us in that service, to the benefit of our fellows, and the glory of His name.

### AT THE FOURTH WATCH.

BY LLEWELLYN A. MORRISON.

"The ship was now in the midst of the sea, tossed with waves, for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea." Matt. 14:24, 25.

A BARK, at midnight, on rough waves tossing;  
A crew, long toiling 'gainst wind and sea;  
Nor ray, nor shadow the ebon crossing  
Where Stygian demons beat jubilee;  
There, darkly down by the bulwarks, bending,  
The weary oarsmen in silence strain,—  
And still the shivering spray, descending,  
Benumbs and drenches with rack and rain;  
Nor star, nor promise belights the main.

Avaunt! Seen dimly where vision falters  
Against the blackness of doom and dread,  
Like spirit phantom by Lampian altars,  
Drawn outward from the sepulchral dead,  
A human form appeareth, faintly,  
And dull eyes flash with a stony stare:  
Is't fiend or seraph, in semblance saintly?  
The dazed hearts cry unto God in prayer  
From the sinking depths of a dark despair.

Above the din of the breaking billows,  
Who hush their tumult to hear the word—  
Like mother's whisper by restless pillows,  
O'er weary lov'd ones in slumber stirr'd,  
Or like the "song in the night" which cheereth  
The heart by its somnolent serenade,  
A voice calls gently—yet each one heareth:—  
"Tis I, beloved, be not afraid!"  
He cometh strangely with grace or aid.

With awe and tremor they rise to greet Him—  
The waves a pavement beneath His feet—  
While one goes forth at His word to meet Him;  
"Tis Christ, the Master," their lips repeat.  
And lo! around Him, in calm, approaching,  
The laughing waters in ripples run,  
And lave His sandals, in love's encroaching;  
The storm, the darkness and toil are done—  
The rest, the morning, and peace are won.  
Toronto, Canada.

### THE BEANS OF THE DEVIL.

ROWLAND HILL began his sermon one morning by saying: "My friends, the other day I was going down the street, and I saw a drove of pigs following a man. This excited my curiosity so much that I determined to follow. I did so; and to my great surprise, I saw them follow him to the slaughter-house. I was anxious to know how this was brought about, and I said to the man, 'My friend, how did you manage to induce those pigs to follow you here?' 'O, did you not see?' said the man. 'I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed.' Yes," said the preacher, "and I thought, so it is that the devil has his basket of beans under his arm; and he drops them as he goes along; and what multitudes he induces to follow him to an everlasting slaughter-house! Yes, friends, and all your broad and crowded thoroughfares are strewn with the beans of the devil."

The devil is just as busy now, with his basket of beans, as he was when Rowland Hill preached that sermon, and he is just as successful in enticing silly men and women to the slaughter-house of souls.—*Unknown.*

### A STUDY OF THE SOUL.

BY WILLIAM COVERT.

(Continued.)

FOR the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for the soul." Lev. 17:11. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." 1 Sam. 18:1. "And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him [his life was gone]. . . . And he [Elijah] said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. . . . And he stretched himself upon the child three times, and cried unto the Lord and said, O Lord my God, I pray Thee, let this child's soul [life] come into him again. And the Lord heard the voice of Elijah; and the soul [life] of the child came into him again, and he revived. And Elijah took the child. . . . and delivered him unto his mother; and Elijah said, See, thy son liveth." 1 Kings 17:17-23. "For what is the hope of the hypocrite, tho he hath gained, when God taketh away his soul?" Job 27:8. "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." Ps. 33:18, 19.

"When thou shalt make His soul an offering for sin, He shall see His seed; He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." Isa. 53:10.

The life which every Christian believer has in Jesus is wholly out of the reach of man to destroy; and, for this reason, none who trust in the Saviour need to fear what man can do unto them. These enemies may take the present life through violence, as by martyrdom, but that is as far as they can go. By so doing, they have not injured the life which Christ holds in His power.

In commenting on Matt. 16:26, Dr. Clarke, says, "On what authority many translate the word '*psuche*' in the 25th verse 'life' and in this verse 'soul,' I know not; but am certain it means 'life' in both places." This criticism is undoubtedly true; and the same is also true of Matt. 10:28, 39. In verse 28, the word "*psuche*" is rendered "soul," while in verse 39, the same word is translated "life." "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." The thought is that the man who refuses Christ, thinking to save his present life, will lose eternal life. It is this life beyond which the enemies of Christ can not destroy.

These references make it plain that the Scriptures do not teach that the soul of man is an immortal entity.

#### Whence Comes the Doctrine?

The reader will doubtless wonder how the doctrine of the soul's immortality could ever have obtained a footing in the world if it is not taught in the Bible. But when the subject is studied, its origin seems plain enough.

In Eden the doctrine was generated by Satan himself. Egypt harbored and fostered it. At a very early age it formed an



alliance with the idolatry of Babylon, and in their multiplied forms this union of darkness has sent all its offspring into the world. Herodotus says, "The Egyptians were also the first who asserted the doctrine that the soul of man is immortal, and that when the body perishes, it [the soul] enters into some other animal."

#### Embalming the Body.

Mitchell's "Ancient Geography" says: "The Egyptian priests adopted the doctrine of the transmigration of the soul, while the belief that it will continue as long as the body endures, obtained with the people; whence came the care displayed in the preservation of embalmed bodies, or mummies, and the vast expense of excavating tombs in solid rocks." (Lesson 24, p. 60, Art. Egypt.)

Their idea was that the soul would be made better during the transmigration cycle, and that if the body could be preserved during the transition period of the soul, then it would cause the body to revive, and happiness would be secured.

(Concluded next week.)

### THE TWO THIEVES.

BY ELDER H. A. ST. JOHN.

"AND with Him they crucified two thieves; the one on His right hand, and the other on His left." Mark 15:27. And thus was fulfilled the prediction of the prophet Isaiah, "He was numbered with the transgressors." Isa. 53:12. As an actual fact, and in a literal sense, both of these thieves were crucified with Christ. But in that spiritual sense in which the sinner is crucified with Christ, only one of them was thus crucified.

The penitent thief confessed his sins before God, Christ, and the world, recognized in Christ the One who had done nothing amiss, the sinless One, the Saviour of the world, thus becoming acquainted with Him at the cross; and he then appealed to Christ to be remembered when He came into His kingdom, and received from Jesus that very day and hour the blessed assurance that he should be with Him in Paradise. Thus was the thief crucified with Christ—dying to sin by repentance and confession, and then quickened into a new life by a hearty recognition of Christ as his Saviour, and an unwavering faith in His words of answer to his petition. In this the penitent thief stands as a representative of all penitent and converted sinners.

The other thief well represents that other large portion of humanity who, altho oftentimes convinced and convicted of sin, refuse to submit to the death to sin, neglect the great salvation provided, and die without hope, and hence must die the second death for their sins. Reader, to which class do you belong?

### UNWARRANTED INTERFERENCE.

MANY a faithful minister has been removed from his charge by the unwarranted interference of one officious man or woman. The church prospered, the people were satisfied, but one person given to change became restless and began to whisper. The whisperer is seldom worthy of belief. He whispered that the young people desired a change, that the people were all talking about a change, that several persons had asked him if they could not have a change, that the finances were running behind, and unless they should soon get a preacher who would attract outsiders the

church would be hopelessly in debt. One whisperer can make a world of trouble.—*Christian Advocate.*

### SAYING GOOD-NIGHT TO MOTHER.

I WAS once spending the night in a large city. At about nine o'clock my host, a gentleman of about fifty-eight years of age, got up, went out in the hall, and put on his overcoat and rubbers. Returning to the parlor, he said:—

"Excuse me, please, for just a few minutes. I am going to say good-night to mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her good-night if he was at home.

"No matter what the weather may be, no matter who his guests are, my husband never fails to run over to his mother's and bid her good-night," said the gentleman's wife, when he had gone. "Neither he nor she could sleep, if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line. Her mental powers are beginning to fail, and she forgets many things, so that her mind is blank on some points; but when nine o'clock comes, she always knows the hour, and says: 'It is time for Henry to come and bid me good-night.'"—*Selected.*

### WHOLESALE SLAUGHTER.

Caught 'mid some mother work,  
Torn by a hunter Turk,  
Just for your hat!  
Plenty of mother heart yet in the world;  
All the more wings to tear carefully twirled;  
WOMEN want that.

O, but the shame of it,  
O, but the blame of it,  
Price of a hat!  
Just for a jauntiness brightening the street,  
This is your halo, O face so sweet,  
DEATH; and for that!

—*Wm. C. Gannet.*

One London dealer in birds received a single consignment of 32,000 dead humming birds, 80,000 aquatic birds, and 800,000 pair of wings! But ladies will permit the slaughter rather than be out of fashion.

Who can read the above without commenting in plain words. The minister who has nothing to say against this wholesale slaughter to satisfy the pride of the sinful heart is sadly in need of help from God; and what can we say about those who sanction it by wearing the plumage?

Hear what the Lord says, "The daughter of My people is become cruel." Lam. 4:3. Is not this true? Pride is heartless and cruel indeed.

At the world's fair in Chicago a piece of lace was exhibited which belonged to an oriental queen. It was made by a woman especially for her. Afterward the proud hearted queen had the woman's right hand cut off so she could never make the same kind of lace for any other person. You think that this was heartless indeed, but think of the pangs and bloodshed of the slaughtered innocent birds, because of pride.

Repent of this sin of your heart, and God will save you from the desire to follow the world's fashions, and "set your affection on things above, and not on things on the earth."—*Fannie Birdsall.*

### WHAT FAITH MEANS.

FAITH means venture. What we have learned by experience to be true is no longer a matter of faith, but of sight, of conviction, of certainty. It is not a matter of faith with us that the earth will sustain us as we walk upon it, but it may once have been such in our infancy, if we had clearness of thought sufficient to deal with that problem. When a boy has learned to swim, it ceases to be a matter of faith with him that the water will bear him up, but it was so at the outset of his learning. And as the baby trusts itself to the ground and the boy to the water, the believer trusts himself to God by an act of volition, by an act of courage, at a venture. Eliminate these elements, and you have eliminated the essentials of faith. You may have a calculating prudence left, or a doctrinal speculation, or a pious emotion, but not faith.—*Sunday-School Times.*

### FOR OLD MEN.

A. J. GORDON met an old man one time going to the place of prayer. "Aged friend," said he, "why should an old man be so merry and cheerful?"

"All are not," said he.

"Well, then, why should you be merry?"

"Because I belong to the Lord."

"Are none others happy at your time of life?"

"No, not one, my friendly questioner," said he; and his form straightened into the stature of younger days, and something of inspiration glowed in his countenance. "Listen, please, to the truth from one who knows; then wing it 'round the world, and no man of threescore and ten will be found to dispute it: *The devil has no happy old men.*"—*Selected.*

"THEY who are fearless for God find Him faithful to fight for them."



[Believing it would be of interest to our readers, the editor of the SIGNS OF THE TIMES has asked Sabbath-keeping ministers and evangelical workers to tell in a few words the scripture or scriptures, the truths and principles, which constrained them to accept the unpopular truth of the seventh-day Sabbath. These testimonies must not exceed 500 words. Let us hear from all.]

#### CLXXV.

I HAD been reared to doubt the inspiration of the Bible, and even to scoff at all theories of religion. But at last, by studying the Word of God for myself, I found that it proved its own inspiration. It gave the prophetic history of the world so clearly that no one could help seeing it who really wanted to. Then I found that it did not teach that there is an eternal lake of fire anywhere. I next learned of an able Saviour from sin, and a promised kingdom of heaven. Then I learned that God, through Christ, rehearsed His law on Mount Sinai; and, search as I

would, I could not find any command for a first-day Sabbath. I fully believed that "the law of the Lord is perfect, converting the soul" (Ps. 19:7), and my Saviour had said that He did not come to destroy one jot or tittle of the law (Matt. 5:17, 18). That law says that "the seventh day is the Sabbath of the Lord thy God," and as all things were made by Christ (John 1:3, 14; Col. 1:13-17), of course He made the Sabbath day (Gen. 2:3; Mark 2:27, 28). Praise God, it is for me to remember the wonderful power of my Creator, Redeemer, and King.

CYNTHIA J. GOODWIN.





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For further information see page 15.

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### "BACK TO THE LAND."

To Our Friends in Oakland and Elsewhere.

THIS issue of our paper is printed in the thriving little town of Mountain View, about thirty miles, as the crow flies, a little southeast of Oakland, tho the type was set and plates made in our old office in Oakland, where for thirty years this journal has been published. Our printing plant—the Pacific Press—has grown from a small third or fourth class book-making factory to one of the completest west of Chicago.

Tho a religious house, doing a large business of its own, it has also done a large amount of custom work in various ways, and has made many friends, especially in Oakland. These friends are expressing regret at our leaving. We hear it from business men, old customers, social acquaintances; and for all these kindly expressions we are grateful. These friends and kindly wishers can not see why we should leave Oakland at all, where we are so well established, have a good property, and are in no trouble, financial or otherwise.

In the light of these and other queries it may be well for us here to set forth some of the reasons for our leaving Oakland and establishing our plant in Mountain View.

1. Property in the center of a large and growing city like Oakland, in a residence district, is too valuable for factory purposes. Taxes are high, and when more room is needed, it is difficult to enlarge without great expense. In our present location we have five acres, which were donated us by the citizens of Mountain View. While we have never had any trouble with our resident neighbors, one of whom for many years' standing is now California's honored chief magistrate, we, ourselves, have felt that at the best, large manufacturing plants would, for the good of both parties, be better elsewhere. And yet we are glad that our case is not like that of the ancient king in Israel, who "departed without being desired."

2. In Oakland we were at quite a distance from the freight depots. We use large quantities of paper, generally coming in car-load lots. The expense of drayage has been great. In Mountain View we have our own switch from which paper can be loaded direct from the car into our own factory.

3. We have many children and youth among us. Some of these are employed in our work. Others are in process of early education, of which environment forms a great part. The history of past generations has demonstrated that the best place to rear growing boys and girls is not the large cities, with their strenuous life, their numerous questionable attractions, their multi-form pleasurable vices, their indifference toward things pure and sacred, their growing class of hoodlums and street gamins, their manifold temptations to lure from the path of virtue, honor, sobriety, and religion. The city breeds insincerity. Its best side is always out. Not so does nature and the country deal with man. Never does nature hide to deceive. Flower and leaf and tree, sunshine, rain, and soil, treat us honestly. They all have their defects, but the defects are not always leading to disappointment. There is more money to be made in the city generally, but there is more of real heart and soul experience, worth more than shining gold, in the country.

It was Cowper, we believe, who phrased the thought, "God made the country; man made the town." Under God's sun and stars and sky, undimmed by city murk and smoke, breathing God's unpoisoned air; walking the great magnet of God's earth; listening to song of bird and hum of bee, un-

marred by discord of the city's din; coming into closer touch with more distant neighbors; finding more time to cultivate the soil and thus learn more of life's primitive, essential lessons, the country offers advantages and opportunities—albeit, not so much surface "culture,"—that the city never knew. And then in the growth and beauty of springtime life and the fulness of the strength of summer,—

"Why, one day in the country,  
Is worth a month in town."

Mountain View gives us all of the advantages of train service that a town could well ask, with many other town advantages, and yet it gives us the country, not only surrounding, but interweaving and interlacing, the town.

Better, therefore, this country place for the children and youth than the city.

4. The city offers little place for tillage of the soil. The country gives opportunity for almost every family to secure a little home, cultivate a good garden, and eat of the labor of their own hands. Then, too, a day off from regular professional trade, or factory work is not lost; it may oftentimes be spent more profitably at home than in regular work. It was our desire in moving to give our employees these opportunities.

5. Labor Unions are a constant menace of disturbance in our large cities. In their struggle for the betterment of their condition against monopolistic wealth they have our sympathy. We have no objection to their organizations as such, if that is what they desire. But we can not concede to their demand that they shall control all labor irrespective of the rights and wishes of the laboring man. For among the inherent rights of humanity is the right of each man to use his time as he will, when he will, how he will, for what object he will, providing he does not infringe the equal right of his fellow man.

6. Our readers will also note this: We are a religious publishing house. Our publications, especially this journal, stand for a definite work, a message of God to this generation. Of that message of a soon-coming Saviour and the necessary preparation therefor, we need not here speak. Those who know us will concede to us honesty of opinion and conviction if they do not accept the evidence on which our convictions are based, of which evidence most are really ignorant. The giving of this message demands sacrifice. Its reception and living demands sacrifice. It is our duty, so far as we can, to assist those first who sacrifice for the Lord's sake; and, therefore, we could not place the management of our plant under the control of a non-religious union whose members have no sympathy with our work. As well might the minister of the Gospel invite a worldling to lead and teach his flock. It would be the denial of our faith to yield in this respect. We are glad to know that there are even among union men those who can see, and do see, the inconsistency of the demand, which for years has been made that this office be unionized. Consistently, they know we could not do this. But tho we have been upon the blacklist of the Typographical Union for years, it has never seriously affected us. Most of our customers, even those sympathizing with the union, knew that we could not yield control of our plant, or compromise with any outside organization, and be consistent with the Gospel we proclaim. Going out of this great center into the country, will remove us from an antagonism which we have not created.

7. Again: We believe that we are living in the last days. To us the prophecies of God's Word are distinct and clear upon this point. While there is greater profession, there is a constant increase of wickedness, lawlessness, dishonesty, irreverence, disregard of all things sacred and divine, which sooner or later in themselves will bring the twofold harvest of cumulative evil and the judgment of Infinite Justice, the harvest plagues of the last days, for which so many are now sowing. This sowing of lawlessness, the unconscious leaders of which are those religious teachers, professedly Christian, who are making the word and the law of God of none effect either through hoary, human tradition or vain seductive philosophy, will be more and more manifest in crime of every sort, in mob violence, in all lack of self-control. Already do we see whole communities, nominally Christian, that can not leave the execution of justice upon some supposed criminal either to the courts or to God, but take brutal, mob vengeance in their own hands. The majority of the mob know nothing of the criminal, save what they

have heard, and the supposedly guilty, tho actually innocent, person has been put to death as summarily, as cruelly, as has the most guilty.

We shall see more and more of this in the great centers of population—the cities—as the years rush by. Having the warning in "the more sure word of prophecy," seeing its fulfilling constantly before our eyes, we believe that it is the part of prudent men to establish our plant in some quiet country place "far from the madding crowd," where our work can be wrought for God and humanity in quiet and peace, so far as may be.

Says an apostle:—

"But know this, that in the last days *grievous times [perilous times] shall come*. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a *form* of godliness, but having denied the power thereof." 2 Tim. 3:1-5.

We see all this now, even among the professed people of God. Jesus declares that the days of His coming will be as were the days of Noah. Matt. 24:37. But as in those days the earth was "filled with violence" (Gen. 6:11), so will the conditions of the last days fill the earth with violence, and so bring the grievous "perilous times." With their crude, undigested, uncontrolled masses of restless humanity, ready for any magnetic leader, evil tho he may be, the cities will lead in time and degree of violence. And again we say that, as we see these things, it behooves us to establish our center of work, if possible, in the quiet of the country.

This has been another reason why we have left a city that we love, where are friends and acquaintances that we highly esteem, to establish our plant in the quiet, growing borough of Mountain View.

But we shall not feel wholly separated from our friends in Oakland. A branch office will be maintained, and we shall expect to meet old friends many times in a business way as well as social.

### To the people in Mountain View

we would say that we wish to help them in every way and in all ways which make for the exaltation of Christ's cause and the true upbuilding of our little town and our homes. We are all very human among humans; and we wish to be human among you, in the very best sense of the over-used word. We are far from our own ideal, tho we aim to serve the perfect Master. And, therefore, with you, sowing for righteousness, building for righteousness in all that pertains to this life, we hope, with you, to reap happiness and prosperity in this life as incidents, and eternal reward in the life to come, through Christ Jesus as the object of all the truest hopes of humanity.

### THERE IS SOMETHING BETTER.

REV. DR. LYMAN is quoted as saying: "I want something better for America than the Sunday of Continental Europe." Why not take "the Sabbath of the Lord thy God"? Next to Christ Himself, it is God's best and most blessed gift to the human race. It was blessed and hallowed by the Lord when given to the world. That blessing and that sanctification were never repealed by the One who only could have the right to repeal them. The institution itself was never set aside by the command of the One who only could have the right and the power to make such a change. One of the purposes of its establishment was to keep always in men's minds the memory and the love of the Maker of the "heavens and the earth." God pronounced a blessing upon those who would remember to keep it. Christ kept it. He neither changed it nor intimated that He ever intended to change it. His disciples kept it. There is no record, sacred or profane, that they ever ceased to keep it, or that they ever kept any other day. No statement of the New Testament can, by any fair or impartial interpretation, be made to teach that they kept any other day as a Sabbath, or sought to teach others to do so.

We are free to admit that the world needs something better as a Sabbath than the "Continental Sunday." And we know there is something better. It is the Sabbath of Jehovah, given in Eden; given with His seal; protected by Him through all the ages; still in force as when He spoke the law con-



cerning it; never to be repealed. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. This is God's own promise to the man that honors His hallowed Sabbath day. The one who does it God will cause to "ride upon the high places of the earth," and to be fed "with the heritage of Jacob." Isa. 58:13, 14. That is better than anything which the "Continental Sunday" has to offer. There is no promise in all God's Word of a blessing with the keeping of a "Continental Sunday" or an "American Sunday," or any other kind of a pseudo-sabbath. Look it up, and find out for yourself, if you are not already sure that this is true. Man is not a source of divine blessing; so no sabbath that he can institute can carry a divine blessing with it.

The speaker above referred to declares that "there is no distinction in the days," and proposes to have the Sunday preserved, "one-half for religious culture, and the other half for real rest and recuperation." Now that is a man-made arrangement, pure and simple. There is no blessing pronounced upon it by Him who alone can bless humanity with spiritual blessing. No one who has the right and power to hallow a day or a sabbath has hallowed that one. As no divine blessing has been put into it by the One who alone has authority and power to do it, it can carry no divine blessing. More than that, it is a distinct defiance to the Author of the true Sabbath; for the would-be founder of this half-and-half, Sunday sabbath has declared that there is no difference in the days. To him (and to many others) it makes no difference in the days for God Himself to declare one blessed and hallowed, and command it to be kept.

But God has put a difference between the days of the week; and in the body of the law which He wrote "with His own finger" He has declared that difference. He is the same unchangeable God "yesterday, and to-day, and forever." "I am the Lord, I change not." Mal. 3:6. The difference is still there; the blessing is still there; and he who honors God in the keeping of His holy day will receive and know that blessing, and he will have something better than the "Continental Sunday." Then, why not take Him at His word, honor the day which He appointed for the Sabbath—the only one He ever did appoint—and get the blessing He has in it for you? Let us be loyal to the great King now, if we expect to dwell forever under His government by and by.

#### NEBUCHADNEZZAR'S CHASTISEMENT.

IN our last issue we noted the failure of the "wise men" of Babylon to interpret the dream of King Nebuchadnezzar, recorded in Dan. 4:10-17. This was their second failure. Some time before, they had failed in the matter of the dream of the great image, described in the second chapter of Daniel. In that instance the king had required that they *tell* the dream and then interpret it. But they confessed their inability to do this, and Daniel was called. Through a vision from God, he was enabled both to tell and interpret the dream.

In this second instance the king told his dream to the "wise men," but even then they could not interpret it. So Daniel was called again, when the king told him the dream and asked for an interpretation. Nebuchadnezzar said:—

"Thus were the visions of my head upon my bed; I saw, and, behold, a tree in the midst of the earth; and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was food for all: and the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit; let the beasts get away from under it, and the fowls from its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven: and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know

that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the lowest of men." Dan. 4:10-17.

Daniel was astonished at the dream, and "his thoughts troubled him." He understood it, and, knowing that it boded great humiliation for his master, he was loathe to reveal the secret. Nebuchadnezzar had been very considerate of Daniel, and Daniel was sad of heart as he contemplated the king's severe chastisement. So he remained silent for an hour, until the king bade him speak. Nebuchadnezzar did not doubt that Daniel understood the dream, and suspected that he was hesitating to make known its import. So the king reassured Daniel by saying, "Let not the dream, or the interpretation thereof, trouble thee."

Daniel replied in a way that manifested his deep sympathy for his master, saying, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies." Then he proceeded to reveal the meaning of the dream. King Nebuchadnezzar himself was the great tree which grew so strong and high, and whose branches extended over all the earth. Said Daniel:—

"This is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." Verses 24-26.

The point of it all was that the Lord would teach Nebuchadnezzar that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." This had been the purpose of the former dream, but the king had not fully learned the lesson. So, in order to impress the lesson without the king's being obliged to undergo the terrible ordeal indicated by the dream, Daniel tendered some inspired counsel. He said, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity" [margin, "healing of thine error"]. Verse 27.

A universal truth is touched in this counsel to show mercy to the poor, as evidently it struck a prominent flaw in proud Nebuchadnezzar's character and administration. As governments grow strong, they grow wealthy, and there is always the tendency to concentrate wealth on the part of those who are shrewd enough, and sufficiently unprincipled, to gain favor of the powers that be. A wealthy government always betokens a wealthy, favored class, and a poor, general populace. The richer the government, the poorer the common people. "Showing mercy to the poor" would have materially equalized the wealth of Babylon, and this is the reason why Nebuchadnezzar could not see his way clear to heed the prophet's counsel. He continued in his wonted way, aggrandizing his wonderful capital by the oppression of the country at large.

But "the Word of the Lord endureth forever," and Nebuchadnezzar could not escape its sure prediction. He was given another year's probation, and then the crash came.

"At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee is it spoken: The kingdom is departed from thee." Dan. 4:29-31.

Nebuchadnezzar was suddenly bereft of his reason; "he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers, and his nails like birds' claws." But at the end of the appointed time of his chastisement, he lifted up his eyes to heaven, and that moment his reason was restored. Like the prodigal son, he "came to himself;" he accepted the chastisement he had received as a blessing (See Heb. 12:6-11), and "praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation." At last he had learned the lesson, which God had been so long and so

patiently teaching him, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Hence the noble testimony that he gives in verses 1-3 of the chapter under consideration, as also in the closing verses.

Nebuchadnezzar was now a "new creature" (2 Cor. 5:17); the once proud heart was now humbled, and subdued, and ready to recognize the rulership of the God of heaven. The Most High God, who had given him his kingdom, and had held it for him during the period of his derangement, now restored it to him, and "excellent majesty" was added to him.

"Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face."

#### THE HEALER.

SIN is the transgression, or perversion, of the law of God (1 John 3:4); and all sickness is the result of sin. "The heart is deceitful above all things, and it is desperately sick." Jer. 17:9, R. V. All humanity at the best is diseased, and therefore mortal. The well person is only comparatively healthy, for he is subject to death. Heb. 9:27; Rom. 5:12.

Because of man's need, Jesus Christ not only bore "our sins in His own body on the tree," but He also "Himself took our infirmities, and bare our sicknesses." 1 Peter 2:24; Matt. 8:17. And as He bore our sins that He might cleanse us from them, so He bore our sicknesses that He might heal us. 1 John 1:9; 1 Peter 2:24. "He . . . healed all that were sick." Matt. 8:16. He sent forth His disciples with the instruction, "Heal the sick." Luke 10:9. He said of them, "They shall lay hands on the sick, and they shall recover." Mark 16:18. And this was manifest among them for years. Mark 16:20; Acts 5:15, 16; 14:8-10.

The Word assures us that God is unchangeable. Jesus Christ is "the same yesterday, and to-day, and forever." God reveals Himself to His people: "I am Jehovah that healeth thee." Ex. 15:26. Faith responds, "Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3. But it must be by faith in God, not fanaticism. When He shall gather His people to their own land, it shall be said, "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

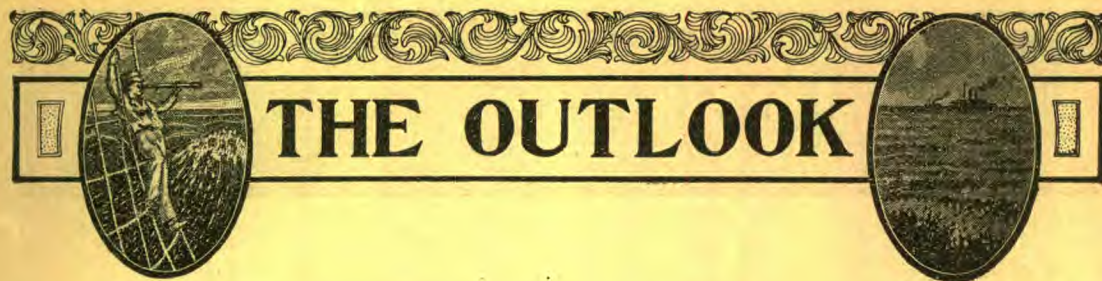
#### VARIANCE ONLY IN EXPRESSION.

THE Common Version of Rev. 22:14 reads, "Blessed are they that do His commandments," etc. The Revised Version reads: "Blessed are they that wash their robes," etc. Some professed Christians, who still seem to have an innate aversion to anything suggestive of keeping the commandments of God, imagine that the Revised Version of this text relieves them from the obligation implied in the Common Version. But the difference is simply one of expression; the principle is the same.

The robes of God's people are spoken of as "fine linen, clean and white" (Rev. 19:8); and this "fine linen is the righteousness of the saints." The robes of the righteous are washed and made "white in the blood of the Lamb." Ch. 7:14. Those who wash their robes (characters) in the blood of the Lamb are made righteous. They become like Christ (1 John 3:2), for He is righteous (Rev. 16:5); He kept the commandments of God (Ps. 40:7, 8; John 15:10). The Lord's people are reckoned as priests (1 Peter 2:5, 9; Rev. 1:6; 5:10; 20:6), and David says, "Let Thy priests be clothed with righteousness" (Ps. 132:9). Again he says, "All Thy commandments are righteousness." Ps. 119:172.

To wash one's robes is to put away sin (Ps. 51:2, 7; Isa. 1:16-18; Jer. 4:14); and "sin is the transgression of the law" (1 John 3:4; Rom. 7:7). Therefore to wash one's robes is to stop transgressing the law; in other words, to "do His commandments." Nor is there any relief from this fact by appealing to the original tongue, for doctrines may be and are variously stated in any language. There is no dodging the commandments of God, which comprise "the whole duty of man" (Eccl. 12:13), and may not be destroyed (Matt. 5:17, 18; Luke 16:17). The two Scripture versions are in perfect harmony on this subject, altho variant in expression.





## THEY WILL NOT ENDURE SOUND DOCTRINE.

BY A. R. SANDBORN.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." 2 Tim. 4:3, 4.

The following statements clipped from the Bay City (Mich.) *Times* reveal to what extent this scripture is true:—

### Pulpit Exaggeration.

"If a preacher does not exaggerate he will have no audience. I make the plea for pulpit exaggeration."

So said the Rev. W. M. Lawrence, of the Second Baptist Church, in the course of a lecture to University of Chicago divinity students.

"Exaggeration in the pulpit is entirely allowable," declared the Rev. Mr. Lawrence. "If the modern minister stated things as they actually are, people would not listen to him. I do not give this as an apology for lying, but it is a fact that the audiences of to-day demand sensationalism. They want to be impressed by big and extraordinary things; and the preacher must supply this demand. This necessitates exaggerated statements. The audience is attracted to them, discounts them, and accepts them at their real worth, while without the exaggeration, they would never have noticed them."

"The minister who understands the psychology of the crowd can easily see how exaggeration governs a multitude. The swaying of a crowd in different ways illustrates the power of unionism and clubs. The congregation succumbs to this government, and really loves to be mastered."

We are truly living in perilous times when such a thing as this is advocated by the ministry of the land. God says, "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." Jer. 6:14. They would proclaim that which would please the people instead of bringing them to a knowledge of sin.

A minister in Cleveland was asked if he believed what he preached; he answered, "No." When asked why he did as he was doing, his answer was, that he preached as he did, and received three thousand dollars a year, when if he preached what he believed, he would not get over five hundred.

In this time of exaggeration, deception, and strong delusion we would do well to heed the admonition of God as recorded in Jer. 7:16. He says to us: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." It is the good old way of the Bible that will give rest to the soul, the foundation of prophets and apostles, Jesus Christ Himself being the chief corner stone. Then we will not be ashamed of the truth even tho it brings us to the fiery furnace, or the lions' den.

Sound doctrine will not be endured by the majority, because it is not pleasing to the human ear. Sad indeed it is when the pulpit, dedicated to the proclamation of the Gospel, is willing to defile its holy position, and occupy a plane on a level with the world. On account of this condition we are facing the events brought out in Isa. 24:5, 6. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men are left."

May we walk in the good old paths, and enjoy sound doctrine—walking in all the ways of God's commandments that we may be among the few that are left by the great conflagration that is about to burst upon the earth.

West Bay City, Mich.

August 18 a woman was killed and a man stricken blind from the intense sun-heat in Fresno, Cal.

## TO PICKET THE INDIVIDUAL, NOT THE SHOP, IN FUTURE.

Labor Ward Club Organization Adopts French Revolution Methods—Non-unionists to Be Driven from Pillar to Post.

TO PICKET the individual, not the shop, is the new article in the creed of the labor movement in Chicago. It grows out of the labor ward club organization which is being pushed by R. G. Wall. It is that development which makes the new policy practicable.

"Our system," said Mr. Wall yesterday at the headquarters of the Federation of Labor, "is the same that was perfected by the Jacobins and Cordeliers in the French Revolution. It is organization of the whole labor strength by wards. It concentrates in centers all the force and vote of the unions in Chicago. Now that the new vagrancy ordinance has gone into effect, picketing of the plants, buildings, or shops, will be doubly difficult. With the ward clubs flourishing, such picketing will be no longer necessary. We will picket the individual instead of the factory."

"Suppose a foundry strike is on. The strikers send to each ward club the names of the non-unionists who are at work. The club investigates its own neighborhood, spots the 'scabs,' and reasons with them face to face and heart to heart. Each 'scab' will either be compelled to join the union or else quit the neighborhood."

"Persuasion will not be a hard matter. Fifty cents for candy for the boys of the neighborhood will do the business. Point out to them the house of the 'scab.' That 'scab' will have a morning escort of yelling boys, and also an evening one. Then at school the 'scab's' children will have a time. The women will take up the cause as only women can. I guess the 'scab' will think he had better leave the neighborhood; but if he does move into another ward, he will but change to the bailiwick of another club."

"The system of individual picketing will be much more effective than the crude methods now in vogue."—*Chicago Inter-Ocean*.

### POLICE TYRANNY.

WHEN the spirit of imperialism becomes rampant it will not be satisfied in ruling far-distant colonies without their consent; it will manifest itself throughout the whole body politic, from Federal and state government down to police circles. That is the spirit of the age, and we shall see more of it instead of less as the days go by.

As an instance of this, note the tyranny of police in our cities, as shown by Justice W. J. Gaynor, of the Supreme Court of New York, in a recent decision of a Brooklyn case, Peter Hale, a restaurant and saloon-keeper, against Police Captain Joseph Burns. Mr. Hale asked for an order enjoining the police from entering his place without a warrant and interfering with business. Among other things the judge said:—

The facts disclosed in this case by the complaint and affidavits are undisputed in all essentials, and it is only necessary to state them to show the outrageous, criminal lawlessness being practised against the plaintiff by this captain of police. . . . We read of such official conduct in Russia and profess to be astonished over it, but we have had more of it in the city of New York for the last twenty-five years, and especially during the last eight or nine years, than there has been in any other place in the civilized world. . . . The defendant [police captain] evidently supposes that an arrest by a policeman in the City of New York is proof that the person arrested is a criminal, but this is not true anywhere, much less in the city of New York, where thousands of grossly illegal and oppressive arrests and trespasses have been made yearly at the instigation of police officials, especially in recent years.

But New York is not alone. She has many sister sufferers, in which corruption among police and officials is notorious.

### SOCIALISM AND ROMAN CATHOLICISM.

THE Milwaukee *Free Press*, of June 7, gives a portion of an address by Victor L. Berger, a prominent and representative Social Democrat, of Wisconsin. Mr. Berger said:—

The Roman Catholic Church has always searched for power. It has a political party in Germany, France, Belgium, and Austria. The Irish party represents it in England. There is no Roman Catholic party in China or America, but there will be. It merely has been a question of time. Whether this political action of the American Federation of Catholic societies, which has claimed to be a non-political organization, will make a division in the Roman Catholic Church or the membership of the federation, we do not care. It is none of our business. Every priest in the church who has proclaimed the principles of Socialism, or has raised his voice in remonstrance against autocracy in the church, has been kicked out by the back door.

The simple question that is presented to the Roman Catholic Church to-day is whether it is to be pro-capitalistic or anti-capitalistic, just as the question one hundred years ago was whether it was to be pro-feudalistic or anti-feudalistic. One hundred years ago that church decided to stand for feudalism, and paid the penalty for this. It afterward made its peace with the bourgeois world, and seemed to fare well, and got rich again.

To-day the Roman Catholic Church has decided to stand by Capitalism. It will have to take the consequences, and they may be much more serious than what happened in the French Revolution. Only there is one thing of which I have no doubt whatsoever. That is, as soon as Socialism wins out—which no doubt it will, since economic development makes it a necessity—the Catholic Church will then turn around and reverse its position, as it has done many a time, and claim that Christianity, and especially the Roman Catholic Church, always has been socialistic, and it will make its peace with the socialist commonwealth.

But then, according to the prophet of God, the socialistic state will have yielded to the church, the church will control, and both will hasten to their doom. And the time draweth near, and the days will not be prolonged. Read Rev. 17:8-17.

In the early part of July the British bark, Dumfriesshire, bound from Dunedin, New Zealand, to Nehone, New Caledonia, with a cargo of nickel ore, struck on a reef. The captain and crew, feeling sure that the vessel was a hopeless wreck, abandoned her, and were picked up by another ship. The next morning the Dumfriesshire was nowhere to be seen, and it was supposed she had sunk. But she had not. She backed off the reef with the rising tide, sailed fifty miles around the island into a little harbor called Pourer, where a white settler, to whose very door the boat had come, boarded her, threw out her anchors, and claimed her as his own. She is worth about \$75,000. He is now waiting for his salvage money.

The French Minister of the Interior has issued a circular letter to all communes in Brittany, urging upon them the necessity of bringing about a halt in immigration to Canada and the United States. The minister calls attention to the fact that in some parts of Brittany this foreign drain has all but stripped the country of peasants, so that there are not enough left to harvest the crops, and in consequence the farmers are losing heavily.

Colorado seems to be an experimental ground for practise in the art of military rule. Only a short time ago it was deemed necessary to call out the militia to put down the union miners; now the union men are trying to turn the tables, and get the national troops to make the other parties keep order.

Russian nihilists and revolutionists are persistently circulating the report that the child recently born to the Czar of Russia was in reality a girl, and that the child of a Russian peasant woman has been substituted for it to be heir to the Russian throne.

Anent the big "Ship Building Trust," and its tremendous swindle, it is now declared that its documents, on the evidence of which it could be successfully prosecuted, have been stolen or lost, so that criminal prosecution is impossible.

The fierce tornado which visited St. Paul and Minneapolis caused the death of sixteen persons, and caused damage to property to the extent of \$3,000,000.

Russia has now called out considerably over half the first-class reserves of European Russia, and practically all the reserves in Siberia.





## THE HOME



### KEEP STEP WITH JESUS.

KEEP step with Jesus; He who leads  
Should surely set the pace;  
Keep step with Jesus, wouldst thou be  
A victor in the race.

Not overrunning His sweet will  
Nor lagging far behind;  
Who walk *with* Jesus—only these  
The road to blessing find.

O happy they who fear to take  
One single step alone;  
But, led by Him, will dare to tread  
The pathless depths unknown.

This sacred path man knoweth not,  
Save only such as bow  
To take His yoke, and breathe to Him,  
Thou art my portion now.

They tread it, and with quiet heart  
Have learned—are learning still—  
That not a single good outlies  
The circle of His will.

—Lucy A. Bennett.

### DAVY'S SUBSTITUTE.

[A. M. Barnes, in *Christian Advocate*.]

DAVY must go to college," his mother said, with sudden decision.

"Go to college, Mrs. Few," echoed a blithe voice, "that he must! Do you know, I was going to mention that very thing to you?" and Ernest Page drew nearer, his blue eyes radiant. "I have said so for some time, that a way must be found to let Davy go to college," continued Ernest, "and now to think you, too, are of the opinion!"

"But how am I to go to college?" gasped Davy. "It takes money, and it takes time, too, such precious time. O, mother, you surely forget! There are the crops to be put in. How could I be spared from that, even if the money were at hand, which it isn't?"

His mother's lips trembled, but the glow was still in her eyes.

"There's a little money saved, as you know, David, and perhaps the president will wait for the balance till the crops are gathered."

"But who's to put in the crops if I go?" asked Davy.

He was surprised to see such wide forgetfulness on his mother's part. She usually kept so carefully in mind every detail.

"Why, your substitute, of course, old fellow," replied Ernest, gaily, as he threw his arm about Davy's neck.

"My substitute! What do you mean, Ernest?"

"I mean he who puts in the crops for you while you go away to drink at the fountain of knowledge, for which delightful draughts you, poor fellow, have thirsted so long."

"But who would it be, Ernest? My mother is not able to hire a man, for his wages and his board would eat up more than half the income from the crops."

"Now, see here, Davy?"

Ernest wheeled suddenly till he looked Davy full in the eyes.

"This thing is going to be done, so say no more about it; only get ready to go."

Get ready for college! Davy's heart leaped. But no, it could not be. It was folly even to think of it.

"Dear ones," he said, and now he put his arm about Ernest and reached for his mother's hand, "I know that you long so for me to go that your longing makes it seem as tho it could be accomplished. Yet think how impossible it is! Even with the kind assurance of President Spence that tuition will be free, there is the board to be paid, ten dollars a month, at the lowest."

"We have the forty-odd dollars from the cotton sold at Christmas," his mother said, wistfully.

"That will pay your passage and give you four months' board. Near that time we'll have the wheat crop in."

"But who is to plant and harvest the wheat?" cried Davy.

"I told you your substitute would do that," Ernest replied.

"But who is to be my substitute?" persisted Davy. "My mother can not hire a man, that is certain."

"Who said it was to be a man? Are you a man yourself, Davy? And haven't you put in the crops for the past two years?"

A sudden uncertain note in Ernest's voice caused Davy to grasp his friend's chin quickly, and to force his head upward until he had a full view of the tell-tale blue eyes that could never keep back aught that was in the heart.

"It can not be, Ernest, that—"

Ernest sprang to his feet and drew himself up to the full height of his seventeen years. It was not a robust form, but there was an energy, a certain staying quality, about it good to see.

"Yes, it is I, Davy," he began, his voice quivering with feeling, but growing stronger as he proceeded. "It is I who will be your substitute while you are away. I will help your mother with the crops, while you, poor, thirsty Davy, go to drink from the springs of knowledge. O, I can see you now! What draughts you will take! Dear, old fellow, it does me good even to think of it!"

Davy, too, had arisen now. His eyes were moist, his chin gave a quivering movement.

"I could never accept the sacrifice," he said, after a moment, steadily. "Think what you have already done for me, Ernest."

"Coached you a little that you might be able to enter the freshman class when just such an opportunity as is now offered came to you."

"A little?" echoed Davy, his eyes saying more than his words. "As if it has not been almost an every-night task for you all through the fall and a part of the winter! Say no more, Ernest, I can not accept this last great sacrifice from you, and neither can my mother."

"Nay, lad," she said, with trembling voice, "'tis too much after the other," but the glow in her eyes showed how much she longed for it.

"Then, there is your father to consider," added Davy.

"My father has an older son and a hired workman besides. Have you forgotten, Davy, that I was brought home from college that I might do, for a year, just such work as I propose, in order to get more brawn for the next year's brain work?"

"But you did not come home to do the whole work of a farm, and that for other people. Nay, I could never submit to it, Ernest."

"Davy," said his mother, suddenly, "Davy, lad, listen to your old mammy."

The pleading voice made Davy start, and gave to Ernest's heart a quicker bound.

"Listen to your old mammy," she repeated. "If you refuse you will break her heart. Let Ernest do this for you that he proposes. Some days we'll have a hired man to help with the hardest of the labor, and I, too, will do my share. Let Ernest take your place here, and do you go to college, Davy. Afterward you can repay him. O, lad, have I not seen how you have fairly hungered for the learning? Go now, and get it. Go to please your old mammy, if no more. Refuse, and 'twill break her heart."

The words ended in a sob, and her head went down.

Davy sprang to her side and threw his arms about her.

"Look up, mother," he begged. "I will go if you and Ernest say I must, but, O, it makes me feel so mean to think I am to gain my education at such a price!"

In three days more Davy was off to college, and a week later, Ernest came to begin the spring plowing. But, alas! he barely had the ground ready for

the first sowing of wheat when, as he was riding home from the field, his horse shied at a white calf and threw him, breaking his leg. His grief at the turn of affairs was greater than his moaning over his pain.

"What will Davy's mother do now, without Davy's substitute?" he groaned. "But Davy must not know! yes, above all, Davy mustn't know! Perhaps father can find a way."

His father's will was good, but added misfortunes rendered him helpless. His hired man ran away, and a note for a large amount that Mr. Page had signed for a friend was left to him to pay.

Even at this hopeless stage, Davy's mother echoed Ernest's declaration, "Davy must not come home!"

She had worked side by side with Davy heretofore. She had hoed, but never plowed. Yet she knew how it ought to be done.

The story of Davy's substitute was not long in reaching the college; but, strange to say, the news of the change went much more slowly. Stranger still, not a whisper of it came to Davy's ears, even after others knew it.

Meanwhile, Davy was applying himself to study with such avidity, that every member of the faculty, from the president down, was first astonished, then touched, by the lad's hunger for knowledge.

He wrote bright letters home. After he had made up his mind to accept the sacrifice, Davy's resolve had never wavered, to keep every note of despondency out of his letters. Cheering words went to him in return. The most of these were from Ernest, who wrote as tho everything were going on as arranged. So it was, so far as the making of the crops was concerned, but never a thought had Davy on the subject other than that Ernest was still his substitute.

Great was the rejoicing on both sides when the wheat was harvested, and the money was sent to pay Davy's board for the last two months of the term. Davy wrote, not only in grateful, but, in glowing, terms of his substitute. His praise was unstinted. "I declare, old fellow," he said, "you are far ahead of what I could have done. It is wonderful."

Then, indeed, did poor Ernest hang his head for shame, and, for the first time, felt that he would be willing to shorten Davy's term at college for the privilege of telling him the truth.

The term was drawing to a close. Davy applied himself with such vigor that the president had expressed himself of the opinion that did the boy study at home during the summer, he would be ready to skip the remainder of the freshman course, and enter the junior class. Davy's heart fairly sang for joy over the good news.

It was in the very midst of preparations for commencement that the bomb fell at poor Davy's feet, scattering his joy to the four winds.

"I say, Davy," Edward Willis said, accosting him as he was passing across the grounds, "have you heard the latest news from poor Ernest Page?" Then, ere waiting for Davy to reply, he continued: "The doctors say that the reason his broken leg hasn't mended faster is because it was not set right at first. His only chance now, it seems, to walk fair and straight again is to have it broken over and reset."

"Ernest's leg to be reset!" gasped Davy. "Why, I did not even know it was broken."

"You didn't? Well, that is astonishing! What have your correspondents at home been thinking of not to tell you?"

"How long since it happened?" stammered Davy, and unheeding the question of the other. "I mean when did Ernest break his leg?"

"Why, more than four months ago. And you didn't know it? Why, that's surprising!"

Davy, in a dazed state, saw him walk away. All his thoughts were in a whirl. Ernest's leg broken! Ernest confined to his room for four months! How, then, had he managed to serve as substitute on the farm for the boy who was away at college?



Could it be, now—? Davy felt his heart almost suffocating him at the thought. Nay, it couldn't be! Why, it was well-nigh impossible. But he would go home. He must satisfy himself as to just how things were.

The president denied his request; it was too near the close of the term. Then Davy broke down completely, and, sobbing like a child, told him all his fears.

"I must go home, sir," declared Davy. "My mother needs me. I feel sure she does. How long she has been working like a slave to keep me here, it makes my heart ache to think."

But, with all his fear, Davy had naught like a full conception of the real state of the case.

Everything along the way from the station had a familiar look that warmed Davy's heart; but the nearer he drew to his home, the greater grew his forebodings. How had his mother managed without Ernest's help? Of course, she had been obliged to hire a man for the plowing; but how did it come about that the money received for the wheat had been such a surprising sum, with the man's hire and keep to be considered?

Between an opening in the hickory trees, Davy caught his first view of the familiar fields. An exclamation of delight escaped him. Never had the corn at this season appeared so promising. The cotton, too, showed widespreading, velvety leaves, full six inches above ground. What a master crop they would have, to be sure!

Davy hurried on. Some one was plowing. There were fresh furrows down more than half of the rows of corn. Soon Davy had a view of the moving figure; then he saw it more distinctly. There came a little choking gasp, and he sprang away as tho the motive power of the winds was under his feet.

She heard him coming, and turned suddenly.

"Davy!" she gasped.

Then the plow lines slipped from her grasp; she pushed the old sunbonnet further back, and reached for him with toil-hardened hands, a look of joy radiating her face.

"O, mother, mother!" reproached Davy, and every word was like a sob, "how could you have done it? How could you let me go on, not knowing you were working like a slave here?"

"Twas all for the education, lad. Mammy's boy was getting the learning for which he hungered, and that was enough. But I haven't done it all alone," she added, quickly; "don't think so, Davy, my boy. I had a man to help me at odd times."

"Had I known for one instant who was my substitute," cried Davy, "I never would have stayed."

"So I knew, honey, and I would not let them tell you."

He drew her gently to one side, pulled off his coat, placed it on her arm, and then, running his hands through the loops in the lines, grasped the plow handles.

"My place is here," he said, as he clucked to the horse. "I'll never go back."

But he did, for a noble man, a trustee of the college, hearing of the mother's sacrifice and the lad's devotion, provided a way, so that there was no longer any need for Davy to have a substitute.

#### DO NOT JUDGE BY CLOTHING.

Boys, do not judge a man by his clothing. A little incident occurred on one of the lines of street-cars of this city a few days since which is worthy of notice. A poorly clad woman entered the car carrying an infant in her arms. As she sat opposite I observed she seemed troubled about something. When the conductor passed through the car for the fares, she said in a very low voice, "Please, sir, I have no money; let me ride this time, and some other time I will pay you."

"I can hear that story every day," said the conductor, in a loud, rough voice, "You can pay or get off."

"Two fares, please," said a pleasant voice, as a toil-worn and sun-browned hand passed the conductor ten cents.

"Heaven bless you, sir," said the woman, and long and silently she wept; the language of the heart so eloquent to express our hidden thoughts.

This man in worn and soiled garments was one of God's noblemen. He possessed a heart to feel for the woes of others, and altho the act was but a trifle, it

proves that we can not, with safety, judge a man by his clothing—"For many a true heart beats beneath a ragged jacket."—*Our Dumb Animals*.

#### HOW ANIMALS ARE BLESSED IN MEXICAN TOWNS.

ONE of the most remarkable and curious sights in the world is the blessing of animals in many of the most ancient towns in Mexico, annually on August 30th. For weeks beforehand the visitor hears of the approaching ceremony, as among the oldest, oddest, and most peculiar spectacles of that land of siestas and quaint customs.

As the day approaches, the entire community, in each town where the ceremony is to take place, decorate the houses and streets with strings of varicolored tissue paper, and stalks of carrizo, the Mexican bamboo.

The animals to be blessed are assembled outside the church in flocks and herds. They are driven in from farms miles around, beginning their journey early in the day, and gradually choking the roads and alleys, and putting a stop to traffic for that day. There are horses with paper sashes about their bodies, their tails braided with ribbons, and manes intertrimmed with flaming paper roses.

Then there are cats and kittens, in long dolly dresses, and very frilly caps tied under their reluctant chins, their solemn, round eyes staring unblinkingly out from under the frills; and birds galore—love birds, mocking-birds, canaries, all in cages beribboned and beflowered.

But funniest of all are the chickens in peaked caps of paper, tied also under their feathery chins—their sharp beaks and beady eyes inside the paper ruffles being a very ludicrous sight. They are further dressed in paper cloaks of varied hue, and pink and green paper garters are tied about their long legs in large bows.

Presently appears a white-robed priest inside; he spreads his hands in blessing for a moment, while an attendant holds aloft a silver crucifix; a burst of music from the state band stationed near—a pause, while the priest looks down solemnly on the multitude waiting below.

Then, taking a large brush, the priest fills it full of holy water, and sprinkles it far and wide, while the anxious owners below push, pull, hold up, and thump their charges so that each may catch but a drop.—*S. F. Examiner*.

#### MY SMOKE HOUSE.

THE *King's Herald* tells of a man who lives in Albany, and whose business was that of a clerk, that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford so fine a dwelling. "Why," said he "that is my smoke house." "Your smoke house! What do you mean?" "Why, I mean that twenty years ago I left off smoking, and put the money saved from smoke, with interest, in my house. Hence I call it my smoke house."

Could not millions of dollars be spared for missions, if the money now spent, or rather misspent for tobacco, was poured into that channel? Will not some one of our subscribers let us hear from them in the near future?

#### MAKE THE MOST OF YOURSELVES.

SHAKE off your listless, shuffling ways, boys; gather up your God-implanted energies; and set about making all there is to be made of yourselves. Now is your springtime—your budding, growing, improving time; make the most of it, and fill each day to the very brim with sturdy activity and manly action. Throw back your shoulders; straighten up; look with a keen, straight glance out upon the great work-field of the world, and see what it can teach you. It is full of experiences, and object lessons,

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. FREE. Macbeth, Pittsburg, Pa.

and hints, and suggestions for the days coming to you. Use your tongues little, but your eyes constantly. If young people would only use well their keen, quick eyes and be governed by what they see, they would be spared many a slip and tumble into pitfalls that the ones in advance of them are just drawing themselves away from.—*Selected*.

## Pimples

Every night just before going to bed, wash the face with hot water and Glenn's Sulphur Soap and you will get rid of pimples.

Glenn's is the only sulphur soap that contains enough pure sulphur to make it a specific for skin diseases. Insist on having the genuine

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25c. a cake at all drug stores, or mailed on receipt of 30c. by The Charles N. Crittenton Company, 115 Fulton Street, New York.

## THE NORTH-WESTERN LINE RUSSIA-JAPAN ATLAS.

Send ten cents in stamps to R. R. Ritchie, No. 617 Market Street, San Francisco, for Russo-Japanese War Atlas, issued by the Chicago & North-Western Railway, three fine colored maps each 14x20, bound in convenient form for reference. The Eastern Situation shown in detail with tables showing relative military and naval strength and financial resources of Russia and Japan.

#### BOOK-KEEPING KNOWLEDGE

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**LIFT UP YOUR EYES.**

BY THORO HARRIS.

LIFT up your eyes, rejoicing,  
The Bridegroom draweth nigh!  
Behold the signs appearing  
In earth and sea and sky!  
The day-star now is rising,  
The dawn will soon begin;  
He comes, the mighty Victor,  
To rid the world of sin.

Lift up your eyes, rejoicing,  
The Lord will soon appear;  
Let every tongue proclaim it—  
His advent draweth near.  
Behold upon the mountains  
The blessed Prince of Peace,  
Whose kingdom hath no ending,  
Whose reign shall never cease.

The Potentate eternal,  
As Judge of man, appears;  
Time's everlasting Sovereign,  
Dread King of ancient years!  
Hail, Captain of salvation!  
The King of kings art Thou;  
Desire of every nation,  
Our Prince and Saviour now.

**INDIA STILL IN NEED.**

By Rev. C. B. Ward, Bombay Methodist Episcopal Conference.]

A MARVELOUS change in the conditions of things has taken place in almost every part of India. There are some conservative missions that gather in yearly but few, and see not much in prospect. But the missionary movement in all India is faced with multitudes, who have broken with their old faiths and now beg admission to the Christian fold. The Methodists alone report 100,000 inquirers at the present time, asking to be enrolled as Christians. Formerly the mission sought inquirers; now inquirers seek the mission with an importunity it is difficult to put off.

Divine blessing in the distribution of the work of God in the languages of the people, the steady increase in the evangelistic forces in the field, the spread of education, coupled with the severe judgment God has suffered to come upon India in the last few years, have combined to shake the grip of old faiths, and, beyond question, Christianity has come to the front as the hope of the world. In the trying ordeals of famine and plague in the empire, Christianity has come tremendously forward in heroic service and magnificent philanthropy. When plague comes the Christian grapples with the monster, and, by sanitation and faith, wins and lives. The Hindu and Mohammedan flees from home, or stoically sits down to be carried off to the graveyard.

There has been the progress of a generation in the last ten years. It is impossible for one not on the scene of action to fully appreciate it. With all the marvelous development of missionary and government educational enterprises, still the Christian missions have essentially illiterate matters to deal with. In spite of all that has been done to reach the higher classes and castes of India, by way of the reading-book and college, the multitudes at present around the doorway of missions in India are from the utterly illiterate masses. Christian schools, especially those of the more expensive grade, are well filled with caste boys and girls, and a few of the children of well-to-do Christians. But in every prosperous mission in India the converts in numbers are from the illiterate rural population.

Here lies the condition that constitutes a serious need of missionaries but little anticipated. It is hardly to be expected, even if the advisability were assumed, that the present proportionately large investment of missionaries in educational work (which, while counting some, does not count much

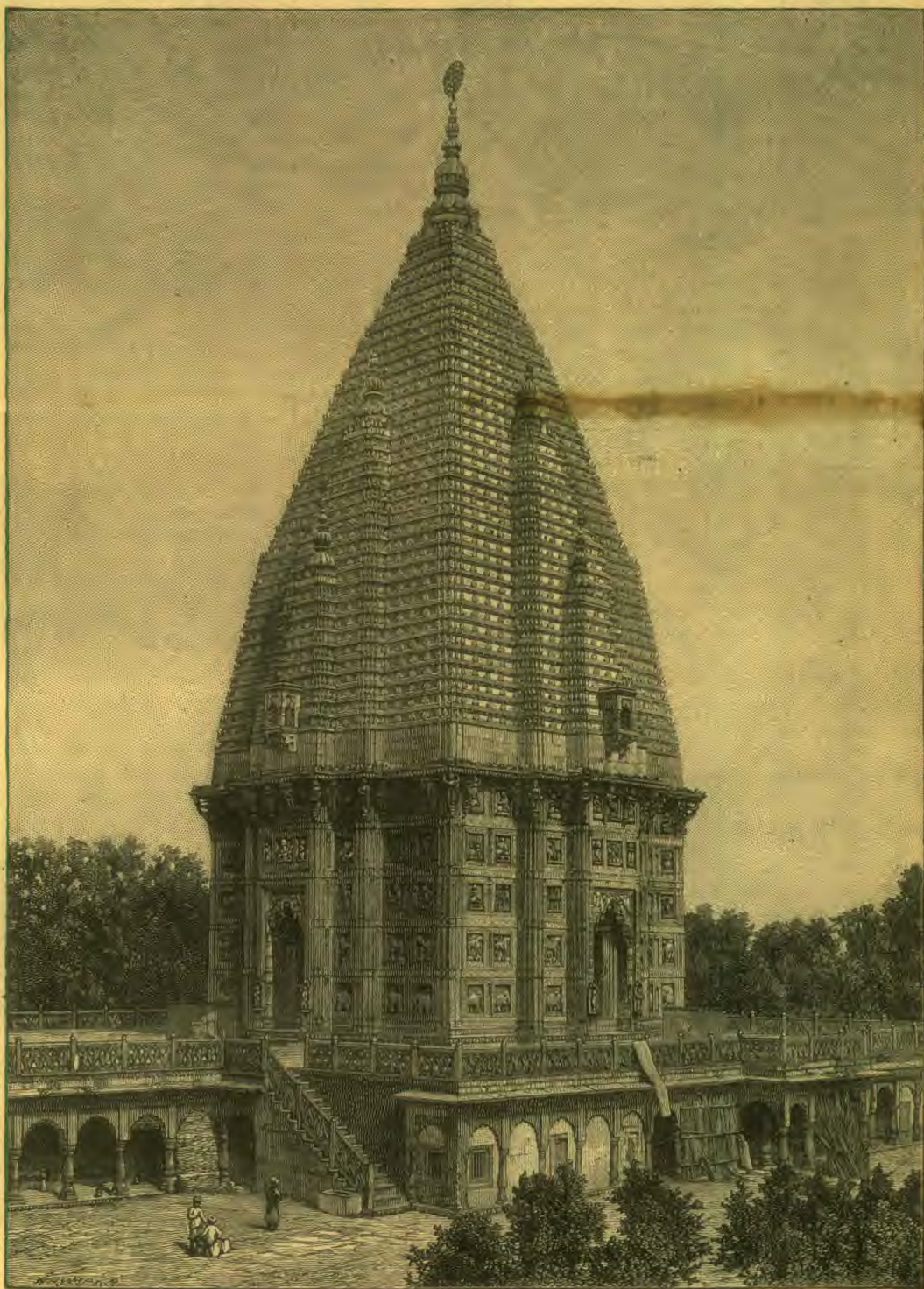
in the direction of the present and prospective in-gathering) will be abandoned. But it is certain that a tremendous problem is upon the missions of India, to take in hand these incoming hundreds of thousands, rescue them and their children from illiteracy, and make them an intelligent, Bible-reading, Christian people.

It is not too much to say that the present army of inquirers are not coming from quarters whence many missionaries have expected them. But God is at work in India, as Christian people at home can little appreciate; but this cause for heartfelt praise should be better understood on that side of the sea.

Every successful mission in this land has been undermanned for the last ten years. There has not been an adequate supply of young men coming to take the places of the old men, who, under double

and strong men. It takes ten years to make a strong missionary. Language and experience do not come in a day. Then, while the above is true regarding the old work, what shall we say when we look out upon the literally hundreds of thousands of men and women crowding about the door? Practically little has been done to provide for this new work.

Men are called for with the abilities of generals and statesmen. The older work will not, can not, supply the working force for the leavening up of these masses. Out of their own numbers men and women by the hundreds must be taken, taught to read, teach, and sing, and preach, and be supervised and led. What a work! There ought to come to India in the next year one thousand missionaries to cope with the emergency God is thrusting upon us. In a large measure the battle must



Great Temple at Benares, India.

burdens, are wearing out prematurely. There is no comparison between the life and work of a pastor at home and that of an active missionary here, who has administration, financial, literary, and other work few men at home ever see, that compels him to work day and night. Let me repeat: no adequate supply for some years has been sent to prepare for the oncoming breakdown or retirement of these old

be reshaped. The regime of the past can not be extended to meet the emergency. The present demand is evangelistic, and all machinery must be put out on this line.

There seems to me no prospect that the year to come will see one-quarter of the missionaries needed sent out. It is too great a step for our churches at home, loaded down as they are with a large element



whose interest is too largely selfish and worldly. The missionary-spirited people in the home churches are a golden minority.—*Missionary Review*.

#### LETTER FROM TRINIDAD.

I HAVE just returned from a three-weeks' trip to British Guiana, via Barbados, St. Vincent, Granada, and Tobago. I had the happy privilege of spending two more Sabbaths with the friends in Barbados, where we labored for two and a half years before coming to Trinidad. The boats of the Royal Mail Company stop at Bridgetown from Sabbath morning till Monday evening, which gave me the opportunity to spend the Sabbath there, both going and coming. Our recent conference in Barbados, of which I wrote in my last letter, greatly strengthened our work there. Our church at Bridgetown holds only about four hundred, when church and school room is full, and is not large enough to accommodate the increased interest; so the opera house, in which our conference evening services were held (seating eight hundred), has been secured for Sunday afternoon and evening services. Fruit of the seed sown there is continually being gathered, and a more abundant harvest is developing.

I accompanied Elder Haysmer to British Guiana to attend a council meeting with the workers there, as they were hindered from attending the conference by quarantine restrictions, as a few cases of

We do not forget Europe, Asia, Africa, South America, and the other great, needy fields; nor the work in Washington, which the Lord says should be our first interest. On the contrary, we try to help a little in each of these enterprises, despite the needs of our own field, for when we invest in an enterprise we shall share in its results. We would not divert one dollar from any of these great enterprises, but we shall be very thankful if some, after giving liberally to the general cause, and to specific enterprises, can still scatter a few crumbs this way.

After all, this is a large and important field. Our conference includes British, French, and Dutch Guiana and Venezuela on the mainland, and all the Windward and Leeward Islands, to and including St. Thomas. The population is made up of English, French, Dutch, German, Spanish, Danish, East Indian, and aboriginal natives. We have four unfinished church buildings in Trinidad, that should and must be completed soon, in order that the cause be not reproached. Then we are straining every nerve to procure our printing plant for the publication of the *Caribbean Watchman*, and tracts and leaflets for the various nationalities within our borders.

Aside from Brother Wellman, who is tied up in the office, we have no experienced help in the work of warning the large island of Trinidad, to say nothing of completing these buildings, and caring for the eight churches and companies. However, we are of good courage, and hope by God's help to have the work here done by the time it is finished elsewhere.

The SIGNS has been to us such "a present help in time of trouble," that we naturally turn to it when in need. A simple statement in its columns of a just and needy cause always brings the right results. We note with deepest interest your removal from Oakland. Would that every institution and individual in our ranks might ever thus heed the directions of the Wonderful Counselor. May the Lord abundantly bless the SIGNS with the success and prosper-

ity it so richly deserves.

Yours in fellowship of service,

W. A. SWEANY.

9 St. Joseph Street, Arima, Trinidad.

#### "UNCLE BEN'S COBBLESTONES."

THIS book beautifully demonstrates in one brief, unique little volume, how the "common things" of life may become more useful than even acres of diamonds; for after all is said and done, it is the ability to use a thing that makes it of real worth to us. Uncle Ben's whole purpose seems to point to "wealth of character" and real "soul culture."

There is a ray of sunshine streaming throughout the entire volume. At the same time there is a staid sobriety of good cheer that never once touches the fickle so prevalent in books written for the children of our day. Observation and application are two of the greatest features in character-building. Uncle Ben seems to know what he is talking about along these lines. These two lessons are taught on every page in the book. No child can escape their meaning. And with these lessons there is a moral fragrance, thoughts that can not fail to please every true parent. The spirit of the book is good for the older children. It makes one feel as tho he would like to live a century, doing good, and grow old gracefully.

The book contains 218 pages and 266 illustrations. It sells for 75 cents, and is calculated to do good every time and everywhere. Order of Pacific Press Publishing Co., Mountain View, Cal.

W. H. COVELL.

BELIEVE in a victory still;

Let your honest work be repeated,—

You can earn a reward, and you will.

—George Bancroft Griffith.

#### AUSTRALASIAN MISSION IN SOUTH AMERICA.

IT was in 1899 that the first band of young workers sailed from the Antipodes for South America, under the auspices of the Australasian South American Mission. Since then they have been joined by others. Up to the present they have labored chiefly among Spanish-speaking people in the Argentine Republic, and, after attempts in various directions, a settlement has been made in Campana, a town sixty miles north of Buenos Aires, and there a flourishing school and mission are being carried on by Mr. and Mrs. Cook and Mr. Grimson. Much has been done in circulating the Scriptures in conjunction with the American Bible Society. One of the pioneers, Mr. Allan, has, however, felt from the beginning that his work would be among the descendants of the renowned Inca Indians, those famous races who held a great part of the South American continent, with a considerable degree of the arts of civilization, when it was acquired by the Spanish conquerors four centuries ago. There are 3,500,000 of these pure Indians, who all speak the Quechua language. Last year Messrs. Allan, Wilson, and Guerrero made a journey through Bolivia, extending over six months, carrying Bibles on pack-mules, and selling a considerable number to Spaniards, at the same time spying out the land in order to commence a mission among the long-neglected Incas.—*London Christian*.

#### OUR WORK AND WORKERS.

THREE persons were baptized near Jetmore, Kansas, recently, by Brother T. Godfrey.

A LOCAL camp-meeting is to be held at Manhattan, Kansas, October 5-12. The Florida camp-meeting will be held at Plant City, October 13-23.

A REPORT of Brother Sydney Scott, in the Kansas Worker, states that meetings in Nicodemus, Kansas, have resulted in the decision of fifteen to walk in all the commandments of God.

AS FRUIT of tent-meetings held at Blue Rapids, Kansas, by Brother B. W. Brown, ten persons have accepted the call to "keep the commandments of God, and the faith of Jesus."

AT the recent session of the Texas Conference, held in connection with the camp-meeting at Keene, Brother N. P. Nelson was re-elected president; Miss Ida A. Nelson, secretary; and E. Harris, treasurer. Twenty-nine persons were baptized.

IN the Minnesota Worker of August 10, Brother H. S. Shaw says: "The foundation work of our school building has been completed, and the carpenters are now hard at work. We plan to open the school the 19th of October, and want the young people of Minnesota to be getting ready to come. We are going to begin the school work this year in living earnest, and are placing it on a permanent basis for the encouragement of those who desire an education." The paper does not state where the school building is located, but we suppose all the brethren in Minnesota know the locality. At any rate we are glad to learn of the progress of this prospective enterprise, wherever it may be.

A LETTER from Brethren W. H. Sebastian and M. C. Strachan, dated Brookhaven, Miss., August 4, contains the following interesting report: "We came here July 25, and found a company of sixteen Holiness people who had been led out into the Sabbath truth by the wife of the pastor. In other words, we found a Holiness Church, of which half the members were keeping the Sabbath, and the other half indifferent toward it. The pastor was led into the light of the Sabbath truth by his wife, and altogether, there was a company of sixteen Sabbath-keepers. We held meetings for ten days among them with good effect. The pastor and his wife embraced the truth as we taught it, and, together with their little company, walked out into the light of diet reform also. We organized a Sabbath-school of nineteen adult members, and three children. Near the close of our meetings some others accepted the truth, and are rejoicing now in the true light. Nearly all this company have promised to return to the Lord an honest tithe of their income. We shall return to this place later, and organize a church. We go next to Greenville, to conduct tent-meetings. Pray for our success.

#### WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

ANY of our papers, periodicals, and tracts. Address, Mrs. Blanch Gwynne, Marshall, Texas.

SIGNS, Review, Youth's Instructor, Little Friend, tracts, etc. Mrs. M. C. Duncan, 204 Kane Street, Fort Worth, Texas.



Wharf Scene in Bridgetown, Barbados.

smallpox still exist there. The Guianas are a large, populous, important, and promising part of our conference territory. Probably our next conference will be held there, as an experience similar to our recent session in Barbados would greatly help and strengthen the cause there.

Our work here in Arima has been broken into a number of times by these trips to other parts of the field, but the Lord has blessed our efforts with an encouraging measure of success. About fifteen are now walking in the light, and many more are interested, or convinced, a number of whom we expect will soon decide to obey. We are now wrestling with the problem of building a place of worship, which, for numerous reasons, is an absolute necessity to the stability of the work in this field. Our buildings here consist of a framework of poles, filled in with a mixture of mud and grass, which, when plastered and whitewashed on both sides, makes a beautiful and substantial wall. We can procure and furnish the poles, the mud, and the grass, and the muscle to put it together, but it takes money to buy the lumber for the rafters, windows, doors, trimmings, and seats; iron for the roof; lime and cement for the floor and walls; paint, hardware, etc.

Building material costs three or four times as much here as in the States, besides our people are poor, and money is scarce. All our church buildings in this field are almost wholly the product of the means and muscle of the missionaries. Our time, means, and energy are wholly given to this work, but it often falls far short of meeting the needs. We feel moved to pledge \$100 to this building, believing that by careful economy we can save that amount by the time the material must be paid for. We hope to raise \$100 more locally, as our people will gladly give all they can, and interested friends not in the message will help some. But it will take at least \$300 in cash to build this church, so we are praying God to send us some help from abroad.



The Sabbath-school lessons are discontinued in this paper. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Oakland, Cal. The Sunday-school lessons will continue.

## THE SUNDAY SCHOOL

LESSON 1.—OCTOBER 2.—ELISHA SUCCEEDS ELIJAH.

Lesson Scripture, 2 Kings 2:12-22, A. R. V.

(12) "AND Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof!"

"And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. (13) He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan. (14) And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is Jehovah, the God of Elijah? and when he also had smitten the waters, they were divided hither and thither; and Elisha went over.

(15) "And when the sons of the prophets that were at Jericho over against him saw him, they said, The Spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. (16) And they said unto him, Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. (17) And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. (18) And they came back to him, while he tarried at Jericho; and he said unto them, Did I not say unto you, Go not? (19) "And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth: but the water is bad, and the land miscarrieth. (20) And he said, Bring me a new cruse, and put salt therein. And they brought it to him. (21) And he went forth unto the spring of the waters, and cast salt therein, and said, Thus saith Jehovah, I have healed these waters; there shall not be from thence any more death or miscarrying. (22) So the waters were healed unto this day, according to the word of Elisha which he spake."

Golden Text.—"Let a double portion of thy spirit be upon me." Verse 9.

### SUGGESTIVE QUESTIONS.

(1) What was it that Elisha saw? Note 1. (2) What did he cry? How did he express his sorrow at parting with his master? Verse 12. (3) What had fallen to Elisha from Elijah? What then did Elisha do? Verse 13. (4) Arriving at the Jordan what did he do with the mantle? What was the effect on the waters? Verse 14. Note 2. (5) Of what were the "sons of the prophets" convinced when they saw this miracle? How did they manifest their conviction? Verse 15. Note 3. (6) What proposition did they make regarding Elijah? What was Elisha's reply? Verse 16. Note 4. (7) How did the young men regard Elisha's answer? Then what did he say to them? How long did they search? Verse 17. Note 5. (8) When the searchers came back to Jericho, what did Elisha say to them? Verse 18. (9) With what plea did the men of the city come to Elisha? Verse 19. Note 6. (10) What did Elisha tell the men to do? How did they respond? Verse 20. (11) What did Elisha do with the salt? What did he say? Verse 21. Note 7. (12) What was the marvelous result? Verse 22.

### NOTES.

1. "Elisha saw it."—As Elijah and Elisha were walking together, after crossing the Jordan, Elijah had said to his servant, "Ask what I shall do for thee, before I am taken from thee." In reply, Elisha had said, "I pray thee, let a double portion of thy spirit be upon me." So Elijah told him, "If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." Elisha stayed very close to his master, so that when the time for separation came he saw the devoted prophet ascend toward heaven, and therefore received the desired legacy. The chariots (not singular, as in the A. V.), indicated the Lord's army instead of a single warrior. The chariots of the true Israel and their occupants (invisible to the natural eye), are a great host for the defense of the faithful. See Heb. 1:14.

2. The smiting of the waters of Jordan with Elijah's mantle was the test as to whether the Spirit that guided and strengthened him was really with Elisha, and the successor of the famed prophet was encouraged by the parting of the waters.

3. The miracle was also a testimony to the "sons of the prophets" (students of the school at Jericho) that they were hereafter to recognize Elisha as the successor of Elijah.

4. Elisha evidently related the incident of his master's ascension to the students, and they were unable to grasp the situation in its full meaning, altho Elisha fully understood it.

5. The young men urged so strongly that Elisha saw that the only way to convince them was to let them go on their futile mission. As George Matheson says, "He came down to them because they were as yet unable to come up to him."

6. Jericho was in the midst of a fruitful land, the one unfavorable feature being defective water. Now it would seem that this appeal came to Elisha in the nature of a popular test of his powers as a prophet worthy to succeed Elijah.

7. It was the Lord, and not the salt, that healed the waters. The healing, or purifying, must needs affect the fountain permanently in order to be of lasting benefit. But salt, being a preservative, is also used as an emblem of that which purifies or preserves. The Saviour says to His disciples, "Ye are the salt of the earth." It is because of their presence in the earth, and the purifying influence of the truth which they disseminate, that the wicked were not long ago cut off. For the sake of ten righteous men, Sodom would have been spared. "But if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden underfoot of men." Matt. 5:13. See, also, Mark 9:50; Col. 4:6.

## Question Corner

1562.—Thou Shalt Rule. Gen. 4:7.

Please explain through the SIGNS Gen. 4:7, last two clauses, "And unto thee shall be his desire, and thou shalt rule over him." ONE SEEKING LIGHT.

These are a part of the Lord's instruction to Cain, made much plainer by the American Standard Revised Version: "If Thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire, but do thou rule over it." In other words, Cain would not be cast down, but lifted up, if he did well. Sin is represented as a beast of prey couching at the door, desiring him, and ready to spring upon him. But God's appeal to him is to do His will and so rule over the sin. Pre-eminence over Abel is not presented, but pre-eminence over sin.

1563.—Delivering to Satan. 1 Cor. 5:5; 1 Tim. 1:20.

Please explain 1 Cor. 5:5 and 1 Tim. 1:20. I would like to know how it would save a man or cause him to stop blaspheming by delivering him to Satan. W. W. S.

Read these texts in the light of 1 Cor. 5:9-13. It is better, if one will not be corrected in his wrong doing, to withdraw from him the fellowship of Christians, and leave him for a time to the master he has chosen. A sense of his own need, of his own powerlessness, will frequently bring him to repentance. So it was in the case of the Corinthian brother. He was brought to such deep repentance that the apostle found it necessary to urge the church to comfort and receive him lest he be discouraged. See 2 Cor. 2:6-11.

1564.—The Kind of Light. Gen. 1:3.

What kind of light is mentioned in Gen. 1:3, as no sun, moon, or stars were yet created? W. J. R.

Just the kind of light that pours from the sun. The sun, moon, and stars may have been created "in the beginning," when "God created the heavens and the earth." But the intervening clouds and vapors obscured these bodies till the fourth day, making the language of verses 14-18 the language of appearance. Previous to the fourth day the light was diffused by the heavy vapors surrounding the earth. But on that day God dissipated the vapors and the sun, moon, and stars shone out as tho a new creation.

1565.—"The Book of Jasher."

Where do we find the Book of Jasher, mentioned in Joshua 10:13, and elsewhere.

We do not find it, because it is not now in existence; all the so-called books of Jasher are spurious, whatsoever their claim. See Question Corner in our issues of June 1 and August 3.

1566.—"On" or "In." Matt. 6:10.

Shall we repeat the Lord's prayer "on earth" or "in earth"? What is the difference? R.

There are different translations, but the thought is the same in all. Literally, the Saviour said "on" or "upon," Greek *epi*. The American Revised renders, "Thy will be done, as in heaven so on earth." And this is as near a right translation as we could ask.

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After months of careful consideration and counsel with Presidents of Conferences, Missionary Secretaries, and those of long experience in the circulation of our Periodicals, we have decided to issue a series of four special numbers of the "SIGNS OF THE TIMES."

### DESCRIPTION

This series will be packed full of short, pithy articles on the *Third Angel's Message*. Such subjects as The Soon Coming of Christ, The Sanctuary, The Sabbath, The Three Messages, The State of the Dead, Capital and Labor as a Sign of the Times, and The Judgment, will be given prominence. Different phases of each of the foregoing subjects will be treated in each number, and the titles of other phases to be treated in other papers will be given at the close of each. In this way the series will be bound together, so to speak, and the person who reads one will want to read all. A story in four sections, and excellent articles on "The Home" will appear also. An attractive cover design has been prepared by a prominent artist, which will add materially to the salable qualities of the series. There will be other and appropriate illustrations throughout. A table of contents will also appear on the cover of each number.

### TIME OF PUBLICATION

These specials will take the place of the regular weekly issues of November, and will be mailed weekly during that month. This will give a week to circulate each number, which will be ample if rapid work is done.

### THE OBJECT

The objects of this series are:—

1. The presentation of the whole system of Truth connected with the Third Angel's Message.
2. To encourage missionary workers with the SIGNS to follow up the interest created by each sale or visit.
3. To prepare the way for a larger and broader campaign for the circulation not only of the SIGNS OF THE TIMES, but other Message-filled publications as well.

### WHEN TO ORDER

The first number of the series will go to press about October 15, by which time it is hoped a large portion of the orders may have been received. If orders are received thus promptly, we can print more economically than if several editions are to be manufactured. But do not think because you may not have the opportunity of ordering so early that you can not get papers; for we will do all in our power to supply the whole series to those ordering throughout the month of November. But be sure to order as early, if possible; yet order later if you must.

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# SIGNS OF THE TIMES

MOUNTAIN VIEW, CALIFORNIA





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**✂** Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

We call especial attention to our announcement on page 15.

See the editorial, "Back to the Land" for the reasons why we moved from Oakland to Mountain View.

**Our Illustration.**—Our design was to present a drawing of our building as it will be when finished; but we concluded that it would be better to show it just as it is, with the promise of a later, better view, when finished. Really, the photograph does not do justice to its noble front.

#### MOUNTAIN VIEW.

This number of our paper is printed in our new quarters at Mountain View; but the type was set and the curved plates made for our big rotary press in Oakland, with the exception of the last page.

This last page we are writing in the midst of "confusion worse confounded." Our editorial rooms are yet unfinished. Plastering is on, windows are in, part of the doors are hung, but facings and finishings are yet wanting. Floors are covered with lime and litter. But in one of them are sixty or

ooo. One report places Russia's loss at not less than 50,000. Finally General Kuropatkin burned the town and retreated to Mukden, a town which he has already abandoned. Port Arthur holds out still, but how long the Russian stronghold can resist the persistent and tremendous assaults can not be told. Praise God the time is not long hence when the King of righteousness and peace shall come and reign forever. Hail that glad day!

**What Are You?**—Not all the material used in connection with the erection of a building enters into the permanent structure. Much lumber must be used for ladders and stagings, for braces, for platforms, for false floors to protect the true; but when the structure is completed, all this is cast aside. Not all who are connected with God's work become a permanent part of it. Doubtless there were those who helped Noah build the ark, but who perished in the Flood. Many who bore burdens with Jesus did not remain steadfast to the end; they felt that His Gospel was too strait. God is testing men now as never before. He would build you, reader, into His glorious temple to endure forever, or He will be compelled to cast you aside as refuse lumber. It is for



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more boxes of books piled in a promiscuous way, and in the corner, with a little table in front of him, sits the editor penning this note and this page.

If this issue be a little late, we hope our friends will more than pardon us; for if they but knew the strenuous work we had been through in the last three weeks, we are sure they would say we deserved it. Conscious of this we are not conscience-smitten, yet we are endeavoring to do our most and best under the circumstances.

Our news department has been utterly demoralized on account of getting out our paper before its date; but the vital, mighty Bible truth it contains is as potent as ever. But from now on we hope to be running as regular as ever, and in a few weeks better than ever.

Some of our presses here have been running for several weeks, and one whole edition of a book, "Heralds of the Morning," has been printed here.

A number of our employees are tenting on the ground, and a most creditable vegetarian restaurant is in operation. All are doing nobly, and in a few weeks, by the Lord's blessing, we shall be "out of the woods" in the clear highway of regular work.

Since our last there has been fearful and bloody fighting in the far Orient, especially around Liao Yang. The number of dead on both sides is estimated to be all the way from 20,000 persons to 70,-

you to elect which it will be. You may choose the rubbish and destruction, or the cutting, the planing, the polishing, the weight and strain-bearing, and a part in His temple forever. Which shall it be? What are you now? Are you mere staging? or are you building material? The former may be more in evidence just now, but the latter abides.

**Satan's temptations** nearly always come—always, if possible—in a garb of righteousness, and with the suggested justification of the act to quiet the conscience till the deed is done. In nearly all cases he tells the soul that good will come out of the yielding. Believe him not. There is no excuse for sinning, and there is nothing which can blot it out but true heart repentance under the blood of Jesus. But He forgives that we may sin no more.

Instead of making the saloon "respectable," as some aver Dr. H. C. Potter did in his dedicatory address in the new saloon, he did all he could to make the ministry disreputable.

**Exchanges Please Take Notice.**—Send all mail for SIGNS OF THE TIMES and *Our Little Friend* to Mountain View, Cal., instead of Oakland, Cal. The change is permanent.

All true character-building is laid on the foundation of self-denial.