

24

SIGNS OF THE TIMES

PEACE, BE STILL!

Mark 4:29.

Master, the tempest is raging!
 The billows are tossing high!
 The sky is o'ershadowed with blackness;
 No shelter or help is nigh;
 Carest thou not that we perish?"—
 How canst Thou lie asleep,
 When each moment so madly is threatening
 A grave in the angry deep?

Master, with anguish of spirit
 I bow in my grief to-day;
 The depths of my sad heart are troubled;
 O, waken and save, I pray!
 Torrents of sin and of anguish
 Sweep o'er my sinking soul;
 And I perish! I perish! dear Master;
 O hasten, and take control.

Master, the terror is over,
 The elements sweetly rest;
 Earth's sun in the calm lake is mirrored,
 And heaven's within my breast;
 Linger, O blessed Redeemer,
 Leave me alone no more;
 And with joy I shall make the blest harbor,
 And rest on the blissful shore.

"The winds and the waves shall obey My will,
 Peace, be still!
 Whether the wrath of the storm-tossed sea,
 Or demons, or men, or whatever it be,
 No water can swallow the ship where lies
 The Master of ocean, and earth, and skies;
 They all shall sweetly obey My will;
 Peace, be still! peace, be still!
 They all shall sweetly obey My will;
 Peace, peace, be still!"

—M. A. Baker.

AUTUMN

SPRING

WINTER

SUMMER

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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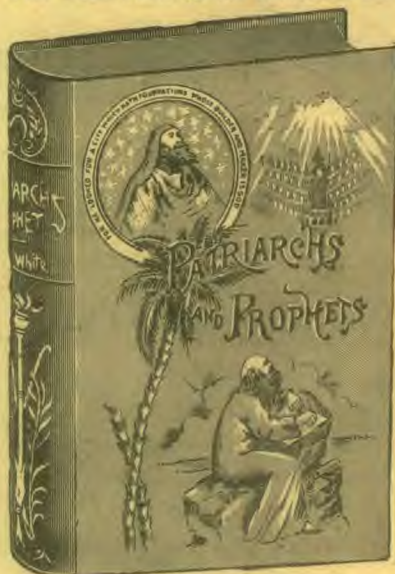
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Sigms of the Times.

"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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W. N. GLENN, } - - - - - ASSISTANT EDITORS.
A. O. TAIT, }

THE MOTIVE POWER OF LOVE.

LOVE is not an emotion. It is not an impulse. Love is a principle, steadfast, enduring, undying. It is born of the Spirit of God. Rom. 5:5. That which calls it forth is others' needs. It serves souls, not because they are worthy, but to make them worthy; not because they are rich, but because they are poor, and love would make them rich; not because they can or will repay again,

"There is that scattereth, and increaseth yet more;
And there is that withholdeth more than it meet, but it tendeth only to want.
The liberal soul shall be made fat,
And he that watereth shall be watered also himself."

But love does not scatter that it may increase; it is not liberal that it may receive; all that may accrue from its exercise is left to God. Love gives and delights in giving.

"Love spends all, but still hath store."

LOVE is served in serving. It is happy in bringing others happiness. When men of all parties and creeds applied to Mr. Howe, chaplain to Oliver Cromwell, for protection, he never refused his assistance to a worthy

LOVE does not give for its own sake. It is not love which denies one's self a meal for health's sake, or to strengthen self-culture. It is love to give up that meal that one who is needy may eat and be strong. It is not love that bears pain and toil and suffering for the sake of bearing it, but it is love that bears it for others' sakes. In a solitary place in Russia stands a monument with this inscription: "Greater love hath no man than this, that a man lay down his life for his friend." The pillar marks a spot where a man died. A small party pursued by wolves had exhausted seemingly the last resource, and only another victim to the hungry, savage maws of the wild beasts could save the party. A servant, against the entreaties of his master, threw



"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." John 3:16.

"Who [the Son] gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14.

"Beloved, if God so loved us, we ought also to love one another." I John 4:11.

but only that they may be helped, to in turn be helpers of the needy.

LOVE includes benevolence, beneficence, charity, kindness, mercy, duty, and gratitude; and love is of God; for "God is love; and he that abideth in love abideth in God, and God abideth in him." "We love, because He first loved us." And he who has the love of God within will love as Christ loved, and do as Christ did.

LOVE grows by what it gives, not by what it withholds.

person, whatever his creed. "Mr. Howe," said Cromwell, "you have asked favors for everybody except yourself; pray, when does your turn come?" Howe replied, "My lord Protector, my turn is always when I can serve another."

The joy of John the Baptist was to fulfil the mission of proclaiming the coming of his Lord, even when he knew that that coming would completely eclipse his own mission. His joy was fulfilled—filled full—in the decrease of himself because it resulted in the increase of Christ. John 3:29, 30.

himself into the midst of the ravenous brutes, and so saved his master's life. In gratitude the master erected the monument. But Infinite Love died to save us—His enemies. Does not His love for us lead us to give ourselves for those in the same peril as were we when He took our trembling hand and saved us from eternal death?

LOVE must give; love lives only by giving.

TRUE love is not satisfied in merely wanting to see all saved. There are few among pro-

fessed Christians that do not want all to be saved, and they pray eloquently for the heathen. Jesus saved men by saving each one. He did good to all by doing good to each. Do we love God? Do we want souls saved? Do we want *one* soul saved—any definite *one* so much so as to give our very life? That person has no burden of soul, no real love for the Master who does not have a burden of some one soul, his enemy, perhaps, *because that soul needs saving*. That is the spirit of the Master. "Love your enemies, and pray for them that persecute you; that ye may be the sons of your Father who is in heaven; for He maketh His sun to shine on the evil and the good, and sendeth rain on the just and the unjust; . . . ye therefore shall be perfect, as your heavenly Father is perfect."

WHILE love seeks justice and practises severe economy, it is not economical in its giving. "He that giveth, let him do it liberally." Love is not discouraged if its gifts are unused, perverted, squandered, misappropriated. They are given in good faith to God, and God will care for results. Often our gifts are like bread cast upon the waters, utterly lost to sight, perhaps never again seen by us in this earth-life. Sometimes it seems to us a right, wise use is not made of the means given; but never for this must our giving cease. We are to do good for good's sake. It is said of Christ: "He shall not fail nor be discouraged till He set judgment in the earth." Through all the millenniums, centuries, years, months, days, hours, minutes, seconds, He has poured out His undying, unstinted, self-denying love. How many times the precious seed has fallen by the wayside, by the stony places, among the thorns which choked; so many times love has been bestowed on unworthy, ungrateful wretches. How many times have we responded? Yet He has not been discouraged. Shall we ever be when He is not, and His almighty love and power are in control?

O, IT is love that is needed. Not maudlin sympathy or ecstatic feeling or fevered impulse, but love for souls, love begotten of Jesus Christ, in a heart cut loose from the world and emptied of sin; it is a living Christ within that is needed, a deep, abiding, eternal principle, seeking not our own ease or pleasure or gain, but others' good.

LOVE is more than duty, more than gratitude. Divine duty tells what we ought to do. Gratitude seeks to know what we can do for Him who withheld not His life. And love compels the doing. It was love, and love only, that sent Judson to Burma, that gave courage to Brainerd, that placed the learning of Paul and of Morrison upon the altar of God, that quickened the mechanical skill of Williams, and the burning zeal of Duff, and constrained Kothah-by-u to spend whole nights in prayer for the salvation of his people, the Karens.

LOVE kindles the missionary spirit at home, opens closed hearts, unlocks earthly treasure-houses, makes liberal even the naturally covetous, stingy, and penurious. O, it is love that we need, Christ-begotten, Spirit-born love

to open the arms of faith to embrace the great, needy races of earth, to tell the glad tidings to those in the prison-house of sin, to press "to its pitying bosom the orphan tribes of heathendom who, among their idols many, have no father God and no brother Saviour." Are we honest before God sufficient to do our duty? Are we so truly grateful that we will render to Him and His devoted service for all His benefits to us? Does the love of Christ constrain us? Love is the law of His kingdom; are we children of His kingdom?

A GREAT TEMPERANCE LESSON.

BY far the most effective temperance lesson that San Francisco ever has had was the recent great fire. Men were frightened out of their senses by the earthquake, and when the fire broke out and appeared to be beyond control, they became frantic and took to intoxicating drink. At the very time when the occasion demanded cool heads and sober minds, they were crazed with drunkenness. Civil law and municipal officials were not equal to the occasion; it was not till martial law backed by the regular army was given prestige that the diabolism was overcome.

The army, yes, the army—so often counted as the synonym of debauchery and rowdiness—had to step in and protect the citizen populace from themselves and from one another, because so many of them were drunk. And the army began its work of protection by a radical prohibition of the liquor traffic. There is no doubt that many lives and much property would have been saved had prohibition been in force before the fire.

It was not till the army had destroyed the supplies, and men became sober, that really effective work was accomplished in checking the fire fiend. Nor was order fully restored until the army went outside the city and closed the drinking resorts that hung upon the borders by sanction of the civil authorities of the adjoining county. Order, under the intense excitement and suffering and anxiety, was an utter impossibility until the demon alcohol was abolished from the community.

Even the city administration—elected by the combined labor union and saloon elements and the *Examiner*—had to concede the necessity of prohibiting the "personal privilege" of selling and drinking fiery beverages during the great emergency. The innate fiendishness that crops out of human nature where men are abnormally enmassed was all that the authorities could well keep under, without the addition of artificial intoxication.

The *Examiner* says: "The city has had before its eyes the salutary effects of closing the rum shops. The decrease in the amount of crime in a disorganized city has caused the astonishment of the police and the gratitude of the people."

Yet the *Examiner* never has been, nor is it yet, a prohibition advocate, notwithstanding the logic of its admission leads one to wonder why. Here is a further admission in the same connection: "Crime is one of the most expensive luxuries in which a city can indulge. If half the crime could be cut off by closing the saloons, the cost of running the city government could very easily be kept under the dol-

lar tax limit, and there would be plenty of money left for permanent improvements. It is the saloon that makes taxes high by making necessary the maintenance of a large and expensive system of police protection."

Yet the *Examiner*, admitting that the saloon is such a prolific source of crime, is willing to continue the evil provided the saloon proprietors will pay a sufficiently high license to meet the expense of the necessarily increased police force. What would the editor, and other license advocates, say to a general licensing of crime provided that those who procured the licenses would pay enough to meet the expense of an increased police force?

But after the suggestion of a thousand-dollar saloon license, which it is supposed a thousand saloon-keepers would be willing to pay, the *Examiner* makes the further concession that "there should be no hurry about restoring the licenses" which the authorities "so wisely revoked." And this concession is backed by the following good reasons: "If the city is quiet and orderly now, it is in no small degree due to the fact that a taboo has been put on whisky. It should be a matter of months at least before the ban is raised. The experience of the past month has demonstrated that the saloon is not necessary to the life of this city; it is a luxury that can well wait until the process of reconstruction is so far advanced that the opening of drinking-places will not add to the police and civic problems that beset the city."

Here we have admissions from a leading political daily newspaper, not by any means a prohibition advocate on general principles, that the saloon at best is a dispensable "luxury;" that it is a prolific source of crime; that it is not to be tolerated at all in a time of general calamity; and that as a source of revenue it costs more than it produces. Surely a business that causes only evil and expensive disorder, whose revenue can be advantageously dispensed with at the very time the city is most in need of revenue, is a "luxury" that thoughtful people will hardly care to encourage at any time. The lesson certainly warrants prohibition for all time.

Even Oakland, just across the bay, has seen the wisdom of closing the saloons during the night time, at a time when the business has a boom. Were it a legitimate business, there would be general appreciation of an increased trade. That it is not a legitimate business is demonstrated in the fact that no one, excepting the liquor dealers, feels encouraged by its prosperity. They know that the safety of the community demands its limitation, and the more it is limited the better. G.

THE MISSION OF THE CHERUBIM.

THE first mention we have in the Word of God of angelic beings is in connection with man's expulsion from the Garden of Eden. "He drove out the man; and He placed at the east of the Garden of Eden the cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life." Gen. 3:24.

There was a deep significance in the selection of this class of angels for that particular duty. They were not chosen for such work

without a purpose, but were acting in the direct line of their duty. That will be made plain by the scriptures which show their position and occupation in the courts of heaven.

"Jehovah reigneth; let the peoples tremble; He sitteth [margin, "is enthroned"] above the cherubim; let the earth be moved." Ps. 99:1.

"Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest [margin, "art enthroned"] above the cherubim, shine forth." Ps. 80:1.

The cherubim come in closest contact with the throne of God. They stand at either side of that throne, the guardians of its foundation. "Righteousness and justice," says the psalmist, "are the foundation of His throne." Ps. 97:2. And again he says, "Let my tongue sing of Thy word; for all Thy commandments are righteousness." Ps. 119:172.

The commandments of God, then, are the foundation of His throne. The law of God is the foundation of His government. The cherubim are guardians of the throne's foundation, therefore guardians of the law of God, which is that foundation.

In the explicit directions which God gave for the construction of the sanctuary, the office of the cherubim is fully set forth; and as that earthly sanctuary was to be made according to the pattern of things in the heavens, we would expect to find the representations of the heavenly cherubim harmonizing with what the Word says of their office in the courts above. So we read:

"Thou shalt make a mercy-seat of pure gold. . . . And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the mercy-seat. . . . And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings. . . . And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony ["the law of God," Deut. 10:2] that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:17-22.

That was the visible representation of the throne of God, the place where He would meet His people to dispense judgment and mercy. In that ark, under that mercy-seat, was placed the law of God; and upon that mercy-seat stood the two cherubim; guardians of that representation of the throne of God, guardians of that law of God which is in the very foundation of God's government. There was an object-lesson to all Israel, and, through them, to all the world of the sacredness, the undying perpetuity, of the law of God. That law can not be tampered with without tampering with the throne of God. That law can not be abolished or changed without overturning the very throne of God. That is what God meant to teach in putting the tables of His law in the most inaccessible portion of the tabernacle, underneath the representation of his own throne, with the cherubim, the angels of his very presence, standing guard over it.

We can not conceive of the commands of God being given from any other place than His throne. So in this earthly representation of the court of heaven, we read: "And when Moses went into the tent of meeting to speak with Him, then he heard the Voice speaking

unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim; and He spake unto him." Num. 7:89. He spoke from between the cherubim, spoke from above the mercy-seat, whereunder lay the law of God.

Can we imagine in those days one sufficiently God-defying to attempt to remove that law from its resting-place? For a less offense Nadab and Abihu were slain by the forth-shining glory of Him who dwelt between those cherub guardsmen. Could we consider ourselves less offensive in the sight of Heaven now if we seek to pluck that law from the foundation of God's government? Uzzah laid his hand unwarrantedly upon the ark containing that law, and was slain. It is a lesson which the ages have preserved for our admonition.

Adam and Eve, in coveting, stealing, and in dishonoring their common parent, broke that law, and found themselves outside the gate of Paradise, with the cherubim, the guardians of God's law, flashing toward them the sword of His displeasure. That sword turned every way to guard the way to the tree of life. Men are still outside Eden, and we may know that so long as we maintain in our heart enmity toward the law of God, the cherubim stand armed against us to prevent our approach to the tree of life. That means the denial of heaven to us, the loss of eternal life, if we set ourselves against the government of God in tramping upon His holy law. Christ said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Matt. 5:19.

It is worth while to note here that the only class mentioned in the Bible as worthy of entering Paradise and coming to the tree of life is that company which has respect to the commandments of God. They must pass those appointed guardians of the law, and they can not do it while carrying in their heart hatred of that law. It reads concerning them, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Those angel guardsmen kept Adam and Eve out of Eden for disobedience to God's law; and neither can we pass them unless we are submissive and loyal to all its precepts. Let us learn the lesson of the cherubim with the flaming sword. s.

Question Corner

1835.—Col. 2:16.

Please explain Col. 2:16.

M. L.

The text reads, "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day." First of all the scripture is not one which enjoins moral duties in respect to meat and drink and feast days or Sabbath days. It does not say we should observe them in any way. God has given instruction abundant on this matter elsewhere. (2) It does not say that we should not keep them. God has given us instruction as to our "whole duty;" what lies outside of that is will worship. Eccl. 12:13; Col. 2:23. (3) Our duty is clearly set forth in this immediate connection, "As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him, and established in your faith, even as ye were taught, abounding in thanksgiving." Col. 2:6, 7. That is our duty, clear, concise. Why?

—We owe Him our life. "You did He make alive together with Him, having forgiven us all our trespasses." Verse 13. But He gives us life by giving us righteousness (Rom. 3:22; 8:10); and to that righteousness by faith the law bears witness (Rom. 3:21, 22). All this He does for us to "redeem us from all iniquity;" "that the righteousness of the law might be fulfilled in us." Titus 2:14; Rom. 8:4. In other words, the work of Christ within writes upon our heart God's law. If we receive Christ at all it must be as the righteousness of God. If we walk in Him, it will be to keep God's commandments, to walk as Christ walked, with sweet assurance, with clear conscience. Therefore let no one deceive us or disturb us, or condemn us in respect to any of the things of God or the things of empty form. Of course, on their part men will seek to condemn the followers of Christ, as they always have done, but if we are walking in Christ, we will not be condemned.

1836.—Sin against the Holy Ghost.

What is meant by sin against the Holy Ghost? M. L.

It means the utter rejection of the means which God has to save. "The blood of the covenant" and "the Spirit of grace" are God's means of saving humanity. When man utterly rejects these, calls the death of Christ nothing, and attributes the power of the Holy Spirit to natural or evil causes, and persists in this course, he sins beyond humility, beyond repentance, beyond forgiveness; for unrepentable sins are unforgivable sins. Man's greatest danger is to cherish his sin, his own way, and resist the pleading of the Spirit till he knows it no more.

1837.—Healing or Forgiveness First.

Which comes first, healing of the body or forgiveness of sins? C. F. G.

It depends on the condition of the afflicted one and the faith which he exercises. In some cases, like the healing of the demoniacs, the healing must have preceded forgiveness or they must have come simultaneously. The word which spoke deliverance spoke forgiveness. When the ailing one was too ill to appreciate the love and forgiveness of God, healing must have come first. In the case of the palsied man, however, forgiveness came first, evidently the very thing over which his soul was most burdened. See Matt. 9:1-8. The healing came as a proof of Christ's power to forgive.

1838.—To What Does Isa. 34:9, 10 Refer?

N. B.

First and locally it is a prophecy of the land of Edom; but in its fulness it is a type of the earth desolated by sin, during the thousand years. Man shall have no place in its awful desolation.

1839.—"The One Who Restraineth." 2 Thess. 2:6, 7.

Would like an explanation through the columns of the SIGNS, as to the meaning of 2 Thess. 2:6, 7. Who is it that "leteth" or "restraineth" "until he be taken out of the way"? In what way is he removed? M. A. H.

1. The apostle foretold the great apostasy in the Christian church, under the terms "man of sin," "son of perdition," the one that exalted himself, "the mystery of lawlessness," "the lawless one."

2. There is one that hindered his development. What only can hinder such a power in the church of Christ? Whose right is it to reign in the church?—"Gave Him [Christ] to be head over all things to the church." Eph. 1:22. But He reigns in the church, He dwells in the church, by dwelling in each member of the church by faith. Eph. 3:17; Gal. 2:20. Just as long, therefore, as the church retains Christ's presence—His Holy Spirit—by faith, no apostasy could rule, no one could exalt himself. Christ alone would be exalted. And Christ in the hearts of His people, Christ's Word and authority in the church, prevented the rise of the man of sin.

3. How was the restraining one removed?—By cherishing sin. "Grieve not the Holy Spirit of God." Christ abides nowhere if He is not welcomed. To "as many as received Him" He gives "power to become the sons of God." Therefore when that time came that the church of Christ, yielded to apostasy, setting aside the Word of her Maker that she might honor men and their tradition, she thrust Christ out, and the lawless one came in with all the sad consequences which have followed.

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE

X. THE OLD TESTAMENT SCRIPTURES.

IT is in the written Word of God that a knowledge of God is most clearly revealed to fallen man. This is the treasure-house of the unsearchable riches of Christ.

The Word of God includes the Scriptures of the Old Testament as well as of the New. One is not complete without the other. Christ declared that the truths of the Old Testament are as valuable as those of the New. Christ was as much man's Redeemer in the beginning of the world as He is to-day. Before He clothed His divinity with humanity, and came to our world, the Gospel message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan, and Lot in Sodom, bore the message, and from generation to generation faithful messengers proclaimed the coming One. He was the foundation of their system of sacrificial offerings, the great Antitype of all their religious services. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him.

Christ, as manifested to the patriarchs, as symbolized in the sacrificial service, as portrayed in the law, and as revealed by the prophets, is the riches of the Old Testament. Christ in His life, His death, and His resurrection; Christ, as He is manifested by the Holy Spirit, is the treasure of the New Testament. Our Saviour, the outshining of the Father's glory, is both in the Old and the New.

Old Truths Essential.

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets," and "expounded unto them in all the Scriptures the things concerning Himself." But it is the light which shines in the fresh unfolding of the New that glorifies the Old. He who rejects the New, does not really possess the Old. For him it loses its vital power, and becomes but a lifeless form. In every page, whether history or precept or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the Gospel. To Christ "give all the prophets witness." From the promise given to Adam, down through the patriarchal line and the legal economy, Heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice, Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt.

What the Rejection of the Old Testament Means.

There are those who profess to believe and teach the truths of the Old Testament, while they reject the New. But in refusing to re-

ceive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. "Had ye believed Moses," Christ said, "ye would have believed Me; for he wrote of Me." Hence, there is no real power in their teaching of even the Old Testament.

Many who claim to believe and teach the Gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, "They are they which testify of Me." In rejecting the Old, they virtually reject the

HIS GOODNESS.

NOTHING else is so winsome as goodness. Some men sneer at goodness. They think it an element of weakness. They sneer at the man who has a reputation for goodness. But they know not what they do. They are like the people who crucified our Lord. Smartness may charm us for a season. Power, statesmanship, scholarship, intelligence, and genius compel our admiration. But they may be, and often are, cold, selfish, and unlovely. But real goodness is always lovely. Even when found in connection with weakness and ignorance it commands the confidence and respect of sensible men.

But goodness joined with infinite power and wisdom is infinitely lovely. And this is the character of our heavenly Father. He is almighty and all-wise, but His goodness is

THINK NOT THAT I AM COME TO DESTROY THE LAW.
DO WE THEN MAKE VOID THE LAW THROUGH FAITH? GOD FORBID.
YEA, WE ESTABLISH THE LAW.

II THOU SHALT HAVE NO OTHER GODS BEFORE ME.

2 THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH; THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITIES OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATIONS OF THEM THAT HATE ME, AND SHEWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.

3 THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN, FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN.

4 REMEMBER THE SABBATH DAY TO KEEP IT HOLY, SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD, IN IT THOU SHALT NOT DO ANY WORK, THOU NOR THY SON NOR THY DAUGHTER, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY AND HALLOWED IT.

6 THOU SHALT NOT KILL.

5 HONOR THY FATHER AND THY MOTHER; THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

8 THOU SHALT NOT STEAL.

7 THOU SHALT NOT COMMIT ADULTERY.

9 THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

10 THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MANSERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOR'S.

New; for both are parts of an inseparable whole. No man can rightly present the law of God without the Gospel, or the Gospel without the law. The law is the Gospel embodied, and the Gospel is the law unfolded. The law is the root, the Gospel is the fragrant blossom, and the fruit which it bears. The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker.

equal to His power and wisdom. And this goodness He has poured out on you and me. O, my soul, what shall I do to repay Him for all He has done for me? "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto Him now in the presence of all His people."—*Christian Advocate.*

"THE fruit of the Spirit is in all goodness and righteousness and truth."



BY F. C. GILBERT.
(A Hebrew Christian.)

V. GOD'S PURPOSE WITH THE LAW.

BY prophetic inspiration Isaiah was instructed to write these words: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isa. 42:21. The word "magnify" in the Hebrew, literally means to enlarge, to exalt, to make great, to extol. The same word and the same thought appear in Ps. 138:2: "For Thou hast magnified Thy word above all Thy name." Thus it is seen that there is nothing greater or more exalted in the estimation of God than His law. It was this law that Jesus Christ came to enlarge and to extol (Matt. 5:17-19), as will be seen in a future article. The law of God through the ages had been depreciated. It was Satan's purpose, by degrading the law, to lower the esteem of God's character.

The Standard of Character.

Since man disobeyed his Maker and failed to comply with His wishes, he lost the ability of doing that which is right. Rom. 7:15-20. The standard of character which man was to reach was expressed in the law of Jehovah; and when man sinned and violated God's law, it was impossible for him after that ever to do of himself that which was right. By yielding to sin, man became separated from God (Isa. 59:2); and nevermore could he have the ability to do that which pleased God. But God could in nowise lower the standard of righteousness, of character; for to do thus would be simply to accommodate His law and His government to the whims and caprices of disobedience. God is an unchangeable God. Mal. 3:6. His law is a perfect law. Ps. 19:7. His righteousness is a perfect righteousness. Isa. 51:6. His standard of character is a perfect standard. Therefore when man sinned it was absolutely impossible for God to change the law, or to deviate in the least from His original intention. The law as it was must still be the same. Even tho man did sin; even tho Satan did sin; even tho all the universe should depart from the principles of rectitude, God's law and standard of righteousness and character must ever remain unchangeable. Ps. 90:2. If man is to be brought back to the favor of God again, a plan must be provided whereby this shall be made possible, and the divine law of Jehovah must stand immutable. This could not be otherwise, from what the Bible tells us of the

Nature of This Law.

"The law of the Lord is perfect, converting the soul." Ps. 19:7.

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142.

"My tongue shall speak of Thy word; for all Thy commandments are righteousness." Ps. 119:172.

"For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14.

"If ye fulfil the royal law according to the Scripture." James 2:8.

"The works of His hands are verity and judgment; all His commandments are sure." Ps. 111:7.

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

We thus see something of the attributes which God Himself declares are in His law. How could He change this law? How could He in any wise alter it to accommodate the different conditions of man? Ps. 89:34. If He could do it once, it could be done the second time, the third time, and so on indefinitely. Where, then, would be the standard of character for man or for the universe of God?

There is force and significance in the Saviour's statement concerning the law: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. The jot is the smallest letter of the Hebrew alphabet, generally known as the *yoth*. The tittle is a small point about as large as the dot of an "i". Many Hebrew letters have these tittles or crowns, and among these letters which have them is the letter *yoth* or *jot*. The thought of the Saviour is practically this: Not the smallest letter of the Hebrew alphabet, nor the smallest point on the smallest letter, can in any wise be changed from the law. This must be apparent to every one who considers the character of a righteous and a holy God.

God's Law a Looking-Glass.

The divine purpose of the law, then, was ever to witness to the righteous character of a holy God, and to the requirements of God as set forth by His standard of righteousness and holiness. This thought is expressed forcibly by the apostle James when he compares God's law to a looking-glass: "But whoso looketh into the perfect law of liberty." James 1:23-25. The purpose of the mirror is to portray the condition of the individual. If the mirror is perfect it will give a perfect description of the individual beholding himself. If there are any spots or defects it will carefully portray them. If any part of the person's attire is disarranged, or any part of the clothing soiled or out of place it will faithfully tell it. As long as the individual stands and looks at the mirror, so long will that glass tell the person his real condition. It is unable to remove a single spot. It is unable to change one condition. If the individual should feel awry because of the description the mirror has given of himself, and should cast the glass away, this would not change the condition of the individual. Should he secure another mirror it would tell the same tale; or should he not consult the mirror, the conditions would still be there. The mirror has done its work, and has done it well. If the individual wants the conditions changed, it must be from some other source which has power and ability to change the conditions. The mirror can not do it, and by injuring the glass the conditions will not be changed.

When, however, the individual has changed the conditions, and those defects or blemishes are removed, then that same mirror will as faithfully portray the bettered condition of the

individual as it previously did the defects. It now says that the personnel is harmonious. The conditions are improved; the requirement is met. Thus the mirror is a faithful witness, bearing true testimony to the good or bad in the individual. Even so with the law of God. It is God's great witness (Rom. 3:4), bearing evidence to the condition of the individual, whether good or bad; but faithfully and truthfully portraying the condition. It can not make the changes in the individual that are required. The individual will not be any better if he seeks to injure the law. The law is there, doing the work for which it was appointed, faithfully portraying the condition of each individual. It is God's witness either to the righteousness or to the unrighteousness of the person.

When man had sinned, the law was identically the same as it was before he had sinned. It could not be raised to a higher standard; it could not be lowered to a lower standard. It condemned the man. A change must take place if man shall meet the approval of his Maker. This change, however, can not be in the law. The law must remain the same. And the law has remained the same; but, thank the Lord, a change was made, conditions were changed. These will be considered in our next article. "O how love I Thy law." Ps. 119:97.

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CHARACTER.

WHILE God is no respecter of persons, He does have respect unto character. He sets before all life and death. He delights not in the death of any, but assures all alike that reaping unerringly shall follow sowing, and that for all that is done "in the body" men shall have to render to Christ a strict account.

The controversy between good and evil, light and darkness, began early in the history of the race. God gave Adam directions as to how worship should be conducted. Abel followed God's directions minutely. He chose a lamb without blemish, thus typifying Christ,—God's great offering for sin. His worship was accepted by fire. Cain also worshiped. He wanted God's blessing, but was not willing to do exactly as God had directed. He thought, no doubt, as thousands think to-day, God is not so particular as to *what* is offered, just so an offering is made. So he said, I will bring some beautiful fruit for my sacrifice. It certainly can make no difference with God in so small a matter as this. But character was being tested. Cain started in on the wrong path. His altar stands at the beginning of that way of disobedience that has widened out into the broad road that leadeth unto death. It was found that God did not respect this false offering. Cain's wrath and jealousy were aroused, and Abel fell the first of martyrs, his blood witnessing to his obedience and faithfulness. God, in talking with Cain afterward said, "If thou doest well, shalt not thou be accepted? and if thou doest not well, sin lieth at the door." Sin lieth at every man's door who disregards the voice of God, who deliberately goes on to have his own way, setting aside the Lord's plain requirements.

The deceitfulness of it all is, these very persons verily believe they are doing God's service. Instead, the words of Jesus spoken to the Samaritan woman, are applicable. "Ye worship ye know not what." Thousands to-day

worship as did Cain. They know that God in His Word has given plain directions concerning their worship, even specifying the *exact day* Jehovah claims as His own upon which public divine worship is to be conducted. Yet, notwithstanding all this, with Cain of old, they flatter themselves that God surely will accept their worship. "Surely," say they, "God can not be so particular as to care about the difference of a day for divine worship." While admitting that the commandment specifically sets apart the seventh day as the Sabbath of the Lord thy God, stating that in it no work shall be done, yet they deliberately go right on using God's holy rest day for their own work, and present themselves before God the following day for divine worship. If God would not accept a few bunches of fruit at the hand of Cain, because it was not in keeping with his plain instruction, which was known to earth's first-born, is it probable that he will pass by as a trivial matter the ignoring of so important a matter as the setting aside of one of the plain precepts of the Decalogue?

Saul verily thought he had obeyed the Lord when he had gone down into the land of the Amalekites and slain the most of that wicked tribe, yet saving some alive—only a *small* portion to be sure. God's explicit directions to him were, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." When met by the prophet of God later, Saul said, "I have performed the commandment of the Lord." "What meaneth then this bleating of the sheep in mine ears," asked Samuel, "and the lowing of the oxen which I hear?" Saul's character was tested. It was found that he could not be trusted to obey God, and the kingdom of Israel was rent from his hand.

Should God remove all the possibilities for disloyalty and disobedience there would be no means for developing character. Joseph *might* have sinned. Daniel preserved his integrity in the midst of shrewd and designing politicians. Abraham's obedience and faith in God, stands out prominently amidst the prevailing idolatry in the world when he lived. Noah did not have to build that ponderous ark. He might have shunned this stupendous task. All the worthy examples of faith recorded in Hebrews 11 were wrought out by men and women in the face of terrible opposition and great difficulties. But by their faith in God, by relying upon His sure, unfailing promises, they "subdued kingdoms, wrought righteousness, obtained promises . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

God has not changed. He will respect the obedience of any trusting child on earth to-day. Dear reader, do you feel forsaken, tempted, or discouraged? Is your taper of faith in God flickering, almost ready to go out in darkness? Look up. Have faith in God, not yourself, or some human arm. Exercise for yourself faith in the living promises of Jehovah. None of them can fail. Study God's Word for yourself. Settle upon it before you begin, that God means exactly what He says. You may not fully understand it, but it is the truth just the same. Ponder it until you get light upon the text. Compare scripture with scripture if need be upon your knees, and light will burst into the soul. Of such who thus trust and obey, the King says, "And they shall be Mine, saith the Lord of hosts, in that day when I make up

My jewels; and I will spare them, as a man spareth his own son that serveth him."

T. E. BOWEN.

THE POWER OF GOD.

In all the realms of endless light
That span the universe of God,
Is seen the all-enduring might
Which serves to sound His name abroad.

In all this grand and vast domain
That is by man or seraph trod,
Are seen the glories of His name,
The omnipresent, gracious God.

In every tree, and shrub, and flower,
On mountain height, in valley green,
The glorious tokens of His power—
The mighty power of God—are seen.

Ah, mortal man, that power is thine!
Go valiantly against the foe;
Lay hold upon that strength divine,
And say, "I will not let Thee go,"—

Until thy soul shall vict'ry see;
The Spirit's power, His hallowed might,
For service then, shall rest on thee
To guide men's wandering steps aright.

For, as a prince, with God, with men,
Hast thou had power, and hast prevailed;
And like the stars, forever, then,
Shalt shine when Christ shall be revealed.

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W. A. GOSMER.

GOD'S "HEIR OF ALL THINGS."

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed *heir of all things*, by whom also He made the worlds." Heb. 1:1, 2. Sometime Christ will cease to be an heir, and will inherit the "all things" of which He is now the heir. The things referred to are evidently the "all things" which God will make new. "Behold, I make all things new." Rev. 21:5. It is the redeemed and restored first dominion.

Whether the "all things" of which Christ is now the heir, refer exclusively to the redeemed, purchased possession or not, they are certainly specifically included. "He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:32, 33.

Jesus became heir to this government and dominion when He was born into the world. "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder. . . . Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7. Great, grand, and glorious is the dominion that the loving Father hath promised to His beloved Son.

And, praise be to His holy name, every one of the sons of God are *joint-heirs* with Him! "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom. 8:17. "Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of

the kingdom which He hath promised to them that love Him?" James 2:5. How transcendently better is this than to be an heir of some earthly potentate.

"I am the child of a King, and an heir to a kingdom that will never fade away," may be said, and SUNG, and SHOUTED with joyful enthusiasm by all the followers of the Lamb. Ring it out, Christian pilgrim, that others of the wayward, lost, and disinherited sons of Adam may thereby be induced to come to Christ and be born again, and thus become sons of God, heirs of God, and joint-heirs with Jesus Christ. Make the very air of this old earth everywhere resound with your transporting notes of praise, and courage, and hope.

Your King is the king of glory. Well may you rejoice with exceeding great joy, with a joy that is unspeakable and full of glory, even in tribulation, persecution, and affliction. For these things are but for a moment, and even while they are passing they may work for a far more exceeding and eternal weight of glory, and you may have peace in Christ, and when they *are* passed, then will come the unalloyed bliss and everlasting joy of the glory world.

H. A. ST. JOHN.

IS THE ROMAN CATHOLIC CHURCH THE FIRST CHURCH?

THE above is a question that is perplexing many in this age, and is one that should find a satisfactory answer. Such an answer can be found in the New Testament scriptures. In Mark 3:13, 14 we have the account of the organization of the first church and the setting apart of the apostles to preach. Also in Matt. 10:1 and in Luke 6:12, 13 a record of the same event is found. In the scriptures quoted it will be seen that Jesus Himself is the organizer, and He, we are told in Eph. 1:22, God "gave to be head over all things to the church, which is His body."

This organization was perfected in Jerusalem in the year A.D. 31, thus making the Jerusalem church the first church. The same year we have the instruction of Jesus, the head of the church which He Himself had organized, commanding them not to depart from Jerusalem, but to wait for the promise of the Father, "which, saith He, ye have heard of Me." Acts 1:4. In that same year, A.D. 31, the promise came to the church, and a wonderful work was accomplished which added to their numbers "about three thousand souls." Acts 2:41. They continued in the good work, "and the Lord added to the church daily such as should be saved."

The church at Jerusalem, the first Christian church, the apostolic church, was not permitted to carry forward the Gospel work a long time without interruption; for in three years from its organization bitter persecution set in, and Stephen, one of the deacons, was cruelly stoned to death. Acts 7:59. So great was the persecution that they were scattered abroad throughout the regions of Judea and Samaria, except the apostles. Acts 8:1.

Notwithstanding all this, Jerusalem was the recognized headquarters of the organization, and there the first ecumenical council was held. The labors of the scattered brethren were not without fruit to Jesus. During their twelve years' exile, a number of churches had been raised up, taking the name of the places wherein they were raised,—Ephesus, Philippi, Macedonia, Corinth, Rome, etc.

In the promulgation of the Gospel of Christ in that age it was to be expected that bitter opposition would be encountered and friction result, as doctrines opposing Judaism were being presented. Such truly was the case, making it necessary to hold a council, or conference, and this council was held at Jerusalem, A. D. 46, twelve years after their dispersion, with apostle James in the chair. After seriously considering the matter brought before the council, Paul, Barnabas, and Peter speaking in turn, it was left to president James to render his sentence, which was to the intent that the Gentiles who had accepted the Gospel should not be troubled about circumcision. Acts 15:13-35.

This, in brief, establishes the fact that the church at Rome was not the first church. Also that Peter was not the first presiding officer in the apostolic church. When and how the Roman Catholic Church was organized, established, etc., is another matter.

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JOHN F. JONES.

SHALL WE STAND IN THAT DAY?

BEHOLD, I will send My messenger, and He shall prepare the way before Me," writes Malachi, "and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap."

This question should interest every one at this time it; will be no little trial to stand in the day of the Lord's appearing. How often we are warned concerning the coming of the Lord, and what kind of people we must be in order to stand at that time.

God's all-seeing eye is resting on all, and He is searching the hearts of all. He has sent out warning after warning that He will spare neither old nor young in that day, but only those who have their names written in the Lamb's book of life. Whose names will be there? This is left entirely with you and me. Mine may be there, and so may yours. We do not write it there; but we may cause it to be written there. The names that are written there will be of a people that will be able to abide the day of His coming. Because some feel that the Lord has delayed His coming, they have grown cold and indifferent, and have fallen away. Such will have their names erased from the book of life.

Many taste the good word, and on receiving it, become strong and full of zeal. Time passes, and it becomes an old story with them. They do not feel the necessity of living up to the constant pleading of the Spirit. Their minds become hardened, and can not see the purity in the message. They profess that they know God, but in works they deny Him. Thus they fall out by the way; others step in and take their places, and lend a hand in pushing the work of God.

Doth a fountain send forth at the same place sweet water and bitter? No, it does not. Neither can we serve God and the great offender of truth. Titus says in regard to our lives, "Teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world." This world comes to us not year by year only, but moment by moment; and as it comes it becomes present to us. The present moment

calls us to duty, to-morrow is not present, and may not be ours. Keep your eye on time, and live that time soberly, righteously.

"Now ye are clean through the Word which I have spoken unto you." Christ said, "Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." Christ is the Vine, and we can not abide with Him and be separate from Him. How easily we can separate ourselves from Him! When the boughs are withered, they shall be broken off. God will not break us off until we become withered. It is the farmer's sharp plow that prepares the ground for the corn to take root. It turns up the fallow ground, digs out the weeds, lets the sunshine in. Let the sharp Word of God plow deep; let it break up our fallow thoughts, stir up our minds, that we may be able to discern the times. Heed the pleading of God's voice. Put on the whole armor of God, and be able to stand.

"What agreement hath the temple of God with idols? for ye are the temple of the living God;" as God has said, "I will dwell in them, and walk in them; and I will be their God." "Who shall ascend into the hill of Jehovah? and who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully. He shall receive a blessing from Jehovah." Ps. 24:3-5. The day is far spent and the time is at hand, that God is calling on every Christian to awake, for His coming is near. He is sending warning after warning that the pure in heart only will see Him, those who stand refined before the great Refiner. That day is not far away, let all arise and be ready.

F. M. CORBALEY.

ELEMENTS SHALL MELT.

THE heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:7-10.

"Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They [heavens and earth] shall perish, but Thou [God] shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them [by fire], and they shall be changed." Ps. 102:25, 26.

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." Isa. 34:4. "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished." Chapter 51:6.

"For the creature [the whole creation, verse 22] was made subject [destined] to vanity [nothingness], not willingly." Rom. 8:20.

"Who among us shall dwell with [survive] the devouring fire?" Isa. 33:14. "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Peter 3:12. "The earth and the heaven fled away" in John's vision of the future,

"and there was found no place for them." Rev. 20:11.

"Nevertheless we, according to His [God's] promise, look for new heavens and a new earth." 2 Peter 3:13. "And I [John] saw [in a vision of the future] a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1.

"The gold which can not be separated from the crushed ore to which it clings, goes with the worthless refuse of the grinding. So it is with man. He who can not be separated from his sin must go down with it in the wreck of Satan's conspiracy against God."

Some small hints of the approaching conflagration may be gleaned from the Chicago fire, the fire in Baltimore, the burning of the Iroquois theatre, the San Francisco fire, the Indianapolis railroad collision, the burning alive of twenty-five persons in "The House of All Nations" fire in New York, the fire which threatened the destruction of the Vatican at Rome, in the "forty-five cars destroyed in a conflagration caused by a dynamite explosion at Crestline, Ohio," in the reported burning of a brigantine at sea by a meteor, in the Mount Pelée catastrophe, in the Calabria earthquake, the California earthquake, and numerous others, in the hail storm at Pueblo, Colo.; but what are any, or all of these combined, when compared to hailstones weighing fifty-seven pounds, and volcanoes and earthquakes ripping asunder and tossing about whole burning mountains, with streams of white-hot lava deluging with fire the hills and valleys, and thunders deafening, and lightnings blinding, and above all these the voice of the Son of God, distinctly audible amid the raging elements, commanding the gathering together of His saints, of those who have made a covenant with Him by sacrifice, and saying to others, "Depart from Me, ye cursed, into age-lasting fire, into fire unquenchable, devouring the adversaries"?

Then the so-called egg-shell of this earth will no longer be able to contain its yolk. The crust of the earth will be shattered into fragments; the molten lava of its interior will come surging forth, amid the din and roar of the exterior elements, precipitating all the horrors of a "wreck of matter and a crush of worlds." Who then will survive? who then shall abide in the tabernacle of the Lord and dwell in His holy hill of Zion? The prophets tell us who: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33:15. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent." Ps. 15:2-5.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8.

How shall we be saved from this terrible fate?—By being saved now from our sins. "Believe on the Lord Jesus Christ, and thou shalt be saved." ALBERT H. DARROW.



LEAN HARD.

"Cast thy burden upon the Lord, and He shall sustain thee." Ps. 55:22.

CHILD of My love, lean hard,
And let Me feel the pressure of thy care,
I know thy burden, child. I shaped it;
Poised it in Mine own hand; made no proportion
In its weight to thine unaided strength.
For even as I laid it on, I said,
"I shall be near, and while she leans on Me,
This burden shall be Mine, not hers;
So shall I keep My child within the circling arms
Of My own love." Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come,
Thou art not near enough. I would embrace
thy care
So I might feel My child reposing on My breast.
Thou lovest Me? I knew it. Doubt not then;
But, loving Me, lean hard.

—Anon.

HOW TO MANAGE BOYS.

A YOUNG teacher who has had great success with a class of little "ragamuffins" in the worst quarter of a large city, was asked at a school teachers' meeting to tell something of the method by which she had transformed the lawless street urchins into respectable little citizens in so many cases.

"I haven't any method, really," said the young woman modestly. "It is only that I try to make the boys like me, and I say 'don't' just as seldom as I possibly can in my work with them. They had learned to lie, steal, and fight; but truth, honesty, and courtesy were unknown terms.

"So I began by telling them a story every morning about some boy who had done a brave, honest, or kind thing, and held him up for their admiration. And after a while I asked them to 'save up' good things they had seen or done to tell at these morning talks. Their eagerness about it and pride when I was pleased with their little incidents showed me they were being helped.

"There was just one boy who seemed to me hopeless. He was apparently indifferent to everything, sat for weeks, during the morning talks, with a stolid expression, and never contributed anything to the conversation. I had begun to feel really discouraged about him, when one morning he raised his hand as soon as it was time for the talk to begin.

"Well, Jim, what is it you have to tell us?" I asked encouragingly.

"Man's hat blew off as I was comin' to school. I ran an' picked it up for him," he jerked out, in evident embarrassment at finding all eyes fastened on him.

"And what did the man say?" I asked, hoping that a 'thank you' had rewarded his first attempt in the right direction.

"You young scamp, you'd have made off with that if I hadn't kept my eye on you!" said the boy in the same jerky fashion.

"And what did you do then?" I asked, in fear and trembling.

"Didn't do nothin' but jest come along to school," said the boy soberly. 'I reckon he

didn't know no better; prob'ly he hadn't had no sech teachin' as I've got,' and he lapsed into silence with an air of perfect satisfaction.

"I think he had a pretty severe rebuff, but he has told a great many pleasant things since that day, so you see he was not disheartened.

"Some people would say, I know, that I ought to tell them how bad stealing and lying and fighting are; and yet as long as they will listen to me while I say, 'Do be honest, do be truthful, do be kind,' I shall not keep the other things before their minds."

The young teacher sat down as modestly as she had risen. It was unanimously voted that whatever might be said for other methods, hers—which she did not even call a method—had commended itself.—*Selected.*

"THE LOVINGEST FACE."

"I LOVE you, mama," my little one said,
As close to my heart crept her golden head;
"I love you lots," with a clasp and kiss,
"The best of all mamas my mama is."

"And I think," said she, looking up in my eyes
With a glance that was tender, grave, and wise,
"That you've got just the loveliest face; O, O,
I'm glad you're my mama, I love you so!"

What was the praise of the world to me
To the love of the little one throned on my knee?
And this was my prayer, as I kissed the eyes
That were smiling up at me, pansy-wise,
May the face of thy mother forever be
The "loveliest" face in the world to thee.

—Eben E. Rexford.

MOTHER AND SON.

ON the Boston express the other day I witnessed a scene which I wish I could describe as it impressed me. It was the "4 o'clock express," and an elderly woman, evidently a foreigner, stepped on the train with that peculiar square-rigged, canvass-covered, broad valise so much used in Europe.

Directly behind her was a sturdy young man, who carried the remainder of her luggage on his shoulder. He, too, was evidently a foreigner, whose dress and appearance indicated that he was thoroughly acclimated, and was now a prosperous, adopted American citizen.

With a peculiar motion the little woman shrank from taking a seat in the coach among the finely dressed people. Altho I did not understand the conversation, I heard her inquiry as to whether they should go "first class." The son—for I had gotten that far in conclusions—went toward the center of the car to select a good seat, while the mother had seated herself in one near the door. His bright face beamed as he ushered that little stooped mother to the seat as tenderly as if she were his bride. What happiness was reflected in those faces!

They were seated in front of me, with their luggage carefully stowed away overhead and underneath. Her hands were brown and rough. Her little bonnet was very simple; her gray hair was smoothed down in front, and

was twisted into a picturesque Norwegian knot behind; her features were irregular, her face wrinkled, her large nose sharp; and she had no upper teeth—and yet I never saw a more beautiful face when, after the son was seated, this little woman turned and stroked the hair of her son only as a mother can, regardless of the curious eyes in the coach, and then, unable longer to repress the joy of a mother's heart, she kissed him. Such tenderness in those eyes glistening with tears—she was with her boy again.

The heads came just above the top of the seat, and how close they were together as they talked and talked over the past. What memories of the old home were awakened in the heart of the young man while the mother recounted, as only a mother can, those things which he was most anxious to know about! When he brought her a drink, when he pulled the shade, every act was devotion. If I could only impress upon sons the priceless heritage they have in their mother. There never can be but one mother, and every little act of devotion and love will some day be a treasured memory.—*National Magazine.*

MAKING A GREAT SPEECH.

A LAWYER whose eloquence was of the spread-eagle sort, was addressing the jury at great length, and his legal opponent, growing weary, went outside to rest.

"Mr. B—— is making a great speech," said a countryman to the bored counsel.

"O, yes; Mr. B—— always makes a great speech. If you or I had occasion to announce that two and two are four, we'd be just fools enough to blurt it out. Not so Mr. B——. He would say, 'If by that particular arithmetical rule known as addition we desire to arrive at the sum of two integers, we would find—I say it boldly, sir, and without the fear of successful contradiction—we, I repeat, should find by the particular arithmetical formula before mentioned—and, sir, I hold myself perfectly responsible for the assertion I am about to make—that the sum of the two given integers added to the other two integers would be four.'"—*London Tit-Bits.*

NO ENEMIES.

"He has no enemies," you say?
My friend, your boast is poor;
He who hath mingled in the fray
Of duty that the brave endure,
Must have made foes. If he has none,
Small is the work that he has done.
He has smote no traitor on the hip,
He has cast no cup from perjured lip,
He has never turned the wrong to right,
He has been a coward in the fight.

—*Selected.*

A NOTE OF WARNING.

I FREQUENTLY receive requests and notes of inquiry from young mothers in regard to warding off contagion. They desire to know if their little ones who go to school are too young to instruct in points of this kind.

It is remarkable how soon they can understand and profit by instruction to ward off contagious diseases.

Much contagion is transmitted and carried into homes because the children have not been instructed in regard to the great danger. I was surprised by hearing a little tot at school

say to her deskmate who offered to loan her handkerchief to her to wipe fruit from her little mouth, "No, no; I mustn't use yours because you have sore throat. Mother says I must not use any one's handkerchief."

You can educate them very quickly along these lines. The hands may carry germs of contagious diseases by touching objects every moment of the day, as they can be secreted under the nails. Have the children wash their hands the last thing at night before retiring, and soak well the ends of fingers and nails, and while the pores are open (after washing and drying them) rub in Mennen's Talcum Powder, as it helps to remove the danger. Some talcum powders roughen the skin, but this is helpful and safe.

Hard water can be softened and purified by dissolving borax in it. This kills germs and disinfects. Such water should be used sparingly for drinking, as the borax may injure the stomach. KENTUCKIENNE.

HINTS ABOUT TABLE LINEN.

In buying table linen, it is always cheapest to buy the best that one can afford, for every dollar added to the cost adds to the length of time it will give service, and when hemming a tablecloth the ravelings should be wound into a ball and saved for darning the linen.

When one must economize closely, it is far better to buy the unbleached linen, and the ordinary washing and boiling will soon produce an astonishing degree of whiteness if properly done. It is a good plan to buy remnants of table linen to be used for making small cloths, and sometimes short lengths of linen can be bought at very low prices, and if care is taken in the selection to choose small patterns, these are highly satisfactory articles when finished.

While we call the embroidered pieces, such as carving cloths and centerpieces, ornamental, they serve a practical purpose as well, as they are a genuine saving to the large cloth beneath, and the small white cloths may be kept clean without hard rubbing by putting them to soak over night in a strong lather of white ivory soap and warm soft water; but if there are any colors in the embroidery these pieces should be washed and rinsed as quickly as possible.

The colors in the embroidery may be brightened by soaking the piece in warm water to which a little turpentine has been added, and turpentine in the starch gives an added whiteness and luster to the all white napkins and small tray cloths. When small cloths are ironed perfectly smooth and dry, place them in a box without folding, as creases will spoil the appearance of the daintiest linen.

M. A. Y.

WHISKY AS A MEDICINE.

An inmate of the South Dakota penitentiary, in telling his experience to the *Life Boat*, gives this testimony:

"It is because of my own weakness and an unwise prescription that I am in this prison. The doctor prescribed whisky as medicine—a large glassful four times a day for six months, and I took this prescription, thinking as all do that I could quit any time I wished to. It was whisky that got me into the penitentiary. From this day I intend, with the help of God, to do differently. Would you advise public confession of Christ here in the prison chapel? I have seen convicts hold up their hands for prayer and have heard the remarks

made by fellow convicts, and have wondered if it did not do more harm than good to make a stand for Christ here in this place. Do you think that I could be a Christian without this public confession? I have served the devil good and faithfully for thirty-five years, and all he did for me was to land me in the penitentiary. I am done with him forever."

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MY PRAYER.

LORD, I am blind. Hear now my earnest plea.
I come as one of olden days to Thee,
For mercy, pardon, and for sight. I pray
O Son of David, grant my prayer to-day.

Take now the blindness of my soul away,
That when the shadows fill the earth to-day
I still, O Christ of Nazareth, may see
Thy footprints, and arise and follow Thee.

What shall we render to our brother-man
From out our Heaven-sent store?
Reach out with thrusting heart, a brother's hand,
And open wide the door?
There is whose alms are small and wish them back;
There is who giveth all, and hath no lack.
Onaway, Mich. MRS. FLORA E. YERGIN.

RIVER PLATE CONFERENCE.

DEAR SIGNS OF THE TIMES: I am glad to report progress in our work in the South American field. In the River Plate Conference, 1905 was the banner year in its history. The local funds, not including those for special purposes, increased about \$2,000, while the membership increased more than one hundred. The special donations were also larger than before.

The year 1906 starts with bright prospects. During the month of January forty were baptized, and still others are awaiting baptism. The message is becoming more firmly planted in Buenos Ayres, the largest city of the southern hemisphere, and it is taking root in Rosario, the second largest city in Argentine. New places and new provinces are being entered.

In the West Coast Mission Field the work is also growing. The local funds as well as membership increased during the last year. The burning of their office and press, which threatened such a severe loss to this infant work, has been more than offset by the insurance and the liberal donations that it has called forth from the brethren in this and the River Plate field, and they will soon be in a condition to labor to better advantage. Since the beginning of 1906, ten have been baptized and twelve have united with the church, five at Santiago and seven at Iquiqui.

We are thankful for the help the Upper Columbia and South Dakota Conferences have sent us for Ecuador and Peru in the persons of Brethren Casebeer and Perry, both of whom are supported by their respective home conferences. Letters from them breathe faith and courage, and we hope soon to see the Third Angel's Message firmly planted there.

I can give no statistics as yet from Brazil. Letters of cheer and hope come from time to time, and reports of new converts receiving the truth and being baptized. Excepting that quite a goodly number have moved from that republic, I am sure that reports will give quite an increase.

When the burned printing-press in the West Coast field is replaced by a new and better one, which we expect soon to be the

case, each of the three South American fields will have a press of its own to publish this closing message. J. W. WESTPHAL.

Nueva Imperial, Chile, Feb. 28, 1906.

FROM BULAWAYO MISSION, SOUTH AFRICA.

EDITOR SIGNS OF THE TIMES—*Dear Brother:* Your good, encouraging letter of December 19 reached our mission in due time. We were truly glad to hear from you, and to learn of the progress of the work in the home field. Our eyes are ever that way, as our former labors were there, and we have left there those dear to our hearts. O my brother, my heart goes out to God this morning in thankfulness for a place, yes, any place, in His most blessed work. We are glad to be here, and can say our health is real good for this

To-day our crops look as well as they did last year at this time, so that now we hope for a fair yield. Truly God is good to us.

Our little church is prospering; the spiritual interest seems good. As for the school work, I think I can truthfully say the interest never was better. Surely the children are taking hold in earnest, and enjoy their studies very much. Their whole aim is to learn quickly, to go at once and help finish the work in "this generation." We keep this thought ever before them in all our work; for, my dear brother, I myself verily believe it is to be done, and that we are the ones God has entrusted to do it. O, let us awake. I myself want to awake early. Never had I a greater desire to lie low at the feet of the Master and be taught of Him.

Yes, we are doing all we can to push the work on some eighty or ninety miles farther north. I have started an out-school with two native teachers, twenty-five miles north; two others are teaching forty-five miles to the west and north. One boy is teaching, two are with Brother C. R. Sparrow at Mkupuvula, and one about ten miles from the mission. Three native teachers help me here. Others are in training, and will soon be able to go out and teach also. So you see we believe in progressive work.

Two of my English classes now read the English, and then in the class translate it into



Public Park, Buenos Ayres, South America.

country. I think I can say, to the glory of God, my health has been as good, if not even better, than that of any one who has come from America to Africa. For this I do praise our heavenly Father. Tho our labors have been heavy, as all know, the health of our mission has been very good, notwithstanding all of the heavy rains the last two months.

The first of the season it seemed as tho we would have a dreadful famine. The rains held off, rivers dried up, grass withered, and the stock began to die. We lost many of our goats; however, we saved the cattle. No plowing or planting could be done. But before it was too late, our Father turned our captivity, and the rains came in abundance.

their own language. I am now getting hold of the language so it is not so difficult to understand all they say. I freely admit that it has been a hard task for me to learn the language. We teach out of the Zulu books. The children talk almost wholly the Centebele and Makalaka; and while it is true that the Centebele and Zulu are much alike, *they are not alike*, so we have to learn two words to keep up with the people.

It has been a hard task for me to battle with the three languages at once; but I think that soon I shall be preaching to them in their own tongue. My heart longs to speak to the people in their own tongue and face to face. I can talk to them in a common conversation

and be well understood, but I have feared to try to preach it yet, tho the boys tell me I could if I would try.

Pray for us, dear brethren, that the work may truly prosper in our hands, and that God may be glorified thereby.

M. C. STURDEVANT.

OUR WORK AND WORKERS.

A CAMP-MEETING is to be held at Red Deer, Alberta, Canada, July 10-17.

THE North Michigan Conference announces a camp-meeting at Iron Mountain, June 25 to July 2.

THE West Michigan Herald notes the addition of eight members to the church at Horr, April 29, all by baptism.

THE Lake Union Conference has added a Religious Liberty Department to the general work, and Prof. J. G. Lamson has been chosen secretary.

A CAMP-MEETING is to be held at Chicago, Ill., June 21 to July 1. The meeting is to be held on the North Side, in the vicinity of Fullerton and Lincoln Avenues.

A CHURCH of twelve members is now witnessing for the truth in Mc Lean, Saskatchewan, Canada. It was organized in April, by Brother F. H. Conway.

THE summer term of Emmanuel Missionary College at Berrien Springs, Mich., will begin June 19. In addition to the regular summer work, there will be given a special course for those desiring a short preparation for work in the field.

THE Review announces the death, May 13, of Sister Wakeham, wife of Brother W. H. Wakeham, our missionary in Egypt. She died on board the steamer Bremen, off the coast of Spain, en route to England, and was buried at sea.

IN the Workers' Bulletin, Brother E. W. Wolfe notes the addition of ten members to the church at Lorimer, Iowa, May 19; Brother E. G. Olsen reports four baptized on the same date at Olin, and Brother J. T. Spriggs reports the addition of three to the church at Oakland, in the same state.

At the recent session of Lake Union Conference, the following officers were elected: President, Allen Moon; vice-president, Wm. Covert; secretary, treasurer, and auditor, W. H. Edwards; educational superintendent, W. D. Curtis; religious liberty secretary, J. G. Lamson; canvassing agent, J. B. Blosser; medical superintendent, Dr. S. P. S. Edwards.

IN the Northern Union Reaper, Brother R. E. Harter reports a meeting at Artesian, S. D., at which eight candidates were baptized. The same paper states that a church was organized at Artesian May 12, and a neat house of worship dedicated on the 13th. Brother E. G. Hayes conducted the organization exercises. This good fruit is largely the result of labor by Brother C. M. Clark.

TO THE Wisconsin Reporter, Brother J. Kloss writes from Candon: "We have organized a Sabbath-school of twenty-eight members. We expect to have a church school as soon as we can secure a place in which to hold it. The brethren here talk of building a church, and making arrangements for a school-room," and all this prospect while as yet there is no organized church. Such is the influence of the Spirit of truth.

THE real missionary spirit was manifested by the West Michigan Conference at its recent session. The Herald says the services of Brethren F. B. Howard and Myron Butterfield were tendered to Southern Illinois Conference, the former for one year and the latter for the summer, with wages paid. Also the sum of \$500 dollars was appropriated to the work in Chicago, and the services of Brother and Sister J. C. Brower were offered to the Porto Rico Mission.

THE Southern Missionary Society (address, North Station, Nashville, Tenn.) is desirous of erecting a missionary school building at Greenville, Miss. A nucleus of the work has been furnished in donation of \$170 by a brother in Healdsburg, Cal. For missionary work among the colored people of the South, there is nothing of a material nature so necessary as schoolhouses. The opportunity to do good by donating for such work is always open, and practically without limit.

WE are glad to learn that the Review and Herald Publishing Association is now in full occupation of its new building at Takoma Park, Washington, D. C. We are also glad to know that the balance sheet of the past year's operations shows a gain both at the main office and at the Battle Creek branch. The circulation of the various periodicals issued by the association are said to be on the increase, and we hope this will continue to be the case, in an ever-increasing ratio.

A GENERAL offering for missions will be taken in all our churches Sabbath, June 30. As the end approaches, and greater diligence than ever before is demanded, this mid-summer offering should be an unusually liberal one. Our motto, "The Gospel to the world in this generation," demands not merely convenient giving, but *sacrifice*. The only safe investment to-day is in the cause of salvation—the greatest enterprise in the world. Such investment made in faith is absolutely proof against fire, or earthquake, or rust, or robber.

THE April number of Fuh in Hsuen Pao (The Gospel Herald) published monthly at Shang Tsai Hsien, Honan, China, is before us, and this moves us to again urge that many copies of this journal be circulated among the Chinese of America and other countries foreign to China. The fact that it is printed in the home land will attract the attention of these people everywhere. There is no way in which Chinese missionary work can be done more economically than by circulating literature among them in their own language. The price is only 25 cents a year, postage paid, or two copies for 40 cents. Address Dr. H. W. Miller, as above.

THE Hanford, Cal., Journal of May 11 gives over a column to a report of the closing exercises of the "Seventh-day Adventist Industrial Grammar School," conducted by Sister Mina Mann. The program consisted of thirty-seven numbers—Recitations, essays, dialogues, songs, etc. The report says, "A noticeable feature was that the recitations and songs were principally of an edifying nature." Of the twenty-eight scholars, it is said, "They were all so happy that they resembled one another, and the general look was an agreeable one." There was a large and appreciative audience present. The county superintendent of schools, Mrs. N. E. Davidson, presented the diplomas. The class motto of the graduates had been, "I Can and I Will." "And they did," seems to have been the verdict of the audience.

CONCERNING the work in the great Northwest, Brother W. M. Adams writes to the Workers' Bulletin: "We are planning on putting three or four tents in the field, and as our summers are very short, we need to put in all the time in order to accomplish anything. Some one has said that 'we have only two seasons here, winter and late fall.' Our conference includes the provinces of Manitoba and Saskatchewan, which in territory are nearly three times as large as Iowa, altho having only about one-seventh the membership. There is a very large immigration to this country. During the last three years three hundred thousand, which is not quite one-third of the entire immigration, have come from the United States. Nearly all nationalities are represented. There is every prospect of a good crop this year, and the country is on a boom."

IN the Northern Union Reaper, Brother W. M. Adams reports some interesting experience at Gladstone, Manitoba. In course of his meetings, after twelve persons had accepted the faith, two clergymen essayed to preach against the message he was giving. But they made certain admissions that confounded their own positions. The Presbyterian minister said: "The Sabbatharians claim that Jesus Christ kept the seventh-day Sabbath, and that He never gave commandment to change it. *They are right in both points.*" The Methodist minister said: "There is no command in the Bible for the change of the Sabbath, and *we don't need any.*" These acknowledgements in contrast with their claims for Sunday sacredness had the effect of confirming believers in the faith. It is a common thing for opposers of the truth to overreach themselves.

THE recent great earthquake is not nearly so important as a striking phenomenon in nature, as it is as a reminder of the frailty of man and his works, and the uncertainty of investment in earthly possessions. Perhaps its greatest importance is as a sign of the approaching end of all things now common in the life of human beings. It is in fulfilment of prophecy, and those who are giving the Gospel message to the world will lose much of their oppor-

tunity if they give the mere phenomenal sensation precedence over its spiritual lesson. In our literature pertaining to the earthquake and the fire, we have given the vivid illustrations in order to impress the lessons of truth that accompany them. The artistic presentation in picture is not designed, nor should it be allowed, to overshadow, but rather to emphasize, the great Gospel of the soon-coming kingdom. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

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"A whole chaotic underworld. Most sublime scene on earth. A mile deep, 13 miles wide, 217 miles long, and painted like a flower."

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To give you an idea how easy it is to can fruits, soups, vegetables, meats, etc., in the Economy way—Note the wide mouth—how easy it is to put your hand in and thoroughly clean the jar. No rough seams inside or out to catch lint, chip into food or scratch you. After pouring the fruit in hot and wiping rim of jar, wide mouth, clap on the gold-lacquered cap (acid-proof). No screwing, twisting or prying. Just press the cap on gently. No bruises, burns, cuts or sprains when you use the Economy. Put clamp on top to hold cap in position while contents are cooling. The cooling forms a vacuum and holds cap on firmly. Jar is then absolutely airtight. Next day remove clamp, which lifts off lightly. If the food was cooked enough cap is held

tight by vacuum, and contents cannot spoil, as no air can leak in. If cap loosens, contents were not cooked enough to sterilize, and can be heated again and saved. The Economy automatically informs you if contents are in proper condition to put away. When ready to use, puncture cap with can opener and pry off lightly. No sprained wrists, no unscrewing, no hands gashed by broken glass. No glass particles in food; no smelly top; contents as fresh and sweet as the day you put them up. CAPS 20c doz.

No separate rubber rings required. The Economy is the jar you will use with comfort and satisfaction year after year. There is absolutely no jar that looks like, works like, seals like, keeps like, or opens like the Economy. Using some other jar cannot give you any notion of what the Economy really is and what it really will do. Try the Economy for yourself. Ask your dealer for it. Send his name and state if he sells the Economy Jar, and we will send you free a book of recipes. Write direct to main office.

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SOME STARTLING STATISTICS.

FROM the wonderful victories reported for prohibition effort in various parts of the United States, one would naturally expect to find a decrease in the quantity of alcoholic beverages manufactured and consumed. But carefully-compiled statistics show the contrary to be true. The *American Grocer*, with excellent facilities for collating facts on this subject, gives extensive statistics, from which we take the following:

The usual annual estimate of the cost to consumers in the United States of stimulating beverages as made by the *American Grocer*, mounts higher and higher every year.

Since 1901 the cost has risen from \$1,273,212,386 to \$1,548,708,307 in 1905, a gain of \$275,495,921, or 21.6 per cent. The population for the same period advanced from 77,647,000 to 83,143,000, an addition of 5,496,000, or 6½ per cent.

The statements presented show an increase in the use of malt liquor and such milder stimulants as tea and coffee, and a slight decrease in the use of spirituous liquors as compared with 1904, their use during the past three years showing a gain of 2½ per cent.; that of beer 6 per cent.

The per capita expenditure for all kinds of stimulating beverages for the year ending June 30, 1905, as estimated by the *American Grocer*, was \$18.63, or \$93.15 for each family of five persons.

The per capita cost of tea, coffee, and cocoa was \$2.68, against \$15.95 for alcoholic stimulants. In 1904 the cost was \$2.70 for non-alcoholic drinks, against \$15.63 for alcoholic beverages.

The total drink bill is one-fourth of the total estimated production of the cotton, wheat, corn, hay, tobacco crops, and every other product of farms, orchards, cattle ranches, dairies, and every other agricultural industry. It amounts to one-eighth of the nation's total expenditure for food.

During the past twenty years the per capita use of spirits shows little variation. It is no larger now than in 1883-84. Since then it has risen to 1.52 gallons, fallen as low as 1.01 gallons, and shows an average of 1.30 gallons annually for twenty years. On the other hand, the use of beer has risen from 10.62 gallons per capita to 18.50 gallons, the statement showing a steady increase in its popularity as a beverage.

Bringing together into one statement the cost to consumers of all beverages, as solely estimated by the *American Grocer*, we find that the United States consumed in 1905 alcoholic and non-alcoholic stimulants to the value of \$1,548,708,307, as follows:

Alcoholic drinks	\$1,325,439,074
Non-alcoholic stimulants—	
Coffee	\$162,570,589
Tea	52,698,644
Cocoa	8,000,000—
	223,269,233
Total, 1905	\$1,548,708,307
Total, 1904	1,498,622,715
Total, 1903	1,451,633,379
Total, 1902	1,369,098,276
Total, 1901	1,273,212,386
Total drink bill five years,	
1901-1905	7,141,275,063
Average annual drink bill,	
1901-1905	1,428,255,013

The above represents a per capita expenditure for beverages in 1905 of \$18.63 for the 83,143,000 inhabitants of the United States, or \$93.15 for each family of five.

The quantities of the four leading beverages consumed in 1905, as estimated by the *American Grocer*, were as follows:

	Gallons.
Coffee	1,625,705,874
Beer	1,538,150,770
Tea	600,000,000
Spirits and wines	135,247,784

It is true that there was a slight decrease in the use of spirits in 1905, but there was an increased amount manufactured. However, there was an increase in the consumption of beer, as shown in the *Grocer's* statement. Here is its statement concerning

Beer.

The consumption of beer as compared with coffee and measured by the number of gallons consumed,

shows it to be second as a beverage in favor with consumers. The consumption in 1905 was the highest on record, or 18.50 gallons per capita, a gain over 1904 of 0.22 gallons.

The consumption from 1882 to 1885 averaged 10.41 gallons annually, arising to 12.52 gallons per capita from 1886 to 1890, inclusive. It then leaped, from 1892 to 1898, to 15.96 gallons, increasing to 16.20 gallons in 1901, and rapidly rising during the past three years to 18.50 gallons per capita, which probably means that beer-drinkers use from 75 to 100 gallons per capita every year.

The relative average retail cost per gallon of beer is 50 cents; coffee, 10 cents; tea, about 9 cents. The tax on beer returned a revenue in 1905 of \$50,360,553.

The following table shows the annual consumption for the last ten years:

	per capita, Gallons.	Gallons.
1896	15.38	1,080,626,165
1897	14.94	1,069,310,262
1898	15.96	1,164,226,462
1899	15.28	1,135,520,629
1900	16.01	1,221,500,160
1901	16.20	1,258,249,391
1902	17.49	1,381,875,437
1903	18.04	1,449,852,934
1904	18.28	1,499,054,034
1905	18.50	1,538,150,770

On the basis of 50 cents per gallon for domestic beer (of which 1,532,949,602 gallons were consumed), and \$1.00 for imported (of which 5,201,168 gallons were entered), consumers paid for beer in 1905 a total of \$771,675,969.

It should not be forgotten that statistical figures can not include the enormous quantities of alcoholic liquors manufactured clandestinely by "illicit" distillers, and concocted by underground means of various kinds. These do not get into the reports. Nor does the estimate include the millions of gallons of "patent medicines," most of which are in the most deceptive form of alcohol mixture.

As we note these startling facts in face of the persistent and effective work of temperance advocates in various lines of effort, we are led to wonder what would be the condition without such effort. Apparently, were it not for the strenuous missionary temperance education in vogue on every hand, the world would be well-nigh saturated with strong drink. Therefore let the faithful *Christian Temperance* advocates be not weary in well-doing; for in due season ye shall reap if ye faint not.

A COMPARISON.

AFTER describing in vivid language the saloon-ridden condition of San Francisco before the earthquake, and the general rally of the country to the relief of the sufferers by the recent calamity, Evangelist James W. Zachary calls attention to the far-worse devastation continually at work throughout the United States under the saloon-license system. By way of comparison, he says:

But who cared for such moral devastation and debauchery? What millionaires banded themselves together and gave freely of their money to correct the appalling evils? What was done by the San Francisco daily press to arouse the city, mould public opinion, and drive out the city-debauching saloons? What did the mayor and supervisors do except to make it easy for saloons and harlots to conduct their business unmolested, in every way to the great detriment of the city?

America mourns the loss of San Francisco, and pours her wealth into the very lap of luxury to rebuild the "Pride of the West." But the same people, without defense or plausible excuse, license, protect, and encourage in most all municipalities and states, the scourge of death in the form of law-sanctioned saloons, which each year kill, debauch,

and enslave over five hundred thousand citizens, corrupt the very life-blood of the nation, and inflict untold physical, mental, and moral injury upon the race. For the license saloon system puts a crown of poverty upon the aching brow of American labor, and literally squanders or diverts from the wholesome channels of trade millions of dollars that go into saloon tills to pay for snake-juice which poisons the body and damns the soul.

Americans are a most inconsistent people. They strain out gnats and swallow camels—hair, hoofs, and all. They tithe the mint and anise, and neglect the weightier matters of the moral law. They deplore the results of an earthquake, and with their own hands, by whisky-soaked ballots in behalf of rum-ruled politicians, inflict upon themselves and the republic, through the licensed saloon policy, far more financial, physical, mental, and moral injury and desolation than have been caused by all the earthquakes and physical calamities that have destroyed property and human life since the foundation of the world. For the licensed saloon and its attendant evils is the darkest blot upon the escutcheon of Christian civilization; a sin that turns the joyous prattle of children into piteous wails; stifles the music of home, and fills it with desolation; a crime against humanity that has dug more graves and sent more souls unprepared to death and the judgment than all the pestilence that has wasted life since God sent the plagues to Egypt, and all the wars that have stained the earth with blood since Joshua stood before Jericho.

PROPOSED SUNDAY LEGISLATION IN THE FIFTY-NINTH CONGRESS.

THE Fifty-ninth Congress is unparalleled along the line of proposed Sunday legislation. There have been no less than seven different measures introduced into this present session of Congress involving this question. Three of these have been bills seeking to provide more rigid legislation concerning Sunday observance in the District of Columbia.

The first bill introduced was by Mr. Sibley, of Pennsylvania, providing against the issuing of money-orders, etc., in the post-office department on Sunday. A duplicate of that bill was turned down in the Senate by the Committee on Post-offices and Post-roads, but the bill is still before the House of Representatives. The same principle that underlies all other Sunday legislation lies at the foundation of this one, altho on the surface it is not as rigid. It is, however, national, and would be more far-reaching than a bill for the District of Columbia.

The next bill was introduced by Mr. Allen, of Maine, and provided that groceries and meat shops should be closed in the District of Columbia on Sunday. The District commissioners of the District of Columbia granted a public hearing on this bill, at which there was a large attendance, both for and against the bill. The principle which it contained was shown to be so contrary to the principles upon which our government was founded, and so out of accord with the rights of the citizens of the District, that the commissioners declined to recommend it to the District Committee of the House of Representatives.

But in its place another bill was introduced by Mr. Wadsworth, of New York. This bill was the same that had passed the House in the Fifty-eighth Congress, but met with a tie vote in the District Committee of the Senate, and hence never was brought before the Senate for action. The prestige it had gained, however, by passing through the House, and almost through the Senate District Committee, it was evidently thought by the promoters, made its passage more promising than a new bill that had never run the gauntlet so far. At this writing, we are pleased to say that this bill has not passed from the District Committee of the House, and there seems to be very little prospect of its being acted upon during the present session of Congress.

Another bill, which was introduced by Mr. Heffin, of Alabama, is doubtless the most glaringly religious measure along the line of Sunday legislation that has ever been presented before Congress. There seems to be an element of frankness in the wording of this bill in that it makes no attempt to cover up and hide its real character, as will be seen from its title, which reads, "A Bill Prohibiting Labor on Buildings, and So Forth, in the District of Columbia on the Sabbath Day." In this particular

it does not seem to have been inspired by the so-called "Christian Lobby;" for in all of their attempts to procure such legislation they seek to cover up, as much as possible, any semblance of a religious character.

The latest measure along this line which has been introduced is the Sunday-closing section in the bill for the Jamestown Tercentennial Exposition, which provides that the proposed appropriation shall be upon condition that the exposition shall be closed on Sunday. There are bills at present in the hands of both the House and Senate committees asking such appropriation, with the Sunday-closing provision, and it is thought, in view of the prestige gained by similar provisions in previous Exposition bills, that this one may succeed.

The promoters of Sunday legislation refer to the appropriations to other expositions on the condition of Sunday-closing as great victories for their cause.

With this flood of proposed religious legislation being pressed upon one short session of Congress, it would seem that every true American citizen ought to be aroused to the importance of sounding the note of warning against these encroachments upon the rights and freedom of the citizens of this nation. Those, however, who are familiar with what has been outlined in prophecy, know that these are but added evidences that the time will come when this nation will have an exact parallel to the union which existed between the church and state during the long, dark night of papal oppression.

K. C. RUSSELL.

"LO, A MIRACLE!"

THE sparing of a private residence from the devastating fire in San Francisco is denominated "a miracle" by one of the daily papers. But the circumstance leads one to suspect that there was more dynamiting of buildings done than was necessary, and it might have been better to have allowed the occupants to save some of their belongings that were immediately necessary, than to drive them out so hurriedly as was done in many cases. We give the story as a specimen of human nature and human presumption:

The handsome home of Gordon Blanding, at 1900 Franklin Street, was saved from destruction by dynamite because Blanding keeps a well-stocked wine-cellar. There was many a broken bottle in that wine cellar, but the house remained intact with its art treasures, its fine pipe organ, and everything that made it one of the notably luxurious homes of San Francisco. Now Blanding, in his villa at Belvedere, is contemplating leasing his strangely-saved home to one of the social clubs at a rental which will easily pay for all those broken bottles.

When, on that fearsome Thursday night, the tired dynamite squad was working along Van Ness Avenue and Franklin Street, the fire having crept across the wide avenue at Clay Street, the blasters began to reach a serious conclusion that it would be necessary to sacrifice the Blanding house in order to save the Western Addition. So they entered the cellar to lay explosives and prepare for the detonation. In that cellar they saw ranged before their astonished eyes rows upon rows of bottles representing the finest vintages of the districts of Champagne and Burgundy, with the soft but exhilarating wines of the river Rhine, and the heavier fermentations of Duoro and Oporto.

Their thirst was tremendous and their opportunity unlimited. They had just come from dynamiting the big stone stable of Claus Spreckels and some adjoining residences on the opposite side of Clay Street, and already there had been some blistering of paint on the Blanding house. But there was no resisting the appeal of these cool bottles of sparkling wine in that cool and comfortable cellar, and the worn-out fire-fighters forgot the flames and forgot their fatigue as they quaffed "the imprisoned laughter of the peasant girls of France."

And, lo, a miracle! As they slaked their thirst the fury of the flames was quieted; the danger from the spread of the fire was over; and there was no need for dynamiting that magnificent home. The squad went on its way to other points of danger, and Gordon Blanding's splendid residence had been saved because its owner has a discriminating taste in wine and took a pride in his cellar.

Yes, it was "a miracle" of grace. That men would spare a house because it was filled with intoxicating drink, when they were denying the occupants of adjacent buildings the time to remove necessary articles, and that God would temper the wind so as to spare them in their revelry, was a

miracle of mercy that every man in that "squad" ought to highly esteem. But to devote a house, so marvelously spared under such circumstances, to "club" purposes, seems to border on presumption. Men spared the house because of its contents of intoxicating wines, but that such was the purpose of any *divine* miracle is not a reasonable proposition. Appreciation of the "miracle," as of divine providence, would suggest a better use of the premises in the future.

EX-UNITED STATES SENATOR EMPTIES HIS WINE CELLAR.

WASHINGTON, May 17.—Last night nearly one hundred Rechabites were invited to the magnificent "castle" of Ex-United States Senator John B. Henderson to assist in destroying the wine in his cellar. They did it, and did it well, pouring a thousand dollars worth of rare old wines, some of which cost ten dollars a bottle, into the gutters, with appropriate ceremonies.

For some time General Henderson has been hanging around the edge of the temperance question, and had already discarded drink. His wife had recently joined a local tent of Rechabites, which helped the thing along greatly. The butler of the Henderson mansion, Mr. Edwin V. Bennett, is also one of the most active Rechabites in Washington.

Some days ago, General Henderson intimated a desire to hitch up with the Rechabites also, and an arrangement was made to "initiate" the general in his "castle," and empty his wine cellar at the same time. The process was duly carried out with appropriate ceremonies, but the general, who had been ill for some time, was declared too feeble to undergo the ceremonies, and that part of the program was postponed.

The delegation of Rechabites who "stormed" the "castle" in full regalia, with an American flag at the head of the procession, was headed by High Chief Ruler Wayne W. Cordell.

After an address by Mrs. Henderson, by invitation of host and hostess, a committee was appointed and the bottle-smashing part of the program was carried out.

General Henderson is one of the most remarkable characters in Washington. Until recent years, when age crept upon him, he has been in public life continuously since 1848, when he was elected a member of the Missouri legislature. He was presidential elector in 1856, and again in 1860. He was a member of the Missouri convention to determine the question of secession; chosen United States Senator in 1862; special commissioner to make peace with the Indian tribes in 1867; governor of Missouri in 1872; United States special attorney to prosecute the "whisky ring" at St. Louis in 1875. He presided at the National Republican Convention of 1884; member of the Pan-American Congress of 1889-90, and is a regent of the Smithsonian Institution. He is the author of the Thirteenth Amendment to the Constitution, abolishing slavery.—*Associated Prohibition Press.*

TESTIMONY OF A GREAT NEWSPAPER.

It is really gratifying to find influential daily papers, that have always favored the liquor interests, compelled to give testimony as to the benefits of prohibition. So we give a recent utterance of the San Francisco *Chronicle* on "The Salutary Effect of Closing Saloons":

San Francisco for the past fortnight has been absolutely free from disorder and virtually free from crimes of violence. There have been no street brawls. No drunken brute has beaten his wife. No gamblers have murdered each other in low resorts. Except for some dealings with sneak thieves the occupation of police courts is gone. It is a most impressive object-lesson of the value to society of the restriction of the liquor traffic. We are promised a continuance of this peaceful condition for a considerable time to come, save only as drunken men may drift over from Oakland, where the authorities have been so reckless as to allow saloons to open. We may be compelled to renew the quarantine against Oakland.

This absolute demonstration that the saloons are responsible for all crimes of violence makes it im-

perative that, whenever they shall be allowed to reopen in this city, their license fees be fixed at a rate which will support the police department. There must be increased taxation. The public generally will protest against being taxed for the control or suppression of those forms of crime for which the saloons are now proved to be solely responsible. The public will look to the Board of Supervisors to place the cost of dealing with crimes of violence on the corporation which is responsible for all of it.

Still another comment of the *Chronicle* in this connection is worthy of being often repeated.

San Francisco is a very orderly city, and that fact is by no means owing to a superabundant supply of guardians of the peace. It is due almost wholly to the closing of the saloons. As long as they can be kept from creating depredations on the public peace and purse, San Franciscans will be comparatively happy. Their troubles will begin when the red light flashes again, and the tinkle of the bar glass is heard on every street corner, and often in a half-dozen places on a block.

The question is, Will the great dailies maintain their prohibition positions a little later on, when the clamor of the liquor dealers for re-opening shall become a little louder, and their political influence and business patronage is thrown into the balance? We shall see before long.

Alcohol is extensively used in the arts and in the manufacture of various articles, but the internal revenue tax is so high that for some industries the price is almost prohibitive. Another serious objection to its general use is the extensive habit of using it as a beverage and the disastrous consequences where men become addicted to its use. But alcohol may be rendered so obnoxious to the taste and to the stomach as to utterly prevent its being used as a beverage or as a "medicine." When so rendered by certain admixtures it is called "denatured alcohol." A bill is now before the United States Senate (having passed the lower house) which provides that such alcohol be exempted from the ordinary alcohol tax. It is evidently a good measure, in the interest of honest industry, and this opinion is emphasized by the persistent and very bitter opposition of certain monopoly interests. To the credit of the lower house, notwithstanding the pressure from monopoly sources, only seven members voted against it.

The cities and towns adjacent to San Francisco have been made to feel the curse of their saloons quite severely since the earthquake. That city being obliged to close what was left of hers for the protection of the stricken populace, the drinking element have been taking every possible opportunity to visit the neighboring places. So numerous and so dangerous was this migration that resort to at least partial closing had to be taken in those places also. Oakland closed altogether for awhile, and still feels compelled to close at night. Alameda gave entire option to the chief of police, who keeps the saloons of that city closed during the entire night and Sunday. The Sausalito people were so overrun by the rough element that the town council met one Sunday and passed an ordinance closing all dramshops on that day, and put it in force immediately. All peace officers know the source of most of their troubles, and they know that the more idleness there is, the more men are inclined to frequent saloons to drink and concoct evil. Yet, strange as it is, there are not only men who favor saloons, but there are men who insist that idleness shall be enforced on Sunday by forbidding honest labor on that day.

"Personal liberty" has gotten a stab in the vitals by the managers of the London tube railways. The Central Railway Company of that city has issued a circular to its employees insisting on strict total abstinence while on duty. The circular says: "Employees are reminded that it is strictly against the company's rules to obtain or take intoxicating drinks, or enter any public house while on duty; neither should they, when off duty and in uniform, loiter about the station or frequent places where intoxicants are sold." It is beginning to dawn upon the British mind that the traveling public have some rights of "personal liberty" as well as a tipping train man.—*Selected.*



MOUNTAIN VIEW, CAL., JUNE 20, 1906.

report a part of the names of the donors to this amount in this issue and the remainder in two weeks.

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OUR NEXT ISSUE.

The Third and Souvenir Edition of Our Earthquake and Fire Special.

SEVERAL journals in the East have gotten out splendid earthquake numbers, notably *Leslie's*, *Collier's*, and *Harper's*.

Much attention was given the earthquake for a few days by the dailies.

The new *San Francisco Magazine* has gotten out a magnificent number which sells readily at 25 cents.

Yet there is a demand for the SIGNS OF THE TIMES. Our first edition reached a circulation of 400,000. Our second edition is still selling, and our press orders, all told, are over 650,000. More than 117,000 have been sold in California north of the Tehachapi range alone, and it is still selling.

A better Third Edition is demanded; and it will be published next week.

All the articles have been thoroughly revised, and all important facts given up to date.

It will contain between thirty and forty of the finest views obtainable of the earthquake, fire, and ruins. It will contain seismographic records taken in Oakland, Napa, Albany, and Austria.

It will print a fine relief map of San Francisco, showing the fire-swept district, a map of that part of California specially affected by the great earthquake, and a comparative diagram of the great fires of Chicago, Boston, Baltimore, and San Francisco.

The governor's proclamation, the mayor's proclamation, and other historical matter will be given. It will also have a colored cover.

It will present two fine panoramic scenes of fire and ruins printed on specially fine paper.

It will tell the meaning of these things from that "more sure Word of prophecy," which has never failed, and never will fail.

In fact, it is impossible to tell you of the excellency of this issue, and we shall endeavor to make it absolutely true to fact.

Historically, it is worth its price.

Artistically, it is worth its price.

Didactically and ethically it is worth its price.

Yet we propose to sell it for what news agents sold our first edition,—10 cents. Our regular subscribers will get it to compensate for our smaller issue of three weeks ago.

Price in lots of more than five and less than 1,000, five cents each; in more than 1,000, four cents each.

Our Lord's injunction to "walk in the light" is a practical one, and implies activity in His service, in a righteous life. His was and is an active life; on earth He "went about doing good." Real faith in the Gospel is not a mere passive assent to Gospel truth; it is a "faith that works by love." Of certain professed believers Jesus asked the pertinent question, "Why call ye Me, Lord, Lord, and, do not the things which I say?" The psalmist says, "My Word is a lamp unto my feet, and a light unto my path." Jesus Christ was the Word made flesh, personified into a living activity such as men could comprehend and imitate, because in Him the Word was carried out to the letter. Therefore "He was the true Light," and to "walk in the light" is to follow Him. There was no anti-lawism in His walk. He kept His Father's commandments, the law was in His heart; therefore "He did no sin, neither was guile found in His mouth." By walking in the light, as He was in the light—actively doing His work—His disciples become also "the light of the world." So the Master says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We congratulate our Review and Herald brethren. They have moved into their new publishing house in Takoma Park, Washington D. C. It must seem good indeed after being in temporary quarters so long. Their new building is of four stories and basement, 60x90 feet. The basement contains paper, steam boilers, hot water boiler, and motor; first floor, manager's office, circulation department, counting room, book store-room, and press room; second floor, the bindery; third floor, editorial and proof-rooms, assembly hall, and type room. Toilet, washrooms, and large sinks with hot and cold water are provided on every floor where needed. All machinery is operated by electric motors, and the building lighted by electricity. In the rear of the main building is a power-house 30x30 feet, with gas-producing plant, with engine 65 H. P., and a direct connected generator of 43 K. W. May they have the abundant blessing of God in their new offices.

There is no good reason why a few hundred thousand Special SIGNS should interfere with the liberal circulation of the Religious Liberty Number of the *Watchman*, of Nashville, Tenn. A real live understanding of what these things mean would cause a directly reverse result. The population of the United States is more than eighty million. What is a million copies of any paper among so many? Just now there is no issue that demands more attention than religious liberty. Every paper we publish ought to circulate hundreds of thousands every week—each stimulating the work of the others. The full capacity of every one of our publishing houses would fail to circulate the message as it should be carried to the needy world. There are said to be nine million people in the *Watchman's* special territory—the field it was especially started to occupy. When we have all done to our present limit, we can still say, "The harvest truly is great, but the laborers are few."

The Bible the Word of God.—Our esteemed contemporary, the *Watchword and Truth*, tells a story of a minister's being asked what he thought of calling a certain man to fill the position of pastor in the church over which the minister had served as pastor. The minister replied that he did not know the man, but he would suggest that this question be asked him: "Do you believe that the Bible is the Word of God, or as so many hold now-a-days, that it simply contains the Word of God?" If the candidate says "is," other things being satisfactory, call him; if he says "contains," you do not want anything to do with him. The brother said "is," and his ministry was a glorious success.

From ten to twelve square miles was devastated by the awful fire in San Francisco. A few spots were untouched by fire in the burned district, such as the Post-office, the Mint, the Sailor's Home, a portion of Russian Hill, and one or two other little oases. The earthquake did great damage outside the fire limits.

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

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) 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.

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Next week our Souvenir Special will be issued. It will be the Third Edition of our Earthquake and Fire Special. Note what is said elsewhere.

We have several more articles from our Rome correspondent which will be of interest to our readers. They will begin in two weeks.

Our heartfelt thanks are due, and are hereby given, to the *Review and Herald*, and to our people generally throughout the country, for their sympathy and kindness in our affliction. May God's abundant blessing rest upon them.

JAPANESE FAMINE FUND.

ALL contributions to this fund, received after July 1, unless clearly stated to the contrary will be turned into Japanese Mission Funds. There has been generous response to Japan's need throughout this country, and other fields more needy now claim our attention. But the missionaries there are ministering to starving souls, as needy and even more needy than starving bodies. Yet these funds raised for the famine sufferers will go to them. For our first remittance of \$350.02 Elder Field, superintendent of Japan Mission sends the following receipt:

"Received from M. C. Wilcox, editor of the SIGNS OF THE TIMES, the sum of three hundred and fifty dollars (\$350.02) for the Japan Famine Relief Fund. (Signed) F. W. FIELD, Supt. Japan S. D. A. Mission."

Our second draft has been sent for \$216.18. We