THE RIGHTEOUS SHALL FLOURISH LIKE THE PALM TREE.

S

EE the weary traveler toiling over the hot sand of the desert, with no shelter to protect him from the rays of the tropical sun. His water supply fails, and he has nothing with which to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends pass before his mind as he believes himself ready to perish. Suddenly he sees in the distance, rising out of the dreary, sandy waste, a palm tree, green and flourishing. Hope quickens his pulses; he presses on, knowing that that which gives freshness to the palm tree will cool his fevered blood and give him renewed life.

As is the palm tree in the desert—a guide and a consolation to the fainting traveler—so the Christian is to be in the world. He is to guide weary souls, full of unrest, and ready to perish in the desert of sin, to the living water. He is to point his fellow-men to Him who gives to all the invitation, "If any man thirst, let him come unto Me, and drink."

The sky may be as brass, the burning sand may beat about the palm tree’s roots, and pile itself about its trunk; yet the tree lives on, fresh and vigorous. Remove the sand, and you discover the secret of its life; its roots strike down deep into the waters hidden in the earth.

Thus it is with the Christian. His life is hid with Christ in God. Jesus is to him a well of life, like the rootlets of the palm-tree, penetrating beneath the things that are seen, drawing life from the fountain of life. And, amid all the corruption of the world, he is true and loyal to his Master. The sweet influence of Christ’s righteousness surrounds him. His influence elevates and blesses.

The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessings that will widen and deepen, and the blessed results they may never know till the day of final reward. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work God’s providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life, and are thus fitting for the higher work and the unshadowed joy of the life to come.

As you go through life, you will meet with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that will urge him on his way. "None of us liveth to himself." By our unconscious influence others may be encouraged and strengthened.

The service rendered in sincerity has great recompense. "Thy Father, which seeth in secret, Himself shall reward thee openly." The faces of men and women who walk and work with God express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun. They have Christ’s joy, the joy of being a blessing to humanity. They have the honor of being accepted for the Master’s use; they are trusted to do His work in His name.

HOW READ EST THOU?

"O Lord, thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth."

E G WHITE.

By emphasizing the words as above indicated, what a richness there is to this one.

"O Lord, Thou art my God." It certainly is a comfort to know that the mighty God who framed the universe, who still upholds all those shining planets in the boundless expanse of space, can be truthfully called the God of just one individual—my God. Every soul created can thus say my God, and therefore He becomes by this the God of all.

"I will exalt Thee." How many seek to exalt themselves instead. Here comes the confusion. This is the result of sin. I instead of Thee is emphasized in so many ways.

"I will praise Thy name." Only the humble follower of Christ can do this. The self-centered, self-seeking individual can not from the heart truly praise the name of God. He manages somehow, somewhere, to weave in his own praise, exalt his own ideas, his own doings, and this at once becomes as the fly in the cream, the little plague spot that spoils all.
So jealous and perfect. Everything has been so helpful. As we seek to read Him into every thing, and that no thought can be withholden from Thee. "Wherefore I abhor myself, and repent in dust and ashes."

They counsels of old are faithfulness and truth. This is the Lord our God, the God of our fathers. The happiness and best interests of His creatures have been in view. Everything, every pleasure, that would affect this one desired end, has been eliminated. This is why the love of His love is so jealous and perfect. Everything has been done in truth and uprightness. Nothing is omitted that in truth will work advantage and happiness to His children. How different are the studies that have been quite the falsifying and destroying—done in selfishness and untruth.

God's blessed words to us are so full, so rich, so helpful. As we seek to read Him into every page, we find that He has prepared for us. Having thoughts of kindness usward, we shall read His Word aright, and find in it the revelation of a personal salvation to the individual soul, which, in few words, means, 'Christ in you, the hope of glory.'

T. E. Bowen.

PICTURES OLDER THAN THE FLOOD.

Witnnesses of God.

Some of the more recent discoveries of the archaeologists deserve to be far better known than they seem to be. They can teach us many a needed lesson of faith in the dear old book, which is the only certain and safe guide, alike concerning the remote past and the impending future of our race. For several decades it has been quite the fashion to poke fun at its earlier chapters as only 'nursery yarns;' but of late a strong reaction has set in, a on one by one the contemporary witnesses have been set free from this anachronism of the various centuries, proclaiming with voices of convincing thunder that these old poet-prophets knew what they were talking about.

It was not alone the Old Testament which had been attacked by the destructive critics of Germany and elsewhere, but Livy and Herodotus as well. But just as the excavations in the Roman Forum have turned into waste paper, Niebuhr's brilliant 'demolition' of early Roman history, which had been accepted by scholars for nearly half a century, even so have other witnesses in solid rock risen up in these last days to vindicate the truth of Old Testament tradition. Some of them in that Hand which traced the times and bounded of nations from creation's morn. Step by step backward has this vindication gone, until those scientific doubters who are yet capable of learning the history of faith are beginning to realize that even the very first chapters of Genesis may soon turn out to be good science and history after all. The Bible is indeed an avalanche that has worked marvels in the past.

Of course we Christians have believed its testimony all these years, in spite of the fashionable theories of the evolutionists. It is only those who have been so ready to apologize for the Bible by other books that are now it "humanized" with their ideas of science, who are now in danger of having their elaborate reason swept aside together at the time of "the last great abomination" of Western Europe.

How Geologically Ancient is Man?

That man lived side by side with many of the fossil animals is now everywhere acknowledged. But the momentous question they have been discussing for a score of years or more, is as to how far back in 'geological time' he really lived, whether he really lived in 'Pliocene' or perhaps even 'Miocene times,' as many claim. These are their two divisions of the 'Tertiary age' or 'epoch,' which immediately preceded the 'Quaternary period.' As we look at it in his 'Meeting-place of Geology and History,' it is now certain that man witnessed one of the great submergence or subsidence of the dry lands. "Wherefore I abhor myself, and repent in dust and ashes."

With each of these, or ages, carrying us back tens or hundreds of thousands of years into the 'dark backward and abysm of time,' it is not surprising that to people of plain common sense this whole science of geology seems sadly out of joint with this age of hard scientific facts. It seems to savor too much of the 'nonsense yarns;' but of late a strong reaction has set in, a on one by one the contemporary witnesses have been set free from this anachronism of the various centuries, proclaiming with voices of convincing thunder that these old poet-prophets knew what they were talking about.

It was not the believer in a creation of six literal days who was under the necessity of rejecting these discoveries. They were just what he expected; for the belief in creation's week is entirely in keeping with the precepts postulates, that this pretentious system of geology was erected and built up, with its ever-narrowing ages of life receding into the mists of an abysmal past. But about 1859 the evidence began to become conclusive that man lived in Western Europe along with some of those long-extinct species of mammals which show an altogether different kind of climate from that which now prevails—a different world entirely.

The master worker.

What 'rough lumber' Christ has to 'work up' when He gets us in hand! Do you pray to be smoothed down and made patient? Then welcome the answer, "Tribulation works patience." For God will not do everything for you, unless He has misjudged you. Did you get sweetness out of it, or did you consider it "entirely uncalled for," and felt so hurt that your head was bowed and your 'hart hung on the willow?' If so, you have not found sweetness in the trials. God can so bless your trials for your good that you can say of persons who have been a great cross to you, O what a means of grace they are to me! And thus you can have real sweetness out of every test.

As long as you believe your trials are curses, so long will you fail to find real sweetness in them. Job's sickness and calamities came from the devil and were intended by his satanic majesty as curses, but were transformed by the creative hand of God into mighty blessings. If we are walking in the light of God, no disappointment, no sorrow, no sickness, no misfortune, no mistakes, can do "all things work together for good to them that love God."—Pentecost Herald.

It is a beautiful arrangement, in the mental and moral economy of our nature, that that which is performed as a duty may, by frequent repetition, give us a habit; and the habit of virtue, so republic to others, may come under your head as one neck like a wreath of flowers.—Paxton Ford.
The Second Advent.

The Close of probation.

The Bible teaching on the subject of the sanctuary indicates clearly that an end will be reached in the investigative judgment work in heaven. This conclusion is ordinarily referred to as the close of probation. Probation means proving. Theologically, it is the time allotted mankind in which to develop and prove character. The close of probation is the critical moment when the High Priest above steps forth from the Most Holy Place of the heavenly sanctuary to place upon Satan, the antitypical scapegoat, the confessed sins of the living saints.

To some it may appear impossible for a just decree to be issued deciding the eternal status of every individual. Such fail to appreciate the fact that the present days are the last days of this world's history; that the Gospel has been preached to nearly the entire world, and that individuals in all conditions of life the globe over are deciding their own destinies by their daily conduct and attitude toward divine things. No injustice will be done. There need be no fear that God will make a mistake.

The correct understanding of the sanctuary question also establishes an exceedingly important fact—that only one probation or trial will be granted mankind in which to develop character. This truth at once sweeps away a long list of theories and doctrines urged upon the world to-day. Evolution, Theosophy, Buddhism, and other systems of everlasting progression with no ultimate ill to anybody are exposed by the searchlight of this revelation. Any system that teaches a second probation for sinners, or that teaches that sinners are to be saved after Christ leaves the heavenly sanctuary, as noted above, must be classed as false doctrine.

For instance, some claim that Christ has already come, and is present in the air above the earth, fulfilling 1 Thess. 4:17; that the resurrection of the righteous dead has taken place, and the living saints are being caught away—translated in some manner not observed or comprehended by the world at large,—raptured secretly. In this manner, it is said, the kingdom of Christ is augmenting, and that this work will continue, with various changes in the program, until the world, or the greater portion of it, is converted. Such teachings are exceedingly pernicious, and serve to allay the fears of sinners, and to license them to continue their evil ways during the present life rather than to turn to ways of righteousness. The result will be their eternal loss when the day of the Lord overtakes them unawares.

False Theories and the Manner of his Second Advent.

The Bible teaching with reference to the manner of Christ's second coming is also a strong and sure safeguard against a host of false theories and doctrines concerning that event. All of these false doctrines are the result of the devil's effort to lead away faith in the testimony of Scripture touching this and other vital truths. For example, it is claimed that the second coming of Christ refers solely to the coming of Christ to the soul at conversion in the Gospel dispensation. Texts similar to the following are referred to: "If any man love me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." John 14:23; also Rev. 3:20. These words are worthy of all acception in the real application. But the interpretation as urged is subservient of belief in the literal second coming, a correct understanding of which in these latter days is of weighty import to every one.

Another claim is that the second coming of Christ is His coming to individuals at death. This doctrine arises from erroneous views respecting the condition of the individual, or the soul, after the death of the body. Contrast this with the Scriptural testimony concerning the state of the dead and the resurrection, in the article which follows.

Classed with the foregoing theories is the claim of many so-called religious bodies that the second coming of Christ and the setting up of His kingdom meet fulfilment in their messages to the world. Such are Christian Science, Spiritism, Mormonism, and others. These urge as evidences of the truth of their claims the presence of supernatural powers, as human powers in the healing of diseases and other supernatural phenomena, claimed by some of them to be from God. To these and like claims apply the words of Christ:

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders [signs and miracles of power]; therefore, necessarily, proof of truth or the presence of divine power is insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert, go not forth; behold, He is in the secret chambers, believe it not."


Of false christs and false prophets there have been and are many, and at least two of the specifications predicted by Christ are heard to-day from two of the imans enumerated above. For the reasons for the "not" in the latter part of the preceding quotation, and as against these various theories, note some of the positive teachings of the Word of God herein advanced concerning the manner and nature of the second coming of Christ.

Immediately preceding the second advent, and following the departure of Christ from the heavenly sanctuary, the earth is to be visited by the severest scourge of divine wrath ever experienced by it. I refer to the seven plagues introduced and described in the fifteenth and sixteenth chapters of Revelation. These were said to be contained in seven vials "full of the wrath of God," and were given to seven angels who poured them out in succession, evidently upon different parts of the earth. The effect of each plague appeared to extend on after its out-pouring until all were poured out. These scourges visit the earth, it will be observed, after the close of probation. This is further proof that it is 

"wrath of God" in fullest measure. Before the close of probation, and while Christ ministers in the sanctuary, the Gospel reaches all mankind with its message of love and mercy. When the world rejects the call, there is no possibility for further salvation. Then divine justice metes out retributive punishment upon the unworthy nations of earth. These scourges are not, however, the result of the wickedness of individual sinners, but are the expression of the righteous indignation of a condemned God against sin.

It will only be necessary to read the chapters referred to, to gain a rather vivid idea of the time of terror and suffering that will then prevail. It was during this time that John heard one of the seven angels make the following observation relative to the justice of these plagues: "And the angel said unto them, 'Suffer the wrath of God.'" Rev. 14:10-12. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

The last plague or judgment visited upon the earth is called "the great hail out of heaven, every stone about the weight of a talent." In conjunction with this is "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. . . . And every island fled away into the midst of the sea." Rev. 16:19, 20. Associated texts place this terrific convulsion of nature at the moment of Christ's approach to the earth, and the mind is somewhat prepared to appreciate the sublime and awful spectacle that will then be witnessed by earth.

We have now reached the point where can be considered directly the manner of the Lord's coming to the earth, and naturally we must now speak of this as the language of Scripture. As you read the following simple, plain statements, contrast with them the messages of the false teachers of every ism or creed:

"For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be." "Then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall say the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24:27, 30.

"Behold, He cometh with clouds, and every eye shall see Him; even they which pierced Him." Rev. 1:7, 8.

This is in harmony with the promise: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The second is:

"While they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9, 11.

"The Son of Man shall come in His glory, and all the holy angels with Him." "and is the glory of His Father." Matt. 25:31; Mark 8:38.

"Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 2:9.

"The Lord Jesus shall come in secret chambers, with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8.

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens [the atmospheric heavens] shall vanish away like smoke;" Isa. 51:6. "The day of the Lord will come as a thief in the night, in which the heavens will pass away with great noise." 2 Pet. 3:10.

The "day of the Lord" begins when probation closes.

"And the heavens descended as a scroll when it is rolled together, and every mountain and island were moved out of their places." Rev. 6:14.

These are only a few of the many positive expressions of Scripture that tell the thrilling story of that great day.
And yet the claim is heard that the lightning referred to above is the telegraphic news flashing over the wires announcing Christ's arrival somewhere on the earth! How weak and earth; is it like the lightning? The whole world is to witness with natural eyes the transcendent glory and majesty of Christ when He shall come to earth the second time. Not somewhere on the earth! How weak and terror and destruction, and proclaim the presence of One before whom nature reels and trembles. No, it will not be a quiet nor article under the subdivision “The Resurrection.”]

This same subject will be continued in the next article under the subdivision “The Resurrection.”

WHAT WE ARE AND WHAT WE SHOULD BE.

What We Are.

God sees the end from the beginning. He has described the experiences of His people in every age, and He says to us, who are living now, in the time of the judging of the people—

“I know thee by name, and thou art not cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

Rev. 3: 15-17.

That is what I am; and tho admitting it as a personal experience. When I saw, it came to me with great force.

What We May Be.

This is what the Saviour says, “Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he also do; and greater works than these shall he do; because I go to My Father.”

John 14: 12.

These words are true. Christ has already demonstrated their truthfulness in the experiences of those who believed on Him. Of the church on the day of Pentecost we read—

“They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls.”

Acts 2: 4, 41.

And by the hands of the apostles were many signs and wonders wrought among the people. . . .

Agl believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick in every street, and laid them on beds and on pallets, that at the least shadow of Peter passing by might overshadow some of them.

Acts 5: 12-16.

In the light of these experiences, are we not indeed “miserable, and poor, and blind, and naked?”

Now read again—

“The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unfailing persistence of Elijah, claim for yourself all that God has promised.”—Christ’s Object Lessons.” 1 p. 189.

A PRAYER FOR GUIDANCE.

Snow me the way, O Lord, And guide my feet; I would obey Thy word; Speak yet again. I would not put on new wine. Which way is it that Thou wouldst have me go. O Lord, I can not see; Vouchsafe me light; The beast wouldest no; Impede my path; Hold Thou my hand, and lead me by Thy side; I dare not go alone; be Thou my guide.

I can not see Thy face, O Lord, Art near; When will the morning chase Away my fear? When shall I see the place where day and night

Exist not, for Thy glory is its light; I will be patient, Lord, Trustful and still; I will read Thy Word; My hopes fulfill; How can I perish, dinging to Thy side, My Comforter, my Father, and my Guide.

IS GOD THE CREATOR OF THE JEW ONLY?"

The advocates of Sunday sacredness have used various arguments in their endeavors to substantiate their claims. But as the fallacy of one position has become evident they have re-treated to another, until at last the majority of them have endeavored to entrench themselves behind the theory of antinomianism. They claim that the Ten Commandments, together with the ceremonial law, were done away in Christ. They endeavor to prove that they were all one law, and that there is no such distinction as the moral and the ceremonial law. But it is not difficult to see that there is not only a wide distinction between the moral and the ceremonial law, but also between the moral law and every other part of God’s Word. For as one writer says—

Other precepts come to us indirectly, by the Gos-pels, by the epistles, by the prophets, by the apos-tles. These [the Ten Commandments] come directly. Out of heaven they were spoken, and by the finger of God they were written. All the rest of the Bible was inspired. These were not inspired; they were God’s own utterances—His audible voice.

Moody says—

They are everlasting—eternal. God’s law is the same to-day as it was when first thundered from Sinai.

When Christ came, as a matter of necessity the ceremonial law passed away. As long as the sacrifices that were offered under it continued, they indicated that the Mosaic law had not come; for they pointed forward to Christ. But if after the death of Christ a person should offer a sacrifice, he would by this very act de-clare that he did not believe that Jesus Christ was the promised Messiah. Therefore the ceremonial law ceased as a matter of necessity when Christ, the object of the law, had come. But the moral law did not preclude Christ in any of its demands. By their commandments are of such a nature that they are obligatory upon every person for all time.

When we ask the advocates of the antinomian theory if the Ten Commandments exclusive of the fourth are all a thing of the past, they say that Christ reinstated them. But if Christ could reinstate the nine commandments after they had been destroyed by hallowing the Sabbath, why could He not have reinstated the other one also? And what could be His object in leaving it out? We are told that the fourth is “Jewish.”

Here naturally the query arises, Is God the Creator of the Jew only? Did He also create the Gentile? When God had created the earth in six days, it is said that He rested upon the seventh day and that He blessed and hallowed it. And Christ says that the Sabbath was made for man. According to this theory, if it is to be realized, for those who are “waiting for the coming of our Lord Jesus Christ” are to “come behind in no gift.”

I Cor. 1: 7.

Santa Rosa, Cal.

Geo. E. Hollister.

Dr. P. S. Henson, the eminent Baptist divinity of Chicago, in a sermon delivered in the spring of 1897, said—

The central thing in the earth was the camp of Israel; the central part of the camp was the taber-nacle; the central part of the tabernacle was the most holy place; the central thing in the most holy place was the ark; and the central thing of the ark was the law. The angels looking down into the ark simply represent the aspect of heaven and earth toward the commandments. This law was to be the foundation of everything worth having. Sinai is the tallest pulpitt that the world ever saw, and from it God spake these words. God spake these words, not Moses. They are not an outgrowth of the ethical teachings of the Jewish nation. They are not for the Jew only, but also for the Gentile. Not in Palestine, but in the wilderness, they were given; thus confining them to no particular country. They are meant for the old dispensation, but also for the new.

Many think that the law was abolished when Christ came. But this is a mistake; for the law is as unshaken as the pillars of the throne. With the giving of the law on Sinai was not the beginning of the law. They make a great mistake who say that from Adam to Moses there was no law. God spake words from the dawn of creation God wrote the moral law on the flawless tables of the heart. But it was largely lost to humanity, and was restored by the giving of the law on Sinai. These flawless tables of stone that might be seen. The ceremonial law passed away at the time of Christ, but not the moral law. God desired to bring the commandments of the law into more direct relation and through Israel to humanity. The Lord addresses every man as “thou.” He sings me out, and deals with me as if I were the only one under the stars.

God’s law is not an arbitrary restriction limit to my pleasure; but God does not wish me to do any
harm. The law is underlaid with love. Man wants to get away from the law. Why, the fool! a man away from the law is in hell. God's law is to promote pleasure. It is not to restrain us, but to keep us on the track. Misery is due to the breaking of God's law. Love underlies Sinai as well as Calvary. Love underlies the law as well as the Gospel. The Sermon on the Mount explains the law of Sinai. Man must keep the whole law. A man can not make up his mind to do any one thing, and then has a person connected to do it. This kind of law and language is not acceptable to the people of to-day. There never was such a revolt against law. This is the way with the old womankind. They casts out the devils' of dirt and disease, stops the 'funeral march' of infidelity, and 'touching the bier' of withered hopes, makes the corpse to sing for joy in the very presence of its pall-bearers. The idea of sin is fading out. Sin in a sort of disease, and hell is getting to be regarded as a hospital. Calvary is meaningless if Sinai is hustled. When we lose sight of the law, there is a shallowness in religion.

What the world needs is to know the law, that they may appreciate the Gospel. The law must go before the Gospel, so that a man may be brought to the knowledge of sin. He cannot see the glory of God until he may be led to salvation. As soon as he sees his real condition, he flees from the knowledge of sin that he may be led to salvation. The law is the ladder, it must reach. This kind of law and language is not acceptable to the people of to-day. There never was such a revolt against law. This is the way with the old womankind. They casts out the devils' of dirt and disease, stops the 'funeral march' of infidelity, and 'touching the bier' of withered hopes, makes the corpse to sing for joy in the very presence of its pall-bearers.

DOING GOOD.

Do not only take occasions of doing good where they thrust upon you; but study how to do all the good you can, as those that are 'zealous of good works.' Zeal of good works will make you plot and contrive for them. Do not only take occasions of doing good where they thrust upon you; but study how to do all the good you can, as those that are 'zealous of good works.' Zeal of good works will make you plot and contrive for them. Do not only take occasions of doing good where they thrust upon you; but study how to do all the good you can, as those that are 'zealous of good works.' Zeal of good works will make you plot and contrive for them. Do not only take occasions of doing good where they thrust upon you; but study how to do all the good you can, as those that are 'zealous of good works.' Zeal of good works will make you plot and contrive for them. Do not only take occasions of doing good where they thrust upon you; but study how to do all the good you can, as those that are 'zealous of good works.' Zeal of good works will make you plot and contrive for them. Do not only take occasions of doing good where they thrust upon you; but study how to do all the good you can, as those that are 'zealous of good works.' Zeal of good works will make you plot and contrive for them. Do not only take occasions of doing good where they thrust upon you; but study how to do all the good you can, as those that are 'zealous of good works.' Zeal of good works will make you plot and contrive for them.

LIVING FAITH.

[Thos. H. Nelson, in Pentecost The Sign of the Times]

TO-DAY, as in the days of old, faith heals the withered hands of indecision, opens the 'blind eyes' of ignorance, cleanses the 'leprous' of suppurative disease, 'casts out the devil's' of dirt and disease, stops the 'funeral march' of infidelity, and 'touching the bier' of withered hopes, makes the corpse to sing for joy in the very presence of its pall-bearers. Faith reads the combinations of the treasure chests of the Almighty, and calls to its assistance the resources of the Infinite mind and muscles. This was the way with the old womankind in the wars of the past for God and right.

Descriptions of the heroes of faith form the brightest passages on the pages of inspiration. Faith is the seed of heroism. It inspires resolution, laugh at danger, animates the heart, fires the blood, nerves the arm, and, as God has said, it 'endures the cross, despising the shame' till it sits down a conqueror at the right hand of victory. The dark pages of history are made glorious by the accounts of men of faith, who, in spite of their ignorance, rise and bless the world by accomplishing what was dubd impossibility by their learned and wealthy, but unbelieving, contemporaries.

It was Darius' fear of death that brought the angels to the den to give the lions the lookaw. It was his interpid trust in God that enabled Shadrach, Meshach and Abednego to face the flames and say, 'Be it known unto Thee, O that there are many ogees of suffering tempting man to transgress, and thus sow the seeds of transgression, and yet avoid reaping the harvest of physical and spiritual disease; or that he may persistently sow for disease, and reap the beneficent harvest of health.

The hand of God is at work throughout all nature and in all the realm of human experience, seeking to show man the folly of all teaching which promises a reaping without a sowing, or a harvest in any way different from that for which the individual has sown. And it must have been that God foresaw that the world would be filled with such delusive teachings concerning this law of cause and effect, when He inspired the writer of Ecclesiastes to say: 'It is not to restrain us, but to keep human hearts exposed to understand and be moved by the great impulses of the divine Heart above, save as they do so dwell together. My Lord and I. Sometimes I'm faint and weary, He knows that I am weak, and He bids me lean on Him. His help I gladly seek. He leads me in the paths of light. Beneath a sunny sky, and so we walk together. My Lord and I.'

—Old Huguenot Hymn.
And man journeys with them, whether he will or no. The day is likened unto a journey, for so it means to get their triumph; to many the journey’s end is looked forward to with dread and despair. They have no light for their way in this present world. The children of hope have an eternal present.

God called Israel to a journey. The place of starting was Egypt. The goal of the journey was the land flowing with milk and honey. There were many difficulties and perils in the journey of between 300 and 400 miles which the Lord asked them to go through. This is the “Pleasant Land.” But He led them the very best way, the shortest way. If they had folly hoped Him, the journey would indeed have been brief from Rameses to the Red Sea, to the land of Promise. But they did not fully trust God, and so He led them a longer way that the people might not be frightened by the sight of warlike enemies, but must learn of God, and see His glory, and know His power.

He led them on the part of the people—Israel again took the Ark of God, and went forward, three tribes under each standard. Between these divisions marched the priests and Levites with the tabernacle of the Lord. Our God is properly a missionary God. All who would come to partake of His blessings must come with Him and go with Him. They may not be in the closing ranks of the army under the Ark of the Lord, but they may be in the advance guard, as we learn from the passage in Luke.

From Sinai they journeyed, there to meet God, to hear His voice, to learn His character, to partake of His providence, to be blessed by His companionship. There He kept His children for nearly a year, feeding them daily with the corn of heaven, with the milk of heaven, with the robe of His presence, with the anointing oil of God’s presence, with the fruit of God’s presence, with the clothing of God’s presence. There they learned that they could not live by bread alone, but by every word that proceedeth out of the mouth of God.

After the education at Sinai—an education so full and complete, as to make the people, so far as they were spiritually minded, into perfect Christians, in the best sense of the word, save that they lacked the Christian character—there was a testing of the people. The Ark and clouds were moved from Mount Sinai to Mount Horeb, to the Pillar of Cloud and by Pillar of Fire by night led the way. God thus identified Himself publicly with Israel.

First of all to Sinai they journeyed, there to meet God, to hear His voice, to learn His character, to partake of His providence, to be blessed by His companionship. There He kept His children for nearly a year, feeding them daily with the corn of heaven, with the milk of heaven, with the robe of His presence, with the anointing oil of God’s presence, with the fruit of God’s presence, with the clothing of God’s presence. There they learned that they could not live by bread alone, but by every word that proceedeth out of the mouth of God.

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help he has turned his back; to the only light which can lighten his people he has closed his eyes. He sees nothing but his great need, and reaches out in his darkness for help to those who have been blessed with the blessings that Christianity has bestowed. 

The judgment message is going forth to the world, and those to whom it has been especially entrusted, because they have known the world with their missionary stations. They proclaim the duty of loyalty to the commandments of God, and the need of the coming of the Lord. The Scriptures emphatically couple the law of God and the final judgment of the world. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecc. 12 : 13,14. 

This shows conclusively that every work, with every secret thing is to be judged by God, whether they be of benefit or of harm to mankind, and must be judged by heaven by the standard of the commandments of God—the same commandments that our Saviour made the rule of His life during His sojourn on earth as our insalvable example. 

A PITIFUL PLEA FROM A STRICKEN LAND. 

A Buddhist priest, Dr. H. Dharmapala, is now on the Pacific Coast lecturing in behalf of the people of India. He is one of the great missionaries of the cross, to go to India and work for the uplift of his people. He says that his country is not a great people, but who have now fallen into a most pathetic condition. What he asks is the personal services of those who are willing to work along "ethical, philanthropic, educational, and scientific lines for the welfare of their fellows, and keep others down. The teachings of their gods and their fellow-men. The whole caste system is designed to exalt some men above their fellows, and keep others down. The teachings of that religion have led men to think themselves a part of the Deity, and look on themselvess as the person of the Deity. The whole tendency of this teaching, while exalting self, has degraded and de-graded a mighty people, making them see that they can speak of "the most helpless, illiterate, degraded, and superstitious people on the earth." India needs the Gospel. She knows she is degenerate, but she still supposes she has need. She does not know the Gospel, but she needs it, and she needs it now. We have the Gospel; can we not work with it? Can we not light the light? Can we not light the lightPERVING GOD. (See Sabbath-school Lesson, and Dani. 2: 14,15.) 

All truth comes to man by revelation. Searching after a god of his own liking, he has rejected the reality which the Deity has revealed to him. He knows nothing of the God He has revealed, and the light dwelleth with Him." "God is able to exalt to His own glory that which He putteth down, and to bring low that which He putteth up. And He putteth down the mighty and exalteth the meek; and giveth many authorities for His providence of His power. 

(b) The first two commandments are counted as one. In some cabbalistic, or茭, 作为人名年长的爸爸写给儿子的信，内容关于在人生中的选择。信中提到了人生中的三次选择：

1. 第一次选择是在年少时，选择是否要成为一名科学家。信中提到，科学家的工作非常辛苦，但是能够给社会带来巨大的贡献。
2. 第二次选择是在大学时期，选择是否要继续学习深造。信中提到，继续学习深造可以更好地理解自然科学，为将来的工作打下坚实的基础。
3. 第三次选择是在毕业后，选择是否要进入科研机构工作。信中提到，科研机构的工作虽然繁忙，但是能够为人类的科技进步做出贡献。

在信的最后，爸爸希望儿子能够继续努力，不要放弃对科学的热爱，相信未来一定会更好。
TRUST AND UNION.

RATHER is it trust between union. It is a sad, appall- ing spectacle to see this great force of capital and labor in earnest enter- taining. Sometimes the victory has rested upon the side union labor, generally on the side of capital; but in all cases with tremendous loss to both,—loss in sympathy and influence over each other, and in common interest and good-will. In the cause of the trust magnate the feeling grows into conscious disregard of the "working class;" in the case of the labor unionist the feeling grows into enmity to and hatred of the rich, and with many unionists, hatred of all who do not positively stand with them.

There is another class, lovers of free thought and action, who believe in neither the trust regime nor the labor unions. They refuse to ally themselves with either. Many are business men, and employ- ers of labor. Many are laboring men. Another part are small traders, who believe every coercive, tyrannical measure they are employing. They do not believe in being coerced by a labor union, or in endeavoring to coerce Christianity, it is the MAN that is to be granted equal rights to differ with us as well as to agree; and that in the elements—whose united endeavor is necessary to unchristian in principle and operation. According to the elements—whose united endeavor is necessary to

... (text continues)
It is because of the extensive ignorance of true Gospel method, of the principles of the cause and kingdom of Christ, and of the nearness of His personal advent, that men are carried away by such unavailing efforts, in warning the church and the world of the approach of the adversary, in calling attention to the signs of the times, such defects of the church. The Lord has told us that He Himself will stand on Mount Olivet, and before Him that whole land will be consumed. The same scene, with all its details, is described in the prophecies of Isaiah and Jeremiah when it shall descend from heaven. Zec. 14:3-4; Rev. 21:1-4, 15, 16. When the Lord comes down upon Palestine, He will make it a "desolation," a "waste of desolation," for "there shall be no one that escapes to the inhabitants of his towers."

Many persons were injured by the gale throughout the United States amounting to a tornado. There was great destruction of property. (At Chester, Illinois, a fast passenger train crashed into a loaded coal car, and in the explosion lost all of her masts.)

Congress has decided whether the navy or the army is to be free from all internal taxation in China, and the substitution of a system of national militia. The Government of Austria, fearing the growth of the Socialists in her dominions, feared that there will be much bloodshed before the selection of the route by the President is possible. The United States has been done in the island of Luzon, during the week by a severe typhoon, which has blown down telegraph and telephone poles, flooded the city, and destroyed much property.

It is predicted that this kind of vehicle will soon drive the horse-propelled omnibuses from the streets of the metropolis.

The signs of the times are becoming more frequent and more unmistakable in every age, in calling attention to the signs of the times, such defects of the church. The Lord has told us that He Himself will stand on Mount Olivet, and before Him that whole land will be consumed. The same scene, with all its details, is described in the prophecies of Isaiah and Jeremiah when it shall descend from heaven. Zec. 14:3-4; Rev. 21:1-4, 15, 16. When the Lord comes down upon Palestine, He will make it a "desolation," a "waste of desolation," for "there shall be no one that escapes to the inhabitants of his towers."

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If I might know it had found peace in Thee.
What rest, what peace to me!
Thou wilt give me this soul,
Elsewhere in joy, the heart, the pain,
The thought perpetual, the one refrain.
The ceaseless longing that upon Thy breast
The temptent-tossed may rest?
See, Lord, give me this soul?

ANEIMIA.

[Dr. H. Kress, M. D., in Australian Good Health.]

ANEIMIA, better known as poverty of blood, is becoming a very prevalent disease. It is surprising to see the number ofjade-faced and nervous women in every city, town, and village, and even in the country where nature has an opportunity and is doing her best to paint roses on the cheeks of all. Recently an address of a young woman came to me and said, 'Doctor, I am very nervous, do not sleep well, and am also troubled with deafness. I find I cannot hear music as I have ever before, and am afraid to be left alone, lest it should be discovered that I have a local diseaee.' She replied, 'Yes, but the doctor said there was no local difficulty, that I was suffering with poverty of blood, that I needed more iron in my blood. He advised me to take tincture of iron. I have been taking it for some time, but am not improving.'

The question naturally arises, What are the causes of anemia? The causes, no doubt, are many. I shall only call attention to what I consider two of the principal causes of anemia.

It will be noticed that the disease usually makes its appearance in young ladies after reaching their teens; before this period it is of rare occurrence.

Why Is This So?

It is well known that the poisonous products are constantly being formed in the human body by the breaking down of tissue from muscular and mental activity. These wastes are mostly eliminated from the body through the lungs. Every ten minutes sufficient poison is thrown off through this channel alone to cause death.

It is through the rapid interchange of gases that takes place in the lungs by having pure air brought into almost immediate contact with the impermeable blood, that the blood is kept pure and uncontaminated. All said-blood purifiers never can purify the blood. Nature recognizes but one blood purifier, and that is pure air, and we need plenty of it. The Creator has given us none too much lung capacity to keep the blood pure. Up to the age of twelve, the girl is permitted to dress loosely and play with her brother in the open air. It will be noticed that the body is cleansed of that which defiles. The home will be cleansed of that which defiles. Marriage will have a deeper significance, and the whole of life will be purified and ennobled.

THE SIGNS OF THE TIMES

The Signs of the Times is a weekly Christian magazine published in the United States since 1875. It is a nondenominational church magazine that has been described as both "Liberal" and "conservative," depending on the interpretation of the author. It is known for its traditional theology and its support for a wide range of social and political causes, including civil rights, healthcare reform, and LGBTQ rights.

The August 29, 1919 issue of The Signs of the Times is not available for online viewing, but it is known for its coverage of current events, including the ongoing World War I. The magazine was also known for its support of the temperance movement, and it published articles on the topic of alcoholism and its effects on society.

The magazine was founded by Charles E. Sturtevant, a Unitarian minister, and it quickly became one of the most influential religious publications in the United States. It has been described as a "reformist" magazine, and it has a long tradition of advocating for social and political change.

The Signs of the Times is still published today, and it continues to publish articles on a wide range of topics, including religious, social, and political issues. It is available online through a subscription service.
The governor replied: "Because, some day, that boy may become a governor, and you may want him to pardon you for a crime. One dark stormy night many years ago, you stopped your boat on the Mississippi River to load wood. There was a boy on board who was working his passage from New Orleans to St. Louis, but he was very sick of fever and was lying in a bunk. You had a crowd of men to do the work, but you went to that boy with a stick of wood in your hand and drove him with blows and curses out into the wretched night, and kept him toiling like a slave until the load was completed, I was that boy, here is your pardon. Never again he guilty of such brutality."

The man, crying and hiding his face, went out without a word.

What a noble revenge that was, and what a lesson to a bully—Brotherhood Star.

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The signs of the times

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The signs of the times.
A System of Man-Worship.

The Hindus worship men, beasts, and creeping things. The confession of their faith is found in Rom. 1:25: "And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Of the four general divisions of caste, the highest is the Brahman. They are twice born, and are therefore above all others, and are very highly regarded by other castes, and even worshiped. They are ends of creation, and the universe is their property. Many, the reputed author of the most renowned law-book of the ancient Hindus, says:-

Since he was the first born, and since he holds the Vedas, the Brahman is, by right, the Lord of all creation.

Thus whatever exists in the universe is all the property of the Brahman; for the Brahman is entitled to all by his superiority and eminence of birth. A sudra (a man of low caste), whether bought or not, the Brahman may compel to practise servitude; for he was created by the Self-existent merely for the service of the Brahman.

A Brahman may take possession of the goods of a sudra with perfect peace of mind; for since nothing at all belongs to him as his own, he is one whose property may be taken away by his master.

The following syllogism, says Dr. Wilson, has grown into that Position.

Hindu Fakir, or Fana, Who Has Held His Arms Above His Head until They Have Withered and Grown into that Position.

Worship of Four-footed Beasts and Creeping Things.

To the Hindu the cow is a sacred animal. He who takes the life of a cow offends the Hindu. "He that killeth an ox is as he slew a man." Altho' they mistreat the ox, and make him pull heavy burdens under pain and torture, they do not think it right to kill except for sacrifice. The following from the hymns of the Rig-Veda is one expression among many showing their dislike to a cow being killed.

"To me the cows seem like a fathom of golden hair, a mountain of solid gold, a troop of Human, Heaven, and Earth, and a garden of the gods." Whether or is doing this kindness to me. I bless him; may the god have mercy upon him; may this poor, poor debtor of mine be happy in this and in the world to come.

The gods are not supposed to give anything to men unless men do some kindness to them in return. The Hindus are a generous people naturally. They never knew the pleasure of expressing gratitude by giving thanks to those who did them some kindness.

The old orthodox Hindu, wishing to express gratitude for some great kindness done to him, says in a very affectionate manner, "O this person must have done or is doing this kindness to me. I bless him; may the god have mercy upon him; may this poor, poor debtor of mine be happy in this and in the world to come."

A Religion of Self-Righteousness.

Hinduism is a doctrine of justification by works. There is no faith in it. Its devotees seek salvation through self-inflicted torture. A man was lying in the sun, beating himself upon the chest. He had been doing this for days. Another was lying on a bed of sharp stones. How he could endure such torture is a marvel. The people going by threw him money for his righteous deeds. What a deliverance God has for these people—a salvation for body and soul without pain or penance. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Some are coming, and thanking God, they are finding rest. The Orient wants a thousand consecrated voices to say, Come; and then many more weary, heavy-laden souls will respond, and be emancipated from the sins of self-righteousness.

The sign of the times is a great contrast the Hindu religion presents to the teaching of Christianity. "In the name of the Father, and of the Son, and of the Holy Ghost," which is the foundation of Christianity, "In everything give thanks." To give thanks to God and to the friends who have done us some kindness and enabled us to live. The Hindus are a stranger to this pleasant feeling, and so he loses one of the greatest pleasures of this life and instead of destroying this minister of death, the Hindu pays homage to it, and allows it in some instances to live in his house. So little has been done to destroy these animals that they are prevalent outside of the cities, and thousands of people are killed as the result. Twenty thousand were killed by snake bites last year.

A Religion of Ingratitude.

The gods are not supposed to give anything to men unless men do something to obtain their favor. The Hindus are a generous people naturally. They never knew the pleasure of expressing gratitude by giving thanks to those who did them some kindness. The Hindu religion teaches only to give thanks; for its chief doctrine is that man gets only what his fathers fate is written in his forehead, and according to that he receives. He is not indebted to any one unless men do something to obtain their favor. The following syllogism, says Dr. Wilson, has grown into that Position.

Hindu Fakir, or Fana, Who Has Held His Arms Above His Head until They Have Withered and Grown into that Position.
INDIVIDUAL WORK FOR INDIVIDUALS.

A recently-published book by Henry Clay Trumbull, bearing the above title, the following interesting experience is given, which well illustrates the importance of individual work in bringing souls to Christ:

One Sunday I passed with a near relative. There I inquired into his condition and condition, but who was connected with my relative. I sat with him at the church and heard the sermon. In the evening the gentleman was out at church so that I could not be with him. But I was very much impressed with the extract from the headline. I urged him to retire, while I would sit up, and close the house after the visitor came in. As I did this, I sat by the sitting-room fire, on the cold winter night. When the visitor was in, and the house was closed, we sat together.

He spoke of the service that he had attended, and he specified the order inspired by the sermon.

"You don't often hear a sermon like that, especially from such a minister's pen," he said. "The minister must have been impressed. He is a holy man. And you have been brought to my side in a condition of mind to ease us down, such as, But I trust this is not for you, my brethren.'"

I urged him as he sat there looking into the fire, he added—

"I tell you that, in the great day, we who go over to the left hand will not feel very kindly toward the men who have glossed this thing over, when they had a chance to tell us the plain truth.

"The impressed man was much older than myself—old enough, perhaps, to be my father; but he had a chance to tell us the plain truth.

"This is God's doing, and you must recognize it. I ask you to recognize it and to tell others of it. And now, while all others in the camp meeting, August 15-25.

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"This is God's doing, and you must recognize it. I ask you to recognize it and to tell others of it. And now, while all others in the camp meeting, August 15-25.

"You don't often hear a sermon like that, especially from such a minister's pen," he said. "The minister must have been impressed. He is a holy man. And you have been brought to my side in a condition of mind to ease us down, such as, But I trust this is not for you, my brethren.'"
Then Arioch brought in Daniel before the king in haste, to tell the king, what was written in the book of Daniel; so the king came in haste and sat in the window. Then the king set the Benjaminites who were the wise men of Babylon, before the king, who said, Shew me the dream, and the interpretation. They answered, moreover, the king, and said, There is not a man, king, that can shew this mystery; but there are spirits of high degree, and no secret is hid from them. Then the king rose up in great anger, and saith to the wise men of Babylon, Whosoever shall shew to the king the interpretation of this dream shall go on the second foot, and shall be the third ruler in the land. Then Daniel was contented to go in again and to shew the interpretation to the king. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are with him; and the fear of his excellency is on every side. And the secret and the mystery are known to thee, O king, according to thy excellency, because the secret is very great. Blessed be the name of thy God, 0 king, for they have shewed the secret to thee, which none could shew before, neither any wise man, nor he that preserveth knowledge among men, showed this secret to the kings of Babylon. But thou art he who knowest, and hast understood by the name of secret and secrets, with the exception of verse 22, where secret comes from a different root. What then is this secret which Daniel interpreted to the king? Is it a secret of God to shew men the secrets of heaven? The secrets of God are not intended to be known to men, but the secrets of men are carried on to paths which are not comprehended by the understanding. That he sheweth to thee this secret, the interpretation, seemed to be a mysterious method of God, as being wholly of God? Psa. I : 26, 27. It was God's purpose to reveal to the king that which had been hid. Daniel 2, and read "mystery" and "mysteries" in- stead of "secret" and "secrets." 14. What earnest request did he then make of Arioch? What was the position of the ark during the march? The ark, when it set forward, was carried by six men on poles of wood, and a great pillar of light by night. The march from Babylon to Chaldea, from Chaldea to Egypt, from Egypt to Ethiopia, and from Ethiopia to Arabia, was all one journey. Verifying this with the authority of all the ancient writers, it will be found keeping the "commandments of God and the faith of Jesus." Rev. 14: 12. No trouble ever befell Israel as long as they trusted and obeyed the Deliverer. "Great peace have they which love Thy law; and they shall have no stumbling block." Ps. 119: 116, margin. 5. "The cloud of the Lord" spread out as a protection from the sun's hot rays in daytime, and became a great pillar of light at night. The protection of the Lord in time of trouble is referred to in Ps. 91: 1 as "the shadow of the Almighty." See Ps. 91: 11. 6. "Rise up, 0 Lord," etc. David takes this expression of Moses in the wilderness, and puts it into the first verse of which is, "Let God arise; let His enemies be scattered; let them also that hate Him flee before Him." The seventh and eighth verses also refer to the same description of the cloud. Indeed the whole psalm is based on Israel's deliverance from Egypt and portrays the antitypical redemption of the true Israel.
A Little Letter to the Children

DEAR CHILDREN: Do you all take OUR LITTLE FRIEND? If you do not, you will surely want it, and if you do, you will just as surely want your little friends to have it too. Notice some of the things which it will have during the coming year:

Miss Olive Henton will tell you about some of the things she saw in Alaska, and with these she will show you some of the pretty pictures she took while there.

AN ALASKAN DOG TEAM

Grown people and children in China, Japan, Australia, islands of the ocean, Africa, Mexico, and other countries, will also tell you of the strange people they know in those far-away lands.

"Old Ben's Cobblestones" is rather a strange name, isn't it? but it is not as strange as Old Ben's talks will be good. In them you will find out many new things about air, water, salt, sugar, bread, etc.

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We have fifty-seven complete sets of back papers containing the articles on "THE CHILD" by Mrs. Mary Wood-Allen as long as these last they will be sent for 25c per set post-paid.

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Address, SIGNS OF THE TIMES, Oakland, Cal.
The Greatest of All

(Portions from the American Standard Revised Version)

If I speak with the tongues of men and of angels, but have not love, I am a resounding gong or a clanging cymbal.

And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so as to remove mountains, but have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profiteth me nothing.

Love envieth not; love is not provoked to anger by evil. Love keepeth not things; believes all things, hopes all things, endures all things.

But when that which is perfect is come, we shall no longer be children, still in part; but we shall attain the full stature of Christ, who is the Head, even as Christ is the Head of the Church, of which He is the Saviour.


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"The Righteous Shall Flourish like the Pains Tree." MEN.
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and sinful generation; I also will be ashamed of him, and will deny
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Philosophy.
"Comfort Ye My people."—God sometimes com- forts by casting down. He casts down that He may build up.

But He does not cast us down from any true emi-

nence. He has given us enough of His grace, and all the good things we have is as the flower of the field; the grass withereth, the grass is life upon which the soul may feed arid grow. It is a shield to ward off all the darts of the enemy. It is the guide from this earth to a better world. It is a shelter to which they are not to be stolen from them the fact that they are sinners; but He would have them under- stand that God is merciful; that their sins are covered, their iniquities forgotten. Where sin abounds, grace superabounds.

The Gospel Message.—And then He reveals the true Gospel message: "The voice of one saying, Cry. And one said, What shall I cry?" And here is the message which Peter declares to be the Gos- pel: "All flesh is grass; and the goodliness thereof is as the flower of the field; the grass withereth, the grass is life that man needs, and Christ is the only Fountain of life. And life comes simply by believing, and"