

# SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel even so we speak; not as pleasing men, but God, which trieth our hearts."

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For Terms, See Page 15.

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**"Not My Will, but Thine."**—This was the choice, the prayer, of Christ in the Garden of Gethsemane. It was His choice and prayer in the whole great work of His sacrifice for man. Before He came to this earth, His language was, "Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." And when upon the earth His language and life were, "My meat is to do the will of Him that sent Me, and to finish His work." This was Christ's purpose and spirit.

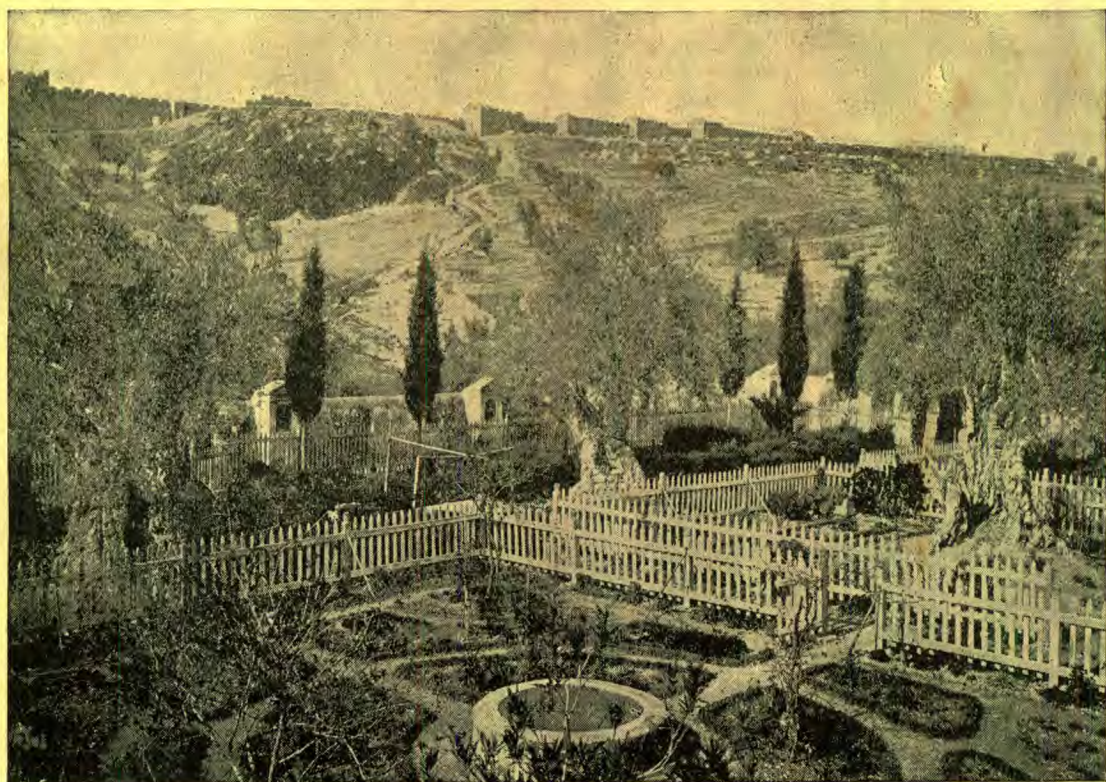
**God's Will.**—His will is His holy law. This we learn from the scripture quoted above. That law is the reflect of God's character, the fulness of all moral qualities. It is a law of love. Its "weightier matters" are "judgment, mercy, and faith." God in His love and mercy "gave His only-begotten Son" that the sinner might be saved. Christ came to demonstrate in His life the love and mercy of the law toward the sinner. All glories seen in Christ—the excellency of character, the holiness of life, the sweetness of His love, the purity of His conduct, the wisdom and power of His words—were but the living personal embodiments of God's holy law.

## Its Meaning.

God's will wrought into character means self-denial, self-abnegation, humiliation, sacrifice, self-effacement. Therefore Christ "emptied Himself," and God came in and filled Him; in other words, God's law or will was wrought in Him in its fullest perfections. Christ's goodness was not alone negative badness, but a positive life of loving service. He put away the one that He might do the other. But this is what doing God's will—following Christ—means to us. "If any man will come after Me," says the Master, "let him deny himself, and take up his cross, and follow Me." But this often means suffering, crucifixion, anguish of heart and soul. The flesh, the natural man, suffers and revolts

against it. Every fiber of the natural man calls out for deliverance from the cross of self-sacrifice; for it often means severance from friends, and home, and tenderest ties of earthly relationship, the giving up of the dearest pursuits and the loftiest worldly ambition. And there is no wonder that tried humanity oftentimes cries out in anguish of soul for deliverance, even as did Jesus in Gethsemane, "O My Father," "let this cup pass from Me!" The weight of the world's sin and wretchedness and wo were upon Christ. The cross, the grave, the separation from the Father because of sin—the sin which He voluntarily assumed, which He became for man (2 Cor. 5: 21)—were too much for frail humanity; and

agony, but it was absolutely subordinate to the petition of faith, "Nevertheless,"—not the less, notwithstanding all that I may desire or long for,—"not what I will, but what Thou wilt." This is the one petition above all others. Jesus came to do the Father's will; and the burden of His prayer was that God's will might be wrought in Him, costing whatever suffering it might, because He knew that the will of the all-loving, all-merciful, all-wise, all-powerful Father was the very best thing that could be done. It is this great truth which God has revealed over and over again, that His will is best; and faith grasps it as a great foundation rock, unmoved by storm and tempest.



Modern Gethsemane, Looking toward Jerusalem.

"And they came to a place which was named Gethsemane, . . . and He went forward a little, and fell on the ground, and prayed: . . . Abba, Father, all things are possible unto Thee; take away this cup from Me. Nevertheless not what I will, but what Thou wilt." Mark 14: 32-36.

what wonder that they wrung from His human heart the prayer for deliverance, and a little later the despairing cry, "My God, My God, why hast Thou forsaken Me?"

**The Triumph of Faith.**—But in all the trial, faith triumphed. Every prayer of faith will be heard in heaven and answered; for faith respects God's will, and God "worketh all things after the counsel of His own will." But was this prayer of Christ's agony answered?—Yes, verily. The prayer contained two petitions, of which the first was lost in the last. As expressed by Mark, "Abba, Father, all things are possible unto Thee; take away this cup from Me." This is the human cry of

nestly, pleading God's healing goodness and power. God has healed others many times, why not now? And yet oftentimes the sufferer is not healed, but goes down to the grave; and then some doubt. There is the promise, that one, for instance, in James 5: 15; why was it not verified? Did God hear? Did He answer the prayer?—Yes, the prayer of faith; and the prayer of faith respects God's will. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."

**Submissive Faith.**—Faith is always submissive. There are some things which we know to be God's will always. It is always

**Our Faith.**—The faith of Jesus is the faith which God desires His people to have; it is the faith that is in His word; it is the faith that respects God's will; all else is feeling or presumption. Such faith may seem to the superficial to be defeat, but it is ever eternal triumph. Here is a poor, sick soul, wretched with pain, yet loving life and dear ones. He longs to be healed. He prays that the disease may not end in death; that he may be spared the cruel cup. It seems to him that it ought not so to be. He asks his friends, godly men, to pray for and with him, and they do so ear-



His will to forgive sins and cleanse the sinner; for "this is the will of God, even your sanctification." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We may plead this with all assurance. But it has not always been God's will to save men from sickness and death in this world. The good of all ages have died. The apostles all died, many of them cruel deaths of martyrdom. Paul, who healed all manner of diseases, wrote, "Trophimus have I left at Miletum sick," and prescribed a remedy to Timothy for his stomach and other ills, and labored himself constantly under infirmities. These, each and all, doubtless needed the infirmity, the trial, the cross, the suffering, that a more precious faith might be developed, that they might know the all-sufficiency of God's grace in the sorest, deepest trial, even unto death. Not all the notable examples of faith of Hebrews 11 "stopped the mouths of lions" or "quenched the violence of fire," but some were sawn asunder, were slain with the sword, and in later times were torn asunder by lions, and burned at the stake. And yet they had faith—the faith of Jesus. They had the faith that respected God's will; and "the prayer of faith," as with Christ, said, "Nevertheless, not what I will, but what Thou wilt."

**God Loves Us.**—He is no respecter of persons. He does not blame the human heart for crying out for deliverance from the dread crosses with their dreadful agonies. He sympathizes with the sufferer. He is linked with Him by the bond Christ Jesus. But He sees the better way, the latter end; and He is working in infinite wisdom for our eternal good. If the dreaded death, the sad separation, the long, unbroken rest of the grave, is better, God knows. It may be salvation to the sleeper, salvation to loved ones left behind; He knows; let faith rest in the assurance that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake [are alive at His coming] or sleep [in death], we should live together with Him." Let us rest in His Word. Let our prayer—the one prayer above all others, permeating all prayers, in all the Gethsemanes of trial—be, "Nevertheless, not what I will, but what Thou wilt." The valley of Gethsemane lies before every soul; for in every path—

"The garden lies; strive as you may,  
You can not miss it in your way;  
All paths that have been or shall be  
Pass somewhere through Gethsemane.  
All those who journey, soon or late  
Must pass within the garden's gate,  
Must kneel alone in darkness there,  
And battle with some fierce despair;  
God pity those who can not say,  
'Not mine, but Thine,' who only pray,  
'Let this cup pass,' and can not see  
The purpose in Gethsemane."

#### ETERNAL TRUTH.

TRUTH will never die; the stars may grow dim, the sun may pale his glory; but the truth will ever be young. Integrity, uprightness, honesty, love, goodness—these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who have enshrined them in their hearts have

been burned at the stake; but out of their ashes other witnesses have arisen. No sin can drown, no storm can wreck, no abyss can swallow up, the ever-living truth of God. You can not kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting.—*Rev. C. H. Spurgeon.*

#### "I AM THE WAY."

BY SUSAN B. ROBERTS.

"I AM the way." Saviour divine,  
Open our eyes Thyself to view,  
Touch our sealed eyelids with the "clay,"  
That we Thy footsteps may pursue.

The way is high, the night is dark,—  
The night of doubt and fear and sin,  
Our Lord but faintly we descry;  
The veil of flesh hangs dark between.

"I am the way." O love divine!  
How long Thou'st called Thy wandering sheep!  
Thy locks are wet with morning dew  
Ere yet they wake from fatal sleep.

Infinite love, dispel the night  
That hangs so heavy o'er their eyes,  
Strike off the chains that sin has forged,  
In Thy whole image bid them rise.

"I am the way." No other, Lord,  
No other would we seek.  
We would not "thieves, or robbers" be,  
But followers, lowly, meek.

"I am the way." O, truth and light,  
Upon our darkened senses shine!  
To Thee, the open door, we fly,  
Our outstretched hands clasp firm in Thine.  
*Elmira, N. Y.*

#### OUR EARTH IN THE ETERNAL STATE.

BY WILLIAM COVERT.

THE earth is a basis for the manifestation of life. It is endowed with potency to receive and bring forth any form that Infinite Wisdom desires to give to life upon it.

The original design was that this ball might be a place of habitation. "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18.

Man was to be earth's chief occupant, but associated with him were all forms of life designed for his good. David says, "The heavens are the Lord's; but the earth hath He given to the children of men." Ps. 115:16.

It is also intended that "the whole earth be filled with His glory," and declared that the earth is filled with His riches. The whole plan is to reveal the Lord's righteousness. "Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase." Ps. 85:11, 12.

The Lord's blessing upon the earth causes it to send forth bountiful crops for man to reap. The plants that come forth from the life-deposit in earth and air, are manifestations of truth; and showers from heaven that water it, are expressions of righteousness.

In these things God is letting His goodness be seen upon every hill-top and mountain height, valley reach, and plain expanse; and this boundless love is shared by all His creatures.

Of God's direct providence the Psalmist says, "Thou visitest the earth and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided for it." Ps. 65:9.

In suggesting the proper conduct of man, the advice is, "Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us." Ps. 67:5, 6.

Thus it is plain that continued righteousness on the part of all the people would have been rewarded with unbroken manifestations of righteousness on the part of the earth. Before sin was conceived and brought forth to poison the ground, the fulness of life was everywhere visible. Perfect beauty was an eloquent witness for righteousness. Everything in the earth testified for God. The glory of all nature, and the sweet innocence of Eden united in singing His praises. But when man departed from the way of holiness, the earth itself was so affected by his sin, that it testified against him through sterility, weakness, decay, and death.

#### The Effect of Sin on the Land.

When man sinned in Eden, he was immediately cast out of the place; and the earth where he was compelled to abide fell under the curse of sin.

When Cain killed his brother Abel, the Lord said to the guilty man, "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Gen. 4:12. As sin increased, its poisonous influences became more deadly, marring life, and curtailing its joys at every step.

In Palestine, where sin was uncurbed for a few generations, the land became defiled, and its inhabitants were cast out. Lev. 18:25.

When Israel became very sinful, the Lord said, "I will recompense their iniquity and their sin double; because they have defiled My land." Jer. 16:18.

Since men have spread all over the world, and carried sin everywhere, the prophet calls attention to the situation by saying, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:1-5.

#### Future Glory.

To Abraham the Lord said, "All the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:15. Again He spoke to him of "all the land of Canaan," promising it to him and his seed for an everlasting possession. Gen. 17:7, 8. Later the Lord confirmed these promises to Abraham by an oath, pledging His own existence as security for their fulfilment. Gen. 22:16-18. These pledges and covenants were repeated to Isaac and Jacob, assuring them of their future and endless intent. Gen. 26:3-5; 28:13-15.

Paul, commenting of the significance of these promises, taught that in them Abraham was promised the heirship of the world. Rom. 4:13.

The martyr Stephen, in his deductions before the Jewish court, proved that Abraham had



not received, as an inheritance, enough land "to set his foot on." However, he showed from the Scriptures that the promise was yet to be fulfilled through Jesus Christ. Of Abraham's sojourn in the land of promise, he said, the Lord "gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him." Acts 7:5.

The promises to Abraham were made jointly to him and his seed forever. In commenting upon the promises which underlie the Christian faith and inheritance, the apostle said, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:26-29.

The Spirit, through David, spoke of the future state of our world, saying, "Evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.

Jesus quoted from these writings of David, and applied the promise to a future inheritance when He said, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

From the time Paradise was lost until now, this earth has been, to a great extent, in the possession of wicked men. Thus far in earth's history the meek have been burdened with many a care, and often driven by want and oppression. The majority of them have been found among the poor of this world. Yet they have been rich in joy and faith, and heirs of a world-wide kingdom. James 2:5; Dan. 7:27.

#### Earth's Future Glory.

On the other side of death and sin, come to view upon our earth scenes of matchless splendor. No world can then show forth greater manifestations of glory than will be seen in our restored earth. Even to a murmuring people the Lord made a happy promise saying, "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21.

Israel had become skeptical, and darkness was upon them; so, to revive their faith, the Lord stated anew the promise made to their fathers. The expression, "as truly as I live," signified that the Father's existence is pledged to the accomplishment of the promise. This pledge was not intended for the wandering Jews alone, but was given to encourage all people to press toward the promised land.

It will require a complete harmony in righteousness between the earth and the people upon it, to bring about the condition of glory promised. The people must all be righteous, that they may inherit the land forever. The land must be relieved from the curse that the people may enjoy its righteous manifestations. Then will be fulfilled the Scripture which says, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase." Ps. 85:10-12.

These essential conditions will sometime prevail, for the prophet says, "Thy people also shall be all righteous; they shall inherit the land forever, the branch of My planting, the works of My hands, that I may be glorified." Isa. 60:21. The blessed condition will then be such that in writing of it John said,

"There shall be no curse any more." Rev. 22:3, R. V.

The curse being removed from the land, and the people all made righteous, there can be nothing to hinder the manifestation of glory. "Violence shall no more be heard in thy land," says the prophet. Evidently it can not be, for righteous people do no violence. Neither "wasting nor destruction" will be seen "within thy borders." Under such influences nothing amiss can take place.

Not only is there to be an absence of all things evil, but all good things shall abound. "The ransomed of the Lord"—those who will be called to the court in heaven during the millennial judgment—"shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

When the curse, with its sorrow and sighing, has fled away, and righteousness, with its joy and gladness, is left in full possession of the earth, nothing will stand in the way of God's purpose. Then shall be manifested that state of glory foretold by all the prophets. When the ransomed return at the close of the millennium, they will behold the Lord "make all things new." Rev. 21:5.

Then the riches of God's grace within the earth will be manifest in beauty and fragrance. The adaptability and co-operation of all things will be perfect. It is then that the ideal condition described by the prophet shall be fully realized. Then "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose."

### CAN PROPHECY BE UNDERSTOOD?

BY J. F. SHULER.

THIS is a question we often hear repeated. To many people the word "prophecy" conveys the idea of something dark and mysterious, something that we can not comprehend, and therefore we take but little pleasure in reading the prophetic portions of the Bible. They think that one who tries to explain the prophecies is treading on forbidden ground, as the prophecies belong only to God. They say that we can not understand the prophecies until we get over on the other side.

#### Prophecy Can Be Understood.

Prophecy, instead of being something dark and obscure, is as "a light that shineth in a dark place." 2 Peter 1:19. Prophecy is history written in advance of its occurrence. God, who, "declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10), is able to write the history of this world far more accurately than human pen can write the history of events after they have transpired. "Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

These scriptures prove that the Bible is a revelation from God; see also Rev. 1:1, 2. But if the prophecies, which comprise about one-third of the entire Bible, are not to be understood, that part can not be called a revelation. Why should these prophecies be

given to men, if they can not be understood? and how could such scriptures be "profitable for doctrine," etc.?

But the Lord has designed that the prophecies shall be understood by all. Says the prophet: "And the Lord answered me, and said, Write the vision, and make it plain upon the tables, that he may run that readeth it." Hab. 2:2. And of the Revelation He says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3. Seven times, in the second and third chapters of Revelation, the admonition is given, "He that hath an ear, let him hear what the Spirit saith unto the churches." How could one "hear" (heed) what the Spirit says unless he could understand it?

Moreover Jesus sets the testimony of Moses and the prophets above the most wonderful manifestation of power as evidence of His Messiahship. See Luke 16:27-31. How could this be if the prophecies could not be understood? But the Lord does not trifle with His people. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. And what He reveals to His prophets is not to be hidden from the church. But it must not be forgotten that they are "*spiritually discerned*," through diligent searching of the Scriptures and wisdom from on high. John 5:39; Luke 24:45; 1 Cor. 2:11-14.



### NEHEMIAH.

BY F. D. STARR.

THIS is a companion book to the book of Ezra. The work of restoration commenced under Ezra was carried on by Nehemiah. A very conspicuous feature of this book is the frequency with which the writer makes use of the pronoun "I." The book is comparatively short, and yet in it this personal pronoun is employed more than one hundred times. On this account some have considered Nehemiah as being rather egotistical. But we can hardly regard him as being egotistical in the ordinary acceptance of the term. At all events, he wrote by inspiration, and this would be hardly consistent with the idea of egotism.

It is true the writer does not show the retiring disposition of the beloved disciple John, who, when speaking of himself in that interesting incident recorded in John 21:20-24, fails to use the first person at all, but simply speaks of himself, in the third person, as "the disciple whom Jesus loved." Neither does Nehemiah use the language of the Apostle Paul who tells us in 2 Corinthians 12 that he *knew a man* in Christ many years before, who was caught up to the third heaven. That man was himself.

There is plainly quite a difference between this style of discourse and that of Nehemiah. But the one wrote by inspiration as well as the other. Inspiration does not set aside personal identity. The author and his peculiarities are discernable in the productions of his pen or voice, tho he writes or speaks as he is moved by the Holy Spirit. "The books of the Bible present a wide contrast in style, as well as diversity in the nature of the subjects unfolded." "The treasure was intrusted to earthen vessels,



yet it is, none the less, from heaven." *"Great Controversy" Preface.*

We see this diversity displayed in the wonders of creation, all around us. One exclaims, "O Lord, how manifold are Thy works!" The unlimited variety in which we see the works of God displayed is one of the most striking proofs of the wisdom and benevolence of our beneficent Creator. The unblushing red of the peony, or the crimson rose, is in wide contrast to the meek tints of the humble lily, yet He who is Himself the Rose of Sharon and the Lily of the Valley is glorified by the one as well as by the other, and both beautifully declare His wisdom, power, and goodness.

So the persistent and wonderful diversity which is manifest in the human species, as well in the mental as in the physical aspect, is to the praise and pleasure of God. No one is to think that, because a brother's ways and ideas are so different from his, he can not work with him or tolerate him. He is not to condemn him on that account, but be thankful that his own deficiencies are supplied by the opposite qualities of some one else. My brother's way may be just as good as mine, tho it be not at all my way.

Nehemiah relates that he was greatly distressed over the unwelcome tidings that came to him concerning the reverses that had overtaken his countrymen in their efforts to rebuild Jerusalem. The Persian monarch, Artaxerxes, discovering the change in his appearance, said to him: "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." The Septuagint reads: "This is nothing but wickedness of heart." It seems the king interpreted the agitation of mind that was evinced by the changed countenance of Nehemiah, to be due to some plot that the young cupbearer was fostering in his mind to assassinate the ruler, a wicked scheme similar to that mentioned in Esther 2:21-23. No wonder that Nehemiah was, as he says, "very sore afraid," when suspected of so base a project. But the king, being assured that it was on account of the misfortunes that had come upon his people in Judea, that Nehemiah was so troubled, granted him permission to return to the city of his father's sepulchers to take charge of the work of restoration in the holy metropolis.

The various experiences through which this young reformer with his companions passed, are very interesting to read, and can but inspire zeal and courage in the hearts of those who are engaged in a work of restoration on the walls of Zion to-day. Are we willing to suffer for Christ's sake the reproach, ridicule, and deprivation that these repairers of the breach endured? How cutting the scornful words, "Even that which they build, if a fox go up, he shall even break down their stone wall." How trying the experience to labor hard all day and stand guard by night.

The importance which was given to the matter of physical cleanliness is shown in Neh. 4:23, where it is stated: "None of us put off our clothes, saving that every one put them off for washing." The German version reads, "Every one omitted bathing."

In whichever way this is to be understood, it shows what an essential matter ablution was thought to be. It was a great deprivation to have to go without bathing, on account of the sleepless vigilance that must be maintained.

The tenacity with which the servant of God stuck to the work in hand furnishes a good example for us to follow to-day. "I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it and come down to you?" Neh. 6:3. How

often some matter of trifling importance, or some snare of the enemy, allures the laborer away from his trust, and so the work is greatly hindered, and his own soul imperiled! The only safe way is to stick to the work given us to do. Chapter nine deserves special study. The goodness of God in His dealings with Israel is forcibly brought out, "Thou . . . gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath."

The same work is now being done in the final messages of warning that are going to the world. God is now making known His holy Sabbath that has so long been hidden from the people. Those who engage in this work are repairers of the breach the same as were Nehemiah and his associates in days of old. Isa. 58:11, 12.

A good lesson on the proper manner of reading is found in Neh. 8:8: "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." This is indeed reading with the spirit and with the understanding, the only manner pleasing to Him who will be worshiped "in spirit and in truth." In this way is this book, as well as the whole Bible, to be read.

#### FALL OF BABYLON.

BY RICHARD BEESON.

ON Shinar's wide bosom the cloud-piercing spires  
Of Babylon kindled their reffluent fires.

The temple of Baal raised its turrets on high,  
And Euphrates expanded her breast to the sky.

In the halls of Belshazzar the revel goes 'round;  
In the fumes of the wine all their senses are drowned.

But they drank from the cups of the house of the Lord,  
And were swept from the earth by the breath of His word.

Belshazzar, Belshazzar, the hand on the wall  
In letters of fire hath 'graven thy fall.

Thy walls and thy towers, and the gods of thy land  
Can give thee no aid against Heaven's command.

Great city of pride, o'er thy portal of brass  
The satyr shall dance and the lizard shall pass.  
Proud city of Nimrod, thy glories are o'er,  
Thy grandeur is gone, and thy beauty no more.  
*Uniontown, Pa.*

#### COMPILATION OF TIMELY ADMONITIONS.

Alphabetically Arranged.

BY E. V. SHACKELFORD.

**A**LL power is given unto Me in heaven and in earth." Matt. 28:18.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

"Casting all your care upon Him; for He careth for you." 1 Peter 5:7.

"Depart from evil, and do good; and dwell forevermore." Ps. 37:27.

"Enter ye in at the strait gate; . . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13.

"For the Lord loveth judgment, and forsaketh not His saints; they are preserved forever." Ps. 37:28.

"Go ye therefore, and teach all nations." Matt. 28:19.

"He that believeth and is baptized shall be saved." Mark 16:16.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. 7:1, 2.

"Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." Ps. 100:3.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

"Now therefore thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put in a bag with holes." Hag. 1:5, 6.

"Of these things put them in remembrance." 2 Tim. 2:14.

"Prove all things; hold fast that which is good." 1 Thess. 5:21.

"Quench not the Spirit." 1 Thess. 5:19.

"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." 2 Tim. 2:8.

"Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29.

"Uphold me according unto thy word that I may live; and let me not be ashamed of my hope." Ps. 119:116.

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life." John 5:24.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." 2 Peter 1:10.

"EXamine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 1 Cor. 13:5.

"Ye have not resisted unto blood, striving against sin." Heb. 12:4.

"Be Zealous therefore, and repent." Rev. 3:19.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

*Los Angeles, Cal.*

A YOUNG man, not a Christian, went one night to prayer-meeting, where he became greatly interested in the leader and his remarks. The next night when he saw him seated in front of him at the theater, he said, "That man's religion is vain," and nothing could convince him to the contrary.—*S. S. Times.*



## The Industrial Conflict in the Light of Revelation.

By Geo. W. Rine.

### MAMMONISM IN THE LAST DAYS.

THE exact root-meaning of the word *mammon* has never been positively determined. But many scholars maintain that it was the name of a Syrian god which the people worshiped when they were desirous of riches. Whatever its original meaning may have been, Christ, during His ministry on earth, used the term as the name of a real idol, namely, the apotheosis of money. With an emphasis and iteration born of deep anxiety, our Lord warned men against the dangers of mammon-worship. He characterized such worship as absolutely opposed to the worship of God.

Observe the stern directness with which He declares that "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. **Ye can not serve God and mammon.**" Matt. 6:24.

On another occasion, in His teaching, Jesus called devotion to money not simply mammon, but unrighteous mammon. Luke 16:11. The use of money is involved in so much unrighteousness, so much money is obtained by iniquitous methods, that, in a sense, the very metal is tainted. Christ would have every soul realize that all the aspirations and labors of men have, consciously or unconsciously, one of two objects: devotion to God or devotion to mammon—the worship of the Creator or the worship of the creature. In the case of most men the attempt is made to devote themselves to both the service of God and to the amassing of wealth. Jesus most emphatically declares this to be impossible. The one is diametrically opposed to the other. The worship of mammon—material things—is our unrighteousness; the worship of God is our righteousness. Hence, in the very nature of things, one can not devote himself to money-getting and to the service of God at the same time. One can not be a Christian and idolize riches. A human life consumed in the laying up of material treasures is branded by our Lord as wholly sinful.

#### A Divine Prohibition.

In truth, the Master goes so far as to actually command men *not* to lay up material wealth. Let us hear Him: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also."

How rigorously our Lord here interdicts the laying up of wealth as an *aim* or *purpose* in life! His mandate is absolutely unqualified. It is startlingly stern and direct. He knew how preternaturally prone the human heart is to entwine its affections about the treasures of sense and time. To secure houses and lands, to become merchant princes and captains of industry, was the aim and ambition of most men nineteen centuries ago as it is to-day. Such as succeeded were honored and applauded; such as failed were ignored and

socially ostracized. See Luke 14:12. This worldly spirit pervaded the synagogue as it does the modern church.

To Jesus all this was abhorrent. He set His face against it. His followers must not live that way. He gives us to understand that he who lives for riches must, simply *must*, perish spiritually. "Where thy treasure is, there will thy heart be also." Having one's treasures on earth, one's heart will inevitably be there also, and grow carnal and earthly. Having one's treasures in heaven, one's interests, affections, and hopes are there likewise. Having our hearts set on the imperishable treasures of heaven, we grow in grace and in the knowledge of Christ.

Jesus did not ignore the fact that food, raiment, homes, and other creature comforts are indispensable. To provide for them is not only right and proper, but a moral duty. It is when we are not content with enough, and become greedy for superfluous wealth, that our efforts to accumulate become sinful. Since in most communities men are honored according to the measure of their wealth, the temptation to make money-getting the supreme aim in life is almost irresistible. To do this is to effectually bar the soul against spiritual influences. That this is true is shown by the following statement in the parable of the sower: "The deceitfulness of riches chokes the word, and it becometh unfruitful." Matt. 13:22. Note further: "Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven."

The same awful truth is illustrated by the parable of the rich man who tore down his barns and built larger ones, and stored them with his goods. The man is then represented as saying: "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" And, having told the story, Jesus solemnly adds: "**So is he that layeth up treasure for himself, and is not rich toward God.**" This poor fool lost his soul, lost eternal life, lost the measureless and imperishable riches of God, because of his devotion to his goods, his lands, and his building enterprises. Is there any wonder that the Master added this ringing caution: "Take heed, and keep yourselves from all covetousness." And then, through His servant Paul, He positively affirms that all covetousness "is idolatry." This being true, can we wonder at the absolute impossibility of serving God AND mammon? There is no other sin that Jesus so sharply and insistently places in direct and utter opposition to the worship of God. And does not both past and current history justify Him in the enforcement of this truth with such relentless emphasis? Have there not always been, and are there not now, a thousand times as many devotees at the shrine of mammon as at the altar of God? Do we not find our own hearts drawn out to the treasures of this world, with well-nigh irresistible spontaneity? Only the boundless power of God can save any of us from this almost universal species of idolatry.

### Mammonism in the Time of the First Advent.

Notwithstanding all the advantages of soil, climate, location, and commerce, which Palestine enjoyed at the time of our Lord's earthly ministry, the masses of the people were wretchedly poor. We read of debtors going to prison, of creditors discounting bills, and of a woman whose whole living was only two mites. In one of the Master's parables, every one except the king is bankrupt; the steward is in debt to the king, the servant to the steward. The question of what to eat and to wear created much anxiety. This was true not only of those who dwelt amid the desolate crags of southern Judea or among the wind-swept hills of Perea, but also of those in prosperous Galilee.

Judging from the Gospel narratives, the rich were cold, selfish, proud, hard, pitiless. They dressed in purple, and fared sumptuously every day, refusing to give even the crumbs from their groaning tables to the beggars that lay at the gate. By the roadside and at the door of the temple sat blind and lame people, begging for alms. Philo, a writer of that day, complains bitterly of the indifference of the wealthy to the poor. He indignantly declares that the rich were appropriating the "whole of nature's liberality themselves and giving no share of their wealth to any one." In courts of law a poor man's case was given no attention. We remember that Jesus himself tells us of a widow whom the judge shamefully neglected, obviously because she had no bribe to offer, until her importunity won where the righteousness of her cause was impotent. The very fact that a man was poor branded him in the eyes of the money-changers as a sinner. To these brutal devotees of the money tables, poverty was the visible evidence of the frown of God. To the magnates of our day, indigence is the outward mark of *incapacity*. Poverty spells impotence.

"Rabbi," asked one of the disciples, "who sinned, this man, or his parents, that he should be born blind?" Poverty, blindness, disease, or accidents, it was thought, were all the fruits of sin. The wealthy Pharisees had failed to learn the lesson of Job's suffering. Eliphaz asks Job the contemptuous question: "Whoever perisheth, being innocent? or where were the righteous cut off? According as I have seen, they that plow iniquity, and sow trouble, reap the same." His friends Bildad and Zophar said virtually the same; but God declared that their reasonings were wrong. But the wealthy of Jesus' day had not grasped this truth, and so the poor had to bear in addition to the distress occasioned by their oppression and want, the imputation and suspicion of guilt.

Wealth, then, as it is to-day, was congested, and controlled by a few. There was abundance, but it was not accessible to the common people. The pauperized masses dwelt in the shadow of the millionaire classes. On the one hand was luxury and revelry; on the other, destitution and wretchedness. Pride, fulness of bread, and abundance of idleness contrasted strangely with despair, hunger, and corroding anxiousness. The rich despised and neglected the poor; the poor feared and hated the rich.

#### The Perils of Mammonism.

It has already been shown that the same conditions, only in a manifoldly greater degree, obtain in our day. As it was in the days of the first advent of the Redeemer, so it is to-day, when His second advent is so imminent. I need not repeat that this is essentially a money-loving age. The greatest peril of our day, as it was in the days of Jesus, is the insatiable lust for gold. On the authority of our common Lord, I repeat, that there is nothing



more perilous than to become absorbed with the idea of getting rich. You recall the fact that there were only a very few rich men whom Jesus could reach, whom He could save, while here on earth. We can count them on our fingers. There were Nicodemus, Zacchæus, and Joseph of Arimathæa. But the common people, the poor, heard Him gladly. The rich were infatuated with their possessions. Covetousness "is idolatry." They *would* serve mammon, and hence *could not* serve God. Trusting in their gold, their birth, their authority as the evidence of their acceptance with God, they rejected their Messiah, their Saviour. Of course there was no other name that could save them. Their "house was left unto them desolate," and they perished miserably by the Roman sword.

O, it is not safe to surrender one's self to the bewitching power of gold! "They that are minded to be rich fall into a temptation and a snare, and many foolish and hurtful lusts."

For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things."

#### Trusting in Money Rather Than in God.

Once, when the Son of God walked among men, there came running to Him a rich young man, who knelt down and eagerly asked, "Good Master, what shall I do that I may inherit eternal life?" Our Lord first told him that it was necessary to keep the commandments, and named some of them. The young man protested that he had kept them from his youth up, and then inquired, "What lack I yet?" Jesus answered, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow Me."

The young man, however, proved to be an unwitting idolator. He was wedded to his money. His heart was with his treasures. He was self-deceived in maintaining that he had kept the commandments. He was systematically trampling underfoot the very first commandment. Before God and above God he placed wealth. His actions attested his supreme devotion to gold; for it is written, he "went away **grieved**; for he had **great possessions**." The Lord then spoke to His disciples of how hard it was for rich men to enter the kingdom of heaven. The disciples being astonished at this, their Master explained by saying: "Children, how hard is it for them that **TRUST** in riches to enter the kingdom of God!" Mark 10:17-24.

That small word "trust" is the cue, the very principle involved. It is not the *having* of riches that makes one an idolator, but the trusting in them. We can not trust in gold and in God at the same time; for either we will love the one, and hate the other; or we will hold to the one, and despise the other. Whatever is supreme in our affections is, in spite of ourselves, our god. O, how many of us feel that we should be *safe* if we were only rich! How many of us would make riches our defense, our refuge, if we could! To most of us, lands and houses and bank deposits are, in times of stress and trouble, more than the changeless promises of God. Such feeling, such convictions, show unmistakably that we are not willing to commit our keeping, our destiny, to God. They show that we feel safer surrounded by stocks and bonds than by the exceeding great and precious promises of God.

How often we hear it repeated that this is an age of unrest, of misgivings, of fear and

anxious forebodings. It is because we are afraid to trust in the keeping and saving power of God. Either our love of money or our mad passion for acquiring it separates us from Him who pleads that we should come unto Him that He may give us rest, even rest unto our souls. We are afraid to seek *first* the kingdom of God, and to trust Him to supply all temporal needs. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Isa. 26:3. We read a verse like this and say, "How beautiful! how precious is this promise!" But by our actions we declare, "I don't believe it; it isn't true."

#### A Corroding Sin of To-day.

"In the last days . . . men shall be lovers of pleasure," "lovers of money." 2 Tim. 3:1-4. This is the cardinal sin of to-day, the chief menace to the soul. It is the sin that lies nearest the root of the universal unrest and social disorder of our time. It is destroying faith in man, and when that is lost, faith in God is impossible. Is there any wonder that Jesus asked the sorrowful question, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" It was the strongest possible way of declaring that there would be but little faith among men at His second coming. The prevalence of mammonism effectually precludes faith in God.

This is the fatal mistake that so many of the rich are making in these last days. They make gold their defense, their refuge. Divine Wisdom foresaw that they would do so. In the second chapter of Isaiah, the prophet deals with events that are to take place at the time when the Lord is about to arise to "shake terribly the earth." See verses 5 to 22. In verse 7 the prophet exclaims, "And their land is *full of silver and gold, neither is there any end of their treasure*." However, the supremely sad fact regarding those who possess these "treasures" is that the final destruction of so many of them will be compassed by their devotion to their money. This awful fact is distinctly affirmed in verses 20 and 21. Thus: "In that day men shall cast away their idols of silver, and their idols of gold, which have been made for them to worship, to the moles and to the bats; to go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake mightily the earth."

#### "Drown Men in Destruction and Perdition."

In Ezekiel 7, verse 19, the Holy Spirit repeats essentially the same awful incident: "They shall cast their silver in the streets, and their gold shall be as an unclean thing; **their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah**; they shall not satisfy their souls, neither fill their bowels; because it [money] hath been **the stumbling-block of their iniquity**."

Is it not clear from the foregoing that these possessors of silver and gold trusted that their treasures *would* "be able to deliver them in the day of the wrath of Jehovah"? But on the contrary their very riches wrought their irretrievable destruction. Hence, like Judas, when they see how covetousness, how the love of money, has barred them from the attainment of eternal life, they hurl their gold and silver from them in utter agony of despair.

Again: in Zephaniah 1:14, the prophet says: "The great day of Jehovah is near, it is near and hasteth greatly; . . . the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness

and gloominess." And then, in the 18th verse, he declares respecting these "mighty men:" "Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of His jealousy; for He will make an end, yea, a terrible end, of all them that dwell in the land."

The citation given above, from Ezekiel, shows that it was devotion to silver and gold that proved the undoing of the souls there referred to. For it (gold) was "the stumbling-block of their iniquity." It obtruded itself between them and God, as was the case with the rich young man who came running to Jesus. They served mammon, and so could not serve God. In the supreme crisis their idol failed them; yea, not only failed them, but was itself the "stumbling-block," the *instrument* of their everlasting undoing.

#### "That They Do Good."

Doubtless it is hard for a rich man to surrender himself, with his riches, to God. But it is not impossible. Rich men have surrendered, and believed unto eternal life. There is nothing impossible with God. He is no respecter of persons. He loves all men equally. Of Zacchæus it was said that he was very rich. Yet so completely did Jesus save him that he declared his purpose of devoting one-half of his wealth to the relief of the poor. As a publican, Zacchæus had been a grasping, conscienceless tax-gatherer. He had defrauded many. Yet so thoroughly was covetousness banished from his heart, that he determined to make fourfold restitution to all whom he had defrauded.

Our Lord died for rich and poor alike. He has saved not a few men of wealth, and doubtless He will save many more. I have a conviction that rich people deserve more sympathy, more Christian kindness, than they commonly receive. They have more to forsake, more to give up, than we poorer ones. But to them, as well as to us, the promise is, "My grace is sufficient for you."

#### GOD LOVES YOU.

"WEARY, tired, gloomy, glad, or cheerful, look up and smile. God is love. God loves you. Think over these things with something more than thought," one told me. God is nearer to our souls than our own bodies. "Jehovah thy God is in the midst of thee, a mighty One who will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." Zeph. 3:17. A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not in so sure a way of growth to perfection as every man may be whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches toward him with half that certainty as God, the source of all good, communicates Himself to the soul that longs to partake of Him. Be quiet; look up; smile back to God His love-smile. We are all of us the offspring of God, more nearly related to God than to one another, for in Him we live and move and have our being.—Rev. John T. Wilds.

"WHEN you fret and fume at the petty ills of life, remember that the wheels which go round without creaking last the longest."

"Our deepest sorrows affect the temper less hurtfully than do our minor disappointments."





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## THE CHURCH OF GOD. NO. 5.

## The Mighty Word.

NOT long after the days of Pentecost did the called-out congregations of God retain their primitive faith and purity. In his first letter to the brethren in Thessalonica, the apostle gives fervent thanks to God as he remembers their "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ," and this not as estimated by men, but "in the sight of God and our Father." 1 Thess. 1:3.

The secret of this faithfulness is revealed in the next chapter, "because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." In that Word received by faith was the potency of its Author, Jesus Christ.

It was to this same Word of God that the apostle commended the elders of Ephesus: "And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Acts 20:32. By the Word were the members of the church called out; by the Word were they cleansed and sanctified, by the sincere milk or strong meat of the Word are they fed and do they grow; and by the same Word are they kept. What wonder, then, that the dying charge of the old apostle to Timothy, and through him to all Christian ministers was: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." 2 Tim. 4:1-4.

## The Church in Apostasy.

But even to those apostolic congregations came the apostasy. After admonishing the elders of Ephesus to "feed the flock of God," Paul declared: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." Acts 20:29, 30.

Another apostle, writing years after, bears the sad message to the church at Ephesus, that she had left her "first love," and had fallen from her high estate. Rev. 2:4, 5.

Paul asks the Galatians who had bewitched them, and declares that through the false teachers they were turning "back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again. Ye observe days, and months, and seasons, and years. I am afraid of you." Gal. 4:9-11. In other words they were turning back through vain philosophy to their former worship of "them that by nature are no gods" (verse 8), and therefore they began to practise the "days" and "times" of their heathen ancestors.

To the Thessalonians, whose faith the apostle so highly commended in his first letter, he declares that error had crept in among them, and that they were to beware of that "mystery of iniquity" which was already at work in the congregations of God. 2 Thess. 2:1-7.

James intimates that hearts had been blinded by riches, and that strife for higher place had entered among the believers. John, in his first epistle, writing near the close of the first century, declares that the teaching of false spirits and antichrists was already abroad. And Peter in his second epistle

warns of the false teachers who would soon come in among the children of God.

And the apostasy came. Half-converted heathen philosophers crept into the church. The Word of God was interpreted after the subtle disquisitions and sophistries of these teachers, until the Gospel had become well-nigh buried under a heap of heathen superstitions and traditions.

Then creed power came in to limit the Word, and bind in dead forms the living truth. The teachings of noted doctors were crystallized into a system. Men endeavored to mark out the teaching of the apostles. Different schools had different conceptions, and the war of creeds raged for centuries.

Not having the Word of God to support the creed, their devotees turned to the state and sought the support of the civil power to suppress "heresy" and to promote the "truth." Hence came the Dark Ages and all its horrible persecutions. For often the "whitest of the saints of God" were prosecuted and persecuted as heretics, and the worst of error was held by the civil law to be truth. Every species of iniquity was sanctioned by an apostate church, and the true congregation of God was hidden and hunted, according to the prophetic word, in "the wilderness" (Rev. 12:6, 14), while her rival, the apostate church, was riding in gory triumph in the seat of civil power, dominating thrones and dominions, satiated with fornication, and drunken with the blood of the saints and of the martyrs of Jesus (Rev. 17:3-8).

The prophecy clearly portrays both congregations, both churches, both synagogues. Its unerring finger points to no body of men, triumphant over all wrong, clothed in sacerdotal robes, demanding and receiving homage from saint and sinner alike, as the true church. Her type is a woman fleeing, wandering, bereft of children, hunted and persecuted. Consonant with the Word these are the evidences of her divine relationship. Blinded, weakened, ignorant of God's law as was Israel when Josiah came to the throne, trampling in her ignorance God's broken law beneath her feet, scattered throughout Babylon, torn and peeled, the called-out one, like her Lord, has had no beauty that the world desired.

But when the world had become so burdened with apostasy and wickedness, when God could endure apostasy no longer, when the world itself could bear it no longer, from different directions in the enshrouding darkness voices were heard proclaiming anew the Word of God. John of Wyclif, Huss of Bohemia, Jerome of Prague, were among the earliest. Luther the monk, Zwingli the soldier, Tyndale the scholar, were among the stalwarts which followed. These were God's heralds and soldiers of the Great Reformation.

In the Roman Church faith had come to mean the body of doctrine, salvation was by works, tradition was superior to the Bible, man had usurped the place of God. The Reformation brought in a new, yet eternal, principle. The Word of God was exalted. Faith became a living, personal thing, a channel of life between the soul and God. Union with the civil power was repudiated, and Christ and His Word were exalted.

The Reformation of the XVI. Century was the breaking of the long night of the Dark Ages. What a flood of light swept over the world! How education and progress revived! What mighty strides were made toward liberty in government! Directly and indirectly the Reformation aroused the world. But the light again grew dim.

[Of the last Reformation, our next.]

## A MISAPPREHENSION OF SCRIPTURE.

A PROMINENT religious journal, the *Christian Herald*, in an editorial on "The Game of War in the Far East," closes an otherwise timely paragraph with an allusion to a scripture which is being continually misused to-day. We notice it only because so many have come to believe that the scripture in question teaches what it does not teach. The paragraph reads:—

The world makes its boast of the advance of civilization; but the boast is ill-timed when hosts of men, armed with the deadliest weapons that can be made, confront one another on sea and land, intent on battle, and with murder in their hearts. Lust of territory and power still holds its throne in the breasts of potentates and statesmen, and produces its awful results in death and desolated homes. Not

for such a condition did Christ come to teach men that God was their Father and they were brethren. After nineteen centuries the lesson has not been learned, and we fear will not be learned until He comes, whose right it is to reign, who shall judge among the nations, and at whose word they shall beat their swords into plowshares, and their spears into pruning-hooks, and not learn war any more.

It would be interesting to know where the authority is to be found for the statement that there would come a time when the Redeemer would come and command the nations to "beat their swords into plowshares, and their spears into pruning-hooks, and not learn war any more," and they would obey Him. It is not in the Bible—it is not in the text there indirectly quoted, tho preachers and editors have been teaching it for years. A reading of the context will show the most casual student that the language there used is a prophecy of what the people will be saying and teaching. The context plainly states that it is; but *men* have been trying to put that language into the mouth of the Lord. The text in question is found in Isa. 2:2-5, also in Micah 4:1-5. It states that at a certain time the people will be saying that the Lord is going to judge among the nations; that the people will be saying that men shall beat their swords into plowshares and their spears into pruning-hooks, that the people will be saying that the nations will learn war no more. But the Lord is not saying that, and will not say it; for it will not be true. As long as "nations" exist there will be jealousies, bickerings, and wars; and it matters not how much talk there may be about converting implements of war into implements of peaceful pursuits, the "nations" will not disarm, and the hearts of men will not be changed save by the converting influence of the Spirit of God.

In no place in the Word of God is it stated that God will command the nations to learn war no more.

He has set before the people of this world during all these years the better way, and has left it with them to choose. Nevertheless, there is coming a time when wars shall cease. It will be when sin has been wiped out of this world. At that time the "nations" will be broken in pieces as a potter's vessel. The only way that He will rule over the "nations," as such, will be with "a rod of iron." Ps. 2:8, 9. That means punishment, and that punishment is followed by the setting up of His everlasting kingdom—one kingdom, not "nations;" one Ruler, not many. That is the stone that was "cut out of the mountain without hands" (See Dan. 2:44, 45; Ps. 110:4-6), which is to displace all the "nations," and fill the whole earth, and continue throughout all eternity.

Over against what the people will be saying in these times, the Lord, through the prophet Joel, tells us what the true condition of these times will be. Read it in Joel 3:9-17. War, strife, persecution, and desolation are the portion of this old earth till sin and sinners are removed in the fires of judgment.

## NEBUCHADNEZZAR'S ATTEMPT TO PERPETUATE BABYLON.

"NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon." Dan. 3:1.

The reader will remember that the image which Nebuchadnezzar saw in his dream (chapter 2), had only the head of gold, and the Lord's interpreter, Daniel, had told him that this head of gold stood for the kingdom of Babylon. The other parts of the image—of silver, brass, iron, and iron mixed with clay—signified successive kingdoms that should come after Babylon's demise. While Nebuchadnezzar was obliged to accept the interpretation because he had agreed to do so if the dream were told to him correctly, he evidently thought that, after all, the prophecy might be headed off. While he praised the God of Daniel as "a God of gods, and a Lord of kings, and a Revealer of secrets," it remained a fact that he had physically overcome Daniel's people, and had taken the vessels from the house of their God and placed them in the house of his gods. When it came to physical power, appearances were still with Babylon. With the king, conceding the meaning of a dream did not mean that the import of the dream might not be thwarted.

Nebuchadnezzar did not intend that his people



should be allowed to conceive the idea that Babylon could be defeated or supplanted by any other power. So he proposed to set up a tangible, material image, representing the future history of the world (as the dream image did), but that it should be *all* gold, indicating the enduring, invincible character of Babylon. The image seen in his dream had been seen only by himself and Daniel—and that in vision; but he would set up one plainly visible to the people, and make it an object of worship. If an image of Babylon could be ingratiated into the hearts of the whole people as a god, religious fervor, combined with patriotism, would tend to permanently establish the kingdom. From a human standpoint, the scheme had at least the merit of shrewdness.

"Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up." And when they had all responded to the call, they "stood before the image" and heard a further decree from the king. "An herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."

Herein is the real spirit of all national religion, of all religious legislation; and the apostate Christian church—composed of the Papacy and its imitators—is well named Babylon in the prophetic revelation of conditions in later ages. See Rev. 17:5; 18:1-5, 21. But the command had a widespread effect on the vast multitude; for as soon as they heard the signal, down they went on their faces. But there was a small minority in that great convention that dissented. It was a very small minority, only three persons, perhaps a very small fraction of one per cent.; but they prevented unanimous assent to the addition of this new deity to the national religion.

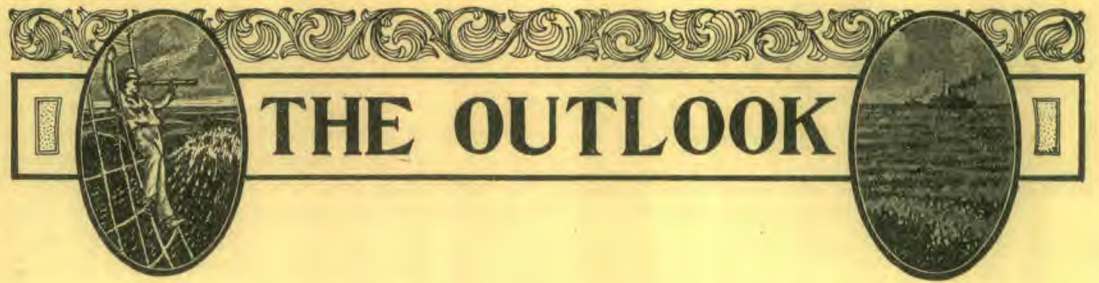
Of course this was very offensive to the dignified majority. In their minds it was both irreligious and unpatriotic. Their feelings were so wrought up that they spoke to the king about it. They said, "O king, live forever." Then they told him that certain Jews—Shadrach, Meshach, and Abednego—whom he had set over the province of Babylon, had disobeyed his decree. They said, "These men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up."

Then the spirit of selfish ambition, combined with the coercive spirit of national religion, aroused the anger of the king. "In his rage and fury" he commanded that the dissenters be brought before him. On their appearance in the presence of the king, he expressed great surprise that they had disregarded his decree, and proposed to give them one more opportunity. He said, "If ye . . . fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace." Then he boastfully added, "Who is that God that shall deliver you out of my hands?"

But the men who trusted in the God of heaven, the God whom Nebuchadnezzar, on a former occasion, had so highly extolled (ch. 2:47), were not to be frightened by the king's threat. They answered: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Here was a direct refusal on the part of God's accepted servants to obey a state law, the effect of which would contravene the law of God. Next week we will note their vindication by the interposition of the Lord Himself. In these days when national reform by religious legislation is being so strenuously advocated, this lesson is worthy of earnest consideration.

LEARN to say kind things about people; it will help you wonderfully."



#### OUR LONDON LETTER.

(From Our Own Correspondent.)

LONDON is having fine summer weather—the best that has been known for years. The season is generally considered to have been a remarkably brilliant one, with extravagant dressing, social fetes, and general fashionable dissipation at its highest. Now the time of the midsummer holidays is drawing near. Soon the giddy round of pleasure-seeking will end for the season, the theatres will close up, social functions will cease, and all fashionable London will betake itself to the country or to the various watering places. This almost universal observance of a summer holiday interferes a good deal with the general run of business. Beginning with the first of August, and lasting until near the close of September there is quite general stagnation in the business world of London, owing solely to this cause.

#### The Salvation Army.

The chief religious event of the past month has been the Great World Congress of the Salvation Army, held in a large temporary building in the Strand, right in the very heart of London, and with auxiliary meetings in a number of the leading halls and theatres, including the reception of the delegates, which took place in the Royal Albert Hall. I attended the first regular meeting of the Congress, at which reports from the various countries of the world were presented by the leading delegates. Every country of importance was represented except Spain and Russia, and there were large contingents from the United States, Canada, and several European countries. The meeting was of a bright and cheery character, the singing excellent, and the whole place seemed alive with enthusiastic sentiment. General Booth presided, and introduced the different delegates, also reading an address which embodied the leading principles of the Army, and a retrospect of its rapid growth, especially the past ten years. About five thousand persons were present, chiefly Army workers, and the effect of singing some of the old melodies was very beautiful.

General Booth's audience with the king was calculated to draw general attention to the Army, and the climax of the Congress was reached in the Grand Review held at the Crystal Palace, in which an army of twenty thousand devoted soldiers passed before the general, while fully a hundred thousand persons were present to witness the sight. The leading journals published full reports of the meetings from day to day, and several noticed them favorably in their editorial columns. The *Daily News* said:—

Among those who study the condition of churches and creeds in our day, it is a commonplace that the vast development of the Salvation Army is the one grand and overpowering fact in the contemporary history of Christianity. It weighs in the balance against many disheartening accounts of defection, loss of faith, and spiritual decadence. Its strength lies in the fact that it "does things;" it does not merely preach them.

The Salvation Army has undergone a certain change of character during the last ten years; its energies have been more and more drawn out in the direction of social and philanthropic enterprises, and it has certainly done much good in this field of effort. On the other hand, it is believed by some of the friends of the movement that it has lost somewhat in spirituality, and in real earnestness in the work of saving souls. However that may be, the work of the Army is probably at its zenith just now, and it is doubtful if another conference of the dimensions and unique interest and enthusiasm of this one will ever be held. Two weaknesses in the Army are worth noting in passing. First, it is to a very great extent, a one-man movement. When General Booth passes off the scene of action, there will be no one to take his place. Secondly, the movement lacks a proper foundation of Scriptural

truth. It preaches the gospel of repentance from sin, but fails to lead its disciples into that intimate acquaintance with the Bible which is necessary to fully establish them in the truth. In this respect there is a superficiality about the Army work that its friends can not but deplore. A backward step was taken some years ago when it was decided to admit as members men who were addicted to the tobacco habit. Such can not, however, become officers till they give up the weed. Vegetarian principles are making considerable progress in the Army, many of the leading officers, including General Booth and his son Bramwell Booth, being strict abstainers from flesh foods. Certainly the Army has done one very great kindness to the Christian world in showing the capacity of ordinary men and women for fruitful service in behalf of their fellow-men.

#### Religious Indifference.

"Pagan London" was the title of a recent article by a Church-of-England clergyman in one of the leading dailies. In it was pointed out the fact that church-going was never so much at a discount as at the present, and that the general attitude of the public was one of religious indifference. Marie Corelli, the novelist, resented the charges, and wrote a reply entitled "Unchristian Clerics," in which she suggested that a church which paid its head seventy-five thousand dollars a year, and the holders of other rich benefices proportionally, was not the kind of a church to help the toiling masses. It must be admitted that the novelist's point of view is shared by a very large number of the working class.

#### Precarious Peace.

We had a demonstration last evening of how quickly the war spirit is stirred up. Russia seized the "Malacca," a steamship carrying military stores, etc., for the English at Hong Kong. Britain demanded that the vessel be released, and the report came out that Russia had refused. So the evening papers put out flaming contents-bills after this style: "Britain firm; Russia defiant. Warships move." There was quite a stir, but this morning the papers report that Russia is quite disposed to yield. So the incident is closed. But it plainly illustrates how precarious is the peace that exists in Europe to-day. Here in England the feeling of distrust toward Germany is growing. Some believe that Germany will yet interfere to aid Russia in the war with Japan, which would mean that England would be called upon to help her ally.

The death of Mr. G. F. Watts, the celebrated painter, has removed from our midst a man of strong character, and one who saw much more clearly than most men the evils from which the country is suffering. He led a simple, abstemious life, working to the last. Tho never in very robust health, he died at the ripe age of eighty-seven.

#### Ritualism, or the Movement Romeward

is rampant; it grows in strength continually, and becomes more bold and wanton in its assumptions of Romish ways. The vicar of a certain parish writes in the *Parish Magazine*: "The chief disappointment this Lent has been the smallness of the number of those who have attended daily Mass." Following is an extract from his monthly letter: "It is necessary to say a word about each person's keeping to his own proper turn in coming to Confession. . . . Complaints reach me that it is by no means an uncommon thing for people to come into church for the purpose of making their confession, find a number of people already there waiting, and yet make their way right to the front, and take almost the next opportunity to go into the confessional," etc., etc. Is it not disgusting to think that in a supposedly Protestant church the members will rush in head over heels to confess their sins to a Romanizing cleric? And yet this is only a typical case. The country is full of it, and the movement



has its sympathizers amongst those in high authority in church and state.

#### Temperance and Hygiene in the Schools.

I have referred in previous letters to the prevalence of intemperance, and, as one of the consequences, a very manifest deterioration in the national health and physique. This matter is receiving some much-needed attention. For some months past a petition has been circulating amongst the medical men, which calls for the teaching of hygiene and temperance in the public schools of the country. This petition, after receiving about 17,000 signatures, was last week formally presented to the Minister of Education by a committee of medical men. The comments of the London *Times* on this matter are so apposite that I quote them nearly in full. The great journal says:—

"This is the year 1904 of the Christian era, and this is a country which prides itself upon being in the forefront of civilization, and piques itself upon its common sense, and its practical intelligence. . . . [It] has tens of thousands of ministers of religion, who are supposed to assist in making men and women good citizens. It has a very large body of medical men, each of whom ought surely to be a center of intelligence as regards the elementary laws of health. It is covered with all sorts of benevolent agencies for dealing with isolated aspects of disease or accident. It has universities, public schools, secondary schools, and a costly system of compulsory education.

"Yet in this favored land a deputation of medical men, last week, waited upon the Minister of Education to beg him, *in view of the appalling and increasing degeneration among the people to take steps to have the rudimentary laws of health taught in the public schools.* The minister expressed his entire sympathy with the objects of the deputation, but was obliged to confess that he could not promise any immediate help, because his department does not possess *teachers who themselves know what the deputation desire to have taught.* His department is doing what it can to induce the existing teachers to learn, and *two years hence* it hopes that every teacher admitted to its staff will be adequately instructed.

"So that in about a generation it may be possible that the fathers and the mothers of the next will learn at school a little of what it most nearly concerns them to know. It would need the pen of a Swift to do justice to this mordant satire upon the way in which this nation carries on the highly important business of training its men and women."

Such words mean much coming from Great Britain's foremost daily. They show that the nation is awakening to some of its greatest needs, and that the way is open as never before to carry forward our health work.

M. ELLSWORTH OLSEN.

London, July 22, 1904.

#### TRUE AMERICANISM.

##### The Right to Labor.

**R**EPEATEDLY have we said that our sympathies are with the workmen, the daily, the weekly, the monthly wage-earners, with the corner-grocery men, and the small dealers.

We have no sympathy with the trust idea in commercialism or religion. This does not mean that we should not possess convictions of truth and right and duty, but it does mean, also, that because we do possess these, and demand the equal right of their exercise in justice and equality, we also demand the same just and equal rights for our opponents. The true man asks no more favors for himself from government than he demands for all his fellow-men.

Because we believe this, because this is the conviction of our souls, our sympathies for the laboring man are not for a *class*, but for all.

A trust in labor, monopoly in labor, is as wrong, as unjust, in the ranks of labor, as it is in the banks of capital. It breeds the same spirit of arrogance, of class hatred, of contempt of men, of disregard of law, to compass a coveted end, in both cases.

Therefore, he who opposes the capital trust from principle must, to be consistent, oppose the labor trust—yclept "union"—from principle. The "tie-up" and the "lock-out," the "boycott" and the "black list," the "freezing out" and the "picket-

ing," are all fruit from the same tree, grown in the same soil, the natural, selfish heart of man. All are unchristian, and against every principle of primitive Americanism.

In harmony with these principles is a recent decision of Hon. J. Hunt, judge in the Superior Court of San Francisco, in a recent decision granting permanent injunction against striking stablemen, in the case of *E. G. Pierce versus the Stablemen's Union*. The judge reviews at length the picketing, the rowdism, the violence, the intimidation and injury of non-union workmen, the ruination of business, the utter irresponsibility of the Stablemen's Union, and sets forth the impossibility of the prosecution of all, or even the greater part, of the offenders. Judge Hunt therefore contends that the act passed in 1903, by the state Legislature, preventing interference by injunction in "trade disputes" between employers and workmen is, in some of its provisions, unconstitutional, because—

First, it violates that provision of our state constitution which declares that "all men have certain inalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing, and protecting property." This provision is contained in the Declaration of Rights, and it forever safeguards the rights of persons and rights of property.

Freedom is the spirit and essence of the Constitution, but the freedom thus guaranteed to the citizen no more implies a license in one man, or in any combination of men, to harass or injure another in the pursuit of his lawful business, than it implies a license to deprive him of his personal liberty. The Constitution alike protects natural freedom and industrial freedom. If the right of property is inalienable, the right to labor is inviolate.

##### Right to Labor.

Therefore, these rights can not be impaired by legislation. He further says:—

The right to labor is a right of property, and the duty to protect it is the highest office of our laws.

In 127 Cal., 13, the Supreme Court quotes with approval the following extract from *State vs. Goodwill*, 33 W. Va., 179:—

"The property which every man has in his own labor, as it is the original foundation of all other property, so it is the most sacred and inviolate."

Hence, no syndicate of employers or union of employees can bar one of the right to labor, for the right to labor is the right to live; but how can it be said that a right is inviolate if, when violated, the law affords no redress? For the law to declare a right and then deny it all means of enforcement would be to—

Keep the word of promise to our ear,  
And break it to our hope.

But such a reproach does not rest upon the law, for it is one of its oldest and best maxims that "where there is a wrong there is a remedy." Hence, when a property right is violated, and the common law affords the injured party no remedy, equity will intervene to redress the wrong.

To deny the plaintiff equitable relief for the invasion of his rights of property is to deny him due process of law; and to violate a fundamental principle of the constitution of the state; for a right without a remedy is no right at all.

##### Special Legislation.

Judge Hunt declares the act of 1903 unconstitutional, as we declared at the time, because it is special, or class, legislation. Among other things he declares:—

The provision [of the act of 1903] is special legislation because in matters of "trade dispute" it denies to employers an equitable remedy which it accords to the non-employing class. It applies to "trade disputes" a rule not applicable to other disputes.

One class of property and of property owners, under certain conditions may obtain equitable relief which, under the same conditions, this act denies to another class of property and property owners.

The owner of real estate is entitled to an injunction against a trespasser whose acts threaten his possession, but under this legislation, the man who owns a business under like conditions, is denied relief.

The provision is special legislation because it applies only to a particular class, and makes employees the immunes of the law. The constitution of the state provides that no citizens or class of citizens shall be granted privileges or immunities which, upon the same terms, shall not be granted to all citizens.

If the acts herein complained of were committed by an organization of men between whom and the plaintiff the relation of employment never existed, the plaintiff's right to equitable relief would be undoubted, but under this provision, if one or more of his employees, in combination with others, commit these acts, the equitable remedy does not exist. In my opinion, there can be no legal support for such legislation, undermining and destroying, as it does, a constitutional right.

#### Makes Impotent the Court.

Third, the provision in question is void, because it seeks to deprive the Superior Courts of a judicial prerogative conferred upon them by the Constitution.

The Constitution provides that "the Superior Court shall have jurisdiction of all cases in equity."

If the Legislature can deprive a court of equity of the right to issue an injunction in a case like this, then it could deprive it of the right to issue an injunction in any case: it could absolutely divest the court of what is and always has been one of its most potent remedies, thus nullifying its powers and making impotent its decrees.

#### Legislature Can Not Destroy Remedy.

It is undoubtedly true that the Legislature, as was held in these cases, may alter or regulate remedies and procedure, legal and equitable; but it can not destroy a substantive remedy, nor can it defeat the enforcement of a constitutional right by depriving the injured party of the only remedy that the law can award for its violation.

This case is manifestly one of equitable cognizance, for the reasons already stated; and in 24th Cal., 409, the Supreme Court declared that "in matters of equitable cognizance, powers granted by the Constitution can not be taken away by legal enactment."

For each and all of the reasons herein before stated, I am of the opinion that, insofar as the Legislative act in question attempts to deprive a court of equity of the power to issue an injunction in cases of this character, it is unconstitutional and void.

Now, all this seems to us, not only reasonably, soundly just, but good, ordinary common sense. It is a noteworthy decision which ought to be felt throughout the country; and we can not help feeling that every lover of justice among union men will respond in his heart, tho he dare not say it with his lips, a hearty Amen.

#### THE RUSSO-JAPANESE WAR.

MANCHURIA is almost as much a closed country now as is the land of Tibet, especially in the matter of obtaining reliable information of what is actually being done there. There are persistent reports of large Japanese losses in attempting to carry the outer fortifications of Port Arthur. It is definitely known that some of the fortifications have been carried by the Japanese; it is reported that all of these defensive works have been taken, and that many thousands of Japanese have been slain in the various assaults.

There have been reports of naval engagements off Port Arthur with the loss of a Japanese cruiser; but these have not been verified. It is also reported that the Vladivostok fleet has had an engagement off Gensan, Korea, with a Japanese squadron; but no details are given.

On land the Japanese armies under Kuroki, Oku, and Nodzu are steadily pressing the Russians back upon Liao Yang, and are threatening the great base of operations at Moukden. General Nodzu's army is reported to be pushing in between the Russian army at Liao Yang and Moukden, while at the same time a Russian force is reported to be marching down from Vladivostok to reinforce General Kuropatkin. While the Russians have strong positions at Liao Yang, it is not known whether they will risk a general battle in their defense. If reports be true, the loss of life in the week's campaigning has been large.

A significant fact is involved in the statement of *American industries*, that 60 per cent of the members of labor unions are there because of coercion. A coerced support is always a very unreliable element.

The city of Galveston, Texas, now has a great wall of granite built between it and the sea to prevent the recurrence of another such catastrophe as that which wrecked the city a few years ago. The structure stands 17 feet above mean tide, and cost \$1,500,000.

Refugees from Teheran tell terrible stories of the ravages of cholera in Persia. It is stated that in that city the death list has reached as many as 900 a day.

Turkish troops are reported to have discovered a band of 52 Bulgarians setting fire to the granaries, and to have killed all but two of the Bulgarians.

Another great cave has been found in Kentucky, which it is thought will rival the Mammoth Cave when its extent has been fully determined.





### EMPTY HANDS.

A MULTITUDE of cares encompassed me,  
Stood at my elbow, hung about my knee;  
Hedged me away from all the world outside,  
Thronged in my path, if to escape I tried.

And thus, from mingling with my kind, debarred,  
Often I mourned and felt my lot was hard;  
Slipped from the clinging fingers, sighed for rest,  
Hushed the shrill tongues and deemed the silence best.

One day God took my cares unto Himself;  
I need no longer toil, for love or pelf.  
Free am I now, to roam to far-off lands,  
Or sit in silence, with my empty hands.

Alone I go; as lonely I return;  
And none remains to feel for me concern.  
No noisy shouts, no clamorous tongues in glee  
To break the silence—all is hushed to me.

No clinging fingers clutching at my dress;  
No tumbled curls upon my bosom press.  
But now, dear Lord, if I could ope the door  
And know my cares would meet me as of yore,  
I'd give—ah, with what gladness, I would give—  
All the slow weary years I yet must live!  
I wander always—praying always vain—  
O Lord, dear Lord, give me my cares again!

—Selected.

### FAITHFULNESS IN THE HOME.

BY MRS. L. D. AVERY-STUTTLE.

I HAVE a friend who has only one child,—a dear little boy. Having no girls, she has very sensibly taught Clyde to do many little chores in the house to help her. One day she left him at home alone, and assigned him the task of sweeping the sitting-room.

When she came home, she found everything neatly done. There was no dirt under the rugs or in the corners.

"You have done nicely, my dear," the mother said to him. "I see you have shaken the rugs and swept in the corners."

"Yes, mama; I did not feel a bit like doing it; I wanted to let the rugs go, and the corners, too; for I thought you would never look to see, and so you would never know. I wanted to look at my new picture book, and the fact is, mama, I don't like to sweep very well; but, you know, the preacher said last Sabbath, that the angels are looking at us all the time. So I thought I would hate to have the angel look under the rugs and in the corners, and write in his book that little Clyde Brown hadn't swept his mama's room clean. So I just tried to do my best."

Now if this little boy felt the need of being faithful in the doing of a simple duty, how, I ask, can parents neglect the sacred duty they owe to their children, of guiding their young feet in the way of righteousness, and still be guiltless? Mothers and fathers, have you opened the doors of your child's heart by the key of kindness and love, and looked carefully for the black trail of hidden sin? Have you swept under the rugs? Have you lighted a candle and peered into all the corners? Up! be at your duty; or the stains of sin will only become darker as the days go by.

We hear a great deal about being "faithful." Hardly ever a sermon is preached or a testimony borne, but that the desire is expressed to be faithful. But this implies much. A faithful mother will not slight her family duties to spend the morning hours in gossip and small talk with her neighbors. She will not neglect putting a patch on Johnny's coat or darning little Susie's stockings, for the sake of spending an hour or two studying the latest fashion magazine with Mrs. New Style. Aye, more than this, a faithful mother will not allow anything,—not even a missionary meeting,—to hinder her from the

performance of those necessary duties which fall to the lot of each mother and wife to secure the comfort of her family. And so, I say, no true mother will rest easy listening to the eloquent minister as he portrays the deplorable condition of the poor heathen, when her own little daughter is out on the streets amusing herself with questionable associates, so as to while away the evening till "ma gets home from meeting." Neither will the faithful father spend his time at the lodge, while he has reason to believe that his young sons are taking lessons in cigaret-smoking and beer-drinking over at the saloon on the corner.

"Well, as long as I send my son to school, and buy him good clothes, and feed him at my table, I consider my duty as a father is done."

Do you? That is the belief of a great many fathers in the world, and this very belief is in a great part responsible for the reign of utter lawlessness and criminality which has these late years broken out like a pestilence among the boys,—and, I had almost said, the girls—of our unhappy land.

Look at the newspapers to-night; my word for it, they will be reeking with filthy and horrible accounts of crimes which would shame a hardened criminal, and all committed by boys in their teens,—whose boys? Yours? Ah! they are somebody's boys. Perhaps not yours now, but who can tell what effect a few months longer of street education may have upon your son,—yes, YOURS!

"But why are you so earnest about it? I see no particular danger. You are trying to frighten me. Of course I know Johnny is getting fond of cigars, and Willie is acquiring a taste for beer, but I do not like to be preached at, nor to preach to them; my boys must choose for themselves."

Must they? Well, they are choosing; and, my brother, I tell you, they are choosing destruction. Are you going to sit quietly by, and not "cry aloud?" A year ago many a young criminal of today stood just where your boy is standing now. Ah, somebody was not faithful. Some mother did not take as much time as she ought, teaching her boy righteousness. Some father did not spend as long a time on his knees pleading before the Almighty for his boy's salvation, as he did in discussing the latest ball play or prize fight.

In the name of our Master, I ask you, Are we to allow the youth to go to destruction, and not raise a hand to snatch them as brands from the burning? Father, mother, I say to you, in God's name, BE FAITHFUL. Your business first, last, all the time, is the training of those boys and girls who ought to rise up and call you blessed, instead of cursing you for your unfaithfulness when their folly has brought them into sore trouble.

"I learned gambling from my mother at home. She thrust my little hand into the grab-bag before I was old enough to know the value of the prize I drew. I grew to love the game of chance. Then I began to play marbles 'for keeps,' and it was not long before I became a regular patron of the gaming table. I learned to drink hard cider in my father's cellar. Gambling and drink brought me to the gallows,—and I learned both at home."

The white lips ceased speaking; the dark, pleading, horror-stricken, youthful eyes take one more quick glance around upon the beautiful earth and the shining sun; the pallid lips twitch pitifully; the black cap is drawn down. Another youthful felon has met his doom.

Again I say, Somebody has been unfaithful.

Years and years ago there lived a good man. He was trying to be a man of God, I am sure. He had two little boys. His father-heart loved them fondly; but he was too "easy-going" with them. They grew up to fill a most sacred office—that of priests of the Lord. But, on account of their poor father's unfaithfulness in their early training, they forsook the Lord, and committed such acts of folly and wickedness, that they not only lost their own souls, but their evil course caused many others to fall into discouragement and sin. They met a sad end, and perished without a ray of hope, while poor Eli died

heart-broken,—for I surely believe his heart was broken, and he probably fainted with grief before he fell.

But, let us thank God, all are not unfaithful. God has always had some faithful children. You will find them where you would least expect it,—hidden in the dark corners, away off in the country; in the little village; on the farm; in the cottage; even in the dangerous and filthy tenement districts of our crowded cities,—even there are some faithful ones. We do not always know where to find them, but the angels know their street and number as well as they did that of Simon the tanner.

"Faithful unto death" would be a very appropriate epitaph for many a man who never preached a sermon and for many a woman who never wrote a book.

One of the sweetest promises of the Bible is that which says:—

"Be thou faithful unto death, and I will give thee a crown of life."

### ONE ANSWER TO THE BOY QUESTION.

[Florence Livingstone Joy, in *The Interior*.]

THE trouble with many of us who are seeking an answer to the question, "How shall I make my boy feel that his home is the best place on earth?" is that in our anxiety to help the boy we fail to give attention to our own personal attitude toward him. Many of us think the matter scarcely worth consideration. "If a mother love her son—and most mothers do,"—a woman was heard to say not long ago, "her relations with him will be the right ones, without self-probing and cross-questioning and analysis. Instinct will teach her how to manage her child." Are there any of us, I wonder, who can not point out, among boy or men acquaintances, pathetic victims of the "instinct" method of leading a boy in the way that he should not have gone?

Not for a moment do I underrate the great influence of love in the rearing of a child. There should be a tender, unselfish, all-enfolding love, a love for which home is the only synonym, felt by the boy through some such medium as father or mother or sister. But something beyond this is needed for those who would have their boys keep in the domain where abide love and purity and safety.

There seem to be no better names for these necessary qualities than understanding and sympathy, and the second is born of the first. "Get understanding" is as valuable a proverb for men and women as for the youth to whom it was first written. He who "understands" must have the boy-mind and the boy-heart. A select few seem born with the gift of understanding, and those unfortunates who stand without the pale may acquire it only by working and praying, by praying and working, and by working and praying some more. Then will sympathy of the right sort come; the sympathy that enables the grown-up, along with his broader vision and maturer judgment, to put himself in the boy's place, to see the sights the boy's eyes see, and to hear the voices the boy's ears hear. But even the sympathetic person needs tact and wisdom, for a boy is a wary creature and shies at any but the most delicate approach.

If a boy is to grow up with a strong attachment for his home, his material environments, also, require one's care. The home must be made attractive, no matter how plain it may be, and a good place on which to lavish attention is the boy's own room. Let it, in its every appointment, be clean and neat and airy. To his own wishes and tastes should be left the decoration of walls, with a word of praise wherever arrangement of pictures or trophies permits. Let his room be a precinct sacred to its owner's use, a hospitable "den" where he and his boy friends may spend many happy hours under proper conditions.

That part of the house set aside for general use should be attractive to the boy of the family. A large outlay in money is not a necessary means of



securing this result; without that the home may be invested with an air of restfulness, and its very atmosphere invite one to thoughts of cozy evenings and delightful rainy days. Books and games may be provided at small expense, tho in the matter of both these sources of pleasure there should not be too strong an urging. A child can not profitably be driven to reading, but often a good book tactfully suggested, or placed where one may come across it unexpectedly, helps much toward formation of the reading habit.

Among the boyhood memories most cherished by some men I know is that of a "treat" which their mother used to give them and their boy friends after a vigorous siege of wood-sawing or lawn-mowing.

The encouragements of some such hobby as stamp collecting will often solve the problem of finding something for idle hands to do. Keen and sympathetic interest on the part of the people of the home will increase the young collector's zeal, and prove a bond that will hold to the home life.

Parents too often make the mistake of regarding lightly the various schemes that enter the heads of their boys. There lived in my neighborhood, not many years ago, two boys, both of good families. During a certain summer vacation one of them was seized with an ardent desire to build a boat. The father, instead of laughing him out of the idea, devised a way by which the boy might himself earn materials for the proposed boat, and in other ways encouraged him in carrying out his project. The other boy, after spending a few days watching his friend at work, expressed to his own father a wish to try his hand at the same thing. The man turned away with a laughing, "Why, you could never make a boat." To-day the first young man is helping to pay his own way through college, and is the pride of his parents; the second spends his nights in pool halls, and his days in sleeping and cigaret-smoking. The incident is valuable in that it shows how, and how not, to deal with a boy.

One should remember that a boy's straying begins when he is but seven or eight years old, when he first migrates on summer evenings to the nearest street corner, where "the boys" from other homes have gathered. Now is the time to make him feel that the best place of rendezvous is his own yard, even tho the lawn become thinner for the many sturdy feet that have trampled upon it.

Second only to the good fortune of the boy with a dog is that of the boy with a barn. Place a work-bench in this and let the lad have access to the tools—with the understanding, of course, that he take proper care of these. Let him and his companions engage in such other fascinating play as shall well fill what might otherwise be idle hours.

Last of all, avoid doing what a boy hates more than he hates poison; that is, nagging. If you have any commands to issue, do it in a way that shall not cause him to lose respect for you, and for himself, too. Whining will not accomplish much, and it has done untold harm. Let your boy feel that home is what it should be—a place where peace reigns and love abounds. Then will he cherish above all things else the spot which you have created for him; then will your dreams of keeping him within its sweet security come true.

#### WATER-DRINKING AND HEALTH.

[G. T. Palmer, M.D., in *Good Housekeeping*.]

The human body contains a complete sewerage system in which poisonous and disease-producing refuse is constantly gathering, and jeopardizing the health. The same rule which applies to municipal sanitation will also apply to personal sanitation, and the danger of disease may be forestalled by flushing out this sewerage system with an excess of water. Just as truly as the gathering of filth from the city in the "sewerage veins" endangers the lives of the inhabitants, so the poisons generated by the bodily metabolism, collected in the excretory organs, will jeopardize the lives of the millions of inhabitants of the body: the living cells. Every action of muscle or of nerve is accompanied by the destruction of cells which, if not eliminated, will accumulate like clinkers.

Aside from the mere "choking of the flues," we must bear in mind that the body is constantly generating poisons, which, if eliminated freely, will do no

harm; but which, retained, will be productive of disease. Such a poison is uric acid, which is charged justly with causing rheumatism, gout, constant headaches, dizziness, and a train of other symptoms, and it must be seen that if the accumulation of refuse is the cause of such conditions, the logical means of cure is its elimination. Other "products of metabolism" create their own types of disease and all may be prevented by the free use of water.

A beginning of kidney trouble lies in the fact that people, especially women, do not drink enough water. They pour down tumblers of ice-water as an accompaniment to a meal, but that is worse than no water, the chill preventing digestion, and indigestion being an indirect promoter of kidney disease. A tumbler of water sipped in the morning immediately on rising, another at night, are recommended by physicians. Try to drink as little water as possible with meals, but take a glassful half an hour to an hour before eating. This rule persisted in day after day, month after month, the complexion will improve, and the general health likewise. Water drunk with meals should be sipped, as well as taken sparingly.

#### IN THE WHITENING HARVEST.

"THERE is much that may be done  
While the glittering life-sands run;  
If ye be but earnest-minded,  
If ye go not weakly blinded  
By gay fashion's heartless folly,  
Or a selfish melancholy,  
By a momentary pleasure,  
Or a love of ease and leisure;  
Lured not by flitting beauty  
From the narrow path of duty;  
Much there is that may be done  
By an earnest-minded one."

#### LETTUCE PREVENTS SMALLPOX.

SO FAR as it is possible for a human being to be protected from catching smallpox, lettuce is a protection.

No need for vaccination whatever. Any person who eats a small quantity of lettuce twice a day, morning and evening, is as well protected against smallpox as it is possible for any one to be.

To be sure, one ought to be clean, ought to live in ventilated rooms, and avoid dirt of all sorts. Also avoid contact with people who have smallpox. Foolish exposure to the contagion of smallpox is not to be thought of. But there is no need for vaccination.

Lettuce is one of the oldest vegetable remedies known to the medical profession. Long before it was used as food it was used as medicine. Many times it has been claimed that it has magical or miraculous powers to prevent contagious disease. We believe this is carrying matters altogether too far. But lettuce does furnish to the system exactly what is needed to protect it against the poison of smallpox. —*Medical Talk*.

## Question Corner

#### 1552.—Rev. 20:5. Is It Spurious?

The first sentence of Rev. 20:5, "The rest of the dead lived not again until the thousand years were finished," is by some said to be spurious, not being found in the earliest MSS., or before the fourth century. What ground is there for this? T.

We reply in brief: (1) The earliest New Testament manuscripts are as follows: The *Codex Sinaiticus*, now in St. Petersburg. It contains the whole of the New Testament. It was discovered by Tischendorf in the monastery of St. Catherine, on Mount Sinai in 1859. It was written in all probability in the Fourth Century, not later than the Fifth. It once contained the whole Bible.

2. The *Codex Alexandrinus*, now in the British Museum, written in the Fifth Century. It contains the whole Bible.

3. The *Codex Vaticanus*, now in the Vatican, known also as Vatican MS. No. 1209. It was probably written in the latter part of the Fourth Century or in the Fifth. It contains the whole Bible, with

exceptions of parts of the New Testament, among which is the Apocalypse.

4. The *Codex Ephraemi Rescriptus*. This is what is called a "palimpsest," the original writing of which has been erased in order to use the parchment for another. In this MS. part of a Greek Bible was used on which to write some of the works of Ephraim, a Syrian "father." So have the "fathers" in other instances obliterated the Word. But by chemical reagents the old writing has been partially restored. It was written in the Fifth Century, and contains about two-thirds of the New Testament.

5. Then we have the Peshitto Syriac version, but the Oxford Bible Helps assure us that "there are no [Syriac] copies extant which were written so early as the oldest of the Greek MSS.

Now of the above, Rev. 20:5 is found in the first, we believe, and in the second, and fourth. The third does not contain the Revelation at all. The Syriac omits the passage, and so does Vatican MS. No. 1160, of the Eleventh Century. Thus the three oldest Greek copies which contain the Revelation at all have the text. The Emphatic Diaglott, based on Griesbach's text, has the following foot-note on the first part of Rev. 20:5: "These words were probably omitted by oversight in Vatican MS. [No. 1160] as they are found in A. B. C., tho not in the Syriac." By "A" is meant *Codex Alexandrinus*; by "B," *Codex Vaticanus*, No. 2066, of the Seventh or Eighth Century; by "C" *Codex Ephraemi Rescriptus*. Finally, the best Greek Text, that of Westcott & Hort, contains the passage, and neither have the Revised Versions nor any of the critics, so far as we know, even questioned it. The revisors adopted for their revision the text "for which the evidence is decidedly preponderating," and when that differed from the Greek text "from which the Authorized Version was made, the alteration be expressed in the margin." (See Preface to Revised N. T., Division II, ¶4.) But there is not even an indication of doubt over Rev. 20:5. The clause in question is considered spurious only by those who have a doctrine to prove which the text condemns.

#### 1553.—Was Moses Translated to Heaven?

C. B. G.

He was, after his resurrection. That he was raised from the dead is evident from two facts: (1) When Michael the Archangel, or Christ, contended with the devil over the body of Moses, it must have been for his resurrection. We know who must have been the conqueror. Jude 9. (2) Moses appeared with Elijah on the Mount of Transfiguration representing those who will be raised from the dead when Christ comes. Luke 9:30, 31.

#### 1554.—"Say Ye Not, A Confederacy."

Please tell me where in the Bible it says, "Say ye not, A confederacy." Does it not mean we shall not join unions for help, but rather trust God.

The twelfth verse of the eighth chapter of Isaiah is the clause. Why not get a good cheap concordance? The passage means that we should look to no earthly society or organization of men whatsoever for support or help in the fearful crisis of the last day. The cry of the world is, Save yourself by confederation. The children of God will make Him their refuge.

## Dandruff

Men once a week, women once in two weeks, should wash the head with a copious lather of warm water and Glenn's Sulphur Soap. It will remove and keep out dandruff.

Glenn's Sulphur Soap is a specific for scalp and skin diseases. Be sure and get

## Glenn's Sulphur Soap

25c. a cake at all drug stores or mailed for 30c. by The Charles N. Crittenton Co., 115 Fulton St., New York.





## UNCONSCIOUS INFLUENCE.

BY FRANCES E. BOLTON.

THORSWALDEN wrought with his chisel and stone,  
A sculptor whose treasures were marvelous art,  
Conscious with joy that he worked not alone,  
His hand was God-guided, inspired was his heart.  
His statues he bore to his own Danish land,  
In sea-weed he gathered from Italy's strand.

The wondering people paused long on their way,  
Enrapt with the beauty the artist had wrought;  
And the sea-weed was trodden deep into the clay,  
As useless, unmeaning, nor calling for thought;  
Yet seeds men were sowing, unconsciously trod,  
Which stored as in caskets the glory of God.

Men wondered and worshiped, and bowed on the land,  
Not now for the beauty the artist had wrought,  
But for glory so lavishly strewn on the sand,  
Beyond man's conception and higher than thought;  
For the flowers of Italy, fair to behold,  
Had blossomed in splendor no sculptor could mould.

Then, humbled in spirit, in reverence there  
The sculptor looked forth with amazement untold,  
To see that he'd sowed without knowledge or care,  
In what he thought rubbish, such beauty of mould,  
And prayed, "Be it thus, Lord, in all days of mine,  
From my unconscious sowing bring glory divine."

O heart, throbbing so to thy hurrying hand,  
And strained with a work that is consciously wrought,  
God grant thee His seed for the unfurrowed land,  
That is sown without knowledge and grown without thought.

May thine unconscious influence scatter abroad  
The seeds of a harvest to glorify God.

The work of thy hand to men's eyes may be fine,  
The work of thy heart must be God-wrought with love,  
Or thine unconscious influence will lack the divine,  
Nor stand in the judgment of heaven above.  
The unconscious influence of life has the weight  
Of the soul that thou art, and is pregnant with fate.

## WILLING TO SPEND AND BE SPENT.

BY MRS. E. G. WHITE.

EVERY true, self-sacrificing worker for God is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow-beings. He may lose his life in service. But when Christ gathers His jewels to Himself, he will find it again.

Do not, for the sake of appearance, spend time and money on self. Those who do this are obliged to leave undone many things that would have comforted others, sending a warm glow to their weary spirits. We all need to learn to improve more faithfully the opportunities that so often come to us to bring light and hope into the lives of others. How can we improve these opportunities if our thoughts are centered upon self. He who is self-centered loses countless opportunities for doing that which would have brought blessing to himself and those around him. It is the duty of the servant of Christ, under every circumstance, to ask, What can I do to help others? Having done his best, he is to leave the consequences with God.

The Lord has provided for every one pleasure that may be enjoyed by rich and poor alike,—the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service the

light of Christ shines forth to brighten lives darkened by many shadows.

The perils of the last days are upon us. Those who live to please and gratify self are dishonoring the Lord. He can not work with them; for they would misrepresent Him before those who are ignorant of the truth. Be very careful not to hinder, by an unwise expenditure of means, the work that the Lord would have done in proclaiming the warning message to a world lying in wickedness. Study economy, cutting down your personal expenses to the lowest possible figure. On every hand the necessities of the cause of God are calling for help. God may see that you are fostering pride. He may see that it is necessary to remove from you blessings which, instead of improving, you have used for the gratification of selfish pride. The truth that we hear will save us only as we gladly accept it, showing in our lives the result of its working, growing in grace and in a knowledge of God.

## Help in Every Time of Need.

Those who are laboring in places where the work has not long been started will often find themselves in great need of better facilities. Their work will seem to be hindered for lack of these facilities; but let them not worry. Let them take the whole matter to the Lord in prayer. When trying to build up the work in new territory, we have often gone to the limit of our resources. At times it has seemed as if we could advance no farther. But we kept our petitions ascending to the heavenly courts, all the time denying self; and God heard and answered our prayers, sending us means for the advancement of the work.

Lay every care at the feet of the Redeemer. "Ask, and it shall be given unto you." Work, and pray, and believe with the whole heart. Do not wait till the money is in your hands before doing anything. God has declared that the standard of truth is to be planted in many places. Learn to believe, as you pray to God for help. Practise self-denial; for Christ's whole life on this earth was one of self-denial. He came to show us what we must be and do in order to gain eternal life.

Do your best, and then wait, patiently, hopefully, rejoicingly, because the promises of God can not fail. Failure comes because many who could put their means into circulation for the advancement of God's work are lacking in faith. The longer they withhold their means, the less faith they will have. They are barrier builders, who fearfully retard the work of God.

My dear fellow-workers, be true, hopeful, courageous. Let every blow be struck in faith. As you do your best, the Lord will reward your faithfulness. From the life-giving Fountain draw physical, mental, and spiritual, energy. Manliness, womanliness,—sanctified, purified, refined, ennobled,—we have the promise of receiving. We need that faith which will enable us to endure the seeing of Him who is invisible. As you fix your eyes upon Him, you will be filled with a deep love for the souls for whom He died, and you will receive strength for renewed effort.

Christ is our only hope. Come to God in the name of Him who gave His life for the life of the world. Rely upon the efficacy of His sacrifice. Show that His love, His joy, is in your soul, and that because of this, your joy is full. In God is our strength. Pray much. Prayer is the life of the soul. The prayer of faith is the weapon by which we may successfully resist every assault of the enemy.

## A MODERN MIRACLE.

AFRICANER, the convert to Christianity with whom Robert Moffat had so much to do, was a veritable demon of cruelty, but he became such a disciple of Christ that Moffat was able to say of him, concerning the whole time of his association with him after his conversion, that he did not remember once hav-

ing occasion to be grieved with him, or to complain of any part of his conduct. Africaner's testimony on his death-bed was: "I feel that I love God, and that He has done much for me, of which I am totally unworthy. My former life is stained with blood, but the blood of Jesus Christ cleanseth from all sin."

## BUENOS AIRES.

BY SADIE R. TOWN.

HERE we will leave you to wander at will through Argentina's capital city. Another world seems to have dawned upon us. The straight, well-paved streets, the network of trams, cabs, carts, automobiles, private carriages, and pedestrians, seem to indicate that the world moves, even in South America. Here the principal lines of railway terminate, the suburban trains run swiftly in and out, and the freights and steamboats bring in the agricultural and stock-raising products which represent the chief industries of the country.

Ex-United States minister Barrett, in a recent speech in New York, calls this the New York of South America, and compares it to a youth whose robustness and rapid growth attract the admiration of all who behold him. Aside from some of the western towns in the United States, the increase in population has been exceptionally rapid, having risen from 177,000 to 900,000 in the last twenty-four years.

The other towns of the republic are so nearly represented by this one, that when you have seen one, you may be said to have seen all.

The houses can not be distinguished one from



Water Deposit, Buenos Aires, Argentina.

another, but present one solid front to the pavement like those of English and Scotch towns. But through the street doors potted plants, palms, and ferns are nearly always visible, indicating a yard or garden inside. This yard is paved with tiles, would be called a court in the east, but is here designated *patio*. There are often two or three patios, one back of the other, and the rooms are in a row, running back from the front, and usually derive all their light and air from tall doors, composed mostly of glass, which open into the patios. A great deal of time is spent in the patio, taking maté, chatting with friends, etc. In the afternoon, however, the women who are at leisure make themselves presentable with careful hair-dressing and plenty of powder, and lean from the windows to see and be seen. The only windows in the house, of course, open onto the sidewalk.

The shops are quite imposing, some of them running through from square to square with their enormous show-windows decorated very attractively, and offering for sale anything and everything in their line which money can buy, altho it must be confessed that considerable money is required to buy these.

There are thirty-four markets located in different parts of the city, from which the food supplies come. During the year 1903, 2,748,922 unfortunate animals were slain and consumed by these carnivorous people. The fruit markets are beautiful, and have nearly all the varieties of fruits and vegetables found at home, in their seasons, which are, of course, the reverse of the seasons in the northern half of the world. The Central market is said to have the



largest wool dock in the world, and an idea of the business carried on there may be gotten by the figures which show it to have received 200,000,000 kilos of different products, mostly wool and cereals, during the month of April. Here everything is measured by the metric system, and described in the Spanish language.

The earlier efforts of foreigners in learning Spanish are often very amusing to their friends who have but recently been over the road themselves; but the polite gravity of the natives under such provocation, and their tactful way of setting one right without ostensibly correcting him, inspire wonder and admiration. It is to be hoped that intercourse with such a large per cent. of foreigners as immigration continually lands on these shores, renders them less sensitive than what they would otherwise be, to the mutilation which their beautiful language suffers at our hands from day to day.

But to one thing they never do seem able to accustom themselves, and that is foreign peculiarities in dress. A woman wearing a sailor hat or a rain cloak seldom fails to elicit comments on the part of the passer-by, and the children quite likely greet her with a chorus of "man's hat," or "thatch roof." Here only the most faultlessly attired wear hats at all, so that a peculiar or shabby head-dress attracts immediate attention.

Buenos Aires boasts of having one of the best sys-

tem of water supply in the world. The water is pumped from the River Plata a little above the city, and conveyed to huge tanks in the northwestern part of the town, where it is thoroughly filtered before being given to the public.

The city university has departments in law, medicine, the sciences, etc.

In the colonial days (1613), when three lawyers arrived at the port of Buenos Aires, the population was so stirred that the town council issued the following decree:—

Considering that their coming is useless and can only cause disturbance by reason of the difficulties which they will create among the citizens, we declare and order that these three personages be strictly prohibited from remaining in this town, except by special order from his Majesty, the king of Spain.

But times have changed since then. Out of a total of 2,500 students in the universities of Buenos Aires and Cordoba in 1897, 1,172 were studying law. Two of the most prominent signs that one sees, passing through the city, are "abogado," lawyer, and "medico," physician. But those who have occasion to deal with them, assure us that the old town council sized them up about right.

The Argentines monopolize the professions to the exclusion of the trades. The *Preusa*, one of the leading dailies here, erected a new building a few years ago, and advertized for master workmen in the different branches, giving the preference to Argen-

tinians. The religion here sets as lightly upon them as it is possible for it to do; and the saddest part of it is that among those who have come here from more enlightened homes in Europe and North America, there is a strong tendency to conform to the senseless customs and practices prevalent here, instead of holding up and cherishing the greater light for which they are responsible.

*Buenos Aires, Argentina.*

#### OUR WORK AND WORKERS.

At the recent quarterly-meeting of the church in Oklahoma City, O. T., five members were added to the church, four by baptism.

MEETINGS held at Chandler, O. T., by Brother A. E. Field, have resulted in six new Sabbath-keepers and an organized Sabbath-school.

THE church at Etna, Wash., which was organized last March with eight members, now has twenty-eight, who expect soon to erect a church-school building. The labors of Brother A. J. Stover have been mainly instrumental in this work.

BROTHER T. H. DAVIS, of Esmeralda, Cal., has returned to South America. He spent several years canvassing in Chile, where he was quite successful, but was obliged to return to California for a time on account of his health. He goes now to Quito, Ecuador.

THREE members were united by baptism to the church at East Liverpool, Ohio, at the last quarterly-meeting. These are fruit of meetings being held there by Brethren C. C. Webster and F. M. Fairchild. Others have commenced the observance of the Sabbath "according to the commandment."

BROTHER A. G. MILLER, who has for five years been a faithful and trusted servant in the office of the Pacific Press Publishing Company, acting as secretary of the corporation and in various other positions, sailed for his native home in Australia, July 28. He expected to connect with the Bible Echo Publishing Company, in Melbourne.

In the Pacific Union Recorder we find the following report by Brother O. Soule, of Roseburg, Ore.: "Six adults and four children have taken their stand for God's commandments at South Deer Creek. A Sabbath-school has been organized, and regular Sabbath services are held, as a result of a series of meetings I have just completed there."

THE August number of *Save the Boys* is an unusually valuable issue, and deserves a wide circulation. It contains twelve pages of varied matter, devoted to the purpose which the title indicates. Price of single copy, five cents. Per year, monthly, thirty cents. Address, H. F. Phelps, 118 W. Minnehaha Boulevard, Minneapolis, Minn.

FROM San Pasqual, Cal., Brother F. I. Richardson writes, under date of August 4: "A four weeks' meeting at this place, closing July 26, resulted in the acceptance of the truth by twenty-six persons. Nineteen were baptized, and the church seemed to be much benefited. Seldom have I seen greater evidence of the deep movings of the Spirit of God; not in excitement, but, as described by the Psalmist: 'The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.'"

OF the work in Mississippi, Brother H. G. Thurston writes as follows to the Pacific Union Recorder: "The Lord is still at work in Mississippi. July 2, five were baptized in Laurel, where we held our last series of meetings, and last Sabbath five were baptized at Ellisville, where we held our first series of meetings last fall. On the 10th inst. a church of seventeen members was organized at Ellisville. This makes the fifth church organized in this conference since last November. The others were brought out largely as a result of our mission school work."

In connection with the meetings held at Modesto, Cal., by Brother C. M. Gardiner, a Sabbath-school was organized July 23, with twenty-four members. At one of the meetings a gentleman arose and gave the following testimony: "I must speak of the light that has flooded my soul the past two weeks at these meetings. I have been a member of the Baptist Church for many years, and at different times have asked my pastor why we worshipped on the first day of the week, and he would explain and smooth it over, not quite satisfactorily to my conscience. But now it is clear to me that the seventh day is the Sabbath, and I can not resist the Spirit. This is the first Sabbath I have ever kept in my life. I thank God for the light, and mean to walk in it. Pray for me."



A Plaza in the City of Buenos Aires, Argentina.

tems of water supply in the world. The water is pumped from the River Plata a little above the city, and conveyed to huge tanks in the northwestern part of the town, where it is thoroughly filtered before being given to the public.

The buildings are all low, usually one story, and tram lines cross the city in every direction. Some commodious automobiles are also being brought into use as public conveyances. Every few squares they bring the passenger to one square devoted to horticulture, which breaks the monotony in a very pleasant way. These diminutive parks are termed *plazas*. There are also several large, well-kept parks, and a zoological garden.

There are six free municipal hospitals in the city, in all of which advice is given *gratis*. The British, French, German, Spanish, and Italian communities each have their respective hospitals in addition to the above. There are also several establishments where baths of all kinds can be had, and electricity, Röntgen rays, and massage applied.

Education is free, and supposed to be compulsory, but option is granted between educating the children at home or in a private or public school. How strictly the school law is enforced may be judged from the fact that more than one-half of the inhabitants can neither read nor write. The law permits of religious instruction either before or after regular

times. But they were not to be found, and the building (the end of which may be seen at the right of the street leading out of the plaza) was erected by foreigners. The Statue of Liberty upon the top of the building is one hundred and eighty-one feet above the street, with a powerful electric reflector whose rays are visible at a great distance. This park offers many advantages to its patrons in the way of museum, library, post-office, and medical and judicial departments. A writer in the English *Review of Reviews* estimates it to have the best equipped office of publication of any newspaper in the world.

There are forty churches and twenty chapels in the city, the most of which are Roman Catholic. In each of the Catholic churches mass is celebrated every day, beginning very early in the morning. On Sundays mass is repeated every hour of the day. The Methodists have two churches and several other places of worship in the city. The Presbyterians, Anglicans, and Lutheran Germans also have each a church.

The religion of the country is the Roman Catholic, which is supported by the government, and is one of the necessary qualifications for occupying the highest office of state, the presidential chair. Altogether there are about 27,000 Protestants and 6,000 Jews in the country, the remainder being Roman Catholics.

But, unlike the North American Catholics, their



# THE SUNDAY SCHOOL

LESSON 10.—SEPTEMBER 4.—ELIJAH ENCOURAGED.

Lesson Scripture, I Kings 19: 9-18, A. R. V.

(9) "AND he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah? (10) And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away. (11) And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before Jehovah; but Jehovah was not in the wind; and after the wind an earthquake; but Jehovah was not in the earthquake; (12) and after the earthquake a fire; but Jehovah was not in the fire; and after the fire a still small voice. (13) And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? (14) And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away.

(15) "And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus; and when thou comest, thou shalt anoint Hazael to be king over Syria; (16) and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. (17) And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. (18) Yet will I leave Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Golden Text.—"Fear thou not; for I am with thee." Isa. 41: 10.

## SUGGESTIVE QUESTIONS.

(1) When Elijah came to Mount Horeb in his flight, where did he find lodging? What word of the Lord came to him there? Verse 9. Note 1. (2) What did Elijah say of his devotion to God? What did he say of the people of Israel? Verse 10. Note 2. (3) Where then did the Lord tell him to go? Who then passed by? What great commotion took place? Did that indicate the presence of the Lord? What phenomenon followed the wind? Verse 11. (4) What marked display followed the earthquake? Did any of these demonstrations indicate the presence of the Lord? After the earthquake what did the prophet hear? Verse 12. Note 3. (5) What did Elijah do when he heard the voice? What was said to him there? Verse 13. Note 4. (6) What was Elijah's reply? Verse 14. Note 5. (7) To what place did the Lord then send His servant? On what mission? Verse 15. Note 6. (8) After this what was he to do? Verse 16. (9) What indicates the sore judgment awaiting Israel? Verse 17. Note 7. (10) What further encouraging word was spoken to Elijah? Verse 18. Note 8.

## NOTES.

1. Far away, more than three hundred miles away, from the scene of his victory on Mount Carmel, the lone prophet retires to a mountain cave, and his old enemies at Samaria are either flattering themselves that he is out of the way, or wondering where he will turn up next. However, in his secluded resort the Lord appears to him again, and asks, "What doest thou here, Elijah?" Sure enough, what is the prophet of the Lord hiding away in the wilderness for, when there is so much to do in his appointed field of labor, and just when the way was beginning to open for his labors to bear fruit?

2. This disposition to judge all his brethren, and to reckon them as reprobates, at least partially accounts for Elijah's susceptibility to discouragement and sudden flight. Had he not himself forsaken the cause at a most critical moment in the great conflict? Had he not left the field just when God had manifested Himself in great majesty, and had just begun a great work for His people?

3. The Lord did not further chide His servant (Ps. 103: 8, 9), but immediately began to build him up in the faith.

4. The Lord was not in the windstorm, or the earthquake, or the demonstration of fire. Who, then, was in them?—Evidently it was Satan, the "prince of the power of the air" (Eph. 2: 2; 2 Thess. 2: 8-10; Rev. 13: 11-14). He would fain divert the mind of God's servant, and secure his attention by great demonstrations of power, and thus turn him away from the voice of God's Word. That is a favorite scheme of the adversary in our time, and he finds many professed followers of Christ more ready to follow great demonstration and "wonderful works" than they are to heed the "still, small voice," the quiet, calm teachings, of the unerring Word of God. Satan would fain destroy those who honestly desire to serve the Lord in truth, but when he can not destroy them, he aims to deceive them by counter attraction.

5. As if testing the effect of this manifestation of Himself at the scene of His appearance to all Israel when they had been delivered from Egypt, the Lord again said, "What doest thou here, Elijah?" And again the prophet calls attention to his own steadfastness as compared with his brethren, not recognizing any exception to the widespread iniquity of his people. He does not even recognize the hundred prophets who had been hidden in caves during the drought, nor yet Obadiah, the king's stew-

ard, who had fed them. Now that he was so ready to die in the wilderness, why had he not been ready to further risk his life in defense of the truth in face of the enemy? There had been a time when he did not fear Jezebel.

6. After being revived in spirit and encouraged by communion with the Lord, Elijah was sent back to do important service. This mission took him to Damascus, as the margin of verse 15 would infer, by way of the wilderness. Thus he was not exposed to the danger of meeting his enemies in Samaria. The commission to anoint Elisha to be prophet in the room of Elijah was an assurance that the work of the Lord was to be continued, notwithstanding appearances.

7. Verse 17 gives Elijah assurance that his enemies in Israel shall all be destroyed. Hazael, Jehu, and Elisha are to be the instrumentalities. On the words, "shall Elisha slay," the "Bible Commentary" says: "We must understand these words in the sense suggested by Hosea 6: 5, 'Therefore have I hewed them by the prophets; I have slain them by the words of My mouth.' It is a spiritual slaying by the Word of the Lord, which is 'sharper than any two-edged sword,' and may be said to slay those whose doom it pronounces. (Compare Jer. 1: 10.) Elisha did not do any physical slaying."

8. Elijah must have been greatly encouraged by the assurance that so many of his brethren were still so faithful to the true God that the Lord could recognize them as His. And this is an important lesson to all who are inclined to depreciate the attitude of their brethren before God. It is not the province of fallible man to judge his brother. "Let us therefore not judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling." Rom. 14: 13.

## THE SABBATH SCHOOL

LESSON X.—THE RETURN OF THE KING.

(Study for Sabbath, September 3.)

## QUESTIONS.

1. What longing desire is in the heart of the Saviour? John 17: 24.
2. Before He left the earth, what promise did He make concerning His return? Why did He go away? When will He come back? For what special purpose? John 14: 1-3.
3. Will His appearing be visible to all? Rev. 1: 7; Matt. 24: 27. Note 1.
4. Describe the manner of His return. Acts 1: 9-11.
5. With how much glory will the event be attended? Luke 9: 26.
6. What view of His coming did the prophet have on Patmos? How does He judge and make war? Rev. 19: 11. Note 2.
7. Describe the King. What did He have upon His head? Verse 12.
8. With what was He clothed? What is His name called? Verse 13.
9. What name is on His vesture? Verse 16. Note 3.
10. Who comes with Him? Verse 14. Note 4.
11. With what are the nations smitten? Verse 15.
12. What terrible scene is described in Verses 17, 18. See also Eze. 39: 17-20. Note 5.
13. What will be the attitude of the kings of earth toward the King of kings when He comes? Rev. 19: 19.
14. What is done with the apostate powers of the earth? Verse 20.
15. Will all the wicked be slain? Verse 21; Jer. 4: 23-25. Note 6.

## NOTES.

1. By means of a partial resurrection, some of the righteous, and some of the wicked who are dead, will be raised to witness the Saviour's return. Some of the principal actors in His crucifixion will be brought forth to witness His triumphant return. The Saviour, in the hour of His humiliation, told the wicked Caiaphas that he would be one of this number. Matt. 26: 64.

"All who have died in faith under the Third Angel's Message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law."—"Great Controversy."

2. Note the similarity of the figure used to describe the coming of the Saviour, and that used in Rev. 6: 2, to represent the Gospel as it went forth in its purity, "conquering and to conquer." The Author of the Gospel now rides forth as a conqueror, to put down the rule of that temporary monarch, sin, that, for a time, ruled in His kingdom, and to gather His loyal subjects to Himself.

3. It would be no particular exaltation to be simply the King over the wicked kings of the earth. But just as Adam would have been king of this earth had he never sinned, so in every loyal world there is a king. But Christ is King of kings. He is King over all the kingdoms throughout His universal domain.

4. Picture in your mind, if you are able, the glory of that hour when a hundred millions, and thousands of thousands more of shining angels, cherubim and seraphim, attend the Saviour as He comes in the forthshining of His own glory and all the glory of His Father. It is indeed a "glorious appearing."

5. Another "supper" is here spoken of. But note the contrast. At the marriage supper of the Lamb, the redeemed sit down at a beautiful table, laden with the viands of heaven, and served by the King of the place. But at this "supper of the great God,"

kings, captains, and mighty men of earth, are themselves food for the vultures of heaven.

6. Another "remnant" is here spoken of, not of the righteous, but of the wicked. Note the contrast between the "remnant" of Israel and the "remnant" of sin. One stands victorious on the sea of glass; the other is slain with the sword which proceeds out of the mouth of the Lord. Two vines (John 15: 1, 2; Rev. 14: 18), two suppers (ch. 19: 9, 17, 18), two resurrections (ch. 20: 4-6), and two remnants (ch. 12: 17; 19: 21), are brought to view in these studies. "Choose you this day whom ye will serve."

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

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### Are You Studying the Church-school Problem?

IS your church considering the advisability of holding a Church School this winter? If so, you want to study the question in all its bearings, and will certainly want the help contained in the following books:—

"Testimonies for the Church," Volume Six, has one whole section devoted to "Education." In this section the following titles appear:—

- "The Need of Educational Reform."
- "Hindrances to Reform."
- "Character and Work of Teachers."
- "Words from a Divine Instructor."
- "School Homes."
- "Industrial Reform."
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- "School Management and Finances."

The above section contains almost 100 pages, and is deserving of careful study just now. The price of the volume is \$1.00 in cloth, or \$1.50 in limp leather.

Another help to not only those who are studying Church Schools, but the whole subject of education, is the recent book by Mrs. E. G. White, entitled "Education." The following paragraph, taken from the opening page, is an indication of the scope of the whole work:—

Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.

To the writer of this notice, who has read this book a number of times, it seems that no college or church-school teacher, no Sabbath-school teacher, no parent, no student, should be without the help which it contains. The price in cloth is \$1.25; in full leather, with gilt edges, \$2.00.

### "Cobblestones"

The orders for the book "Cobblestones" are about as numerous as the cobblestones themselves, which went to make up the wall around Uncle Ben's house, with which most of our readers are familiar. The children's letters, telling how much they think of Uncle Ben and his stories, and how anxious they are to show the book to their friends, have been a pleasing addition to our regular office correspondence. Not only have a large number of books been sent to the children direct, but shipments have been made to London, England; Melbourne, Australia; and to various publishing houses throughout the United States. An expert general agent remarked the other day, "This is a book in which every agent would be interested." The price is 75 cents, post-paid.

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

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All mail for the Pacific Press Publishing Company, "Signs of the Times," or "Our Little Friend," up to September 1, should be addressed to Oakland, Cal., as heretofore; after September 1, to Mountain View, Santa Clara County, Cal.

N. B.—"The Signs of the Times" will discontinue the publication of the International Sabbath-school Lessons at the close of this present series. As there are but few who use the paper for the lessons, space is too valuable. The lessons for the next quarter may be obtained in pamphlet form, worthy and easy for preservation, and much better for review of past lessons, for 5 cents, by addressing Pacific Press Publishing Co., Oakland, Cal. Do not send orders for Lesson Quarterly to Mountain View unless notified. The Sunday-school Lessons will be continued.

Professor Rine's articles on "The Industrial Conflict in the Light of Revelation" come to a close in this issue; that is, this last number rounds out the series. But as the subject is taking ever new aspects, both Professor Rine and the Signs will have more to say upon it in the future, the Lord willing. May those who have followed those articles learn their valuable lessons, and may they know the true rest of Christ, which comes by wearing His yoke, and reap the glorious riches of His eternal kingdom.

One of the most terrible train wrecks in the history of the country occurred at Eden, near Pueblo, Colo., on the evening of August 7, in which the engine, tender, baggage-car, and two crowded passenger-cars plunged through an undermined bridge into a raging torrent below. The current carried the cars with their drowning occupants far down the stream.

Only three persons escaped from these cars alive. The fireman escaped from the engine, but the conductor and engineer were killed. Two sleepers and a dining-car were stopped on the brink of the precipice by the quick action of a colored porter at the brakes. As it was, the forward end of one of the sleepers projected over the bank. Heavy rains had sent down a torrent that undermined one of the piers of the bridge. Seventy-six persons are known to have perished in the wreck, and forty missing passengers are believed to be dead.

Strained relations again exist between the United States and Turkey, over Turkey's unwillingness to grant to Americans in Turkey the same rights and privileges that are granted to the citizens of other countries. The American minister, unlike the ministers of other countries, is not given the privilege of audiences with the sultan. A squadron of American war-ships has been ordered to Turkish waters with the intention of bringing pressure to bear upon the sultan, to induce him to grant America's demands.

"God is Love" and "God is Fire."—In a recent sermon preached by Canon Brock in Halifax, N. S., on the parable of Dives and Lazarus, he is reported as saying:—

"God is love" and "God is fire," and therefore fire is love. Hence we learn that the fire in which Dives was tormented was fire of divine love, which must burn up all the chaff, all that was selfish and self-centered in that rich man who had lived for himself alone, without thought or care for the brother, the Lazarus at his gate. The parable proves that this fire is remedial in its action.

Now there is a truth, but a perverted truth here. "God is love," and "Our God is a consuming fire," to consume sin. And both love and fire are remedial. But as to whom God's presence shall be remedial depends on the person. If man identifies himself with the chaff, he will perish with it, as did Ananias and Sapphira, and Nadab and Abihu. And yet the fire of God's presence, which consumes sin and all identified with sin, will be the remedy which shall sweep all of sin from the universe, and leave it clean once more. Whether we shall be cleansed, or cleansed away, depends on our attitude to sin.

"Trading Stamps."—The San Francisco *Evening Post*, of August 6, devotes nearly a whole page to the showing up of the "trading stamp" swindle. It clearly reveals that the scheme is absolutely of no profit to merchant nor to customer. It is as the Court of Appeals of the District of Columbia, in a decision sustaining an act of Congress prohibiting trading stamps in the District, declares it to be: "One of the most shrewdly planned of the many devices to obtain something for nothing. . . . They have intervened in the legitimate business carried on between seller and buyer, not for the advantage of either, but to prey upon both. There is not a shadow of rational foundation for the stamp company's claim that it confers a benefit upon buyers by procuring for them an actual discount. Their business is the exploitation of nothing more nor less than a cunning device." The one benefited is the trading-stamp company. Both buyer and seller are swindled.

Antiquities in Abyssinia.—M. Huguesle, a French explorer, is reported to have found in Abyssinia the oldest record of the relations of the Queen of Sheba with King Solomon in its original form. At present he is engaged in co-operation with an Abyssinian sage in translating this invaluable papyrus manuscript. As soon as this is finished he has received permission from the Negus to make a thorough search of the islands in the Lake Zonai, where the Abyssinians buried all the antiquities during the Moslem invasion, and hopes to make many valuable discoveries in those places, which, as far as known, have never been visited by any white man.

Secretary Hay has expressed it as the position of this government that coal, other fuel, and raw cotton are not to be considered as contraband of war when shipped by a neutral nation to a non-blockaded port of a belligerent, and points out that Russia herself, some years ago, took a very strong stand against including coal among contraband of war.

War Against Rulers.—A special correspondent of the Hearst papers, cables from Paris, under date of August 6, that "the conspiracy of Nihilists which culminated in the assassination of the Russian Minister von Plehve at St. Petersburg last week is suspected to have emanated from a gang of Russian and Finnish revolutionists with headquarters in this city and Geneva. Important discoveries are said to have been made showing that the revolutionists of all countries are uniting and working in unison in their merciless war against the crowned and uncrowned heads of states." An international anti-anarchist congress may be called soon, and it is hoped the United States will join in any international measures which may be adopted by European governments for the extermination of these plotters against government. It is also believed that the present active measures in Europe will drive many into America. Surely, as our Lord and His apostle predicted, lawlessness abounds, and "perilous times" have come.

Price of a Religious Newspaper.—The editor of the Baptist *Standard* says: "By observation extending over a period of more than forty years, the conductors of the *Standard* know that it is impossible to publish a first-class denominational weekly newspaper at a subscription price lower than \$2.00 per year. The cost of paper of good quality, of careful press work, fine illustrations, meritorious contributions, and prompt correspondence, is too great, until a newspaper is able to print, say, 50,000 copies weekly, to warrant any publisher of a denominational paper in making a subscription price less than \$2.00. This statement applies, also, to other than Baptist journals." And this is true. The SIGNS OF THE TIMES is published at a very low price. Its circulation ought to be doubled.

Away from Christianity.—The *Baptist Flag* of Fulton, Ky., in its issue of May 12, says: "Prof. J. A. Leavitt, president of Ewing College, says the trend of college education is away from Christianity. Is it possible that the infidels will get us on every line? Our preaching, the form of our conversions, the character of our membership, the trend of education, the theological training, the lack of family devotion, the lack of training children, and all the rest, seem to have fallen on the lines of inexcusable Godlessness. What is the saying of Paul? The time for the 'falling away' is surely close at hand." This sounds very much like the prophecy of the apostle in 2 Tim. 3:1-5. We are in "the last days."

Another Cherished Idea Shattered.—Prof. W. H. Pickering, of Harvard University, tells us after many years' study of the moon, that changes are constantly taking place upon its surface, such as would be caused by vegetation. It seems evident, therefore, that the moon has an atmosphere and moisture; in other words that our moon is a live planet. Professor Serviss remarked, not long ago, to the effect that it is not safe to settle conditions in other planets by those prevailing here; that a theory may be consistent, but facts are not always in harmony with the theory. One great fact scientists always ignore, and that is the perversion of law by the entrance of sin in the universe; hence always misconceptions.

The French ministry is said to be in jeopardy because of the scandals which have arisen over the expulsion of the Carthusian monks. Charges of attempted bribery are made on both sides, but whether the monks endeavored to bribe or members of the government desired to be bribed, the whole cause of the trouble lies at the feet of the Roman Church. Its priests should be engaged in better business than making intoxicating wine, from which they derive a profit, it is said, of a million dollars a year.

Results of Higher Criticism.—It would seem that we have come practically to a point at which, evolution and higher criticism having between them done the work of demolition, and the work of reconstruction if it is ever to be done, being still in the future, no small part of educated mankind has renounced, or is gradually renouncing, the hope of a future life, and acting on the belief that death ends all.—Prof. Goldwin Smith.