

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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## THE BETRAYAL OF CHRIST.

**The Story.**—The account of the betrayal of Jesus by Judas is found in all four of the Gospels, the fullest in John and Matthew. Together they tell us that the Garden of Gethsemane was one of the favorite resorts of the Master; that Judas knew the place; that he conducted thither a band of soldiers, furnished by the priests, to whom he had sold his Lord; that, when they came to apprehend Jesus, Judas designated Him by saluting Him as "Rabbi," and kissing Him much; that Peter, to defend his Master, drew his sword, and cut off the ear of Malchus, the high priest's servant; that Jesus healed the ear, and rebuked His impetuous disciple with words which were vibrant with lessons for the ages; and that He permits Himself to be taken, and drinks the bitter cup for the sake of humanity. All this, and more, is told in this story of base betrayal and everlasting faithfulness.

### The Central Figure.

The central figure in the drama to both friend and foe is Jesus Christ. The one calm person in all that midnight assembly was the One purchased and sought that He might die. Seemingly the One with the greatest interest at stake, who is knowingly about to suffer untold agony, yet is He the least disturbed. The secret of His calmness, His placidity, His strength of character, was the Gethsemane, the pleading with God, the submission to the Father's will. There—alone with God—the great struggle took place, the mighty Agonizer won by yielding, and He was prepared for whatever might await Him. This is a lesson for us all. We never prepare ourselves for the great conflicts of life by waiting till the conflict comes. We always prepare for all conflicts by meeting every duty

as it comes. Dark as Gethsemane may be, the right use of it, the yielding to God, gives a noble foundation for victory in coming trials. For all true, permanent victory lies in the operation of God's will, and we win by yielding to that will. Note, also, the absolute unselfish-

wondrous life and ministry of unselfish love, that Judas might receive it, overcome his covetousness, and live. He was one of those who followed Christ for worldly gain. As treasurer he had stolen the scanty contributions given to the disciples, instead of using the money for

the purposes for which it was given. He had found fault because costly balm had been used upon our Lord—and all because of the covetousness his heart had cherished. Winding its tendrils about every affection, enthralling every noble and unselfish impulse, his cherished sin at last leads him, for a few paltry pieces of silver, falsely to betray his Lord, whom he had said he would follow to prison and death. He doubtless reasoned that Jesus would, by His mighty power, release Himself from His enemies, and he, Judas, would be a few shekles the gainer. Poor, mistaken man—duplicated so often in the lives of others since—he was selling, not his Lord, but his own soul. He had rejected the last warning, had refused the last reproof; he had chosen sordid gain, and with it death, dishonor, and eternal infamy. It is not safe to cherish one known sin for one moment. It will prove a traitor within the heart's walls, which opens its gates to a legion of other and worse sins. Its presence darkens the mind, stupefies the conscience, hardens the heart, and ruthlessly destroys every high and holy and unselfish thought and aspiration. Let Christ cleanse the heart by His

word of reproof and forgiveness. Let Him abide there in all His purity, and by His presence "keep thy heart with all diligence; for out of it are the issues of life."

**The Betrayer.**—Judas is a fitting type of cherished sin. His nature was selfish. His sin was overweening covetousness. Christ in mercy associated him with Himself, placed before him constantly the teaching of His own

**"Not by Might, nor by Power."**—The betrayal has for us another important lesson in the course of another disciple. He was not one who betrayed his Master; he would have





died for Him then and there. Bold, impetuous Peter wanted Christ delivered, but he wanted it in his way, by the force of human might and power. Before this, Jesus had said repeatedly that the way of victory was the way of betrayal, suffering, the cross, the grave. Peter could not have it so. He desired earthly triumph. He wanted his Master to triumph as do earthly conquerors. His proud heart could not brook the humiliation; and he carried out what the others asked, "Lord, shall we smite with a sword?" Peter smote, and from his graciously loving Master received a rebuke, which is an eternal truth,—"All they that take the sword shall perish with the sword." A man is no stronger than his means of defense. If the church trusts to the sword, with the sword shall she perish. If she trusts to the arm of flesh, she will reap the inevitable curse of the trust; the arm of flesh will fail in the most trying hour. Israel trusted in Assyria and Egypt, and both Assyria and Egypt failed her, and spoiled her. They were as a staff upon which one leans, which breaks and pierces him who depends upon it for support. It has been so with the Christian church in the past. To-day the Christian church is living over the life of apostate Israel. In the demand for law, civil law, and civil penalties for Sunday "desecration" and the like, the church is appealing to the sword instead of to God, and showing by her appeal that she has no sure faith in God, that she has not learned the lesson of Christ. It looked dark at Christ's betrayal, and Peter thought something should be done, and done then. He tried in his way, and failed. Many look at the ever-increasing wickedness, and it seems as tho the kingdom of Christ—their ideas of His kingdom—would never materialize, and something must be done; and therefore Sunday laws, and the help of the civil power. God does not need such help. Pitifully He heals the wound which the unholy zeal causes, but He rebukes the zeal. He has all heaven's power at His command; He could wipe out all wickedness; but love, divine, eternal love must first be permitted to plead with men, even tho love's Keeper, for the time, dies. But love does not die. Righteousness can not perish. "Truth crushed to earth will rise again." In His own intrinsic worth, Christ, and all of Christ, will triumph. Let the rash hand of force sheathe its blade; let God's will be done. Not by army or power will He conquer, but by His Spirit in the hearts of men. Not by human power will His kingdom enter; "the zeal of the Lord of hosts shall perform this." Whenever force has been used in connection with Christ's cause or to advance its interests, it has always been at the expense of suffering to the innocent and irresponsible, and the ultimate defeat, and sometimes the eternal loss, of those who have chosen the force of flesh for the love of God. Reader, where do you stand? Will you learn these lessons of the betrayal? or, will you, sooner or later, betray or deny your Lord?

### JESUS SAVES.

ONE man says he believes he can live such a good life that he needs no Saviour; he believes that he can save himself. Another man makes no attempt to live a good life, but realizes, at its close, his miserable failure and the hopelessness of himself; he cries out that he needs a Saviour, and commits himself to Christ.

There is no question here of belief or disbelief in something called an "atonement." It is a question between supreme confidence in one's self, and supreme confidence in a Saviour outside of self. Horace Bushnell once defined faith as "that act by which one person, a sinner, commits himself to the care of another person, a Saviour." This is very different from intellectual belief in a doctrine. Doctrines do not save; Jesus alone saves. Let the "objector" referred to in the New York letter bear one thing in mind: *neither he nor any other man living believes that he can save himself.* Men may bolster themselves up with knowing talk about their futures not depending on what they believe or do not believe. All men know in their hearts that they are miserably insufficient of themselves, both here and in the world to come. To such men, "moral" or immoral, full of good works or full of evil works, the Saviour's offer of salvation is extended. They may take it, or they may reject it.—S. S. Times.

### LOVE'S SPIRIT.

WHEN Love is strong,  
It never tarries to take heed,  
Or know if its return exceed  
Its gift; in its sweet haste no greed,  
No strifes belong.

It hardly asks  
If it be loved at all; to take  
So barren seems, when it can make  
Such bliss, for the beloved's sake,  
Of bitter tasks.

—Helen Hunt.

### LOOKING AT THE MISTAKES OF OTHERS.

BY MRS. E. G. WHITE.

THERE are those who say, "I might have been a Christian could I have seen in the lives of professing Christians anything better than I have seen in the lives of those making no profession." They endeavor to excuse their own defects by pointing to the defects of others.

To such ones I would say, Do not keep your eyes fixed on the defective example of professing Christians. You will, of course, see in their lives things that are wrong. But if you keep looking at their faults, you will become like them. Look instead at the life of Jesus. There you will see perfection, goodness, mercy, and truth. Take the Saviour as your example. It is in looking at the mistakes of others, instead of to Christ, that you have made your great mistake.

Christ came to this world, subject to His Father's will, to show men and women what God desires them to be, and what, through His grace, they may be. He came to develop for man a perfect character. It is His purpose that we shall gain perfection,—not by keeping our eyes fixed on the defective lives of professing Christians, but by constantly beholding Him, the Sent of God, who in this world and in human nature lived a pure, noble, perfect life.

Do not allow yourselves to think that you are justified in sinning because others sin. It is your privilege to place yourself where you may reach the highest point of Christian excellence. Remember that in your life, religion is not to be an influence among others. It is to be an influence dominating all others. Resist every temptation. Make no concessions to the wily foe. Listen not to his suggestions. You have a victory to win, you

have nobility of character to gain; but this you can not gain while you are looking at the faults of others. You gain nothing when you attempt to excuse your own defects by pointing to the defects of others.

As we move forward in obedience to Christ's commands, His light shines on our way, and His strength sustains us. Thus we go on from strength to strength, from grace to grace, by obedience becoming more and more Christlike.

We are not to follow human leading. Christ is our leader. At all times and in all places we shall find Him a present help. Because there are professing Christians who dishonor Christ in thought, word, and deed, we are to give plainer evidence than ever before of our completeness in Him. We are to walk in the light of His countenance. We are to show that He is light, and that in Him is no darkness at all. If we will submit to His guidance, He will lead us from the low level on which sin has left us, to the loftiest heights of grace. And as we strive for the crown of immortal life, praying that we may be made strong in the strength of Him who is invincible, we can help those who seem to have no power to escape from the snare into which they have fallen.

### DEATH AND RESURRECTION.

BY W. A. SWEANY.

WHEN lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Jas. 1:15. "For the wages of sin is death." Rom. 6:23. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Hence, "man that is born of a woman is of few days, and full of trouble." "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Job 14:1, 10. "Man being in honor abideth not; he is like the beasts that perish. . . . Like sheep they are laid in the grave; death shall feed on them." Ps. 49:12-14.

Six thousand years sojourn in the way that leads only to the grave has so fearfully emphasized the foregoing solemn truth, that "the living know that they shall die." Eccl. 9:5. Reader, it is true of you, as David said of himself, "There is but a step between me and death;" and you know not how soon you may be called to take that step. See 1 Sam. 20:3. Therefore "set thine house in order; for thou shalt die, and not live." Isa. 38:1. But man is slow to yield to the inevitable, and all the wisdom, genius, science, skill, power, and wealth, of the world, have been employed to disprove the decree, to change the sentence, or to avert or postpone its execution. Yet it is all in vain, for the procession continually moves along toward the open grave. But, tho compelled to yield and submit to the execution of the death decree, the human mind, influenced and inspired by the arch deceiver, has from time immemorial sought to parry its force and nullify its object by persuading men that "death is the gate of endless joy;" that "there is no death; what seems so is transition," etc.

Would that the living, who "know that they shall die," might also learn from the same scripture, that "the dead know not anything." Eccl. 9:5. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. In view of all this, how important is the admonition, "Whatsoever thy hand findeth to do, do it with thy might;



for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

Since only the living can praise the Lord (Ps. 115:17, 18; 146:2-4; Isa. 38:16-19); and *all must die*, it is plain that, unless there shall come a resurrection, the experience of humanity must forever end at the grave. David realized this when he cried out, "Return, O Lord, deliver my soul; O save me for Thy mercy's sake; for in death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Ps. 6:4, 5. Paul also understood the situation when he declared, "If the dead rise not, . . . your faith is vain; . . . then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18.

Mortals would more fully appreciate the assurance of the resurrection if they could but realize that it is their only door of escape from eternal extinction, and their only hope of life beyond the grave. Knowing that his Redeemer lives and would call him forth at the "set times," Job calmly faced the fate against which the faithless and fearful vainly strive, and laid down to pass his appointed time in the quiet unconsciousness of the grave. See Job 3:11-19; 14:13-15; 17:13-16; 19:23-27. "David is not ascended into the heavens," but "is both dead and buried." Acts 2:29-35. He was laid in his grave to wait until called forth to behold in righteousness and satisfaction the face of his Redeemer. See Ps. 16:8-11; 17:15. Paul fearlessly faced the grim enemy in sure and certain hope of the resurrection which he had so often preached to others, "with the Holy Ghost sent down from heaven." 2 Tim. 4:6-8; Acts 24:14, 15; 1 Cor. 15:20-23; 1 Thess. 4:13-18. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15; Matt. 1:21. And so "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. And "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Verse 7.

But all this will not keep the forgiven one from dying; for death claims the good as well as the evil. See Eccl. 9:1-6. Then it is evident that a resurrection is necessary in order to complete the redemption and eternal salvation of those who have been forgiven, cleansed, and saved from their sins. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world." But this will not suffice; we must also look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13. So Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation." Heb. 9:28. He came once to save sinners; He is coming again to save saints. See Isa. 25:8, 9; 26:19-21; Luke 21:25-28.

The importance of the resurrection is plainly apparent, and must be recognized and acknowledged as soon as we realize that on it depends the future existence and destiny of every mortal. And this being evident, it is to be expected that the whole of Satan's power will be directed and exerted against that doctrine. His first scheme was to convince man that the warning against disobedience was an idle threat. "Ye shall not surely die" (Gen. 3:4) was his bold declaration. But with that swift and inexorable certainty with which effect

follows cause, "death passed upon all men, for that all have sinned." Had it not been for the assurance given, when sentence of death was passed, that eventually the enemy should be destroyed and his work stopped and undone (Gen. 3:15), despair must have settled down upon the dying race.

(Concluded next week.)

## THE DEATH PENALTY OF REV. 13:15.\*

BY L. D. SANTEE.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13:15.

I wish especially to consider the death penalty with which this verse closes. The chronology of this text brings us into stormy times. As the Gospel closes its mission, the angel of peace flies away.

The two-horned beast is the power under consideration, and his acts are recorded in our text. The nation here symbolized is drunk with the knowledge of its own power and greatness. Its flag, instead of being a symbol of protection guaranteeing the safety of its citizens, has been so prostituted and changed, that the death penalty follows the exercise of God-given, religious liberty.

"As many as would not worship the image of the beast should be killed." At this time, too, the seven last plagues are impending, and the world is soon to feel the judgments of God. Public sentiment has become terribly cruel and bitter, else a law of this nature would never be enacted.

The whole power of the judiciary and of the masses is, at that time, exerted in favor of idolatry. It is easy to understand that at this time, the angel receives his commission, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Rev. 14:18. Those that are loyal to God are under the death sentence; yet, amid all this awful idolatry, God still reigns. Ps. 2:1, 2: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed." "Then shall He speak unto them in His wrath, and vex [margin, "trouble"] them in His sore displeasure." Verse 5. In this it seems direct reference is made to the plagues that are to follow. Thank God, *the death penalty is never to be carried out*. It will disgrace the statute book, and exist in the wills of the persecutor, but God comes in before its execution. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. Incidents are not lacking where God has thwarted the vengeance of man. Read Exodus 15. This is at the crossing of the Red Sea. Pharaoh and his host determined to destroy where they could not rule; to kill where they could not enslave. "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them" (verse 9), but not one perished, and they sung the song of Moses on the further shore. In the notes of rejoicing, I hear: "In the greatness of Thine excellency

\*Epitome of a sermon.

Thou hast overthrown them that rose up against Thee; Thou sentest forth Thy wrath, which consumed them as stubble." Verse 7.

To-day, saint and sinner are closely commingled, in the same home, in social and business relations, and in a thousand other ways. If the plagues were poured out *now*, could it be said to the righteous, "No plague shall come nigh thy dwelling"? Ps. 91:10. But imagine the effect when this law passes pronouncing the death penalty upon God's loyal ones. Suppose the statute book contains the death penalty with this addition: "And be it enacted that this law shall become operative and go into effect Jan. 1, 1905." There would be a sudden separation between those who had made the law and those who would suffer from it. How quickly would those who were under the ban leave the cities, where mob violence was the most bitter. As a measure of safety, they would go to quiet places where there was less probability of the law being enforced; and, consequently, when the plagues desolated the great centers, the righteous would all have fled.

Among the plagues that are coming on the ungodly, when men shall seek death and shall not find it, is that remorseless destroyer, famine. But of him who is sheltered by the Almighty it is declared: "He shall dwell on high; his place of defense shall be the munitions of rocks; his bread shall be given him; his water shall be sure." Isa. 33:16. I do not know how God will feed them. In Israel, a type of those "upon whom the ends of the world are come," men were fed "angels' food" (Ps. 78:25), manna. It may be that God will feed His people in the same way in the antitype. One thing is certain, if He does, none of them will go out on the Sabbath to gather it, as did ancient Israel. The reason that they enjoy His protection is because they are "keeping the commandments of God;" and one of them says: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." And so, on the seventh day God will not rain any down, because He is the "Lord of the Sabbath," and they will not look for any in the field, for the law of God is in their hearts. Then, is it a hardship, or a mercy, that separates them from those who shall suffer from the judgments of God?

When Christ foretold the destruction of Jerusalem, He said, "Then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house, neither let him which is in the field return back to take his clothes." Matt. 24:16-19. They were to consider their personal safety before property or anything else. They obeyed the Saviour's words; and during the horrors of famine they were secure. When Jerusalem ran with blood and eleven hundred thousand perished, not one of the disciples suffered. Was not God's way the best?

So in the end of the world, when He shall "gather out of His kingdom all things that offend, and them which do iniquity" (Matt. 13:41), the saints that were driven out by a cruel law will be safe from the destruction that comes upon the world. The need of protection in that trying time is plainly shown in the following: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of



the wicked." Psalm 91. Read the promise in verses 10 and 11: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways."

Do not deceive yourselves by saying that public sentiment is too liberal to use extreme measures. The present trend of public education is to drive the weak to the wall. See the spirit that actuates the masses during a strike. See the feeling toward "strikebreakers." Look in the faces of a mob, and then imagine what it will be when turned against a "scab" religion, for the man who has no religion will fight for it far quicker than the man who has conscience and principle. The great lesson for us to learn from this, is, that we can only be sure of deliverance by having our names written in the Lamb's book of life. We can only be sure of God's protection by giving up all for Him. God help us each to make this consecration.

### THE RECORD OF TWO KINGS.

[Alexander McLaren, D.D., in *Sunday-School Times*.]

JEROBOAM'S son and successor was killed by Baasha; Baasha's son and successor was killed by Zimri, who reigned for a week, and then burned the palace and died in the flames. A struggle for the throne followed between Omri, the commander-in-chief, and Tibni. "Tibni died, and Omri reigned." So, in fifty years, the kingdom that was to relieve Israel from oppression staggered through seas of blood, and four kings, or would-be kings, died by violence.

Omri's dynasty lasted about as long, namely, through the reigns of four kings, and was then swept away like the others, in blood and fire. The lesson gives a meager outline of the reigns of himself and his son Ahab, of which perhaps the meagerness is the most significant feature. The only fact told of the father is that he built Samaria, and his whole reign is summed up in the damning sentence that he walked in the way of Jeroboam. We learn from the Moabite stone that he waged successful war against that country, and that it was tributary to Israel for forty years. In Micah 6:16, mention is made of the statutes of Omri, as if he had given edicts for idolatry. The reign of Ahab is similarly summarized. His marriage with Jezebel, and the flood of Baal worship which that let loose over the land, are told with horror in preparation for Elijah's appearance, like a dark background that throws up a brilliant figure.

The lessons to be drawn from these severely condensed records, cut down to the bone, as it were, are plain. The first of them is, that, when a life is over, the one thing which lasts, or is worth thinking about, is the man's relation to God and His will. Here are twelve years' reign in the one case, and twenty-two in the other, all boiled down, so to speak, into half a dozen sentences, and estimated according to one standard only. What has become of all the eager strife, the joys and sorrows, the hopes and fears, that burned so fiercely for awhile? All died down into a handful of gray ashes. And what lies in them like a lump of solid metal that has been melted out of the huge heap of days and deeds that fed the fire?—*The man's relation to God*. That abides; that is recorded; that determines everything else about him. Waving forests, that once had sunshine pouring down on their green fronds, are represented in a thin seam of coal.

Our lives will all come down to this at last.

How did he stand toward God and His will? is the final question that will be asked about each one of us, and the answer to it is the only thing that concerns the dead—or the living either. Men write voluminous biographies of each other. How little their judgments matter to the dead men! Praise or blame are of equal indifference to them. But what matters it whether God will have to record of us what is recorded of these two wretched kings, or whether He will recognize that the main drift of our poor lives was to serve Him and do His will. He was a great scholar; he made a huge fortune; he rose to be president; she was a noted beauty, a leader of fashion, a queen of society—what will all such epitaphs be worth, if God's finger carves silently below them, "He did that which was evil in the sight of the Lord?"

Another lesson from these two reigns is the certain widening of the smallest departure from God. Jeroboam professed to retain the worship of Jehovah, and to introduce only a small alteration in setting up a symbol of Him. He would vehemently have asserted that he was no idolater, and would have shuddered at the very notion of bowing down to the gods of the nations, but in less than fifty years a temple to the Sidonian Baal rose in Samaria, and his worship, with its foul sensuality, was corrupting all Israel. However acute the angle of departure, the line has only to be prolonged, and the distance between it and that from which it diverged will be the distance between heaven and hell.

Let no man say: "Thus far and no farther will I go." There is no stopping at will on that course, any more than a man sliding down a steeply-sloping sheet of smooth ice can pull himself up before he plunges over the edge into the abyss below. That is true as to all departures from God and His law, but it is eminently true as to every tampering with the spirituality of worship. Jeroboam's symbolism led straight to Ahab's unblushing pagan worship of the hideous Sidonian Baal. The craving for symbolical and sensuous accessories of worship, which is strong in most churches in this esthetic generation, is perilous. Material aids to worship there must be, so long as we are in the flesh, but the fewer and simpler they are the better, for they are aids which very swiftly become hindrances.

Another lesson from Ahab's reign is the need of detachment from entangling alliances, if we would keep ourselves right with God. It was Israel's calling to be separate from the nations. It was Israel's temptation either to mix with them or to keep aloof from them in contempt and hatred. Ahab's marriage with Jezebel was, no doubt, thought by his father a clever bit of policy, assuring them of an ally. But it flooded the nation with the cruel and lustful cult of Baal, and that finally ruined Ahab and his house. God's servants can never mingle themselves with His enemies without harm, unless they mingle with them for the purpose of turning them into His servants. If we prefer the company of those who do not love Jesus, our love to Him must be faint, and will soon be fainter. If Ahab takes Jezebel for his wife, Ahab will soon take Jezebel's foul god for his god.

### OPPORTUNITY—A PARABLE.

"A THOUSAND years a poor man watched  
Before the gates of Paradise;  
But while one little nap he snatched,  
It oped and shut. Ah! was he wise?"

"THE usual fortune of complaint is to excite contempt more than pity."

### THE MINISTRY OF CONVERSATION.

BY REV. J. F. B. TINLING.

DISPARITY of opportunity is not so great as it seems, and those who chafe at limitations fail to see that the best kind of influence is possible to all. Consecrated speech is constant ministry, and it tends directly to the best results in the storing of minds, and the forming of character. Here at least the women of civilized countries enjoy equality of opportunity with men, and the wide and wise use of this will surely bring about the recognition of all other rights.

The conversation even of well-meaning people is largely lacking both in care and in conscience. It is so easy to speak somehow that we are apt to form the habit of speaking anyhow, and of separating ill-formed and colorless observations by silences suggestive of vacuity. Matter or motive may be wanting in such cases, as usually in "smart" society, where money's worth is the only recognized utility. On the other hand, matter and motive may both be satisfactorily present, but restrained by conventional habit or constitutional timidity.

The highest possibility of conversation is that of the winning of individuals for God. Testimony to Christ, explanation, application, and persuasion mean far more between two souls, of whom one is in the enjoyment of salvation, than they ordinarily do between the able and faithful preacher and his congregation. Here love seems to be almost the sum of gifts, for, rich in it and in nothing besides, humble friends of Jesus have astonished the church by their phenomenal success; yet that success may be shared by any who will fulfil the conditions of consecration and compassion, with faith that claims the co-operation of God. —*Union Signal*.

### THE SURE WORD OF PROPHECY.

BY J. L. SHULER.

FOR we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." 2 Peter 1:16-18. That this refers to the transfiguration, is shown by Matt. 17:1-5.

In order to prove that he was not following fables in telling of the coming of the Lord, Peter declared that he had been an eyewitness of the transfiguration, which was a miniature representation of that glorious event. In human affairs, the testimony of a visible witness is deemed the best proof that we can have for any event. To see anything for one's self is an end of controversy. But Peter goes on to say immediately after this reference to the transfiguration:—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

Thus Peter declares that prophecy is "more sure" than human eyesight. Prophecy is that which it is in the purpose of God to bring to pass, and therefore can not fail. Our eyes at best may deceive us, but the Word of God "liveth and abideth forever." 1 Peter 1:23. Prophecy has in it nothing of the human; it is wholly of divine origin. None of man's weak-



ness can enter into it, because it comes direct from the Holy Spirit, "the Spirit of truth." "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 1:21.

In the parable of the rich man and Lazarus, Jesus instructed the people that "If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead." Luke 16:31. If the hearing of the prophetic word would not persuade them, they would not be persuaded by seeing with their own eyes even one that had risen from the dead. In view of this fact it behooves us to understand and take heed to the prophecies.

When Christ rode into Jerusalem amid the joyful shouts of "Hosanna" from His disciples, the Pharisees asked Christ to rebuke them. But He said, "I tell you that, if these should hold their peace, the stones would immediately cry out." And why?—Because the prophecy relating to His entry into Jerusalem (Zech. 9:9), had to be fulfilled, even should the stones be caused to fulfil it. This incident is the assurance that the prophecies will certainly be fulfilled. Christ said, "Heaven and earth shall pass away; but My words shall not pass away." Luke 21:33. And David testified, "Thy word is true from the beginning."

We have evidence enough from the prophecies that have been fulfilled that all the prophecy of the Bible will be fulfilled; because it is written "Thy word is truth," and it was impossible for God to lie, and "The Lord is not slack concerning His promise." The prophecies are indeed a "sure word." They are also our basis of a hope "both sure and steadfast." Therefore we "do well" to "take heed" to them.

### REASON AND FAITH.

It remains, however, after we have fully appreciated the faculty of reason, and have vindicated its proper function in the sphere of religion, that we must join with one heart in thanking God for the revelation of Jesus Christ. As there can be no conflict between reason and faith, since they have different functions, so there can be nothing but harmony between reason and Christ, because Christ is the answer and fulfilment of reason. What the light is to the eye, Christ is to human reason. He reveals that perfect image of God and of man, and that perfect rule of life and character, after which the human mind by many sages and saints has been earnestly seeking, and which in the words and work of Christ it recognizes and welcomes. If human reason be the dim shadow of the divine reason, then Christ, who is the Logos of God, by virtue of His deity, is also the supreme reason of man, by virtue of His humanity, and in Christ reason, divine and human, meet and blend. Christ becomes therefore to us the standard of thought in religion, not by the imposition of God, but by the constitution of our nature.

He only thinks rightly who thinks with Christ. He who commits his mind as a docile disciple to the Spirit of Christ is delivered from the bondage of error, and brought into the liberty of truth, and the highest point of religious certitude is reached when the Christ within the Bible speaks to a man and is answered by the Christ within the man. While apart from Christ—

"The intellectual power through words and things  
Went sounding on a dim and perilous way."

Since the true Light has shined, it is our duty, our wisdom, our salvation, to follow Him till

every thought be brought into captivity to the obedience of Christ, to whom with the Father and the Holy Ghost, one holy and undivided Trinity, be glory, "as it was in the beginning, is now, and ever shall be, world without end. Amen."—*Ian Maclaren.*

### PASS IT ALONG.

THERE would be ten times as much accomplished in the world if men would heed the following words by the late H. L. Hastings:—

It is easy to make plans, easy to begin things, easy to give orders, easy, in the enthusiasm of some novelty, to launch out, tire out, and back out, leaving the grand undertakings that have been projected to come to nothing, a monument of the rashness and folly of their founders. A little, well and thoroughly and completely done, is worth many of these splendid undertakings. A hut built of rough boards and finished is worth a dozen towers which men begin to build and are not able to finish. There is no special virtue in that ambition which leads people to set things in motion, undertake twice as much as they are able to do, and fail in the middle of their undertakings, leaving everything in confusion

and in peril, so that others must be drawn from their own proper work to avert disaster, and to gather up the wreckage produced by their recklessness. There are many people who are great to make plans, and are very generous with big talk, but who never accomplish what they undertake. Those people are more useful who plan cautiously, undertake what they are able to accomplish, finish one thing at a time, show some one thing built and completed, instead of a chaos of ill-adjusted plans, and enterprises undertaken but never brought to a conclusion.

A MAN is guilty, said downright old Bishop Hall, "of all those sins he hateth not." The man who tolerates a sin, and laughs at it in others, or does not condemn it, certainly helps it along. Certain sins are encouraged by popular toleration. We despise the thief, but we laugh at the drunkard; and so, many a man who would die rather than commit a petty theft, is easily tempted into drinking habits. Each of us has part in making public opinion. Each of us is, to that extent, responsible either for encouragement, or the stamping out, of sin. If we do not hate sin we consent to it, and so the bishop is right.—*Forward.*

## How They Became Convinced

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

### CLXIX.

WHEN about twenty-two years of age I moved to Fort Scott, Kansas. Up to this time I had heard of but one family of Adventists. But at Fort Scott I lived near Brother Harmon Jenkins, and, after making his acquaintance, I asked him why he kept Saturday for *Sunday*. I was somewhat surprised to think that he would deny that he did so; but he soon told me that he kept Saturday because it was the *Sabbath*. When I asked why he kept that day, he replied that the Bible said so, and if that was not enough, it was of no use to consider the matter any farther.

Two weeks later I told my wife that I was going to find out why that man kept Saturday for *Sunday*. So we concluded to invite him over, that we might have an opportunity to question him. He gladly accepted the invitation, and was soon with us, ready to defend his position. After an extended study of the true Sabbath, and of the work of the Papacy, we decided to make a further study, and to inquire of our Methodist minister whether these things were so.

On special request the minister came to our house, but, on finding that we wanted to inquire about the Christian Sabbath, he excused himself, and invited us to come to his house, where he said he could show us how the change came about. A time was appointed, but when I went he did not meet me as I expected he would. He did not allow me to enter the house, but said that if I was going to go off with the old Jewish Sabbath, I might as well go then as at any time.

Seeing that he was evidently unable to give a scriptural reason for Sunday-keeping, we decided to keep the next Sabbath day; also to study God's Word daily, and to accept everything that should be revealed as truth. From having one Bible reading given us, and reading "Thoughts on Daniel and Revelation" two weeks, we had accepted the Sabbath truth. Since then God has given me some fruits of my labor, and I still rejoice in the blessed Third Angel's Message. I believe the Lord is able to keep that which I have committed to Him.

ALFRED HORN.

### CLXX.

In 1887 I united with the Salvation Army at Marshalltown, Iowa. I remained with the army, living at the Soldier's Home, until 1896, when I married an S. D. Adventist woman. After a year's

study of the Bible and other literature which she had, I became convinced that the seventh day is the Sabbath of the Lord. I have been rejoicing in the truth ever since, and hope to rejoice in it till Jesus comes to reclaim His own. JAMES MCGINNIS.

### CLXXI.

In 1902 a canvasser came to our house, selling "Best Stories." We were then living in a large town, and had no use for canvassers, but we asked him in. After a little while he began talking about the Bible. I told him I had read it some, but did not understand it. He said, "Perhaps you would like to know more about it." I told him I would like to know a few things to "down" a certain minister, who had been at our house a few days before, talking about the poor in a manner I did not think becoming to a Christian, much less a minister. He said he would come back Monday evening.

He came, according to appointment, and we studied the subject of the state of the dead. Several readings followed, and things began to look too plain for me to longer keep Sunday. The canvasser was Brother Wm. Lewsadder.

MRS. G. M. PINEGAR.

### CLXXII.

It was only a little white-winged messenger in the form of a tract, yet it changed the whole tenor of my life. It was like the little leaven that leavened the whole lump. It wrought changes for time and eternity. The title was, "Who Changed the Sabbath?" and for the first time in my life I realized that I was not able to answer the question. Eagerly I searched the Bible to find a solution; but to my great astonishment the Bible was silent on that subject. I became very much exercised over it, and resorted to fasting and prayer, that I might be directed aright, and enabled to understand which day the Lord would have me to observe. The more I prayed and searched the Scriptures, the more apparent it became that the seventh day is still the Sabbath of the Lord. Notwithstanding I had been for forty years a member of the Cumberland Presbyterian Church, I began at once to keep the true Sabbath, and continued to keep it strictly for two years before severing my connection with that church, and uniting with the Seventh-day Adventists. The Lord has wonderfully blessed and strengthened me since I have been keeping *all* of His commandments, for which I praise His worthy name.

MRS. DR. M. E. NELSON.





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All Manuscript should be addressed to the Editor  
For further information see page 15.

MILTON C. WILCOX, - - - - - EDITOR.  
C. M. SNOW, } - - - ASSISTANT EDITORS.  
W. N. GLENN, }

## THE CHURCH OF GOD. NO. 6.

## The Last Reformation.

**P**ERHAPS we should say the completed Reformation; for every true reformation in the congregation of God since Martin Luther, has been built upon the sure foundation principles of the great Reformation of the XVI. Century.

And that must necessarily be the case; for that reform was founded on principles of everlasting truth. They are thus summarized by D'Aubigne, the historian of that great movement:—

The principles contained in this celebrated protest, of the 10th of April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second is the arbitrary authority of the church. Instead of these two abuses, Protestantism sets up above the magistrate the power of conscience; and above the visible church the authority of the Word of God. It declines, in the first place, the civil power in divine things, and says with the prophets and the apostles, **We must obey God rather than man.** In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes further: it lays down the principle, that all human teaching should be subordinate to the oracles of God.—*Book 13.*

The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, Faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by the law of a carnal commandment; the Reformation, by the power of an endless life. *Book 14.*

It does not make against this great movement to say that these principles were not understood in their far-reaching scope. The Reformers did not see how much was comprehended in God's Word, and how it demanded the absolute excision of all tradition as authority.

Their immediate followers did not understand that the expansive life of the Word could be legitimately written in nothing in this world save in living, growing hearts; and that to endeavor to confine it to human creeds was to crush out its very life. And not knowing it they did that very thing. They endeavored to crystallize the faith of living men of God into creed forms, and demanded from the civil power support for the creed church. Hence came state churches and union of church and state with its consequent intolerance and persecution.

Wedded to their idols, God passes by the great organizations, and calls out His remnant upon the Word and the Word alone. Hence came the Methodists and other dissenters. But as these grew strong in numbers and wealth they either crystallized creeds or rejected a portion of God's Word.

The last step in the Reformation will be the calling out of the last remnant church. That church will stand upon the solid foundation of the Word of God. She will know no creed save that Word. She will hold that Word for all that it is designed to be in the church. In other words, she will keep "the commandments of God, and the faith of Jesus." *Rev. 14: 12.*

These are the divine marks of the true church in the last days. Signs and wonders, marvels and miracles, will be wrought in her and by her children, but these will not be the signs of her genuineness. For Satan will work in these last days, and is working, "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth." *2 Thess. 2: 9, 10.* "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." *Matt. 24: 24.* Other scripture passages are equally strong and explicit. Therefore, signs and wonders and miracles will not be signs of the true church; for

their marvelous counterfeits are among deceived ones.

In the true church will be restored the gifts of the Spirit of God; apostleship, prophecy, evangelism, teaching, healing, etc., so that she will "come behind in no gift, waiting for the coming of our Lord Jesus Christ" (*1 Cor. 1: 7*), but these will not be the signs of her genuineness; for there will be false churches who claim all these gifts, and who, deceived to the ultimate, will say in the day of His coming: "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." *Matt. 7: 22, 23.* Claiming all these things, yet are they lawless, disobedient.

The Spirit of God is in harmony with the law of God. He is not divided against Himself. The principles of His government are not contrary to the life of His government. And therefore, no church can have His Spirit in its plenitude, the hearts of whose children are not yielded to His law and its fullness.

Therefore, in the last great crisis, when the people of this world are divided between the worship of God, and the worship of the beast and his image, God characterizes His own called-out ones, *not* by saying: "Here are they that are numerous, or rich, or popular, or powerful, or have great political prestige;" no, not any of these; but "**Here is the patience [the steadfastness] of the saints; here are they that keep the commandments of God and the faith of Jesus.**"

This characterization is not the vain boasting of man, but the designation of the Most High. Obedience to God, loyalty to principle, faithfulness to duty, confidence in the Word of God, the unswerving faith of Christ Jesus in that Word when all others proved faithless, are the means by which the called-out ones of God may be designated in the last days. This is the remnant church. This is the translatable church. Do you know it, reader? None can bar your entrance into it save the selfishness, the love of sin, in your own heart.

## TESTED BY FIRE.

**I**N a former article we noted the fact that three of King Nebuchadnezzar's officers, whom he had set over the affairs of the province of Babylon, refused to bow down and worship the golden image which he had set up. These were Jews of the captivity, whom the king had educated expressly for positions in the government. Their Babylonian names were Shadrach, Meshach, and Abednego. When they frankly refused to do homage to the image, or to worship any of the king's gods, Nebuchadnezzar was "full of fury." He had announced that whoever should disregard his decree concerning the image, should be "cast into the midst of a burning fiery furnace," but he was so angry with these Jewish officials that he ordered that the furnace should be heated seven times hotter than ever before.

Then the king commanded the most mighty men of his army to bind the three dissenters and cast them into the furnace. So the men were bound in all of their clothing, and thrown into the fire. The flames were so hot that the strong executioners were themselves burned to death at the door of the furnace, as Shadrach, Meshach, and Abednego fell down, bound, into the midst of the fire.

But the king's fury was soon abated, and turned to astonishment. A strange scene suddenly appeared in the burning furnace, and he "rose up in haste" and called his counsellors together. In great consternation he asked, "Did not we cast three men bound into the midst of the fire?" The counsellors answered, "True, O king." But Nebuchadnezzar replied, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (or "a son of the gods." *R. V.*). It was the Son of God, sure enough, but Nebuchadnezzar knew nothing of Him. His idea of such a noble, majestic personage was that He must be one of the gods imagined by such worshipers as himself. He had heard of the "God of heaven," the God of Daniel, whom he himself had felt obliged to form-

ally acknowledge, but he knew nothing of His Son.

Then Nebuchadnezzar went near to the door of the furnace and called to Shadrach, Meshach, and Abednego, "Ye servants of the Most High God, come forth, and come hither." They came forth, and all the great assembly of officials from all parts of the kingdom saw them,—saw the little minority who had stood for the commandments of God in face of the decree of the greatest earthly kingdom the world ever has known. There were *only three* of them, but while they had the approbation of the Son of God, while they had Him with them in their fiery test, the flames of persecution could not harm them. And all the great company of dignitaries, who had fallen down and worshiped the king's golden image, "saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

But these servants of the Most High God would have been accredited in heaven with standing the fiery trial even if they had been as quickly destroyed as were the "mighty men" who threw them in. It was their purpose to be faithful even if their lives had been sacrificed to the flames. They had so stated to the king. Their lives were, by faith, "hid with Christ in God" (*Col. 3: 3*), and were to be disposed of just as He should deem best for the honor of His name and the furtherance of His cause.

The haughty king had found that the God from whom Daniel had received so much wisdom also had power to deliver His servants out of the king's hand. He was again obliged to acknowledge the God of the captives. So he proclaimed, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies [*Rom. 12: 1*], that they might not serve nor worship any god, except their own God."

The king felt greatly humiliated—not, however, because of his sins, but because of his defeat. His submission was simply that of a vanquished opponent; and his subsequent decree was a desperate effort to gain favor with the superior God, but not with any intention of giving up his other gods. Nebuchadnezzar was aiming to establish not only the universality, but also the perpetuity, of his kingdom; therefore, he sought the good-will and support of every deity, real or imaginary. Hence this proclamation: "I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that can deliver after this sort."

But that kind of decree doesn't make a "Christian nation." Babylon was Babylon still. To submit to the God of Israel merely through fear of His power, or to gain temporal advantage, is not true allegiance nor pleasing service. To refrain from speaking against the God of heaven through fear of any state penalty is not that faith without which "it is impossible to please Him" (*Heb 11: 6*). The national reform that is based on human penalties attached to human religious decrees, is Babylon still, no matter what it may profess to be.

The fiery trial of Shadrach, Meshach, and Abednego was also a test of the Word of God by fire. That Word had been their Mentor in their established purpose to serve only the true God, at all hazard. It was with them in the fiery furnace, to sustain and to keep them. In that fire there was also tested the principle of religious liberty, for which that small minority had so nobly stood, and it, too, was vindicated by the Word that accompanied them in their fiery ordeal. That same Word, the "faithful and true Witness," is saying to us of to-day: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." *Rev. 3: 18.* All who are clothed with the white raiment of spotless character, having in them the righteousness of Christ by faith, may pass through all the fiery trials which are to try them (*1 Peter 4: 12*), without a hair being singed, or a coat changed, or even the smell of fire upon them.

"WORK that is not finished is not work at all; it is merely a botch, an abortion."



## A "SECOND PROBATION."

THE "Standard" defines the term to mean: "The doctrine that there will be an opportunity for faith and repentance and salvation after death."

Is this true?—Yes, and No.

"Probation" is not a Bible term. It literally means proving. "Probate" means proof. The word is used in the sense of *trial*. In one church new converts are placed on probation for six months before they become full members.

The salvation of each soul depends on two persons—God and himself. Of the first it can be said that God is ever the same: "God is love;" "I am Jehovah; I change not." "With whom there is no variableness, neither shadow of turning." "His mercy endureth forever." What He does, is doing, or has done, for sinful, responsible creatures in one age or time, He will do in every age and clime. He paid the highest price possible for the redemption of angels and men; He will use every means to save them possible and consistent with justice, love, and mercy. He saves but from sin. To save from eternal death He must save from sin; for all evils are of sin's fruitage.

But God will not save men against their choice. He will do all He can to influence them to yield to infinite love, justice, and mercy, but He will not compel. Awful as it is, sad as it is, to Infinite Love, still men must have their choice.

To every soul He comes. He "lighteth every man that cometh into the world." "The eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him;" and He pledged all Heaven in behalf of the trusting ones when He gave His only-begotten Son. Thus much for God's part.

Man is himself a sinner, a slave to sin, absolutely, utterly helpless in himself to save himself. The very desire to come to Christ for salvation, is dependent upon Infinite Love. "No man," says Jesus, "can come to Me, except the Father that sent Me draw him." John 6:44. Again, "Apart from Me ye can do nothing." John 15:5. "That ye were at that time [when in sin] separate from Christ, . . . having no hope and without God in the world." Eph. 2:12.

But our Lord again tells us that the great fact of His lifting up will "draw all men" unto Him. John 12:32. The soul that looks to the Lifted-up One shall live. The heart that heeds His voice shall be made whole. He who believes shall have eternal life. John 3:14-16. But if, despite God's call, despite the evidences of His love, His righteousness, His just demands, man chooses his own way, his own sin, he will finally so dull his ears and blind his eyes and harden his heart that he can not hear or see or feel God's demands or his own duty. In God's sight the man who does this has proved himself; his probation is ended. The Holy Spirit leaves him. The Father's love ceases to draw him. Through fear and habit and love of gain he may preserve a respectable exterior to the end, but God, the true God, is not in all his thoughts.

Yet he may claim to be a part of God. Turning from the conditions of sonship revealed in the Word, he may claim to be a son, and to have within himself the Divinity and all the potencies of eternal salvation, as our New Thought friends, our Spiritistic, our Theistic Evolutionists, claim. Yet it is wholly the worship of self, the worship of man; and God can not reach the self-deceived soul.

There comes a time when God has fully given mankind every opportunity for salvation. Not to all in the same way, but to each consistent with capacity, condition, environment, and light. In the last generation the voice of His everlasting Gospel reaches to every nation, kindred, tongue, and people. Rev. 14:6, 7. Its loud voice of entreaty and warning reaches every soul in the darkness of the world and the gloom of Babylon. Its augmented light floods the world. Rev. 18:1-4. "Multitudes, multitudes," the prophet sees, "in the valley of decision; for the great day of Jehovah is near in the valley of decision." Joel 3:14.

Finally, the work of the messengers closes. Every soul has at last identified himself with righteousness or sin, and the awful statement of fact goes forth that every soul has had his choice, which is, in the nature of the case, final: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let

him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly." Rev. 22:11, 12. All have had their choice, and eternal wisdom is vindicated in all its plans.

But the inhabitants of other worlds, the righteous of this world, must have another object lesson. It must be demonstrated—for so the wisdom of God reveals—that man left to himself will do evil and only evil, even to fighting against God, and seeking to overthrow the Government of Heaven.

Therefore, for the benefit of all the eternities to come, God gives the wicked a new probation in *themselves*, that they may demonstrate that man left to himself is "like the beasts that perish;" that his cherished theories of self-salvation are utterly foundationless, broken reeds piercing his side, and that God is just. He has no desire for true repentance, no love for righteousness and truth, no harmony with God. During the "little season" following the resurrection of the wicked, after the 1,000 years, the selfish hearts are utterly deceived by the prince of darkness and selfishness, and are led by him to fight against Eternal Goodness, the only power which can preserve the universe. Thus is Truth demonstrated to be worthy to live forever, and Error demonstrated to be worthy only to be swept out of existence.

"Truth crushed to earth will rise again,  
The eternal years of God are hers,  
But error, wounded, writhes in pain,  
And dies amid his worshippers."

Seeing all this, the redeemed host raise harmonious song, "Allelujah; for the Lord God omnipotent reigneth."

"Great and marvelous are Thy works,  
Lord God Almighty;  
Just and true are Thy ways,  
Thou King of saints.  
Who shall not fear Thee, O Lord,  
And glorify Thy name?  
For Thou only art holy;  
For all nations shall come and worship before Thee;  
For Thy judgments are made manifest."

## CAN WE KNOW?

In one of our familiar hymns we read the encouraging assurance that—

"God is wisdom, God is love."

Now this wisdom and this love combine in His judgment concerning what is best for us to know. In the beginning He knew that it was best for man not to know evil, and forbade his eating fruit that would engender a knowledge of mingled good and evil; for good mixed with evil tends only toward evil, when the evil is a deliberate choice. So the knowledge that Adam gained by eating the forbidden fruit was the result of disobedience, and could lead only to evil.

God wants His people to get wisdom, but the getting of knowledge is not always the getting of wisdom; for wisdom consists in the knowledge of good things and in the proper use of that knowledge. So the wisdom of God often withholds the knowledge of good from His people when He knows they would not make a wise use of it. Of itself, "knowledge puffeth up," or engendereth pride. Again, the people "are destroyed for lack of knowledge" because they do not seek the right kind of knowledge, or do not seek it in the right way, or from the right source. Hosea 4:6-8; Isa. 8:19, 20. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God." Col. 3:16.

God has a way of giving such knowledge of coming events to His people as His wisdom and love deem best. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. He has also a time when, in His judgment, it is best to make revelations known. "To everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1. And Jerusalem was destroyed because the Jewish people knew not the time of their visitation. Luke. 19:41-44. They didn't know the time because they did not heed God's manner of revealing His will. They had rejected the Spirit of prophecy, and had made of none effect the commandments of God by their own traditions.

Because of Noah's faithful life, God made known to him the year when the Flood would come; and, because of His faithful proclamation of the Gospel

in his day, demonstrating his faith by building the ark, he was informed of the exact day when the Flood would come. Gen. 7:1-5. Because Abraham was faithful in his service of God, he was informed concerning the destruction of Sodom. Gen. 18:17-19. Because Daniel studied the prophecy of Jeremiah, he knew the time when the captivity in Babylon should end. Dan. 9:2. Because Simeon believed the prophecies, he was waiting for the consolation of Israel at the very time that Christ was born, and recognized in the infant Jesus the long-expected Messiah. Luke 2:25-32.

Many people are anxious to know about the second coming of Christ—of the time, the manner, the purpose, and the effect. They find many and variant answers to all these questions; and there is much confusion on these subjects because men seek elsewhere for information than from the one true source—the Word of God, the Spirit of prophecy. Christ warns us that "there shall arise false christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." Then He adds, "Behold, I have told you beforehand." Matt. 24:24, 25. This prophetic warning leaves any one without excuse for being deceived; for the same Spirit of prophecy gives plain instruction on all the points involved.

As to the time, the Lord gives certain signs in this same chapter by which His people may know that "He is nigh, even at the doors." See verses 29-33. He does not give the year nor the day. As yet He did not know the day nor the hour. Verse 36. But it does not follow that the day and hour would not be revealed to Him before the time. Noah was not told the day when the Flood would come until he had completed his work, and the unbelievers did not know it at all until it came upon them. Nor would Noah have known the day had he not labored on, believing the Spirit of prophecy that was in him. So the people of God who are faithful in the preparation for the second advent of Christ, and in the proclamation of the advent message, may have the day and hour revealed to them before the time has fully come.

The manner is plainly set forth in the Scriptures. There will be no secrecy about it; for "He cometh with the clouds; and every eye shall see Him." Rev. 1:7. He will "come in His glory, and all the holy angels with Him." Matt 25:31. It will be "as the lightning cometh forth from the east, and is seen even unto the west." Ch. 24:27. He will come in like manner as He went up from Mount Olivet. Acts 1:11.

The purpose of His second advent will be to receive His people to Himself. John 14:1-3. To this end, He will raise them that are "asleep," and "change," or translate, the living ones. 1 Cor. 15:51-54; 1 Thess. 4:14-17; John 6:39, 40. This purpose also includes their reward. Matt. 25:31-34; 2 Tim. 4:7, 8; Heb. 9:27, 28.

The effect will include not only the redemption of the righteous, but the utter undoing of the wicked (2 Thess. 2:7, 8; Rev. 1:7; 6:12-17), and a time of chaos on the earth (Revelation 20).

Such is, in brief, the testimony of the Spirit of prophecy concerning the coming of our Lord. By holding fast to this doctrine, and letting the light of truth shine out in obedience to "the commandments of God, and the faith of Jesus," He will reveal to us, through that same Spirit, whatever else is best for us to know. But if we would be "wise unto salvation," we must "despise not prophesyings." This was what brought disaster to the race in the beginning, and it is that which has caused all the trouble in the world ever since. The essential thing, however, is to know the only true God, and Jesus Christ whom He has sent; for this is eternal life. John 17:3.

## FLESH DIET.

SOME people imagine they see starvation staring them in the face when they read or hear any suggestion of a "meat famine." A probable scarcity of flesh meat in the market, or an intimation of high prices from any cause is deemed a public calamity. But if all would invest the money usually spent for flesh food in any of the better articles of diet, they would be better off healthwise as well as in purse. That meat is a prime necessity in the line of food is a mistaken idea, as is shown in the lives of many individuals, and of large classes of people.

An instance, reported in a current press item, is



that of a Frenchman who is 105 years of age. Every day, no matter what the state of the weather, he is out on the streets of Carmes selling small brooms which he makes himself. His name is Ignace Botta, and he is hale and hearty, with snow-white hair. He is in full possession of his mental faculties, yet his life has been full of hardships. His daily nourishment consists of a loaf of dry bread, and sometimes a glass of sweet wine. He *never has tasted meat*.

On this question of flesh diet, there are some leading points that are worthy of special consideration: 1. God knows what is best for the sustenance of the human body and mind. 2. When He created man and beast, no flesh food was prescribed for any living creature. The eating of flesh by man or beast was a result of the fall, and a consequent degeneration of instinct and perversion of appetite. 3. When God would supply His people with food in the wilderness, He gave them manna from heaven, altho it was just as easy for Him to give them quails, which He did not do until they cried for flesh, not being willing to accept the wisdom of God in the matter. See Num. 11:4, 13, 17-23, 31-33. 4. When Daniel and his companions chose to eat only vegetarian food while attending school, they graduated with higher honors than any others of their fellow students. 5. When God would select a food for the unlimited perpetuation of life, He chose the fruit of a tree—the tree of life—and not flesh food. 6. As there was no flesh-eating before the fall, there will not be any such thing when the dominion shall have been *restored*, as it will be in Christ. See Micah 4:8; Rev. 21:1-3; 22:1, 2, 14. 7. Whatever of actual necessity there may be now for flesh-eating at times or in remote places, under restricted circumstances, is the result of dependence upon it, and use of it, and the lack of preparation for the use of other diet. The necessity, real or imaginary, is altogether an artificial necessity—the outgrowth of long departure from the natural food provided by the Creator.

## Question Corner

1555.—Everlasting Fire. Matt. 18:8; 25:41.

Why is fire called everlasting, if it ever ceases?

J. G. W.

The literal meaning of "everlasting" is age-lasting, indicating a longer or shorter time not known. The priesthood of Levi is said to be "everlasting" (Ex. 40:15); yet it ceased at the Cross. The fire of Sodom is said to be everlasting or eternal (Jude 7), yet when it had turned the cities into ashes (2 Peter 2:6), it went out, and the Dead Sea has ever since rolled its sluggish waters over the place of its burning. Furthermore, the fire is everlasting in its effects, not in its duration.

1556.—Everlasting Destruction. 2 Thess. 1:9.

Why is it said that the wicked shall be punished with everlasting destruction, if they are resurrected after Christ's second coming? See 2 Thess. 1:9.

The final punishment of the wicked will be at the end of the thousand years. The first death comes to all in consequence of an inherited sinful nature. The second death comes to each one to whom it does come, because he has identified himself with sin. The large view of Christ's second coming takes in the great "day of the Lord," covering more than a thousand years. The second death will be the everlasting destruction.

1557.—Life Insurance.

I know something about the ——— Company. It is not connected with any secret society, it only insures lives, for one or two or more thousands of dollars. In twenty years you can get your instalments (which run about fifty dollars a year) in one sum, whether you die or no. It is simply a big savings-bank. After you have been with them three years, and don't care to be with them any longer, you can get your instalments returned. Now, what is wrong in a life insurance? Is it not all right for a person to take out a policy, and, if he dies, his family of wife and little ones have something to fall back on, without being compelled to rely upon the day's wages of the mother? Is a life insurance, as I described above, not just like any other speculation?

M. T.

It seems to us that a savings-bank would be much better. You can put money in any bank, and draw it out the next month if you desire. And if you wished to leave it for three years, you could draw, not only your deposits, but interest beside.

How is insurance any better than a bank? In twenty years you have paid \$1,000. Of course, some of this has been on deposit only a short time, but the whole has been deposited on an average of ten years. One thousand dollars for ten years, annual interest at five per cent. without compounding, would amount to \$1,500; but from your company you only get, at the end of twenty years, the principal. It is much better, we think, to invest in a small piece of land, or some kind of business in which wife and children will have an interest, than place before them the temptation of wishing for the death of a husband and

father. To us God is a good insurance company for "He is thy life, and the length of thy days," the only One who can insure life, and into whose care we can safely commit wife and children. Life Insurance is a "speculation," but trusting God is a sure investment.

1558.—Preparation of Offerings.

How did the Jews prepare their offerings so blood was not eaten?

We have no other information than that given in the Scriptures. The animals were thoroughly bled.



### "AUTHORIZED" WORSHIP.

A STRANGE theory, indeed, is the idea that the people may not participate in church worship without being specially authorized to do so by some authorized form or ritual prescribed by some authorized body. If a pastor, or other person chosen to conduct a church service, is not authorized to take the congregation into partnership in the worship, and the people can not have a part in the services without the leader's being authorized by some other body to allow them to take part in the exercises of worship, what has become of the liberty of the Gospel? It is certainly an erroneous idea of worship to suppose that a congregation must have a form of words furnished by fallible men before they can engage in orderly, acceptable worship. The present tendency toward liturgical, or formal, worship is pointed out by the *Christian Work*:—

From time to time the mail brings to our notice the fact that churches here and there are adopting for use the Forms of Worship tentatively presented to the General Assembly last May by Dr. Henry van Dyke's committee, and by it approved. It is by no means surprising that these churches do not consent to wait until the work of that committee is completed, and its recommended forms adopted as well as approved by some future Assembly. The imperative demand of Presbyterianism for some liturgical form, became clear as day when Dr. van Dyke presented his report, showing that some seventy per cent. of Presbyterian churches already use forms of one sort or another, and that ninety-four per cent. of 2,001 Presbyterian ministers who responded to inquiry are on record as of being of opinion that "the people should participate in the service of the sanctuary." This being the case, an authorized liturgy is imperative.

Wherever it becomes recognized as a fact that an "authorized liturgy is imperative" in church worship, it will be an indisputable fact that the true spirit of worship can not be the leading influence in that worship. The strong tendency in that direction on the part of professed Protestants in these last days, of various sects, is the indication of a Rome-ward march. It all originated in Rome. God has authorized all men to worship Him in spirit and in truth; but He has not authorized any class of men to authorize worshiping bodies to use any special formality to the exclusion of voluntary or varied forms. The assumption of the authority to authorize is an assumption of authority to forbid—to dictate in general. Such a spirit has no place in the Christian church. A form of worship based on human authority is not the worship of the true God. It is a "form of godliness" without the power.

### PROGRESS BACKWARD.

The following is indicative of the spirit of the times:—

The students of the Michigan Agricultural College recently struck. They have ended the strike and resumed their studies, have accepted a proposition from the Faculty, which is, that if they will resume class work a new committee will rehear their grievances. The strike was caused by the Faculty suspending seventeen students for participating in a freshman-sophomore class rush, and the proposition is that if that can be proved to be unjust, sentence will be changed, and if the judgment of the com-

mittee is not satisfactory the students can apply to the State Board of Agriculture.

If things go on, in process of time, after the general spirit of the time, in order to keep the students it will be necessary to provide an appeal at least from every public school to the governor of the state.—*Christian Advocate*.

### THE TYRANNY OF PUBLIC SENTIMENT.

It is alleged by certain educated and far-traveled foreigners that after all there is not so much in our boast of independence. They say there is really less of intellectual independence with us than in the other civilized countries of the world. While we are not limited, repressed and oppressed by legal enactments, yet we are under the more potent tyranny of public sentiment. While we are not aided by the opinions of foreign countries, we are in subjection to our own majorities. Is there not a good-sized grain of truth in this charge? Is there not among public men a very noticeable timidity in expressing themselves on the unpopular side of things? Is there not even in religious and denominational affairs a growing intolerance of minorities? Isn't it true that the spirit of the majorities is growing less magnanimous and more domineering? Government by majorities is a fine thing within limitations, but human nature being what it is, majorities are liable to become unreasonable, imperious, and tyrannical. Majorities become dangerous when they ignore, despise, or intimidate minorities. They are dangerous when their attitude toward minorities is such as to make the latter timid and uncomfortable, or sullen and desperate. Often the truth and the right are with the minority.—*Exchange*.

### THE GAMBLER AND THE LAWMAKER.

THE steady increase of gambling, with the steady decrease in the morality and reliability of those who indulge in it, continues to excite apprehension among those who are responsible for the successful conduct of business enterprises. The following editorial from the *Christian Work and Evangelist* is to the point, and also shows how the law-making body of a great state protects and bolsters up the gambling business:—

It is certain that the betting habit, like that of drink, is coming to be more and more regarded as a disqualification for any service where honesty and faithfulness are prime requisites. In the words of Captain Goddard, "Once a man gets the betting fever in his blood he is not to be trusted." In an interview in the *New York Times* on this subject, Mr. Henry P. Lyman, President of the American Surety Company, is quoted as saying that twenty-five per cent. of the defalcations of the time are due to race-track gambling. "Every day or so," says Mr. Lyman, "the company is called upon to make good for some young fellow who had bet money that didn't belong to him on horses that lost." Among the recent instances of the ruin wrought by the betting passion, cited by Mr. Lyman, was that of a young bank clerk with a mother and sister dependent upon him. Becoming infatuated with horse-racing, he neglected his work, abstracted money from the bank to the amount of \$1,400, and is now serving a term in the penitentiary for his crime. Another case is that of a railroad man, who held a splendid position. He became addicted to



betting on the races, and stole \$14,000. He fled to Mexico, but was captured and brought back. He is now serving a term in the penitentiary. Cases parallel to these may be found almost daily in the criminal news of the daily press.

There is something about horse-racing which seems to coarsen and deprave all engaged in it. As conducted on the professional tracks, it is a sport in which deception, fraud, false pretense, and every species of cunning and trickery have been brought to a fine art.

It is probably true, as often averred, that race-tracks can not be maintained without the betting-ring adjuncts. It certainly proved to be so in New Jersey, where a strict and impartial enforcement of the anti-gambling law was followed by the immediate closing of the tracks at Guttenburg, Monmouth Park, and other points in the state. But we do things differently in New York. When the people of the Empire State voted prohibition of pool-selling and other forms of gambling into the state constitution in 1896, a complaisant and ever-ready Legislature, at the bidding of the racing trust, made up of rich horse-owners, politicians and "sports," enacted what is known as the Percy-Gray law, which "took the starch out" of the anti-gambling amendment so far as racing enclosures are concerned, while it left it in full force outside of those enclosures. The result has been the ridiculous, unjust, and outrageous situation which now prevails, wherein it is made a crime punishable by fine and imprisonment to perform an act on one side of a fence which is practically declared innocent on the other.

Such laws are building up a business which can only debase and ruin the bodies and souls of men and women. They make virtual slave marts where men's souls are bartered for gold. With the gambler and the law-maker banded together, we have a conspiracy against morals which must make demons laugh.

#### "WHERE IS MY WANDERING BOY TO-NIGHT?"

ONE evening last week, in company with a competent guide, we took a walk down through the "red light" section of the city. This whole section is built especially for immoral purposes. The buildings are low, and the rooms look to be only about 8x10 feet, built of brick. The rooms, most of them, do not open on the street, but into a court with passage-ways leading through screens from the street into it. In these rooms, several hundred in number, is some mother's daughter selling her body and soul to anybody who will buy. We saw girls from fourteen to perhaps twenty-five years old, of many nationalities and all colors, one to a room, some smoking, some doing some light fancy work, but all half nude, and slaves as they are, offering themselves to every passer-by. We did not, could not, count the number of boys and young men who were crowding in even at this early hour to contribute a part of their week's earnings to the fallen girls. "It is too early," said our guide, "to find many young men and boys here. They come later." But there were a few there, mostly, as we said, boys from fourteen to twenty or twenty-two or three. We saw a few. At a rough estimate we should think we saw in the one hour somewhere from five to seven hundred in all. The back doors of the many saloons open in upon this court, and both boys and girls have easy access to the saloons. Many of these girls, we are told, were procured for, and are kept by, wealthy business and professional men who have wives and families of their own. Some of them, in fact most of them, are beautiful, bright, winsome girls whose appearance would indicate good raising. We heard one exclaim as we passed, "O, my God, I wish I was out of here!" Another answered her, "Don't be a fool." There are more young, bright girls in one small block of this city selling their souls and bodies to the devil than are in the best Sunday-school in this city. And there are no ten Sunday-schools in this city that can count as many boys on their rolls as you can count in one evening in this one block of the city going in with the harlot "as an ox goeth to the slaughter or as a fool to the correction of the stocks." Mothers, the words of Joel (ch. 3:3) are to-day being fulfilled:—"And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink." You have in this section of the City of Angels the legitimate fruit, the inevitable and always certain results of the ball-room, private dance, dancing-school, and saloon. You can not gather grapes from thorns; and whatsoever a man, a family, a city, or a nation soweth, that shall they also reap.—*California Voice, Los Angeles.*

#### PERILOUS TIMES.

THE following by Eugene B. Willard in the *Boston Traveler* shows how men of the world look upon the threatening conditions of the present day. It is evidently written from the standpoint of the laborer, voices his grievances, and shows the feeling that exists in the hearts of those for whom he speaks toward those whom he and they accuse:—

We can not disguise the fact that we are on the verge of an impending revolution. Old issues are dead. The muttering thunder of sullen discontent grows nearer and nearer every hour. The people are arraying themselves on one side or the other of a portentous contest. On one side is capital, formidably entrenched in privilege, arrogant from continued triumph, conservatively tenacious of old theories, demanding new concessions, enriched by domestic levy and foreign commerce, and struggling to adjust all values to its own gold standard. On the other side is labor asking for justice and employment, striving to develop domestic industries, battling with the forces of nature, and subduing the wilderness; labor, starving and sullen in the cities, resolutely determined to overthrow a system which gives to a few the possession of the natural bounties of the land, to monopolize them under cover of law and custom, a system which gives to a Gould and a Vanderbilt wealth beyond the dreams of avarice, and condemns the poor to poverty from which there is no escape or refuge but the grave. Demands for justice have been met with indifference and disdain. The laborers of the country are treated like impudent mendicants begging for bread. Men are equal, but there is no equality. Suffrage is universal, but political power is exerted by the few. Capital and wealth are favored, while the wage-earners are restrained. The burdens and privileges are unequally borne. Some have wealth beyond the capacity of extravagance to squander, and others pray in vain for daily bread.

Money is abundant; food is plentiful; our resources are gigantic; but, notwithstanding this, the paradox of civilization remains. The majority of the people struggle for existence, and a fraction subsists in abject and wretched penury. In calling attention to this subject it is not our intention to arouse a mere sensation or to seek to gratify idle curiosity; but it is a subject that can not be dismissed by turning on our heel and refusing to listen. The French people thought that once upon a time, but they learned differently, even if this present generation has forgotten the lesson. . . . We may ignore facts, but we can not alter them. There is no doubt that we are on the eve of a revolution. All who have eyes to see and ears to hear must admit this. Only a society submerged in egoism, self-satisfaction, and the hunt for pleasure can deny it; only such a society, together with those that claim divine rights, will continue to dance on the volcano, will refuse to see the "mene tel" and continue to believe in the power of bayonets.

**Temperance Reform in the Churches.**—Three years ago, Rev. J. Q. A. Henry, a Baptist clergyman of note in America, was called to England to carry on a temperance crusade. An article in the *Union Signal* says that "all over the kingdom the largest halls have been placed at his disposal, and have been thronged with people." But the following brief extract, while encouraging in results, is really startling as revealing conditions in the professed church of Christ: "The great work accomplished has been in helping to separate the churches from all complicity with the habit and traffic in strong drink. Hundreds of ministers, thousands of church officers, and tens of thousands of church members have been led for Christ and humanity's sake to give up the habit, sign the pledge, and dedicate themselves to God's service. Indeed, the chief progress of this reform within the past two or three years has been inside the churches."

**Effort to Reform the Kongo "Free" State.**—A current press item says: "There has been organized in England a movement known as the Kongo Reform Association, which has for its object the securing, for the natives inhabiting the Kongo State, the just and humane treatment which was guaranteed to them under the Berlin and Brussels Act. It is sought to accomplish this by securing the restoration of their rights in land and products of the soil, of which they have been deprived by the Kongo State; also to secure the restoration of just and humane administration of the individual freedom of men, women, and children, of which they have been deprived by oppressive taxation, illegal coercion, and inhumane treatment. The means to be employed to achieve the object are: (1) The distribution of information through the press of the world; (2) by public meetings and lectures; (3) by inviting the influence, interest, and support of all humane persons

who will help the cause. The association has for its president the Rt. Hon. Earl Beauchamp, K. C. N. G., and P. D. Morel, Esq., is the secretary."

The pope is said to have expressed himself as highly satisfied with the very cordial reception given in the United States to Cardinal Satolli. He is reported in Catholic papers as saying to his secretary of state, "The American Catholics surpass all my expectations in loyalty to the church." If, as was claimed when Satolli's coming was announced, he came on his own private account, the pope would hardly have been so much concerned about his reception. Satolli is the medium through which papal diplomatic relations with this government are being worked up, and his reception on his periodical visits—by Catholics and government officials—is a matter of special interest to the pope. His experience during his last trip, in both official and church circles, was such as to give a good degree of encouragement to his master.

#### THE WAR IN THE ORIENT.

WITHIN the week two great naval engagements have taken place between Russian and Japanese fleets. Since the first engagement off Port Arthur, the Japanese fleet under Admiral Togo has been waiting outside for the Russian fleet. On August 10, it emerged and attempted to escape. A great battle resulted in which the Russian fleet was terribly battered. All the vessels got away, but in such a condition that most of them will be unable to appear again until after the war. The commander of the Russian fleet was blown to pieces by a Japanese shell, and a number of his officers were killed at the same time. This is the second Russian fleet commander that has perished. On August 14 the Japanese fleet under Vice-Admiral Kamimura encountered the Russian Vladivostok squadron in the Strait of Korea. The result of the encounter was the sinking of the Russian cruiser *Rurik*. The cruisers *Rossia* and *Gromboi* fled toward Vladivostok in a greatly damaged condition. It is felt that this practically disposes of the Russian naval power in the East, and clears the way for the renewal of commerce. It is probable that most, if not all, the officers and men on the *Rurik* were lost. There was a considerable number of casualties in all four of the squadrons.

The Japanese on land are now turning their chief attention to the capture of Port Arthur. The fall of this fortress would release many thousands of men who would be sent to re-enforce the armies operating against General Kuropatkin. The Japanese breach of Chinese neutrality in capturing a Russian vessel in the harbor of Cheefu is causing much anxiety among the nations.

The American squadron which has been sent East to strengthen Minister Leishman's demands upon the Turkish Government, is now at Smyrna, and is expected to remain there until evidence has been given that Turkey will keep her promises. The sultan has granted the American demands, according to report from Constantinople, promising to American schools the same privileges granted to those of other nationalities. The sultan has temporized so long that the American minister prefers to have the squadron remain in Turkish waters until there is some certainty of the sultan's promises being fulfilled.

That distressing conditions exist in some parts of Russia is shown in the fact that in fifty of the eastern provinces, one-fourth of the children die before they reach the age of one year, and another fourth never reach the age of fifteen. Increasing numbers of recruits from these districts are being rejected because of physical defects; and these and the high infant death-rate are declared to be directly traceable to semi-starvation.

The great Simplon tunnel, connecting Switzerland and northern Europe with Italy, through Milan, has been completed, in so far as to permit of the passage of a work train. The tunnel is twelve and one-half miles long, and the most discouraging engineering difficulties have been overcome in its completion.

The list of the identified dead from the terrible train wreck in Colorado reported last week, now numbers 83. Others are still missing, which, with the unidentified, will bring the number to the first estimate of 100.

A project is now on foot for the reclamation of Upper Egypt and the Soudan by the use of dams and irrigating ditches. The estimated cost of the undertaking is placed at \$100,000,000.





## THE HOME

### AUTUMN.

BY MRS. A. M. A. HARPER.

BEYOND the crimsoning autumn hill  
The lingering twilight fades to gray,  
And feathered choirs flit and trill  
Their bye-low songs at close of day.

Above, the bright sky softly shines,  
Below, the busy swains are seen  
In twilight quest through pumpkin vines  
For earth's rich hoards of gold and green.

Beside the tree-enshadowed way  
The queenly goldenrod I see,  
In graceful mien and garb so gay—  
God's beauteous picture wrought for me.

The perfumed zephyrs, soft and sweet,  
Are mingling now with autumn's breeze,  
And strewn along the fence-bound street  
Are rainbow colors from the trees.

*Shafsbury, Mich.*

### FAVORITISM IN THE HOME.

BY MRS. L. D. AVERY-STUTTLE.

IT seems a sad comment upon human depravity—and parental depravity in particular—that it should seem necessary to speak loudly in condemnation of favoritism in the home.

Among the different nations of earth there has always been favoritism from the time it was said unto Canaan: "Cursed be Canaan; a servant of servants shall he be unto his brethren." And so, even tho of one blood, God has made all the inhabitants of the earth, and all are brethren, and children of one Father; still, in the hearts of many professed children of God, there exists a strange and unaccountable feeling of superiority over some of their brethren, solely on account of nationality; and instead of that universal and all-embracing love which alone should find place in the heart of a Christian toward any and all his fellowmen, there is, all too often, a feeling of contempt and scorn. But if favoritism is odious in the sight of our Father when manifested between nations, how must He, who is no respecter of persons, regard the same evil in the home, between parents and children, brothers and sisters? And yet Satan has from the very beginning accused the Almighty of partiality. But the sublime answer comes ringing through the ages: "O house of Israel, are not My ways equal; are not *your* ways unequal?"

How strange it is that parents will allow themselves to be influenced from a straightforward course of justice and right by some especially favored child,—favored, many times, not on account of the obedience and faithfulness of the child, but solely on account of the little one's attractiveness and beauty, which has taken such a hold on the vain mother's heart, that she finds it almost impossible to refuse a request.

"I know I ought not to have let Minnie go to the party," said an unwise and partial mother, "but she asked to go in such a sweet, cunning way, I just could not refuse her."

"Did you allow Jennie to go, too?"

"Jennie? O no; Jennie never teases me,—and, well—the fact is, she's not the baby, you know. Of course a mother always allows the youngest extra privileges."

Foolish mother!

Maybe we all remember reading the story of two little girls,—children of the same mother. Elsie was petted and idolized, babied and indulged enough almost to insure her ruin,—and solely on account of her superior beauty. The other, Mary, a plain, sensitive little creature, often longed for a little share in the caresses so freely lavished upon her sister. One day after dressing Elsie for a ride—in which poor little Mary had vainly begged to share, the mother heard footsteps pattering down the stairs. Supposing it to be her favorite child,

she called pleasantly: "Are you coming, darling?" Her only answer was the sad voice of little Mary, who replied between her sobs:—

"It's not 'darling,' mama; it's *only me*!"

It is needless to say that the foolish and one-sided mother acknowledged the justice of the rebuke, and, let us hope, profited by it.

A long, long time ago, there lived an old man, his wife, and two sons—twins, tho they looked not at all alike, neither were they alike in disposition and character.

Still, everything would undoubtedly have moved along smoothly enough, had it not been for the weak spirit of favoritism, which, from the very infancy of the boys, had made itself felt in many ways, and upon many occasions. The mother especially favored one of these brothers—the handsome young man who was constantly by her side. The other son, tho probably not as prepossessing in appearance as his brother, still contrived to win the heart of his doting and aged father, not on account of any superior merit, but because he was a "cunning hunter," and his savory dishes which he had learned to prepare, especially appealed to his father's appetite! What a strange reason this seems for the manifestation of favoritism!

But Esau was not only a cunning hunter, but a cunning diplomat as well. He knew his aged father's weakness, and altho he had already foolishly sold his birthright, which had never been duly appreciated by him, still he hoped, by ministering to his father's appetite, to secure the coveted blessing.

One day the father called his favorite; but the mother's ears were open, and she determined that her favorite son—the handsome young man who was her constant companion—should not fall a victim to what she regarded as his brother's selfishness.

"Esau, my son," said the father "Go into the fields and take me some venison; dress it, and make me such a savory dish as you are accustomed to; then I will give you my blessing."

Ah, that is just what Esau wanted. His brother had the birthright, but he should not have the blessing.

Over the hills hurried the young hunter, his heart beating high with ambition, and eager hope. Is he not the one upon whom heaven has bestowed the greatest mark of preference—the highly favored firstborn? Well he knows he is his father's favorite, and well he knows how to appeal to his feelings and prejudices.

We know the come-out of the narrative; we remember, with never-ceasing astonishment the deceit and double-dealing of the foolish mother. But what a sad ending! It is one of the most mournful stories of the Bible,—this story of favoritism. The coveted blessing is obtained, but under what sad circumstances, and at what a cost! Poor mother! as the long, long years went by, how must her heart have yearned for her darling son, whom she is destined never again to see on earth.

Well, is the fruit of favoritism pleasant to the taste?—Nay, verily; and it is no more pleasant today than it was in the days when poor Rebecca tasted it in the bitterness of her soul.

"But" says some mother: "My Fred is getting incorrigible. Positively, I can do nothing at all with him. He has learned to smoke and chew and use profane language,—tho *where* he learned it all is quite a mystery. Now tobacco is so offensive to me that I can not endure to have the boy around; so I have told him so, and, well—he has gone away from home. I told him if he preferred his tobacco to his home and his mother, he would have to go. Now my other boy, Charlie, is so different. He has no bad habits. It is a pleasure to have the boy around, and always has been. But some way Fred has been the 'black sheep' ever since his childhood, and when he went away, I just told him so. I suppose every family has its black sheep."

What! is it possible that you ever talked to your own son in *that* way—you, his *mother*? Ah, I am making a plea for the "black sheep" in the family.

Do you forget that when a young man's own

mother turns her back to him with only reproaches, his road to perdition is very short? You would not have him about, because he uses tobacco, which is offensive to your delicate nerves! Woman! do you think tobacco is any more offensive to you than sin of any kind is to your God? And yet He is kind enough to bear with you *much* longer than you have with poor Fred. How can you draw comparisons between your own sons to the disparagement of one of them? In the day of judgment, I fear you will have to answer to the charge of neglect and favoritism—and all mothers like you—before Him who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

### WHY ARE MY BOYS DRUNKARDS?

THE above is a question propounded by a distressed mother. She is a good woman, has been a devoted Christian from a child, is a faithful wife and a kind, loving, praying mother. But, alas, she has lived to see her fine-looking, hardy boys grow up and become drunkards.

She has done all she could in the way of kindly admonishing against the seduction of the wine cup, and lovingly warning them of the ruin which the rum-fiend inflicts upon its victims. Many, many hours in the stillness of the night has she spent on her knees, her heart almost broken, pleading with God to save her boys from being ruined by strong drink, only to see them waxing worse and worse. And now, almost in despair, she asks, "Why are my boys drunkards? Why does not God interpose and save them in answer to my prayer? Does He no longer hear and answer the prayers of His sorrow-stricken children? Is the fault mine? Have I not faithfully done my duty—done all that a fond mother could do to save her boys?"

Alas, for that mother! Our hearts bleed for her and her boys as well. God does hear and answer prayer, but the same God who says, "Call upon Me in the day of trouble; I will deliver thee," also says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." And He also says that He visits the "iniquity of the fathers upon the children unto the third and fourth generation."

"But," one asks, "what have those passages to do with this poor, distressed mother's case?" Only this, she is reaping what she has sowed. Years ago when she was a happy, beautiful, young woman she made the awful mistake made by so many others, of accepting the attention of a young man whom she knew to be given to strong drink, and permitted him to woo and win her. She not only knew that he was in the habit of becoming intoxicated, but she also knew that the appetite for strong drink was a characteristic of his family. Of course, like many another foolish girl, she felt sure she could "reform him." Her parents and friends warned her, but despite their admonitions and protestations she would have her own way, and gave herself to be the wife of a drunken husband, and in so doing doomed herself to be the sorrowing mother of drunken sons.

She sowed the wind and is reaping the whirlwind! She set in motion a cause, and now because He who is the author of the law of cause and effect does not think it wise to interpose miraculously and in answer to her prayer suspend that law and change the inherited nature, the boys, on whom she decided to inflict an unnatural appetite for strong drink by marrying a man given to the use of intoxicating liquors, are going the way of the drunkard! It is an awful case, but "shall not the Judge of all the earth do right?"

This sad case is only one of many, and is given to be a warning to our young lady readers. Dear girls, if you would avoid a similar sorrow, pray now to be saved from marrying men addicted to strong drink. It is the only effectual way to pray for deliverance from the sorrow which the poor woman whose case is described above, suffers. To pray



after the boys begotten of a drunken father have fallen into the same habit of drinking, is too late. We will not say that they can not and will not be saved from a drunkard's hell, but experience teaches that, as a rule, such are not saved from the inherited appetite for strong drink; and when, in addition, they are exposed to the seductive influences of the open saloon and the society of those who drink, how are they to escape? There are ten thousand wives and mothers in this country to-day whose hearts are broken and whose homes are but hovels of want, violence, and sorrow, simply because they, lured by the hope that they could reform them, married men who they knew were given to tampering with the drunkard-making beverage. They mourn and suffer and pray, but the adamant law of cause and effect holds, and as in the case of Esau, their repentance and tears are of no avail in so far as undoing what they have done is concerned. They are only reaping what they sowed, and thereby verifying the truth that "God is not mocked."—*Religious Telescope*.

### THE COURAGEOUS BLIND.

Of all the physical afflictions which come to human life, hopeless blindness, seizing on its victim in youth or in active middle age, seems in anticipation the most terrible. Even the agonizing forms of mortal disease, like cancer, are self-limited, and their very acuteness invokes all that sympathy and nursing can do for their alleviation. But the blind are soon left to settle down to the dreary round of semi-helplessness, and their imprisonment suggests sympathy only to the stranger. To their own little world it becomes a matter of course.

Yet, in spite of this appalling test of human endurance, the blind are distinguished for sweetness and lofty resignation. The finality of their doom doubtless contributes something to their courage. But when we get to the heart of their resignation, we generally find that out of their enforced darkness has sprung a communion with God more sustaining than that enjoyed by others. The gulf between the seen and the unseen narrows for them day by day. They learn to believe in friend, child, wife, husband, whom they can not see. Why not in God?

They live much within themselves, and think deeply of the things of the spirit. Soon they begin to reckon their blessings instead of their miseries. With that change comes peace.

Of those blessings there is none more often counted than a well-stored memory. An able New York lawyer spent weeks one summer among the White Mountains. He was much alone, and he had a new gravity of demeanor. One day a lady asked him if he were not taking a longer vacation than usual.

"Yes, I am," he replied, "My oculist tells me that in three months I shall be blind. I am spending the time in looking at the mountains, and in learning by heart the Psalms of David."

A strong, active woman was stricken with blindness when she was forty years old. For the first year the burden was almost greater than she could bear. Then the depression was slowly lifted, and she became the light and cheer of the household.

"There's one thing for which I can never be thankful enough," she said to a visitor. "I had made it a practise ever since I was a girl to read the Bible through every year. Just three years before I lost my eyesight it occurred to me that for a year or two I would give the time I had for the Bible to learning some of my favorite chapters by heart. So I memorized passage after passage, and they have been worth everything to me since I have been blind. Wasn't it a wonderful blessing that I should have had that thought? It seems to me I never appreciated my memory until I was blind, and I am sure I did not know what comfort there was in the Bible."—*Youth's Companion*.

"THE night has a thousand eyes,  
And the day but one;  
But the light of the whole world dies  
With the dying sun.

"The mind has a thousand eyes,  
And the heart but one;  
But the light of the whole life dies  
When love is done."

## THE SABBATH SCHOOL

### LESSON XI.—SATAN BOUND.

(Study for Sabbath, September 10.)

#### QUESTIONS.

1. Whom did the Revelator see come down from heaven? What did he have in his hand? Rev. 20:1. Note 1.
2. What did the angel do? How long was Satan bound? Verse 2. Note 2.
3. Where is Satan confined? What is placed upon him? How long is his work of deception interrupted? What then takes place? How long is he to be loosed? Verse 3. Note 3.
4. What great event occurs at the coming of Christ? 1 Thess. 4:16; John 5:28, 29.
5. Who only are raised at His coming? Rev. 20:6.—The righteous. The "dead in Christ." The "blessed and holy."
6. What change takes place in the living righteous? 1 Cor. 15:51-54.
7. After the "change," what then takes place? 1 Thess. 4:17.
8. Where are they next seen? Upon what are they seated? Rev. 20:4.
9. Who will be judged during this time? 1 Cor. 6:2, 3. Note 4.
10. What happens to the wicked when Jesus comes? 2 Thess. 2:7-9.
11. To what condition will the earth be brought? Jer. 4:23-27. Note 5.
12. What occurs when the 1,000 years are finished? Who only have a part in the first resurrection? Who *only* have a part in the "second" resurrection? How long a period of time intervenes between these two resurrections? Rev. 20:5, 6.
13. What descends from heaven at the close of the 1,000 years? Rev. 21:2.
14. What release does the raising of the wicked dead bring to Satan? Rev. 20:7.—He then has subjects to work upon.
15. What will he do? How many subjects has he? For what purpose does he gather them? Verse 8.
16. Where do they go? What is this camp called? What puts an end to the struggle? Verses 9, 10. Note 6.
17. For whom was this lake of fire prepared? Matt. 25:41.
18. How complete will be their destruction? Mal. 4:1, 3.
19. Will sin ever exist again? Rev. 22:3; Nahum 1:9, 10.
20. How will the fire that consumes the wicked affect the earth? 2 Peter 3:10-13.

#### NOTES.

1. The word here translated "bottomless pit" is in the Revised Version, Rotherham's Translation, Interlinear, etc., properly translated "abyss," meaning a place of darkness and desolation. A like expression is found in Gen. 1:2, the Septuagint, where the term, "darkness was upon the face of the deep," is used to describe the earth in its chaotic condition. It denotes the same here.

2. Just as the scapegoat in the typical service connected with the earthly sanctuary was led into the wilderness, laden with the sins of the people placed upon him by the high priest on the day of atonement, so, at the close of the judgment work in the heavenly sanctuary, the sins of God's people will be placed by our great High Priest upon the anti-typical scapegoat, Satan.

3. Lucifer, because of sin, was cast out of heaven. Luke 10:18. When Jesus died on the cross, Satan was again cast down (John 12:31), the Second Adam taking the exalted position in the council of heaven, which the first Adam lost through transgression. Now with the saints all in heaven, beyond the reach of his temptations, his own subjects all dead, and every ambition of his soul blasted, an angel seizes this fallen cherub, and binds him in the desolated earth for a thousand years. What a striking object-lesson of the vanity of sin!

4. This judgment will not be to determine who are the righteous, for this has previously been determined, but it will consist in apportioning the measure of punishment due to the lost. There will be degrees in the reward of the lost (Matt. 10:15; 11:24; Mark 6:11), for all will be rewarded according as their works have been. This work will bring to light the hidden things, and the justice and mercy of God will be fully seen in all His dealings with the children of men.

5. No more fitting term than "abyss," or "bottomless pit," could be found to describe the earth in its desolate condition. Here will be Satan's home for a thousand years. All about him he will see only failure and ruin.

"Here is to be the home of Satan and his angels for a thousand years. Here he will be confined, to wander up and down over the broken surface of the earth, and see the effects of his rebellion against God's law. For a thousand years he can enjoy the fruit of the curse which he has caused. Limited alone to this earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen."—*Early Writings*, page 150.

6. The countless millions of the wicked dead being raised will loose Satan from his prison, and he begins his former work of deception. He gathers them for battle, and they surround the capital of the New Earth in a desperate and final struggle to capture the city. This once will the whole family of Adam, both righteous and wicked, stand together on the earth. But what a contrast! We are now making decisions which will determine

### LESSON XII.—THE NEW EARTH.

(Study for Sabbath, September 17.)

#### QUESTIONS.

1. After the binding of Satan and the destruction of sin, what did John behold? What had passed away? Rev. 21:1.
2. What other prophet had a view of the new earth? Isa. 65:17.
3. How many things will be made new? What was the prophet commanded to write? Rev. 21:5.
4. What encouraging promise did the Saviour make to the meek? Matt. 5:5.
5. When will this be fulfilled? Ps. 37:10, 11, 34.
6. For what purpose was the earth made? Isa. 45:18. Note 1.
7. To whom was the dominion of the earth given in the beginning? Gen. 1:26-28; Ps. 8:6-8.
8. What kingdom will the saints take? Dan. 7:18, 27.
9. How will the earth be purified? 2 Peter 3:10-13.
10. Will any part of the curse remain? Rev. 22:3. Note 2.
11. How will the earth appear when renewed? Isa. 35:1, 2.
12. Will the redeemed have real homes there? Isa. 65:21, 22. Note 3.
13. Can any cloud of sadness intervene? Rev. 21:4.
14. What will have become of the wicked? Verse 8.
15. Will seasons of worship be observed? Isa. 66:22, 23.
16. Will God's throne be there? Rev. 21:3. Note 4.
17. Who will inherit all these things? Verse 7.
18. Who has made all these promises? Rev. 22:16.
19. Is He able to fulfil them? Rom. 4:21, 22; Jer. 32:17.

#### NOTES.

1. Unless this world is inhabited, its creation will have been in vain. What is true of this world is true of all others also, which shows, incidentally, that all the worlds are inhabited. This world is the lost sheep of the universe. Jesus came to seek and to save all that was lost as a result of sin. This will include a restoration of the dominion which was lost by Adam because of transgression, and man's restoration to his home in the new earth.

2. The lives of the wicked will not be prolonged in an eternal state of suffering to curse their Creator throughout endless ages. No such blot will remain to mar the work of God. The marks of the Crucifixion, which the Redeemer carries in His body, will be the only reminder of sin that will remain. See "Great Controversy," page 674.

3. "There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls, most glorious to behold, which were to be inhabited by the saints, and in which was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns, and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting, and offering praises to God."—*Early Writings*, page 14.

4. "The earth itself, the very field that Satan claims as his, is to be not only ransomed, but exalted. Our little world, under the curse of sin, the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity, where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."—*Desire of Ages*, page 26.

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## A HYMN OF TRUST.

O God, whom we adore,  
Our faith increase!  
Bid fears oppress no more;  
Let doubting cease.  
Our spirits yearn for peace;  
Our trembling trust increase:  
Give us Thy peace!

Thou, Lord, once crucified,  
Support our trust.  
Except in Thee we hide  
We are but dust.  
Till death our bonds release,  
Our clinging hope increase:  
Give us Thy peace!

Fearful, our eyes behold  
Fire, earthquake, flood;  
War's horrid garments rolled  
In brother's blood.  
Till man's confusions cease,  
Our waiting trust increase:  
Give us Thy peace!

Beneath thy temple's eaves  
Sparrows may nest.  
To every soul that grieves  
Thou givest rest;  
Rest, bought with faith's increase.  
Give us, dear Lord, thy peace:  
Give us Thy peace!

O, give us eyes to see  
Through earthly gloom,  
Beyond Gethsemane  
The risen tomb.  
Ours be thy cloudless peace;  
Our darkening faith increase:  
Give us Thy peace!

In thee we breathe each breath,  
In thee we move.  
What matters life, or death?  
Thou, God, art Love.  
Our trust, our love, increase;  
Thy love is perfect peace:  
Give us Thy peace!

—Henry Hartshorne.

## OUR WORK IN THE RIVER PLATE DISTRICT.

BY SADIE R. TOWN.

"God moves in a mysterious way  
His wonders to perform."

HOW often we see this verified in mission work! But the only path of peace, the only way of blessing and success lies along the way of His leading, however mysterious it may appear to us. If we could only learn this lesson once for all, it would save us the many fruitless efforts, discouragements, and difficulties we get into by expecting the Lord to co-operate with us in *our* leading.

When the three young men from Pennsylvania who were the first missionaries sent here in the interests of the everlasting Gospel, landed on these shores in 1891, they had knowledge of only three persons in this country who were conversant with the message for this time. These were three French Swiss families who had been in correspondence with Bale, Switzerland.

Not knowing the language of the country, these young men started out in search of English and Germans with whom they could converse, and labored among them while acquiring the Spanish language.

In the province of Entre Rios they found two or three families of German Russians who had received the truth in Kansas, and had come out here to communicate the good news to relatives and friends. This province has many colonies of their nationality who are attracted by a soil and climate favorable for their home industry, which is wheat-growing.

When Brother F. H. Westphal came out from

home three years later to work among them, he found a soil receptive of the good seed of the Word, and raised up several churches near each other which still form the backbone, so to speak, of the believers here.

Their first appearance to a stranger is unique indeed,—rustics with unkempt hair and beard, brightly-dressed women with head enveloped in the never-failing kerchief, and barefooted children dressed like diminutive men and women. But in their meetings one discerns the unmistakable Spirit which binds us all together, whether we be Barbarian or Scythian, bond or free. And their singing is something soul-inspiring, or was before they became timid about it through imbibing some idea that singing should go by note. Every one sang with all his might; and each different part sliding up and down (each voice seems to carry a distinct part) and breaking time with the rest, but all bringing up suddenly at the last in perfect unison, rhyme and rhythm, and with an emphasis peculiar to themselves,—really it must be heard to be appreciated.

Our industrial school is located near these colonies, some fifteen miles away. When the ground was first broken on an eminence of the rolling prairie exposed to the glaring rays of the sun and the incessant winds; when the ants repeatedly destroyed every green thing planted, even peeling the bark from the young trees and leaving them bleached and bare; when the long, rainy winters prevented us from receiving the mails for weeks together, and boyish feet kept all bedaubed with adhesive mud, we were tempted to wish that our school were otherwise located.

But time, hard work, and God's blessing have done wonders. If there were a photograph doing justice to the school as it is now, I should be glad.

ish, English, and German are taught; the Lord's blessing seals the institution as His own; and souls are being converted through it. About fifty students were enrolled last year.

The neighboring province of Santa Fe is that which follows Entre Rios in the number of Sabbath-keeping representatives. In its southern part are several French and German Swiss companies, and farther north in the same province there are Spanish-speaking churches.

Uruguay, too, which is included with Argentina and Paraguay in the River Plate district, has two or three strong companies. There is one North American family where the mother and two daughters are in the truth. One of the daughters is a music teacher, is well educated, and is a help in the many translations of which we have need from English into Spanish.

Ever since the work began here, the practise has been followed of celebrating a general tent-meeting once a year. At first these were always near the companies in Entre Rios. One was in Diamante, where passengers from Buenos Aires disembark on their way to the school four leagues inland. And, by the way, viewed from the side one nears in coming from the school, Diamante looks a second Nazareth with its flat roofs and eminent position.

But to return to the subject, a general interest was manifested among all classes while the meeting was going on, but the company who finally stepped out was composed almost entirely of very poor and humble people, as is many times the case. Among these was an Italian who afterward came to the province of Buenos Aires to seek work. He finally brought his family down, and settled. About a year ago my husband began to receive letters from him to the effect that there were people there who were



General View of Buenos Aires, Argentina.

A long drive lined with rows of paradise trees leads up to the house through a beautiful vegetable garden on one side, and a flourishing young fruit orchard on the other. In front of the house are nicely laid-out flower-beds and a row of pine trees. The *galpones* are filled with grains, vegetables, and peanuts from the farm, and one by one the necessary horses, cows, and farming implements are being brought together.

The school is an object lesson in order, neatness, industry, and hygienic living, not only to the families represented in it, but to the Russian brethren round about who visit it from time to time, as needy as it still is of class-room facilities. Students are drawn from the other provinces and from Uruguay; Span-

deeply interested in the truth. After a considerable, but unavoidable delay, those interested ones were visited; and their experience in accepting the truth is such a typical one as showing how one finds the people, that I give it.

The family consisted of an Italian farmer, his wife and two unmarried sons who had grown up in the country. The father had been a successful contractor and builder until intemperance caused his undoing. They had been thoroughly instructed concerning the "beast" and the "mark of the beast," theoretically, but understood little of what constitutes a true Christian life. They had not the slightest knowledge either of the contents of the Holy Book, or the practise of direct prayer to the



Father, and had to be taught just like little children.

Suffice it to say that they willed to do His will, and realized the promise that such "shall know of the doctrine." They took up each duty as it was presented to them. The woman renounced her Virgin, took off her jewelry, and gave up mate. The men had a real struggle when it came to tobacco and wine. However, they were also victorious through the Lord's help and the use of the temperance pledge, altho the father assured us that he loved the Lord a great deal, or he should never have given up wine. But such a happy family as they were when they had decided to leave all for Jesus, especially so for the marvelous change in the father whose intemperance had led them all an intolerable life, until the older son had refused longer to call him "father." Now all is changed, and love and harmony prevail. The mother says she wants to look at her husband all the time, his face looks so like the face of an angel. And he has altered very much, gaining rapidly in appetite and flesh.

As there was no water near the premises, a sepulcher of convenient size was dug beside the well, lined with canvass and filled with water. Then seven souls (three beside this family) were buried with their Lord in baptism, while we sang in Spanish,—

"O happy day that fixed my choice  
On Thee, my Saviour and my God."

Before the mother went down into the water she went to a neighbor who was present, kissed her good-by, and asked her pardon for anything she might have done to grieve her. This touched her friend's heart very much. From that time on this neighbor began to study the Bible she had bought, and has since been baptized with her husband and uncle.

When we came away they sent a case of wine unopened, ten pounds of tobacco, a jar of cherries preserved in spirits, a mate cup and bombilla which they had used nineteen years, two images of the Virgin of Lujan, two of the Sacred Heart, and some jewelry. They have been very generous in their money donations from time to time. They say that the truth saves them so much expense that they have considerable to give. The new members generally are very free to support the work with their means.

At the general meeting recently held, the first resolution presented was that we give expression as a conference to our gratitude to God for the blessings of the past year. A young man who had been converted in the school last year, arose, and, with some touching and appreciative words for what God had done for him, put a bill of ten pesos on the pulpit. One by one others followed his example, until nearly every one in the congregation had taken part in this voluntary contribution.

In Misiones and Paraguay where there were but three or four scattered believers, seven companies have been gathered out during the last year. From Entre Rios and Santa Fe there is also good news of additions to the faith; and a call has come from Santiago del Estero, a province never visited by our workers, asking for baptism. These families had learned of the truth through our little Spanish monthly paper *El Faro* (The Lighthouse). They were so interested in seeing and hearing the missionary that no one retired the night of his arrival, not even the children. Four were baptized there, and left as witnesses.

The enemy of all righteousness is not asleep at this time either, as he shows in various ways. One of these is the Sunday-closing movement set on foot by the Catholic Church and the labor organizations, and heartily entered into by the Protestants as well. The boycott is already advocated against those business houses who refuse to close.

These, however, are only incidents to be expected on the way, and in no way affect the final outcome of the conflict in which we are engaged.

"We wait Thy triumph, Saviour King;  
Long ages have prepared Thy way;  
Now all abroad Thy banner fling,  
Set time's great battle in array."

"On mountain-tops the watchfires glow,  
Where scattered wide the watchmen stand;  
Voice echoes voice, and onward flow  
The joyous shouts from land to land."

"O, fill the church with faith and power,  
Bid her long night of weeping cease;  
To groaning nations haste the hour  
Of life and freedom, light and peace."

#### OUR WORK IN CHINA.

THE *Wisconsin Reporter* gives the following from a letter received from Sister Ida Thompson, who writes from Canton, China, under date of May 29:—

"We have many interesting experiences here. Things are not done according to American fashion, I assure you, but we are learning the customs gradually. It is a great blessing to the work here that it requires months to learn the language, for the practises are so different that we would be sure to make great mistakes were it not for this waiting time.

"Elder Anderson is daily holding meetings with the natives, and has quite a congregation each time; but it is somewhat different from holding meetings in America. Here men will be passing, carrying large burdens—perhaps two large baskets containing as much as two or three bushels of fruit or various other articles. The baskets are placed on the floor while they listen to the talk, perhaps from five to thirty minutes, according to their time and inclination, when they will go away again. Some remain during the entire service, of course, but the above is a very common occurrence. Some will, by this means, however, receive the seed which germinates, and leads them to further investigate.

"At present there is a favorable prospect for a boys' school here, which Mr. Anderson hopes to open in the fall. We so much need some good teachers. The girls' school, which opened March 17, surprises us. Not one pupil has dropped out. We teach them from the Bible and from Bible stories, and while with but one exception they are heathen, they seem to enter into it with deep interest.

"I am pleased for invitations to visit and teach in nice homes. Of course I can not do very much thorough teaching yet, but I am making a little advancement. Our health has improved this year, and this encourages us."

#### EVEN IN AFFLICTION.

A GIRL, belonging to a church society, went to call upon a cripple, says *Young People's Weekly*, taking some sweet spring flowers to the invalid. After a little conversation, the visitor asked:—

"Don't you get tired of being tied to that bed day and night, Miss Grey, week after week?"

"Yes, I think I do sometimes; that is, I grow bodily tired," was the response. "But I try not to think of that. I only want to remember that God is good and merciful. In His love He spared me, even tho I am crippled, to live that I might learn to know Him here. You see, before I was hurt I never thought about Him as being a real Friend and Helper. But since I have been compelled to lie here quiet and helpless, I can even find joy and thankfulness in my affliction; I live to serve Him, and that crowds almost every other thought out."

And the one who had come to minister went away feeling that she had received more than she had given during that brief visit. "Joy and thankfulness in affliction."

Truly, only those who know Him for the loving Saviour that He is can say this.

#### OUR WORK AND WORKERS.

THE brethren at Ridgefield, Wash., are erecting a church-school building.

A NEW sanitarium building at Otter Lake, Mich., is about ready for occupancy.

AT Belleville, Mich., a house of worship and schoolroom are being erected.

AS FRUIT of the labors of Brethren A. C. Shannon and J. P. Gaede, at Sidney, Ohio, ten persons have begun the observance of the Sabbath of the Lord.

THE church at Afton, Iowa, was increased by the addition of two members, husband and wife, July 23. They were baptized by Brother C. A. Washburn.

MEETINGS held in Ute, Iowa, by Brethren N. C. Bergensen, and P. E. Brotherson, have resulted in the baptism of four candidates, and the organization of a Sabbath-school of thirty-two members.

THE new house of worship at Ann Arbor, Mich., was dedicated in connection with meetings held July 23 and 24, and the *Daily Argus* gave quite an extended notice of the dedication services. Brethren E. K. Slade, L. G. Moore, and O. B. Butcher were the ministers present.

THE Union College Messenger of July 15 is a report of the Young People's Convention of the Central Union Conference, held in College View, Neb. It is a pamphlet of 88 pages, and contains much matter of interest and profit, especially to those who contemplate such convocations, or who are engaged in young people's work. Price 10 cents. Address the Messenger, College View, Neb.

FROM the Magnet, a weekly paper published in Jamestown, Tuolumne County, Cal., we learn that Brother M. C. Israel recently baptized six candidates in Sullivan Creek, near that place. "A goodly congregation from Tuolumne and Sonora were assembled on the bank of the stream," and "at the close of an interesting discourse" the candidates were baptized. Brother Israel hopes to organize a church at Sonora, in the near future.

A REPORT in the Union Conference Record, by Brother S. M. Cobb, president of New South Wales Conference, Australia, notes the dedication of a house of worship at Eugowra, and the baptism of two candidates on the same occasion. The building is also used for a church school. He also reports the baptism of five persons, and the organization of a church of twelve members, at Orange. Five others had accepted the Sabbath truth who had not yet united with the church. A few days later, at Blayney, seven candidates were baptized, leaving as many more awaiting a future opportunity. The brethren at Bathurst are now building a house of worship, to be dedicated in September.

AT Titikavika, on Rarotonga Island, in the Cook Group, the Sabbath-school lesson is taught in the church school during the week. This has greatly stimulated the interest in the Sabbath-school. Of this method the teacher, Sister Evelyn Gooding, writes to the Record (Cooranbong, N. S. W.): "In 'review,' instead of the adults alone finding the scriptures and reading off the answers in a formal way, the children just answer up before they can find the place in the Bible. The faces of the children show their eagerness to answer what they have so well mastered during the week. Their quick answers also stimulate the older ones to try to do better, as parents naturally feel ashamed when their children know more than they do."

THE manner in which the last message of warning is permeating the different countries may be inferred from a brief report in Eastern Tidings of labor in Upper Burma, by D. Ella Smith and Enid Sloan. From their report of six weeks' labor we take the following: "We took about two hundred orders for Oriental Watchman and Good Health, sixty-two orders for 'Patriarchs and Prophets,' and twenty-six orders for 'Christ's Object Lessons.' The field had been canvassed twice for these books. In a large number of homes we found one or both of them with other literature of ours. In some homes we found as many as four different books which had been placed there by our canvassers. We can see that the truth is doing a quiet work among the people."

WRITING to the Minnesota Worker, of the work in Tennessee, Brother C. A. Graves says: The "work is onward in Tennessee. Many of the church companies are helping a canvasser to stay in the field by supplying what is lacking of the necessities of life for his family. We have none yet, in the Earlyville church, but hope to be able to get some one soon. Brother Howell is working away at the school building. Going into the primeval forest with no backing but the Word of God, he has cleared about three acres of heavy timber, and now has the logs sawed, and has commenced the foundation of the house. We expect to begin school work as soon as we have a small building up. We will probably have to make our own furniture at first, and do the most of the work ourselves, altho some of the people near by will doubtless aid some about the heavier work."

WRITING to the Welcome Visitor concerning the work at the Life Boat Mission in Chicago, Brother W. S. Sadler says: "After counseling with other brethren, we decided to organize a company of Sabbath-keepers at the Mission. This was done Sabbath, July 9, and consisted of twenty-two members. The writer was chosen as leader of the company, with Brethren Van Dorn and Widgery as assistants. Brother D. K. Abrams was selected to be secretary and treasurer. Sabbath services and Sabbath-school are regularly held, and a baptistry has been built in the Mission. The Sabbath after the company was organized, it was my privilege to baptize four candidates, three of them being sisters. It is our plan to have Sabbath-keeping converts who are baptized, hold their membership in our regular churches in Chicago, and accordingly, we have arranged with the church elders so that they will examine the candidates with us before baptism."



# THE SUNDAY SCHOOL

## LESSON II.—SEPTEMBER II.—ELIJAH TAKEN UP INTO HEAVEN.

Lesson Scripture, 2 Kings 2: 1-11, A. R. V.

(1) "And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. (2) And Elijah said unto Elisha, Tarry here, I pray thee; for Jehovah hath sent me as far as Beth-el. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. (3) And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. (4) And Elijah said unto him, Elisha, tarry here, I pray thee; for Jehovah hath sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. (5) And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. (6) And Elijah said unto him, Tarry here, I pray thee; for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And they two went on. (7) And fifty men of the sons of the prophets went, and stood over against them afar off; and they two stood by the Jordan. (8) And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. (9) And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. (10) And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. (11) And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven."

Golden Text.—"He was not; for God took him." Gen. 4: 24.

### SUGGESTIVE QUESTIONS.

(1) What was God about to do with Elijah? With whom and from what place did Elijah then go? Verse 1. Note 1. (2) Before leaving Gilgal, what did Elijah say to his servant? What was Elisha's reply? Verse 2. (3) At Beth-el what did the students say to Elisha? What was his answer? Verse 3. Note 2. (4) Before leaving Beth-el what did Elijah tell Elisha to do? How did Elisha again answer his master? Verse 4. (5) What question was again put to Elisha at Jericho? How did he answer this time? Verse 5. (6) How did Elijah again test his servant? And how was Elisha's devotion again proved? Verse 6. Note 3. (7) How was the curiosity of the students at Jericho manifested? Where did they see Elijah and Elisha? Verse 7. (8) How did the two men get across the river? Verse 8. (9) After they had crossed the river, what did the prophet say to his servant? What did Elisha request? Verse 9. Note 4. (10) What did Elijah say about this request? Verse 10. Note 5. (11) As the two men went on and talked, what appeared to them? What followed this appearance? Verse 11. Notes 6 and 7.

### NOTES.

1. Elijah's ascension took place about ten years after his flight from Jezebel and his experience at Mount Horeb. Elisha had been with him as servant and student during this time, and schools for young men—called schools of the prophets—had been established at Gilgal, Beth-el, Jericho, and on the Jordan. The students at these schools were called sons of the prophets, because the prophets were the teachers, and recognized as fathers. The Gilgal here mentioned was not the Gilgal near Jordan, where the children of Israel camped on entering the promised land. The town here referred to was situated in the mountains of Ephraim.

2. It was known to Elijah and Elisha, and even to the young men at the schools, that Elijah's departure in some way was at hand. But Elisha seems to have deemed it too solemn a subject for conversation at that time; so he said to the young men, "Hold ye your peace;" or, as men would say to-day, "Don't speak of it."

3. The humble spirit of the true prophet actuated Elijah. He was not desirous of being seen by men when he should be honored of God. He preferred that even his own servant should not be a witness of it. The false prophet always draws attention to himself, is always anxious for display, that he may be honored of men. Another motive also seems to have actuated him, namely, the testing of Elisha's faith. The servant's qualification as a successor to Elijah depended largely on his fidelity at this time, as the sequel proved.

4. Elijah, having proved the constancy and faith of his servant, deemed him a fit subject for further favor. He no longer asks Elisha to tarry while he himself should go on. The "double portion" that Elisha asked of his "father" in the faith was not twice as much of the Spirit of God as Elijah had, but the "double portion" of the oldest son (Deut. 21: 17)—possibly of the disposition which he so much admired in his master, which was about to be signally rewarded. The request was on the same principle of Solomon's request for wisdom when he came to the throne. It had been shown to Elisha that Elijah's mantle would fall to him. 1 Kings 19: 19.

5. Elisha had asked "a hard thing" from a human standpoint. Increased spiritual gifts are not bestowed upon those

who take life easy, but upon those who are to use them heroically, faithfully—those who have already used their endowments, be they never so meager, in the earnest service of the Master. The promise that Elisha's request should be granted was based upon his watchfulness and endurance. So the final reward of the saints is to those who endure to the end, and are then found watching. See Mark 13: 13, 35-37.

6. "Chariot of fire."—The marginal reading is "chariots," which seems to be the true sense, as in verse 12. This was evidently a source of future encouragement to Elisha, in times of apparent danger, as he must have been continually aware of the presence of the mighty army of heaven. See 2 Kings 6: 14-18; Heb. 1: 14.

7. One commentator notes on the expression, "And parted them both asunder," "surrounding Elijah as with a flaming war host." And on the sentence, "Elijah went up by a whirlwind into heaven," another says, "Literally 'Elijah went up in a storm into the sky.'" No doubt Elisha saw a grand demonstration in the departure of Elijah from the earth. Tho so few on earth were aware of the event, the hosts of heaven were rejoicing.

## LESSON 12. SEPTEMBER 18.—ISRAEL REPROVED.

Lesson Scripture, Amos 5: 4-15, A. R. V.

(4) "For thus saith Jehovah unto the house of Israel, Seek ye Me, and ye shall live; (5) but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to naught. (6) Seek Jehovah, and ye shall live; lest He break out like fire in the house of Joseph, and it devour, and there be none to quench it in Beth-el. (7) Ye who turn justice to wormwood, and cast down righteousness to the earth, (8) seek Him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (Jehovah is His name); (9) that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress.

(10) "They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. (11) Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. (12) For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right. (13) Therefore he that is prudent shall keep silent in such a time; for it is an evil time.

(14) "Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. (15) Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph."

Golden Text.—"Seek the Lord, and ye shall live." Verse 6.

### SUGGESTIVE QUESTIONS.

(1) Whence came Amos to reprove Israel? What was his occupation previous to his call to prophesy to this people? Note 1. (2) After reminding the people of their sins, what gracious invitation is given? Verse 4. Note 2. (3) To what were they enjoined not to seek? Why? Verse 5. Note 3. (4) What injunction was repeated? What would be the penalty of disregarding this counsel? Verse 6. Note 4. (5) What class was then specially addressed? Verse 7. Note 5. (6) Whom were these called to seek? How were they to know who he was? Verse 8. Note 6. (7) What reference is made to Jehovah's power? Verse 9. Note 7. (8) How did the official class regard the one who brought reproof? Verse 10; Isa. 29: 20, 21. (9) How was official corruption especially manifested? Verse 11. Note 8. (10) Who knew all about their transgressions? How were their sins again pointed out? Verse 12. Note 9. (11) What counsel is given to the prudent at such a time? Why? Verse 13. Note 10. (12) What counsel is once more repeated? With what grand inducement? Verse 14. Note 11. (13) How is this counsel continued? What prospect is added? Verse 15; Isa. 1: 16, 17.

### NOTES.

1. Amos was a herdsman of Tekoa, in the northern part of the kingdom of Judah, but he was called of God to go and utter reproofs against Israel, the northern kingdom. He prophesied in the days of Uzziah, king of Judah, and Jeroboam II., king of Israel, about a hundred years after Elijah. Amos first went to Beth-el, which, despite its sacred memories, had become a center of idolatry and the seat of one of the royal palaces. His mission required heroism; as it was like bearding the lion in his den; but he was possessed of the courageous spirit of the faithful shepherd. See ch. 7: 10-17. In delivering his warning message, however, the prophet used marked discretion. He did not abruptly allude to Israel as worse than other peoples, but referred to the judgments of God that awaited Syria, Philistia, Tyre, Edom, Ammon, and Moab; and then spoke of the fire that would yet come upon his own country, Judah, before delivering his special denunciation of Israel. See ch. 1: 1 to 2: 5.

2. Notwithstanding Israel's great sin, there was hope in turning to God. See, also, Isa. 1: 16-20.

3. To seek Beth-el and Gilgal and Beer-sheba meant seeking unto idols, which would result in material loss, as well as in soul famine. See ch. 8: 11-14.

4. "The house of Joseph" is another name for the kingdom of Israel, as Ephraim and Manasseh, sons of Joseph, were the leading tribes in the kingdom.

5. Turning judgment to wormwood has reference to the corruption of the courts, whose judgments worked oppression to the poor.

6. Oriental shepherds in ancient times, being much of the time out at night, especially in the clear summer season, were close observers of the heavenly bodies, and some of them were well versed in astronomy. Job 9: 9; 38: 31-33. They were not all ignorant men, by any means, as, for instance, Abraham, Moses, Job, and David. They had time and opportunity to study the works of nature and to contemplate their origin and lessons. An idolatrous people were looking to certain planets as gods, in fact worshiping the whole host of heaven; therefore a call to seek Him who made these things was really a call to return to the observance of the Sabbath day. No people can go into idolatry who are faithfully keeping the memorial of the true God. This "sign" between God and His people (Ex. 31: 16, 17; Eze. 20: 20) is designed as a protection against idolatry. When we read of Israel's turning to idolatry, it is a sure sign that they had neglected the Sabbath day. See Isa. 58: 13, 14; Amos 8: 4-6.

7. "Sudden destruction upon the strong."—Israel was then enjoying great material prosperity, and had attained her greatest prestige in military power since the division of the kingdom. But, as is ever the case with nations, as wealth accumulated, men decayed.

8. "Burdens of wheat" refers to heavy taxes on crops. An illustration is found in a Turkish custom still extant in some parts. A wheat harvest can not be gathered until permission is given by a government official, and he often withholds the permit until the danger of loss compels the owner to pay him an exorbitant bribe.

9. Taking bribes and turning aside the needy in the gate—where all complaints of the people were heard, and their causes adjudged—is another reference to the corrupt practices of the judges. See, also, Micah 3: 9-12.

10. The prudent would keep silent in such a time, for the reason that protest would do no good, but would rather increase the oppression.

11. "As ye have spoken."—Israel still fancied themselves God's favorites, and their outward prosperity confirmed this thought, notwithstanding their idolatry. Therefore they were exhorted to conform their lives to His will.

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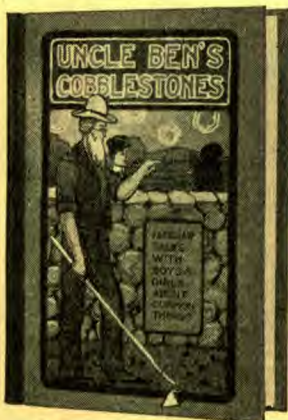
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As there will be no paper September 14, extra lessons are given for both Sabbath-school and Sunday-school.

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 papers 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 Quarterlies to Mountain View unless notified. The Sunday-school Lessons will be continued.

How Not to Forget.—Many persons frequently remark, "How I wish I could remember the Bible texts or tell where they are, but I can not," etc. And yet many of these same persons will talk glibly of fashion, of their business, of neighborhood gossip, etc., giving supposed facts, names, and dates without difficulty. Now what are the reasons they can not remember the words of God? Principally two: (1) They lack the interest in the Word of God that they have in temporal things; and (2) they do not talk about the Word, they do not tell it to others. Every time we tell a thing of interest to others, we engrave it more deeply on our own memory. Do

you desire to remember the wonderful words of life? Take an interest in them; tell the sweet story to other hearts. You will be surprised at the results.

What a world of strength and comfort there is in the thought that God speaks to us with a "still, small voice,"—that all the works of nature are the results of a small whisper! Since God whispers to us, He must be very near to us, and so He is. This suggests close communion with Him, in the closet, and about our daily tasks. It means that we must be listening, or we shall fail to catch the sound of His voice, altho if we do listen we may hear it amid the loudest din of earth. Blessed is he who can say, "Speak, Lord; for thy servant heareth."

## ONE NUMBER OMITTED.

FORMERLY the SIGNS OF THE TIMES issued only fifty numbers a year; but for the last four or five years it has furnished fifty-two numbers a year, and fifty-three when its publishing day occurred fifty-three times.

But now, when moving to Mountain View, we omit the paper for September 14. We are sure our subscribers and friends will generously permit this without finding fault.

If it were the mere moving of the paper, the subscription list, and editorial force and paraphernalia, we would omit no number; but heavy presses have to be taken down here, shipped, transported, unloaded, and set up there; and one week is too short a time. Therefore we omit the issue of September 14. The next issue after that, the Lord willing, will bear the following date:—

Mountain View, Cal., September 21, 1904.

Our machinery will then be ready, we expect, but our editorial offices will not be ready for weeks. But we, by the grace of our Master, hope to get along and get out our paper on time.

These are days of intensity; we hope to be remembered in the prayers of our readers.

Labor Is Not a Curse.—There would not be so much trouble about unfaithful workers if we regarded as the blessing which God designed it to be. But many look upon labor as a curse. Ella Wheeler Wilcox voices the sentiment in one of her verses thus:—

The time has come, aye, even now it is,  
To rank that parable in Genesis,  
Of God's great curse of labor placed on man,  
With other fairy tales.

Labor is a curse only to him who makes it so; but there is no curse of labor in Genesis, or any other book of the Bible. Idleness is a curse; labor is a blessing. God said, "Cursed is the ground for thy sake." Its strength would be perverted. It would not yield its sustenance alone to useful plant and fruit. It would bring forth both weeds and thorns. Why?—So that man would not, could not, lead a life of idleness. It would cost more labor to till the ground; and in the added labor would be the added blessing. The curse was upon the ground; it was for man's sake, for man's good; and the overcoming of the evil in the ground by the means of labor is a blessing.

"Labor is glory; the flying cloud lightens;  
Only the waving wing changes and brightens,  
Idle hearts only the dark future frightens;  
Play the sweet keys would'st thou keep them in tune."

Its Importance.—How many there are who, when faced with the Bible truth upon man's nature, reply, "Well, it makes little difference what one believes." But it does make a difference. There is more than mere technical accuracy attached to the question of the truth of the doctrine of man's nature. Upon the claim of man's inherent immortality, or the "immortal soul," of consciousness in death, the deceiver has reared the great superstructures—idolatry, saint worship, Mariolatry, Universalism, eternal misery, Christian Science, Buddhism, transmigration of souls, modern Spiritism, and other soul-destroying doctrines and systems. This wrong view of man's nature makes void the second coming of Christ and the resurrection. A knowledge of the Bible truth that man is mortal, that his only hope of future life is through Jesus and the resurrection, and all these baleful errors are destroyed of themselves.

Sound Words from a Labor Leader.—The following is credited by the Oakland Tribune to Grand Chief Stone, of the Order of Locomotive Engineers, in an address given not long ago in Waco, Texas: "Standing as a firm believer in union labor and the right of laboring men to organize, when an organization compels a man to join it against his will, it interferes with the personal liberty guaranteed him by the Constitution of the United States. The railway orders stand head and shoulder above all labor organizations, for they have the open shop. On almost every road in the country we work side by side with men who do not belong to our orders. No man is forced to join us. We try to show him how he would be benefited by belonging to us, and where his interests are, but we never say to him to join us or you can not earn an honest living by working here. I do not believe any man ever made a good member in any organization who was forced to join it against his will, for the chances are that when opportunity offers, he will prove a traitor and betray you." That is straightforward manliness.

Have You Heard Him?—"While He yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him." (Matt. 17: 5. "Hear ye Him;" this is the Father's command to us all. Have you heard Christ? We do not ask, Have you heard about Him? but, Have you heard Him? There is a vast difference between hearing the real Christ Himself, and merely hearing about a Christ. Have you learned this difference? Have you learned how to come so close to the Word of God, and to drink it in so fully and so deeply, that it is in very deed the living voice of the Son of God speaking to your soul, and touching every well-spring of your being? O, that you may actually hear Him! It is so different to hear and know the real Saviour from merely hearing of and knowing about Him. He is saying to you even now: "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

Helping Their People.—The Russian Committee of the Jewish Colonization Society has now established a Jewish colony in Brazil. Each colonist receives over sixty acres of land, two horses, two oxen, a cow, and a house 13x26 feet. Even the soil has been prepared by others at the expense of the society, and lumber is furnished for the colonists to build their own shed. And this is a hundred times more promising for the Jews than any effort to rejuvenate Palestine, as some of the best thinkers among the Jews declare. The return of the Jews to Palestine, as some are hoping to see it, will prove an iridescent dream.

"A German inventor has formulated the theory that many persons able to swim are drowned, when wrecked or accidentally thrown into the water, by being unable to keep the waves from dashing in their faces, and so gradually smothering them," says *The American Inventor*. "In order to overcome this danger, he has invented a life-mask which is to be worn with the life-perserver. It is provided with valves which check the entrance of the water, but which respond readily to suction so that the wearer may readily breathe."

A brother in the Southland writes us that some people want him to preach, but the people around him do not know much of anything about present truth, and therefore he can not do much. But that is the very reason why he ought to do more. The more ignorant the people of the Gospel, and the more needy the field, the greater the demand for earnest, faithful work.

It makes a wonderful difference whether we have God's presence without or within. Those who have Christ within will welcome Him when He comes personally. Those who have not, will perish in the light of His presence.

A deputation of Armenian priests is making a tour of Christian countries for the purpose of inducing the nations to bring pressure to bear upon Turkey that would compel her to stop the Armenian atrocities.