

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."

Volume 30. Number 42.
For Terms, See Page 15.

MOUNTAIN VIEW, CALIFORNIA, OCTOBER 26, 1904.

Weekly, \$1 50 per year.
Single Copy, Five Cents.

PALM-TREE CHRISTIANS.

BY MRS. E. G. WHITE.

THE righteous shall flourish like the palm tree." "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

These texts describe the happy state of him whose soul is rooted and grounded in Christ. But there is always danger of being satisfied with a superficial work; there is always danger that souls will not anchor themselves in God, but be content to drift hither and thither, the sport of Satan's temptations. "Enter ye in at the strait gate;" says Christ, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The work of the Spirit of God in the heart will develop true penitence, which will not end with confession, but will work a

decided reformation in the daily life. There will be manifested an earnestness, a perseverance, and a determination that can be

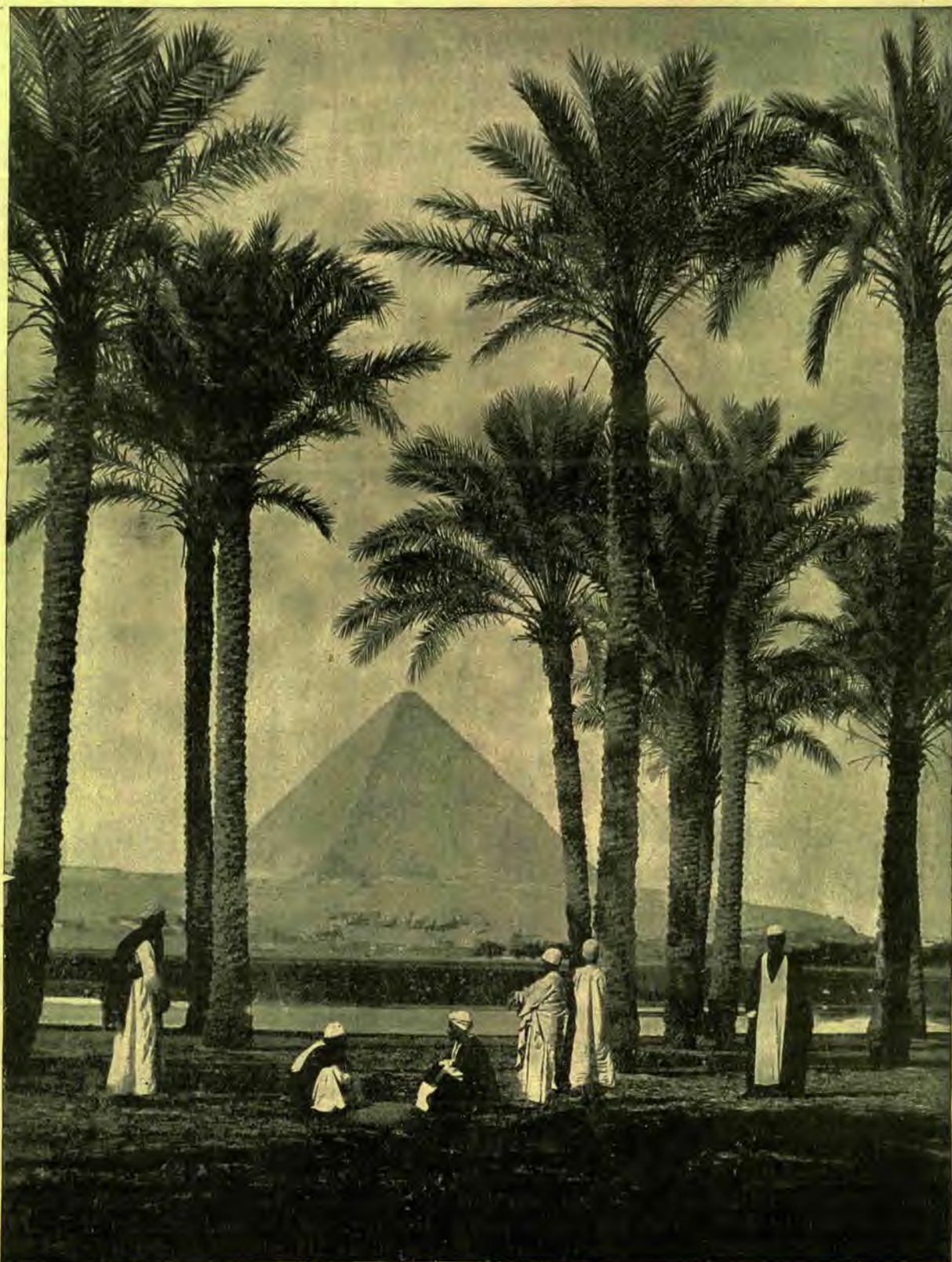
properly represented by agonizing. Many professed Christians greatly need just this experience.

Are you beginning to see the defects in your character? Do not feel helpless and dis-

to repentance." It is no disgrace to confess our sins and forsake them. The disgrace rests upon those who know their sins, but continue in them, and grieve the dear Saviour by their crooked paths. A knowledge of our wrongs

should be more highly prized than a happy flight of feeling; for it is evidence that the Spirit of God is striving with us and that angels are round about us. Let the heart-searching work go forward; let it be deep and earnest, until every barrier is removed, and your heart is opened to welcome the messenger of pardon and peace, that has long been waiting to bring light and joy and gladness. In true contrition for sin, come to the foot of the cross, and there leave your burdens; come exercising repentance toward God because you have broken His law, and faith in our Lord Jesus Christ to pardon your transgressions and reconcile you to the Father. Believe what God says; take His promises to your heart.

It is the Christian's privilege to grow in grace and in the knowledge of the truth.



Palm Trees of the Nile.

"The righteous shall flourish like the palm tree." "He shall be like a tree planted by the rivers of water."

couraged. Look to Jesus, who knows your every weakness and pities your every infirmity. He came "not to call the righteous, but sinners

"The righteous shall flourish like the palm tree." See the weary traveler toiling over the hot sands of the desert, with no shelter to

protect him from the rays of a tropical sun. His water supply fails, and he has nothing to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends pass before his mind, as he believes himself ready to perish in the terrible desert. Suddenly those in advance send forth a shout of joy. In the distance, looming up out of the dreary, sandy waste, is a palm tree, green and flourishing. Hope quickens his pulses. That which gives vigor and freshness to the palm tree will cool the fevered pulses, and give life to those who are perishing with thirst.

As the palm tree, drawing nourishment from fountains of living water, is green and flourishing in the midst of the desert, so the Christian may draw rich supplies of grace from the fountain of God's love, and may guide weary souls, that are full of unrest and ready to perish in the desert of sin, to those waters of which they may drink, and live. The Christian is ever pointing his fellow-men to Jesus, who invites, "If any man thirst, let him come unto Me and drink." This fountain never fails us; we may draw, and draw again.

We may individually have an experience of the greatest value. The fact that iniquity abounds, that we are surrounded by infidels and skeptics, or by professed Christians who have a name to live, and are dead, is no reason why one of us should be swept away by the current toward perdition. Because there is an almost universal forsaking of God, there is the greater need that we stand firm and loyal. Says Christ, "Ye are the light of the world." We must gather the divine rays from the Sun of Righteousness, and reflect them to the world. In the midst of a crooked and perverse generation, we must show forth the praises of Him who has called us out of darkness into His marvelous light.

Nothing but a deep personal experience will enable us to stand the test of the trials and temptations we shall meet in the Christian warfare. Too often we feel well when everything goes smoothly; but when doubts assail the soul, and Satan whispers his suggestions, our defense is gone, and we yield quickly to the arts of the tempter, with scarcely an effort to resist and repulse him. It is not enough to have good impulses. The soul must be barricaded by prayer and study of the Scriptures. Armed with these weapons, Jesus encountered our wily foe on the field of battle, and overcame him. We may all conquer in His strength; but it will not answer for us to suppose that we can dispense with His help. He says, "Without Me ye can do nothing." But no truly humble soul who walks in the light as Christ is in the light, will be ensnared by Satan's deceptive devices.

All self-confidence, all boasting, all pride of talent, must be yielded, and the soul must fall broken on the Rock Christ Jesus. Those who have a proud spirit, and feel that they are capable of doing a great work, will be left to their own weak strength, to fall into grievous sins. They do not realize what a pure, virtuous, and holy character they must possess if they would stand without fault before the throne of God. Self must be crucified. There must be a thorough transformation of character. The clear, sharp testimony of living truth will separate the wheat from the chaff, the half-hearted from the humble and devoted.

There never was a time of greater danger to the church than the present, and many will not be true to their own souls. They will not be sanctified through the truth. They have lamps, but no oil in their vessels to replenish them, and their light goes out in darkness. Eli and his sons trusted to the ark, the symbol

of the divine Presence, while they were transgressing the holy law enshrined in the ark, and their sins were separating them from God. As a consequence of their presumption, both sons of Eli were slain, and God permitted the ark to pass into the hands of the enemies of His people. Some in our day are making a similar mistake in trusting to their profession while they are transgressing the holy requirements of God's law. Such are asleep to their true condition.

The apostle Paul exhorts careless and unconcerned professors: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Christ, the True Witness, would break the slumbers of His ease-loving people. His voice is heard addressing them: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." I will not take your names into My lips, for you are unworthy. I am ashamed to call you brethren. "Be zealous therefore, and repent." "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; and anoint thine eyes with eyesalve, that thou mayest see."

Our only safety is in Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." Those who enter heaven will not scale its walls by their own righteousness, nor will the gates be opened to them for costly offerings of gold and silver; but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ. Jesus is the ladder by which every soul must mount who would climb from earth to heaven. But there is round after round of painful ascent; for our characters must be brought into harmony with the law of God, and every advance step in this direction requires self-denial.

The prize before us will amply repay every effort that we make to gain it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." "As the days of a tree," says the Lord through His prophet, shall be "the days of My people, and mine elect shall long enjoy the work of their hands." As by an eye of faith we view the glories of that better land, the saints' everlasting inheritance, we rejoice, clinging to the merits of our crucified Redeemer. Love kindles in our hearts toward Him "who spared not His own Son, but delivered Him up for us all," and faith grasps the promise, "How shall He not with Him also freely give us all things?" Thus Jesus becomes the medium of communication between heaven and our souls, and holy angels are sent to minister unto us. And while these divine messengers are striving to lead sinners to plant their feet on the ladder that extends from earth to heaven, let us be co-laborers with them, and urge all who will to climb the shining way.

ETERNAL TRUTH.

TRUTH will never die; the stars may grow dim, the sun may pale his glory; but the truth will ever be young. Integrity, uprightness, honesty, love, goodness—these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who have enshrined them in their hearts have been burned at the stake; but out of their ashes other witnesses have arisen. No sin can drown, no storm can wreck, no abyss can

swallow up, the ever-living truth of God. You can not kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting.—*Rev. C. H. Spurgeon.*

A SPARK OF HOLY FIRE.

BY H. A. ST. JOHN.

TO every converted person the Lord imparts at least a spark of holy fire. Reader, have you received that spark? If so, is it still *only a spark*? How easily, oftentimes, is a spark of fire extinguished. Your only safety, if this holy fire in you is only a spark, consists in drawing near to God in earnest prayer, asking Him to *kindle* it with a *sacred flame*.

In this time every one of God's sacramental host, whether young or old, small or great, should arise and shine, like John the Baptist, as burning and shining lights. In no other way can the whole earth be lighted with the glory of the Gospel of the kingdom. The *Gospel* of the kingdom must be vividly illustrated by the shining of the *subjects* of the kingdom. And there can be no question but the gifts and graces of the Spirit of God illuminating the hearts and lives of the remnant church of Christ, will shine forth with such astonishing luster as to attract the attention of the whole world; and for a brief time their power and message will be either the astonishment or admiration of all people, kings, Gentiles; thousands will come with eager haste to the brightness of their rising. The Lord is well pleased to make each one of His children a flame of fire.

Lamps gone out, lamps dimly burning and going out, should be trimmed at once. Reader, *you* must do the trimming, *you* must put your lamp in order; the Lord will furnish the oil and set the lamp to burning brightly, when you have done your part, and ask Him for fellowship with Him in whom there is no darkness at all. The Lord wants to fill our mortal bodies with light. He would make us all light in the Lord, children of the light and of the day. Then with His radiance splendid shall our light be blended, when He comes in unsurpassing brightness to redeem His own, and take them to the inheritance of light prepared in glory above, for the purchase of His love. Let the constant prayer of every soul be:—

"Refining fire go through my heart,
Illuminate my soul,
Scatter new life through every part,
And sanctify the whole."

THE GOSPEL OF JESUS CHRIST.

BY T. L. WATERS.

"For I am not ashamed of the Gospel; for it is the power of God unto salvation *to every one that believeth*; to the Jew first, and also to the Greek." Rom. 1:16, R. V.

THE Gospel reveals to us the favor of God to sinful man through a Mediator. See Heb. 4:14-16. It comprises the birth, life and teachings, death, burial, resurrection, and ascension of Jesus Christ, His Mediatorship, and His second advent in glory. These comprise the things to be believed, and all connected truths are but concomitants growing out of belief in these. See 2 Tim. 1:8-10 and 2:8; 1 Cor. 15:1-4; 1 Thess. 4:13-18; 2 Thess. 1:7-10; 1 Peter 1:3-5, 11, 12; Rev. 14:6, 7.

One of the most important truths of the

Word is thus declared by the apostle Paul; "Be not ashamed therefore of the testimony of our Lord, nor of me His prisoner; but suffer hardship with the Gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the Gospel." 2 Tim. 1:8-10.

The abolition of death and the destruction of him who brought it into this world, that is, the devil, forms no inconsiderable portion of the Gospel; indeed the good news would be incomplete without it. Says the prophet Isaiah, "And He [the Lord] will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off the earth; for the Lord hath spoken it." Isa. 25:7, 8.

The apostle Paul, in commenting upon this, writes: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." And, quoting Hosea, he exclaims: "O death, where is thy sting? O grave [hades], where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:54-57. Again, in his Epistle to the Hebrews, he says: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. And the beloved John writes: "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8. Putting these Scriptures together it is evident that Satan, sin, and death are to be blotted out of God's universe forever; and this constitutes the final triumph heralded by the Gospel of Jesus Christ.

Riverside, Mich.

A FEW FACTS FROM GOD'S WORD.

BY WALTER E. GILLIS.

"THE way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23.

"For all have sinned, and come short of the glory [character] of God." Rom. 3:23.

"Sin is the transgression of the law." 1 John 3:4.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

"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.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

"Beloved, now are we the sons of God, and

it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

"I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

"When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

Are you ready?

See Matthew 24; Mark 13; Luke 21.

ASPIRATIONS.

BY L. D. SANTEE.

LORD, let Thy Spirit its fulness impart,
Make me and keep me like Thee;
Come, blessed Jesus, and reign in my heart
Till Thy dear face I shall see.

So may my feet, as the years roll away,
Walk where my Saviour's have trod,
Bearing life's burdens through each coming day,
Strong in the strength of my God.

Tho all the wiles of the earth may allure,
Saviour, I'm trusting in Thee;
Earnest, devoted, and loving and pure,
So may my life ever be.

Till that glad morn when the clouds flee away
Keep me, Thou Saviour divine,
Give me Thy strength for my duties each day,
So shall Thy Spirit be mine.

THAT "SIGN SABBATH."

BY CLARENCE K. REDFIELD.

AT the present time Dr. S. W. Gamble is placing a great deal of stress in his anti-Sabbath lectures, on what he calls the "Sign Sabbath of the Jews." As some who hear him are led into believing that the Sabbath kept by the children of Israel was not the Sabbath instituted by Jehovah at creation, it may be well to spend a little time in studying this proposition of the doctor's by the light of God's Word.

The doctor begins his argument by quoting Neh. 9:13, 14. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and madest known unto them Thy holy Sabbath, and commandest them commandments, and statutes, and a law, by the hand of Moses Thy servant." "This Sabbath," the doctor tells us, "was the creation Sabbath." Certainly it was, for the only Sabbath ever claimed by Jehovah as His holy Sabbath was the one whose institution by Him is recorded in Genesis.

The doctor lays especial stress on the words "madest known." He tells us that these words prove conclusively that the true Sabbath had become lost, and that at this time the Israelites were keeping a spurious Sabbath that they had invented for themselves on leaving Egypt. If so, this Sabbath received the approval and seal of God in the withholding of the manna on that day. Read Ex. 16:22-30. This Sabbath, which the doctor calls "spurious," he tells us was Saturday. If so, Jehovah must have once approved of a Saturday Sabbath apart from the one which the doctor calls the "sign Sabbath." That the Lord would set the seal of His approval on a sabbath that was not

His Sabbath is hardly within the realm of probability.

But the doctor tells us that on Mount Sinai was the true creation Sabbath made known to the children of Israel. This, he says, is the Sabbath of Ex. 20:8-11, and "fell upon Sunday." With the day of the week this present article has nothing to do. Soon after the Sabbath was made known, Moses ascended the mount again, and received the law written upon the tables of stone. This law the doctor is pleased to call the Jewish Decalogue, and is, he says, entirely different from the law given in Exodus 20. This Decalogue, the doctor says, we will find in Deuteronomy 5. The only difference he finds between these two decalogues is in the fourth precept. He argues that this must refer to a different day than the Sabbath of Ex. 20:8-11, and grows quite facetious over the idea that unless this decalogue differs from the other, Moses wasted forty days of valuable time in going up on the mount to receive it. If he had but read the fourth and fifth verses of the fifth chapter of Deuteronomy, he would have found that the Decalogue repeated here was the one spoken in the midst of the fire of Sinai,—"Jehovah spake with you face to face in the mount out of the midst of the fire, . . . saying, I am Jehovah thy God," etc.

So, if a different Sabbath was commanded than the one spoken on Mount Sinai, it is not recorded in Deuteronomy 5. Where, then, is it?

Dr. Gamble tells us that this "sign Sabbath" is the one spoken of in Exodus 31, and that this is not the creation Sabbath. In proof of this he quotes, beginning with the thirteenth verse: "Speak thou also unto the children of Israel, saying, Verily ye shall keep My Sabbaths; . . . It is a sign between Me and the children of Israel forever;" and there he stops. Why not finish the seventeenth verse? "For in six days Jehovah made heaven and earth, and on the seventh day He rested, and was refreshed."

Therefore this Sabbath was the creation Sabbath. The Sabbath of Exodus 20 was the creation Sabbath. The Sabbath of Deuteronomy 5 was the same as the one of Exodus 20, and, therefore, the creation Sabbath. Where, then, have we an account of the institution of, or the commandment to observe, another weekly Sabbath than the creation Sabbath?—Nowhere in God's Word.

Another weak point in Dr. Gamble's argument: He says the creation Sabbath was given to the Israelites to remove from them the error of keeping Saturday. Now, I have shown that God honored the seventh day of the week in the matter of the giving of manna. Now, if this Sabbath was good enough for that, and a new Sabbath was to be given from Mount Sinai forty days later, what need for the Sabbath of Exodus 20 to be made known at all. One could grow as facetious over this matter as the doctor himself does in regard to the same matter being repeated to Moses. But it is not a humorous matter. It is serious. Will we keep God's commandments, or will we wrest the Scriptures from their meaning, yea, even falsify them, in order to follow the traditions of men and honor Satan's spurious sabbath?

Genesee, Idaho.

"We hear ten persons complaining about their circumstances to one person who blames himself for his mistakes in life—which shows the rarity of common sense."

CHRIST AND THE CHRISTIAN SABBATH.

Showing the Attitude of Christ toward the Law of God and the Sabbath which that Law Enjoins.

BY J. ERNEST BOND.

FOR Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto Me, Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." Acts 3:22, 23.

First, let us listen while He proclaims His relation to the law. "I delight to do Thy will, O My God, yea, Thy law is within My heart." Ps. 40:8. This the apostle Paul quotes in Heb. 10:7-10, and applies to Christ when He came into the world, offered Himself as a sacrifice for sin, and established, or confirmed, the second or new covenant by His own blood. Verses 9, 10. He delighted to do the will of God, because the law was in His heart. This could be none other than the law of Ten Commandments, for that was the only law given to man which made known the will of God. But this law *commands* the *seventh-day Sabbath*.

Again it is declared of him (Isa. 42:21): "The Lord is well pleased for His righteousness' sake, He will magnify the law, and make it honorable." *And this Christ did.* When beginning His life as a public minister, in almost the first discourse, as recorded in the fifth chapter of Matthew, He defines very clearly His attitude toward the law. Verse 17 reads as follows: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." He did not come to destroy it, but to demonstrate before the universe that the law could be lived out in sinful flesh, when that flesh is fully surrendered to God. No, He did not destroy it, but fulfilled every precept, and declared concerning it: "Till heaven and earth pass, one jot or one tittle [the smallest particle of a letter] shall in nowise pass from the law, till all be fulfilled," Matt. 5:18. That law is the will of God to man, and the keeping of that law is man's "whole duty." Eccl. 12:13, 14. He further declares concerning it: "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven [another version says, "farthest from the kingdom of heaven"]; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19.

Our introductory text says if we do not hear Him, "we shall be destroyed from among the people." He *says* if we do not obey the law and teach it, we shall be called "the farthest from the kingdom of heaven." But if we do and teach it, we will be called great in the kingdom of heaven. But this law says the seventh day is the Sabbath. *Will we hear Him and be saved? To hear is to obey.*

In verses 21-32, Christ magnifies the law, and thus fulfils Isa. 42:21. It is not only the overt act which is a violation of God's command, but whosoever is angry with his brother is a murderer, and "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." And so we may reason in regard to every command of the Decalogue. The man who meditates on his business or pleasure on the Sabbath violates that command. Isa. 58:13.

Christ kept the seventh-day Sabbath, and not only kept it, but taught the people how to keep it. It was a memorial of creation,

designed to keep before the people the Creator, the true God, and, being a memorial of creative power, it was to be a sign to His people that He could make of them "new creatures." "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. The Jews had almost hidden this memorial from the people by their traditions. But Christ tore away this rubbish and caused the Sabbath to stand out in bold relief. When accused of Sabbath-breaking, He replied that He was guiltless. Thus He did not break the Sabbath. Matt. 12:7. Luke 4:16 reads thus: "And as His *custom* was, He went into the synagog on the Sabbath day, and stood up for to read." It was His *custom*, not a happen-so nor an unusual thing.

In Matt. 12:12 we read, "It is lawful to do well on the Sabbath days." So we find Christ doing deeds of kindness, and many of His miracles were wrought on that day.

It is very important that we follow Him strictly, "walk even as He walked." For "he that saith he abideth in Him ought himself also so to walk, even as He walked." But He kept the seventh-day Sabbath.

The First Day Not Included in His Will.

The New Testament does not mention the first day of the week until after the death of Christ, and then not in any way that would indicate He ever intended it as a Sabbath. Therefore it could not be included in His will. While He lived it was His privilege to add to or take away from it. Heb. 9:16, 17. But after His death it could have nothing added to it, nor anything taken away. Paul, in speaking of this in Gal 3:15, says: "Brethren, I speak after the manner of men: *Tho it be but a man's covenant* [margin, testament], yet if it be confirmed, no man disannulleth, or addeth thereto." Much less could the will, or testament, of our Saviour be altered after it was confirmed by His death upon the cross.

In Christ's will, or testament, the law is written in the heart, and becomes an abiding principle in the life. Jer. 31:33; Heb. 8:10. This was spoken to the Jews, and must refer to the law of Ten Commandments, as there was, and is, no other law known to man which was a rule of life. It was written in the heart by the Spirit of God, and was the same law that was written on the tables of stone. 2 Cor. 3:3.

Everything pertaining to His will was given before His death. Even the Lord's Supper, which was to commemorate His death, was given before He died, in order that it might be confirmed with the other articles of His will. But the first day (which Matthew does not mention until we come to the last chapter) Christ is in the tomb. The covenant is ratified. So it is with Mark. Read to chapter 16, which records the death of Christ, and you find no mention of the first day. Luke, like the others, does not mention the first day. The twenty-third chapter closes with the Testator in the sepulcher, and the holy women keeping the Sabbath, which is the seventh day, according to the commandment. Read carefully John's gospel to ch. 19:30, where Jesus said, "It is finished." He dies without adding the first day to His will. Why, O why, was it not put in along with the Lord's Supper?—Evidently because it did not belong there, and He did not want it there.

He had placed one Sabbath in the week (Mark 2:27); it was perfect (Ps. 19:7); and it was to last forever (Ps. 111:9). The Testator was pleased with it, and refreshed

by it (Ex. 31:17); and when the law is written on the heart, stating that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work" (Ex. 20:10); any other Sabbath would only be a rival, and opposed to the writings of the Holy Spirit.

After the resurrection, Christ met with His disciples but one time on the first day, and that was when they were assembled for fear of the Jews. John 20:19. But this was not a meeting in honor of the resurrection; for Mark, referring to the same event in ch. 16:12-14 says they did not then believe He was risen. See Luke 24:33-38 and John 20:26. "After eight days" He went with them again; but this could not be the first day of the week. It must reach over to Tuesday at least.

So we find the seventh-day Sabbath and nothing but the seventh-day Sabbath in either Christ's teachings or His life.

His Followers.

The followers of Christ observed the Sabbath of the fourth commandment, as proclaimed from Sinai. Luke 23:54-56; Mark 15:46 to 16:2; Matt. 28:1. After Christ's time, the apostles kept the same day. Acts 13:14, 15, 42-44. The Gentile believers also kept it (Acts 15:19-21), and they studied the law of Moses every Sabbath.

Paul always utilized that day to teach the people. It was "his manner." Acts 17:2. In one village, as recorded in Acts 18:1-11, he spoke seventy-eight times.

Christ, the prophets, and the apostles all observed the seventh day. We are to build on them. Eph. 2:19, 20. Christ is the chief corner-stone. Verse 20. He had the law in His heart (Ps. 40:8), and delighted to do God's will. If we build on Him, we will have the law in our hearts (Jer. 31:31-33; Heb. 8:10), and we also will delight to do His will. If we do not build on Him, our worship is vain (Matt. 15:9), and all of our teaching will eventually be rooted up. Matt. 15:13. "And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." Acts 3:23. "IF YE LOVE ME, KEEP MY COMMANDMENTS." John 14:15.

THE DEFINITE SABBATH DAY.

AS REGARDS the necessity of a definite weekly Sabbath day, it is said by those who adhere to the observance of Sunday:—

"Some one day in the week must be chosen, and all men must abide by that day. . . . Business would be in a state of utter confusion, and many would suffer if the adherents of different religions were to select different days of rest."

Was it not necessary, then, that the Sabbath appointed by the Lord for all the world should be a definite day of the week? And did He not set apart a definite day? Has He not as much wisdom as man has to discern what is necessary to the prosperity and convenience of His own creatures? Men pretend to think that the Creator's Sabbath is an indefinite day, —merely any one day in seven,—but out of their own mouth they are convicted of dishonesty. They never contend for an indefinite Sabbath day save when in search of something to justify them in disregarding the definite seventh day. Every "Sabbath law" that men have devised specifies a definite day to be observed, and the indefinite seventh-day theory is never allowed a grain's weight in the courts of law. No intelligent man really believes in it or ever offers it for any purpose but to serve the ends of sophistry.—L. A. Smith.

LESSONS FROM THE NATURAL WORLD.

BY ARTHUR FOX.

THERE are many lessons to be learned from the various objects of the natural world. If observant we can see that they are obedient to the will of their Creator; that they never deny God, or ever refuse obedience to any intimation of His will. Fallen beings alone refuse to yield full obedience to their Maker. "There is nothing that lives to itself except the selfish heart of man." Their works and words are at variance with God, and are "not subject to the law of God, neither indeed can be."

"Those *professed* Christians who are constantly whining and complaining, and who seem to think happiness and a cheerful countenance a sin, have not the genuine article of religion. Those who look upon nature's beautiful scenery as they would a dead picture, who choose to look upon dead leaves rather than to gather the beautiful living flowers, who take a mournful pleasure in all that is melancholy in the language spoken to them by the natural world, who see no beauty in the valleys clothed with living green, and the grand mountain heights clothed with verdure, who close their senses to the joyful voice which speaks to them in nature, and which is sweet and musical to the listening ear,—these are not in Christ."

The beautiful lessons we learn from nature if brought into our homes will make those around us happier, and our own lives brighter. In many homes a rigid precision becomes a very disagreeable feature, but this is not in harmony with the great plan of Nature. Have you not noticed that God has not caused the flowers of the field to grow in regular beds with set borders? Instead of this, He has scattered them like gems over the greensward to beautify the earth with their various forms and colors. Neither do we find the trees of the forest grouped in regular order. "It is restful to the eye and mind to range over the scenes of nature, over forest, hill, and valley, and the beauty with which trees, shrubs, and flowers are grouped in nature's garden, making it a picture of loveliness."

Christ employed the flowers He had created, with trees, shrubs, and plants, and the things of the animal world to illustrate divine truths. While it is impossible to gain a *perfect* knowledge of God through imperfect nature; yet the things of nature, blighted as they are with sin, inculcate truths regarding the skilful Master Artist. "The sun, the moon, the stars, the rocks, the flowing stream, the broad restless ocean,—all teach lessons that we would do well to heed."

Do you delight in lovely paintings, and are you ready to admire the talent that can produce a beautiful drawing? If so, pause a moment and consider. Where do those who devote their lives to this work obtain their designs which they paint upon the canvas? It is from no other source than from nature.

Art can never equal the perfection attained in nature, be the work ever so fine. "I have seen many who would go into ecstasies over a *picture of a sunset*, while at the same time they could have the privilege of seeing an *actual and more glorious sunset* almost every evening in the year." If we but listen, God's created works will teach us precious lessons of obedience and trust. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word shed light upon each other. We are thus led to adore the Creator and to have an intelligent trust in His Word, which says noth-

ing of the independent laws of nature. "Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God." It simply testifies of God.

As the flowers die only to spring forth into new life, we are thus taught the lessons of the resurrection. All who love God will bloom again in the Eden above. Nature alone can not, however, teach the great and marvelous truths of God, so in order that we might not remain in darkness, we were met by the God of nature in the person of His Son, who was the revelation of the Father.

In the fourth commandment of the Decalogue we have the Sabbath, an institution which was ever intended to be a memorial of the work of Creation, and those who love God should do what they can to make the Sabbath a delight, not by seeking their own pleasure in sinful amusements, but by exalting it in their families and making it the most interesting day of the week. Parents, educate your children in the beautiful things of God. Walk out with them in the open air, sit with them in the groves and in the bright sunshine, and give the restless minds something to feed upon by pointing out the beauties of nature, and inspire them with love and reverence for nature's God. Such an education begun in this life will be continued in the life to come.

Sanitarium, Cal.

GOD IS LOVE.

[By WM. BRICKEY, in *Southern Watchman*.]

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. There is nothing, either in the world or in the Bible, more conspicuous to the Christian than the love of God; but those who are of the world can not realize that God is love. The fact that Christ died for us while we were yet sinners—enemies—is set forth as a proof and a commendation of God's love to us. Indeed, it was absolutely necessary to our salvation that He should die for us while we were yet sinners; for we are not reconciled to God but by the death of His Son. If Christ had waited for us to become friends before He died for us, we were indeed lost; for the "carnal mind is enmity against God; for it is not subject to the law of God, *neither indeed can be.*" Rom. 8:7. We talk about love for our neighbor or brother, but much of our love is a manifestation of selfish friendship. The love of Jesus is a love beyond our comprehension. No wonder the angels desire to look into it. Such a manifestation of love ought to melt our hard hearts, and call forth in response the best impulses of our nature. O, if we could only make the world believe the truthfulness of the statement that "God is love"!

"WHY DIDN'T YOU TELL ME?"

A YOUNG man accepted the position of organist in one of the principal churches of a Texas city. He was a fine musician, but being blind, was unable to read in the faces of his audience the great pleasure his music was giving. He was master of the organ, and his caressing touch on the keyboard sent out through its great pipes the songs of his soul—his cry to his kind.

They listened enchanted, and would talk

to each other about the beauty of his harmonies, the uplifting influence of his symphonies. At first he played as one sure of himself. There was no hesitation in his touch. Then there pealed forth splendid pæans of praise, and cadences of majestic sweetness and power. As he played Sabbath after Sabbath they noticed that the erstwhile triumphant strains of voluntaries and recessionals had given place to delicate, sorrowful improvisations to plaintive minor fugues.

The people listened in rapture, and often the sweetness of the harmonies sent tears adown furrowed cheeks of those who had lived and suffered—who by the blind man's music were comforted. But alas! they never thought to tell the player; they did not know for what his heart was longing. One morning it was announced that he would play no more after that service; that his decision was final, and another organist must be secured.

After the service, a lady who had enjoyed all his music thoroughly went up to him, and said, very earnestly: "I am sorry you will not play for us longer. I have enjoyed your music so much. It has helped me greatly; it has soothed and comforted me when I sorrowed. I have thought many times I would tell you what an inspiration I have received through your music. I thank you for it."

The young man's voice faltered, and the tears rushed to his sightless eyes, as he whispered, "O! why didn't you tell me? I, too, needed comfort and inspiration."—*Baltimore Methodist*.

COUNTERFEIT CHRISTIANS.

LOOKS don't count. Many a deception these days. Men and women alike are counterfeit.

I handled a queer five-dollar bill the other day. It had done a heap of good—paid the widow's rent, bought food for the hungry, squared up three or four bad accounts that had been worse than cancers for worry, made a church treasurer happy when he found it on the plate, and made the sexton happier when his back salary was partly paid by it; but, in due course of time, it came to the bank whose name it bore, and lo! the teller threw it out.

"What's wrong?" asked the depositor.

"Counterfeit."

All its good deeds did not make it pass the bank, where its real character was discovered.

I'm thinking of another day that is yet to come. It may be that some have done a heap of good, plenty of people pass them on for genuine Christians. They looked all right; sat in the pew like saints; scattered dollars like dew; but they have no God. He does not dwell in their heart. They have His name, but not Him.

There are counterfeit Christians, just as there are counterfeit bills, both are bad, in spite of looks.—*C. H. Yatman*.

No good deed dies; be it a rejoicing river, be it but a tiny rill of human nobleness, yet, so it be pure and clear, never has it been lost in the poisonous marshes or choked in the muddy sands. It flows inevitably into that great river of the water of life, which is not lost save—if *that* be to be lost—in the infinite ocean of God's eternal love.—*Canon Farrar*.

"NEIGHBORS are not measured by miles, but by influence."



MOUNTAIN VIEW, CAL., OCTOBER 26, 1904.

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

MILTON C. WILCOX, - - - - - EDITOR.

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ONE MEDIATOR.

THANK God that Jesus Christ is accessible to every soul. Common souls could not reach the Czar of Russia, the Kaiser of Germany, or the King of Britain without influential friends to introduce them. Men have thought that God was like themselves, and so have fixed up the doctrine of intercession of saints.

Do we wish God's favor? We are told to ask the priest to ask the Virgin Mary to ask Jesus to grant us favor. The *Catholic Mirror*, speaking of the Virgin Mary, says, "The same assurances that she is influential with Him, makes all Catholics, princes or peasants, educated or simple, European or American, seek the intercession of the holiest, fairest, and tenderest of women."

But our God is love; He is merciful and compassionatè; and all the love or pity the Virgin Mary ever had, all that any saint ever had, was given them of God through Jesus Christ. We may come to Him boldly. He will in nowise cast us out. He is the Shepherd that seeks the sheep. He is the Shepherd that died for them. He is the great High Priest that pleads for them. All love for souls that any heart possesses was born of Him. How could He be influenced for us? He can not be. He is always for us. He always will be. His words are as true now as when He walked the earth: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

BARNACLES OR BALLAST—WHICH?

THERE are many good souls that are always worried and troubled over their burdens. Sometimes these burdens are infirmities of body, perhaps long and sore sickness. Sometimes it is having sickness in one's family. Sometimes, on the part of a Christian man, it is a wife who is not spiritual, who does not sympathize with him, or his work for God, who demands unduly his attention and service, who in one way or another would lead him to compromise principle or violate conscience. And sometimes a wife is similarly afflicted. Sometimes it is but the little, untoward incidents of life that lead to self-sympathy and selfish mourning.

Now God suffers all these to come, and it rests with us as to whether they shall profit us or not. Shall they be to us barnacles or ballast? Shall we have them inside or outside? Shall they prove helpful or hindering?

"Behold the ships;" they have their lessons. You have seen some noble craft carrying full sail, or steam, with easy load, barely creeping along a smooth sea, making, perhaps, but three to five knots an hour. What is the matter?—Her bottom is foul; she is covered with barnacles. Millions of little crustaceans, or shell-fish, have fastened themselves to that part of the ship below the water, forming great, rough, irregular masses and protuberances which greatly impede her progress. That ship needs to go into dry dock, and be scraped and cleaned. It is poor seamanship to go on in that manner,

and we would call it worse still if all that mass of barnacles was broken from the ship and piled on the deck till the ship became so top-heavy that she foundered in the first storm. Yet there are human craft that do that very thing.

Again, you see a beautiful, clean boat tie up to some wharf, and take on tons and tons of worthless rock, stowing them away in the deepest part of the hold. She sinks lower when she leaves the wharf than when she came, and you wonder why she loaded up with stone. The secret is revealed when she meets the severe storm at sea. Then she rides safely. That worthless stone is ballast, needed to keep her upright and to enable her ever to right herself in time of storm.

It rests with us to say whether our burdens shall be barnacles or ballast, whether they shall hinder or help. It rests with us whether they shall, in self-sympathy or boastfulness, be exploited as great burdens, and prove our destruction, or whether we shall let them come clear down into the secret places of our hearts, taking them as permitted of God; perhaps precious burdens sent of God, but, by His grace, always blessings, to keep us humble and upright; yea, loadstones through which the magnetism of His goodness draws us upward and onward toward the eternal goal.

O, to learn the lesson, "We know that to them that love God, God worketh all things with them for good"! Shall the burden be barnacles or ballast?

THAT FALSE CRY OF "PEACE."

A PROMINENT bishop in an Eastern state lately preached a sermon which has received quite extended notice, because of the hope expressed that sometime in the future there will be more peaceful times in this world. His expectation is based on an expression in Micah 4:3: "He [the Lord] shall judge between many people, and shall reprove strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." R. V.

In common with a multitude of Bible readers, the bishop fails to see the import of this scripture. The words quoted are not the words of the Lord, but an utterance of professedly righteous nations "in the last days." The pride of self-exaltation and self-righteousness is a special characteristic of "high-minded" Christians endowed with imaginary "riches" in the last days (2 Tim. 3:1-5; Rev. 3:14-18). Through the restored church-and-state principle of "national reform," the church makes her declarations through religious legislation and national decrees. In the pride of her influence, she is "exalted above the hills," and, church membership being so popular, "peoples shall flow into it." The idea of just flowing up such a height clearly indicates that the cross has been removed from the Christian profession in this exalted church.

Now the prophecy says that "many nations shall go and say," etc. Note that, not the Lord, but "many nations," say, "Come ye, and let us go up to the mountain of the Lord," etc.; "out of Zion [the church] shall go the law." After all this boastful proclamation, which it is claimed "the mouth of the Lord of hosts hath spoken," ending with verse 5, the Lord does speak, and says: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven away, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth even forever." In the day

of the self-exalted church's imaginary triumph through the support of the governments of earth, the Lord will gather His humble, persecuted, scattered church, and set them on high.

Now note further what the Lord says of these "many nations" that have spoken so exultingly. To His people He says: "And now many nations are assembled against thee, that say, Let her be defiled, and let our eye see its desire upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel; for He hath gathered them as the sheaves of the threshing-floor."

Just at the time when the combined political church and religious state have climbed to that high eminence where they assume to speak for the Lord, He says that they do not know anything about His thoughts or His counsel; that their gathering, instead of being on the "mountain of the Lord," is to the threshing-floor. And as to the peace that they are proclaiming, the Lord gives us a message in directly opposite terms:—

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together; thither cause thy mighty ones to come down, O Lord. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about." Joel 3:9-12.

Are not the great war preparations of to-day, and the war spirit that pervades all nations and peoples, more in keeping with this forecast by the Lord Himself than with that of the people who speak presumptively in the name of the Lord? Look, for instance, at Russia, that was first to suggest a much-lauded peace proposition, through the convention at The Hague, and is now deep in a most destructive war. These optimistic dreams of peace fulfil the words of Jeremiah, "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace, when there is no peace."

SOULS OR SOVEREIGNTY?

WHAT does the missionary seek in the highways and by-ways of heathenism—the souls of the heathen, or the propagation of his country's influence? In other words, Whose ambassador is the man who goes to teach among the heathen "the unsearchable riches of Christ"? If he is Christ's ambassador, he will represent Christ and His kingdom, and all else will be subservient to that. If he has forgotten the import of his commission, he is almost sure to glorify the country from which he came and extol the merits of his peculiar national civilization. But the true Christian, the true ambassador of Christ, is a Christian without respect to nationality.

Christ's ambassador can not represent Him and any earthly government at the same time. The ambassadorship of the Christian is of sufficient importance to engross the whole time and attention and energies of the man who undertakes the high responsibility. His business is to teach the people the salvation of Christ, to represent, in this earth, this foreign country, King Emmanuel and the sovereignty of heaven. He can not take the time to represent any other power, for the business of his Sovereign is urgent. The sovereignty of earthly powers must pass away, but the sovereignty of God is from everlasting to everlasting. Representing an earthly government, or extolling its merits among the heathen, is too small a business for

him whom Christ has sent out in His name. Such work would be a double failure; Christ is not honored, and the earthly government is involved in difficulty with the people among whom he has sought to work. The Christian, if he understands the meaning of his call, knows that he is abroad to represent the interests of the kingdom of heaven. His business is to seek the salvation of souls, and, when in danger, he will seek the protection of the One who sent him forth.

The missionary should weigh well the question, Am I seeking the souls of men? or am I seeking the extension of an earthly government's influence? Am I seeking to serve two masters, or one only, and that Christ?

A GREAT VICTORY OF FAITH.

THE penalty of the law for the violation of the king's decree was executed upon Daniel in due form. He persisted in praying to the God of heaven in face of the order that no petition should be offered to any one but the king, for the period of thirty days, and was accordingly cast into the den of lions. But that was the extent of the legal penalty—the extent of the power of the law in that respect. The king's decree did not provide that the lions should kill Daniel, and could not have enforced such a penalty. The king having sorely repented of his unwise decree, now expressed faith that Daniel's God would deliver him, and Daniel's trust was in his God, whether he was delivered or not.

After Daniel was securely imprisoned with the lions, and the door of the prison was made fast and sealed with the king's signet, the king betook himself to fasting. He denied himself all pleasure that night, and even his sleep went from him because of his deep concern for the safety of Daniel. Then, very early in the morning, he went in haste to the lion's den. On reaching the place, he "cried with a lamentable voice unto Daniel," saying, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

We may imagine something of the relief from soul anguish which the king experienced when he heard the response of his prime minister: "O King, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt."

The king lost no time in having Daniel released from his prison, and then it was made manifest that "no manner of hurt was found upon him," and no one doubted that it was "because he believed in his God." But this fact was further demonstrated in a most convincing manner. "The king commanded, and they brought those men which had accused Daniel, and cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

It seems like a cruel decree on the part of King Darius to have the wives and little children of the conspirators executed in this manner. But their fate illustrates a principle—the families of those who worship other gods, and persecute the worshipers of the true God, have no assurance of, or special claim to, the protection of the God whom they ignore or defy. When Daniel came out of the den of lions, the angel of God came out also. When Noah was shut in the ark, the protecting care of the Lord was withdrawn from all outside the ark—men, women, and children. When Lot went out of

Sodom, the angels of God went also; every one else, old and young, was destroyed. When Korah and his two hundred and fifty fellow rebels in the camp of Israel were destroyed by the Lord, their wives and children, and all their belongings, were swallowed up with them by the opening earth. The angel of the Lord could not abide in such company, hence there was no protection for them. When Jerusalem was destroyed, only those who heeded the previous warning of Christ (Matt. 24: 15-20; Luke 21: 20-21) escaped the general doom. The men who take a decided stand against the truth of God imperil also their families.

Daniel's unwavering faith on this occasion not only saved his own life, but it convinced the king of the great superiority of the God of Daniel, and drew forth a proclamation to all the world to that effect: "Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

Excepting the "National Reform" idea of making men righteous by civil law, this was a remarkable presentation of the truth. Under the customs of kings in those days, and their crude notions respecting worship, we could hardly expect anything from a Medo-Persian king other than in the form of a peremptory law of some kind. But, under the far greater light of the Old and New Testaments, men of to-day ought to know better than to put Gospel preaching in the form of human law.

There is another lesson in this incident for Gospel adherents of to-day, and this is that, through the influence of a practical life of faith in God, the expense of a world-wide proclamation of the Gospel was voluntarily met by the king. So it would seem that the most effective means of securing a quick transmission of the Gospel of the kingdom to "all people, nations, and languages, that dwell in all the earth," is to serve God faithfully and "continually," regardless of consequences from any source, and leave the result to Him. The Spirit of God can operate upon the minds of influential men in the world and make them instruments in His great work, if His professed disciples will refrain from hindering His purpose by inconsistent example. Daniel's unswerving faith and consistent life worked a powerful influence for good. "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

A SIGNIFICANT FACT.

A CURIOUS condition of things exists in the city of Rome, Italy, brought about by the antagonism between church and state. Both the pope and the king claim the exclusive right of sovereignty in the city of Rome. One class recognizes the claims of the king, while the other considers him a usurper there, and declares the "Eternal City" the "sole property of the pope." The regular representatives of the powers are accredited to the court of the king, but many of these same powers have representatives also accredited to the court of the Vatican, and these two classes of representatives hold no communication with each other. Should the reigning government be overthrown by the Papacy, the powers would still be represented at the court of the ruler without any further appointment. There is signifi-

cance in this fact when considered in the light of the prophecy of Rev. 17: 12, 13. The power and strength of the nations are one day to be given to the papal power ruling at Rome, the seven-hilled city mentioned in the ninth verse of Revelation 17, that great "city which reigneth over the kings of the earth." Verse 18. Of no other power than that of the papal see could that be said. Rome alone claims jurisdiction over the kings of the earth; she alone claims the right to rule the subjects of other kingdoms. But her absolute authority will be short—one hour, prophetic time—and her end sudden and terrible. The willingness of the powers to recognize the claims of the pope by appointing representatives at his court shows that it is no impossible thing that, at a certain time, they should give to that power their strength and authority, reigning with it for a time.

A late despatch from the Rome correspondent of the London Times contains an item of news which is in direct accord with the foregoing. It says: "Emperor William has conceived, and is attempting to execute, a master stroke of policy by bringing into the orbit of the Dreibund (or Triple Alliance) the Vatican, hitherto its most persistent foe, thus bringing within measurable distance the realization of the emperor's life-long dream of a revival of the Holy Roman Empire—in fact, if not in name, under Hohenzollern leadership." To bring the Vatican into the Triple Alliance would give to the pope greater prestige and influence than he has ever had among the nations of earth, and clearly open the way for the fulfilment of the prophecy above referred to. The very agitation of such questions is adding to the weight of the pope's prestige among the nations of earth, and this is leading directly up to the accomplishment of that event which the prophet has foretold.

Question Corner

1579.—When applicable? Eze. 39: 8-16.

Will you please, through your columns, explain Eze. 39: 8-16? Does it apply before the millennium, or in the "little season" of a hundred years after the millennium?

W. S. B. AND E. D. H.

We believe that the right view of Ezekiel 38 and 39 includes a comprehensive view of chapters 36 to 48, inclusive. The promises were given to Israel then and there. In that restoration from captivity, at the end of the seventy years in Babylon, God would have given to Israel, at that time, all the promises in these chapters, if Israel had yielded to God. God's people were not "ashamed;" they did not truly and fully repent; hence, according to His word, God would not then do all that is promised by the prophet. Read the entire prophecy in the light of Jer. 18: 7-10. Now as Israel, according to the flesh, did not yield to God, these promises concerning the true Israel will be fulfilled, but not according to the details such as described in Eze. 39: 8-16, but rather according to descriptions in later revelations. See Eph. 3: 3-5; Revelation 19, 20. These principles were more fully discussed in an article entitled, "The Vision of the Valley of Dry Bones," in the SIGNS of June 29, which see. In this view, all the details given in the scriptures never will be fulfilled, because of Israel's failures; but the future glory will be given, the fullness of the immortal inheritance will come to the faithful in the fullest measure.

1580.—Chronological and Calendar Questions.

Many who ask questions of this character would be greatly helped by securing Perry's Universal Standard Calendar, the price of which is only 25 cents. It is a monthly calendar for every month in the year, in either Julian or Gregorian time, for 2,800 years, or any multiple therefore, B. C. or A. D., indefinitely. Address, H. H. Perry, Pacific Press, Mountain View, Cal.



INTERNATIONAL PURE-FOOD CONGRESS.

[PROF. EDGAR L. LARKIN, in San Francisco Examiner.]

STOP to think, consider, meditate, for the adulteration of food and drink has assumed such proportions that an international congress had to be called to devise plans to put an end to the curse. They earnestly discussed the serious problem, and planned ways of securing the enactment of stringent laws by our own and foreign nations.

The Pure Food Congress is made up of manufacturers of food products, canners of fruits, vegetables, meats, and fish, dealers—wholesale and retail—chemists, and workers in general. The merchants attacked the canners for putting up impure foods in cheap cans. The canners retorted by saying that trade kept demanding lower-priced goods. Manufacturers of tin used to put four pounds on one hundred pounds of sheet iron. Now it is common to put on two and one-fourth pounds. One heavy canner, from Massachusetts, started a "tinnery" of his own, plated on four pounds of tin to the hundred of iron, and had no goods returned puffed up at the ends from fermentation.

One man said he kept some of his canned fruit twenty years, and then ate it himself. He announced that he would not sell anything he was afraid to eat. A mild sensation developed. He did not become ill. The stuff was in four-pound tins.

Oleomargarine is continually sold for butter. Tons of glucose are sold for sugar at enormous profits. Saccharine is used for sweetening. Its sweetness is about fifty times more intense than that of sugar. It is made of coal tar. Dr. Charles P. Caspari, of St. Louis, favored its use, declaring that it is harmless. Dr. H. W. Wiley, United States Bureau of Chemistry, said that if it is used, the labeling ought to say so. Wiley is the experimenter who fed young men with food preserved with boracic acid and other chemicals.

It's the women. If only the women would stop demanding red and green and yellow and pink colors in their jellies, soda fountain syrups, salads, pickles, and such, the entire race would advance. But they will have pickles colored bright green with poisons. And then they tax the resources of the aniline and coal tar product workers to color up the stuff sold at many soda fountains. These jellies in buckets and wooden tubs, labeled with the names of all the fruits on earth, in many cases have no trace of fruit. Glucose, gelatine, glue, ethereal oils for fruit flavors, and aniline for colors, dispense with fruit in all snide factories. And the women will have white vinegar, instead of the natural color.

A set of rags was on display, colored with "fruit" coloring. The dyes were aniline, and in some colors they could not be washed out. Many manufacturers said they did not want to color their products, for it costs to color; but they had to, for the demand is perpetual. They not only mix stuff with ground coffee, but they have put up a machine that stamps out the coffee beans in precise imitation of the natural. Vanilla is often made from a chemical called vanilin. Pie is made of the most incredible substances.

But the wonders of chemistry appear in soda fountain flavors and colors. A whole range of ethers almost exactly counterfeit natural fruit tastes and odors.

Ptomaines are deadly poisons that develop in canned meats. They arise first from spoiled meats being canned; secondly, from rust on the outside of the can, which eats through, admitting air. The hole may be so small that it can not be seen, so minute that the contents are unable to leak out, yet enough air enters to set up decay and death.

A big vegetarian congress is also in session in another part of the fair. If only men would listen to the speakers there and stop eating decaying ani-

mals, what misery would be avoided! For it was shown that meat-eaters are more liable to fall victims to alcohol than vegetarians.

Salicylic acid and boracic acid, acetic and sulphuric acids are injurious. But pure fruits, in four-pound vacuum tin cans, will keep for many years; for tinned goods were put in caches up north for Arctic expeditions, and opened years later in good condition. Glass is better, but the expense is great on account of breakage.

The merchants and manufacturers had mild contests during the first two days; but merciless war was waged during the third. It was a first-class baking powder war. The alum men were attacked right and left. A. Cressy Morrison made startling charges. He said distinguished chemists had been heavily bribed by the Baking Powder Trust. He intimated that legislatures had been "bought." T. N. Barrett, editor of the *American Grocer*, said he could prove that in some states the state food commissioners had been bought up to not prosecute law violators. Pandemonium reigned. Coming from such a source, the charges had to be met. Loud calls for investigating committees were made. Finally, the congress did appoint committees to probe the entire case throughout the country. Trouble is in sight, and wholesale litigation. The war raged from 9:00 A. M. to 1:00 P. M., and is known as the "alum war."

Formaldehyde in milk got hit from every direction. Whisky simply must have a certificate of good character, stamped by the government of the United States on each label. And can it be said that every package of fruit must likewise be furnished with a certificate?

The National Congress at Washington next winter will be deluged with petitions and drafts of laws for enactment. Each congress here at the Fair will send up many demands.

INCREASE OF THE GAMBLING EVIL.

"IN my opinion," said the late Mr. Gladstone, "there can be no words too strong for denouncing suitably the abominable practise of gambling." A sweeping assertion, truly, yet no one who has studied the subject can regard it as a degree too sweeping. To-day the gaming problem threatens us with a graver menace than perhaps ever before. Never before has it so permeated the whole of our national life; never has it stood so safely under the protection of the law as it does to-day. Recent judicial decisions have given professional gamblers freedom which even ten years ago would have seemed incredible.

In the early part of this century the betting mania was confined within comparatively limited circles; to-day it burns like a fever in every vein of the body politic. There is hardly a class or a section of the community that does not, week by week, almost day by day, yield its tribute of ruined lives, of blasted honor, of broken reputations, of shattered homes, to the craze. The foremost gentleman of the land is the leading patron of the turf; members of the Privy Council take chief part in the committee of the Jockey Club; more than one of our great judges are noted for their regular attendance at all the important race meetings. From the highest to the lowest it is much the same in every class. There is hardly a workroom or office in which betting is not one of the two principal subjects of conversation. In East End Street you see the ragged babies seated on the curbstones, with their shoeless feet in the muddy gutters, playing with toy cards for farthing stakes. The older boys amuse themselves with pitch and toss, carefully delegating one of their number as watchman, to proclaim the approach of a policeman.

In the factories of the North and of the Mid-

lands, girls and women are the most earnest and enthusiastic gamblers. The growth of the working-woman gambler is one of the saddest features of all. A few weeks ago a woman was arrested as a book-maker. Every now and then a case comes into the police courts of a domestic servant who stole her master's money to "have a bit on her fancy." Recently it was shown in court that a woman had sold her very clothes to gamble. The gambling business is organized as perhaps no other business in this country is. There are at least ten thousand book-makers who live off it—parasites on our national life. They have their touts inside or outside of every workroom, who literally force themselves on the young mechanic or factory hand. In government departments, such as Woolwich Arsenal, it has been found necessary to take the most elaborate precautions to stop the work of these touts, so patent is the ruin they effect.—*The Puritan, London, England.*

The constant increase which the writer of the above article notices in England is also plainly discernible in this country. It has invaded the homes, like the plagues of ancient Egypt; it has found its way into the exclusive circles of the fashionable churchgoers; it has invaded every department of public life. The spirit which is underneath the gambling mania is the same spirit that is actuating the bribing of senators and members of the legislatures of the various states. That is the spirit of covetousness unbridled, which urges men and women on to the grasping of riches without regard for the methods by which they are obtained. The increase of that spirit is but one of the many evidences of a moral breakdown beyond the powers of man to withstand. There is an increased weakening in moral fiber and moral stamina, with an increased strengthening in all the forces bent on accomplishing the ruin of the race—another evidence of the culmination of the age. The only hope of the race is in accepting the salvation which Christ is now offering to the world, and being strengthened by His strength to withstand the assaults of the forces of evil until the opening heavens shall reveal the coming Saviour. That day is hastening on apace.

DEATH PENALTY FOR VIOLATION OF SUNDAY LAWS.

NATIONAL REFORMERS, as our readers know, are an organized body who have for more than thirty years been zealously working to unite church and state in this country, or to secure a religious amendment to the Constitution and more uniform and drastic Sunday laws. While the National Reform Association has not grown greatly, its educational work has been great, and its principles of religion by law have taken deep root in various religious organizations and educational institutions. The Rev. J. M. Foster is one of the leading advocates and exponents of the association. He is qualified to set forth its aims, having been for years one of its approved field lecturers. At a National Reform convention held in New York City, Mr. Foster said:—

We sometimes think the Pilgrim Fathers were too severe in their legislation against immorality. There was a law in the colonial statutes of New England that, for a flagrant violation of the Sabbath, the offender should be hung. We may say this was wrong; but let me ask, Were they nearer or further from the moral law as interpreted by the Mosaic legislation than we are? Under the Mosaic law a man guilty of idolatry and Sabbath-breaking was to be executed; and I apprehend that we ought to return to that order of things to-day, and execute the penalty for the violation of moral law. A man who openly and violently blasphemes the name of God has forfeited his right to live under the God whose law he has broken.

Others may not be as free so to express the ultimate conclusions of the church and state propaganda; but Mr. Foster's utterance embodies the inevitable logic of the National Reform idea. That is in it, and it has been permitted to work out in past generations. The Dark Ages were dark for the people of God because this very National Reform dogma was carried to its ultimate. The Dark Ages were red with the spilled blood of Christ's faithful ones because men had power to enforce that tenet of a distorted faith.

The true Christian will leave with God the punishment for sin, nor seek to inbrue his hands in the

blood of his fellow-men who may differ from him in matters of faith. Christ came to *give* life, not to *take* it. His followers have no warrant for executing upon any the penalty of death.

THE PREVALENCE OF CRIME.

Watchword and Truth for April contains an article entitled "The Prevalence of Crime," in which it is boldly affirmed that "every civilized nation of the world, keeping a record of its doings, has been brought face to face with a startling increase of crime; . . . crime, too, of the most abnormal, monstrous, and unnatural character, and it is startling, perplexing, and inexplicable to the students of sociology and of government." Writers and preachers have long heralded the dawn of a millennium of righteousness as just at our doors; but that which has come in its place is as "the pall of darkness that can be felt, at the hour when the sun is expected to rise." The condition of things now facing the statesmen of the day is appalling. Fast as laws are promulgated attempting to remove one evil, other and unexpected evils stand before them with menacing attitude. He who is taught in the Word regarding the manner in which the age shall close, and marking the peculiar characteristics of the present, believes that this abounding prevalence of crime is an indication of the nearing of the end of the age. This does not induce him to slacken his efforts for the present amelioration of the lot of individuals, but it enables him to labor in present sanity and surety, knowing that evil will increase more and more until it shall be destroyed by the glorious advent in power. This prevalence of crime comes as a rude shock to those who have boasted so unceasingly in the culture, progress, and civilization of our times. With a fatuity begotten of self-contemplation, they have denied the doctrine of depravity taught in the Bible, and have proclaimed aloud the immortality, dignity, and divinity of man. What of these things in the light of the serious conclusions now being reached by sane and thoughtful men? It is high time that men learned to appropriate the just estimate of themselves which is placed before their eyes in the Word of God. That being done, there will be some hope that such as see will seek to put themselves in line with the purposes of God, which declare His intent to abolish evil; and doubtless much that men now boast in as progressive civilization will go with it, as utterly unworthy to find a place in His kingdom, "wherein dwelleth righteousness."—*The Bible Standard*.

WELL STATED BY A SECULAR JOURNAL.

The old Springfield (Mass.) *Republican*—once Republican, now Democratic, in politics—has always been deemed a reliable representative of the times. In a recent issue it says: "There is a movement for evangelizing the people of the United States entertained, and now being furthered by many of the religious denominations which call themselves 'evangelical,' for some reason which does not appeal to every one." It then notes that neither in the Roman Church, nor in the Unitarian or Protestant Episcopal ranks, "is there a stir of special effort for the regeneration of the world." Of the Protestant sects, which "are manifesting the desire of circumscription within creeds," it remarks that "all these need new life, and they know it." The last clause, "and they know it," is the only mistake in this arraignment. Speaking of the church of the last days, the Laodicean period, the prophet notes this very condition, and says that they do not know it. See Rev. 3: 14-22. Individuals who believe and heed the Word of God by His prophet know the condition, but the masses of the professed church are in ignorance of the true situation. After stating the disease so tersely, the *Republican* goes on to prescribe the remedy in the following lucid manner:—

What is wanted in all the churches is a renewal of Spirit. It is not important to carry on a warfare against the criticism, which shows how human the documents are which have been regarded as divinely and verbally inspired; it is not worth while to quarrel with the fallibility of man. What is needed is to get in touch with God,—to strike a pure chord with the spiritual essence of nature. There it is

that we must find the truth of things, which is the body of the Infinite. All the rest may be abandoned without loss, to those whose souls are emancipated into unity. The superstitions of the world, never more abundant than now, as we see from the multitude of follies that claim direct warrant from Deity, will continue. But the regeneration of the social conditions of men must come from a simpler and purer source than all the sects furnish. It is the ethics of the universe that the revivalists should seek; the schemes of salvation, by priests or by dogmas, are but make-shifts to catch those who are incapable of thought or can only think in terms already old. The spiritual regeneration, which will make human society what it should be, must rest in developed truth, must be inspired by the ever-during life of all that is. We must dip into the streams of universal childhood, and now, after centuries, find ourselves floating in greater waters, where artificial formularies are swamped and we rest on the ocean of one divine flood of life.

But the only law which will bring us into the channel of that life is God's everlasting law of truth; and the only means by which we can appropriate it is the everlasting Gospel of our Lord Jesus Christ. And that is the sum of God's last message to this world. Rev. 14: 6, 7.

WHAT MAKES A TRAMP A TRAMP.

[JACK HAZLE, in *The Pilgrim* for September.]

THE great cause to which we can attribute the existence of the hobo lies in an early lack of proper home training. It is a sad fact, but, nevertheless, a most painfully true one, that multitudes of parents imagine when they have fed and clothed a child properly that there their duty to him, themselves, and society is completed. Of course, they send him to school to be educated; but he is left to select his own standard of what is worthy and right. He is never taught that success is solely dependent upon faithful, consistent effort properly applied and concentrated. He isn't urged to early discover his own talents and capabilities; nor to choose that branch of the world's work for which he is adapted. He is never shown that the most lasting compensation and happiness in this world lies in the successes and remunerations which are earned by honest effort in the paths of strict duty and integrity. He sees only the sweat and grime and weariness of labor, and, comparing these with the apparent delights, pleasures, and easy existences of those whom he knows have a sufficiency of this world's goods, he draws false conclusions therefrom. He must become rich, and that soon, to escape the disagreeable features of life. Possibly he goes to work in a shop, under parental pressure. His distaste for this slow means of advancement increases to positive hate. He is a failure. He hasn't a chance in this "bum" old town. He imagines other places better; and feels he must seek these new, alluring pastures. He hasn't the money to pay his fare, but other men have used freight trains for vehicular purposes, why not he? He ultimately goes.

The first time he begs his bread he is ashamed, but an empty stomach is importunate, and will not be denied. He is also ashamed to go back home and confess failure, after his boastful assertions and promises. A few nights on the road, constantly on the alert for trainmen and police, in order to escape injury and arrest; the highly exhilarating intoxication of the wild night rides, and the succeeding resultant enervation; the evil associations of other tramps deeper in vice and degradation than himself, and the artifices of life on the road which he eagerly imbibes from their experience; the deadly lassitude and weariness, so necessarily the result of the irregular life he leads; acquisition of heretofore unknown vermin on his unwashed body; all these combine to destroy what little ambition and self-respect he has still remaining. The die is cast. The work is complete. He is a hobo for life; except he be rescued by some unaccountable vagary of unscrutable fate, or the revival of some dormant, good impulse which will lead to his reformation.

By long odds, the great causes of the major part of trampdom are those which induce a man to lose hold on his self-respect and the esteem of those with whom he is in daily contact, acting upon a sensitive, morbid nature. In this category I would include drink, the first arrest of some previously upright character; and unsuitable environment.

WELL ANSWERED.

THE assumption that the opening of the gates of the St. Louis Exposition on Sunday is sin recently received a rebuff from the *Outlook*. The manager of the Reform Bureau at Washington took the editor of that magazine to task for the alleged error of advocating that we can draw men away from one sin by giving them another of a higher grade. Replying to this charge, the *Outlook* says:—

Without attempting to carry on a discussion upon the subject, we should like to correct the interpretation of our views which this letter of Dr. Crafts' gives. We do not consider the opening of the grounds and the art galleries of the Fair as a sin; therefore we are very far from arguing that "we can draw people from one sin by giving them another, one grade higher." There is objection, given on high authority, to straining out a gnat when swallowing a camel. In this case we do not acknowledge the presence even of the gnat. Neither do we maintain that the opening of the Fair would result in depriving the low resorts of their patronage. The contrast of the tight-closed gates of the Fair with the wide-open door of the low resorts is one which, to a person of any imagination, reveals a curious moral judgment. All day Sunday people of low taste and primitive or perverted morals are freely allowed a form of recreation far from uplifting, while other people, who are advanced enough to take their pleasure innocently, are denied access to an unusual source of innocent and indeed uplifting recreation. A dramatic comparison of this sort obviously points a moral better than a long argument.

THE WAR IN THE ORIENT.

FOR six days the two great armies of Oyama and Kuropatkin have been locked in a death struggle between Liao Yang and Mukden. In this desperate struggle the armies of the two nations have been taking, losing, and again retaking positions; but the Russians have been gradually losing ground to the Japanese, tho every foot of the way has been contested in the most desperate manner. This long-continued battle is the result of General Kuropatkin's assumption of the offensive when he made an attack upon the army of General Kuroki and followed it up by a general advance, compelling one of the Japanese armies to retreat. That action resulted in the Japanese concentrating their forces, so that their front was narrowed down from fifty miles to between twenty and thirty. Then came the counter advance of the three Japanese armies, which has now sent the Russians back to their old positions near Mukden. The Japanese are following up their advantage as rapidly as possible, and it is rumored that one whole division of the Russian army has been cut off. The Russians have lost a large number of field guns, variously stated at from forty-five to eighty, and the Japanese commander-in-chief reports that the loss of the Russians will be not less than 30,000 in killed and wounded. One Japanese army alone has buried 4,500 dead Russians who fell along its front.

The desperate nature of the fighting has been shown in the complete annihilation of whole companies and battalions, and, in some cases, the practical wiping out of whole regiments. Of some regiments that have gone into action, only small companies would return, and these under the command of some petty officer. The loss of the Japanese has not been so large, for, during much of this time, they were fighting from behind breastworks.

The hope of Russia that a turn had come in the tide of defeats has been dissipated, and Port Arthur can expect nothing from Kuropatkin's army. There has been a lull in operations at the latter place, or, at least, in news coming from there, and it is certain that the Russian army now in Manchuria will not be able to strike any serious blow during the present year. With Kuropatkin's first bold dash so quickly and completely turned into defeat and retreat, his great army crumpled up and rolled back, Russia must certainly wait till another year before expecting any great things of her Manchurian army. How far the Japanese will continue to press on remains to be seen.



LIFE'S LITTLE ACTS.

BY BENJAMIN KEECH.

A BILLION tiny grains of shifting sand,
Piled close together, form the wide seashore;
A thousand thoughtless deeds, wrought by my hand,
May make or mar my life forevermore.

The small things multiply. The universe
Is made complete by tiny units, frail;
The future brings a blessing or a curse
When small, unthinking actions tell the tale.
Randolph, N. Y.

TEMPERANCE IN THE HOME.

BY MRS. L. D. AVERY-STUTTLE.

SURELY there can never be too much said against the dangers that lurk in the wine cup, nor in condemnation of that accursed thing that transforms a loving husband into a fiend, or a kind and tender father into a bloated, fear-inspiring wreck. The direful effects of intemperance are identical, whether they be seen in the cottage or the palace,—its fruit is misery, and misery only. Every evil, every vice in the whole crimson catalogue of sin,—from those of the vagrant who spends his time on the street corners, smoking cheap cigars and drinking beer, to the blacker sins of the hardened villain whose hands are stained with the life-blood of his fellows,—all may be traced to the door of intemperance. Ah, the door of intemperance is the door to the pit; the door of misery unnameable; the door of poverty and wretchedness and disease and damnation. A grinning skeleton, whose name is Death holds the keys, and flaunts them in the face of the poor wretch who enters the dread portal: "Come enter my door," says the skeleton. "I will palsy thy soul and make thee forget thy misery. I will sing the siren song in thine ears till they are deaf to the sweet voices of mother and wife. I will make thee a dread and a curse to her who bore thee, and a derision and a byword to thy friends."

O lookout, young man, for the "worm of the still." Its bite is more deadly than that of the adder or the dreaded scorpion. It sounds no note of warning; its voice is sweet and subtle and alluring. The lights which flash from those dens of death where are its lurking places are beautiful and brilliant, and the music with which it bewitches the senses of him who is devoid of understanding is sweet and sensuous,—but, young man, keep away from those dens of death where the red flag of intemperance is flaunted, for, believe me, "the dead are there."

I have seen a wife and mother, tho the proud possessor of everything which money can buy, sit by my side in an abandon of grief and wretchedness, and weep bitter tears of humiliation and shame at the wreck and the misery and the wo caused by the demon Drink, in her own luxurious home. And I have seen a poor mother sit in her poverty-stricken room and bewail the misery which had come to her from the same cause.

I have followed the guide as he conducted me through one of the largest distilleries on this continent, and listened attentively as he told me the number of bushels of good grain which were daily turned from their legitimate source, and consumed in the never-satisfied maw of the "worm of the still;" listened while I thought of the hundreds of poor, hungry children who could have been fed by this same grain before it was turned into the drink of death; and I said, "No, there have never been any too many temperance sermons preached, nor any too many temperance books written, nor any too many pledges signed, for if there is any way of lessening this hellish traffic, in the name of the suffering Christ, let it be done."

Then I remembered an old proverb, "An

ounce of preventive is better than a pound of cure." At some time, at some place, the first small seeds of intemperance are sown. When? Where? —Too often at the home, and in the innocent hours of childhood and youth.

"See here, Mary; you were out so late at the party last night, you must drink this nice glass of mother's currant wine. It will put you to sleep, and be good for you."

"I have a tearing headache, mother," says John. "I guess I'll take another glass of hot sling, such as you made me this morning; I've an idea it will make me feel better."

"Certainly, my son; I haven't a doubt of it."

But in a few years that mother will wonder where her John got his taste for strong drink. Strange, isn't it! Now, instead of the grand manhood which she had seen indicated by his brilliant childhood, poor John is breaking his mother's heart.

"O, but you are making the home, and the home life, and the home training—in fact, us mothers and fathers—responsible for about all the evil which is developed in the home life of our children. Is that true?"

True, indeed, with very few exceptions. We all know very well that tea and coffee and rich pastry and puddings too often lay the foundation for the life of a drunkard. I hardly need to discuss it, because the phrase has been so often repeated as almost to have become hackneyed. But we must have "line upon line; here a little, and there a little," before the lessons will all be learned, and, better still, put into practise.

"O," sobs a poor mother, "my Jimmy learned to drink when he was away attending college."

Are you sure? Don't you remember that when Jimmy was at home he had all the cider he wanted to drink—even after it had begun to sparkle?

Said a florist, "This plant is very beautiful and rare; I will give you a slip; but you must put it in plenty of good, rich soil, or the tender roots will not develop and become strong, and, besides, it will not blossom at all, or the flowers will be dwarfed and imperfect."

O, why are parents not as wise in the ordering and planning of the home life of their children?

"But my children will not eat unless the food is daintily prepared."

Please do not mistake my meaning. I would not advise any mother to prepare the food for her family in a less dainty manner—but O, let nothing enter into the composition of it that can, in the remotest manner, create a taste for the cup of death.

But intemperance in eating and drinking is not the only evil we are to guard against. We who would condemn the glutton and the wine-bibber are intemperate in other ways than this. In the hurry of this busy twentieth century, we are tempted to work both brain and body beyond our strength; and, just as surely as we do, we forget to be patient. We are to add to temperance the beautiful grace of patience, and we may rest assured that, whenever we are tempted to give way to impatience, we have first sinned in being intemperate somewhere!

Well, do we not rejoice that this old world, with its specious temptations and trials and vexations, its intemperance in eating and drinking and working, and its sadness and sorrow and sin, are to give place to a better one pretty soon?

Ah, how heartily we shall eat at the marriage supper of the Lamb! Our appetite is poor here, but it is growing keen for a taste of the glorious fruit of the tree of life. We are getting hungry for the wedding feast. We long for a

taste of the "new wine" which our Lord will drink with us in our Father's kingdom.

Shall we not haste to don the wedding garment?

SINCERITY BETWEEN HUSBANDS AND WIVES.

It is to the highest advantage of both that each should be kept frankly informed as to everything concerning their mutual interests, material or spiritual, and that each should bear part of the responsibility of these things. Especially should perfect sincerity be fostered and encouraged by each one's mode of speech, and the manner in which he receives the other's confidences. There are husbands and wives who have put an end to all frank understanding, by their narrow-mindedness and their unpleasant remarks. Man's sincerity should never be put too rudely to the test; it needs encouragement and most indulgent welcome. He who rebuffs it by inhospitality is likely to frighten it from his house. Even if there is surprise at learning certain things, and if what is disclosed can not always be approved, at least the candor should be acknowledged.

With honesty and kindness on both sides, it is always possible to find a way out of our difficulties; but the moment one knows fear in the presence of the other, or prefers to conceal his sentiments for the sake of peace, the union has received a hard blow. Then, built by their own hands, between these two who ought to understand each other, there rises a wall that grows forever more and more impenetrable. Under the same roof, and at the same table, it separates one from the other, cutting off all real communication. Many a man comes to regret having left his wife in ignorance of things upon which his prosperity, his health, or his honor, depended; but few husbands and wives ever regret having kept each other informed. How many misfortunes has this one habit not warded off! Husbands and wives must share frankly life and all that it brings. And let neither withhold his own confidence while demanding the confidence of the other; the advance should come from both sides, heartily and loyally.

Those who do not follow this course do not what they do. In all the trying of life they become, for each other, a source of unhappiness, and a source of strife, and such an event shows them their isolation by unerring their mutual dissimulations. The burdens are thus made heavier, the evils worse. O, the pity of the troubles that make discord between those who ought to bear them together!

On the other hand, what a resource when two make one, and can count upon each other absolutely! No matter what happens, they bear it with one effort, saying to each other, "Thy pain is my pain." There is no thought of mutual accusation. Each regrets the faults of the other as tho they were his own, and tries loyally to atone for them. Where harmony is lacking, every difficulty that presents itself is like an enemy with inside information; where harmony exists, the stronghold is well guarded; each is at his post.

To work together, suffer together, never to find one's self shut out when he needs to be calmed or encouraged; to walk abreast, like comrades in arms—how good it makes life! what courage it gives us! The farther on we go, the more closely allied we feel; all the common past binds us together. And when this harmony is once experienced, it becomes the most cherished thing in the world; everything else is secondary. How often have I heard such words as these, spoken from hearts attuned to it: "Come what may, so long as we two remain of one mind!"—*Charles Wagner.*

"FAID OF THE DARK."

THERE were two little girls in the Crofton family, Anna and Julia. Both from babyhood had been timid children and always particularly afraid of the dark." The mother had tried from the beginning to make them fearless, overcoming, by a force of will hitherto impossible, her own timidity born of frightful stories told by an ignorant nurse in her own childhood. No servant ever came into the Crofton family after these little girls came that was not promised instant dismissal if anything was ever said done to frighten these little ones. The children had been told over and over that there was nothing in darkness of which to be afraid, but there seemed to be an unconquerable terror, especially in the mind of the younger. One night, when Julia was about three and Anna five, the mother awoke and found the little one sobbing as tho her heart would break. "What is the trouble, precious?" she asked, as she put her face beside her darling's wet cheeks. "It's so 'faid!' sobbed the child. "'Faidd! There's nothing to be afraid of, little one," replied the mother. "Yes, there's the dark, and I's so afraid of the dark," Julia answered between her sobs. "But God is here in the dark," said the mother, as soon as her petting had somewhat soothed the nervous terror of the child. "God is here in the dark just exactly the same as He is in the sunshine. God is always right here, and He loves you and cares for you. You can't see God with your little eyes, but He is here. He is in the darkness just as real as in the sunshine." "O-h!" came with trembling gladness from the child, after a moment's silence, "O-h! God is down in the sunshine in my heart." "Yes, my dear baby," said the mother, a new gleam of God's presence coming to her with the child's explanation, "yes, my dear; God is always in the sunshine in your heart." Then it don't matter if it is dark outside. You can see if He always has sunshine;" and by sobs were hushed, baby fears were banished, and she sweetly slept, trusting the great shepherd of Israel, who never slumbers or sleeps. From that time Julia lost all fear of darkness or storms. She goes into any part of the house after dark as fearlessly as at noontime. God stays with her in the sunshine down in her heart, and she sheds that sunshine wherever she goes.—Selected.

NERVOUS PROSTRATION AS A FINE ART.

WE have seen in the *Sunday-School Times*, of October 16.]

THE splendid gains of civilization have been accompanied by tragic and pathetic losses. To-day it is as interesting as it never has been before. By the railway, the steamboat, the telegraph, the newspaper, the whole world is welded into a common brotherhood; and the man in New York is not content unless he knows something of what the men in Tokio are doing. Assuredly modern life is interesting,—but it is not quiet. It interests the mind, but it does not rest the spirit. Perhaps there never has been so much noise in the world as there is to-day; certainly the stress and strain of life were never before spread over so wide an area. The result is that many,—and these not the weakest and the worst, but often the strongest and the best,—are fainting beneath their burdens.

There are some who, humbly speaking, can not help themselves. There are others whose physical ruin is, in large measure, their own fault. If they can fairly be called victims at all, they are the victims of their own good nature or stupidity. The malady known as nervous prostration is appallingly common. It attacks the strong, robust, and eager man, as well as the nervous and susceptible woman; but no one who has watched the unhappy victims of its assaults can deny that it attacks many who ought to have been impervious to its attacks, had they used the common sense which God has given them, or availed themselves of the opportunities for rest, refreshment, and recreation, which in many cases were scattered plentifully enough about their lives. It almost looks as if the unhappy sufferers

had deliberately aimed to place themselves in the position in which they now are, and had cultivated nervous prostration as if it had been a fine art.

Of course, the statement has only to be put thus badly for the absurdity of it to be self-evident. The disease is a ghastly one. In its power to dull the intellect, to paralyze the moral energies, to cripple the spiritual power, to darken the outlook upon life and God, to envelop the spirit with gloom, and to inspire the sufferer with morbid and suicidal thoughts, it is an affliction from which the bravest might well shrink back in terror. But, at the same time, many a man, and perhaps still more, many a woman, lives as if he or she were positively courting its oncoming. They do,—sometimes, indeed, thoughtlessly, but often enough deliberately, and with their eyes fully open to all the horrible possibilities,—the very things which are bound, in the long run, to reduce them to nervous wrecks.

For a man has not lived to much purpose if he has not learned that all life is governed by laws, and that his health and his usefulness depend upon obedience to those laws. It matters not what the reason for the disobedience may be; often the sin may seem venial enough. But disobedience must be punished, and the wages of sin is prostration, and often death. Many men burden themselves with unnecessary duties. Imagining themselves to be indispensable to a certain piece of work, they willfully refuse to avail themselves of the useful help which could easily be had, and work on single-handed or with inadequate assistance until their own power of work is ruined. Then they learn, what they ought to have known all the time, that they were not indispensable. Women yield to the exacting demands of a too frivolous society, thinking that they can only refuse those demands on the penalty of social extinction; and then the nervous affections creep insidiously on, till the woman is a wreck, and the social extinction which she dreaded, and to avoid which she sacrificed everything, becomes a fact.

But perhaps the saddest thing of all is that so many men allow themselves to be misled by their own good nature. It may be that a man can do three or four things well. He is a good preacher, a good platform speaker, a good writer. Were he only one of these, he would have his hands full enough, but, as it is, he is assailed on three different sides. The assailants, representing, as they do, different interests, do not know how cruel they are; all they know is that they are asking a capable man to do what they know he can do. It is a situation like this that tests a man's real wisdom and insight. In a weak moment, and for want of the power to say "No," he may accept engagements which he can only fulfil through the ultimate ruin of his physical, and perhaps mental, strength; and one may be pardoned for doubting whether, under ordinary circumstances, and unless there be some great claim to be greatly met, God demands such a sacrifice as that.

Even in the interests of the work itself the man must learn to say "No," because he does that work a gross injustice—the greatest injustice he as an individual can do it—by putting himself deliberately in the position of being ultimately unable to do it. The loss of a good worker is the most serious loss which a great cause can sustain, and that loss is inevitable if the worker commits the folly of working beyond his strength. And it is precisely the best workers who are most exposed to this temptation, for it is upon them, very naturally, that the world lays its most numerous and heaviest demands.

But the laws of health are the laws of God. The sooner we learn that if a man has the hardihood to defy the laws of God, it is he who suffers, and not they, the better it will be for us all. We pray glibly for a revelation from God, and here is one of the plainest and most undeniable revelations that man can ever hope to receive. Yet every month Christian men defy it repeatedly and deliberately. How can we hope to be happy if we defy the great and beneficent laws of God? Is it fair that we should be happy? The way of transgressors is hard, and the man or woman who needlessly overworks is a transgressor, and just as sure of punishment as any other transgressor. It is easier to run down than to run up. It is months, and often years, before the victim of nervous prostration recovers that

elasticity and bouyancy of spirit which constitutes more than half the happiness of life. It is a fearful-thing to fall into the arms of these mighty laws of God. Every Sabbath day is a reminder of the folly, indeed of the crime, of overwork. The man who refuses to avail himself of his proper rest and recreation is indeed a bold man; he is defying the established order of the world, violating the constitution of his own being, and dashing himself against the laws of God. But in such a collision we may be very sure that it is he, and not they, that will be broken in pieces.

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O THOU who wouldst a laborer be with God,
Win others to the path thy feet have trod.
Advance, advance and keep thee to thy task,
Give first thyself, the service thou wouldst ask.
Let God speak through thee. Who would not rejoice
To be a trumpet for a leader's voice?
Of such a temper, all of beaten gold,
That his true signals may through it be told;
Of such a form, without a fleck or flaw,
That it shall rightly sound his righteous law,
And shout in clarion tones, distinct afar,
"Enlist, enlist, and rally to this war."
Strive not to sound thine own poor human words,
Remember that the message is the Lord's.

—Anon.

WHAT IS BEING DONE FOR THE COLORED PEOPLE OF THE SOUTH.

IN this brief article I can only glance at a few items in the beneficent, sacrificing, and most noble work that has been in progress for an unfortunate race, many of whom were held in slavery in the United States of America.

Since the Civil War closed, and the slaves received their freedom by the Emancipation Proclamation of that grand, noble man, Abraham Lincoln, efforts have been made by a large number of benevolent people, both South and North, to elevate, educate, and develop the colored people of the South. And why should not this be done in every way possible? It is but the manifestation of the glorious spirit of Christianity, the religion of the blessed Bible. It is but carrying out and onward the beneficent principles of God's love and goodness, demonstrated in all His dealings with the creatures of His care throughout the universe. It is a true exemplification of the genuine missionary spirit which has ever gone with the real religion of Christ our Lord. He said: "It is more blessed to give than to receive;" "He giveth to all life, and breath, and all things."

The missionary operations which have characterized the Protestant churches for a century past, planting the Gospel in the dark and benighted regions of the earth, were heaven-inspired movements. The world has been vastly benefited by them. They were blessings to those who gave and those who received.

In no part of the world has this blessed missionary spirit been more gloriously illustrated than in benighted Africa. "The Dark Continent" has not only been "dark" in the cuticle of its people, but most awfully so in the mind, the understanding, and moral development of the inhabitants. Yet a great measure of enlightenment has been the result in many localities.

God's ways are wonderful and past our comprehension. With all the horrors of the African slave trade; the cruelty of many slave holders; the separation of families; the auctioning of the bodies and souls of human beings; the shedding of human blood; the unpaid toil of millions—yet God has brought even good out of all this wo and agony.

Good masters taught their servants religion, and cared kindly for their well-being. Multitudes of slaves learned the Christian religion who would never have known it had they remained in Africa. There can be no doubt but that, on the whole, the Africans brought over to America, and their descendants, are more civilized, better educated, and more morally enlightened than those who remained there. But this fact, in which we are sure all will agree, can never justify those who enslaved them. Their course was awfully wicked in their piratical slave-trade cruelties.

But God's mercy and omnipotence enables Him to bring good out of evil. And now, since emancipation, an era has dawned that can be made most beneficial to a large branch of the African race.

Their circumstances are more favorable in many respects for improvement than have existed for ages in their native land. If Christians generally had arisen to a sense of their possibilities, wonderful changes for the better might have been seen. But alas, but little, comparatively, has been accomplished.

Yet noble souls have given themselves to this work of uplifting a needy, unfortunate race. Among these benefactors, Mr. Armstrong stood prominent in establishing a large school in Hampton, Va., for negroes and Indians, teaching them practically the nobility of labor, a knowledge of all the arts and sciences, and the refining influences of Christianity. He set in motion a train of circumstances whereby millions will be more or less benefited. Manual labor is inculcated, and those under this training come out skilled artisans, well qualified to be helpful and useful citizens.

In this school Booker T. Washington received his training. He came to it the poorest of the poor, ignorant, and uncouth. He was earnest and conscientious, faithful and receptive. He came forth a well-trained, thoroughly equipped man, capable of going forth in the "Black Belt" of southern Alabama and establishing another school on the same principles, which has almost, if not quite, exceeded the usefulness of Hampton. Multitudes of the colored race of both sexes every year are receiving their training there, coming forth well-equipped for the battles of life in almost every department.

The Alabama Colored Normal School, of Huntsville, under the supervision of Professor Council, is another institution of real merit, working for the same ends. He is a self-made man, who struggled against the greatest of difficulties. But he has become an eloquent orator, a man of great force, and has done a noble work.

Nashville, Tenn., has most excellent schools for the colored people. The Fiske University is one of these. Here four or five hundred pupils are taught each year. President Merrill is a noble young man, able and earnest. It has been the writer's privilege to form his acquaintance and attend the school openings, commencements, etc., several times. They were very interesting. The scholars are favored with an excellent training. Many have graduated with honor.

Another, a medical institution for the colored race, in the same city, sends forth many colored physicians each year.

Those white men and teachers who have gone south and established these institutions, and have given their lives to this work of uplifting this race, are worthy of all honor.

In all that's good and grand in human character, the uplifting of the poor and degraded stands highest. Christ came down from heaven to do this kind of work in a world that put Him to death for doing it. Following His example and doing the same kind of work, in the final consummation will demonstrate what is the better choice. There are many, many others working on the same lines in behalf of the colored work, that the limits of this article will not permit us to mention. These all get much financial assistance from the great North. Booker Washington personally solicits some eighty thousand dollars per year to keep his great school running. The Fiske University also gets large sums of money for a similar purpose; so of others. How grateful we are to God for such help. What are we Seventh-day Adventists doing along these same benevolent lines toward the elevation of this unfortunate race. We are certainly doing something. But, I fear, we are far from doing all that we might do and ought to do. Yet there is no people under heaven who ought to do so much proportionately for them as we. We are looking for Christ's soon return. All earthly things must soon pass away. Our business is to rescue souls for Christ. Glorious light and truth have been given us to disseminate everywhere to save the lost and perish-

ing. "Time now is closing." Jesus will soon come. Here are multitudes who need this blessed truth. What are we doing to help those in darkness?

Special light has come to us through God's servant. Our duty to this unfortunate people has been clearly pointed out. We have been told we are not doing anything like our whole duty. The writer of this article is in a position to know full well that these instructions are correct. Having been for nearly three years president of the Southern Union Conference of nine great Southern states, where the great bulk of the colored people live (Louisiana, Mississippi, Alabama, Georgia, Florida, North and South Carolina, Kentucky, and Tennessee), I have the fullest opportunity to know whereof I speak.

The colored work is in the greatest possible need of help. But I am most happy to say a plan has recently been formed, which, I believe, will bring great relief. It was the writer's privilege, at the late council of the General Conference Committee, at College View, Neb., to lay before the committee this plan, as follows: That the first Sabbath in November of each year be set apart for a general collection for the benefit of the colored work in the southern states of America. The conference committee unanimously adopted this recommendation, and appointed that day. So every year a general appeal to our people in this country will be made, commencing the first Sabbath of November. The object of writing this article is to call the attention of all our people wherever the circulation of the SIGNS OF THE TIMES may extend, to this important appointment of our General Conference Committee. The writer earnestly requests the editors of the SIGNS, and all of our public ministers and laborers, local elders, etc., to call the attention of our people to this appointment, and impress upon their minds the vast importance of doing all in our power for this poor and unfortunate race. The means that will be raised will be put into the hands of a committee, appointed by the General Conference, to apportion it to such objects connected with our colored work as they deem most needy.

GEO. I. BUTLER,

President Southern Union Conference.

HOW GOD CAN OVERRULE.

THE Koran teaches that Christ was a prophet, but it does not recognize Him as the Son of God, or as the Saviour of men. But God can overrule the errors of men and make them to praise Him. The truth that Christ was a prophet, as stated in the Koran, was utilized for the conversion of a young man in Bokhara. A contributor to *The Life of Faith* tells us of this Mohammedan's conviction that he was a sinner, and of his searching the Koran for relief. There he saw the statement that Jesus was a great prophet, and it was impressed upon his mind that perhaps this prophet could save him from his sins. For a time he longed for assurance that his sins were forgiven, when at last a young Nestorian missionary came to Bokhara with New Testaments, and left some on sale at a shop.

In course of a few days the young mollah came to the shop to purchase some article, and noticed the books. Being told it was a Christian book, he bought one. The man in the shop told him he could only understand it if he began at the beginning and read it straight through.

The young mollah read it night and day, and when he had finished it, he came to the shop to thank the man for the wonderful Book. "If you do not understand it all, I know a young man who could explain it to you," said the shopman, and gave him the address of the Nestorian. Many conversations ensued, and the mollah was finally led to believe in Jesus. He then wished to win his wife to the same faith. She noticed he no longer prayed five times a day, and that he ate on the fast days, and threatened to denounce him to the government. Her husband was specially kind to her, and

asked if he was better or worse since his new belief. She could not but admit he was kinder and better. Then he read to her the pages where a man is commanded to have one wife. As the object of every Mohammedan wife is to keep her husband from taking another wife, she was intensely interested. He went on to read that a man should love his wife as himself. This, so contrary to oriental practise, struck her forcibly. Slowly her mind began to open to the truths of Christianity, and now they are both desiring to be baptized.

In Bokhara, tho a convert is hated, he is not persecuted. There seems an open door, yet there is but one Christian missionary there, the young Nestorian already spoken of, who labors there alone, earning his own living.

THE GLENDALE SANITARIUM.

GLENDALE is the name of the new sanitarium located amid orange, lemon, and olive groves in one of the most beautiful and fertile valleys of Southern California. It is only nine miles from Los Angeles, and one mile and a half from the main line of the Southern Pacific Railroad running from Los Angeles to San Francisco. A branch of the Salt Lake road runs within two blocks of the

are worth five or six thousand dollars. The Lord gave us the entire property for twelve thousand five hundred dollars.

At the camp-meeting held in Los Angeles from September 1 to 12, a resolution was passed by the conference to purchase the Glendale Hotel, and equip it for a sanitarium. Over five thousand dollars were raised by the brethren and sisters present, in donations and pledges, and over three thousand five hundred in cash deposits to start the work. We trust this good beginning will continue until many more will have a part in establishing this memorial for God to work for suffering humanity.

As Southern California is fast becoming the great sanitarium of the world, may we not look for some financial help outside the conference? A sanitarium in a field like this is of more than local interest. There are a variety of ways in which we can assist the institution now struggling to get a start. Donations of money, time, and furnishings are always in order. These are among the best ways to help the cause of God. It will take a large amount of furniture, bedding, linen, etc., to furnish the institution. Some might greatly assist at this time to get the work started by depositing money without interest, or by loaning it at a low rate of interest. We shall be pleased to correspond with any who can help in this way. All can

The perversion of the inventive genius with which the Lord has endowed human beings, for the furtherance of His glorious cause, is in keeping with the perversion of His truth—the law and the Gospel—which are designed to save men and bring them into harmony with God and His universal government. The railroad, the steamboat, the telegraph, and the printing-press are all mighty instrumentalities for the spread of the Gospel message to the world; but the enemy of souls is quicker to employ them for his destructive purposes than professed Christians are to utilize them in a legitimate way.

ALBERTA, N. W. T.

THE first camp-meeting for this territory was held at Leduc, July 12-17, and was indeed a blessed occasion. This field had only two workers—Brother J. W. Boynton for the English, and the writer for the Germans; so the Lord sent Brother A. C. Anderson for the Scandinavian work. Brother R. A. Underwood, president of the Northern Union Conference, and Brother C. J. Kunkel were also present at the meeting. Different nationalities were in attendance, and some of them expressed themselves as Peter did on the Mount of Transfiguration, "Lord, it is good for us to be here." At the close of the meeting four candidates were baptized, the first fruit of this occasion.

On the 1st of August I took the train south to Calgary, where I had labored before. The Lord still works in the hearts of the people there. August 21 was set as the date for baptism. Now these Germans from Russia never had seen baptism, and they had different ideas about it. Some thought we would let the candidates down from the bridge into the water by a rope; others supposed that I would take water out of the river, and sprinkle it on their heads; and some thought I would baptize three times under. But they were all anxious to see the position of the godfather and godmother. I placed a little table on the river bank, near the bridge, and took for a text Matt. 10:32-38. The Lord blessed the sermon, so much that some gave up the sprinkling of their children, and took their stand for the truth right there. Some of them had designed to have children christened the next Sunday, but did not appear with them. Three dear souls were baptized, two of them between sixty and seventy years old, and one thirty-seven. There were more than four hundred people present. After the baptism, we celebrated the ordinances of feet-washing and the Lord's Supper. Some of the German leaders wanted to see us celebrate these ordinances, so they went with us, and there the Lord blessed again. They went home very much pleased, and said to their brethren, "This is the truth, and we have to follow this way just the same, if we want to be saved."

HENRY BLOCK.



The Glendale Sanitarium.

sanitarium, and the Glendale and Tropic Electric line carries passengers from the Arcade depot in Los Angeles to the sanitarium door. So, while the institution is located in the country, it has convenient access to the city and all parts of the outside world.

The Fernando Valley, in which the sanitarium is located, will afford an excellent supply of fresh fruits and vegetables. There are acres of strawberries and other small fruit, beside the beautiful groves of oranges and lemons. These are interspersed with alfalfa fields, vineyards, and vegetable gardens. The ocean breezes, blowing over the low range of foot-hills that hide the waters of the broad Pacific from view, fan the valley by day, and the cool mountain air by night conduces to refreshing sleep in the warmest weather. Surrounded by hills and mountains, with an altitude of six hundred feet, Glendale Sanitarium possesses natural advantages found only in this great sanitarium country.

A thirty-minute ride on the electric line takes you to Los Angeles, and in an hour and a half the cars convey the visitor to Long Beach or any of the other seaside resorts. A few miles from the sanitarium the mountains rise several thousand feet. An abundance of pure mountain water is piped all through the building and about the grounds, which are laid out and planted with trees, shrubs, and flowers. The building is a three-story structure, and contains seventy-five rooms. It cost, as it now stands, over forty thousand dollars, and the grounds

assist by calling the attention of friends and neighbors who may be in need of the benefits to be derived at the sanitarium; and last, but not least, by praying for its success.

If the Lord wills, we hope to be ready to receive patients about the middle of November; but the formal opening will probably take place a little later.

J. A. BURDEN.

TO MECCA BY RAILROAD.

A CURRENT press item says that the Hejaz Railroad, to connect Damascus with Mecca, is to be a religious line. It will convey pilgrims to Mecca over the most difficult stretch of their pilgrimage, and hence its completion will be hailed by the faithful with the wildest enthusiasm. Mohammedans all over the East are contributing with generosity, and the original idea was to have none but Mohammedan materials and workmanship enter into its construction and management, so that the holiest might use it without defilement. But that had to be given up, because Mohammedanism does not produce steel rails, locomotives, or engineers; so the road will be a triumph to Christian brains, while it carries Mohammedan bodies. The increase of knowledge and inventive power in the last days is of no benefit to mankind, but rather the reverse, if these be not utilized for the glory of God, who gives the wisdom.

MISSION STUDY AT ST. LOUIS.

AN observant religious press correspondent, writing of the great Exposition, says that what one sees there will depend much upon what he expects to see and plans to see; in other words, what he desires to see, and about which he is anxious to learn. Some visitors will come away with a comprehensive view of educational methods throughout the world. Others will be simply interested in the display of decoration and color, and others will know only The Pike.

"We raise the question," he adds, "Why not make the Fair a study in missions? True, it was not planned with that end in view, but it affords rich opportunities for such a study. Compare, for instance, the manufactured products of the lands that are permeated with Christianity, and the lands that are only just beginning to feel its influence, and those lands also where its influence is perverted by half faiths. Where are the most striking revelations of human energy? Under what systems has the human spirit come to its best and highest.

"There will also be a rare opportunity at this gathering-place of the nations to observe groups of the very peoples among whom our missionaries are laboring. The Filipinos, the Indians, the Chinese, Syrians, Japanese, and many others; high and low in the scale of civilization, are there, and are accessible for conversation and acquaintance. If one

would set about it, he could undoubtedly at this fair make friends in all the chief countries of the world.

"Careful observation would give, in a week's study, an approximate estimate of the obstacles which confront those who go out to permeate India and China, for example, with the Spirit of Jesus Christ.

"It would be worth while simply to study the art exhibits at this great Exposition, to see what are the spiritual ideals giving life to the art forms, and to ask one's self what task Christianity has before it to thoroughly possess the artistic genius of the world.

"One could profitably make the entire visit a period of missionary study, and if he should do so he would come home with a renewed sense of the mighty work still ahead of the Christian church, and with new courage after the consideration of what God hath wrought."

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LESSON 6.—NOVEMBER 6.—JOASH, THE BOY KING.

Lesson Scripture, 2 Kings 11: 1-16, A. R. V.

(1) "Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. (2) But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bed-chamber; and they hid him from Athaliah, so that he was not slain; (3) and he was with her hid in the house of Jehovah six years. And Athaliah reigned over the land.

(4) "And in the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard, and brought them to him into the house of Jehovah; and he made a covenant with them, and took an oath of them in the house of Jehovah, and showed them the king's son. (5) And he commanded them, saying, This is the thing that ye shall do: a third part of you, that come in on the Sabbath, shall be keepers of the watch of the king's house; (6) and a third part shall be at the gate Sur; and a third part at the gate behind the guard; so shall ye keep the watch of the house, and be a barrier. (7) And the two companies of you, even all that go forth on the Sabbath, shall keep the watch of the house of Jehovah about the king. (8) And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain; and be ye with the king when he goeth out, and when he cometh in.

(9) "And the captains over hundreds did according to all that Jehoiada the priest commanded; and they took every man his men, those that were to come in on the Sabbath, with those that were to go out on the Sabbath, and came to Jehoiada the priest. (10) And the priest delivered to the captain's hand over hundreds the spears and shields that had been king David's, which were in the house of Jehovah. (11) And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. (12) Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, Long live the king.

(13) "And when Athaliah heard the noise of the guard and of the people, she came to the people into the house of Jehovah: (14) and she looked, and, behold, the king stood by the pillar, as the manner was, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew trumpets. Then Athaliah rent her clothes, and cried, Treason! treason! (15) And Jehoiada the priest commanded the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks; and him that followeth her slay with the sword. For the priest said, Let her not be slain in the house of Jehovah. (16) So they made way for her; and she went by the way of the horses' entry to the king's house; and there was she slain."

Golden Text.—"When the righteous are in authority, the people rejoice." Prov. 29: 2.

SUGGESTIVE QUESTIONS.

- (1) Who was the mother of King Ahaziah? On learning of the king's death, what did Athaliah do? Verse 1. Note 1. (2) How was the king's infant son preserved from death? Verse 2. Note 2. (3) How long was the young prince kept in seclusion? Who reigned during this time? Verse 3. Note 3. (4) At the end of this period, what did Jehoiada, the high priest, do? Verse 4. Note 4. (5) What command was given to these officers? Verse 5. (6) What further disposition was made of the guard? Verse 6. (7) Where were the guard stationed that ordinarily would have been relieved at that hour? Verse 7. (8) What special orders were given to the last-mentioned part of the guard? Verse 8. (9) How were the priests' orders regarded by the officers? Verse 9. (10) What additional equipment was given to the guard? Verse 10. Note 6. (11) What precaution was shown by the members of the guard? Verse 11. (12) Then what ceremony took place? With what spirit was the young king received by the soldiers? Verse 12. Note 7. (13) When the queen heard the shouting, what did she do? Verse 13. (14) When she beheld the new king and his guard, and heard the rejoicing, what did she do? What did she cry? Verse 14. (15) What command was then given to the officers? Why was she permitted to go out? Verse 15. Note 8. (16) When the queen had passed out of the temple, what was done to her? Verse 16. Note 9.

NOTES.

1. **Athaliah** was the daughter of Ahab and Jezebel, king and queen of Israel. Jehoshaphat, king of Judah, had permitted his son Joram to marry her, altho she was a worshiper of Baal. When Jehoshaphat died, his son Joram reigned but a short time when he died and was succeeded by his son Ahaziah. Now Ahaziah was visiting the king of Israel (whose name was Joram, or Jehoram) at Samaria, at the time when Jehu was commissioned of the Lord to destroy all the seed of Ahab and Jezebel in Israel. Finding the two kings together, Jehu slew them both. Meeting the brothers of King Ahaziah, who were also going to Samaria, to visit their royal relatives, Jehu also slew them. When Athaliah heard that her son, King Ahaziah, and all his brethren were dead, she resolved to kill all her son's children, and usurp the throne herself. Being a woman of strong will, and great influence over men, like her mother Jezebel, she succeeded in grasping the throne, and supposed that all the legal heirs had been slain.

2. **Jhosheba**, being the sister of King Ahaziah, was therefore an aunt of the young child whom she saved. But she was the wife of Jehoiada, the high priest, and lived in the priests' apartments in the temple. She was loyal to the God of Israel, and had no sympathy with her mother's wicked course.

3. **Athaliah** had evidently wielded a controlling influence during the short reigns of her husband and her son, and now she was the absolute recognized ruler, a position that no woman had before held in Judah. And she ruled with an iron hand, inasmuch that, at length, the people became highly incensed against her.

4. **The Carites** were executioners (A. R. V., margin). They were evidently a special addition to the guard on this occasion.

5. **In all military posts** the guards are changed every day, and on this occasion a new disposition was made of the soldiers. This was done on the Sabbath, no doubt, because, for some reason, it could be more successfully carried out on that day. The new guard coming in that day were stationed in certain special positions, and the old guard that were relieved from the ordinary watch, instead of being sent to quarters as usual, were detailed to guard the young prince in the house of the Lord. Joash is here called king because he was king by right, and was about to be duly proclaimed as sovereign ruler.

6. **It appears** that all the soldiers were given more, or different, arms than they usually carried on guard. As with all armies in places where no trouble is expected, soldiers are not always fully equipped, so it seems to have been in Jerusalem at this time.

7. **"He brought," etc.**—That is, Jehoiada, the high priest, brought out the child Joash, now seven years old, that he might be proclaimed king instead of Athaliah, his grandmother.

8. **Athaliah** was permitted to walk out of the temple enclosure before being slain, and it was ordered that all who would manifest any disposition to uphold her should also be slain. She came to an ignominious end, much as her Baal-worshipping mother, Jezebel, had by the hand of Jehu.

9. **The kingdom** of Judah was afflicted with the curse of Baal-worship through the folly of being yoked together with unbelievers. Jehoshaphat was in the main a good king, and a pious man, but in an evil hour he had thought to strengthen his kingdom by an alliance with Ahab, king of Israel. To this end he permitted his son to marry the



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daughter of idolatrous parents, and by this means the whole kingdom was infected by the spirit of Jezebel, through her daughter.

A VALUABLE BOOK.

The Book of Esther has received little attention from the average Bible student, except for the beautiful story of Queen Esther going in before the king unbidden, and the singular fact that the name of God is not found in the book.

To the remnant people of God, the contents of the Book of Esther mean much. This book is an object lesson of the experiences the people of God are to pass through as we near the end. "The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. . . . The Protestant world to-day see in the little company keeping the Sabbath, a Mordecial in the gate."—"Testimony for the Church," Vol. 5, page 450.

The Book of Esther is as much a book for the last days as Daniel or The Revelation, and should be carefully and prayerfully studied by the people of God. For many years my mind has been drawn out to study this book, and the more I have studied it the more I have longed to help others to see its importance, and to become better acquainted with it. This has led to the preparation of a series of Bible-readings on the Book of Esther. These studies will be published in the "Bible Training School," beginning with the November number. Four studies will be given each month, so that one can be studied each week. Every one who loves the truth should be familiar with the Book of Esther. Fathers and mothers should gather their families about them, and spend at least one hour a week studying this book which has been neglected by so many.

The lessons on the Book of Esther are worth much more than the price of the "Bible Training School." If you are not a subscriber to the paper, send 25 cents to the "Bible Training School," South Lancaster, Mass., and request that your year's subscription begin with the November number. The long winter evenings are coming on, and should be improved by our gaining much in the study of God's Word. S. N. HASKELL.

HEALDSBURG COLLEGE SPECIAL NOTICE.

1. Will all those who have decided to come to Healdsburg College this year send in their names and addresses immediately to the undersigned?

2. Please indicate, also, what studies and what trade you desire to take.

3. No students, whose parents or guardians live elsewhere than in Healdsburg, should arrange to live outside the Students' Home without first obtaining permission from the college board. Please state whether you will be inside or outside the Home.

4. Be sure to notify us when to expect you.

5. Will all those who desire to enter the college this year, but who have insufficient money to carry them through, please write us at once, telling exactly how much they can pay in cash? We may be able to help them.

W. E. HOWELL, President.

The Life Boat Home, 2022 Chestnut Street, St. Louis, Mo., extends a cordial invitation to all the readers of the SIGNS OF THE TIMES to call when they come to St. Louis. We are in a position to give reliable information, concerning accommodations and other things, that will make your stay more pleasant.

The Home is one block and a half from the west end of the Union Depot, and near four car lines that carry passengers direct to the Fair grounds for 5 cents.

Mrs. N. E. HOLADAY, Superintendent.



PUBLISHED WEEKLY

BY THE PACIFIC PRESS PUBLISHING CO.,
Villa Street, Mountain View, California.
(Application made for entry as second-class matter at Mountain View, Cal.)

H. H. HALL, BUSINESS MANAGER.

Terms of Subscription.

Per Year, post-paid \$1 50
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To Foreign Countries, per year, \$1.75.

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Important.—If you order SIGNS, Our Little Friend, books, etc., at the same time, use a separate sheet of paper for each. If this request is complied with, it will materially assist in the prompt and accurate despatch of the business.

When writing to the editor, be sure to use a separate sheet of paper.

What Our Foreign Papers are Doing.

The International Publishing Association at its recent annual meeting decided to publish a Third Angel's Message similar series of the following papers which are published in the German, Swedish and Danish languages:—

- Christlicher Hausfreund,
- Sions Vaktare, and
- Evangeliets Sendebud.

As a large portion of the articles to be contained in these papers will be on the same subjects as those in the SIGNS, our English speaking friends will have the opportunity of carrying the same truths to those who are able to read only in the languages specified.

THE NORTH-WESTERN LINE
RUSSIA-JAPAN ATLAS.

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

"The Home Over There"

We have sung about it, but do we all know where it is to be? See what page seven of the "Scripture References" says about it.

The price of the pamphlet is 2 cents, or \$1.40 per hundred.
ADDRESS PUBLISHERS OF THIS PAPER

OCTOBER TWENTY-NINTH

Have you heard about the Great Missionary Conventions To be held in all our Churches October the Twenty-Ninth?

These conventions, according to the recommendation of the General Conference Council, are to introduce "a mighty missionary campaign which shall know no cessation until this Gospel of the Kingdom is carried to every nation, tongue and people."

It was also recommended "that such varied and effective plans be developed in every Conference and Church as will assign a specific place in this movement to every man, woman and child among us."

HOW TO GET THE PLANS AND READINGS FOR THE CONVENTION

There will be four readings for the first Convention, together with suggestions concerning the meeting itself. The readings will be as follows:—

- "A CALL TO SERVICE," Mrs. E. G. White
- "CONTINUANCE IN WELL DOING," A. G. Daniells
- "BEST WAYS OF USING PERIODICALS AND TRACTS," Various Writers
- "OUR YOUNG PEOPLE, THEIR PRIVILEGES AND RESPONSIBILITIES," M. E. Kern

These will all appear in the *Review*. In view of this, and the other valuable matter contained in this paper, it was also recommended that "Librarians, Church Elders and Conference Laborers seek to place it in the home of every Sabbath-keeper."

Is your Church ready for this Convention? The members of each Church should plan at once for this meeting, arrange for different readers and speakers, and encourage every one to take some part.

"A SPECIFIC PLACE IN THIS MOVEMENT"

If this mighty Missionary Campaign is to be what its name implies, every one of our people must have an opportunity of sharing in its responsibilities, hence the Recommendation, which has already been quoted, to the effect that a specific place in this movement be given to every man, woman and child among us. To give definite assistance in this direction, the following recommendation was passed concerning

MISSIONARY CAMPAIGN SUPPLIES

"That the periodicals to be given particular prominence be the Third Angel's Message Series of the SIGNS OF THE TIMES, the special signs number of the *Southern Watchman* and such special issues of *Life and Health* and our foreign papers as may be announced later."

THIRD ANGEL'S MESSAGE SERIES OF "THE SIGNS OF THE TIMES"

As noted above, the great Third Angel's Message Series of the SIGNS OF THE TIMES, which was described last week, heads this list. In brief, this is a four-section special number of the SIGNS, each with cover, containing pointed articles on the Third Angel's Message. It will appear on the following dates,—November 2, 16, 23, and 30.

IN SETS ONLY

Each reader of this series should have the opportunity of studying each section, therefore, all orders must be for complete sets.

PRICE

From one to four sets of four papers each	20 cents a set
Five or more sets to single addresses	15 " " "
Five to twenty sets to one address	12 " " "
Twenty-five or more sets to one address	10 " " "

ONE OF THE FIRST ORDERS

In a letter just received from Geo. W. Pettit, Missionary Secretary of Western Oregon Conference, the following statement appears:—

"In our Conference Committee meeting, held last night, the following recommendation was passed:—

"That the Western Oregon Conference take five thousand (5,000) sets of the Third Angel's Message Series of the SIGNS."

WHAT OTHERS SAY

"I believe it is just the thing and just the right time of year. Think I can use a hundred sets." W. H. LOOSE.

"I believe this series will be the best thing for missionary workers ever published. I can use fifty or more sets." F. A. SLATE.

"Believe it is a good plan, and think I can use fifty sets." J. K. FEATHER.

"The plan is all right. If there ever was a time when the Third Angel's Message should be sounded, it is now. Hope we can use a hundred sets." TINA ADAMS.

"I believe the series of four special SIGNS will meet with universal favor." ALBERT YAZELL.

"The plan is a practical one. Can use twenty-five sets." SIMON STOELTING.

"Publications on the Third Angel's Message can not be too many or too often. Can use seventy-five sets." CHAS. G. BERGLIN.

ADDRESS

SIGNS of the TIMES

Mountain View, California



MOUNTAIN VIEW, CAL., OCTOBER 26, 1904.

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

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

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A Wonderful Field for Speculation.—Prof. E. L. Larkin tells us that it is now "settled" that uranium transforms itself into radium, "and the rate of change is fairly well determined, and the time is now known to be not less than one billion years." This is definite, but rather disappointing to the modern scientist who would try to verify it by actual observation.

The Twenty-first Annual Calendar of Healdsburg College, Healdsburg, Cal., has come to our table just before we make up our forms. It is an excellent school. It combines industry with culture and religion, as part and parcel of the whole of an all-round Christian, manly, womanly, useful education. Are you interested? Send for a calendar. Address, Prof. W. E. Howell, Healdsburg, Cal.

Help for the South.—In our Missions department will be found a strong and eloquent plea, by President Butler of the Southern Union Conference, in behalf of the colored people of the South. This aged servant of God has a great burden for the whole Southern field, and is bearing great burdens for the field. He has, as also every true Christian Southerner, a burden for the colored race; not to exalt them in their own estimation, not to lead them politically or socially, but to lift them morally. He speaks strongly; he speaks for a needy field, a needy race. He asks for a definite thing. How many of our readers will respond to his call? How many will cheer his heart by helping him to bear this

one burden among many. May God move upon the hearts of all to help in the uplifting of a race. Sabbath, November 5, the first offering will be taken.

Crime in Our Great Cities.—Take New York for example: From August 1 to September 19 there have been twenty-two murders and less than a half-dozen arrests in connection with them. There have been seventy-two "hold-ups;" fifty-four burglaries made public, besides all those kept secret by the victims and the police. And this is only a part. Surely, in harmony with the prediction of Scripture, the city is filled with violence. Even so it was in the days of Noah. Gen. 6: 11.

OUR NEXT NUMBER.

THE next issue of the SIGNS OF THE TIMES will be the first of a series of four special numbers on God's great message for to-day, including its warnings, instruction, requirements, conditions, and promises.

No more important theme was ever discussed by mortal man, or written by pen of earth. God considers it of such importance that He represents its bearers to the children of men as mighty angels, flying through heaven, heralding its important, life-giving truth.

We all know what excitement, what fear, what consternation, would be caused by seeing mighty light-clad beings flying above the world, and bearing their thrilling message from God.

Be assured men would listen, and listen anxiously. But God would have man as anxious to hear and know His message, given in His Word, and heralded by the children of men.

These four special numbers will be devoted to this message. The chief articles which the first issue will contain are as follows:—

- Are the Scriptures Inspired?
- The Demand for a Definite Message.
- Culminating Lines of Prophecy.
- The Manner of Christ's Coming.
- What the Watchman Saw.
- Witnesses in the Heavens.
- Our Future Home.
- The Purpose of God's Law.
- The Nature of Sinful Man. . .
- The Ascension and Coming Again.
- What of the Night?
- The Message for To-day.

with others beside; beautiful and striking poems; a story in parts, entitled "Heber, the First-born, a Story of Israel's Deliverance;" and other things of interest.

Some of these articles may bear a different title, but the thought has been given. Several of the articles are first numbers of series, which will be completed in the last of the series.

These special SIGNS will be sold in sets. For particulars, see previous page. There ought to be more than 250,000 sets sold.

Now is the time of the world's great need.

Not Beef, but Fruit.—It is not the scarcity of beef that brings suffering so much as the scarcity of fruit. This we know by a happy experience and wide observation of years. We are forcibly and pleasantly reminded of it by a little booklet which has come to our table, entitled "Eat California Fruit, by One of the Eaters." There are nine chapters in its thirty-two well-packed pages. It names not less than thirty-six fruits of the Golden State, many of which most of our readers never saw; it demonstrates that among the very cheapest and most nutritious foods is California fruit; not only is the fruit nutritious, but healthful and disease preventing. One of the cheapest, most healthful, and most nutritious*of California fruits, and, when properly prepared, one of the most palatable, is the prune. And this little book tells you, in about fifty recipes, how to prepare fruits in all sorts of ways. Fourteen of these are prune preparations; sixteen raisin, and the rest other kinds of fruit, such as peaches, apples, plums,

grapes, apricots, pears, figs, olives, dates, oranges, lemons, grapefruit, guavas. The strictly temperate hygienist would not care to use all these recipes, but there is abundance for all classes. Two of the fruits named are not one-tenth appreciated at their true worth, namely, prunes and raisins. Too often the experience of the Eastern consumer has been gained by inferior grades of both of these fruits shipped from Europe, and we opine many Californians hold to their old-time prejudices. The author tells his readers that if they had eaten a pound and a half of California fruit each day, they "would have saved money; California fruit is the cheapest food you can buy." The author continues: "You doubt this? Investigate. Ask your grocer for California cured fruits. Ask prices of oranges, prunes, raisins. Compare with other foods. If you think you have me cornered, send proof to Charles S. Fee, Passenger Traffic Manager, Southern Pacific, San Francisco, who will act as referee. If decision is against me, you will receive a sample box of California fruit free, and your market will be better stocked hereafter." The Southern Pacific Company, San Francisco, Cal., has done the world a service in publishing this little booklet. Send for a copy. It will not only benefit Eastern people, but Californians as well.

Very Satisfactory.—After Cardinal Satolli returned to Rome from his recent visit to the United States, the pope was very anxious to hear of his reception here, and of the condition of the church in this country. A Catholic organ says:—

Cardinal Satolli presented to the Pontiff the homage and devotion of the American bishops and clergy, and an expression of the affection of American Catholics for the pope, and told of the feeling of deference shown by the non-Catholic.

The Holy Father was greatly moved by what the cardinal told him, and expressed great satisfaction with the reception given His Eminence, which he considers as having been given to himself, adding: "It is a consolation at this moment, when others are causing so much grief."

In reply to a question by his holiness regarding the condition of Catholicity in America, the cardinal explained that the Catholic Church in America has no official relations with the state, but is in such a condition that it does not envy the position of the church in the countries where official relations exist.

The cardinal's idea that the relations between the Vatican and this government are so satisfactory, is probably based on the banquet tendered him in Washington by a member of the President's cabinet.

The Bible for the Quechua Indians.—Rev. Andrew M. Milne, the La Plata agent of the American Bible Society, whose work covers also the Pacific Coast countries of South America, has long been intensely interested in the Quechua Indians, and has longed to reach them with the Gospel. At last, by the generous help of a gifted Peruvian lady, Madame Turner, as translator, he has published for these people the Gospels of Mark, and Luke, and John, and the Acts of the Apostles. Already these Scriptures have brought light to individuals among these poor people, and readers are going out to minister these mercies to others who are not able, without help, to understand the printed Gospel. "The entrance of Thy Word giveth light," says the Psalmist, and these people ought to be impressed with the light concerning the coming of the Lord.

This Issue of the "Signs" may present a strange appearance to many of our readers. The reason will be that it is set on the linotype and printed from line slugs, instead of being set in type from which electrotype plates are made. In order to get our first special out on time, and also leave one big rotary press free for the specials, we are setting this number on the linotype and printing it on a flat-bed press. Thus, also, may we do with our issue of November 9.

The Cause of the Tramp.—A writer in the *Pilgrim* for September declares that the great cause of the existence of the hobo is "an early lack of home-training." And is he not right? Children are not trained with a definite purpose of righteous usefulness in vain.