

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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THE ALL-HEALING TOUCH.

THE wonderful power of God is manifested, not in extraordinary exercise on His part, but in the greatness of that which is accomplished. If the greatest of His works, or even all of them combined, required any conceivable exertion of physical effort, that would imply a limitation of power at some point, however remote. In the creation of the world only the speaking of the word was necessary. "He spake, and it was done." Ps. 33:9. His power is so great that only a word is necessary to accomplish any desired effect. "By the word of God the heavens were of old," that is, before the Flood; "but the heavens and the earth, which are now, by the same word are kept in store." 2 Peter 3:5-7. The centurion understood that it was not necessary for the Christ to even walk to his house in order to heal his dying servant. He said, "Speak the word only, and my servant shall be healed." Matt. 8:8.

THE same is true of the Saviour's touch. It is sufficient to heal; for the virtue is not in the ostentation of herculean effort or "bodily exercise," but in Him and in the power of His word.

ONE Sabbath day after a service in the synagog in Capernaum, Jesus went to the home of Simon Peter. Peter's mother-in-law was very sick of a fever; and Jesus "touched her hand, and the fever left her." So complete was the cure that she immediately "arose, and ministered unto them." Matt. 8:14, 15. The same touch that would heal a fever patient could also heal one afflicted with leprosy.

"And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy

departed from him, and he was cleansed." Mark 1:40-42.

Now, it was unlawful for a leper to come near enough to another person to be touched by him, lest the disease be transmitted. The

All the days wherein the plague shall be in him he shall be defiled; he is unclean; he shall dwell alone; without the camp shall his habitation be." Lev. 13:45, 46.

LEPROSY was the most dreadful disease known to man, and there were many lepers in Palestine at this time. Even to touch one was supposed to mean contamination and defilement. Why, then, should Jesus touch this man at all, when a word would produce the healing?—It was the touch of divinity. Christ had no occasion to fear, for God was with Him (Acts 10:38), and God was in Him (John 10:37, 38). His power was greater than that of any disease. Inoculation could not flow toward Him; the strong current of influence ran the other way. Power to heal would naturally ward off and overcome all danger of infection. In His touch Jesus, as a man, manifested His faith that God was in Him to heal, and that the power of the word He spoke was effectual to make it safe to touch the leper as proof of the healing.

IT was because of this overpowering outflow of virtue that Christ could live a perfect life in this sin-sick world. As the power of the Word dwelling in Him could repel and banish disease, so the Holy Spirit with which He was filled was a barrier to every form of sin. Leprosy is a type of sin, and the same word which was effectual in the expression, "I will; be thou clean," is just as potent when it says, "Thy sins be forgiven thee." See Mark 2:3-12. Because they were endued with this power from on high, Christ could send forth His disciples to carry on the work begun in the

earth by Himself. And He sent them with the assurance that "these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall re-



"And they brought young children to Him, that He should touch them." Mark 10:13.

leper was required, not only to dwell away from the habitations of other people, but he must proclaim his uncleanness to all who should approach him. "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

cover." Chapter 16:17, 18. Let it not be forgotten that the gifts of the Spirit are for the church till the end of time. John 14:16, 17.

THAT the divine touch is potent in the instant forgiveness of sin, and as a qualifier of laborers, is shown also by Old Testament testimony. The prophet Isaiah, in recording a wonderful vision of God and His attendant train, says: "Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. 6:5-8.

WHEN the word of the Lord came to Jeremiah, informing him that he had been ordained before he was born to be "a prophet unto the nations," he replied, "Ah, Lord God! behold, I can not speak; for I am a child." Then he says, "But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:4-10.

SMALL as a touch may seem, the divine touch, through the mediation of Christ, is the reconciliation of the sinner to God. That which seems to the sinner to be almost, if not altogether, an impossibility, is, through persistent faith, brought to a point where only a touch removes the vast distance between the Author of the broken law and the sin-stained offender. Great as is the work to be accomplished, the simple plan of salvation, as brought about through the sacrifice of the Son of God, is reduced to this: "If Thou wilt, Thou canst make me clean." "I will; be thou clean." The faith and the touch bring the Father and the prodigal together in loving embrace. There is no defilement so loathsome as to hinder the cleansing touch of the sympathetic, all-healing Saviour. Tho' hard-hearted, selfish men and women may flee from the possibility of contact with the dread contagion, He who came to call sinners to repentance will not turn away from the most dreadful case. Do not think that you are beyond the reach of His outstretched arm, altho it may seem to be so. "Fear not; only believe;" and "tho your sins be as scarlet, they shall be as white as snow." The divine touch can reach and heal every one who calls for it in simple faith.

A HELPFUL LIFE.

"I REMEMBER once being called to see a sick girl," said Henry Ward Beecher, "who was, perhaps, seventeen or eighteen years of age. A gentleman informed me that she had been sick for twelve months, and that she had be-

come quite disconsolate. He said: 'She has the sweetest disposition, and she is the most patient creature imaginable. And you ought to hear her talk; one can hardly tell whether she talks or prays. It is heaven to go into her room.' I wanted a little more of the spirit of heaven, so I went to see her. I was engaged in the special labors of a revival of religion at the time.

"She said: 'I hear of what you are doing, and of what my companions are doing, and I long to go out and labor for Christ; and it seems very strange to me that God keeps me here on this sick bed.' 'My dear child,' said I, 'do you not know that you are preaching Christ to this whole household, and to every one who knows you? Your gentleness and patience and Christian example are known and read by all. You are laboring for Christ more effectually than you could anywhere else.' Her face brightened; she looked up without a word; and doubtless she gave thanks to God, and angels sang more sweetly than before."

THOU SHALT NOT BE AFRAID.

BY C. M. SNOW.

CEASE doubting, O soul, tho the sea be a-roar
With the billows of strife, and tho legions of war
Are treading to dust the green of the lea
And red'ning the rivers that run to the sea.
There's a bow in the sky, and its diamond-wrought
rim

Is the pledge of our hope, and that hope is in Him
Who holdeth the world in the cup of His hand
And bindeth the sea with a shackle of sand.

What need that I cherish the tremor of dread
While the bow of His word bends bright overhead?
Tho the sea may be red with the blood of the slain,
And the dead be piled high on the slippery plain;
Tho the arrows of death fly on every hand,
And the specter of pestilence stalk through the land;
I will trust in Him still, for my anchor will hold,
And my soul be at peace in His heavenly fold.

I'll fear not the gloom of that terrible day
When the hopes of the heedless are smitten away;
When the face of the sinner is blackened with dread,
And the angels of wrath on their mission have sped;
For swift o'er the shuddering, tremulous sod
Come the chariot wheels of my Saviour and God,
And deep in the heart that is trusting in Him
Glow the lamp of His Word which no terror can
dim.

AN ALL-SUFFICIENT SAVIOUR.

BY MRS. E. G. WHITE.

CHRIST came to this world to live a life of perfect obedience to the laws of God's kingdom. He came to uplift and enoble human beings, to work out an enduring righteousness for them. He came as a medium through which truth was to be imparted. In Him are found all the excellencies necessary to absolute perfection of character. To those who receive Him, He gives power to become the sons of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

In Christ "we have redemption through His blood, even the forgiveness of sins." He is "the image of the invisible God, the first-born of every creature." "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist. And He is the head of the body, the church; who is the beginning, the first-born

from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven.

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven."

Christ gave up His high command in the heavenly courts, and, laying aside His royal robe and kingly crown, He clothed His divinity with humanity. For our sake He became poor in earthly riches and advantages, that human beings might be rich in the eternal weight of glory. He took His place at the head of the human family, and consented to endure in our behalf the trials and temptations that sin has brought. He might have come in power and great glory, escorted by a multitude of heavenly angels. But no; He came in humility, of lowly parentage. He was brought up in an obscure and despised village. He lived a life of poverty, and suffered often with privation and hunger. This He did to show that earthly riches and high rank do not increase the value of souls in the sight of God. He has given us no encouragement to think that riches make men worthy of eternal life. Those church members who when a brother becomes poor treat him as if he were unworthy of their notice, certainly did not learn this from Christ. To one who during His ministry offered to follow Him as His disciple, He said, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Those who follow Him must share His poverty. "If any man will come after Me," He declares, "let him deny himself, and take up his cross, and follow Me." "So shall he be My disciple."

It is submission to sin that brings the great unhappiness of the soul. It is not poverty, but disobedience, that lessens man's hope of gaining the eternal life which the Saviour came to bring him. True riches, true peace, true content, enduring happiness,—these are found only in entire surrender to God, in perfect reconciliation to His will.

Christ came to our world to live a life of stainless purity; thus to show sinners that in His strength they, too, can obey God's holy precepts, the laws of His kingdom. He came to magnify the law and make it honorable by His perfect conformity to its principles. He united humanity and Divinity, that fallen human beings might become partakers of the divine nature, and thus escape the corruption that is in the world through lust.

It was from the Father that Christ constantly drew the power that enabled Him to keep His life free from spot or stain of sin. It was this power that enabled Him to resist temptation.

"HEREIN IS LOVE."

A GENTLEMAN who was a professed Christian was taken seriously ill. He became much troubled about the little love he felt in his heart for God, and spoke of his experience to a friend. This is how the friend answered him: "When I go home from here, I expect to take my baby on my knee, look into her sweet eyes, listen to her charming prattle, and, tired as I am, her presence will rest me;

for I love that child with unutterable tenderness. But she loves me little. If my heart were breaking, it would not disturb her sleep. If my body were racked with pain, it would not interrupt her play. If I were dead, she would forget me in a few days. Besides this, she has never brought me a penny, but was a constant expense to me. I am not rich, but there is not money enough in the world to buy my baby. How is it? Does she love me? or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it?" This practical illustration of the love of God for His children caused the tears to roll down the sick man's face. "O, I see," he exclaimed, "it is not my love to God, but God's love for me, that I should be thinking of. And I do love Him now as I never loved him before." "Herein is love, not that we loved God, but that He loved us." 1 John 4:10.—*Anon.*



ISAIAH.

BY F. D. STARR.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55: Thus sounds forth the Gospel proclamation from this unique book, written by one who is by some styled the Fifth Evangelist, because his writings so vividly describe the life and sufferings of our blessed Lord, and thus make this book a companion piece to the first four books of the New Testament.

As we come now to the prophetic portion of God's Holy Book, a new interest is aroused in our minds to become better acquainted with the "more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19.

As we attempt to say something concerning the wonderful things that we find in the several books in the Bible, words seem entirely inadequate to express the rapture and delight that the soul experiences in beholding its exhaustless treasures. It seems like the merchantman seeking goodly pearls, who found, not only one pearl of great price, but scores of precious pearls of priceless value. Who would not work a mine like this?

Isaiah's prophetic office continued during the reign of four kings of Judah, covering a period of more than threescore years, and commencing back in the eighth century before Christ. His book is divided into sixty-six chapters, or exactly as many chapters as there are books in the Bible; and while each one of the sacred books may be regarded as a pearl of itself, it seems as if, like the gates of the New Jerusalem, each chapter is composed of one several pearl. Any one who will take the time to do so, the youth especially, will find it a most satisfying accomplishment to become so familiar with the various chapters of this book that he can give from memory some account of the contents of each chapter.

With the exception of the book of Psalms, no book of the Old Testament seems to have been so extensively quoted in the New as Isaiah.

If time and space permitted, it would be interesting to notice some points in each chapter. The first chapter calls our attention to the lost

condition of fallen man—the whole head sick, the whole heart faint. From this forlorn condition, release is found in verse 18: "Come now, and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." The conditions on which this is to be done are stated in the preceding verses: "Wash you, make you clean." "Cease to do evil; learn to do well." We should not fail to see the connection between these statements and the gracious promise of verse 18. As the German version reads, "Then come and let us reason together." The "now" that defines the time when the blood-red stains are to be made white as snow, is when these changes in conduct have been instituted. This is simply the doctrine proclaimed by Daniel to King Nebuchadnezzar: "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a strengthening of thy tranquillity." Dan. 4:27. It is the same message as that proclaimed by John the Baptist, when he declined to baptize the unrepentant Pharisees: "Bring forth therefore fruits meet for repentance." It is the same teaching as that of James, when he tells us that "faith without works is dead." The Lord says to us, Make these necessary changes, *then* come and your sins shall be thoroughly cleansed.

It is He who gives us the power to make these changes. "He that confesseth and forsaketh his sins shall find mercy." He that forgives shall be forgiven.

The second chapter of Isaiah contains the prediction concerning the popular cry of a temporal millennium and the world's conversion. But none should fail to notice that it is not the Lord that has spoken this word concerning this expected time of universal peace, but the *people* that give utterance to this sentiment. This being but human speculation, the Lord says to us concerning it: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" It is the world's destruction, and not its conversion, that is now near at hand.

The fifty-third chapter brings us to the scenes of Gethsemane and Calvary. What vivid descriptions of the sufferings of our Lord!

In this chapter we have an instance that shows us how the Septuagint or Greek translation was used by New Testament writers generally, instead of their making each time a new translation from the original Hebrew. Verse 7 says: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." When the eunuch, as recorded in Acts 8:27-33, was reading the book of Isaiah, it was this very scripture that took his attention. It is quoted thus: "He was led as a sheep to the slaughter; and like a lamb dumb before His shearer, so opened He not His mouth." It will be noticed that the terms *sheep* and *lamb* are here transposed. The explanation is that the New Testament gives it just as it was found in the Septuagint. The Greek translators got the terms interchanged. There are quite a number of other texts that exhibit this same feature, showing how extensively the Greek version was used in the time the New Testament was written.

The last chapter of the book brings us to the new earth state, and informs us that there the holy Sabbath shall be observed. Indeed, this wonderful book gives us some very important information upon the Sabbath question. From chapter 56 we learn concerning the Sabbath reformation in the last days just before the Lord comes. From chapter 58 we also find the exalted nature of the work those are doing who ob-

serve the Sabbath and teach others to observe it. They shall be called repairers of the breach. As the French version says, "they shall raise up the foundations that have lain waste for many generations." The fact that this work is now being done is one of the many infallible proofs of the inspiration of this book. "Seek ye out of the book of the Lord, and read; no one of these shall fail." Who can possibly reject the opportunity of enjoying the feast of fat things provided in this book? "Let your soul delight itself in fatness."

Forest, Idaho.

ASSURANCE OF SUCCESS.

BY C. L. TAYLOR.

THERE are few people in the world who do not have desires to be and to do right. They have had these desires from earliest childhood; for it is the gift of God, His plan, that all people born into the world shall have in their lives a longing for the pure and good.

Now this fact should encourage young men and women everywhere to yield themselves to God. Our heavenly Father has placed within the reach of each one that which will fully satisfy all the longings which He has created in the human heart. God is love, and He could not awaken His children to their need of righteousness and then leave them without any hope of ever obtaining it. The very fact that a young man is conscious of an ambition to be upright is an everlasting assurance that God will satisfy his ambition.

It is recorded of one of the Roman emperors that he enacted certain laws which the people were to obey under penalty of death; but when the laws were posted they were printed so small and placed so high above the people that it was impossible to read them. Of course, the people wanted to obey, for the mere fact that laws were proclaimed caused the citizens to desire to conform to them. But the purpose to obey brought only trouble and disappointment, because there was no possible way to come into touch with what was required. In fact, the purpose of the emperor was to harass, and annoy, and destroy those over whom he ruled. He delighted in the misery of his subjects.

Not so, however, with God. He is the Father as well as the king. "He doth not afflict willingly nor grieve the children of men. To crush under His feet all the prisoners of the earth, to turn aside the right of a man from the face of the Most High, to subvert a man in his cause, the Lord approveth not." *He* delighteth in mercy. He desires that all men shall be saved. He was so anxious that no one should be lost that He gave His only-begotten Son to die for a sinful world.

This being the case, it is very easy to see that whenever or wherever any one can be found who will bring his own desire to be right to the altar of Christ, where it shall have a living connection with *God's* desire that he be right, there is absolutely nothing which can hinder him from being right. When man's desire and God's desire are brought together in this way, the desire becomes crystallized into fact.

Look at this in another way. God's desire to have men right is expressed in the giving of His own dear Son, in giving all that He had. He gave Himself in Christ. Now, when an individual gives expression to his desire in giving, in the bringing of himself to God, he then and there enters into a new experience,—he

becomes right. Christ Jesus takes his sin, and he takes the Saviour's righteousness.

Dear young friend, God is not tantalizing you in this matter of wanting you to be upright and pure. He is ready to provide you with all that you need to save you from both sin and sinning. He is able to save to the uttermost. He can keep you from falling. "His divine power hath given unto us all things that pertain unto life and godliness."

While it is true that only those who obey all the commandments in all their holiness will be able to enter the kingdom of God, yet it is also true that those commandments have been brought so close to mankind that all may truly and fully obey them. "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?" Deut. 30:11-13. The Lord Jesus, who has been given to the world in the plan of salvation, brings to us the pure and holy law of God, and in Him the least and weakest may do all that is required. It is only a falsehood of the enemy that it is impossible for men and women to do right. And to believe that falsehood would be to make God a tyrant who has held out a hope that we can never realize.

No, young friends, God is too good and too wise to mislead. The desire to be right, planted in every human heart, shows that the kingdom of God is not far away. Heaven is close to the human family. The Lord Jesus has demonstrated that it is possible for man to do right under the greatest difficulties, and with the whole world in opposition. He came and took sinful flesh with all its weaknesses and liabilities, "that the righteousness of the law might be fulfilled in us."

The call of God to each soul to enter the kingdom of heaven is a promise in itself to do all that is needful to cause him to reach that place. When Jesus bade Peter, "Come," there was power in that simple word to enable the disciple to walk upon the water to Jesus' side. Matt. 14:29. Over and over again, it is shown in the Scriptures that simple belief in God's word has strengthened man to do that which is naturally impossible. In fact, the whole Bible is a story of miracle power, that men and women, youth and children, may be encouraged to trust God to do the impossible for them.

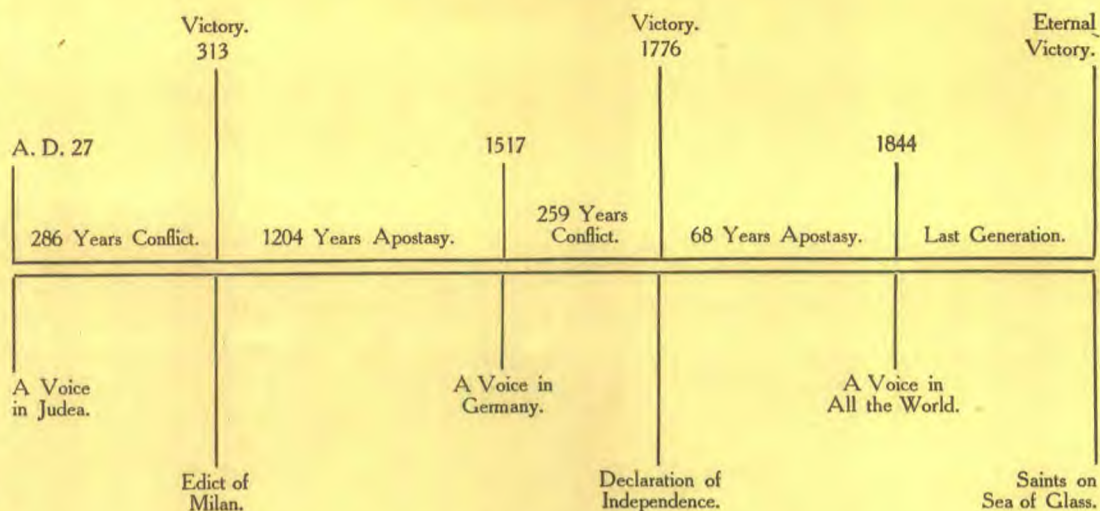
Why, then, should not every one allow God to do for him what must be done? Why should not each one who reads these words let the desire to become righteous move him to devote himself to God and to do so now? If God be true, and His word sure, why not accept His promise at this hour? Is it treating God's invitation justly to delay this matter longer?

O, dear friend, remember that this is not a question of your ability "to hold out," but rather of God's ability. He is almighty, and so does "exceeding abundantly above all that we ask or think." Take the first step in the direction of the Lord Jesus as He is revealed in His Word, and at once you will begin to understand the blessedness of His promise. You will at once find yourself bound to Him.

To-day He calls upon you to yield to Him. Why not do it?

STRIKING PARALLELS OF HISTORY.

BY A. T. ROBINSON.



THE above diagram represents some of the striking parallels of history, in the battle that has been waged between truth and error, between light and darkness, between liberty and bondage, since "liberty to the captives" was proclaimed by the greatest of all the reformers that the world has ever known.

When Christ began His ministry in this world, the shackles of an earthly despotism were bound so firmly upon mankind that no man dared to assert his God-given liberty of conscience. The world at that time was "one vast Roman prison," from which death was the only means of escape. The condition of the world at that time is forcibly expressed by Mr. Bancroft, who says:

"No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion of mankind, enjoined to render to Cæsar only that which is Cæsar's."

There was begun at that time a mighty contest between the forces of light and darkness. On the one side there was all the wealth, education, influence, and power of the mightiest empire ever built by human hands, and backed up by the unseen hosts of the Prince of darkness. Against all this confederacy of the powers of darkness there was uplifted one human voice.

It has been said of truth, that "you may put handcuffs upon it, shackle it, bind it down to the cold prison floor, behind iron bars, and surrounded by massive stone walls; it is truth all the same, and is on the road to victory. But put error upon a throne, with a crown upon its head, a scepter in its hand, and worshipping millions at its feet, and it is error still, and on the road to defeat."

From the time when that voice was first heard in Judea, proclaiming liberty to the captives, there followed a contest between liberty and bondage, which lasted for two hundred and eighty-six years, when victory was proclaimed to all men, in the Edict of Milan. That was a declaration of human rights, giving to every man in the world the right to think and act for himself in the realm of conscience.

But that noble victory won by truth, was, by scheming religio-political priests and bishops, turned into a worse despotism than ever existed under Pagan Rome, and there followed a thousand years of the "midnight of the world's history."

Twelve hundred and four years after the Edict of Milan, the midnight of the Dark Ages was broken by a voice in Germany, heralding day

for another grand epoch in the life of humanity. The sound of Luther's hammer, as he nailed up his ninety-five propositions against Rome, on the church doors at Wittenberg, was a signal for another battle which raged for two hundred and fifty-nine years, when liberty was again proclaimed to all the world, in the grandest charter of human rights the world had ever heard—the Declaration of the Independence of the United States. That declaration of principles was the crowning event in that grand reformation begun by Martin Luther and his associates. John W. Draper, in his "History of European Morals," recognizes this fact in the following statement:

The history of the Reformation does not close, as many European authors have supposed, in a balanced and final distribution between the Protestants and Catholics. . . . Macaulay and others who have treated of the Reformation, have taken too limited a view of it, supposing this to have been its point of arrest. It made another and enormous stride, when, at the American Revolution, the state and church were solemnly and openly dissevered from one another.

How gladly would we speak of the glorious fruits of such a victory; but alas, it was no sooner won than scheming religio-political priests began to use, for their own aggrandizement, the liberty for which millions had bled and died, thus turning back the sun-dial of religious freedom.

The hasty retreat toward the Dark Ages that is now taking place, calls for another voice to be lifted against the principles of religious intolerance and spiritual bondage. The message due the world at this time has been foretold in the prophetic Word, as a proclamation to go to "every nation, and kindred, and tongue, and people." Such a message, bearing on its front, the "commandments of God, and the faith of Jesus," is now being sounded in the ears of humanity. This message has now encircled the globe, and in every country in the world there are living witnesses of its saving, sanctifying power—a people who are designated as those who "keep the commandments of God and the faith of Jesus." This message is found in the fourteenth chapter of the Revelation, and is there designated the "Third Angel's Message."

D'Aubigne, in the preface to his "History of the Reformation," says: "Christianity and the Reformation are the two greatest revolutions on record." He then restates the matter thus: "Christianity and the Reformation are the same revolution, effected at different times, and under different circumstances. The one is a repetition of the other; the middle ages lie between."

"THE lucky man is the man who sees and grasps his opportunity."

The whole history of the contest between truth and error, since the time of Christ, might thus be summed up as one great three-fold reformation. Christianity, the Reformation of the 16th century, and the Third Angel's Message, are the three mightiest revolutions on record. We may restate the case thus: Christianity, the Reformation, and the Third Angel's Message are the same great revolution effected at different times, and under different circumstances.

The last great decisive battle between bondage and liberty is now being waged. This conflict is destined to end in eternal and everlasting victory, with the victors—the saints of God—standing upon a sea of glass, having harps of victory, and singing the song of Moses and the song of the Lamb. Rev. 15:2, 3.

"Nay, now, these things that you yearn to teach,
Bear wisdom in your judgment, rich and strong.
Give voice to them, tho no man hear your speech,
Since right is right, tho all the world go wrong.
The proof that you believe what you declare,
Is that you still stand firm, tho throngs pass by;
Better cry truth a lifetime to void air,
Than flatter listening millions with one lie."

College View, Neb.

THE CHURCH.

BY L. E. SUFFICOL.

THE word "church" is a very common one to-day, and yet many fail to realize the significance of the institution. As we try to form a conception of the church, we are prone to see only the visible, the exterior, or that which we consider as material.

As we pause to consider the body, the church, let us recall the words of the Saviour as He visits Jerusalem in company with the disciples. They invite His attention to the temple. He beholds, yet points the disciples to that time when "not one stone shall be left upon another." Inspiration declares a time when "heaven and earth shall pass away." John, on the lone rock of Patmos, beholds "a new heaven and a new earth;" he beholds that holy city, adorned as a bride for her husband; and altho his eyes are dimmed with age, from barren Patmos he views the green fields of a new earth. He thirsts,—but from that lonely isle he sees a river, the waters whereof shall make glad the redeemed. He longs to hear once more the sweet songs of Zion, but a far grander and more glorious strain salutes his ear; it is the song of Moses and the Lamb. He sees the redeemed there from every nation, kindred, tongue, and people; but behold, there is no temple there. When this old earth shall stand trembling in chaos; when darkness shall again rest over the great deep, and the heavens be rolled back as a scroll, the church—the company of triumphant believers—shall still exist; it shall stand before the throne of God.

Many years ago it started from Eden's gateway for a land where the thistle and thorn will not grow. Babylon, that fair city, attracted its attention, inviting it to stay. It could not remain, for it had started for a city "whose builder and maker was God." It has passed the Red Sea of affliction. Its head has been wounded and bruised. The fair lilies of Olive's brow have been watered with tears; the cruel cross has been carried to Calvary's summit; blood, precious blood, has trickled down upon that mountainside; the grave-clothes are in the tomb, but the wearer is at the right hand of God. While now we pass through the tomb, we shall soon follow our glorious Head to the right hand of God the Father. Still the world may invite us, but we see "a land, a

better land than this," a land where sin can never come, for—

"All who reach that heavenly land
Will be as angels are."

Satisfied?—Yes, then we will be satisfied.

Eagle River, Wis.

THE MAYOR AND THE RAGPICKER.

You get a man to the Master, and I do not care if he is up there, or down there, or where he is; the man that is cultured and refined and scholarly, or the man who is ignorant and debased and vile—get him to Christ and He will fill him.

Shall I tell you where and how the Lord taught me that lesson in my own work? I am bound to confess there was a time in my evangelistic work that I had an idea that Christ could satisfy the man that was down there in the slums, but I was always a wee bit afraid if into the inquiry room came a man of position and culture, and I tell you the Lord gave me one of the most wonderful illustrations of the absurdity of my fear that I ever had. I was conducting special meetings in a town of the Midlands that shall be nameless, and there came into the inquiry room a ragpicker, a great, gaunt old man, that had grown hoary in the service of sin and Satan, an awful character, but God had shown him his heart-hunger and had revealed the Christ to him; and there in our inquiry room that man knelt, and I knelt by him, and I felt at home as I spoke to that man of the blood that cleanseth from all sin. I felt it was just what he wanted.

And presently somebody touched me on the shoulder, and said: "Here, won't you speak to this man?" And I looked around, and there, kneeling next to me, was the mayor of the city, a man about as old as the ragpicker, but a man who had all the marks of culture and refinement, a man of position. I happened to know that six weeks before the mayor had sentenced this man to a month's hard labor, and this man had got out a fortnight ago, and there they were, side by side, and I had to turn from the ragpicker and talk to this man. Presently the light that had broken there broke

here, and I found that the blood that was needed there was sufficient here. He filled them both. And the most blessed part of it is, when that man got up he went over to that man and said: "Well, we didn't meet here last time." It was the mayor that had said it, and the old fellow looked up. He had no idea who was there, and he said: "No, we will never meet again like we did the last time, praise God!" What a scene it was! It is in my memory to this day.—*G. Campbell Morgan.*

BLESSED is the man who keeps the faith. There is not in all the world a finer sight than the home where a man keeps his courage and his honor through youth and manhood and age, bearing all burdens in hope because of the trust that centers in him. The wife will not let him reproach himself for any of the failures he is conscious of, for she knows that he has won the real victories of life. His children defend his name against all attacks, for they know that he has kept his honor where other men have surrendered; and for such success as he has achieved they are all proud, glad, jubilant, for the prize that has been honestly earned. If the world applauds, they are delighted, for the best of them like recognition. If the world withholds its praise, and the neighbors think of the man as a failure, the people who believe in him are sometimes amusingly aggressive in their resentment. The worker himself takes it all quietly, and has his hours of misgiving, but the unwavering faith of those who love him is his strength. What a different world if we all believed in one another as long as we could! How many weak ones would be kept on the main traveled road if they had such support, instead of the doubts and suspicions that tend to draw them aside! If a man seems to falter in a difficult task, and is almost ready to give it up for something easier, why not give him a bit of praise? "Go ahead; you are doing finely, we are banking on you." With all our fine phrases about the brotherhood of man, how often do most of us go out of our way to show a struggling brother what the family expects of him.—*Christendom.*

How They Became Convinced

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

CLXXXI.

I was brought up in a Christian home, and early taught to read the Bible, and to say my prayers. My mother was a true Christian; one who walked in the light that was vouchsafed to her. At this time we never had heard of any people who kept the Lord's Sabbath. It was about three years after my dear mother's death that we first heard of it.

We used to take an American paper called the *Ram's Horn*, in the children's page of which I was much interested. One day I wrote a letter to the editor of that department, and he very kindly inserted it.

A gentleman in America, Mr. John N. Quinn, of Philadelphia, seeing my letter in the *Ram's Horn*, wrote to me, and also sent me some copies of the SIGNS OF THE TIMES, asking me to give them to my father, as he might like to read them.

I gave the papers to my father, and the first thing that struck him when he began to read was the two columns headed "The Sunday-School" and "The Sabbath-School," the date of the one being that of Sunday (the day we had hitherto regarded and kept as the Sabbath), and the date of the other, that of Saturday. As he read further he found other articles about the seventh-day Sabbath, and, after searching the Scriptures carefully, he was convinced that the seventh day was the Sabbath of the Lord. The

first Sabbath that father kept was January 9, 1897.

As yet I did not trouble myself about it. I heard father speak of it, but I only thought it rather peculiar. Besides, I thought it would look so odd to "keep Saturday," when everybody else we knew "kept Sunday." I thought people would laugh at the "new fad," as our clergyman of the Church of England called it, when he heard that father had begun to observe the Sabbath, and not Sunday, as the God-appointed day of rest.

But, little by little, hearing father talk so much about it, I got more interested, and began searching the Scriptures for myself. Sometimes I almost wished I could discover some text in the Bible that would justify Sunday-keeping; but, needless to say, I never did. Thank God, I am now trying to keep all His commandments.

My dear father is a doctor, pensioned in Chunar. He has had many a talk with clergymen who have tried, by various arguments, to convince him that he is wrong in keeping the Sabbath instead of Sunday; but not one of them has been able to prove it from the Scriptures. Our family are now all keeping the Sabbath of the Lord our God, the day which He has blessed and sanctified, and appointed for man from the creation of the world, and on which He Himself did rest "from all His work which God created and made."

DAISY BATTENBURGH-DAVIS.



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All Manuscript should be addressed to the Editor.
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WATCHMAN, WHAT OF THE NIGHT?

SUCH is the question which the sojourner in Seir asks of the prophet of God. In the Scriptures the long millenniums of this world of sin are likened to the night, in which the drunken, the reveler, and the gay, find thoughtless, sensuous pleasure, but where the reflecting, and the thoughtful, seeing the misery, the woe, the transgression, the death, long for the breaking of morning. "Watchman, what of the night?" Must its deeds of darkness forever go on? or are we nearing the morning? Is the day about to dawn? Thousands are asking such questions as these, and it is the purpose of this issue to answer them in part.

We should not ask the question lightly.

We may not answer it carelessly.

In this teeming earth and its outcome are involved the eternal fate of nations and empires and the eternal destiny of countless thousands.

What of the Night?

It is dark to the great majority. The political, misanthropic pessimist sees only trouble and destruction and darkness of despair.

The hopeful optimist, sitting by his abundant table, looking in the light of his own fire at the visions to which his wishes have given being, sees only a roseate future, and declares, "To-morrow shall be as this day, and much more abundant." Isa. 56:12.

The careless, heedless pleasure-lover says, mockingly, "Let us eat and drink; for to-morrow we shall die." Isa. 22:13.

We may not judge the time from immediate events or present environments. Circumstances may have placed us for a time in a low valley, where our vision is indeed limited by not distant mountains. It may be the valley of our household, where all is sunshine and prosperity; the dear ones are kind and well; there is plenty to eat, drink, and wear; the black shadow of evil or death has never entered our door, and our hearts do not wish a change, and we will not look beyond our limited horizon. Such a vision is intrinsically selfish.

Sometimes our valley is that formed by a business river. It winds its way through the mountainous country, dashes impetuously down the narrow gorges, bursts out into broader valleys, rich in natural products, gathers strength and volume from tributaries and confluents, turns the wheel of many a mill, and we are content to bound our vision by its immediate limit, and see only prosperity. In some river valleys the reverse of all this is seen.

Sometimes our point of outlook is that of the politician's knoll, looking only for what will give "our party" success and what will hinder our opponents, and viewing nothing with certainty "beyond the election."

Sometimes we climb the hill a little higher. We look at earth's turmoil as a statesman, a patriot, a historian; we confess, as do earth's greatest to-day, that we know not what next, but we hope for the best.

The Best View.

There is a better view of this earth's condition than any or all of these combined. The only true outlook of worldly things is from the watch-tower of God. The vision of the mortal is absorbed by the strong lights and shadows of the things which immediately concern him. He loses the outline of the important. His perspective is at fault. The nearer, smaller, insignificant objects of vision obscure or hide the great and essential. The little sluggish canal of his own digging seems greater than the mighty stream of time on which empires are floating to eternal wreck. A mere partisan measure of to-day shuts from our view the eternal moral principle.

A name and deed of some high-lifted, human hero hides the great God and our duty to Him. The worldly view is always a present view. It is the view of the sensuous, the covetous. It is the view of the mere brute.

God calls all mankind—possible immortals—up into the mount with Him. He would have us see as He sees—"visions [seeings] of God." He would place us "upon a very high mountain," and in "visions of God," as recorded in His Word, He would reveal to us His own workings among the kingdoms of men despite the kings, even to the glorious consummation. He would say: "Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither." Eze. 40:2-4. "O thou that tellest good tidings to Zion, get thee up into the high mountain." Isa. 40:9, R. V. So only may we know "what of the night."

In the prophetic Word, God has revealed to us the birth, the course, the end, of earthly empire. All the great events of earthly rule, opposed tho they be to righteousness and truth, are under His guiding or restraining hand. "The wrath of man," says the psalmist, "shall praise Thee; the remainder of wrath shalt Thou restrain."

"Watchman, what of the night?" And the watchman replies: According to His unerring Word we are nearing the end of earthly rule. "The fulness of time" is nearly reached, when Christ shall take to Himself His great power, and reign. Over the darkness of moral night the bright beams of the glorious Sun of Righteousness are about to shine. "The morning cometh."

THE REWARD OF THE RIGHTEOUS.

ONE of the sentimental ideas that attaches to the immortal-soul theory is that when the righteous die they pass to their reward "beyond the bounds of time and space." But the Scriptures point to a more tangible and rational existence. Job says: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and tho after my skin worms destroy this body, yet in my flesh shall I see God." Paul shows very clearly and positively in 1 Corinthians 15 that without a resurrection our "faith is vain." "This mortal must put on immortality." And in 1 Thessalonians 4, he tells us that this is done at the coming of the Lord.

David tells us in the thirty-seventh psalm that "the meek shall inherit the earth," and in Matthew 5 these words are quoted by our Lord. The promise to Abraham was that he should be heir of the world (Rom. 4:13), but he died without realizing the promise (Hebrews 11). When he died he could not have gone off "beyond the bounds of time and space" to enjoy as a reward something that is entirely within space. There is no limit to space, only as it is filled by material objects. Moreover Peter, in the third chapter of his second epistle, tells us that this earth will be destroyed, and that according to His promise, the promise to Abraham and his Seed, we "look for new heavens and a new earth, wherein dwelleth righteousness." Therefore Abraham can not, "beyond the bounds of time and space" or anywhere else, be enjoying as a reward something that does not yet exist.

The Seed referred to in connection with the promise to Abraham is Christ (Gal. 3:16; 2 Cor. 1:19, 20); and "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Then the promise is to Abraham's spiritual seed, and not to the natural seed. Verses 7-9. And neither Abraham nor any one who has died can inherit the promised reward until all the faithful—living and dead—shall come into the inheritance together. Matt. 25:31-34; 1 Thess. 4:15-18; 2 Tim. 4:6-8; Heb. 11:39, 40.

There is just one way to pass "beyond the bounds of time and space," and that is through utter annihilation. While there is one class who will eventually reach that bourne, it will not be the righteous. David says: "Evil-doers shall be cut off; but those that wait on the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. Ps. 37:9, 10. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall

they consume away." Verse 20. Obadiah says "they shall be as tho they had not been." Verse 16. Malachi says: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Chapter 4:1.

The reward of the righteous is a real, tangible reward—eternal life, with a home on a tangible planet wherein dwelleth righteousness, and the King of Righteousness to reign over them; and they shall "delight themselves in the abundance of peace." And the King is saying to His people, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

THE RICHEST OFFER EVER MADE.

THE time is drawing near when the kingdoms of this world will become the kingdom of our Lord; when the kingdom of men ruled by men and fomenting strife will be broken as a potter's vessel, and the kingdom of Christ fill the whole earth. Those kingdoms, ground to powder by the "stone cut out of the mountain without hands," will be scattered as the winds of autumn scatter the chaff of the summer threshing-floor. But concerning that time the prophet declares that our Lord "shall stand, and shall feed His flock in the strength of Jehovah, in the majesty of the name of Jehovah His God; and they shall abide." Micah 5:4.

Strife is running riot in the world to-day; but he who is fed of God will have peace in the very midst of this world's commotion. He will abide, and abide in peace, and not only that; but he "shall abide under the shadow of the Almighty;" and that means to abide forever. He will not be moved; he will not be anxious amid this world's tumults; he will not be fearful of the outcome, because "this Man shall be our peace."

The inn of Bethlehem had no place for Him in whose hands lay all the blessings of heaven for a lost world. The house was filled with the every-day traveler and trafficker. So with the hearts of the great mass of humanity to-day. Men are struggling, striving, surging, self-seeking, competing, crowding the heart walls for room, while the Saviour of the world stands without, knocking unheard, pleading unanswered, and still loving through it all, the souls that weave themselves as woof into the warp of this world. And when one does hear, and turns from the turmoil and the strife and the grasping and the soul-starving to the water of life and the house of bread, then Heaven rejoices, and the long waiting and the scorn and the rebuffs and the mockings of the rabble that hounded Him to the cross then, and follows His disciples now—all are forgotten in the joy that fills the heart of Christ. He is then seeing the fruit of soul-travail, and the seeing brings the satisfying which recompenses all.

O soul outside of Christ, why dwell longer in sin? Why wander longer in the wilderness of sin and doubting? Why walk longer in the way that has no other end, no other goal, than death? Why journey on toward the desert of death, when you might return to the garden of God, with its flowing river of life, its fruit-filled tree of life, its bread of life? Why serve longer the prince of this world on the battlefields of selfishness, greed, strife, and all manner of evil, when the Prince of Peace has unfurled His banner, in whose service all is love and joy and peace and all manner of good? The time for choosing is now, to-day. The hosts of evil are swelling to untold proportions, and soon the harvest they have sown they will reap. But out of this sin-sown soil God is bringing forth a remnant for His glory who shall walk over the ashes of the hosts of Satan, when the dross of sin has been burned out of this world. To that remnant are all the promises of God. They shall live and reign with Him forever, even forever and ever. Souls are deciding every hour either for life or death. "Choose you this day whom ye will serve." The unbidden Guest of Bethlehem holds out to you the bread of life, and bids you drink of the water of life, and offers to you the joys and blessings of eternal life, where the canker of sin can never come. It is the richest offer that has ever been made to man. Accept it, and accept it now.

THE LAW, THE SABBATH, AND REDEMPTION.

THE Lord repeated His law to the children of Israel at Sinai, because He had delivered them from Egyptian servitude in order that they might serve Him. Ex. 4:22, 23. It was therefore necessary that they know His law, if they were to serve Him intelligently. Their long bondage under the heathen had well-nigh obliterated the knowledge of the law of God. But, from the time Moses returned from Midian on his mission of deliverance, he had been instructing them as fast as possible.

One of the signs that the Lord had given Moses at the burning bush was, "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Horeb, or Sinai). Ex. 3:12. It was meet, then, that the people should be fully informed as to the law they should obey. So the Lord, as He always does in due time, gave them needful information.

The law, as enunciated from Sinai, contained the Sabbath commandment expressed in very explicit terms. It plainly states the day of the Sabbath—the seventh day—and the reason why it was blessed and hallowed. The day, and the reason for its hallowing, or sanctification, are the same as mentioned in Gen. 2:2, 3, and are therefore the same. Connecting this with the fact that Abraham kept the commandments of God (Gen. 26:5), we have the proof that neither the law nor the Sabbath originated at Sinai. This is also shown by the fact that some weeks previous the people had been reminded of the Sabbath in the giving of the manna, and it was made a test as to whether they would walk in the law or not. Ex. 16:4, 5.

Out of Egypt to Serve.

The preamble, or introductory statement, to the law has an important significance that is too generally overlooked: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:2. Now note the statement in Deut. 5:15: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." This is another emphasis on the fact that God delivered Israel from slavery in Egypt that they might have liberty to serve Him, and their remembrance and observance of the Sabbath day was to be the test of their willingness to be obedient.

This point, the prominence of the Sabbath in the law, is shown by comparison of a few other texts of Scripture. In Ex. 19:5 the Lord says to Israel, "Now therefore [because He had brought them out of Egypt], if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine." Obeying God's voice as heard by the people on Sinai, was obeying His law of Ten Commandments, for that was all that He spoke audibly to the people. Deut. 5:22, 23.

Now practically the same promise is made for faithful Sabbath observance as for the observance of the whole law: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Unchangeable.

Of this law, to whose observance so much importance and blessing is attached, Jesus said to the people, in His great Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18. It is not enough that Christ Himself fulfil the law; for He died that "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." See Rom. 8:3, 4.

All men are under obligation to keep the Sabbath, for "the Sabbath was made for man" in the beginning. But, as we have shown, Israel was placed

under added obligation, because of their deliverance from Egypt, just as the pardoned criminal is deemed under renewed obligation to become a law-abiding citizen. Now Israel was typical of God's people all through the Gospel dispensation, or probationary time. God called Israel His son (Ex. 4:22, 23; Hosea 11:1); so He said of the Child Jesus, when He was taken to Egypt for a time to escape the treachery of Herod, "Out of Egypt have I called My Son." Matt. 2:15. The children of Israel were the children of Abraham, and the disciples of Christ are the seed of Abraham (Gal. 3:29). "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3.

What Egypt Means.

Egypt stands for the lowest depths, the blackest darkness, of sin. Christ's going into Egypt was typical of His stooping to redeem the sinner of the lowest degree. Therefore all who are redeemed from sin by faith in His redeeming blood are brought out of Egyptian darkness, "out of the house of bondage." So, just as Christ brought literal Israel out of literal Egypt by the hand of Moses, He has brought the spiritual seed out of spiritual darkness by His Holy Spirit. And, just as the literal seed (who were also spiritual when truly converted) were under added obligation to keep the law of God, including His Sabbath which He blessed and sanctified in the beginning, so the spiritual seed, which He has redeemed from spiritual Egypt, are under a like special obligation. In either case the law and the Sabbath are spiritual institutions. Paul says, "The law is spiritual" (Rom. 7:14); and the Sabbath is a memorial of God's rest, which was a spiritual rest, for "God is a Spirit." John 4:24.

The Lord is saying to His people to-day, as verily as He did of old, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage;" "thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." Deut. 4:40. Now "the earth" which the Lord gives to the spiritual seed "forever" is the "new earth, wherein dwelleth righteousness" (2 Peter 3:13); and in that new earth, to the kingdom of which "there shall be no end" (Luke 1:31-33), all flesh shall worship God on the Sabbath day (Isa. 66:22, 23), just as was designed in the beginning, when "the Sabbath was made for man."

DO THE GREAT MEN SEE THESE THINGS?

THIS is a question which many are asking. The question ought to be, "What does the great Teacher say?"

The Jews of old listened to Christ, and then asked, "Hath any of the rulers believed on Him?" And, depending on men, and rejecting Christ, they believed not, but died in their sins.

God would not have men repose their faith in men. For that very reason, He must often pass by those whom the world considers wise and great, and choose humble instruments. And therefore He declares that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid," while He will reveal His mysteries unto babes.

"Wise men," full of their own esteem, busy with "great" affairs, will not take time to learn of God, and hence are in darkness as to the future. Note some of their sad heart utterances:—

Said Lord Salisbury, in speaking of threatened wars:

These wars come upon us absolutely unannounced and with terrible rapidity. The war cloud rises in the horizon with a rapidity that obviates all calculation, and, it may be, a month or two months after the first warning you receive, you find you are engaged in or in prospect of a war on which your very existence is staked.

Two years ago, after a European tour of inspection, Gen. Nelson A. Miles said:

I have seen all the great armies of Europe except the Spanish army. What I have seen does not indicate that the millennium is at hand, when swords shall be beaten into plowshares.

The late Bishop Newman gave his view of the situation in these words:

This is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact. Change is in the atmosphere. It is just as true now as a thousand years ago, "Thou knowest not what a day may bring forth." . . . Statesmen are at their wits' end. Philosophers speculate in vain.

Archbishop Ireland, Roman Catholic, declares:

The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism.

Prof. E. Benjamin Andrews, ex-president of Brown University, was led to say a few years ago:

No well-informed person in Europe seems to believe that peace is destined to endure there very long. On all hands people are preparing for war. Armies and navies are strengthened; fortifications multiplied; immense war treasures of gold piled up; all possible hypothetical plans of campaign, offensive and defensive, studied and discussed; firearms, great and small, ceaselessly experimented upon, and improved; civil measures subordinate to military, and statesmen to great army men and navy men.

Signor Crispi, for many years prime minister of Italy, comparing Europe with Spain, at the time of the Spanish-American War, said:

Europe resembles Spain, from a certain point of view. *Anarchy is dominant everywhere.* To speak frankly, there is no Europe. The European concert is only a sinister joke. Nothing can be expected from the concert of the powers. *We are marching toward the unknown. Who knows what to-morrow has in store for us?*

And, finally, the Springfield (Mass.) *Republican*, one of the ablest-edited papers in the United States, comparing the time of four years ago with ten years previous, remarks:

The view ten years ago showed a placid, smiling river; now we see the boiling rapids of a torrent plunging toward what abyss no one knows. War has followed war with swift succession. . . . What the next stroke will be who shall say?

And there is much more of the same import. "God is light." Apart from Him all is darkness. Men may reject the light and walk in darkness. And yet the way out of the darkness and perplexity is clearly revealed in the Word of God. "Thy Word," says the royal Psalmist, "is a lamp unto my feet, and a light unto my path." "We have also a more sure word of prophecy," says the apostle Peter, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." We may heed God's light, and know the outcome, or we may walk on in blindness and darkness, to death and destruction. Which is the wiser way?

The prophet asks: "What shall one answer the messengers of the nation?" It is the business of the Lord's people to give to every man that asks of him a reason for the hope he has; and when the messengers of the nation come questioning, it is not the province of the child of God to enter with them into a discussion of the affairs of the nations, or to laud any man or men; but this is to be the burden of his answer: "That the Lord hath founded Zion, and the poor of His people shall trust in it." Always is the stability of the kingdom of God to be kept before the people of this world—always the fact that the blessings of God are as free to the poor as to the well-to-do or the rich. They are to know that in the midst of all the strife, turmoil, uncertainty, and dangers existing in the nations there is still something in which men can trust with absolute surety. Even the poor can trust in Zion, and that trust will never be betrayed. It is good to know that there is something in which we can trust. It is good to know that we have an answer we can give in such a time as this when perplexities are seizing upon the people of the nations. God's promises are facts; and He has promised safety and salvation to those who trust His Word. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust."



OUR LONDON LETTER.

BY M. ELLSWORTH OLSEN.

Cruel Injustice.

AN event attracting wide public interest this month has been the case of Adolph Beck, an English resident of Scandinavian birth, who was arrested in 1895, and sentenced, and served his time; then was re-arrested recently on another charge, but set free, it having transpired that the real culprit, one John Smith, had been at large all this time, Mr. Beck being innocent of both charges. This gross miscarriage of justice has been taken up vigorously by the press of the country. Mr. Beck was offered £2,000 by the government, if he would let the matter drop; but, backed by the press and general public sentiment, he has asked for an investigation, which has been granted, and is now taking place, behind closed doors, of course.

September has been a quiet month politically, the legislators taking their holidays. Next month several important speeches will be given by leading statesmen. The most significant movement in politics is the growing independence of the labor members of Parliament. It looks as if the time is not far distant when England will have a Socialist party wielding much the same influence as that in Germany and Italy. Many of the regular Liberals in this country sympathize strongly with the labor movement, and the *Daily News*, the principal Liberal organ, is devoting two of its columns daily to the discussion of labor problems.

Insanity Steadily Increasing.

The report which the commissioners in lunacy have just issued certainly contains food for careful thought, and not by any means for self-congratulation. They tell us that, on the first of January last, there were no fewer than 117,199 insane persons in England and Wales, an increase of 3,235 during the year. To get a clearer idea of what this means, it may be well to say that the number of insane in England and Wales was but 36,762 in the year 1859, and that the ratio then was 1.8 lunatics per thousand of the population. To-day the ratio is 3.6 lunatics per thousand. In other words, with all the science and education and general advantages of modern life, England has to-day twice as many lunatics in proportion to her population as she had forty-five years ago. This does not look like evolution.

Child Drunkards.

Naturally drink cuts a large figure in the insanity records. The Bluebook issued by the select committee appointed to look into the subject of physical degeneration, gives some sad details in reference to the ravages of gin. Even little children contract the habit. In a hospital at Blackheath, in the southeast of London, "there was a little puny, three-year-old child, who had a penny given to him to play with, and the poor little wretch held out his hand to every visitor with the penny in it, asking them to get him 'just a ha'porth [half-penny worth] of gin.' It was his one idea of the way to use the penny. Gin was his ideal of happiness."

Sometimes the women drink worse than the men, when, of course, there can be no real home life. Drinking begins in the morning, breakfast probably consisting of a bottle of stout and bread and cheese.

Rome's Tactics.

Romanism makes stealthy advancement, with the same tactics that it used hundreds of years ago. Cardinal Vannutelli, the pope's special representative, was in Ireland recently, and, in one of his speeches, said he had good hopes of a Roman Catholic University for Ireland, because King Edward, on the occasion of his visit to Maynooth College (in Ireland), had expressed his marked sympathy with the aspirations of Roman Catholics in that direction.

But this question of the university is a political matter, concerning which royalty in this country is supposed to be entirely non-committal. Accordingly the *English Churchman*, a strong Protestant paper, took up the matter, and the secretary of the Imperial Protestant Federation wrote His Majesty's secretary, Lord Knollys, asking if such a royal utterance had been made at Maynooth, whereupon an official denial was given. The cardinal then stated that the press had reported him incorrectly, which seems unlikely, in view of the fact that some weeks before, in leaving Ireland, he publicly commended the press for their "accuracy" in reporting his addresses.

Missionizing the Protestants.

Missions for non-Catholics are now a regular feature of Roman Catholic activity in Great Britain. A few months ago crowded congregations of Protestants were gathering nightly at Rugby to hear a Catholic cleric explain the Roman faith. We may judge of his methods from this significant paragraph in a press notice:

The great feature of these missions is that they are absolutely non-controversial; the aim is to explain the doctrines of the Catholic faith, and from beginning to end not one word was said that the most critical Protestant could take objection to.

It seems hardly necessary to point out that it is just such missions that do the most harm. While professing to explain, they really place the whole matter of Romanism, its history and doctrines, in a false light. But we are seeing on every hand the old boundaries disappearing. It is something for Rome to condescend graciously to explain herself. Protestants will crowd each other to reach the feet of the sovereign pontiff; and the union of a false, back-slidden Protestantism with the Rome that never changes is only a matter of time.

Prophecy gives the key to the situation, but prophecy is a portion of the Scriptures especially neglected in these days, when only the few study the Bible at all.

At the present writing the palmists mentioned in my previous letter are still under remand, awaiting trial, a true bill having been found against them.

London, England.

NO LICENSE IN NEW ZEALAND.

ONE of the most interesting phases of domestic politics in New Zealand to-day is the liquor question. A well known Sydney citizen, who had lived in New Zealand for some years prior to 1897, revisited that colony of experiments recently, and was struck by the apparent pronounced change in public opinion regarding the liquor traffic.

In an interview with a *Herald* reporter, he said that in 1897 only one district, Clutha, had secured prohibition, and at that time it was regarded by many as a huge joke. But the districts adjoining Clutha on either side—Mataura and Bruce—have also now secured prohibition, while two districts adjoining—Invercargill and Awarua—each carried a vote for the reduction in the number of licenses, and each was within less than 100 votes of the majority required for prohibition. To secure prohibition, it is necessary to have a majority of three-fifths of the votes polled. On the other hand, when prohibition has been secured by any district, to reverse that decision it is necessary to obtain a three-fifths majority of the votes polled before any license can be restored. The effect is that the liquor party has now come to the conclusion that in no case where prohibition has been carried will they ever secure a reversion to the sale of liquor.

The other divisions of New Zealand which voted the prohibition ticket are Port Chalmers and Ashburton, in the South Island, and Newtown, a suburb of Wellington in the North Island. It is felt by

elderly men fond of a regular stimulant that the law is harsh and oppressive, but young men, most of whom only drink because of example or under pressure, are frankly pleased at the opportunity denied them, and as a rule, therefore, the young men's votes are given, mostly in favor of the temperance party. This means a big potential power for the teetotalers. The carrying of prohibition in Port Chalmers was a tremendous surprise. The electorates in Sydney which most resemble it, because it is a dock and sailors' port, are Pymont and Balmain. The Port Chalmers people, as a body, seem to be well pleased with the change. Prohibition carried in New Zealand means that the hotels have to close entirely without compensation of any kind.

The general feeling of bankers and merchants has been steadily undergoing a change in New Zealand. At first they were inclined to treat the matter as a joke, but it is a rare thing now to find one of them actively opposed to prohibition, and the others, if not cordially in favor of it, are at any rate sympathetic, for the purely selfish reason that they find their accounts are better paid and the security is more stable in the prohibited areas.—*Sydney Morning Herald*.

ONWARD MARCH OF DEGENERACY.

THE latest report of the Census Bureau of the United States tells a lot of interesting things about the march of disease and degeneracy, which have a most practical bearing on every-day life and practice. It is shown that while quarantine and Board of Health restriction and improved treatment have lessened the prevalence and fatality of several acute maladies, chronic diseases and degenerations have greatly increased. For example, the death-rate for 1890 was forty-seven in every 100,000. In ten years the rate increased to sixty.

The figures given show an increase for cancer of twenty-eight per cent.; apoplexy, thirty-five per cent.; diseases of the kidneys, forty-one per cent.; diabetes, eighty per cent.; and deaths from old age, twenty-three per cent. If these disorders continue to increase at the same rate, in twenty years more the number of deaths from cancer will be doubled; from apoplexy, the increased fatality will be two and one-third times increased; kidney disorders will kill three times as many as in 1890, and diabetes six times as many.

Apoplexy and old age are the result of a disease of the blood-vessels, the direct cause of which is without doubt due to an excessive accumulation of uric acid and other irritants in the blood. Diabetes and kidney disorders are, according to Dr. Haig, also due to uric acid.

Dr. Haig and others have shown that uric acid accumulations in the body are the result of the introduction of this poison into the system with the food. Other causes, as tobacco-using, the use of alcohol, and tea and coffee drinking, are doubtless partly responsible for the appalling increase in disorders of degeneration.—*Australasian Good Health*.

A CHARACTER CONTRAST.

FROM an article in the *Melbourne Age* we take the following extract which will be of interest in view of the Titanic struggle now on in the Orient:

Japan is an example of unselfish patriotism making for national effectiveness in a supreme crisis. Russia is a house divided against itself. Its princes have schemed to amass wealth at the risk of exposing the people to untold miseries.

Corruption and malversation among Japanese officials are almost unknown; whereas, it is an acknowledged fact that the Russian officials are, as a class, almost the most untrustworthy in the world. A sample of the kind of fraud which they perpetrate on the nation is mentioned by Baron von der Bruggen in his book on "Russia of To-day." Five years ago a census of the people was taken at enormous expense. The total cost of the enumeration has amounted to £4,000,000, and yet not one single page of the information collected has been published. Thousands of clerks exist for nothing but utterly useless routine duty, the creation of their positions being entirely fraudulent. In order that this staff may seem to be doing some work a system has been devised under which, when a minister makes a long journey, it is necessary that not fewer than 17,000 missives should be neatly written out and despatched to an equal number of officials all over the Russian Empire. While all grades of officials fatten on corruption, the towns and villages of

the once prosperous rural districts of Russia are fast falling into decay.

When the Christian missionaries were murdered by the Boxers in China, the Japanese government acted up to the spirit of the national sentiment of justice by joining in the European demand for reparation. But what course did Russia adopt? One of the China Bluebooks supplies the answer. The Russian government announced, in formal language, that "the murders of the missionaries is a subject in which Russia is not interested."

THE RAILWAY SLAUGHTER.

THE record of one day's railway accidents in this country includes the killing of twenty-seven passengers upon a Missouri Pacific World's Fair excursion train and the smothering of six men in the St. Clair tunnel at Port Huron, the latter disaster being chargeable to a Canadian corporation.

Every year in recent reckoning, except 1897, has witnessed an increase in the total number of lives sacrificed by American railroads. In spite of improvements in coupling and in road-bed, which have greatly lessened certain classes of accidents, the total rises steadily. It now approaches *twenty-five every day of the entire year*.

Nor is the increase due to the fatal grade-crossing or to the numerous deaths of persons struck by trains while trespassing upon tracks. Between 1895 and 1902 the number of railway passengers carried increased only 25 per cent.—trolley roads having cut into the "short-haul" business. The total of deaths increased 40 per cent. The number of passengers killed increased 103 per cent. And the present calendar year has already scored more deaths of passengers than any former year in our railroad history.

There is a general impression which will require strong evidence to dislodge, that this growing slaughter of passengers is due in part to the desire of railway companies which were over-capitalized in the reckless financial debauch of 1900-1 to make a "show of earnings" by cutting operating expenses beyond the limit of safety.—*New York World*.

BOUCHARD'S EXPERIMENTS.

BOUCHARD, of France, has shown that the changes which often take place in the stomach and intestines when in a state of indigestion, resulting in fermentation and putrefaction, give rise to poisonous substances which, when absorbed into the body, may produce effects similar to those produced by strychnia, opium, alcohol, and other well-known drugs. When food is retained in the stomach beyond the normal time either because of its indigestibility, the taking of too large a quantity of it, or a crippled state of the stomach, these changes are certain to take place. This fact explains a very large share of the myriad symptoms which afflict the chronic dyspeptic. The giddiness, the tingling sensations, the confusion of thought, and even partial insensibility, which are not infrequently observed a few hours after meals in chronic dyspeptics, are due to this cause. Here is the explanation of the despondency, and various other forms of mental perversity, and even moral depravity.

The total depravity which we often hear talked about is, half the time at least, nothing more nor less than total indigestion.—*Australasian Good Health*.

A SAD OUTLOOK.

A GENTLEMAN of the highest integrity makes grave charges against the representatives of justice in one of our large cities. He declares that there is a systematic organized agency to entrap, secrete and debauch young girls in that city; that this fact is known to the police and to the lower courts. He also says that he knows of a case in which two of the best known and most honorable ministers of the Gospel tried to have this diabolical business stopped, and here are his words:

"But the thing that is of consequence is, that when a minister of religion, and a resident in a particular neighborhood, whose calling, character, experience, and truthfulness are all alike widely and abundantly recognized, goes to the headquarters of the police in his district to appeal to them for the protection of the young, the innocent, and the defenseless against the

leprous harpies who are hired as runners and touters for the lowest and most infamous dens of vice, he is met, not only with contempt and derision, but with the coarsest insult and obloquy."

Can anything be worse?—*Watchword and Truth*.

THE WAR IN THE ORIENT.

THE two great armies in Manchuria continue to face each other over a narrow space. In places they are separated by a distance of only 700 yards. For ten days the greatest battle of modern times raged, day and night, and now the exhausted armies are resting, burying their dead, bringing up reinforcements, strengthening weak positions, and preparing for a renewal of the struggle. Reports from the field state that the Japanese are drawing heavily on their Port Arthur army to fill up their depleted ranks. Recruits are being forwarded from Japan as rapidly as possible, and Japanese army men in other countries are being called home. Many in this country are already on their way in obedience to the summons of the government. Japan is calling out other classes of her reserves, and Russia is preparing to send out another large army of 200,000 men.

At Port Arthur the Japanese are said to be making some gains, capturing a few of the less important positions; but the garrison as yet is showing no signs of a readiness to capitulate. Russians estimate the Japanese loss in the various assaults on Port Arthur defenses at 50,000 in killed and wounded. The combined losses in the great battle of the Shakhe River are placed by some as high as 80,000 killed and wounded. This will go into history as one of the most stubbornly contested battles of the world. Altho the Russian advance was checked, the Japanese were unable to make any substantial headway. Both armies are entrenching, and it is probable that another great battle will begin within a few days. At the present time conditions are distressing for the participants on both sides. Many of the men are not warmly clad, the weather is bitterly cold, and fuel is scarce. The outlook is a sad one, from whatever point it may be viewed, and yet neither power is willing to accept the mediation of another power in the interests of peace.

A report from South America states that Ecuador is following the example of France and closing the Catholic nunneries. On the 27th of last August a law was passed by the Congress of Ecuador abolishing convents, and this law is now being put into effect. The nuns are given the option of retiring to the public hospitals, where they will be cared for at the expense of the various cities and towns, or of leaving the country. In the latter case they would be given \$2,400 in gold each. The convents and other Catholic property are being confiscated by the government. It must seem strange to the Catholic hierarchy that nations that have known Catholicism so long and have been so under its guidance and teachings should take such steps against "the church." It gives peculiar force to the statement recently made by a high Catholic official to the effect that the Catholic Church in America did not envy the condition of that church in countries where the church has been dominant in political affairs.

An animated discussion took place in the French Chamber of Deputies on October 22 over the question of the government's action toward the Vatican. By the decisive vote of 325 to 237 the Chamber supported the course of Premier Combes in severing diplomatic relations with the Vatican. Among other things the premier said: "The separation of church and state has become inevitable. Those who advise a revision of the concordat are dupes who would condemn the government to final humiliation. I am in favor of a free church, but with the same freedom as our other institutions have. Let those who will do penance before popes. I have no taste for such practises." The majority is larger than the premier had last season, and seems to insure the carrying out of the premier's policy. The pope is much distressed over the stand of the French Government, and attributes it to the work of the Free Masons.

The Russian Baltic fleet, which has started on its long voyage for Port Arthur, committed an unexplainable outrage on a British fishing fleet in the North Sea on the night of October 22. These unarmed and inoffensive vessels were engaged in taking care of their catch, when the Russian vessels suddenly opened fire on them, killing two men and injuring eighteen. Two of the fisher vessels were sunk by the Russian shots, and others of the fleet were badly cut to pieces. England will insist upon an apology, and an investigation of the whole matter, with com-

pensation for the killed and injured and for the property destroyed. The British people are much wrought up over the affair, and it would take but little to fan the flame of indignation into a popular demand for war.

There are many indications of late that Germany and Russia are drawing closer together, and that England and Germany are less cordial in their relations. Germany is evidently seeking to occupy the place which was until recently held by France in the esteem of Russia. At the same time the English public has become aware of the fact that German spies are busy in England making maps of the coast, of the harbors, and of the topography of the country. The military attaches of Germany and Russia have been specially attached to the persons respectively of the czar and emperor. This gives them the privilege of much greater intimacy with the two rulers, and insures a closer touch between the latter. These things portend a realignment of the European powers.

The condition of the Russian sick and wounded is rendered more distressing because of the system of "graft" in vogue among high military officials of Russia. Contributions to the Red Cross work are small owing to the fear of the donors that the funds will not reach the war victims in the East. There is a great deal of peculation by those through whose hands the funds must go. An association of nobles wished to equip a hospital train for the East. When it was ready to start, permission for it to do so was repeatedly and inexplicably delayed. It was finally ascertained that before the train could proceed, a highly placed Russian official must be given a substantial sum. When this sum had been provided the train was allowed to proceed.

Experiments of the Department of Agriculture in the attempt to eradicate the Texas boll weevil have proved a failure. Professor Wilson, who has been conducting the experiments, says: "Experience has demonstrated that the boll weevil has come to stay, will be as permanent a pest as obnoxious weeds and grasses, and will spread until it covers every part of the leading cotton-raising districts of the South. It has gone one-hundred miles into Louisiana this year, and the crop-pest commission has given up the fight and taken down quarantine." It has been hoped that the ant imported from Central America would destroy the pest; but the experiment was a disappointment.

Notwithstanding Russia's experience in the loss of great battle-ships by torpedo attacks, the Washington Navy Department has drawn plans for a 20,000-ton battle-ship, which will be about 4,000 tons larger than anything now built in this line in the world—providing Congress authorizes its construction. This giant among war-ships would have, instead of four 12-inch guns in her main batteries, as now provided in battle-ships, ten 12-inch guns placed in turrets and broadsides, and her secondary battery would be made up entirely of 3-inch quick-firers, which would number 20, and be designed principally for the repelling of torpedo-boat attacks.

The Tibetans declare their inability to pay the large indemnity of \$3,750,000 which the new treaty with England calls for, and this will probably lead to a prolonged British occupation of the Chumbi Valley. China's opposition to the ratification of the treaty is said to be increasing, as she believes that it will result in the eventual control of Tibet by England.

There have been several reports of late of political unrest on the Isthmus of Panama. There is also a report in circulation that Colombians are massing for an attack on Culebra. For the present, American marines will be maintained on the isthmus. It is part of the mission of Secretary Taft to bring about harmony among the discordant elements on the isthmus.

The situation in Italy is still unsettled. An army of about seventy thousand troops will be in readiness to take the field for the maintenance of order during the coming elections. The War Office has issued instructions to the military commanders for the distribution of troops pending the campaign.

The change gradually coming over political affairs in Europe and Asia is noticed even in far Afghanistan, whose ruler is now showing marked friendship for the British, and is sending his son on a mission to the local ruler of India, Lord Curzon.

Prince Fushimi, adopted brother of the Emperor of Japan, is now on his way to the United States to improve, if possible, the friendly relations now existing between the two countries.

The consumption of raw cotton by the mills of the United States has increased 107 per cent. since the year 1880, or from 953,049,105 pounds to 1,979,966,331 pounds.

An earthquake which was quite general over Scandinavia and Denmark occurred on October 24, and is reported to have caused much damage to property.

The defense of Port Arthur, it is said, will go down in history as the most heroic and stubborn on record in modern times.



THE HOME



RICHES.

BY BENJAMIN KEECH.

MILLIONS, my neighbor, has money and land,
 Rich as a king is he;
 Millions owns houses both noble and grand,
 Not at all so with me.
 He rides along in magnificent style,
 Passes me haughtily by;
 Into his coffers wealth pours all the while,
 But poor, indeed, am I.
 Millions, my neighbor, is poverty-poor:
 I am as rich as can be!
 No little children have his heart secure;
 He should be envying me.
 No little baby lips kiss him good-night;
 Let him pass haughtily by;
 I'm blest with riches, while Millions is quite
 A million times poorer than I.

SELFISHNESS IN THE HOME.

BY MRS. L. D. AVERY-STUTTLE.

I THINK I have said before, that the great trouble with poor, weak humanity to-day is selfishness,—but I want to repeat it with added emphasis. And another great trouble is the fact that most people can see everybody's selfishness except their own. A lady said to me one day, with a great sigh of satisfaction: "There is one thing about it, I *know that I am not selfish!*" Every one else?—O, yes; but not I!

But to be selfish, and then to be entirely blind to it, is a very bad case indeed. What does selfishness mean?—It means self-love, and that is natural to the human heart; but, surely, we ought to love other people as well. If we do, we will be just to them; we will be kind to them; we will be courteous to them; we will not consider our own interests before theirs;—in fact, we will not look every man on his own things, but on the things of others. If we are unselfish, we will not do anything to help ourselves up, on the downfall of others. If you are a farmer, you will not smile when you see that the wheat crop of your neighbor is thin and poor, while your own is good. If you are a dressmaker, you will not boast that your work is better than that of the little woman around the corner, who has not had the experience you have had. You will be as anxious for her to secure customers as you are to secure them for yourselves. If you are a minister of the Gospel—the blessed Gospel of good-will toward men—which is the Gospel of unselfishness—you will not behave gruffly toward your brother minister, because the people seem to take more interest in his sermons than in your own. You will feel as John did, when he said in reference to Christ: "He must increase, but I must decrease." Blessed unselfishness!

Let us be particularly unselfish toward our brethren in Christ, remembering that we are to do good to all men, "*especially toward*" them. But let us, above all else, banish selfishness from our own homes, toward those we love best. But alas and alas! our homes are too often the very places where selfishness in all its hideousness is most manifest.

"John, will you harness Dolly for me? I want to do a little shopping, and am not strong enough to go to the village on foot."

"Dear me, Mary; the fact is, I can't spare the horse. Let the shopping go until to-morrow."

Mary went into the house, a disappointed sigh escaping the white lips. Five minutes later, John appeared, riding the horse rapidly on his way to town to buy a fishing-rod for his next day's sport. That very evening John was reading a sketch of a brave fireman who risked his life in a terrible fire for the sake of saving a little child. It was a narrow escape. The walls of the burning building fell almost as the brave man reached the last round of the ladder with his precious burden. It was a brave act; but the poor man lost his sight. Of course, John was lost in admiration of the hero.

"Why, mother! I'd rather have been that man than General Grant or even Bonaparte. Just think how unselfish he must have been! I do so admire unselfishness!"

Poor John! how blind you must be! Suppose you begin to practise the self-denial and unselfishness you so admire, right at home.

And just here, again, the love and prayers and labors and example of a godly mother are needed. Who so able as she to teach her young sons courteous gallantry and Christian unselfishness toward their sisters? Who so well adapted as she to teach her daughters those little acts of unselfishness which go so far toward the making of a beautiful, symmetrical character?

A group of little girls are playing on the green. "Unless I can be the teacher," whined one of them, "I shall not play school,—I shall go right home this minute. I'm the oldest, and am in the highest grade, and, 'pon my word, I shall go straight home unless I can have my way."

"Seems to me Mamie ought to have that place, let *her* be teacher this time," remonstrates Ella.

"Very well; I will go at once into the house," and the whining, selfish child walked sulkily away.

"What's the matter, daughter?" called the unwise mother from the window.

"The girls won't play as I want them to."

"Well, Julia, if they do not appreciate you more than that, you need not play. They are very selfish, I am sure."

And yet that same mother wondered a few years afterward that her daughter has no thought for the feelings or the comfort of any one in the house. She is a constant source of trial to her parents and of mortification to her few friends.

Many years ago there lived a little boy who early developed a greedy and selfish disposition. Every year this self-love grew stronger and stronger until, after a while, he did not love any one but himself. He became wayward and hard-hearted and cruel, and, after he grew older, he became a thief, and stole money which was entrusted to his keeping, to be given to the poor and unfortunate. The years went by. Finally he had an opportunity to betray his best friend for thirty paltry pieces of silver. Well, we know the result. He could not resist the temptation. The habit of selfishness had become too strong to be broken. In an evil hour he yielded. But not for an hour did he enjoy his ill-gotten hoard. To this day, the name of Judas is a hissing and a by-word, the centuries have passed. I maintain that if the *home life* of Judas Iscariot had been what it ought to have been, had his mother and his father been faithful to their trust, had the youthful home been a home of prayer and unselfish love, how different might have been the outcome.

The other day I stepped into a notion store on Main Street. Close behind me followed a lady and her little boy of about five years. As soon as the child noticed the toys, the trouble began:

"Mama, mama, I want this ball!" The mother, seemingly deaf, paid no attention, and continued making her selections.

"Mama, I say, mama, I *must* have this pretty ball!"

Still no attention. Meanwhile the young hopeful had appropriated the toy, and stood admiring its bright colors. But the poor mother seemed as blind as she was deaf. I wondered that the clerk did not notice the child, but he was very busy.

"Mama!" this time still more imperatively. "I say I *shall* have this ball!"

At last madame has heard; and replies softly and absent-mindedly: "Johnny, put that down." But Johnny was feeding the little demon of selfishness, and determined to have his way.

In another moment his mother had made her purchases, and was followed into the street by her young son,—the precious toy still grasped firmly in his fingers.

"Poor little thief!" I said to myself, "and poor, poor mother! some day, unless you alter your tactics considerably, you will weep bitter tears, as

you see your little Johnny behind the iron doors of a prison."

"O, I see; you are still placing the responsibility upon parents."

Am I?—well, I am placing it where Inspiration did, when the oft-quoted words were written about bringing "up a child in the way he should go."

KEEPING OUR BOYS AT HOME.

BY MRS. ANNA PELZEL.

THERE is no greater duty, none fraught with greater responsibilities or possibilities than to "train up a child in the way he should go," trusting that "when he is old, he will not depart from it."

Do we as parents, and in particular as mothers, realize that upon our teaching and example depends the moral welfare of the next generation?

How then shall we proceed to make the boys love their homes better than any place else?—By making them the best places on earth, as far as lies in our power. Begin when they are tots at your knee, lisping their prayers. When childish troubles assail their little hearts, let them know you sympathize with them. As they grow older, invite their confidence, let there be a bond of love and sympathy between you; and that once established, your work is well begun. Amuse them with good stories simply told, and when they are able to read, supply them with the best reading matter. See that they read nothing to which you would object.

Make your boy's companions welcome; don't send them to the barn to play, lest they litter up your house. The time will come too soon when he will leave the home nest. So keep him while you may. If he shows talent for music help him cultivate it, whatever good tastes or inclinations he may have, try to encourage them. When he has reached the age "where the brook and river seem to meet," you will have to be more vigilant than ever. He is now brought in contact with the world, and Satan is yet "going about seeking whom he may devour." He prefers the young and innocent, holding open the gilded palace doors, to ensnare the unwary, and lead them away from the "straight and narrow way."

Acquaint yourself as far as you can with your boy's associates, that you may be able to advise him wisely, as he has not yet learned to discriminate between good and bad companionship. Be lenient with his faults, but not blind to them. Tell him the world needs good men and you see no reason why he should not take his place in the ranks, especially as the Master has endowed him with talents, for which he must give account. Speak to him of his soul's welfare. He needs your counsel more than ever now. Pray with him and for him. How often have I gone to my boy's room after he had retired, and, kneeling by his bed, talked with him of the day's temptations and victories, thereby making him stronger and braver for the next day's battle with sin.

O mothers! embrace the golden opportunity while it is yours, the jewel is in your hands to polish and make it to shine as a beacon light; or you may, by neglect, mar and destroy it. Which you will do is for you to decide. The possibility is great; the reward is eternal glory. Choose ye this day whom your boy should serve.

Harper, Kansas.

THE following is recommended as a rust remover: Cover the metal with sweet oil, well rubbed in, and allow to stand for forty-eight hours. Then rub with unslaked lime reduced to as fine a powder as possible. A second recipe is as follows: Immerse the article to be cleansed, for a few minutes until all dirt and rust is taken off, in a strong solution of potassium cyanide—say about one-half ounce in a wine-glassful of water. Take out and clean with a tooth-brush with some paste composed of potassium cyanide, Castile soap, whiting, and water, mixed into a paste of about the consistence of thick cream.

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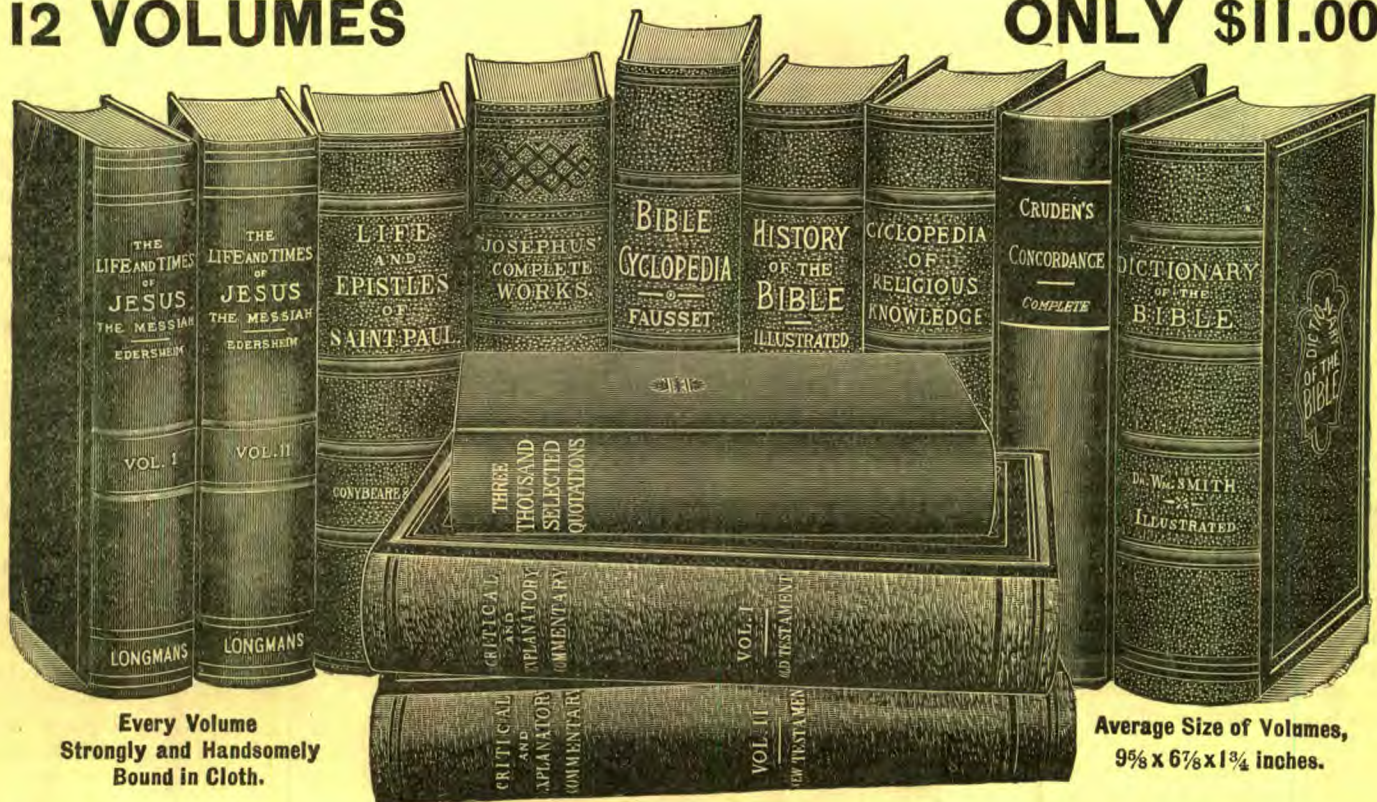
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so long,
And join in His praises that heavenly throng.

We have pledged Him our lives, and we can not
draw back;

He has pledged us His power, we never shall lack.
We will valiantly labor with Christ in the lead
Till the field has been sown with the life-giving seed.

There's a place for you now in the harvest so white,
To work for the Master ere falleth the night.

There'll be stars in the crowns of the laborers then,
Who have toiled in the heat for the harvest of men.

MISSIONS AND THEIR WORK IN NYASSALAND.

BY W. S. HYATT

I WAS greatly surprised, in coming up into this country, to learn of the number of missions there are here, and how closely they are packed together in some sections. There are four mission stations about Blantyre and the farthest from the town is not more than five miles. At Cholo there are two missions and these are about four miles apart. Then going northward from Blantyre there are missions scattered all along the way to Lake Nyassa and these are only twenty or twenty-five miles apart. Then to the north and to the west the whole country is now under the supervision of various missions. Mission societies that are looking for a place to plant new missions are finding it very difficult to get a location. The missions already established have educated natives who are teaching village schools all through the country.

Many of the missions in this country are industrial missions, and this, to some degree, accounts for their being so close together in some sections. They were not started with the idea of doing any great amount of work with natives living near, but with the hope of getting natives from a distance to come and work at the missions and thus bring them under the influence of Christianity. In this way they are able to draw hundreds of natives from the Portuguese territory where, at present, the country is closed to Protestant missions. Strange to say, the Roman Catholics are doing but little in the Portuguese sections, where they have the whole country to themselves; and, at the same time, they are very active in British territory where they have large sections allotted to them for their field of operation.

The chief industries in which these missions are engaged is that of growing maize, coffee, cotton, chillies, and some are starting to grow the rubber tree. At Blantyre there is one mission which has over two hundred boys in its boarding school, and these are being taught various trades such as carpentry, cabinet making, printing, tailoring, gardening, etc.

The Zambesi industrial missions are doing a great amount of work growing coffee, cotton, and maize. At Mitsidi they have a flouring mill, saw mill, cotton gin, and press in connection with other industries. In this way hundreds of men were employed to do the work at the stations and were brought under the influence of the Gospel. The Nyassa industrial missions are doing a similar work.

Many of the readers of the SIGNS would consider it a very hard undertaking to cultivate hundreds of acres and get the produce to the river, which is from a few to many miles from these missions, without teams with which to do the work. But this is done up here. The native is the one who does the work of digging the land and tilling it; and, with few exceptions, he is the one that carries the tons and tons of maize, coffee, and cotton to the river where it is shipped to the coast in barges. There are some roads that can be traveled with teams and a few

people have availed themselves of oxen and are doing some of this work with them. I saw a load of three and one-half tons on a wagon which had been hauled from the river, but not with oxen, one hundred and fifty natives drew this load up the long hill from the river.

Truly the native is the burden bearer of the country. He not only digs and cultivates the soil and bears the loads of produce, but he is the one who does the work in building the railroad that is coming up into the country. With his basket he makes the road-bed and prepares the way for the iron horse that will relieve him of some of his burdens. The traveler who desires to make a trip into the country or to go from one place to another, secures a few carriers, called *tenga tenga* men, who carry his belongings, and a *machila* team of twelve or sixteen boys who will carry him from twenty-five to fifty miles per day. On these trips the native has a little maize which he roasts over the fire and this he eats and is quite happy and contented if he is treated at all right.

The native on the *machila* reminds me of some mustang ponies I have seen. The latter will stand about and act as if they did not have life enough to do anything, but the moment the saddle is put on their back, their heads are up and it takes a good man to mount and ride them. Just so with the native. He does not show signs of much activity till you get into the *machila* and then he is off on a trot and the whole team are shouting, one or more shouting something and the others answering him. If you get out of the *machila* to walk, feeling to have compassion on the boys, then everything is quiet and you have to urge them to keep up with you, but the moment you are again in the *machila*

spent in the cause of the Master in trying to save poor, degraded humanity. Thus it is that when one falls there are many others ready to lift the banner and bear it forward to victory.

Through the work of devoted missionaries there are thousands and thousands of the natives who have heard the ringing sound of the Gospel, and to-day there is a good sized army of native Christians who are engaged in working for their fellow-men.

The missions who have young men in training send them out weekly to hold services in the native villages about them, and in this way the young men are trained for the work, and the native hears the Word of God. Surely the Lord has paved the way for the last message, "Prepare to meet thy God" to go with great power. Railroads are penetrating the country almost everywhere, and the Word of God is being carried into the darkest parts of Africa. It is marvelous in our eyes, but it is the Lord's doings.

Plainfield Mission, Cholo, B. C. A.

HOW TO WIN MOSLEMS.

BY REV. M. G. GOLDSMITH.

IN the Church Missionary Society's South India Mission for Mohammedans, five methods have been employed for bringing the Gospel to the people—*viz.*, open-air preaching, tract distribution, the circulation of books, visiting and conversation, and public discussions.

The open-air preaching has been disapproved by some, and if badly conducted may be a bad thing, but most of our converts seem to look upon it as the right and proper thing, and are ready to join in it.

If soberly and heartily managed, and with the help of a few benches for the front rank of the audience to sit upon, and with a chair or two for the more respectable of our chance hearers, and in front of some room or house to which to retire for further conversation or discussion, there seems no more direct means for drawing attention to our message. In British territory the police generally are found to have orders not to allow the Christian preacher to be unreasonably disturbed. If any opponent wishes to set forth his views, the police allow him to stand and



Miss Mabel Branch with a Machila Team.

they are full of life and off on a fast swinging walk or a trot, singing, and happy as larks.

Along the Shire River which flows into the Zambesi, the country is less than one hundred feet above the sea, while at Cholo and Blantyre the country is over three thousand feet above the sea. Altho this is a good altitude there is considerable fever in the country and missionaries expect to have a furlough every three years that they may retain their health. It is not uncommon for persons to contract the fever in coming up the river and occasionally deaths are reported within a few days. Not long ago a missionary was taking his wife up into the country to a station. She was taken with the fever and died before she arrived.

It was up in this country where Dr. Livingstone did his last work, and died some distance to the northwest. Mrs. Livingstone was on her way down the river trying to get out of the country when she was taken ill and stopped at the Shupanga Mission and there died. It was indeed a privilege to stand by the side of the grave of such a noble woman and devoted Christian. It seems to breathe an inspiration into the heart to be willing to spend and be

do so at forty paces' distance, and this regulation prevents any acute friction.

It is undoubtedly an objection to open-air preaching that opposition is, so to speak, courted; and a Mohammedan audience very soon resorts to opposition preaching. In Hyderabad, soon after we commenced in 1890, the Society for the Propagation of Islam was instituted, with paid preachers and workers, which, after a short time, reported an accession of two hundred converts from Hinduism and Christianity.

Whenever possible, our experience suggests that a preaching-hall should be secured, for in a suitable building it is generally easier to obtain quieter audiences with less liability to interruption, and a better hearing for the message. It is true that spies may be posted to prevent any one attending to the preaching. The open-air preacher can shift his spot and evade such hindrances, while the fixed place in a shop may be rendered utterly empty by well-organized espionage. But the opposition will die down in due course, or may be partially frustrated by inviting a public discussion, the attraction of which overcomes most other considerations. With

regard to the style of preaching, we strongly deprecate anything polemical; we believe that the simple statement of God's truth, illustrated by such facts and incidents as help to make it attractive and understood is what is really needed; "things new and old," set forth with the power of the Holy Spirit, and explained, when practicable, by quotations from their own books.

We circulate a large number of Gospel handbills. Compared with thirty years ago, the supply of these is now great and good. There is always room for improvement, but the various tract societies have been active and deserve gratitude. The number of people in India who can read is great, and, if respectfully presented, the handbills are seldom resented. There, however, have been times when many used to be torn up before our faces. One remedy for rough treatment is to head them with quotations from the Koran, or to give them attractive titles. If handbills are printed in a Mohammedan press, care must be taken to see that there is nothing in the ornamentation introduced by the printer or copyist to damage the text.

The mission presses in India are now producing excellent books. Besides the fine revised Bible in Urdu, there are most useful religious books. The sales of these are very small in the two book-shops under my care. It is to be hoped that better days may come for selling. Meanwhile, when we can not sell, and many of our inquirers are hardly in a position to buy, we lend a good many.

In order to reach the higher classes, visiting them in their houses seems necessary. But the vexatious delays that often occur are tedious. However, it may happen that other visitors are also waiting for an audience, and the waiting-time need not be totally lost. Any new books that may be respectfully presented are also willingly accepted. At railway stations, and in the railway trains, books, etc., often meet with a hopeful reception, and very profitable times for conversation can be found. Mohammedans are always more or less ready to talk about religion, and a conciliatory tone can secure very attentive and thoughtful listeners.

Discussions have the double advantage (1) of attracting a large audience; (2) of being often welcomed in their own houses or mosques. An opponent will invite the Christian to some building (school or mosque, etc.) of his own in order (perhaps) to show off his superiority, and large crowds will attend on such occasions. In order to turn this to account, it is important to have a definite subject for consideration, and to insist on its being stuck to. When the opponent is bent on discovering some logical flaw or on some hair-splitting, without regard to higher issues, the result is not likely to be hopeful. It should always be remembered that "honest and good hearts" may be present in the company, even when the spokesman seems most perverse and unspiritual. If, therefore, the Christian acts calmly and patiently, a good impression may be left, even when the antagonist is noisy and blustering. There is the promise of "a mouth and wisdom" for such occasions, and that promise may be claimed and realized.

The Opinion of a Converted Moslem (Translated).

There are three classes of Moslems as regards their attitude to the Gospel. First, there are those whose daily bread and social position depends on Islam; these are the *mollahs*, and most of them are prejudiced and fanatic. Second, there is the large class of those who are utterly ignorant, even of their own religion, and are easily moved by the first class to oppose the Gospel. But there is a third class who are intellectually convinced of the truth of Christianity, but fear the rulers, or their relatives, or the persecution of their neighbors. Each class should be dealt with differently.

The best means of reaching Moslems is a holy walk and conversation on the part of missionaries and their helpers. Medical work and schools are good as a means to get an audience for the Gospel. The circulation of the Scriptures undoubtedly awakens opposition and arouses fanaticism, even because the Bible is divine and speaks to the conscience. But it is one of the best means to reach Moslems. I was first convinced of the truth by reading a penny Gospel.—*Missionary Review*.

THE British and Foreign Bible Society sent out from its London warehouse, during the month of June, forty-eight tons of Scriptures. This is said to represent a total of 116,370 books, in 114 languages.

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BIBLES



OUR WORK AND WORKERS.

ON a recent visit of Brother E. B. Hopkins to Kildare, Texas, eight candidates were baptized.

AN intermediate conference school building is being erected at Gaston, Ore. It is to be opened on the 27th inst.

THE fourth annual Indian camp-meeting on the Six Nation Reserve, was held near Brantford, Ont., October 7-16.

THE Canadian Union Messenger notes the organization September 24, of a church of twelve members at Woodstock, Ont.

MEETINGS held in Clinton, Ont., by Brother W. H. Spear, resulted in the conversion of six persons to the truths presented.

OUR Spanish laborer in Arizona, Brother Marcial Serna, writing to the Pacific Union Recorder, reports the baptism of four candidates at Phoenix.

AT the close of the recent camp-meeting at Ashland, Ore., nine persons were baptized. Four others accepted the faith, to be baptized at a later date.

A HOUSE of worship was dedicated at Prentice, Wis., September 25. Another church dedication was celebrated at Almond, in the same state, October 23.

ON the resignation of Brother A. J. Howard as president of the Arizona Conference, Brother C. E. Knight, formerly of California, was chosen to fill the vacancy.

THE superintendency of the work in Wales has fallen to Brother H. W. Meredith, as Brother A. F. Ballenger has been called to Ireland, to take charge of the work in that field.

A REPORT in the West Michigan Herald notes that meetings held by Brethren W. H. Heckman and W. C. Hebner (place not given), have so far resulted in six applications for baptism.

EIGHT persons were baptized at Dowling, Ohio, September 24, by Brother F. M. Fairchild, after which a church of eleven members was organized. There were three other applications for baptism at a later date.

FROM Hildebran, N. C., Brother Albert Carey writes. "Since September 16, with the valued help of Brother T. H. Jeys, our conference president, leading out, tent-meetings have been held on the site of our burned sanitarium. The attendance has been good, and several have taken a firm stand for the truth."

WRITING to the Missionary of the work at Matabele Mission, Rhodesia, Africa, Brother M. C. Sturdevant says: "Our school has steadily grown till now there are enrolled 102 in daily attendance. Seventy belong to our mission, and fifty-four eat at our mission table, and still they come. Two promising young men came just yesterday, July 22, desiring to enter our mission for one year or more. We have no more room now, but what shall I do? shall I turn them off? The spiritual condition is very encouraging at the present time. Many are truly growing in Christ. Some have for a long time desired baptism, so, after weeks of careful instruction, twelve were baptized June 28. That morning, a beautiful day, we met as usual at the schoolhouse to study the Sabbath-school lesson. Then we retired to the river, where we found 250 natives waiting for the services."

At Jackson, Mich., three persons have recently accepted the faith through the labors of Brother P. C. Hayward.

ON the 24th ult. five candidates were baptized by Brother T. B. Snow, and added to the church at Maiden Rock, Wis.

THE baptism of three candidates at Little Rock, Ark., is noted in the Southwestern Union Recorder, by Brother U. Bender.

THE Indiana Reporter is now printed at the Boggstown Industrial Academy, as part of the manual labor of students.

MRS. E. G. WHITE and Brother W. C. White have returned to their home at Sanitarium, Napa County, Cal., after an extended tour of important centers of the work in the South, East, and North.

THE Forest Home Industrial Academy, at Mount Vernon, Wash., was dedicated September 25. Altho the building was not altogether completed, the school was opened on the 26th, with twenty-six pupils, and Prof. L. I. Stiles as principal.

It is expected that many new laborers will soon be sent to foreign fields through the action of conferences in placing half their laborers and tithe at the disposal of the General Conference. This ought to, and will, give a great impetus to the foreign work.

CONCERNING the camp-meeting held at Manhattan, Kansas, October 5-12, Brother B. W. Brown writes that there was a good attendance and interest. Not only our own people, but those who came in from the outside, were greatly blessed. Eight were baptized, five made profession of their faith, to be baptized on arriving at their homes, and one united who had been baptized before—in all, fourteen. Tent-meetings were continued with full attendance and good prospect of further fruit of the Gospel.

THROUGH a letter from Brother J. A. Morrow to the South African Missionary, we learn that five of the Boer prisoners who were sent to the Bermuda Islands during the war, have accepted the Seventh-day Adventist faith. This is the result of labor by Brother Morrow and his wife. Five of these Boer brethren have recently returned to Africa—three going to their former homes in Orange River Colony; and one to the Transvaal—where they will endeavor to further extend the message which has become dear to them.

OF the work at the treatment rooms conducted by Brother J. Kloss and wife in Superior, Wis., they say, in the Reporter, that it is prospering. "The Lord has blessed in the treatment of the sick. Several persons who have tried medicines, hot springs, and various institutions, without receiving benefit, are obtaining much help from these treatments. Others, suffering from rheumatism, have recently recovered and gone to work. One man who hobbled here on crutches for his first treatment, has left his crutches with us, as he is able to work, and does not need them any more."

FROM the Workers' Record we learn of the death of Brother D. C. Hunter, at Nevada, Mo., the date not given. He was quite a prominent public man in Vernon County, before he accepted the Seventh-day Adventist faith, having practised law and filled several county offices. He had been in the ministry about twenty years, but for the past few years had not been in active service, on account of failing health.

Besides laboring in Missouri, he had also spent some years in Arizona and California. Dr. Mary Hunter, of Battle Creek Sanitarium, is a daughter of this deceased brother.

A REPORT from Brother H. F. Courter, vice-president of Georgia Conference, notes that meetings held at Bowman, closing September 19, resulted in eight converts to the faith. He is now, in company with Brother Hugh W. Jones, holding meetings at Comer, with a fair hearing. Of general conditions in that part, he says: "We are experiencing a severe drought. Many wells and springs are dry which never were known to fail before. The bolls of cotton have opened so fast that the farmers are unable to keep up in gathering. There is a great deal of sickness, no doubt caused partly by the low water, and partly by the habits of the people."

WRITING from Cape Coast Castle, Gold Coast, West Africa, to the Minnesota Worker, Brother J. M. Hyatt says: "I have every reason to believe that the West Coast will be one of the most fruitful fields in Africa, so far as the natives are concerned, when it is properly worked. There are many centers where the natives are well under the influence of civilization all along the West Coast, tho it will surely take wisdom from above and good common sense in dealing with this class. Missionaries will need to be all that the Word implies, and not influenced by the foreign traders who are here for the money. Unfortunately this has not been true in some cases. The trader can afford to drive, but not the missionary, as few will get a knowledge of the message in that way. I was down the coast about sixty miles for a few days and had the privilege of taking some twenty-four subscriptions for our papers. These were for the SIGNS and Present Truth. Many more wanted to subscribe, but I could not stay until the month's end when they get their money. With the exception of three, these are yearly or half-year subscriptions. We are glad to get some of our papers into this town, as we have no one there that knows the message for this time."

FROM a report of Brother J. V. Wilson, who conducts a bath establishment in Kimberley, South Africa, we take these items: "One man came in some forty miles to get help. He had been sick for months, and had to be carried into the rooms. In less than two weeks he was returned home well, and has been well ever since. Just lately one of the leading physicians of the place sent a patient here, an engineer in the De Beers Company, who had been sick with rheumatism for eight months, suffering so much pain he could not sleep at night. Within a week after commencing treatment at the baths, he was restored to health and free from pain. He was very thankful indeed. A few days ago a man came in sick with a cold. We gave him one electric-light bath and massage, and he went out from the baths entirely cured. One doctor in the place got so run down that a physician whom he called in told him he must take an ocean trip, and stay six months. Instead, he came to the baths, got well, and is now enjoying excellent health. The ladies' baths are doing better now than they have done at any other time since they were started. At times the bath rooms are full, and several are out in the garden waiting their turn. Influential ladies come in their carriages and motor cars, bringing their friends with them. These are but a few instances of what the Lord is doing for the people here, and show how He can bless these simple remedies that co-operate with nature."

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THE SUNDAY SCHOOL

LESSON 8.—NOVEMBER 20.—ISAIAH'S MESSAGE TO JUDAH.

Lesson Scripture, Isa. 1:1-9, 16-20, A. R. V.

(1) "THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, king of Judah.

(2) "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me. (3) The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. (4) Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward. (5) Why will ye be still stricken, that ye revolt more and more? the whole head is sick, and the whole heart faint. (6) From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes: they have not been closed, neither bound up, neither mollified with oil. (7) Your country is desolate; your cities are burned with fire; your land, strangers devour in your presence, and it is desolate, as overthrown by strangers. (8) And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. (9) Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah."

(16) "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; (17) learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

(18) "Come now, and let us reason together, saith Jehovah; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. (19) If ye be willing and obedient, ye shall eat the good of the land: (20) but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it."

Golden Text.—"Cease to do evil; learn to do well." Verses 16, 17.

SUGGESTIVE QUESTIONS.

(1) What was the subject of Isaiah's vision? In connection with what kings was his prophetic career? Verse 1. (2) What was the extent of his appeal for a hearing? Of what did the Lord complain? Verse 2. Note 1. (3) How did His people compare with the ox and the ass in knowledge? Verse 3. Note 2. (4) How did the Lord then characterize the people and their condition? Verse 4. (5) What pathetic question did he ask? To what extent had their sin afflicted them? Verse 5. Note 3. (6) How is this condition emphasized? Verse 6. Note 4. (7) What was said of their country? Verse 7. Note 5. (8) To what was the spiritual home of the people compared? Verse 8. Note 6. (9) For whose sake was the nation spared at all? Verse 9. Note 7. (10) Yet in this apparently hopeless condition, what merciful council is given? Verse 16. (11) In ceasing to do evil, what important lesson were they to learn? Verse 17. Note 8. (12) What gracious invitation was given to the backslidden people? And what merciful promise was added? Verse 18. Note 9. (13) What further reasonable proposition was made? Verse 19. Note 10. (14) What would be the reasonable result of refusing to obey God? What was the positive assurance that this would be true? Verse 20. Note 11.

NOTES.

1. "The Lord hath spoken."—Surely it is time to give heed when the Lord speaks. Especially when He has something of such general importance that He desires the heavens and the earth to give attention, no one can afford to be listless. When a rebellion on the part of the employees of a great corporation is announced, there is always a widespread interest manifested; much more, then, a rebellion against the government of God should be noted and deplored.

2. So far had the children whom He had so carefully nurtured departed from His law, so far had they lost sight of the Hand upon which they were dependent for all things, that they didn't even know as much as the ox or the ass. They had fallen below even the animal instinct that recognized the source of daily food.

3. "Why will ye still be stricken?"—These rebellious children had gone so far astray, and were so determined on a course of self-destruction, that nothing short of chastisement would avail anything. And already they had been chastised till even that remedy had been exhausted, and the merciful Father sends a Spirit-filled prophet to further plead with them.

4. Israel had been scourged, as a result of their apostasy, till there was no unafflicted spot on them for any further stripes.

5. Their enemies had robbed and pillaged the land until desolation was evident everywhere.

6. A "booth," a "lodge," a "besieged city," are expressions indicating the merest apology for dwelling-places, and a want to be compared only with a condition so utterly isolated as to be shut off from all source of supply.

7. Excepting a remnant.—That remnant accounts for Israel's preservation in her terribly-backslidden condition. It was through them that God was carrying out His promise to Abraham and to David. "Ye are the salt of the earth," says Christ to His disciples; and it is because of the presence of His people that the sin-cursed earth was not destroyed long ago. True, they are "a little flock," but the Spirit of God is in them to preserve.

8. The leading detail of Israel's defalcation seems to have been selfishness. In counseling the people to "learn to do well," the Lord has shown us emphatically what is pleasing to Him—that we "seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." We have it repeated to King Jehoiakim by Jeremiah (ch. 22:1-3, 13-16), and again in James 1:27.

9. Men have sometimes advocated a god of Reason, and have set up the most unreasonable theories in support of it; for instance, when the infidels of France, during the great revolution of 1798, paraded a lewd woman through the streets of Paris and proclaimed her the Goddess of Reason. But the true God gives us something that is reasonable—that an all-wise and merciful God should forgive sin on reasonable conditions.

10. It is also reasonable that One who has created all things, and upholds all things, who "giveth to all life, and breath, and all things," should demand obedience on the part of the recipients of all His favors.

11. If those to whom He has given life and sustenance persist in misusing these blessings, it is but reasonable that He should withdraw them. Life is not a blessing to one who will not use it in the "reasonable service" (Rom. 12:1) of Him who gives it, and who alone can continue it. This warning to Israel was also for all people, to the end of time. The word of the Lord never fails. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23.

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Truth is all important. Truth is more than mere fact. Fact is cold and dead; truth is living. A man may be a complete bundle of facts, and may die as he lived, of little or no use in the world; but he who possesses truth is moulded by the truth into a glorious character. Christ Jesus is not said to be fact; but He is the truth; and is therefore the way and the life.

Let It Pass.—If people say evil things against you, never mind. Do not hear them. If you have heard them, let them pass. They may not have uttered, after all, the real sentiments of their heart. They may have said what they did to please someone else; they may have said it in the heat of anger; they may have taken that way to exalt themselves by depreciating you. But never mind their motives, let it pass. It hurts them permanently; it can never hurt you more than temporarily unless you choose to let it. Do not let it stop with you; let it pass.

Why Not?—A contributor to a religious contemporary says:—

We never ask whether murder, or lying, or stealing, or adultery, or any other high crime is right. We never ask whether love, mercy, kindness, chastity, honesty, truthfulness or any other attribute that is commanded by both God and man are wrong. Let us content ourselves by doing what the Lord commands, and not be partakers of the sins of others.

That is a fine statement, but, to be logical and consistent, the author ought to observe the Sabbath day according to the commandment. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," is just as explicit as the command against murder or any other "high crime" mentioned above. Then why not, with reference to the Creator's memorial, "content ourselves by doing what the Lord commands, and not be partakers of the sins of others?"

Roman Catholics and Public Schools.—We are frequently told that Roman Catholics are not against our public schools; and it is doubtless true that many lay Catholics are not; but the hierarchy condemns them in toto. Archbishop Elder of Cincinnati is a good representative; let him speak. In a recent letter to the priests of his diocese, which was read in the churches the last Sunday in August, he expressed his regrets that "some fathers and mothers . . . send their children to non-Catholic schools." He says that it is "the doctrine of the church . . . that to attend a non-Catholic school constitutes usually a grave and permanent danger to the faith, and that, therefore, it is a mortal sin for any parents to send their children to such a school, except where there is no other suitable school, and unless such precautions are taken as to make the danger remote." He furthermore declares that the parents are not to decide as to the child's attendance or non-attendance, but the bishop. Yet the Roman Catholics are rapidly putting teachers in the public schools.

"CHRIST, OUR SAVIOUR,"

Is the general theme of our next special, dated November 16. As a necessary treatment of the subject much is said of His creative power; for it takes creative power to redeem and save sinful man. Here are the titles of the articles it will contain:

- Divinity in Humanity,
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"ACCORDING TO YOUR FAITH."

"Now ELISHA was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it; and Elisha put his hands upon the king's hands. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice." 2 Kings 13: 14-19.

This little story illustrates how the Lord's people and His cause may be robbed of victories which He designed they should enjoy, because their leaders did not exercise more faith in the Spirit of prophecy.

Elisha first showed Joash that the Lord's purpose was that Israel, under the king's leadership, should smite the Syrians until they were "consumed." But the king, as leader of the people, manifested so little faith in the promise that it could not at that time be fulfilled. So it was fulfilled only to the extent that faith was shown in the prophet's word. "According to your faith be it unto you," is a principle to be borne in mind.

A Noble, Useful Life.—We noted in our news columns not long ago the death of Dr. Niels R. Finsen of Copenhagen, who died at the early age of forty-three. He was chiefly noted for his successful red-light treatment of smallpox, and electric-light treatment of lupus, or skin tuberculosis. There are forty-three sanitoriums founded for carrying forward his well-begun work. He was, those who have met him tell us, of modest temperament, in love with his work, and burdened for suffering humanity. This is what the daily *Vort Land*, of Copenhagen, had to say of his work:—

The universal judgment of him will sound like a universal thanksgiving—thanks from the land whose honored son he was, thanks from the scientific world for which he opened up new avenues of achievement, thanks from the unfortunates from whom he lifted the heavy burden of disease.

Himself an invalid since early youth, his first and last thoughts and desires were to aid others. What he has accomplished has been indorsed by all civilized countries, and more than twenty great sanitoriums in as many cities throughout the world stand to-day as lasting monuments to his fame. But he who did so much for others was himself a sufferer from a disease which baffled medical men. A few days before his death he requested his physicians and friends to perform an autopsy on his body in order that, even in death, he might serve his profession. The dissection revealed the fact that he had been suffering from slow ossification of the heart membrane, a rare disease which generally results fatally after a much shorter period than it did in Finsen's case. His remarkable will-power no doubt prolonged his life for several years; he simply could not leave the labor he loved.

The report of the Federal Government Commission on the Slocum disaster in New York Harbor declares that the condition of that ill-fated vessel was "not abnormal, but typical," and no more dangerous than hundreds of vessels carrying passengers in different parts of the country. The number of passengers perishing by the Slocum's burning was 995. Reinspection of 268 vessels revealed the fact that fire pumps, hose, and life preservers were in bad condition, tho pronounced good. We are told that the Nonpareil Cork Works had put upon the market blocks of compressed cork for life preservers, each of which blocks contained a piece of bar iron weighing several ounces. Such business is infernal. There is no law against such practises, because no one imagined that such a deed could be done.

This earth is the kingdom of Christ *de jure* (rightfully); but "we see not yet all things put under him." Satan, "the prince of this world," still rules, permissively of God, but by choice of men. But not always; Christ is coming into His own; and then "the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever." Not till then will it be both the kingdom of Christ *de jure* and *de facto*.

Out of the fearful war in the far Orient God will bring glory to His name. History is truly read only as it is read in the light of His purpose. "He removeth kings and setteth up kings." "The wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain."

A new kind of carpenter's union is reported from Louisville, Ky. It is organized for the purpose of promoting the open shop, and to prevent strikes and lockouts. It has no walking delegate.

Lieutenant Tichbourne, a National Guard officer, has been expelled from the plumber's union of San Diego for refusing to withdraw from the military service.