

SIGNS OF THE TIMES

SINAI

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SIGNS OF THE TIMES

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

Volume 30. Number 48.
For Terms, See Page 15.

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ETERNAL VICTORY.

By W. W. PRESCOTT.

VICTORY! Victory in the face of apparent defeat! Victory over the kingdom of this world and the god of this world! Victory over every opposing power and all opposing powers combined, just at the time when the wisdom of this world would prophesy certain defeat? Victory such as no world-power has gained during the long-continued struggle for supremacy and permanent possession of the earth! Victory through the power of righteousness revealed in humanity, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe;" that supreme gift of God to men which makes them "partakers of the divine nature" and "joint-heirs with Christ" to His throne of universal dominion! Victory which finds its best expression in the words of that immortal song: "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders? . . . Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation. . . . Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established. The Lord shall reign forever and ever." This is the Gospel outlook when the eye of faith is at the telescope.

A Definite Purpose.

The Gospel is not abstract, but concrete. It is not a verbal statement of truth which demands an intellectual assent, merely, but a revelation of truth in life, an experience of divine power which can only be known and appropriated by personal faith. The Gospel of Christ "is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith." And this is based upon the fundamental truth that "the just shall live by faith." The righteousness of God revealed, not in a definition, but in a person, to be appropriated as the life of the believer, fellowship with "that eternal life, which was with the Father, and was manifested,"—this is the Gospel of Christ.

The eternal life was manifested in the flesh for a very definite purpose. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who

through fear of death were all their lifetime subject to bondage." "He was manifested to take away our sins." "we hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him;" "to bring in everlasting righteousness;" to "restore again the kingdom of Israel." Thus the "mystery of godliness," He who "was manifested in the flesh," was revealed, and the union of the divine life with sinful flesh was

It is therefore clear that present deliverance from the power and dominion of sin through the "abundance of grace and the gift of righteousness" is the experience which is the pledge of the fulfilment of all promises for the future. Thus the sharing with the King in His kingly character involves all the outward results which flow from such a life, as revealed in Him. This is the key to the understanding of all those promises which set forth the final and

glorious triumphs of the Gospel. They are not the arbitrary gifts of a capricious monarch which will be bestowed upon certain favorites, but the simple outworking of the eternal principles of the divine character as shown by the results when "that eternal life" was manifested in the flesh of Jesus of Nazareth.

Triumphing in Righteousness.

The kingdoms of earth, existing in the providence of God, as revealed in Babylon, Medo-Persia, Grecia, Rome, and others, failing to recognize God as their all, and themselves as the servants of God, have utterly failed, either to establish righteousness or continuance.

And yet after all this repeated failure of earth's mightiest powers, a most glorious triumph is predicted in the declaration that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." What the rulers of Babylon, Medo-Persia, Grecia, and Rome, with all the power of armies and navies at their bidding, could not do, is accomplished through the power of a righteous character in the weakest child of God. "God hath chosen the weak things of the world to confound the things which are mighty." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." But the assurance of all this is found in the present cleansing from sin. "Unto Him that loved us, and washed us from our sins in His own blood, and [in so doing] hath made us kings." And of those it is said, "And they shall reign forever and ever."

Triumphing in Humility.

All that is included, however, in the Gospel outlook is not fully apprehended unless there is a clear understanding of all that was accomplished in the flesh of Jesus of Nazareth by the manifestation

of that eternal life in Him. His experience is set forth as the experience of every one who is brought into life-union with Him through being born again. "Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion

(Continued on page 14.)

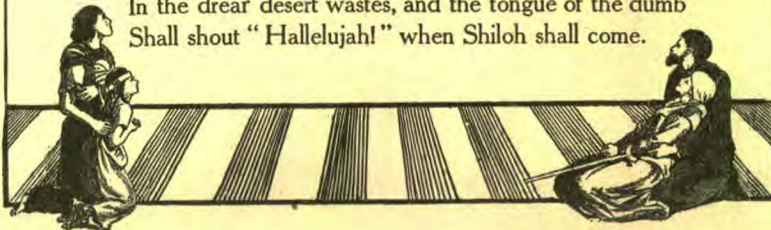


By MRS. L. D. AVERY-STUTTLE

I look o'er the earth with her burden of sin,
And I see naught but tempests without and within;
I see naught but sorrow and anguish and death—
A charnel-house, breathing its pestilent breath.
I see but her battle-fields heaped with the slain,
And I hear the low wails and the moanings of pain;
The poor, toiling millions are crying with grief,
And the sin-stricken earth can afford no relief.

The brier and thistle spring up from the sod,
For the children of men are at war with their God.
I know 'tis the marks of the curse that I see,
But I have heard there is coming a glad jubilee;
And I know the black trail where the serpent hath crept,
Where the minions of darkness have slumbered and slept,
Where the blood of earth's martyrs have crimsoned the sod,
Shall bloom like the rose in the gardens of God.

For Christ, the Restorer, is coming again—
O, shout the glad news to the children of men.
The armies of heaven shall fight with His foes,
And the desert shall blossom and bud like the rose.
Then say to the fearful of heart, "Be ye strong;"
And shout the glad strains of the jubilee song;
Soon the dead shall awake, and the lame as the hart
Shall leap and rejoice, and glad waters shall start
In the drear desert wastes, and the tongue of the dumb
Shall shout "Hallelujah!" when Shiloh shall come.



accomplished, not simply in order to provide an all-sufficient sacrifice for sin, but to bring into humanity that power of righteousness which in it could defeat the devil, deliver from fear of death by saving from the dominion of sin, restore the image of God in the soul, and so restore the kingdom to the Israel of God. This great truth is the source and the substance of all real Gospel teaching, under whatsoever form it may be presented.



By W. S. SADLER, M. D.

ITS FALSE PANACEAS.

THE thoughtful, observant person who considers the condition of our world to-day, from almost any standpoint, must surely discover that the human race is on the down grade mentally, morally, and physically. It is not pessimism to recognize plain facts, rather is it wisdom to discern the effects in the future of the acting causes of to-day. Let us take our Bibles and the present-day facts, and briefly examine them.

First, What deplorable condition is the old world in to-day? "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:4-6.

This is the picture Inspiration presents of our world to-day, and the facts which are disclosed by impartial investigation entirely sustain the description.

Looking the Facts in the Face.

There are over 250,000 insane and imbeciles in the United States to-day.

Statistics show that insanity is increasing three hundred times faster than the population. At the present ratio of increase, even if it gets no worse (in reality it is getting worse each year), it will require but 290 years to produce the utter destruction of the mental endurance of the race.

One death in every seven is from tuberculosis. About one-fourth of all deaths of adults is due to tuberculosis. Recent statistics issued by the German government show that one-fourth of all people dying of diseases other than tuberculosis, have had consumption at some time in their life. It would thus appear that very nearly one-half of the grown-up people have had or now have tuberculosis in some form or other.

The deadly cancer is terribly on the increase, and a prominent surgeon, appointed by the state of New York to investigate this disease some time ago, said that if it continues to increase the next ten years as fast as it has in the last ten years, it would claim as many victims as tuberculosis.

On every side there is abundant evidence of the rapid increase in the numbers of deformed, defective, and degenerate human beings.

There were ten thousand suicides in the United States last year.

Nervous diseases and stomach troubles number their victims by millions, and very nearly three-fourths of the population are afflicted with one or other of these disorders.

It is an acknowledged fact that vice and crime are tremendously on the increase.

The rapidly-increasing army of dentists testifies to the fact that, as a race, we are tending toward toothlessness.

Causes of Increasing Degeneracy.

In the United States we spent \$18.15 *per capita* for liquor last year. The use of this reason-destroying drug has doubled in this country since 1880.

In this country we are spending nine hundred millions of dollars a year for drink. Is it any won-

der that the daily papers are a kaleidoscope of accidents, crime, poverty, and bloodshed?

There are one million morphine fiends in the United States, according to the *Chicago Tribune*. This means about one person in every eighty.

A prominent medical editor asserts that ten per cent. of all doctors are addicted to the use of morphine. It has been estimated that there are over fifty thousand cocaine and morphine fiends in Chicago alone. One New England prohibition state last year used three million doses of opium, independent of physicians' prescriptions.

Pause, reader, and consider that we spend as much money every year for tobacco as for bread.

It is reported that one company is able to manufacture seven million cigarets daily; and last year the boys of this fair land consumed three billions of them. It is universally admitted that smoking is on the increase among women. A medical lecturer recently stated that the cigarets smoked in the United States last year if laid end to end, would reach around the world twice, and then from New York to San Francisco and back again.

A single patent medicine firm uses five hundred barrels of whisky a week in making its remedies; and a patent medicine which in some places has reached the enormous sale of one bottle for every four persons in the community, contains twenty-three per cent. of alcohol. Two hundred million dollars worth of patent medicines were sold in this country last year.

Last year Americans used more tea and coffee than ever before. In the United States a bag of coffee (180 lbs.) is consumed every four seconds, or a billion pounds a year.

With this endless chain of mental, moral, and physical transgression, we can expect to realize nothing better than the fulfilment of the prophecy concerning the last days, as found in 2 Tim. 3:1-5.

The Remedy That Heals.

Second, Is there any hope of health and healing for our sin-sick, suffering world?—3 John 2. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." See also Isa. 53:4-6. Yes, thank God, there is a Hand of mercy reached out to help us in our pitiable condition.

Third, Is the world warranted in instituting a search for true health and healing?—"I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." Jer. 30:17. "Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3.

Fourth, Who alone has power to heal disease and minister health?—"The power of the Lord was present to heal them." Luke 5:17. "He sent His Word, and healed them." Ps. 107:20. In these days of almost universal deception, Christian men and women ought to examine very carefully the claims of all so-called divine healers.

It is the Word of God, divine truth, received and lived out, that becomes the channel of health and healing to the sincere Christian.

Fifth, Through what channels, and by what means, is the sin-sick world to expect healing and relief? "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." Ps. 119:9. See Joel 3:21 and John 15:3.

The world will not find healing in its false pleasures: theaters, race-tracks, dancing-halls, card-playing, etc., neither in the idle seeking of health at pleasure resorts, nor at the seaside. Good physical work, mental activity, and spiritual peace, will do more to strengthen mind, soul, and body,

than all the unnatural and deceptive agencies and instrumentalities the devil has ever invented.

Remedies That Can Not Help.

Sixth, Can man—human agents—heal disease? "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb; yet could he not heal you, nor cure you of your wound?" Hosea 5:13.

Seventh, Are there counterfeit healings, or deceptive remedies abroad in the world? "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: But they said, We will not walk therein." "We looked for peace, but no good came; and for a time of health, and behold trouble!" "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" Jer. 6:14-16, 22; 8:15, 22.

True, God has given to this world the Great Physician, the Healer of mind, soul, and body, the One who can re-create us anew in Himself.

Likewise there is a divinely-implanted instinct within the human breast which leads it to seek for health and healing when in distress and disease. It is also true that our great enemy has taken advantage of this arrangement, and has provided a vast and cunning array of deceptive and bewildering schemes and delusions calculated to deceive "even the very elect" if that were possible.

Divine healing which is genuine is flavored with the spirit of truth, and accompanied by sincere obedience to the known commands of God.

As Jeremiah points out, there is a healing that does not heal, even at best, but "slightly." It neither recognizes nor removes causes, and therefore its apparent relief is but the devil's deception. This is very clearly seen in the way morphine or opium will relieve pain without curing the disease, in the way in which alcohol will lighten the heart of its devotee, without removing the sin which was the cause of his sadness.

These are but illustrations of the deception of that healing which is false, whether it be offered as a panacea for diseased bodies, failing minds, or burdened souls.

For the sin-sick soul the devil has likewise provided an endless variety of isms, deceptions, and delusions. We do not care to discuss them, and will only name them, and warn the Christian to avoid their polluted pools: Pantheism, Buddhism, the revival of sun worship, Christian Science, New Thought, Theosophy, Spiritualism, worldly-pleasure-loving-professed-Christianity, etc.

Our Only Hope.

Our only hope, dear reader, is in placing absolute faith in God's Word, looking steadfastly to Jesus, walking conscientiously in the light of heaven, and depending absolutely upon God, as the Healer for mind, soul, and body; co-operating with Him intelligently: with reference to our bodies, employing the beneficent agencies of air, water, food, exercise; concerning our mind, to "let this mind be in" us "which was also in Christ Jesus;" with reference to our soul, to depend upon Him wholly as the One to forgive us, to cleanse us from all sin, to uphold us by the word of His power, and, in the end, to present us "faultless before the presence of His glory with exceeding joy."

No DISCUSSION on the fulfilment of prophecy must ever divert, but, on the contrary, should draw our minds to the consideration of our personal safety in the sight of God. Are we hiding ourselves within the everlasting arms—and when the last storm shall come, and the last thunder shall roar, and the last fire shall blaze, are we conscious that we shall be found resting on the Rock that shall never fail?—*Dr. Cumming*.



SIN'S ONLY REMEDY

BY G. B. THOMPSON

AND the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place; but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, *till there was no remedy*. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; He gave them all into his hand. And all the vessels of the house of God, great and small, and the treasure of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." 2 Chron. 36:15-19.

God's own testimony against sin, and His only remedy against this wild disorder is here set forth. The Lord used every means within His reach to turn His people from their rebellious course. He sent messages of warning to them continually. Early and late His pleading voice was heard entreating them. He did all a compassionate God could do to avert the certain and irretrievable ruin which sin brings when it is finished. But, instead of receiving His healing messages, they mocked His messengers, slew His prophets, despised His words. Their lawless course continued "*till there was no remedy*." The remedy, the Gospel, was urged upon them by its Author, the Son of God. "In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isa. 63:9. But when they struck from the hand of Infinite Love the cup of proffered salvation, and despised its Author, then there was no remedy. The Gospel is sin's *only* remedy. When this is rejected, ruin, swift and certain, must inevitably follow.

In the Days of Noah,

wicked as the world then was, there was a remedy. God sent, through His servant Noah, a healing message. It would have saved the antediluvian world. For over a century Noah pleaded with them to repent of all their sins, accept pardon, and come into the ark. But they heeded it not. "For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and *knew not* until the Flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. 24:38, 39. From the redouts of the enemy they hurled back words of defiance, till there was *no remedy*. Having rejected the special Gospel message sent unto them, God could do no more, and leave to man the freedom of choice. Having

rejected the only remedy Heaven had to give, and chosen ruin instead, it came quick and terrible. The bulwarks of sin were speedily overthrown.

Through all the dark history of sin, it has ever been the same. God does not change; neither does He fail or become discouraged. To Sodom, so wicked that she remains a synonym for sin to this



There is but one rule by which to measure sin—God's holy law. There is but one true Convictor of sin—the Holy Spirit by the Word. There is but one Remedy for sin, one Sacrifice to release us from the claims of the broken law—Jesus Christ our Lord. "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." Therefore, dear soul, in all earth's ills and troubles, in all earth's darkness and woes, in all your sins and your longing to be free, "turn to Him who died for thee."

day, He offered a remedy. He sent a message of warning. But they mocked the messenger, and ridiculed His message. Genesis 19; Luke 17:28, 29. They preferred the repose of carnal security, and thus chose destruction. It came, and the Dead Sea marks on the map of the world the valley where once stood this proud and wicked city.

At the First Coming of Christ.

At His first advent again this healing remedy for

sin was offered to the people. The period was a dark one. Sin had become a science. The people were in the clutch of a lifeless religion. The shadows of sin had been deepening for forty centuries, and Satan hoped that, perchance, God would abandon the world to destruction. But He did not. In the crisis hour a healing message was sent. John the Baptist, the forerunner of Christ, appeared and, when asked who he was, said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." John 1:23. His message would have healed the Jewish nation, and the world. Besides this, the great Healer was with them, and He would have healed them, not only physically, but spiritually as well, if they had only believed on Him. But they rejected the message of Christ's forerunner, and thus "rejected the counsel of God against themselves." Luke 7:30. Then there was "no remedy." Having rejected the Healer and His healing message, only ruin could come—and it did. "Crucify Him," they exclaimed in the frenzy of unbelief, "and we will take the consequences." A picture of the terrible consequences of thus rejecting light is seen in the calamitous overthrow of Jerusalem. He saw, among those who followed Him weeping to the place of crucifixion, some who would be in the siege of the city without God or a ray of hope; therefore He said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children." Luke 23:28.

The destruction of Jerusalem is typical of the final destruction of the world in the last days. Through the continued rejection of light, darkness and confusion fills the earth. The Lord names it Babylon, from "Babel," a word which comes to us from the tower described in Genesis 11. The Lord came down, and turned the monument of their pride which they were building into confusion; so that which originally meant the "Gate of God" is the synonym of confusion.

That the papal church stands as the principal representation of "Babylon" in the earth to-day, there can be no doubt. This monstrous system of error is described by the Lord thus: "So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand; full of abominations and filthiness of her fornication; and upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:3-5.

But the Papacy alone does not constitute all there is of this system. There are "daughters"—the various Protestant creeds, clinging to the errors and corruptions of popery, and fossilized by creeds. Great Babylon is divided into three parts—Paganism, Catholicism, and fallen Protestantism. Rev. 16:13, 19. And all this is the result of rejecting light.

But God Has a Message for Babylon Now,

no less than the Babylon of old. He would have healed her. "We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 51:9. In the days of the Reformation God had a healing message for Babylon, but she would not receive it. Many who came out then stopped in the work of reform, became satisfied with the few rays

WILL THIS NATION BECOME A PERSECUTING POWER?

BY C. M. SNOW

of light they had received, and sought to formulate them into a creed. But as well seek to chain a sun-beam as circumscribe truth by a creed. The path of the just shines more and more unto the perfect day. Tho those who started stopped, stagnated, and died, the reform must go on.

From 1840-44 the "everlasting Gospel" was once more proclaimed to every nation, tongue, and people in the words, "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. This message girdled the earth, and once more Babylon might have been healed. But instead of receiving it with gladness of heart, they rejected it. They turned from the light sent from heaven, and fell. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. Having lost the power of God with which to draw men, other means are resorted to, such as "strawberry festivals," "oyster suppers," "grab bags," "fish ponds," "kissing bees," "auction sales," "crazy suppers," and endless lotteries and raffles. Having rejected the special Gospel message of the judgment hour, there is "no remedy." Her final overthrow hastens on apace.

But the Lord is loath to let proud Babylon perish. As of Ephraim of old He says,

"How Can I Let Thee Go?"

He sends another message. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

This is the last call to fallen Babylon. The call is for all to choose between the seal of this apostate body—Sunday—and the seal of the living God—the true Sabbath. The call to all is to come out of Babylon. "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5. All through Babylon are those who "sigh and cry" for all the abominations which are done within her. And ere her final overthrow, symbolized by a strong and mighty angel casting a great millstone into the sea (Rev. 18:21), a voice from heaven calls for all to separate from her communion, and unite under the banner upon which is inscribed "the commandments of God, and the faith of Jesus." Rev. 14:12.

[Read "Christ Our Righteousness," and "The Sign of What Christ Is," in No. 2 of Gospel Series; and "Was the Death of Christ Necessary?" in No. 3.]

"AND every man that hath this hope in him purifieth himself, even as He is pure." I can preach nothing else. The power of this hope, the coming of Christ, has never seemed so real until now. I can think of nothing else. It is buried into my entire being.—Rev. Edwin Davis.

It is impossible to imagine anything more delightful than the prospect of the promised return of our most blessed Saviour. But do we all desire it? Are we all looking out with loving hearts, longing for the appearance of our beloved Redeemer?—Rev. E. Hoare.

THE question has been answered in the negative many times, and generally by those who are doing all in their power to pave the very way for that condition which they declared could not be. "This nation will never persecute for conscience' sake," has been the declaration of the nation's admirer's over and over during the last two decades; but during that very time there has been a procession of events that has made persecution not only probable but sure and certain.

"What," says an admirer of this country, "America, the 'land of the free and the home of the brave,' America that has stood so long as the asylum of the oppressed, already a persecuting power!"—Yes, a persecuting power, and one, too, that has already endorsed and confirmed a system that will make persecutions more frequent and more cruel as the days go by.

A Persecuting System.

First, as to the system that is to foster these conditions of oppression. No nation can maintain a union of church and state, and at the same time assure to each and all of its inhabitants an equality of religious liberty. This fact is so plain that it hardly needs to be stated. It is axiomatic. The established religion is bound to be the religion of preference in the eyes of the law. The adherents of that religion are bound to be the persons of preference so far as the practise of their religion is concerned. Even in England, where obtains the mildest form of church-and-state union, dissenters, or non-conformists, are taxed for the support of a religion in which they do not believe; and those who do believe in the religion so favored by the government receive the financial benefits arising from that preference. The law as it stands to-day makes this involuntary support of a religious system mandatory upon all, and provides for the confiscation of the property of those who will not yield to the injustice.

"But in these United States there is a separation of church and state." So we have been taught to believe, and such was the case so far as the national government was concerned, until the year 1892. Such was intended always to be the case by those who framed our Constitution and established our governmental forms; but it is not the case to-day. There has been no legislation saying in so many words that the government has joined itself to the church or that the church has become the spouse of the government; but the union has been accomplished nevertheless.

Religious Legislation—Supreme Court Decision.

No nation can maintain a separation between the church and the state whose law-makers legislate upon religious questions and take it upon themselves to interpret the commands of God. When they do that and the highest judicial body in the land declares that they have a right so to do, the union between the church and the state is accomplished; for, no matter how open might be the declaration of a union by the law of the land, there are no other acts they could perform to make the fact of the union more certain or more evident. In every union of church and state, the state legislates upon religious questions and the church signifies to the state what legislation she desires, and gets it.

This is what has been done in these United States of America. Congress passed a law appropriating \$5,000,000 to the Chicago World's Fair on condition that the gates should be closed on "the Lord's day, commonly called Sunday." It went even further than that, and made the fourth commandment of the Decalogue the basis for that legislation, thus putting the matter wholly on religious grounds and using the machinery of the Congress of the United States, to interpret the meaning of that commandment for the people of the United States. The Supreme Court upheld that action of Congress as constitutional, basing its decision upon the "relig-

ious" history of the people and precedents of colonial days, and declaring that "this is a Christian nation." That set the seal upon the union of church and state in the United States.

The Fruits of Such Sentiment.

That being the fact, we have but to consider the general results of a union of church and state to know for a certainty whether this nation will become a persecuting power or not; but the sad part of it is that this is *not the only evidence we have at hand* to prove the certainty of the proposition that this nation will become a persecuting power.

In every union of church and state the dominant religion—the national religion—has been intolerant of every other form of religious faith and practise. The persecution of the early Christians by Nero and other pagan emperors was the result of a union of a religious system with the state, in which the state took to itself the power to regulate the religious practises of its subjects. So the Roman laws declared that no new religion or new god should be introduced on pain of death or banishment. The early followers of Christ came under that proscription and thousands of them were slain because of teaching or practising the religion of Christ.

When Rome became papal in form, religion and the state were still united; but now it was an apostate form of Christianity that was wedded to the state. Its adherents were given every advantage; but those who chose to follow Christ in the simplicity and truth of His Gospel were hunted and hounded from one end of the civilized world to the other, and suffered every form of physical torture that the ingenuity of cruelty could invent.

The head-huntings of England and Scotland were conducted in the name of the "established" church, and the noblest souls of that day paid with their lives for the privilege of worshiping God in the manner that conformed to their belief of truth and right.

So it was in the early history of the colonies, and the Baptists and the Quakers worshiped God at the peril of their lives, or with the prospect of exile or duress, because the civil magistrate had been given power over the practise of religion, and their mode of worship had not been sanctioned by the law of the land.

So it is to-day in every nation where the Catholic religion is the law of the land, and so it is in Russia where the Greek church is enthroned in the person of the czar and the teaching of evangelical Christianity is a crime in the eyes of the law. There he who prefers the teachings of Christ to the dogmas of the state religion is disallowed the privilege of teaching his faith on pain of exile to Siberia, and he who changes his own belief is regarded as a culprit.

Wicked State Laws.

When our nation was established, its founders designed to guard against the repetition of the colonial persecutions in the nation at large, and so in the fundamental law of the land they placed a prohibition that was designed forever to forestall religious persecution in this country. The states did not follow the example of the nation, but retained their religious laws, and so there has been in most of these states a sort of quiescent union of religion and the state, used in these later days as were the racks and thumbscrews of the inquisition to make hard and painful the condition of those who would follow the leading of conscience in their religious practise.

That is how it was that one R. M. King could be arrested in the state of Tennessee for an alleged "desecration" of Sunday by doing ordinary work at home upon that day after he had followed the example of our Saviour in resting "the Sabbath day according to the commandment." That case was carried to the Supreme Court of the state, and his punishment was upheld as being legitimate and in harmony with the Constitution of Tennessee. That

decision was upheld by the judge of the United States District Court for that district, and that gave national sanction to the persecution of Christians for conscience' sake in this country. That was in 1891.

Two years later thirteen orderly Christian men, observers of the seventh-day Sabbath, were indicted in Henry County, Tenn., for doing ordinary work at their homes or in their fields on Sunday. Hattie Mansfield, who had kept "the Sabbath according to the commandment," was informed against by her own brother for the crime of doing some sewing at her home on Sunday, in Queen Anne County, Maryland. In the same county Chas. O. Ford was arrested and convicted of doing Sunday labor, on complaint of his own brothers. A minister and a school-teacher, in Gainesville, Georgia, who had arranged some desks in a schoolroom on Sunday, preparatory to opening a school on Monday, were convicted of a violation of the Sunday law. These men had kept Sabbath on the seventh day of the week.

These prosecutions, or persecutions, were made possible by the religious legislation which had been enacted in those states, and which is being used almost wholly against those who observe the seventh day of the week as the Sabbath.

In 1896 the United States Supreme Court

confirmed the constitutionality of the Georgia Sunday law, notwithstanding the fact that if those who religiously observed another day of the week than Sunday and were imprisoned for Sunday work should refuse to work on the Sabbath, they could be shot by the prison officials for "attempted insurrection." Another item that shows the trend and aim of these convictions, was furnished not long ago by the prosecuting attorney of Queen Anne County, Maryland. Two individuals were convicted of Sunday labor in that county, not as individuals, the attorney admitted, but as representatives of a certain religious sect. Thus the denomination as a body was condemned by the Maryland Sunday law.

These are but a small fragment of what the nation has already done in the matter of religious persecution; but they are enough to show that there is in existence in these United States the full fledged apparatus for the doing of this kind of work in this the most enlightened age of the world. It also shows the disposition on the part of a large portion of these people to use that apparatus to the extent of its power.

A Growing Tendency—A "Christian" Lobby.

While this is a fact, it is also a fact that there is in this country at the present time a strong and growing disposition and determination on the part of the clergy and many influential organizations to improve this persecuting apparatus and make it a more perfect inquisitorial machine than it is to-day. The great religious societies have their departments for bringing about religious legislation that will "preserve Sunday from desecration." That means legislation that will lay the heavy hand of the law upon those who religiously observe the seventh-day Sabbath, and who exercise their God-given right to labor on the rest of the week as the Creator of the universe did, as Jesus Christ Himself did in the years of His sojourn here as a man among men. In order that this may be brought about more effectually and more speedily, a "Christian lobby" is maintained at the seat of the national government, where strong influence is brought to bear upon congressmen to induce them to enact the desired religious legislation.

This "Christian lobby" (which is in itself an ad-

mission of a union of church and state) does not confine its work to congressmen, but works with their constituents at home, inducing them to urge upon the said congressmen the necessity for such legislation as the manipulators of the aforesaid lobby desire. These congressmen are given to understand that if they do not yield to these demands, the solid vote of the "Christians" in their constituency will be arrayed against them in the next election. So in this unchristian manner there is being brought about in this country a condition of things utterly incon-

liberty of worship. There would not be the almost universal demand for them that there now is if they were to remain dead letters upon the statute books. They are being demanded for a purpose, and the use that has been made of those once believed to be dead is a plain enough indication of the use that will be made of those whose enactment is now demanded. Will America become a persecuting power?—It is a persecuting power now, and will become more and more so as the months and years go by.

[Read in connection with the above the series of articles entitled, "Church and State."]



Out of the multitudinous questions and decisions of the last-days the people of earth will range themselves under two great standards, composing two bodies. The one will be the true church of Jesus Christ, represented in the prophetic Word as a pure woman upon whom rests the light and glory of God, but who is persecuted, hunted, slain, because she is loyal to God. She boasts not of wealth or power or worldly sway; her boast is in the cross of Christ. In our picture the artist represents her sitting in calm faith upon the everlasting rock while the storms of sin and strife are dashing harmlessly at her feet. See Revelation 12.

The other body is made up of many heterogeneous groups and composes great Babylon, represented in Scripture as a corrupt and lewd harlot, seated upon a beast, representing earthly empire, quaffing the wine of her fornication with the state, and holding her filthy cup for all the world to drink, go mad, and perish with her. Her seat is purely earthly and temporal. (See Revelation 17.) She may seem to triumph for a while, but when all of earth reels and goes down in the wreck of sin and perishes in the glory of His presence, the everlasting rock abides. The latter stands under the banner of lust for power and place and expediency; the former stands under the banner on which is inscribed, "Holiness to the Lord;" "the Commandments of God and the Faith of Jesus," and her feet are planted upon the Rock of Ages. Where do you stand?

sistent with the spirit of the Gospel of Christ. The Gospel of love and faith is to be superseded by the decrees of force, and again in this our country he who chooses to worship God according to the dictates of conscience must do so under the pains and penalties of the law.

It is folly to say that when these laws have been obtained, they will not be enforced in the persecution of Bible Christians, when we find that laws that had been believed to be utterly obsolete have been resurrected for the very purpose of restricting men's

TWO IMPORTANT QUESTIONS.

"The Survival of the Fittest."

LAWS for the protection of human rights are necessary; but class institutions, among which are all religious days and dogmas, must depend for their existence and promotion on their intrinsic worth and the loyalty, devotion, and zeal of their adherents.

If these institutions are worthy to live, if they are of benefit to mankind, if there is back of them real intrinsic value, if they are founded in truth, their worth will be recognized, and they will be perpetuated in the hearts and lives of their constant and multiplying constituency. But if these institutions can not thus be maintained, they deserve to die.

Above all classes, Christians should recognize this fact and indorse this sentiment. Jesus Christ declared: "Every plant, which My heavenly Father hath *not* planted, shall be rooted up." Matt. 15: 13. A practical and vital question before the world to-day is the Sunday question, and the demand that the day shall be protected by legislation. But men may bolster up the Sunday by tradition and false teaching; they may put behind it all the combined power of civil government the world over; but if it is not of God, it will surely perish, and will include in its destruction all those who have to the end identified themselves with it. But if it be of God, let its religious friends look to God with the calm faith of an Elijah.

The rock, and all builded upon it, will endure. All the storms of infidelity and opposition may beat and break upon it, but the waves and winds will prove to be but harmless spray, which will whiten, harden, and polish its immovable strength.

We leave these queries with those of our readers who hold to the Sunday institution:

Is not the appeal to civil law a tacit confession that they know that the Sunday is not of Christ, that it is not of God's planting?

Or, if they believe the Sunday to be of God, does not their appeal to civil law show that they have lost faith in the "all power" of the Gospel?

A BLESSING is pronounced on those who hear and read the words of this prophecy (Revelation). God commends the study of the book to us. Who, then, shall say, Let it alone? . . . I can not but think it is a sin for any one to say he knows nothing about it.—B. Slight, M. A.

THE prophetic portions of the Sacred Scriptures . . . are a beacon of light in times of storm and agitation on the great ocean of human life, thrown out to guide us as we navigate, and to warn us of the breakers on dangerous coasts.—Dr. G. Duffield.

HE who performs a religious ceremony at the command of the state or of any individual is giving homage to the state or the individual—not to God.



THE SIGN OF APOSTASY

BY E. J. HIBBARD

THAT there would come a great apostasy from the principles of Christianity; that in, through, and of, this apostasy would develop "the man of sin;" that the beginnings of this apostasy were seen and felt in apostolic times; and that the system thus created would continue until the return of Christ to earth the second time, is one of the facts most clearly set forth in the Scriptures of truth.

"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise; for it will not be, except the falling away [apostasy] come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God."

... And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming." 2 Thess. 2:1-8, A. R. V.

Since lawlessness comes as the result of an apostasy from the principles of Christianity, of course the opposite of this is true Christianity. Christ came to "save His people from their sins," and sin is the transgression of the law. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." And "he that is born of God doth not commit sin"—doth not transgress God's law. The "lawless one" therefore, is opposed to Christ and Christianity. "The mystery of lawlessness doth already work." This accounts for the fact that in apostolic times there were "false apostles" (2 Cor. 11:13), "false prophets" (1 John. 4:1), and a perverted gospel. Gal. 1:6, 7.

Before the death of John, he said, "Ye have heard that antichrist shall come, even now are there many antichrists."

The last of the apostles being removed from the stage of action, through death, the second century witnessed the perversion of nearly every truth vital to Christianity. Justification by faith was supplanted by human works; the heathen mysteries took the place of the true mystery of godliness; ceremony for service; holy water for the washing of the Word; the sign of the cross for crucifixion with Christ; penance for repentance; Easter instead of Passover; and, finally, the day of the sun for the Sabbath of Jehovah,—God's holy day.

As I write there lies before me "The Apocryphal Books of the New Testament," "being all the gospels, epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, His apostles, and their companions, not included in the Authorized New Testament." And not a single writer of them all but that perverts, in so far as he touches them, nearly every principle of the Gospel of Christ.

This perverted Christianity—Christian in form, but pagan in fact—having long since forgotten the power of God, succeeded at the beginning of the fourth century in engaging the power of the State. Its beginning was a Sunday law; its end, the Inquisition.

With little protest, except by the lives of God's faithful few, she "practised and prospered" until the era of the Reformation. Here God gave her a space in which to repent, but she neglected the opportunity; she spurned God's proffered grace.

Failing to reform her, a protest was made against her errors and abuses. Such were called Protestants—protest-ants. "The Bible, and the Bible only," said they; tradition is rejected. Accordingly controversies arose as to "whether bishops or pastors have power to institute ceremonies in the Church, and to make laws concerning meats and holidays, and degrees or orders of ministers. They that ascribe this power to the bishops, allege this testimony for it: . . . They allege the change of the Sabbath into the Lord's Day, contrary as it seemeth, to the Decalogue; and they have no example more in their mouths than the change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with a precept of the Decalogue."—Augsburg Confession, Art. 28, Pars. 30-33.

Thus, the change of the Sabbath, the dispensing with a precept of the Decalogue, was used as a sign, an evidence, that the church had a right to institute all laws and ceremonies whatsoever. And they (the Catholics) had "no example more in their mouths" in Luther's time than the change of the Sabbath. "They will needs have the church's power to be very great, because it hath dispensed with a precept of the Decalogue."

Cardinal Gibbons says: "A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—"Faith of our Fathers," pp. 111, 112.

Against this goes the declaration of the Bible: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Once more: In "Doctrinal Catechism," page 174, the following occurs:

Ques.—Have you any other way of proving that the church has the power to institute festivals of precept?

Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of the Saturday, the seventh day, a change for which there is no scriptural authority.

Thus with one voice the Catholic church affirms and reaffirms that the sign, the mark, the signal, to all the world that she has the right to institute laws and ceremonies binding on the conscience of all, is contained in this one fact—the change of the Sabbath of Jehovah. "The lawless one" here stands revealed.

And of the Protestants they say: "Their pretense for leaving the bosom of the Catholic Church was for apostasy from the truth as taught in the written Word. They adopted the written Word as their sole teacher, which they had no sooner done than they abandoned it promptly, as these articles have abundantly proved; and by a perversity as wilful as erroneous. They accept the teaching of the Catholic Church in direct opposition to the plain, unvaried and constant teaching of their sole teacher

[the Bible] in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated 'a mockery, a delusion, and a snare.'"—"Rome's Challenge," page 27.

And so, finally, "If any man worship the beast [this apostasy] and his image, and receive his MARK in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10. And the time is at hand.

[This article will be made even stronger by reading in No. 2 the articles entitled, "The Sign of What Christ Is;" "How the Sabbath Has Been Dishonored," and in No. 3, "An Appeal to Protestants."]

WHAT IS THE FUTURE OF THIS EARTH?

BY A. O. TAIT.

Will this earth cease to be inhabited?

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited; I am the Lord, and there is none else." This plainly affirms that if the earth should cease to be inhabited, its creation would have been in vain.

2. For what was the earth formed?

"For, 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. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings, and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3. The earth was formed, then, to be inhabited by the righteous.

3. What is God's appointed time for this cleansing of the earth?

"For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7. Then this sin-cursed earth, with its load of unrepentant sinners is being "reserved" for its cleansing baptism of fire at the judgment day.

4. How completely will these judgment-day fires cleanse the old earth from its curse of sin?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:10-12. Everything pertaining to the old earth and its heavens or atmosphere shall be melted, dissolved, by the great purifying agent of fire.

5. *What are we to look for, coming out of this milled earth?*

"Nevertheless we, according to His promise, look for new heavens and a new earth; wherein dwelleth righteousness." 2 Peter 3:13.

6. *What is the promise to the meek?*

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11. "Blessed are the meek, for they shall inherit the earth." Matt. 5:5. These texts make no such statement as that the meek *do now* inherit the earth, but the promise is that they *shall* inherit it. Observe that when the meek do inherit the earth, they "shall delight themselves in the abundance of peace." In these times of war and strife of every kind it can not be said that there is the delightful abundance of peace. But it is the promised inheritance of the followers of Him who said "I am meek and lowly in heart."

7. *What vision was given John concerning the new earth?*

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:1-4.

Thus do the foregoing scriptures in unmistakable language declare that God will cleanse and redeem this earth from the pollutions of sin, and make it the eternal home of the righteous.

[The other Bible Readings in this series are as follows: No. 1, "Is Sinful Man Immortal?" No. 2, "What of the Dead?" No. 3, "The Resurrection of the Dead a Necessity."]



By H. A. ST. JOHN

PERPETUITY OF THE LAW.

THE law of God existed before sin. Sin could not have entered if there had been no law, for "where there is no law there is no transgression."

The law is an expression of God's love for His creatures, and was written in the hearts of the first human pair. We may never know the internal struggle through which Adam and Eve passed in their first violation of God's law of love. The moral principles prohibiting covetousness, stealing, and allegiance to another god, all contrary to the law of God, were violated in the fall, the sin, that let death with all its hateful companions into the world.

The two great commandments, all embracing moral precepts, were all that were needed at first, but, as mankind departed farther and farther in the path of transgression, their minds became darkened, and their moral sense blunted. Hence God in His infinite compassion and love for the race, continued more and more to unfold the great principles of love to God, and love to man, until, amid the awe-inspiring splendors of Sinai, He proclaimed the Ten Commandments, with a voice that shook the earth. Afterward writing them with His own finger on the durable rock, He committed them to the care of His people, to be kept in the midst of His church in the most holy place of the sanctuary and temple.

All the rites and ceremonies of ancient Israel were but so many object-lessons, pointing to the Lamb of God that taketh away the sin of the world. Their significance and efficacy lay in Christ, the only "name under heaven given among men whereby" transgressors of the law of God could be pardoned and saved. So we see the truth of the Word, that Jesus was manifested to take away, not the law; but sin, the transgression of the law. Thus we see that the Gospel is not a substitute for the law, but, in the highest manner possible, attests the perpetuity of the law.

The first requirement of the Gospel is repentance. This command of the Gospel, to repent, was enjoined from the very beginning upon all sinners, in every age, and every place, and as repentance relates to sin, and by the law is the knowledge of sin, and sin is the transgression of the law, it is clearly seen that the Gospel of Christ recognizes the perpetuity of the law as its basis. We are not surprised, therefore, to hear the Saviour of the world say with great emphasis, "I am not come to destroy the law." "It is easier for heaven and

earth to pass, than one tittle of the law to fail." Matt. 5:17. Luke 16:17; "I have kept My Father's commandments, and abide in His love." John 15:10. "If thou wilt enter into life, keep the commandments." Matt. 19:17. And holy apostles have written, "Love is the fulfilling of the law." Rom. 13:10. "This is the love of God, that we keep His commandments." 1 John 5:3. And holy men, in the olden time, speaking as they were moved by the Holy Spirit, have written, "Concerning Thy testimonies, I have known of old that Thou hast founded them forever." "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:152, 160. "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. The preceding are only a few of the many testimonials of like import that might be given, but these will suffice to establish the perpetuity of God's law.

The law of God contains the whole duty of man (Eccl. 12:13); but since mankind all are fallen into the horrible pit of transgression (Ps. 40:1-3), they must needs lay hold of Christ and the Gospel to lift them out, and help them on their way of obedience to God. Thus sinful man, by the help of the Gospel, is enabled to find pardon and cleansing, and grace to do God's will acceptably, and thus pass the test of that judgment when the law of God is the standard.

Then, when the great judgment is concluded, the hosts of the redeemed accounted worthy of eternal life, their vile bodies changed, and fashioned like unto Christ's glorious body (Phil. 3:20, 21), they will enter upon their everlasting reign with Jesus in the kingdom of glory. In that blissful and eternal reign, the law of love will bear sway. Everywhere and always, in that realm of the fulness of joy, will be heard one harmonious strain, with love we serve one another, with love we serve God, and with love we rejoice in all His wonderful works. How like a beautiful chain of shining gold we see the perpetuity of God's holy law of love, throughout all time and all eternity. In the Edenic Age, the Antediluvian Age, the Patriarchal Age, the Levitical Age, the Christian Age, the Millennial Age, and the Eternal Age, God's great week of ages, God's will of love, His good pleasure, His moral law, is the one revelation of God, that ever shines with undimmed splendor, a perpetual revelation of God's character of infinite love.

[Read in No. 1, "The Purpose of God's Law;" in No. 2, "Perfection of God's Law;" No. 3, "The Transgression of God's Law."]

A FRUITFUL ERROR.

NO error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government?

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth.

Wherever the divine precepts are rejected, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practise the sins which have called down judgments upon the heathen.—Mrs. E. G. White.

TOLERATION VERSUS LIBERTY.

The American View.

Toleration is an important step from State-churchism to free-churchism. But it is only a step. There is a great difference between toleration and liberty. Toleration is a concession which may be withdrawn. It implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right.—Dr. Philip Schaff, in "Church and State in the United States."

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which governments can not deprive any portion of its citizens, however small. Despotism may invade those rights, but justice still confirms them.—U. S. Senate Report, 1829.

I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, disciples, or exercises.—Thos. Jefferson to Rev. Mr. Millar, Jan. 23, 1808.

Love, Not Force.—True and intelligent Christians will never seek to control the religious or non-religious opinions of even a single man, save by the law of love and the method of persuasion and reason. They know in their own experience that Christ did not compel their allegiance by force; He won it by love. As did Christ toward them, so will they act toward others. And this is the Golden Rule.

GOD'S MESSAGE FOR THIS TIME

THE LAST INVITATION

BY M. C. WILCOX

DEAR soul, whoever you are, read and ponder the wonderful message. As one who has obtained mercy and tasted of its preciousness, we bring it to you. The words—the telling—may be unworthy of the message, but the truth is worthy of your first consideration, your maturest deliberation, your wisest judgment, your joyful acceptance.

God's invitation is multiform, because no human words can in small compass express all that the invitation comprehends, and no human understanding can comprehend all that it expresses. Therefore the great and infinite God has in various forms and many ways brought it down to the understanding of His smallest and weakest children.

Come unto Me.

In the one common Gospel message of all the ages it is the blessed Christ saying to the poor sin-sick, lost, and ruined soul, "Come," "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "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." And these gracious invitations have to the believing sinner lost none of their power and preciousness.

But, as we near the end of the ages-long controversy between good and evil,

God's Last Invitation

forms itself to the demands of the time and the needs of the invited ones. Looking down the ages at the error-scattered and divided forces of His professed people, the Lord with intense earnestness sends this invitation through His prophet:

"Gather yourselves together, yea, gather together, O nation that hath no shame [margin, "nolonging"]; before the decree bring forth, before the day [of salvation] pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all the meek of the earth, that have kept His ordinances; seek righteousness, seek meekness; it may be ye will be hid in the day of Jehovah's anger." Zeph. 2:1-3.

In Luke 14 the Master holds before us the supper of the Gospel day and bids us "Come; for all things are now ready." And the fulness of the invitation goes into "the streets and lanes," the highways and byways, of the old world of sin.

But in the most comprehensive form in all the Scriptures that invitation is found in the great

Threefold Message

of the fourteenth chapter of The Revelation. The first or positive part of the message fixes the time of its application; it bears the solemn announcement, "The hour of His judgment IS come." Verse 7. The mystery, the Gospel, of God is finishing, as He hath declared by His servants the

prophets. Rev. 10:7. The time of the end (Dan. 12:4, 9, 10), the glorious culmination of all the ages is reached; and in view of that is His message, "Fear God, and give glory to Him; . . . and worship Him that made the heaven and the earth," the Creator and Bestower of all.

The next part of that great message declares that Babylon the great has fallen, and in that fall she is

But supplementary to this message is the glorious invitation: "Come forth, my people, out of her [Babylon], that ye have no fellowship with her sins, and that ye receive not of her plagues; for her sins have reached even unto heaven, and God hath remembered her iniquities." Rev. 18:2-5.

The Blessed Result

of heeding this great threefold message, and what the message means in life, is revealed in the characteristic features of those who hear and heed God's call, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

The commandments of God are comprehended in the Decalogue. The worship of the beast and his image is contrary to the commands of God. The mark, the seal, of the great Creator, and of His law, that which sets forth His character, His power, His authority, as the Creator, is the Sabbath (See Ps. 111:4; Ex. 20:8-11; Eze. 20:12, 20), which those must observe who in full understanding, keep the commandments of God and the faith of Jesus; for the commandment requires the observance of God's seventh-day Sabbath, and the faith of Jesus will lead us to keep it as it led Him to keep it. The mark of the beast is the ages-long mark of apostasy—"the wild solar holiday of all pagan times"—brought into the church through the pagan transformation into the papal apostasy, and cradled by mistaken Protestantism, blindly led by tradition and creed instead of by the Bible.

God's Gospel message for this time comprehends all the above.

Where Does That Message Find Us?

Wherever we are, it must first find us as individuals, for God deals direct with the personal, responsible soul. He may send it through men, but, if truly received, it must come as from God. 1 Thess. 2:13.

It finds many where it has always found human souls, in the bonds of sin and iniquity, "without strength," hopelessly sick with the leprosy of sin. "For all have sinned, and come short of the glory of God." "The heart is deceitful above all things, and it is desperately sick."

Let us not seek in any way to excuse or palliate or minimize the sin, or endeavor to see man's natural heart in a more favorable light. Let it stand out in the white light of God's Word in all its native abhorrence and ugliness,

whether manifest in bestial appetite, low criminality, or conventional, fashionable selfishness. Let the great Physician's diagnosis be taken at its full value without question; let us admit that we are poor and naked and miserable and blind and wretched, sick all through and through with sin's leprosy, and subject to death. All manifestations of selfishness and sin are but the outcroppings of the inherited leprosy of sin.

Christ takes us just as we are, and His message of mercy comes to us, not because we are worthy, but needy.

That message finds many in the folds of churches, living perhaps in formality, trusting in a past experi-



A striking composite drawing is that of Mr. Mente's above. The lower scene carries us back to the slaying of the paschal lamb in Egypt, the blood of which must be placed on the sides of the door of each household and on the lintel above or the first-born would die. The unbelieving in Egypt's land failed to do this, and the first-born of man and beast died throughout the land where the sprinkled blood was not seen by the destroying angel as he passed over, represented in the scene above. In the small drawing we have the deeper meaning of that solemn rite; "for even Christ our Passover is sacrificed for us." But to no soul will that blood apply, no soul will be free from sin when God's plagues fall, unless that soul has put away his sins and by faith washed them in the blood of Jesus. O, there is cleansing, there is healing, in His blood. But are you hidden underneath it? Is your household safe?

involving all the nations, because of the wine of her fornication which she has given them to drink.

In that fall she unites with them and forms the worst of all unions,—church and state,—the monstrous fruit of which is the beast and his image, apostate Christianity of all kind united with the state in rebellion against God. Against yielding to the demands of this great world-wide apostasy,

The Third Part of This Great Threefold Message

warns us. Neglect to heed the warning identifies us with apostasy, and brings upon us the most awful penalties threatened in the Bible. Rev. 14:9-11.

ence of their own or their fathers, trusting in a church which God has used despite traditionary errors, trusting in dead creeds, but without any real living, overcoming experience in the things of God. Christ longs to give all such new life in Him.

That message finds others with hope in God, with living daily experience in the Christian life, yet bound in errors of creed and tradition; and the real test of them will be as to whether they will cling to formal, inherited creed, or accept of the clearer light of the developing Gospel of His grace.

Many of us are not only sinful by nature, but we have cultivated and developed the sin. We have woven and forged and welded for ourselves the cords and cables and chains of sinful habit till they are stronger than steel; and we have demonstrated many and many a time that we have no power to break them. What we would do, that we do not do; and what we would not do, that we practise.

Would You Be Free?

O soul, bound in whatever way you are, would you be free?—Then come to Christ Jesus. Accept of His last great invitation, His last message of everlasting glad tidings, in which there is creative power to cleanse, to heal, to restore. He will forgive the sin; He will give power to resist the sinning.

Excuses That Are Vain.

What excuse have you for not accepting this message?

Is It the World?

It may promise you much, but can not prolong your life; it can not save you. If it should give you all it had to give, to-morrow that *all* might be another's, and you be lying cold and still in the arms of death. The world's pleasures breed jealousy and envy, and its promised joy and happiness are like Dead Sea apples. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 15-17. Are you bound by the world?—Jesus replies: "Be of good cheer; I have overcome the world." "This is the victory that overcometh the world, even our faith."

Is It Unpopular To Obey

the glad tidings of God for this time? So it has ever been. It was unpopular in the days of Noah; unpopular in the days of Lot; unpopular in the days of Moses and Elijah and Jesus and Paul and Luther. But duty demanded, and men with faces set Godward responded. "Thou shalt not follow a multitude to do evil." Even so did Aaron, and a nation went into idolatry. Even so did Pilate, and crucified the Lord of glory. Even so did not Abraham and Moses and Elijah and Jesus and Paul, and the good of all ages.

"Then to side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified."

God is on the side of truth; and "one with God is a majority."

What of the "Great Men"?

Do you say, "There are no great men connected

with the heralding of this message"?—We reply that there never has been at the time God gave the message, according to the world's estimate. Invariably God's *speaking* prophets have been stoned and slain; the *dead* ones of long ago have been honored. So apostate Israel builded great tombs to the prophets of the past; and declared that if they had lived in the days when the prophets spake, they would not have shared in their persecution, yet the same people put to death Christ the Lord whose Spirit inspired the prophets. Israel plowed wickedness, reaped iniquity, and ate the fruit of lies when



Jesus Christ is coming again as mighty Conqueror and glorious King to reign forever in the world which He has redeemed and is His by right. In the light of His presence all sin and all identified and allied with sin will perish. All righteousness and all identified with righteousness will be established forever. You—I, we—will be found on one side or the other. The artist has strikingly depicted and the poet strongly phrased the thought which ought to be uppermost in every believer's soul, the question of which must be decided by every one.

"O my soul, there's but one question,
How to meet that glorious day
When God comes marching on."

she trusted in "the multitude" of her "mighty men." Hosea 10:13. The question in Christ's time was, "Have any of the rulers believed?" Nay, the rulers condemned Him to death. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and the things that are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence."

"Truth forever on the scaffold, Wrong forever on the throne;
But that scaffold sways the future, and behind the dim unknown
Standeth God amid the shadows, keeping watch above His own."

The Good of Past Times.

Do you say again, "The good of past generations have not believed this, such as Luther and Wesley, and were they not accepted Christians? And if we follow in their footsteps will we not be?"

It is sufficient to say in reply that those men followed the light single-eyed and single-hearted as they saw it; and God asked no more. Therefore He saved and accepted them despite, not because, of their errors. Abraham had two wives; Jacob had four. We could not do it and be justified.

God accepted them, not because of their sin, but in spite of it, because their hearts were to do His will. Clearer light is now shining than in Luther's or Wesley's day. If you would be a worthy disciple of the men of God in the past, you will walk, not in their light, but in God's light, as its ever-increasing rays reveal more and more of present truth and present duty.

"I Have No Time."

Do you say, "I have no time to give to such things." It is a sad, unutterably sad, reply. No time to consider eternity and your eternal welfare! Time for a thousand and one trifling things, but no time for the greatest interest of your soul! Time to give to acquaintances, to the daily paper, to stock and bonds and farm and shop and trade, but no time to give to the King of Heaven who comes to bring you infinite riches, untold honors, eternal life, and perennial blessings for this life and the life to come! Nay, take time, there is nothing more important than eternity; there is nothing of more value than life.

Sometime other guests may come. Sickness may lay her burning, chilling hand upon body and brain and lay you low, and give you no time or power to think of what may lie before. Calamity may visit you and sweep away all your worldly hopes in a year, a month, a week, a day, an hour. You have not taken time to find the true Refuge, and you are left helpless, hopeless.

That most unwelcome guest of all will visit you somewhere, and he will ask for time. You may say, "I can not give it; I am too busy." This will not put him off. He will look into your eyes, and you will take to your bed. He lays his icy hand upon you, and you grow chill and weak. You send for physicians, skilful and experienced. They respond quickly. They counsel together. They do all that men can do; but your grim guest is obdurate; he will not be refused. His icy hand clutches your throat, your heart chills, one last glance upon the world with all its utter empty worthlessness, and you are locked in the embrace of Death, and you, a stranger to truth and righteousness and God.

O, it is awful to go out into the great unknown a stranger to God, when He would go with you through the Dark Valley!

"Come unto Me."

O soul, Christ calls *you*, whoever you are, wherever you are, to this last Gospel message. He calls you to leave the fear of men, which bringeth a snare, and to fear God and give glory to Him. He calls you to the companionship of the good of all the ages,—the keeping of the commandments of God and the faith of Jesus. He calls you to eternal righteousness and life and glory. He made eternal sacrifice, became man forever that He might save man, save *you*—to Himself, to be like Himself to all eternity. He comes to you in this message with all

the hoarded love of eternity in His heart and bids you look, believe, live.

Are you a sinner?—He calls you. He died to save sinners; therefore He died for *me*. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." He desires you to live. Listen to His oath: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"

Are you a backslider?—Listen: "Return, ye backsliding children, I will heal your backslidings." "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. . . . He will subdue our iniquities."

O sinner, fellow Christian, the Truth of Christ, the Love of Christ, the Sacrifice of Christ, all appeal to you to embrace His whole Glad Tidings, His whole salvation from sin and Satan, His righteousness, His service, His life, His companionship, forevermore. Will you?

[Other articles bearing on this great theme are the following: "God's Message for This Time," in Nos. 1 and 3. All other articles in this series have a bearing on this message.]

A LESSON FOR THE CHURCH TO-DAY.

FOLLOWING is the lesson which the historian of the Reformation, D'Aubigne, draws from the death of Zwingli and the defeat of the Swiss Reformers at Cappel. In it is a lesson for Protestants now:

Thus the Reformation, that had deviated from the right path, was driven back by the very violence of the blow into its primitive course, having no other power than the Word of God. An inconceivable infatuation had taken possession of the friends of the Bible. They had forgotten that our warfare is not carnal; and they had appealed to arms and to battle. But God reigns; He punishes the churches and the people who turn aside from His ways.

We have thus taken a few stones, and piled them as a monument on the battle-field of Cappel, in order to remind the church of the great lesson which this terrible catastrophe teaches. As we bid farewell to this sad scene, we inscribe on these monumental stones, on the one side, these words from God's Book:

"SOME TRUST IN CHARIOTS, AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD. THEY ARE BROUGHT DOWN AND FALLEN; BUT WE ARE RISEN, AND STAND UPRIGHT."

And on the other, this declaration of the Head of the church:—

"MY KINGDOM IS NOT OF THIS WORLD."

If from the ashes of the martyrs at Cappel a voice could be heard, it would be these very words of the Bible that these noble confessors would address, after three centuries, to the Christians of our days. That the church has no other king than Jesus Christ; that she ought not to meddle with the policy of the world, derive from it her inspiration, and call for its swords, its prisons, its treasures; that she will conquer by the spiritual powers which God has deposited in her bosom, and, above all, by the reign of her adorable Head; that she must not expect upon earth thrones and mortal triumphs; but that her march is like that of her king, from the manger to the cross, and from the cross to the crown; such is the lesson to be read on the blood-stained page that has crept into our simple and evangelical narrative.

I long to behold Him arrayed
With glory and light from above,
The King in His beauty displayed
His beauty of holiest love.
I languish and sigh to be there,
Where Jesus hath fixed His abode;
O, when shall we meet in the air,
And fly to the mountain of God?

—Charles Wesley.

SOME people are greatly frightened when the second coming of Christ is mentioned, or when it is deduced from prophecy that the great event is soon to occur. A Christian should be suspicious of himself, if he feels afraid of that glorious day.—*Rev. Dr. Robinson.*



WEALTH and WAGE

THE PRESENT CONFLICT BETWEEN CAPITAL AND LABOR

BY WILLIAM N. GLENN



IN the present status of the conflict between capital and labor we have it practically demonstrated that peace and harmony can not reign where God's order is ignored. The divine plan, the naturally equitable plan, in the beginning was the union of capital and labor in the individual; and the more human schemes are devised and urged for utilizing these elements separately, the more intense becomes the friction where there should be harmony. Properly united, the interests of capital and labor are one; separated, and represented by different individuals and different parties, they become antagonistic.

We say that this fact is being demonstrated as never before in the present status of the conflict. The natural result of one class becoming capitalists and another class becoming laborers was that the capitalists became the dominant class. As long as the laborers quietly submitted, there was nominal peace; but the condition was an unnatural one, and could not always exist peaceably. There always were men, however poverty-stricken, who would think for themselves. These men knew they were slaves, and they knew that slavery was unjust. Such a sentiment is bound to grow, and in time it will seek some channel of action. But the effort of an oppressed people to be free is always deemed rebellion—until it succeeds—and therefore it is deemed a subject of official discipline.

Rights of Labor Questioned.

For the long past it has been assumed that labor, as a separate element in social and industrial life, has no rights that capital and its adherent aristocracy are bound to respect. About seventy-five years ago the laborers on the Chesapeake and Ohio Canal struck for higher wages, and were arrested and imprisoned. Two or three years later, some of the employees of a factory in Connecticut were arrested for conspiracy, because they incited a strike among their fellow-workmen. And only sixty-four years ago six men in England were exiled to Botany Bay for forming a labor union. The act was adjudged to be in restraint of trade, and therefore unlawful. But the thinking, unrestful class of laborers have continued to increase, and to devise ways and means to be free, while still being willing to occupy dependent positions. Failing, however, to see the cause of the situation, they have sought to enforce another unnatural condition—the subjection of capital to labor. They have assumed that, because capital can do nothing without labor, therefore labor should be master.

The present attitude of the two classes is one of bitter strife. It is a strife, not for equality, but for mastery. Capital will not give up the scepter, and labor (that is, organized labor) claims that anything less than mastery is failure—and no doubt it is; for no position outside of God's order can be maintained without some kind of force. And in any controversy in which force is an essential element, one party or the other must be the victor, and such victory means mastery. In such contests, too, there is always the theory that the end justifies the means. Therefore imperialism, which is the outgrowth of capital accumulation, always deems it proper to forcibly squelch any resentment of its assumed superiority on the part of the common people. So organized labor, when it endeavors to resent the oppression, deems it essential to employ like methods. In asserting its prerogative, it assumes that its importance is paramount.

Labor's Weapons.

As weapons of warfare capital employs the black list, the lock-out, and the militia. Organized labor employs the boycott and the strike, and, in anticipation of political power, expects that the military will

be its friend, if need be, in course of time. Both parties are using the courts with more or less success. Some men, in advocating the labor side of the controversy, refer to the prophecy (James 5) which foretells labor's violent uprising in the last days, and infer that because such a course is predicted, it is therefore justified.

The controversy between capital and labor is altogether a conflict of human forces; there is nothing that pertains to Christianity. Men in both parties claim to be Christians, but the Golden Rule is unknown to the methods of either class. It is claimed that Christ sympathized with the laboring man; so He did, but He died for all—for the rich as well as for the poor. "Thou shalt love thy neighbor as thyself" applies to the laboring man as well as to the capitalist. To His disciples, Christ says, "All ye are brethren;" "resist not evil." In connection with the violent labor uprising predicted by the apostle James, the "brethren" are not to take any part in it. "Be patient therefore, brethren, unto the coming of the Lord." "Stablish your hearts; for the coming of the Lord draweth nigh."

It is complained that the capital class are selfish and grasping. Of course they are. That is the reason that there is a class of human beings known as capitalists. But one of the leading labor leaders counsels the unions to grasp all they can get, and then look for more. And sometimes it happens that a laboring man passes into the capitalist class, when he becomes as oppressive of the laboring man as any of his classmates. Is it the capital that makes him selfish and grasping? or is it his natural disposition?

Political Phases.

The present conflict between capital and organized labor has taken on a decidedly political phase. Because of the growing influence of the larger capitalists in public affairs, and their ability to secure laws that give them a degree of power over their opponents, the labor unions deem it necessary to seek power in the same way. But their voting for men in the old, established parties, on the promise of help in case of election, has not proved encouraging; hence the "labor vote" has sought, in some instances, to sustain independent candidates. Neither has this proved as encouraging as was expected. As in the cases of the Grangers, and the Populists, etc., so with the labor representatives; when a man becomes an office-seeker, he is quite apt to become a politician, and a politician is a politician, under whatever name. As everybody knows, or ought to know, a professional politician is in politics for the money and the honor that attaches to the position. As a rule, he subserves the interests that are most likely to wield the strongest influence toward continuing him in office.

Moral reform, or a reform that will cause men to esteem the rights of others as equal to their own, does not come permanently through politics. Such a condition can be brought about only through allegiance to the law of God. Therefore it is a condition that never will be realized in this world of selfishness and strife. It pertains to that time (soon to come, we trust) when the wicked being "cut off," "the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

[In this series there have already appeared the following: "Labor and Capital in the Beginning," "Labor Reduced to Slavery," and "Labor's Efforts to Be Free."]

The news of His coming I hear,
And join in the catholic cry;
O Jesus, in triumph appear,
Appear in the clouds of the sky.

—C. Wesley.

In the Sunshine of the Cross.

"Live not in the shadow of the cross; but on the sunny side of the cross, where the Sun of Righteousness may shine into your heart."

WILL C. DALBEY.

MAX STAMPLE WHITE.

1. If there's rest with - in the shad - ow of the cross of Cal - va - ry, How much
2. Why not live with - in the sun - shine, in its warm and ten - der light? Why stay
3. Turn your face up to the sun - light, and with Je - sus e'er a - bide; Christ is
4. Rest no long - er, then, my broth - er, in the shad - ow of the cross, But step

more with - in the sun - shine is there rest for you and me! How much
ev - er 'neath the shad - ow, with its dark and gloom - y night? Why not
not with - in the shad - ow— He is on the oth - er side. In His
out in - to the sun - shine; Let its beams not suf - fer loss; Let the

bright - er is the sun - shine, with its beams so full of life, Than is
rise and scat - ter sun - light, guid - ing pil - grims on their way? You may
love so warm and ten - der, ma - king sun - shine ev - 'ry - where, Let us
light dis - pel the dark - ness that has long been in your way; Gath - 'ring

an - y dark - en'd shad - ow, with its wor - ry, toil, and strife!
lead some grop - ing stran - ger from the dark - ness in - to day.
dwell so close be - side Him there can be no shad - ow there.
shad - ows bring the night - time; let us dwell with - in the day.

REFRAIN.

In the sun - shine of the cross, Let us dwell . . . in glo - ry
In the sun - shine in the sun - shine of the cross, Let us dwell O let us

Rit.

fair; Let us dwell so close be - side Him, There can be no shad - ow there, no shad - ow there.
dwell in glo - ry fair;

NEARING THE CLOSE.

"A little while, but ah! how long it seems!
My Jesus, come;
Surpass the rapture of my sweetest dreams,
And take me home."

The day of the Lord will surely come. Everything in this old world demonstrates that fact. The appointed hour makes haste. The crisis impends.

Surely, these are "perilous times." This is an age of startling revolutions and changes in the state of empires and nations. Society everywhere is convulsed—in places almost overturned. But we are

nearing the close. Very soon we shall hear the cry, "It is finished," and the time will have come for the saints to inherit the new country, there to remain in perfect bliss forever and ever.

"O! the transporting, rapturous scene,
That rises to our sight—
Sweet fields arrayed in living green,
And rivers of delight."

Only a little while, beloved, and this mortal will put on immortality, and victory, eternal victory, shall be. O, how the song will echo and re-echo through the endless ages of eternity!

Revere, Mass.

EUGENE B. WILLARD.

THE GOSPEL GRAIN FIELD.

WHAT is the scope of this field?

"The field is the world." Matt. 13:38.

2. *Who is the sower of the good seed?*

"He that soweth the good seed is the Son of Man." Verse 37.

3. *What is the good seed?*

"The seed [represented by wheat, Matt. 13:25] is the Word of God." Luke 8:11.

4. *In what does the sowing and growth of the good seed result?*

"The good seed are the children of the kingdom." Matt. 13:38.

5. *Who sows the evil seed?*

"His enemy came and sowed; "the enemy that sowed them is the devil." Verses 25, 39.

6. *What is the evil seed called? and in what does it result?*

"His enemy came and sowed tares among the wheat." "The tares are the children of the wicked one; the enemy that sowed them is the devil." Verses 25, 38, 39.

7. *Will the evil be rooted out from among the good?*

"Nay; lest while ye gather up the tares, ye root up also the wheat with them." Verse 29.

8. *How long will these two classes exist together?*

"Let both grow together until the harvest." Verse 30.

9. *What is the harvest?*

"The harvest is the end of the world [age]." Verse 39.

10. *Who are the reapers?*

"The reapers are the angels." Same verse.

11. *What became of those represented by the tares?*

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Verses 40-42.

12. *How will it be with the "children of the kingdom?"*

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Verse 43.

HE IS COMING AGAIN.

By MILTON C. WILCOX.

Coming again is the Prince of salvation;
Coming again all His own to receive;
Coming again, not in earth's degradation;
Coming, glad tidings to all who believe!

Nevermore tempted in desert wilds dreary;
Nevermore weakened by fasting and fear;
Nevermore burdened, and nevermore weary;
Nevermore anguish, and nevermore tear.

Gone the Gethsemanes, known again never;
Gone the mock trial, with no hand to save;
Gone are the cross and the Calvaries ever;
Gone, and forever, the power of the grave.

Coming again in transcendent glory;
Coming again forever to reign;
Coming again, repeat the glad story,
Jesus, our Saviour, is coming again.

Saving His people from every temptation;
Saving to life He has given so free;
Saving forever from earth's degradation;
Saving to home-land forever to be.

Coming, soon coming, the heavens declare it;
Coming, soon coming, declareth the Word;
Coming the kingdom to give; will you share it?
Coming! all earth with its import is stirred.

Reigning forever in glory supernal;
Reigning in righteousness ever to be;
Reigning in kingdom of peace that's eternal;
Love fills it full as the waters the sea.

THE Christians of the earliest age were all looking forward. Christ's coming was the controlling and encouraging thought of their daily life.—Howard Crosby, D.D., LL.D.

HEBER, THE FIRST-BORN

A Story of Israel's Deliverance

By HART HALL



CHAPTER VIII.

IT seemed an age to Pharaoh before the lad finally returned accompanied by Moses and Aaron.

Haggard with anxiety and fear, the haughtiness all gone from his countenance, he met them with a hoarse cry: "I have sinned this time; the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer."

It was fear that wrung the confession from his lips, and the prophets knew that the struggle was not ended; but they would give him the opportunity, nevertheless, so that he might be without excuse.

"As soon as I am gone out of the city," said Moses, "I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how

their wives and their little ones shall remain in the land. Call the men again." When they returned the king inquired, "Go, serve the Lord your God; but who are they that shall go?" "We will go with our young and with our old," said Moses, "with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord."

The monarch realized in desperation the futility of argument; and his anger, long suppressed, burst out uncontrolled, and furiously he railed: "Let the Lord be so with you, as I will let you go, and your little ones; look to it; for evil is before you. Not so; go now ye that are men, and serve the Lord; for that ye did desire."

He motioned to the soldiers and they sprang forward with spears set menacingly. The prophets looked at them calmly and unflinchingly, but did not move. The soldiers feared these men far more than the king, but they must keep up appearances; and, swinging their spears, they spoke in an undertone begging the men to go. So they departed.

The next day a fierce wind blew steadily from the east, continuing all the following night, and with the gale on the second day came the locusts in clouds, darkening the sky and spreading all over the land, devouring every particle of verdure and leaving desolation in their wake. They entered the houses like flies, and swarmed about until the Egyptians were nearly frantic.

The proud nature of the king rebelled against humbling himself again to these Hebrews, but there was no other way, and the extent of the calamity bade him hasten. Sending for them, he exclaimed, "Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that He may

take away from me this death only." The prophets were obedient to his wish, and while entreating the Lord a mighty west wind arose that swept the plague into the Red Sea.

But no order was received to vacate the land. In the perversity of his heart, Pharaoh held out against all importunities of his people, declaring that the Hebrews must remain in servitude. But while the words were being spoken a darkness like an outspread pall of death settled down over the land. It was a darkness that was close and oppressive; breathing was difficult, and absolutely nothing could be seen, tho held before the eyes. Movement was impossible except by careful groping. Everything was at a standstill, and the people sat in mute horror at this new judgment. The laborers in the fields attempting to find their way to their homes wandered about in the darkness until exhausted. In the houses "none rose from his place."

Yet even this occasion was mercifully given that they might have time for deep reflection; and to the whole nation it was made manifest how completely impotent were their gods, and how useless and ineffectual were any appeals to them. Even their greatest gods, Isis and Osiris, who controlled the lights and the elements, were now smitten by the great Power that had undertaken the cause of the Hebrews.

Three days the deep gloom prevailed, and when at last it lifted, the king sent for Moses and Aaron. He was haggard and worn from his long vigil through the darkness, and exhausted with the struggle. "Go ye, serve the Lord;" he commanded,

"only let your flocks and your herds be stayed; let your little ones also go with you."

Previously he would have retained their wives and children as surety for the men. Now if they will leave their cattle he would concede to their demands, for it was from their abundant herds that he must replenish his own depleted land.

"Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God," said Moses. "Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God."

The wrath of the king knew no bounds. He would have slain the two Hebrews himself had not God been their protector. "Get thee from me," he shouted. "Take heed to thyself, . . . for in that day thou seest my face thou shalt die." "Thou hast spoken well," said Moses. "I will see thy face again no more."

He himself, a man of peace and the meekest on earth, was weary of the conflict, and he knew it was about ended. His people had been instructed and drilled for the departure. Leaders had been appointed, and all plans laid, and they waited but for the signal.

CHAPTER IX.

The faith and courage of Israel, long depressed by their afflictions, had risen as they had witnessed their miraculous protection from the plagues. They had been instructed to ask valuables of the Egyptians, and the people of Egypt were so anxious for the Hebrews to depart before the falling of another plague, that they gave them what they asked. But it was a just and legitimate remuneration for their many years' labor as bondmen.

Tho under sentence of death, Moses was bidden to appear again before Pharaoh. The last great judgment would not be sent without a specific warn-



Palms in Egypt by the Nile.

that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God."

Out again into the storm the two ambassadors went, unheeding its terrible raging, and anxiously the king and the people waited. Soon the wind abated and the hail and rain ceased falling; and before long the sun broke through a rift in the clouds, throwing a beautiful rainbow on the dark western sky. A bow of promise it could and would have been had Pharaoh accepted the mercy of God. But as the clouds cleared away and the serenity of Egypt's climate succeeded the elemental war, so his fears disappeared and his promises vanished into thin air. All the hardness and stubbornness of his nature again asserted itself.

Ample time was given him for deciding, but finally, as no decree was forthcoming bidding the release of the enslaved people, the brother prophets appeared again and warned the monarch that if he still clung to his obstinacy a terrible plague of locusts would be sent to devour every green thing that remained in Egypt.

But the king showed no signs of relenting. Exasperated beyond measure at his stubbornness, princes and courtiers, forgetting their rank, fiercely exclaimed, "How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God; knowest thou not that Egypt is destroyed?"

The priests retorted in favor of Pharaoh, and open hostilities were imminent in the court, but the disturbance was quelled by a word from the king. "The words of the princes are good," said he. "The men shall go and do sacrifice to their God. But



Arabs in Egypt.

ing of its terrible results. Fearing the outstretched arm and the holy countenance, Pharaoh cowered as he listened to the scathing denunciation that announced the cutting down of the flower of Egypt's forces.

Said the prophet: "Thus saith the Lord, About midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue,

against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto Me, and bow down themselves unto Me, saying, Get thee out, and all the people that follow thee; and after that I will go out."

The monarch made no sign. His own life was not in danger, and he cared naught for the lives of others. Covetousness was his bane, gain his god; and his wicked heart, stultified with stubbornness, saw in this calamity no excuse for yielding. He had embittered his people and his courtiers against him, but he would still be king and ruler of the land.

In righteous indignation the prophet left the palace. The work of emancipation, as far as he was concerned, was done.

CHAPTER X.

Darkness was gathering on the eve of the Pass-over night. In Goshen the families of Israel were gathered together; the paschal lamb was slain, the flesh roasted, unleavened bread and bitter herbs prepared. On the doorposts the blood had been sprinkled, and in awe the people watched and prayed.

In the houses of many there were absent members, and, tho the prophets had assured them that God would bring again the absent ones, they bowed in prayer for their restoration.

These loved ones were locked in the stone-walled corridors of Egypt's dungeon. Nervously and with burdened, anxious hearts they paced to and fro in their cells, realizing the awfulness of their situation, for they had been informed of the dreadful visitation that would be meted out that night.

They had not been called to their duties that day nor permitted outside the prison walls. Carefully they had watched for an opportunity to escape, but as if in anticipation of this, Pharaoh had given strict orders that the keepers should exercise extra precaution, and that the number of guards should be doubled.

Heber's fair, manly face was a puzzle to his comrades all that day. It depicted anxiety and excitement, but still there was a hopeful look in his eyes, that the others could not share. His strong athletic frame was nervous with pent-up energy. It was plain as the hours grew late that he was expectant of something they knew not what. "Heber," said one finally, "tell us what is in thine eyes; if thou knowest ought more than we, tell us." "I think thou shouldst know, now," was the reply in a low, tense voice. "There is help for us." "How?" was the exclamation from all.

"The first day when the prophet warned the king of the death of the first-born, I heard it at the court. I sought AnathpERAH alone, and said, 'Keeper, believest thou the prophets, or why didst thou keep them in thy house at the time of the hail?' 'By the king's beard,' said he, 'if thou art not mindful thou wilt do me harm. Yea, lad, I believe the prophets, and I believe their God; He is my God for forty years since; Moses taught me so before he fled from Egypt; but this is to thee, mind, not to Pharaoh, nor any other.' 'But hear me, I spake, 'thou hast heard the warning, thou knowest not that I am one of the first-born, as are also some of my comrades here; must we perish with the king's people?'"

"The keeper looked this way and that, and then said, 'Thou must not speak, but I have sworn to the prophets to aid thy escape.' So now wait, my brothers, and be ready," said Heber.

After a short period of darkness a silvery moon rose, shedding its mellow, peaceful rays over the land. Through a small grated opening high up on the wall the light stole in upon them. It seemed a long time in their anxious waiting since the last keeper's footstep had echoed through the corridors.

But suddenly they heard stealthy footsteps and saw a faint glimmer of a taper. Their door was carefully unbarred and swung back, and they saw AnathpERAH holding up a warning hand for silence. Beckoning them to follow, he led them down the passage; at one of the large cells he stopped and unbarring the door, disclosed a group of a score or more gaunt Assyrian captives, taken in battle.

They sprang up surprised and blinking at the

light of the taper. To them was held the warning hand. "Canst thou fight?" whispered the keeper in their tongue. They nodded eagerly and hopefully. "If thou canst fight thou canst be free. Come."

They followed with cat-like agility and carefulness. The keeper opened another door, revealing the prison arsenal, where shining spears and battle axes hung in array. Quickly each man was armed, and, leaving the room, they stood before the large stone door opening to freedom.

The keeper spoke low to the Assyrians; then to the Hebrews he said, "Heber is the strongest and quickest, he shall lead. I am not afraid, but I am old. He knows the way. Wilt thou, lad?" In response Heber swung his spear in exultant assent. With a sharp look about at them all, the keeper stepped to the great door and swung it wide.

(Concluded next week.)

HOSPITALITY IN THE HOME.

MRS. L. D. AVERY-STUTTLE.

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

WE all love to entertain our friends; there is no question about it. We would willingly, gladly, put ourselves out, and be to all sorts of trouble to make them feel at home when they visit us. But when it comes to entertaining *strangers*, why that's another thing. But I suppose the text above quoted applies to all strangers of every nationality—even to that much-despised and often much-dreaded stranger, the tramp. The duty can not exclude even him. Whether this means that we ought to give them a piece of bread and a drink of milk in a tin cup, out in the back shed, or not, I shall leave to the individual conscience of my reader. But we all know this kind of entertainment would not work at all with our friends.

We have read the wonderful account of the regal entertainment Abraham gave the three angels who came to him one evening, in the plain garb of men. As I have read the simple story, I have tried to imagine how it would seem for people nowadays to offer such courtesies to strangers. Can we imagine a wealthy man—for such Abraham must have been considered in his day—hurrying to meet the party of entire strangers whom he sees coming, and bowing to them as politely as if they represented some royal personage? Ah, little does the grand old patriarch imagine that they are fresh from the courts of glory. Did you ever think what trouble and pains he took to get them a good supper? Most of us would hardly feel like taking so much pains as that, even for our friends. O, what is the reason that we so seldom have, nowadays, an example of real, old-time, old-fashioned Christian hospitality?

How would we feel if we thought that we had ever refused a drink of water or a morsel of bread to an angel from heaven? I trust we have none of us ever done that, but we can not be *sure*, if we *ever* turn the stranger away from our doors when he is hungry. I suppose that eternity will bring us many surprises. It will reveal the fact that many and many a time when we supposed we were dealing with men, we have been making a record that will be read throughout eternity,—for we have been entertaining a divine messenger.

O, if we could only remember the priceless value of a human soul! It matters not how the poor body may be clothed, whether in the height of fashion or in the dusty garments of the wayfarer,—that soul is worth more in the sight of heaven than a whole world of gold and silver. Yet how carelessly and with how little respect we sometimes treat these same poor souls.

The rich Mrs. Blank has a necklace of diamonds. She values it highly because it cost almost a fortune. She keeps it locked in a safe when not in use, and bestows great care upon it. But ah! the price of the human soul is above rubies. The cost was the life-blood of the Son of the Eternal. Then can we do less than to exercise the kindest hospitality toward those precious ones for whom such a price has been paid?

Have you ever called at certain homes, and, altho an entire stranger, felt such a kindly feeling of hospitality in the very air, that it was with regret that you left the house? But alas, it is not often so. Even the little children partake of the spirit of the home.

One day I remarked to a friend—a dear, warm-hearted, sensible, little body,—“I think I would teach a child to discriminate between a decent, cleanly person and a tramp.”

I shall never forget her noble reply:

“O yes; but, my dear, even the poor tramp *has a soul*, and it might be the touch of baby's pure little lips that would save that soul for whom Christ died; and so, should my child incline to kiss even a ragged beggar, I could not forbid her.”

My eyes filled with tears; and to-day, I say, God bless that noble little woman.

O, we can find room in our hearts and homes for our own, but it is hard to remember that we are all brethren.

More than fifty years ago a very sad tragedy occurred in western New York. It was related to me a number of years ago, by a friend who was an eye-witness of the affair, and I was so deeply impressed with his recital, that I penned the following lines. Ah! if we would only learn to use hospitality one toward another, without grudging:

I saw a lone wanderer, wretched and old,
As on through the shadows he pressed,
The bleak winds of winter were cheerless and cold
As the day king surrendered his chariot of gold,
And sunk in the shadowy west.

I saw him again in the darkness of night,
As he wearily tottered on,
He had seen the gleam of a friendly light
Which shone like a star on his failing sight,
When his courage was almost gone.

I saw him again, as with trembling form,
He stood at the rich man's door;
Within, there was nourishing food so warm,
Without, there was darkness and pitiless storm,
O, how could he wander more!

Within was life, and without was death;
For the wintry blast was cold;
Without was the storm king's angry breath,—
“O give me shelter!” the old man saith,
“I am weary and poor and old.”

But the rich man turned with a cruel stare,
And a cold and pitiless tone;
Not a crust from his bountiful board could spare,
Not a crumb for the perishing soul to share,
For his heart was as hard as stone.

I saw him again, as with tottering feet,
And with wild eye fierce and bright,
He sunk to rest, and his rest was sweet,
And the spotless snow was his winding sheet,
On that terrible winter's night.

When earth in her springtime robes was dressed,
And the wintry storms were o'er,
They found him where he had sunk to rest,
With his Bible clasped to his frozen breast,
He slept to wake no more.

WHAT NOTED MEN SAY.

If we have ever tried it, we must have been struck with the few solid thoughts and the few suggestive ideas which survive the perusal of the most brilliant of human books. Few of them can stand three readings, and of the *memorabilia* which you had marked in your first reading, on reverting to them you find that many of these were not so striking, or weighty, or original as you thought. But the Word of God is solid. It will stand a thousand readings, and the man who has gone over it the most frequently and carefully is the surest of finding new wonders there.—*Rev. James Hamilton.*

I HAVE always found in my scientific studies, that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, and another round in the ladder by which I could safely ascend.—*Lieutenant Maury.*

Eternal Victory.

(Continued from page 1.)

as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." And this was done with no greater inducement in view than that He might win back man for the earth and the earth for man, and that thus the original dominion might be restored. But the character which was revealed by the Son of God in thus becoming the Son of Man for man's sake, brought to Him, as the Son of Man, and to all who are in Him, all that He gave up as the Son of God when He emptied Himself. "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Reigning with Him.

Thus the man Christ Jesus was exalted to the throne of the universe, "far above all principality, and power, and might, and dominion." And all this He shares with the humblest believer who really shares with Him in His character. Through the grace which is in Christ Jesus, man is so filled with the fulness of God through the wonderful provision of the Gospel, that he is thereby restored, not simply to the dominion which was forfeited through the loss of His kingly character, but to a seat upon the throne of the universe by the side of the King eternal, immortal, invisible." New heavens, new earth, New Jerusalem, new creatures in Christ Jesus! "Behold, I make all things new." "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . We know that when He shall appear, we shall be like Him." O glorious outlook of a glorious Gospel! "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Alleluia, for the Lord God omnipotent reigneth."

The Sabbath-school lessons have been discontinued. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Mountain View, Cal. The Sunday-school lessons will continue.

INTERNATIONAL SERIES

THE SUNDAY SCHOOL

LESSON 12.—DECEMBER 18.—REVIEW OF THE QUARTER.

Golden Text.—"Thou shalt worship the Lord Thy God, and Him only shalt thou serve." Luke 4:8.

LESSON I.—Elisha Succeeds Elijah. 2 Kings 2:12-22. Golden Text: "Let a double portion of thy spirit be upon me." Verse 9. Elijah's mantle is Elisha's parchment, and his commission is verified in the dividing of the waters of the river. The confidence of the young students is strengthened by their fruitless search for Elijah in the mountains, and the people of Jericho are convinced of Elisha's divine approval by the purifying of their unwholesome water supply.

LESSON II.—The Widow's Oil Increased. 2 Kings 4:1-7. Golden Text: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. Elisha helped the poor widow by setting her and her sons to work in a way that tested their faith. So the blessing that came to her and her family was the reward of faith.

LESSON III.—Elisha and the Shunammite. 2 Kings 4:35-37. Golden Text: "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The prophet's staff had no virtue in the hands of Gehazi, whose deceptive, selfish heart was afterward exposed when Naaman the Syrian was healed of leprosy (2 Kings 5:20-27). But Elisha demonstrated that "the effectual fervent prayer of a righteous man availeth much." James 5:16.

LESSON IV.—Elisha and Naaman. 2 Kings 5:1-14. Golden Text: "Heal me, O Lord, and I shall be healed; save me, and I shall be saved." Jer. 17:14. In this lesson we have a "little maid," who is a captive among the enemies of her people, doing missionary work in behalf of her master. We have also a heathen man healed of leprosy by a very simple act, because he obeyed the direction of a prophet of Jehovah. And the leprosy of this same heathen attached to a professed child of God because of his covetousness.

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LESSON V.—Elisha at Dothan. 2 Kings 6:8-23. Golden Text: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7. That Jehovah overrules in the affairs of nations is shown by His revealing the secret plans of the commander of the Syrian army to the king of Israel through His prophet. That He has forces for the protection of His servants that are unseen by the natural eye; was demonstrated by the invisible army that protected Elisha and his servant at Dothan.

LESSON VI.—Joash, the Boy King. 2 Kings 11:1-16. Golden Text: "When the righteous are in authority, the people rejoice." Prov. 29:2. Athaliah was the daughter of the notorious Jezebel, wife of Ahab, king of Israel, and inherited her mother's cruel and ambitious disposition. When her son, King Ahaziah, died, Athaliah thought to put to death all his children, and seize the throne. All were slain excepting the infant Joash, who, with his nurse, was hid in the temple by his aunt, the high priest's wife, until he was seven years old. Then, by an uprising of officials, Athaliah was slain and Joash was placed on the throne.

LESSON VII.—Jehoash Repairs the Temple. 2 Kings 12:1-15. Golden Text: "We will not forsake the house of our God." Neh. 10:39. Joash, or Jehoash, was for many years under the guidance of Jehoiada, the high priest, and for this reason his earlier inclinations were toward the religious interests of the kingdom. And his determination to repair the house of the Lord was beyond any suggestion of even his aged and pious uncle. The king was at this time about thirty years of age.

LESSON VIII.—Isaiah's Message to Judah. Isa. 1:1-9, 16-20. Golden Text: "Cease to do evil; learn to do well." Verses 16, 17. "Israel had been often and sorely chastened, and the Lord appeals to her once more by His prophet, 'Why will ye be still stricken, that ye revolt more?' The Lord does not willingly afflict His people; the necessity for it causes Him sorrow; and with it all He holds out the offer of pardon even for the worst of offenders."

LESSON IX.—World's Temperance Lesson. Isa. 28:1-13. Golden Text: "They also have erred through wine, and through strong drink are out of the way." Verse 7. Samaria, the "crown of pride" in Israel, sat in the midst of fertile valleys with extensive vineyards. Through perversion of these vast resources, the rulers and priests had become drunken to the extent that the kingdom was about to be overthrown. The warning is given to Judah, whose people were inclined to follow in the same way. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

LESSON X.—Hezekiah Reopens the Temple. 2 Chron. 29:18-31. Golden Text: "Them that honor Me I will honor." 1 Sam. 2:30. Hezekiah came to the throne after a season of great decline both in temporal affairs and in morals. His grandfather (Jotham) and his father (Ahaz) had each left a bad influence upon the people. Hezekiah was but twenty-five years old when he began to reign, having been given a pious mould through the influence of his mother, and he immediately set about restoring the work of the temple and the worship of Jehovah.

LESSON XI.—Captivity of the Ten Tribes. 2 Kings 17:6-18. Golden Text: "The face of the Lord is against them that do evil." 1 Peter 3:12. After the division of the kingdom of Israel in the time of Rehoboam, the northern kingdom had a trial, or probation, of 215 years. The cause of the final rejection is brief—the people did the things that caused the rejection of the nations who were cast out to make room for Israel. And God is not a respecter of persons; they that persist in transgressing the law of the Lord must eventually be cast out.

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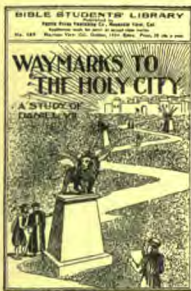


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We greatly regret that we are forced to go to press without Mr. Colcord's third article on "Church and State," and we are sure our readers will regret the omission also. For some unknown reason it failed to reach us in time.

The "Signs of the Times" does not boast of great human names or titles, but it does present great and vital questions, great facts, great truths, and a great Saviour from sin and wo. Read its pages, accept the warnings, believe its promises, and reap its glad fruition.

We Wish There Were More.—We wanted to say very much more than we have said in these special issues of the SIGNS. We wanted to present a little of the teaching of the Bible on Spiritual Gifts, or the gifts of the Spirit, as set forth in Rom. 12:3-6; 1 Corinthians 12, and Eph. 4:1-13. We wanted to show you, as the Bible clearly teaches, that these gifts were bestowed upon the church till Christ came; that many of them have been lost through apostasy; but that prophecy declares that all these gifts will be restored, so that the church will "come behind in no gift; waiting for the coming of the Lord Jesus Christ." This is evidently the Lord's intention, as His apostle James counsels us to "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The church was not perfect in its early history, but the design was that it should be perfected (Col. 1:22); "that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5:27); "fair as the moon, clear as the sun, and terrible as an army with banners" (Song of Solomon 6:10).

The Proper Setting.—He who separates the Gospel from its proper setting loses the blessing and life of the Gospel and obtains little more than a form of words. The great power of the Good Tidings of God comes in the setting God has given it. For instance, the mighty saving message in Noah's day was the Gospel set in the warning of a coming flood. The saving message of Moses to Israel was the Gospel in the setting of the call out of Egypt. The saving, justifying message in John's day was to believe in a Christ about to be manifested. A little later the Gospel message took on a new setting of a Saviour crucified and risen. In none of these cases would it do for men to excuse themselves and say, "I will believe as my forefathers believed." God's message had advanced into new duties, and clearer light, but with the same infinite power to save from new delusions. So God's message for this day and this generation is the same "everlasting Gospel" in a setting appropriate to the time. Innumerable

dangers threaten to engulf the world; every wind of doctrine is blowing. Spiritualism under various names is spreading like a pall its darkening, soul-destroying doctrines over the earth. Apostasy and infidelity stalk forth in popular garb under learned and pious titles. Calamity in various forms is coming on the earth. The great popular churches, rich, proud, and lifted up, ignoring the truth of God that makes for humility and the power of godliness, have, in following their own way, become Babylon, and in turning from God's healing message, have become Babylon fallen. But in importance, transcending all other events, Christ is coming, and the kingdoms of earth are to pass to their rightful Lord. God's truth, buried in error, is to be restored in its pristine purity. The commandments of God and the faith of Jesus are to be emblazoned on the banner of the hosts of God in contradistinction to the worship of the beast and his image. And this is the true setting of the Gospel message for this time. This is the setting God has given it in Revelation 14. He who ignores the warnings, the dangers, the great central theme, of Christ's coming, misses a mighty part of the Gospel, and will know but a form of truth with little of its power. As long as the churches neglect the Gospel setting, so long will division, strife, weakness, inefficiency, and defeat mark her course. The fulness and power of the Gospel lies in the form that God has given it, in the setting where He has placed it. "What God has joined together, let not man put asunder."

OUR NEXT NUMBER.

OUR next issue will not in any way in our judgment be behind our special issues in the important matter which it will contain. For instance, here are a number of the articles which will be printed in that number.

1. There will be the second of the series of articles on "Evolution and Geology," entitled, "A Sure Guide to Truth," by Professor Price.
2. An article on the Book of Jeremiah by F. D. Starr.
3. "Will the Wicked Be Annihilated?" by L. D. Santee.
4. "Some of the Events of the Last Year of Probation," by B. F. Richards, M. D.
5. An article on the St. Louis Exposition, by R. S. Porter. The title of the article is "A Century of Progress."
6. "Recent Religious Tendencies in England," by our well-known correspondent, M. Ellsworth Olsen. This is a striking article on the signs of the times.
7. An excellent practical article by Mrs. E. G. White, entitled, "An All-Sufficient Saviour."
8. The conclusion of the story, "Heber the First-born," by Hart Hall.
9. Another of the excellent home articles by Mrs. Avery-Stuttle, "The Golden Rule in the Home."

And it shall be our effort to make each and every number better in the coming days.

Enabling Acts.—God's precepts and invitations are enabling acts to him who believes. Yielded to with all the heart, in faith in Christ Jesus, the precept becomes a promise filled with all the potency of God. It is no longer, "Thou shalt have no other gods before Me," but, Thou *dost* have no other gods before Me. He who accepts Christ's invitation with all his heart will find in the invitation the power to reach the Master. In God's word is all the power and might of omnipotence. Use it, soul, on the Godward side, or, resisted, you will be crushed by it. He doeth according to His will; make His will thine own.

The need of the world is not more theory, but more practical Godliness; not more theology, but more willingness to listen to what God has declared and do what He has commanded. The world is full of expert duty-dodgers; what it needs is more burden-bearers. The world is full of self-seeking; what it needs is more self-sacrifice and obedience to the higher law of service. Who serves self is the slave of sin; who serves his fellow-men is

in line for joint inheritance with the King of kings and Lord of lords. There is an immediate gain that means eternal loss; there is an immediate loss that means everlasting gain, a gain that is "incorruptible and undefiled, and that fadeth not away." It is more important that we do what God commands than that we invent the most skilful scheme for doing something that He has never commanded or authorized, while we leave undone the great duty He sets before us. Is it unpopular to be in the minority? He who stands with God alone has a majority the strongest can never overthrow. He who would be disloyal to God in order to be in the majority will one day find himself in a minority he would gladly shun, and with a record he would give the world to hide.

The Limit of the Fire.—The fires under the smelter have a limit. They burn the dross; they refine the gold. The heat of God's last great fiery test has a limit. It burns up that which is combustible. Righteousness is non-combustible. The fires of the last day can not consume it. Righteousness is more than a robe—it is a life, a character. It enters into the fibers of the being. Asbestos will glow, but will not burn. The soul that has in it the righteousness of Christ is only brightened by the test. Everything that can be burned in the purifying fires of the last day will be destroyed forever. That which can not be burned will remain forever. The combustibility of men and things is the result of sin. It is the dead tree and the withered grass that burn so readily. The more sin there is in us, the nearer ripe we are for the burning of that day. God declares that He will shake heaven and earth, so that those things which can not be shaken may remain. What the earthquake can not shake and the fire can not burn will be worthy of perpetuation through all eternity.

Greatness.—Men measure greatness by power to sway, to command, to lead; by wealth, by fame, by learning, by scientific attainment, by mechanical ability. Some of these "great" men have been the greatest tyrants. Not so does God measure greatness. He measures for eternity as well as time. Character with Him is more than claim or coin. The world's great men may have a wide career, but it is exceeding brief. The man of character may seem to have a narrow career, but it is as long as eternity. Two multiplied by eternity is infinitely more than 10,000 multiplied by forty. All of the world's greatness, apart from God, is nothing, and will be reckoned a thing of naught. But "in the way of righteousness is life, and in the pathway thereof there is no death." The capability of enduring right is greater than to shine for a time as a meteor, and then go out into darkness. The poet truly has said of God, "That Thy greatness goodness is," and it truly follows that, in God's estimation the good alone are great.

God's penalties against sin are not the execution of arbitrary sentences. They are the fruit of the seed-sowing. Death is the "wages of sin," a necessity for the best good of the incorrigibly sinful and the safety of God's universe. "Sin, when it is finished, bringeth forth death," and vindicates the righteousness of God. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Where? How?—One of the greatest questions which can be asked should come home to every mortal soul, "Where will you spend eternity?" It will be answered. You may seek to put it off, but it must be answered. How you spend your time here will tell where you will spend eternity, whether in the oblivion of "everlasting destruction" or in the everlasting glories and joys of God's presence.

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(Continued on next page.)

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Fargo, N. Dak.—North Dakota Tract Society, Box 285.
Fernando, Cal.—Southern California Tract Society.
Fort Payne, Ala.—Alabama Tract Society.
Franklin, Tenn.—Tennessee River Tract Society.
Hamilton, Ont.—Ontario Tract Society, 151 Hunter St., West.
Hartford, Conn.—South New England Tract Society, 61 Whitmore St.
Hatley, Miss.—Mississippi Tract Society.
Honolulu, H. T.—Hawaii Tract Society, 1813 Liliha St.
Indianapolis, Ind.—Indiana Tract Society, 221 Unity Building.
Kansas City, Mo.—Pacific Press Pub. Co., 18 W. Fifth St.
Keene, Texas.—Texas Tract Society.
Lansing, Mich.—East Michigan Tract Society, 226 Washington St., N.
Laurium, Mich.—Superior Tract Society.
Little Rock, Ark.—Arkansas Tract Society, 1623 Broadway.

Minneapolis, Minn.—Minnesota Tract Society, Box 989.
Moncton, N. B.—Maritime Provinces Tract Society, Box 7.
Nashville, Tenn.—Southern Pub. Association, 1025 Jefferson St.
New Market, Va.—Virginia Tract Society.
New Orleans, La.—Louisiana Tract Society, 2234 Magazine St.
New York, N. Y.—Greater New York Tract Society, 39 W. Union Square, Jacob Building.
North Deering, Me.—Maine Tract Society, 1377 Washington Ave.
Oakland, Cal.—Pacific Press Pub. Co., 306 San Pablo Ave.
Oklahoma City, Okla.—Oklahoma Tract Society, Box 239.
Oshkosh, Wis.—Wisconsin Tract Society, 203 High St.
Otsego, Mich.—West Michigan Tract Society.
Parkersburg, W. Va.—West Virginia Tract Society, 1002 Williams St.
Petoskey, Mich.—West Michigan Tract Society, 324 Michigan St.
Philadelphia, Pa.—East Pennsylvania Tract Society, 1809 Wallace St.
Ponoka, Alta., N. W. T.—Alberta Tract Society.
Portland, Ore.—Pacific Press Pub. Co., 285 Salmon St.
Rome, N. Y.—New York Tract Society, 317 W. Bloomfield St.
Salt Lake City, Utah—Utah Tract Society, 13 S. Main St.
Sioux Falls, S. D.—South Dakota Tract Society, 732 First Ave.
South Lancaster, Mass.—Central New England Tract Society.
Springfield, Ill.—South Illinois Tract Society, 300 W. Allen St.
Toronto, Ont.—Canadian Pub. Asso., 167 Dundas St.
Vancouver, B. C.—Tract Society, 609 Gore Ave.
Washington, D. C.—Review and Herald Pub. Asso., 222 N. Capitol St.
Winnipeg, Manitoba.—Manitoba Tract Society, 438 Selkirk Ave.