

SIGNS OF THE TIMES



JEHOVAH'S POWER AND DOMINION CELEBRATED

Psalm 97.

Jehovah reigneth; let the earth rejoice;
 Let the multitude of isles be glad.
 Clouds and darkness are round about Him;
 Righteousness and justice are the foundation of His throne.
 A fire goeth before Him,
 And burneth up His adversaries round about.
 His lightnings lightened the world;
 The earth saw, and trembled.
 The mountains melted like wax at the presence of Jehovah,
 At the presence of the Lord of the whole earth.
 The heavens declare His righteousness,
 And all the peoples have seen His glory.
 Let all them be put to shame that serve graven images,
 That boast themselves of idols;
 Worship Him, all ye gods.
 Zion heard and was glad,
 And the daughters of Judah rejoiced,
 Because of Thy Judgments, O Jehovah.
 For Thou, Jehovah, art most high above all the earth;
 Thou art exalted far above all gods.
 O ye that love Jehovah, hate evil;
 He preserveth the souls of His saints;
 He delivereth them out of the hand of the wicked.
 Light is sown for the righteous,
 And gladness for the upright in heart.
 Be glad in Jehovah, ye righteous;
 And give thanks to His holy memorial name.

SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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H. W. COTTRELL,
South Lancaster, Mass.

A TALK WITH THE LITTLE FOLKS ABOUT BOOKS

Uncle Ben's Cobblestones.

Uncle Ben is a real pleasant old gentleman, and one the children around home all like because he knows how to tell just the very best kind of stories.

In some way Uncle Ben has found out that all the little boys and girls like to hear stories, too, and he would like very much to go around and visit you all, but that would take too long and some of you would get tired waiting. So in place of a personal visit, Uncle Ben has decided to print his stories into book form so that you may all have them right away.

He tells you about very common things, such as air, water, sunshine, fire, smoke, glass, coal, salt, paper, matches, etc., but he tells so many remarkable things about how they are made and what they are made of that you begin to wonder if they are really the things that you have been using every day. Uncle Ben is a good man, too, and so, of course, weaves in little lessons of truth that will help you to grow up and be good and kind, too.

You would give one cent, and more too if you had it, wouldn't you, to hear a good story? Well, try Uncle Ben, he gives you more than 200 pages of stories, and about twice that number of pictures for only 75 cents.



Things Foretold.

Every one is interested in what may take place in the future. Even the children like to hear papa and mama tell about something that is going to happen.

Well, our heavenly Father knew that His children would be anxious to know about some of the things that were to take place in the future, and He knew that we ought to know about them, too, so He has told us a great many things beforehand in the Bible.

But some are confused over these prophecies, so our good Brother Glenn has been kind enough to write it all out in plain, simple language that even the children can understand. The book tells about some things that have already taken place, and others that are taking place right now, and still others that must take place pretty soon.

You want to know about these things don't you, and read the interesting stories about Daniel and his companions in the land of Babylon? You will enjoy the nice pictures in this book, too.

Bound in board covers. Price 50 cents.



The House We Live In.

How many of the children ever saw a house built? If you have, you remember how the frame was put up, the roof put on, the frame sided up, and the windows put in. Then it was divided into rooms, such as the kitchen, bath-room, dining-room, music-room, and maybe a place for a telephone.

Did you ever stop to think that your body is something like a house,—that it, too, has a frame, enclosed and partitioned off into rooms or apartments, has windows, and servants, and a perfect telephone system? The author of this book, Mrs. E. W. Farnsworth, has found a great many interesting comparisons, and withal the very best materials to put into the body house to make it grow up strong and healthy, and the best locks to use to keep out the thieves and murderers that try to get in to steal and destroy.

You would like to read a book like that, wouldn't you? It contains over 200 pages, with pictures on every page. Price 75 cents.

The HOUSE WE LIVE IN



Our Paradise Home.

Suppose your father was going away to some other state or country to secure a new home, promising that when it was all fixed up he would come back and take you there. You would be very anxious for the day to come when you could see the new home, and you would want your father to write and tell you something about it beforehand, wouldn't you?

Our Saviour just before going away, said that He was going to prepare a place for us, and when it was all ready would come back to get us. He knew that while we were waiting here we would be anxious to know something about it, and so He has given us some glimpses of the Goodly Land in the Bible.

Thinking that the children might not be able to find all the interesting things about the Land of Promise, Elder Lane has picked out these items and put them into a book, so that you may read them in connected form. He gives you some fine pictures, too. Price, in board covers, 25 cents; cloth, 50 cents.

Jack the Conqueror.

How many of you have to meet things that are hard to bear, difficulties that are not easy to overcome? Every one, perhaps, and sometimes you are entirely defeated. Would you like to know how to be victor every time?

We want to introduce to you Jack the Conqueror, a boy that has met many trials like yours, and has conquered in them all. Let him tell you his experiences in meeting and overcoming difficulties, as they will certainly help you to conquer, too. The stories are very interesting as well as helpful, and in the book you will find a picture of Jack and some other things. Price, in paper covers, 25 cents; cloth, 50 cents.

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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."

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XI. THE POWER OF FORGIVENESS.

The Sick of the Palsy.

ONLY in an accommodated sense can man forgive sin. He may overlook the wrong that the act of another has brought upon him; and so, as far as his feelings are concerned, may bury it forever. But his forgiving does not take the sin from the heart of him who did the wrong, whatever his attitude may be. God alone can fully forgive sins. He alone can cleanse the guilty soul. He alone can take the crimson, the scarlet, soul and wash it as white as wool, as white as snow.

BUT it takes divine alchemy to do it. By no sort of human process can it be done. Man knows no acid, no chemical, which can take away sin's stain without the destruction of the fiber which sin has dyed. By no human law of growth can man eliminate the evil in his nature. By no process of dieting can he remove the plague. He may cover the sore; over the eating ulcer skin may seem to form; but sooner or later the corruption becomes manifest, deeper, more widespread, and more virulent than before. God alone can forgive, can cleanse, can take away, the sin; for only by divine creative power can it be done.

By one of His mighty miracles Christ has shown us this. The instance is recorded in Mark 2:1-12; Matt. 9:2-8; Luke 5:18-26. These notes are based on all three accounts. The miracle occurred in Capernaum, in Christ's home, evidently. The people heard He was there and filled the house and court, and "the

power of the Lord was with Him to heal" both soul and body. There were among the people critical, keen-eyed, adverse, doctors of the law and Pharisees.

WHILE He was teaching there came, among the other ailing ones, a palsied man, borne by four friends. They sought to reach Jesus by the door and failed. The sick man's case was urgent; his soul was in agony. He could not wait till the people were gone. His soul was more burdened with his sins than his body

regularly. He looked upon the sick of the palsy. He read the longing of his heart; for the Spirit which gave birth to the longing was the life of His life. He therefore met the greater need of the poor man: "Son, thy sins are forgiven thee." More than the disease was the sin. Body might be destroyed by disease, the loss was but temporary; but remaining sin leaves an eternal blight. The Pharisees accused Him of blasphemy. Surely, said they, "who can forgive sins but one, even God?" and their observation was true as to

the fact, but wrong as to the charge; for the God-Man stood before them—Divinity clothed with humanity. For their own salvation He longed that they should learn this fact. For ours, in His providence, it is recorded.

SEEING their reasonings, He thus appeals to them; "Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven, or to say, Arise, and take up thy bed, and walk." The former could be said by mere man, and the soul deceived into believing the falsehood. It is only God who can cure the palsied unto death. It is only God who can forgive sin. Therefore Jesus continued: "But that ye may know that the Son of Man hath authority on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house." The latter was a test of the power and authority to forgive sins. And even we may pray, "Create in me a clean heart."



with disease. And so he suggests another way of reaching the Master, and his bearers take him to the flat roof, uncover the inner court where Jesus is, and let down the pallet, on which the sick man lay, before the Saviour.

Jesus did not reprove their temerity, or ir-

THE result demonstrated the test. He that had his soul freed from sin's hypnotism by forgiveness, now feels his body freed from the paralyzing power of disease: "and he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, who had given

such authority to men, saying, We never saw it on this fashion;" "and they were filled with fear, saying, We have seen strange things to-day."

AND even so would God show strange things in this day if His professed people would believe, simply believe, in the divine power of Jesus Christ for the forgiveness of sin. Heathen philosophy, evolution, and agnosticism have robbed souls of their belief in God and His creative power, because of ignorance in the Scriptures. Yet His word stands, "I am Jehovah; I change not." He is "Jesus Christ the same yesterday, to-day, and forever." To you, O sinner, He would say to-day, as to the palsied in that far-away yesterday, with the same love and the same potency, "Son, thy sins be forgiven thee." Will you not believe and accept His gracious message?

EQUALITY IN RIGHTS.

THE Declaration of Independence declares that "we hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights."

If it is a fact "that all men are created equal," then no man or combination of men has a right to disturb this equality. In what, therefore, does this alleged equality consist? is a pertinent question. It is not in stature, nor in color, nor in intelligence, nor in disposition. However equal, or similar, these conditions might have been in all men, had sin not entered to disarrange for the time the harmony of God's work in the earth, is not the question. Civil government is concerned with the best temporal good of man as he is. Then it is here and now that we must contemplate, as a self-evident truth, the doctrine of equality. So, in the consideration of man as he is here and now, there is but one point of view from which this God-designed equality is apparent, and that is in the matter of rights. And here is the place where the framers of the Declaration stood, when, in laying the foundation of this government, they acknowledged and asserted that "all men are endowed by their Creator with certain unalienable rights."

The government which they proposed to establish was not designed to *create* rights, but to "*secure*" the free exercise of the rights with which the Creator had already endowed mankind. The government to which the Colonies were then subject was denying this exercise of rights, hence the colonists declared for "a new order of things"—a government having for its object to provide for the best good of *all* the people.

The idea prevails to a great extent to-day that the government is designed to provide for the best good of the majority; but that is a perversion of the true spirit of government, for it ignores the rights of a part of the people. It is but a slight modification of the monarchical doctrine that governments are established for the special benefit of rulers and their friends, be they never so few. This is always the tendency even of republics, when they become strong, and imbued with the spirit of partyism, and therefore corrupt. Hence the necessity of a constant reiteration and maintenance

of the principle that *all* men are endowed by their Creator with an "unalienable" equality of rights.

G.

SPAIN AS OUR EXAMPLE.

SPAIN is listed as a "Christian nation." This fact is the cornerstone of the claim that the United States is a Christian nation. In delivering the opinion to this effect, the Supreme Court gave as a basis certain historical facts, first of which is the commission to Christopher Columbus from "Ferdinand and Isabella, by the grace of God king and queen of Castile." This commission expresses the hope that, "by God's assistance, some of the continents and islands in the ocean will be discovered," etc.

So the people who are laying so much stress on the evidences adduced by the court that "this is a Christian nation" would do well to remember that even yet Spain can not give up her bull-fights; and if we are to follow in the footsteps of Spanish national Christianity, they should also remember that Spain still insists on having her bull-fights on Sunday. This is official action. The Council of State and the Cortes has decided that the prohibition of bull-fights on Sunday would be contrary to the spirit of the Sunday-rest law, since the toreros and bull-fighters, having no work to do during the week, do not need rest on Sunday; secondly, if bull-fights were to be held on any other day of the week they would have the effect of taking people away from their work, and also because the work of the toreros can not be considered as labor, but rather as an art, on a line with that of the actors of those semi-sacred plays and dramas, the performance of which is expressly permitted by the new law on Sunday. So in Spain Sunday is to continue as the one day of the week devoted to the national sport of bull-fighting. How much further shall we follow Spain's example in national religion?—Until the Inquisition, which Ferdinand and Isabella fostered, shall have been set up for dissenters from the national faith?

G.

A DANGEROUS RESPONSIBILITY.

THERE is a peculiar kind of theological teaching in the following from the *Ram's Horn*, of Chicago. It is worthy of note only because it is the expression of a belief that is very prevalent at the present time:

Every day is a holy day to the right kind of a Christian. Sunday calls for no higher standard of conduct than Monday or Wednesday. By common consent and through divine injunction we are forbidden to do certain things on the Sabbath, but they are tasks which are not in themselves wrong, but because they interfere with Sabbath rest and worship. Sunday is not universally observed as the Sabbath. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Jews, Saturday, and the Christians, Sunday. Thus a perpetual Sabbath is being celebrated on earth. The important thing is not the particular day, but the giving one-seventh of our time to rest and worship.

It is indeed true that "Sunday calls for no higher standard of conduct than Monday or Wednesday." In the first place, the Bible nowhere recognizes Sunday as a holy or sacred day; and in the second place, God has nowhere taught us in His Word that we are to be

better one day than another. We can not impute any such teaching to the "Lord of the Sabbath day." But he who tries to make a Sabbath of every day is just as far in the wrong as he who imagines he must be better on Sunday or on the Sabbath than on any other day.

The Sabbatic institution was established as a memorial of creation; was blessed and sanctified by the Creator for the purpose of a memorial; He set it before the race and commanded its observance as a memorial, a day of worship. The Founder of that institution "rested and was refreshed." So we are to find rest and refreshment. He blessed and hallowed it for a purpose, and we totally ignore that purpose when we set up our own choice of a day for a Sabbath, or try to make a Sabbath of our own out of all the days of the week.

The writer of the above extract overlooks the fact that God gave the Sabbath as a perpetual reminder of Himself and His completed work. The Bible says upon that point:

"And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made." Gen. 2: 3.

God did not rest on every day in the week from all His work: nor did He bless and sanctify every day in the week, because that in them all He had rested from all His work which He had created and made. Therefore all the days of the week could not be Sabbaths. He did not rest on any single day of the first six days of the week, nor did He sanctify and bless any single one of the first six days of the week. Therefore it is impossible that any one of the first six days of the week should be the Sabbath of the Lord.

The extract says: "Thus a perpetual Sabbath is being celebrated on earth;" and that because each day of the week is being observed by some people. That is not true in the light of God's Word. It is but another illustration of the Babel of confusion into which the world has permitted itself to drift by departing from the Word of God. The fire-worshipping Persian is not keeping a Sabbath to the Lord by performing his fire-worship on Tuesday; the whirling Dervish is not keeping a Sabbath to the Lord God by performing his brain-befogging gyrations on Thursday; and the Roman Catholic is not keeping a Sabbath to the Lord Jehovah by going through religious rites and ceremonies on the day which the ancient pagan world dedicated to the worship of the sun god. Nor are Protestants keeping a Sabbath to Jehovah by following the Roman Church in this and trampling upon the only Sabbath which Jehovah ever recognized as His or ever gave to men to keep.

"The important thing," the above extract says, "is not the particular day, but the giving one-seventh of our time to rest and worship." Who authorized any man to make such a statement as that? Nowhere in God's Word is any man given authority to change the statutes and ordinances of the Lord. God declares, "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89: 34. What is God's covenant? In Exodus 31: 16 the Lord calls the Sabbath "a perpetual covenant." What was it that went forth out of His lips?—"And God spake all these words, saying." What are "these

words" which Jehovah spoke with His own lips?—They follow immediately—they are the Ten Commandments, in the bosom of which rests the fourth, the Sabbath commandment. God's own promise, then, is that He will not break that Sabbath "covenant," nor alter His Sabbath commandment.

Thus it stands, and will stand forever. It is a fearful thing to take upon one's self the responsibility of attempting to change the commandments and ordinances of God. Some of the ancient Israelites thought it made no difference about the particular day of the Sabbath, and they paid for their thoughtlessness with their lives. Some thought it made no difference if ordinary fire was used in the sanctuary service. They were slain. It is just as unholy business now as it was then to tamper with God's law and His requirements when thousands of souls are in the balances deciding for eternity. "Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5:18, 19.

S.

ANARCHY AND ITS ONLY CURE.

THE rapid growth of Anarchy, and of societies of socialistic and communistic nature, is causing great concern throughout the governments of earth. Those governments wherein Anarchy was born are laying the blame for its promotion and growth upon those countries in which the people are given greater liberties. The countries that are granting to the people the greatest liberty are putting the blame back upon the countries in which anarchy was first manifest.

For the cure of Anarchy one class advocates greater respect to the rights of individuals; the other class advocates more rigorous measures, severer punishment, restriction of the liberties of speech and of the press.

But what may we expect along these lines from what the world itself is able to do for the cure of the menace of Anarchy? We are told that the nations must better the conditions of the oppressed and down-trodden and poverty-stricken; that in that they will lay bare the root of Anarchy, and pluck it out of the world. Let us examine the prospect along this line. What are Italy, Hungary, and Russia doing to alleviate the distress and poverty of the discontented who are swelling the ranks of Anarchy?—Heaping on taxes, and banishing, whipping, and imprisoning the discontented, thereby increasing the discontent and the occasion for punishment.

What is being done by the legislative departments of other nations to alleviate the suffering of the masses?—Enacting legislation in the interests of the powerful—legislation which makes it possible for great monopolies, or syndicates, to grasp and control the wealth-producing industries of the different countries, and thus increasing the cost of living for the purpose of piling millions on millions. This certainly does not better the condition of the suffering and poverty-stricken, but, instead,

heaps upon their backs a load heavier than the one which they had been bearing before. Look over the legislative acts of Congress and the Legislatures, and you may be surprised to see how few of them are in the interests of the unfortunate and depressed. Great affairs of finance, and great state, national, and international affairs consume almost the entire attention of the law-making bodies. The legislative bodies of the world will furnish no lotion capable of healing the raw sore of Anarchy. It is utterly useless to look to them for any such healing balm.

Is there, then, no hope for the cure of Anarchy?—None in the way in which the world is looking for it. Nations can not legislate hate out of the human heart, nor love and contentment into it; neither can men drive out hate by the sting of the whip and the fear of banishment and death; and while nations and individuals are striving for mastery and for gold, the cry of distress and oppression will continue to go up unheard or unheeded. Hasty and unwise laws may be passed against Anarchy, out of pure personal fear for what the Anarchist may do, and in the hope that the law may deter him; but legislation will never reach and eradicate the root of that perennial and pernicious weed.

Anarchy means against law, without law,—lawless. It began with Lucifer in heaven; it will end with Lucifer in the consuming fires of God's judgment. Rev. 20:7-10. Anarchy will come to its end, but that end will be only when the twin sisters, selfishness and sin, are burned out of the world with all the dire results that they have brought into it. That burning will be the burning of the great day of God. 2 Thess. 2:8; 2 Peter 3:10-12; Mal. 4:1-3. Then Anarchy, the revolt against God's law, will have compassed its own destruction, will have suffered the result of its own misguided course.

But there is a cure for Anarchy. It is not a human cure; it is not brought about by legislation. It comes through the great Physician, and through Him alone. It will not only cure Anarchy; but it will save the Anarchist. It will do this in the individual, but only in the individual who willingly allows it to be done for him. There will be no compulsion about it; there will be no salvation of Anarchy *en masse*, or as a society. That work of cure must go on in the heart until every root of bitterness is eradicated, until every selfish impulse is banished, and submission to the will of God is complete.

Satan was the first Anarchist; he revolted against the law of God. He sought the overthrow of government; he sought the exaltation of self. Now the cure for Anarchy must be the very opposite of that, and we find it in Christ Jesus. This is the all-important admonition: "Let this mind be in you which was also in Christ Jesus." That mind which was in Christ Jesus led Him to lay down His life for those who had merited death through the breaking of God's law. Thus was the majesty of the law upheld, and at the same time a way opened that men might be saved from the results of their own anarchistic course.

The heart of the carnal man is the heart of Anarchy; for we read: "The carnal mind is not subject to the law of God." Then, in the regeneration of the heart of man, is the cure

for Anarchy; that is, letting the mind of Christ displace the carnal mind. That takes Anarchy out of the individual; that saves the individual—and it is the only thing that can. That is Anarchy's only cure. And in the application of that cure, submission to the will of God, is the only true and perfect liberty. S.

Question Corner

1683.—Lost Time and Sun Standing Still.

Was there any time lost when the sun stood still for Joshua?
A READER.

No; there was more time made. The day was made longer, that is all; but it is called a day just the same; for it is said that there was "no day like that before it or after it, that the Lord harkened unto the voice of man." Joshua 10:13, 14. God in His mercy and might could control to His glory the sun and moon, the laws of which were already perverted by sin.

1684.—Eternity of Law.

Please explain Rom. 5:13, "For until the law, sin was in the world."

The statement means simply this: "For until the law [was spoken and written] sin was in the world." It can not mean that law did not exist; for immediately it is declared, "But sin is not imputed when there is no law." Therefore as sin was in the world from the time Adam yielded to the tempter, the law was also in the world, tho not in a written form. Men had so far lost a sense of sin from their hearts, and the consciousness that God gave His law, in order "that sin by the commandment might become exceeding sinful." Rom. 7:13.

1685.—Judas Iscariot and the Lord's Supper.

Did Judas Iscariot leave Christ and the eleven disciples during or after the eating of the Passover Supper? Which took place first, feet-washing or the breaking of bread?
A. S.

After the eating of the Passover Supper. Send to the *Review and Herald*, 222 North Capitol Street, Washington, D. C., and obtain "The Rejected Ordinance." The order was this: (1) The entire bath before the Passover, which John 13 shows the disciples to have taken before they came to the washing of feet. (2) The Passover Supper. (3) The strife at the table as to who should be greatest. (4) The ordinance of humility and feet-washing. (5) The Lord's Supper. Judas seems to have been with our Lord and His disciples through all. The tract above mentioned makes this clear. See also "The Desire of Ages" on this subject. We have not the space for the argument in this column.

1686.—Powers of Heaven.

What are the "powers of heaven" that are to be shaken just before Christ comes? Has that shaking begun? If so, when did it begin? Did Christ mean that He would come in the generation that saw these "powers" shaking? How long is a generation?
O. A.

The sun, the moon, the sidereal heavens. The signs referred to in the same connection were literal, so also will be the shaking referred to. When God came down upon Mount Sinai and spoke His law, His voice shook the earth. Under the seventh plague, at the second coming of Christ, God will speak again, and then both heaven and earth will shake. Heb. 12:26; Rev. 16:17, 18; Joel 3:16.

As to the sending of your children where the truth is not taught, certainly it would not be best for them. While it might not be a wrong worship, it might confirm the children in error, and so lead to false worship.

1687.—"In the Heart of the Earth."

You made the statement in the SIGNS, of February 8, that the Bible does not say that Christ was in the grave three days and nights. How do you explain, then, Matt. 12:39, 40?
M. M.

Matt. 12:39, 40 does not say that Christ was in the grave three days and three nights. Many believe that "the heart of the earth" means in the power of the Roman Government. Could we prove that it does not? This would make that period begin at the time of Christ's betrayal. See Luke 22:53; John 12:27.



"RELIGION IN THE PUBLIC SCHOOLS."

BY BRYN MAWR.

A FAIR and comprehensive consideration of the subject of religious teaching in the public schools presents many objectionable features to the practise. And these features are peculiarly *live* issues in this hour of the world's history; because we are nearing the time of prophetic denouement which is to make possible religious persecution in this alleged enlightened age. Indeed God's true church is fast nearing the time and experience foreshadowed in John 16:2, 3.

These issues must be squarely and practically met by every *true* lover of *true* liberty. The unwisdom of placing within the curriculum of public instruction, any expurgated scriptures formulating a system of compulsory or indiscriminate religious training is self-evident. Yet many thousands of alleged lovers of boasted American liberties contend for and laud every effort to foist this, *willy-nilly*, upon an heterogenous public, representing a symposium of religious and non-religious thought as varied and incongruous as it is possible to be.

Even tho *all* so-called Protestant religious organizations should, conjointly with the Roman Catholic organization, adopt a categorical and stereotyped system of religious instruction, they must of necessity,—in this union of incompatible religious forces,—bow to the dictation of the papal church, or else precipitate a wider and more pronounced strife than has heretofore existed between these representative organizations. However, these incompatibilities are fast disappearing; and pseudo-Protestantism *will yield*, until every semblance of schismatic differences are removed, and the daughter has become so like the original, or "mother," that the family resemblance and relation is patent to all students of God's Word. And this nation, dominated by this perverted Protestantism forms an "image" to the "beast," the Rome of the Dark Ages.

For many years there has been great antagonism toward our public-school system by the Catholic clergy, manifesting itself in the withdrawal of thousands of Catholic children from the public schools, and the establishment of numerous parochial schools in which the children of "orthodox" Catholics are educated. There was also a correspondingly energetic effort on the part of the general Catholic organization to divert a part of the public funds to the support of these schools. A self-evident injustice to the general, or representative, taxpayer. This point also will be yielded as the papal leaven continues to work.

Apropos of this point, note the weakening of the government in its attitude on the Catholic Indian School appropriations. Failing to withdraw all the Catholic children from the public schools, the papal hierarchy with well-known subtlety and political power, conceived and executed the plan of at least "*coloring*" public thought with papal and pagan teaching and dogmas by subversive methods; and as a

result, to-day the curriculum of the public schools of America presents with its proper teaching a curious conglomeration of pagan legendry and philosophy, and papal dogma and superstition. Out of the public funds is supported a great army of good, bad, and indifferent public instructors the *majority* of whom are communicants of the Roman Church; that is to say, they would seek the consolations of the "*mother church*" (Rev. 17:5) in the hour of death. Surely the *world*, aye, and the *church also*, have reason to "admire the beast" with a wide-eyed, wondering admiration. Rev. 13:3; 17:6.

Because of these conditions, a considerable class who love God, and accept His Word as *the* rule of faith in all things, are constrained to establish denominational schools supported by private subscription. At these schools religious instruction consonant with the true Gospel of Christ is taught, and this without defrauding the public treasury, as *they*, in common with their fellow citizens "render unto Cæsar" *his rightful tribute*.

As a public educational institution without *any form* of religious instruction, the nominal Christian or agnostic, Jew or Gentile, pagan or Mohammedan, men of every creed, or no creed at all, every shade of belief or no belief at all, may meet on common ground, in common *civic* fellowship; but the moment the element of religion,—*always* sectarian, and *not* possibly otherwise as long as there is more than *one* sect on earth,—is introduced, then strife, contention, and open rupture between erstwhile friends and associates are sure to follow. Let this movement, started at our nation's capital, once be established as a criterion of educational methods, and an exodus of adherents of irreconcilable "issues" from our public schools *must* supervene.

Then will follow the establishment of schools for the "classes;" for class lines will become more strongly marked and more easily discerned than is possible under existing conditions of society.

No follower of the "Golden Rule" can possibly invade the realm of individual consciences. This ground belongs alone to God and the individual! And this is as true of the most incorrigible infidel as of the most devout Christian. No self-respecting person, alive to the evil bound to result from the least coercion of human conscience, can afford to yield his rights of religious liberty. He will earnestly protest against any curtailment of constitutional rights.

Again, compulsory religious training, upon the children of those who are indifferent in their selection of religious belief, and who only conform to public pressure because of this indifference, will only result in cheapening variety of the religion taught, as it will of necessity invite comparison with the existing public-school literature, so at variance with the teachings of pure Christianity, the only basis of which is the eternal character of Jehovah, as disclosed in the "Decalogue." Yet it is that code *now*

perverted with all the man-made apostolic mutilations and blasphemous additions that misguided men are seeking to force upon the public to gratify the ambitions of a bureau of modern conscience arbiters. Truly the "old Inquisition" is near to be rehabilitated.

How can an unconverted and unconsecrated person as teacher take up any system of religious teaching and make it effective? Or how can a converted and devoted Christian as teacher reclaim a child whose home environments are, in part or wholly, antagonistic to every principle of reform? Indeed it is a fact easily demonstrated that the few hours daily drilling in the literature of the public institution of education, together with the indiscriminate associations of these schools, have, in many cases, a demoralizing effect tending to nullify the best influence of a Christian home.

It is the purpose of denominational church schools to make a valuable auxiliary to the consecrated effort of the home, the church, and the Sabbath-school; that the spiritual influence of these God-given institutions might not be made void by the growing antagonism to the Bible so often manifest in the public school.

Even more dangerous than these are the higher institutions of learning, because of the subtleties and sophistries of their systems of philosophy which are *now* bearing fruit in this effort to arouse a public sentiment favorable to religious instruction in the public schools. This is a primary entering wedge, ultimating in the complete union of church and state in the near future.

And so the battle goes on. The teachers in every system, high and low—directors and leaders of public opinion, of elastic conscience, or thrifty adaptation to irreconcilable conditions—are seemingly without conception of fidelity to a fixed principle of truth. Matt. 6:24. Rome gains a little here and there with every move. Her opponents little by little conform to her dictum, ever retire as she advances and the whole lump will soon be leavened, becoming a gigantic system of error filling the whole earth, at whose shrine all the world worships, except the "little flock," who are "*faithful even unto death.*"

Stanley, N. D.

THE CORRUPTED PRESS.

THE great daily papers of the country pose as representatives of the people, but they are not. They are, like every other element in this world, instrumentalities for getting money and influence. In their haste for money they give volumes of matter that is neither news nor profitable instruction in any line. The news is garbled and perverted and exaggerated every day. Often it is sheer sensationalism.

The plea is that the people want it so; and, judging from the financial success of these institutions from popular patronage, the plea has some foundation. But the appetite had to be created first, and once created, it is hard to satiate. It is this perverted appetite that makes people tolerate—we dislike to say appreciate—the lowering of the one-time dignified editorial page to the level of the comic almanac. But the deliberate falsifying of facts in the interest of great corporations, that is so conspicuous in some of the boasted moulders of public opinion, is surely a sign and a cause of moral degeneracy in the world.

A case in point is that of Mr. Dalrymple, of Glasgow, Scotland, who was brought to Chicago by Mayor Dunn to give expert counsel in the matter of municipal operation of street cars. The corporation-owned journals in various cities have persistently represented Mr. Dalrymple as saying that while municipal ownership is a great success in Scotland,

it is impracticable in American cities. Notwithstanding his disclaimers of such utterances, and repetitions of his true sentiments, he deplors the fact that prominent influential journals continue to misconstrue his statements.

WHAT MAY WE EXPECT.

WE are told, constantly told, that the world is getting better; that the warning alarms which are raised are utterly uncalled for; that the world is rapidly progressing to that time which Tennyson predicted when

"the war-drum throb'd no longer, and the battle flags were furled

In the Parliament of man, the Federation of the world.

"There the common sense of most shall hold a fretful realm in awe,

And the kindly earth shall slumber, lapt in universal law."

But out of what is this condition to come? What is there in the present which bodes the birth of such a time? We grant that there is a good time coming; but how can it be evolved out of present conditions? Like begets like. Sin will not, can not, beget righteousness.

True, we have passed out of much that is coarse and ugly and rough in the civilization of the past, but is there less of evil and sin? Is there not less of conscience, less of the keen sense of right, less of integrity, less of a sense of responsibility to God, less of faith in the eternal verities? We do not know how, in the light of the overwhelming revelations of wickedness, fraud, trickery, debauchery, in high places, an intelligent person can come to any other conclusion; they must see that the times are perilous, and the world is rapidly drifting on to ruin.

Simply to refer to a few instances: Take Bailey Millard's article in the May *Everybody's* on "The West Coast Land Grafters," in which he shows that many of the great holders of land in the west have obtained it through fraud, perjury, and debauchery of governmental officers. Hundreds,—Christians among them, Christians even who profess the commandments of God and the faith of Jesus,—have perjured their souls for a few paltry dollars to help the great land sharks. They have sworn that the bogus applications they have made for land were made in good faith, for the purpose of actual settlement and cultivation, and not for the benefit of any other person or corporation; that there was no collusion with any person to give him the benefit of the land; that no agreement must be entered into with any other person by which the title to the land applied for should inhere in part or in whole to any other person save the applicant.

Mr. Millard designated the conscience which permits men to so perjure themselves a "Land Conscience;" and he tells us further that, "Land Conscience is one of the most self-deceptive of human attributes." But before the great Bar of God there will be no such discrimination. The false oath will be a false oath, and the damning thing will have left its searing, distorting mark upon the character.

Mr. Millard tells us that to name the wealthy men who had been benefited by such means "would be a sort of roll-call of nearly all who have secured large holdings of fertile lands in Oregon and California."

And the late Federal Grand Jury in Oregon, by the time it had adjourned, "had uncovered such a mass of fraud, nearly all of recent occurrence, as to make honest hearts sicken, and its indictments had fallen on the lowest places and the highest," among whom was Senator Mitchell of Oregon. We are told that volumes could be written on the land frauds and steals, and grafts, and swindles, and grabs.

But the meat trust and the "System," the insurance companies, and a score of other big concerns, each seems to have its special brand of elastic, resilient, convenient conscience. We have the Hog Conscience, the Standard Oil Conscience, the Policy Conscience, the Steel Conscience, the Copper Conscience, and no one knows how many other brands which are unaffected by any sort of compromise of righteousness and integrity.

The tide of undermining evil is so strong that men like the Rev. Thomas B. Gregory, whom no

one can call a pessimist or a radical reformer, are forced to admit it. He declares in the *San Francisco Examiner* of June 17:

Not only in this country but in every other land within the pale of Christendom, the men and women who should be striving after truth and honesty are living the lives of dissemblers and hypocrites.

Life is getting to be a great big masquerade in which each one is trying his or her best to deceive the others.

Honesty, frankness, sincerity, the open-eyed Truth which looks at you without blinking, are becoming rarer than five-leaved clovers, and the recognized order of the day is to lie and deceive as persistently and as successfully as you can!

Paint, pretense, bluff, bluster—in a word, lying and hypocrisy—have driven the old-fashioned truth and square dealing to the woods, and instead of the face-to-face and heart-to-heart way of living that once prevailed, we have the great game of "Peek-a-boo," in which no one knows whose voice he is listening to, or whose eyes are looking at him through the holes in the doughfaces.

The very condition of things noted above God has explicitly told in His Word, the most up-to-date book to-day. Read Isa. 59, a picture of this time. Read 2 Tim. 3:1-5, another vivid portrayal of the days of hypocrisy in which we live. Note that it mentions eighteen different sins, universally prevalent to-day; note that these sins are to be found among those professedly religious; and note also that because of these cherished sins in the church the times are perilous. Read:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Blind our minds as we will, America is following in the pathway of ancient Rome, and disintegration and ruin must inevitably follow the decadence of essential morality.

There is but one remedy, the old-fashioned Gospel of Jesus Christ. Repentance, forsaking of sin, separation from the world, self-denial, and obedience to God in faith and love—only in these is there salvation. God's call is to His "everlasting Gospel." Rev. 14:6, 7. The good time, the world of peace, lies beyond His second coming.

DISESTABLISHMENT IN FRANCE.

THE following setting forth of what has been accomplished by recent legislation in France, we take from the *British Weekly*:

In the first words of the Bill [presented by M. Grunbaum-Ballin, Minister of Public Worship] the Republic guarantees liberty of conscience, with complete freedom of public worship. M. Briand reminds us that this marks a step onward in the path of Liberalism, for certain restrictions have hitherto hampered the work of all religious bodies. He also says that as disputes must inevitably arise in the working of the Act, the magistrates will understand from this declaratory clause placed at the head of it, that they must seek the solution most favorable to liberty of conscience and freedom of worship.

Next follows the vital section on which the whole Act depends—the declaration that the Republic neither recognizes, nor pays, nor supports any form of worship. All expenses connected with the exercise of public worship will disappear after January 1 from the budgets of the state and the communes. The Ministry of Public Worship will be suppressed. The state, as M. Grunbaum-Ballin remarks, will henceforth keep within its own sphere, which concerns the things of earth alone. "All that lies above or outside this earthly life, all things supernatural and divine, in other words the essential elements in every religion, in every worship, in every metaphysic, are beyond its ken. The state is not hostile or indifferent to these things; it knows nothing of them. Its kingdom is of this world and this world alone."

That appears to be a full and complete separation of church and state; but France is an overwhelmingly Catholic country, and it is certain that the separation of the Catholic Church from a state composed almost wholly of Catholics is not a Catholic ideal. Apparently a telling blow for genuine religious freedom has been struck in France; but they who know

the policy of the Church of Rome know full well that she will never permit that condition of things to persist. It is not at all improbable that one day the head of that church will speak to the laity of France in every department; and when she does, that laity will respond and do her bidding. s.

THE NATIONS ARE PREPARING.

THE marvelous success of the Japanese army and navy in the war against Russia has set the military outlooks of the various nations studying and planning more anxiously than ever to devise ways and means for making their armies more efficient and rendering their fleets and fortifications more secure against attack and more impregnable in attack.

The latest naval battle, in which so large a portion of the Russian fleet was destroyed has brought to the attention of this government the fact that the Philippines are wholly unprotected, having no fortifications, and there being only a few warships of this country stationed at Manila. Even the obsolete guns of the Spanish fortifications have been removed and scattered among the larger cities of the United States. But the government has now become aroused to the unprotected condition of the Philippines, and a large sum will be spent in erecting fortifications there and providing the defenses with modern weapons of war. Another battleship also will be added to the squadron at Manila "to maintain the dignity of the United States and to more closely approach the naval strength of Japan."

The German Government has issued an order to fortify Kiaochow Bay, Germany's Chinese port. For a long time Germany has been contemplating the fortification of this, its only naval base in far eastern waters; but the means for so doing had not been in hand. Japan's victory there has by some mysterious magic caused the means to be speedily forthcoming, and now the fortifications with the necessary high-power guns will be provided as rapidly as the work can be accomplished. These activities in the far East have naturally aroused France, who has extensive interests in the far East, and she will soon begin the defenses of the coast-line of her eastern provinces. Whether England is planning to strengthen her Chinese base of Weihaiwei is not pointed out, but it is altogether probable that she will do so. Each additional fortification or war vessel or high-power gun of one nation calls for an equal increase by the other powers, and so they continue to "prepare war." s.

The Russian battleship, *Kniaz Potemkine*, was captured by a mutinous crew, on June 28, who killed eight of their officers and a number of the sailors who had not joined them. The red flag was raised over the vessel, and a few shells were thrown into the city of Odessa. A Russian squadron was hurried to the scene, and after a parley the mutinous crew surrendered the vessel without resistance. It is reported that the crews of some of the other vessels are also in a mutinous condition, but the censorship is so strict that the facts regarding the situation are not definitely known. Reports indicate that the entire waterfront has been burned by revolutionists, and a number of ships in the harbor have also been burned. While millions of dollars worth of property were going up in smoke a battle was raging between the populace and the troops. Some reports state that more than 1,400 have been killed in that city alone. Odessa is now under martial law, as are also the provinces of Sebastopol, Nicholaieff, and Erivan. There have been continuous disorders in Poland, Breslany, Borisoff, Lodz, and Libau. At the latter place a great strike has been declared, and many hundreds of sailors mutinied. A general strike of workmen in the various occupations is said to be an event that will soon take place. On the whole, the conditions in Russia seem ripe for a revolution. The people are becoming more and more exasperated as their comrades are being shot down in their parades, and it is even reported that some regiments have declared that they will not again fire upon the people.

Negotiations are now pending between Vatican authorities and Italian officials which indicate a complete scheme of reconciliation between the Italian Government and the See of Rome. These negotiations cover all points of difference between the two powers, and special details necessary to guarantee the pope's complete independence and support on the part of the Italian Government. They constitute the basis of a concordat soon to be agreed upon, which, if successfully conducted, will put an end to the long existing conflict over the question of temporal power. That will mean the restoration of such power in some measure, the first step in a significant movement.

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

THE LAP OF PENURY VERSUS THE LAP OF LUXURY.

DURING the past half-dozen years nothing has been more insistently talked about, or more extensively written about, than has the mountain-like tidal wave of economic prosperity that has swept over our country since 1898. Optimists of the secular and utilitarian school are glorying in the fact that we are living in the age of multimillionaires, in an age of bursting money-vaults, in an age of unprecedented capitalistic power and daring. And it must be confessed that never before did the world groan under such a burden of material wealth.

It is also true that more of the sons and daughters of Dame Fortune are to-day dandled upon the soft lap of voluptuous Ease and nursed at the breast of Luxury, than ever before. As in the days of Lot, "fulness of bread and abundance of idleness" are everywhere conspicuously in evidence. Yet it was never more true than it is to-day that one (fortunate) half of the race does not know how the other (unfortunate) half lives. Never before were there so many luckless souls slowly starving in the hovels and tenements of Penury.

The following statement, recently made by Dr. Washington Gladden, is significantly true: "It is probable that if the facts [regarding the prevalence of poverty] were known, the optimistic ideas of many of our enthusiastic Americans respecting the universal welfare of our people would suffer chastening." Dr. Gladden and all other serious thinkers believe that, of all social problems, the problem of poverty is the most portentous.

How startling the social paradox of our day!—vastly greater wealth than ever before, yet vastly deeper and more far-reaching destitution than ever before; more millionaires, yet more paupers; some so rich that they do not know how to spend their income, some so desperately poor that they know not how to procure a crust for the next meal! Is it not an appalling statement which we find in recent discussions—that fully 10,000,000, or one-eighth of the entire population of the United States, are in poverty? This does not mean that all these are paupers or subjects of charity. It is true that many of them are. It *does* mean, however, that none of this multitude is able to get more than a bare sustenance, that none is able to procure "those necessities which will permit them to maintain a state of physical efficiency." In every industrial nation there is a correspondingly large class who are on the verge of distress. Mr. Robert Hunter, after years of investigation, concludes that about one-sixth to one-eighth of the people in all the nations of Christendom receive too little of the *common necessities* of life to keep themselves at their best physically.

Poverty's Grip on the Cities' Multitudes.

There is in the city of New York an appalling multitude of victims to poverty. As the result of the most thorough and methodical

investigation, it has been definitely ascertained that twenty-five per cent. of the population of Greater New York suffer from more or less acute want. It is painfully true that every tenth person who dies in America's chief city is buried in the Potter's Field. Strange, is it not, in the very face of the fact that this same great city is, in point of wealth, second to no other city on earth?

From an officer of one of the organized bodies for charitable ends, comes an estimate that 50,000 children in New York City took their seats in school every morning without having had any breakfast. Later Mr. Robert Hunter, a specialist in social-betterment work, affirmed that as many as 70,000 children, of that city, go to school hungry every day. Superintendent of Schools Maxwell published a statement to the effect that Mr. Hunter had "unusual opportunity for forming a judgment in the matter," and that Mr. Hunter would be more likely to underestimate than to overestimate the number.

In all large cities there are thousands of school children who, because of insufficient nourishment, are actually so anemic that they are unable to exert more than half the mental effort that is exerted by the pupils who are adequately fed and clothed.

A Significant Contrast.

There are, on the other hand, scores of affluent families in New York and other large cities who think nothing of paying out \$300,000 a year as ordinary family expenses. To some it may seem incredible that the yearly running expenses of one family could swell to so vast a total. But, Mr. Incredulous, here is the evidence—a typical itemized account as given by an authority on society affairs, in the February (1905) number of *Success*:

Wages and salaries to, say, twenty-five helpers, with food, wines, etc., but no special entertaining, \$30,000. Expenses of entertaining, brilliant balls, fetes, flowers, etc., \$50,000. Expenses incident to running a palatial yacht, \$50,000. Cost of keeping up stables and stud farm, with wages of thirty men, \$40,000. Grounds, greenhouses, with wages of twenty men, \$20,000. Expense of maintaining two additional homes, one at the seaside and the other in the mountains, \$20,000. Clothes, \$20,000. Pocket money for the several members of the family, \$50,000. Automobiles, \$10,000. Traveling expenses with private cars, suites on steamers, at hotels, etc., \$10,000. Total, \$300,000.

This enormous total does not include the cost of gifts, the service of physicians and nurses, of new horses and automobiles, of jewelry, of pet dogs with fur-trimmed coats, of talking dolls in lace dresses at one hundred dollars each, etc., not to omit gambling with thousands of dollars risked by the ladies at "bridge," and tens of thousands by the men at faro, roulette, and baccarat. The original cost of Mr. J. P. Morgan's pleasure yacht was a half-million dollars. The running expense of so magnificent a craft is \$20,000 a month.

The writer in *Success* adds: "No doubt ambitious people with only a thousand dollars a day to spend, feel poor when they see rivals

spending two or three thousand dollars a day, for such there are, and some who *might* spend \$10,000 a day and keep within their incomes. Perhaps they, too, will soon be complaining that it is impossible to live properly on \$10,000 a day!" Is it not heart-rending to think of such pitiful contrasts of grinding want and overflowing riches, of suffering and prodigality?

Coming back to our study of poverty's reign, we are informed by Mr. Hunter that in our boasted center of scholastic refinement and culture, Boston, 136,000 persons were compelled to receive charitable aid during the year 1903, when our country was in the plenitude of its industrial prosperity. This number equaled twenty per cent. of Boston's population.

In his recent address at Boston, the same gentleman averred that there are 5,000 persons in the Chicago stock-yards who are on the verge of pauperism. The average wage for the common laborers there is five dollars a week. Many of the employees are in practical slavery. "I have seen children ten years old, working all day among the vats of blood," he added. So unhealthful is their employment that they invariably become the victims of incurable rheumatism before reaching the age of twenty-five. Tuberculosis among these children is extremely prevalent. He said further: "They have nothing to look forward to but death. When a girl is made an incurable consumptive, contracted in J. Ogden Armour's service, under the guise of charity, she is presented with five dollars. Just think of it—five dollars for a lost life!"

The Other Side, Again.

The San Francisco *Wasp*, of date April 8, reports that a knot of rich women, a few days since, were discussing fashion, in the grill-room of the Hotel St. Francis. The wife of a New York capitalist, who was touring California, was telling her San Francisco sisters of the profusion of Easter hats that some of her townswomen order at that season. "Why," said she, "many of them get as many as ten hats just before Easter!"

"Ten!" exclaimed a San Francisco woman. "Yes, ten; sometimes even a dozen. Doesn't it astonish you?"

"Not at all," said the native daughter. I am surprised rather, that that number should be considered remarkable. Why, there's a lady right here in this hotel who has ordered sixteen hats for the present Easter, and all beauties, too."

"Really? Who is she?" meekly asked the New Yorker.

The "*Wasp*" scribe then adds: "The Easterner rose from the lunch table pretty well convinced that our fashionable women have very little to learn in lavish expenditure on personal adornment from the most dashing of their Gotham sisters."

It should be remembered that the sort of hats which this lady denominated "beauties" range in cost from \$25 to \$125. This instance is simply a type of many thousands of such wicked and shameful follies. Did not the prophet speak truly when he said to the rich of this age, "Ye have been WANTON, and taken your pleasure"?

London's Famished Multitude.

One of the most indefatigable and disinterested workers in behalf of London's poor, is Rev. Mr. C. E. Walters. He has recently declared through the press that poverty in the world's metropolis is more hopeless than

anywhere else. In London 1,300,000 persons are comprised in the class commonly referred to as the "very poor." Nearly one-fifth of the people one meets in the metropolis will die in the workhouse, the insane asylum, or in some other eleemosynary institution. It is difficult to believe that in one East End parish more than half of its human denizens are destined to be buried in pauper's graves.

Mr. Walters most emphatically asserts that the chief reason for this awful sway of poverty is that 1,000,000 persons in that city control more than twice as much wealth as do the 26,000,000 English people who form the manual workers. The conditions which make this inequality possible "form a strong comment, surely, on our boasted civilization; not only that but a strange comment upon our religion."

"Religious people will say," he continues, "'Here is a slum—let us start a soup-kitchen.' It is very kind. . . . But the true method would be to say, 'Here is a slum—let us sweep it off the face of the earth.'" Of course, he means that by putting into practise the principles of social and economic justice, the occasion for the existence of slums could no longer obtain.

For years it has been known that in London, as in New York, starvation haunts the schools as it haunts the homes. *The New Age*, a London weekly journal, puts the case strongly, saying:

That in this land where riches and luxury unsurpassed in the world's history abound, . . . these thousands of hungry, half-clad children should be trudging wearily every day to school to sit in misery unspeakable for several hours, too starved in body for the brain to do its work—there is the shameful thing, the most shameful thing among all the evils of our day and generation.

Strange, indeed, that the world's great centers of wealth and culture, of Christian (?) civilization, should complacently tolerate the existence in the midst of thousands upon thousands of wretched and famishing children—children redeemed with the life-blood of Him who founded our most holy religion, while fortunes are positively wasted on

Pampered Dogs!

One of the most dashing leaders of New York's "high social caste" has admitted to a regular contributor to a popular magazine that many of her "set" do not hesitate to pay as much as \$5,000 for an "engaging" pet dog. The original cost of a "pug" is by no means the chief part of the money required to indulge one's *penchant* for so refined (!) a luxury. There are not a few women in New York, each of whom spends a thousand dollars a year for clothes for their poodles. The "precious" pug must have a house coat, a walking coat, a duster, a sweater, at least one coat lined with ermine at a cost of \$200, an automobile coat with hood and goggles, and each coat fitted with a pocket for the poodle's handkerchief of fine linen or even lace! These women also buy for these currish pets boots of different colors to match the coats, etc., and they cost from five to eight dollars a pair. A half-dozen pairs is the usual number bought at a time. Furthermore, they buy collars, set with pearls, rubies, or diamonds, at several hundred dollars each. A merchant who makes a specialty of such collars, recently told a newspaper reporter of a woman who imported from Paris a complete outfit for her poodle costing \$2,000. Another lady had a house built for her dog, the exact model of a Queen Anne cottage, with rooms papered and

carpeted and the windows adorned with lace curtains. Every morning the *dog governess* calls to bathe, comb, curl, and perfume the "little darling," and then to take him out for his airing. The pet feasts and drinks from silver dishes, and if his feasting costs him a stomach ache, a specialist is hastily summoned.

Can you believe that each large city has its fashionable dog doctors, who get ten dollars a visit and sleep with a telephone at their bedside for night calls? *But it is true!* Last season a lady summoned a specialist from New York to Newport and kept him there for an entire week at \$100 a day, because her poodle was indisposed! Yes, and during that same week, in the Eastside tenement district, a score of babies died immediately at birth because the wretched mothers were too poor to afford the services of a physician. "Hundreds of tenement infants die every week for the want of pure milk," declares a famous writer on social subjects.

Were instances of heartless extravagance of this sort only sporadic, they might be excused, but, instead, they are the rule with our modern society Nabobs.

Millions Squandered on Golf.

A conservative weekly, of San Francisco, reports that nearly \$50,000,000 is expended yearly on the game of golf, in Great Britain and the United States. On each of the 3,000 golf links there has been sunk \$15,000, showing a total permanent investment of \$45,000,000. Each of these links costs \$20,000 a year to run. The 750,000 golf players spend \$15,000,000 yearly for clubs alone, while they fritter away an additional \$13,000,000 on balls. Now, by way of contrast I append the following from Mr. Robert Hunter. In reference to the vast multitudes who toil like galley slaves, in the large cities, for the pittance necessary to maintain a bare existence, he says: "The heavy brooding men, tired, anxious women, frail, joyless little children, are toiling fiercely, monotonously, in the dull struggle against want."

Justice the Crying Need.

It is remarkable how many of the most noted thinkers of our day are repeatedly declaring their conviction that no deserving man, woman, or child, in the world, could be a victim to the harrowing ills of poverty if the principle of exact justice were everywhere to hold sway. Under the caption, "Justice, Not Alms," the editor of the *Saturday Evening Post* writes:

A young man from Harvard, put at the head of a great corporation, proceeded to try sundry schemes for uplifting the workingmen. After a few years he abandoned them in disgust and left the "ungrateful" toiler to his fate. "They appreciate nothing one does for them," said he. "All they can think of is higher wages."

How sad! Instead of humbly thanking the young man for graciously bending to help them up to his level they put themselves on the lofty ground of American manhood and looked down at him and said: "Justice, not alms! Give us our due, and let us use it as we think best." No doubt these ingrates would prefer to the "Harvard plan" the plan of shrewd old John Rockefeller who has always paid a little above the market rate of wages and so has never had a strike or even a serious "kick."

The inspired forecast of present-day conditions in the social and industrial realm, as given in James 5, entirely justifies these thinkers in the judgment they so insistently iterate. The divine Spirit directly charges the "rich men" with keeping back by fraud a just compensation for the services of those who

reap their fields. Read the fourth verse, and to complete the antithesis read the fifth verse. Again, in Mal. 3:5, our Lord foretold that just prior to the final judgment, there would be those "that OPPRESS THE HIRELING IN HIS WAGES." For He says, "I will come near to you to judgment; and I will be a swift witness . . . against those that oppress the hireling in his wages." Note, please, that this prophetic warning applies to precisely the same time as that given through James; and do they not prove to even the most skeptical that "in the last days," in *these* days, the common toilers are systematically *oppressed, defrauded*, by their rapacious masters? All the noted philanthropists never tire of telling us that this regrettable fact is notoriously TRUE to-day; and the Spirit of God, as we have seen, centuries ago declared that it *WOULD* be true.

In respect to these prophetic warnings we need not walk by faith merely to-day, but by the testimony of sight as well.

In closing, I am constrained to add the following incisive words from Dr. Gladden, so pertinent to this phase of the theme: "It is idle to think of meeting the demands of humanity by imaginable systems of relief, while these mills of cruelty and greed are grinding out their fearful grist of destitution and helplessness."

May the Spirit of divine Wisdom enable us to read the history of present-day society in the white light of divine Revelation!

TAUGHT OF GOD.

BY MRS. E. G. WHITE.

THE education received by Moses in the court of Egypt, as the adopted son of the king's daughter, was very thorough. Nothing was neglected that was necessary to make him a wise man, as the Egyptians understood wisdom. But this education did not fit him to do the work to which God had appointed him. In the wilds of Midian, Moses spent forty years as a keeper of sheep. Apparently cut off forever from his life's mission, he was receiving the discipline necessary for its fulfilment. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature gave him the highest and grandest wisdom. In the school of nature, with Christ Himself for teacher, he learned lessons of humility, meekness, faith, and trust, and daily his soul was bound closer to God. In the solitudes of the mountains he learned that which all the instruction received in the king's palace was unable to impart to him,—simple, unwavering faith and trust in the Lord.

Prior to gaining this experience, Moses thought that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage. Had he not had the greatest advantages of the best schools in the land? Was he not learned in all things necessary for a general of armies to know? He felt that he was fully able to deliver Israel.

Moses set about his work by trying to obtain the favor of his people by redressing their wrongs. He killed an Egyptian who was ill-treating an Israelite. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he immediately lost confidence in God and turned,

his back on his appointed work. He fled from the wrath of Pharaoh. He concluded that because of his mistake, his sin in taking the life of the Egyptian, God would not permit him to have any part in the work of delivering His people from their cruel bondage. But the Lord permitted him to make this mistake in order that He might be able to teach him the gentleness, goodness, longsuffering, that is necessary for every worker for the Lord to possess.

A knowledge of the attributes of God's character can not be obtained by means of the highest education in the most scientific schools. From the great Teacher alone is this knowledge obtained. Only in the school of Christ are taught effectively the lessons of meekness, lowliness, and reverence for sacred things.

Moses had been taught to expect praise and flattery, because of his superior abilities; but now he was to learn a different lesson. As a shepherd, he was taught to care for the afflicted, to seek patiently for the straying, to bear long with the unruly, to supply with loving solicitude the necessities of the young and the feeble.

As these phases of his character were developed, he was drawn nearer to the great Shepherd. He became united to the Holy One of Israel. Through humble prayer he held communion with the Father. He looked to the Highest for an education in spiritual things and for an understanding of his duty as a faithful shepherd. So closely linked with Heaven did he become that God talked with him face to face.

Thus prepared, Moses was ready to heed the call of God to exchange the shepherd's crook for the rod of authority; to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was ever to depend on his invisible Leader. Even as the rod was simply an instrument in his hands, so he was to be a willing instrument in the hands of Christ.

Faith moves forward in the strength and wisdom of God, not in human self-sufficiency. By faith Moses was enabled to press through difficulties, and to overcome obstacles which seemed almost unsurmountable. It was this implicit faith in God that made Moses what he was. According to all that the Lord had commanded, so did he. All the learning of the wise men could not make him a channel for God's working. But when he lost his self-confidence, and, realizing his helplessness, put his entire trust in God; when he was willing to obey Heaven's commands, whether they seemed to human reason proper or not, then the Lord could work mightily through him.

By submitting to God's discipline, Moses became a channel through which the Lord could work. He did not hesitate to change his way for the Lord's way, even tho it did lead him in strange, untried paths. He placed a very low estimate on his own ability to carry forward successfully the great work entrusted to him. But he did not endeavor to show the unreasonableness of God's commands, and the impossibility of obeying them. To all human appearances, he had started out in a hopeless undertaking; but he put his trust in Him with whom all things are possible, and went forward without faltering.

The faith of Moses puts to shame the unbelief of many in our day who have had far greater opportunities for obtaining a knowledge of God than Moses had. At the command of God, Moses moved forward, tho often it seemed that there was nothing ahead for his

feet to tread upon. More than a million people were depending on him, and, step by step, day by day, he lead them through the wilderness. It was not the education received in Egypt that enabled Moses to triumph over his enemies, but an ever-abiding, unflinching faith, which did not fail under the most trying circumstances.

When Moses received a command from God to do a certain thing he did it, without stopping to ask what the consequences might be. Those who refuse to move forward until they see every step plainly marked out before them, will never accomplish much; but those who have unswerving trust in the Lord, and who obey without questioning, will be successful workers.

To-day God is not seeking for men of perfect education, but for men who will honor Him by rendering implicit obedience to His requirements. There is no limit to the usefulness of those who, putting self out of sight, make room for the working of the Holy Spirit on their hearts, and live lives wholly consecrated to God, enduring the discipline imposed by the Lord without complaining or fainting by the way. God longs to reveal His salvation to the children of men; and if men and women will remove the obstructions, He will pour forth the waters of salvation in abundant streams through human channels.

Many who are seeking efficiency for the service of God by perfecting their education in the schools of the world will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit to the impressions of the Spirit, by refusing to live in obedience to God's requirements, they have weakened their spiritual efficiency and lost their ability to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the voice of the divine Teacher, and He can not direct their way. Men may acquire all the knowledge that human teachers can impart, but God requires them to gain a higher wisdom than this. Like Moses, they must learn meekness, lowliness, and distrust of self. They must learn that in humanity alone there is no strength. Only by becoming partakers of the divine nature can we gain efficiency for the work of God.

WHERE WISDOM IS TO BE HAD.

WISDOM is not shut up within the colleges. It may be found there; and it may be as truly found by one who has never been within school or college. No man who wants wisdom need bewail his lack of opportunity to possess it.

"Wisdom crieth aloud in the street;
She uttereth her voice in the broad places;
She crieth in the chief place of concourse;
At the entrance of the gates,
In the city, she uttereth her words."

Knowledge in many fields is to be had, not for the asking, but for the seeking. If you believe that you might make your life count for more and better if you had had a training in certain lines of knowledge, get that training now. It can be done, in moments that are going for less important things. Knowledge makes for wisdom, and "the fear of Jehovah is the beginning of wisdom." No man's knowledge is profitable, nor his wisdom to be trusted, whose life is not daily controlled by the spirit of truth: "whom the world can not receive; for it beholdeth Him not, neither knoweth Him."—*Sunday-School Times*.

HOW TO ENJOY YOUR BIBLE. No. 4.

BY W. S. SADLER.

Prophetic Study of the Bible.

THIS is one of the most intensely interesting and fascinating methods of studying the Bible. Its attractive features may not be apparent to the casual reader of the Word at first glance, but the more one pursues it, the more fascinating it becomes.

Let us open our Bible, say to the book of Daniel, or perhaps Revelation, some part of the Word that ordinarily is little studied, and is regarded as being so mysterious that the ordinary Bible student can not understand it.

Here is a good passage to illustrate what we have in mind; read Rev. 9:13-15: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

Now, without going into the context of this prophecy to undertake to prove the identity of the power here represented; we will take this much for granted, that this is a prophecy which concerns itself with the rise and progress and final overthrow of the Turkish Empire.

We are here told that the independent power of Turkey is to continue for an hour, a day, a month, and a year. Referring to Num. 14:34 we learn that in symbolic prophecy one day stands for one year; therefore this prophecy, in point of time, would cover 391 years and 15 days as follows:

One year (a Jewish year of 360 days) equals 360 years; one month (a Jewish month of 30 days) equals 30 years; one day equals 1 year; one hour, or one twenty-fourth part of a day, equals 15 days. Total 391 years and 15 days.

Now the Ottoman Empire, the predecessor of the present Turkish Government, came to an end on July 27, 1449; so if we add 391 years and 15 days to this date, it brings us to Aug. 11, 1840.

If we are right in this study of prophecy, we should expect something to happen on that day; and it did. The European powers withdrew their support from Turkey on that very day, and ever since that nation has been known as the "Sick Man of the East." It continues to exist only because the powers of Europe can not agree on its division.

So there are other great prophetic periods in the Bible, which have to do with the rise and fall of nations; and the one great period of Dan. 8:14, the 2,300 days or years, the longest and the last to terminate of all the time prophecies of the Bible, points out the time of the opening of the judgment of the last great day, in heaven.

Reader, if you have never made a systematic study of the prophecies of the Bible in conjunction with history, you don't know what you have missed. Get a good reliable ancient history, take your Bible, and start out with a determined purpose to understand the prophecies, and to all such we would recommend that they get some good book which combines both prophecy and history in the light of their fulfilment, as a guide. The editor or the publishers of the SIGNS OF THE TIMES will be glad to refer any interested reader to such works.

THE GREATEST MYSTERY.

BY H. A. ST. JOHN.

ABOVE us, all around us, and beneath our feet, are mysteries as yet unfathomable by man. We may know much about these wonderful works of God, but there remains much more that we can not know in this brief life. Men of giant minds, with opportunities, facilities, and leisure abundant, have studied into these mysteries, and have learned and revealed much by their research, but when they came to die, it seemed to them that they had only crossed the threshold of the temple of knowledge.

The great majority of humanity are so absorbed with the practical and necessary concerns of life, that they have neither time nor opportunity to study intently the marvelous mysteries all around them.

We are glad to assert, and to feel assured that we *know* whereof we affirm, that God in His infinite mercy and love has revealed to the world the *greatest of all mysteries*. He has placed the knowledge of this mystery within the reach of all, high or low, rich or poor, young or old, learned or unlearned. It is called in His Word, "the *mystery of His will*." Eph. 1:9. Certainly and truly it is a matter of abundant thanksgiving to God that He has revealed, or will reveal, unto us the mystery of His will concerning us from day to day, and continually, as long as we are called to walk through this world of sin, danger, and strife. We may each one, for ourselves, have the Spirit of God working in us continually, both to *will* and to *do* His good pleasure. No other mystery is so great, so important, as this; for all who walk in the knowledge of this mystery, will *abide* "forever." 1 John 2:17. The truly wise are they, and they only, who are wise unto salvation. And to be wise unto salvation is to put our wills on the Lord's side, to be *filled* with the knowledge of *His will*, and ever able to say and to pray, "Father, not my will, but Thine be done."

When Jesus was about to come into the world he said through David, "Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8. And then when He did come, He was particular to make this truth known frequently. Note first one of His utterances, "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38. Jesus always understood the mystery of His Father's will, and performed it with unswerving fidelity. He is our example. We are to walk in His steps. Hence, if we present our bodies a living sacrifice unto God, and be not conformed to this world, but be transformed by the renewing of the mind, we will be able also, like Jesus, to show what is that good, and acceptable, and *perfect will* of God.

How sad to think that so many will, and do, neglect to learn this greatest of all mysteries, made easily accessible to all, and so important that present happiness and eternal life depend upon it. The unfolding mysteries of all other sciences may be known, and yet the individual will perish forever with all his knowledge, if he knows not the science of salvation, the mystery of God's will. All such are building on the sand, and some day how great will be their fall. The humble follower of Jesus is building his character upon the enduring Rock, and will abide forever.

In conclusion, give diligent attention to the

apostolic benediction, "Now the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you *perfect in every good work* to DO HIS WILL, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.

CONSOLATION.

BY FRANCES E. BOLTON.

I SAT at my organ in sorrow one day,
And my fingers passed over the keys;
But the music was minor, the chords were dismay,
And the theme was life's strange mysteries.
My sad heart played echoes of shoutings of war,
The anguish of women for death,
And pictured the fields where the slain lay afar,
Unburied and silent in Lethe.

In wild improvisation I pictured earth's loss,—
Love's chords that were quivering with pain,
And friendship's harp broken, and hearts crushed
'neath cross,

And the links of life's bonds burst in twain.
The wild, terrible sorrow of all that has been,
Swept under my fingers that day,
And my heart helpless echoed the strange, hopeless
din,
And sobbed, Shall it be so alway?

Will Peace never brood with an outstretched white
wing?

Will friendship be ever ajar?

Will love's roses ever leave aught but a sting?

And earth be but planet for war?

Then came God's sweet promise that seemed to
retard,

That bade me look up through earth's gloom,
"The world shall be filled with the love of the Lord,
And the wastes of the desert shall bloom."

Then O, like the song of an angel above,
Like psalm from the unblemished spheres,
There swept from my organ sweet measures of love,
That eased my sad heart into tears.

Some heavenly harper struck straight through my
dole

With comfort I never had known,
In high notes celestial that spoke to my soul
Of the Lord who should come for His own.

The tumult of war would forever be o'er,
Love's roses have never a sting,
The earth to its first pristine glory restore
By the word of our Saviour and king;
Affliction no more would God's beauty deface,
Love's treasure alone be outpoured,
And there flooded sweet music through earth and
all space

Like the sound of the singer's last chord.

SAFE IN CHRIST.

WHEN I was in England a lady told me a sweet story illustrative of what it is to have Christ between us and everything else. She said she was wakened up by a very strange noise of pecking, or something of the kind, when she got up she saw a butterfly flying backward and forward, inside the window-pane, in great fright, and outside a sparrow, pecking and trying to get in. The butterfly did not see the glass and expected every minute to be caught, and the sparrow did not see the glass and expected every minute to catch the butterfly, yet all the while that butterfly was as safe as if it had been three miles away, because of the glass between it and the sparrow. So it is with the Christians who are abiding in Christ. His presence is between them and every danger. I do not believe that Satan understands about this mighty and invisible power that protects us, or else he would not waste his efforts by trying to get us. He

must be like the sparrow—he does not see it, and Christians like the butterfly—they do not see it, and so they are frightened and flutter backward and forward in terror; but all the while Satan can not touch the soul that has the Lord Jesus Christ between itself and him. —Mrs. H. W. Smith.

TWO SACRED RESERVATIONS.

Of Time.

1. *What reservation of time did God make in the beginning?*

"On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it [set it apart]." Gen. 2:2, 3, first clause.

2. *For what reason did God sanctify the seventh day?*

"Because that in it He had rested from all His work which God had created and made." Verse 3, last clause.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

3. *Then whose day is the seventh-day Sabbath?*

The Lord calls it "My holy day." Isa. 58:13.

"Hallow *My Sabbaths*; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20.

"The Son of Man is Lord even of the Sabbath day." Matt. 12:8.

4. *For whose use was the Sabbath instituted?*

"The Sabbath was made for man." Mark 2:27.

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." Ex. 31:15.

5. *How long will the Sabbath endure?*

It is a "perpetual covenant," a "sign" between God and His people "forever." Verses 16, 17.

It will be an institution of the new earth. Isa. 66:22, 23.

Of Means.

6. *What reservation of means has the Lord made to Himself?*

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is *holy unto the Lord*." Lev. 27:30; also verse 32.

7. *What is to be done with the Lord's tithe, or tenth?*

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house [support for the Lord's ministers]." Mal. 3:10.

8. *What does the Lord say of those who withhold His tithe?*

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." Verses 8, 9.

9. *What blessing is promised for faithfulness in bringing in the tithe?*

"Prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." Verse 10-12.

10. *What does Jesus say of the duty of paying tithes?*

"Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23.



OUR FURLOUGH.

[Mary E. Allbright, in *Missionary Herald*.]

"Let me go back to China." Words of a missionary.

LET me go back! I am homesick
For the land of my love and toil,
Tho I thrill at sight of my native hills,
The touch of my native soil.
Thank God for the dear home country,
Unconquered and free and grand!
But the far-off shores of the East, for me,
Are the shores of the Promised Land.

No longer young—I know it—
And battered and worn and gray,
I bear in my body the marks that tell
Of many a toil-filled day.
But 'tis long to the end of a lifetime,
And the hour for its sun to set;
My heart is eager for years to come;
Let me work for the Master yet!

My brain is dazed and wearied
With the New World's stress and strife,
With the race for money and place and power,
And the whirl of the nation's life.
Let me go back! Such pleasures
And pains are not for me;
But O! for a share in the Harvest Home
Of the fields beyond the sea!

For *there* are my chosen people,
And *that* is my place to fill;
To spend the last of my life and strength
In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and do and dare;
For the Lord has faithfully kept His word,
He is with me *always* there!

"THE GREAT SECOND-ADVENT MOVEMENT."

THIS is the title of a new volume of about 500 pages to be issued from the press by The Southern Publishing Association, of Nashville, Tenn. Elder J. N. Loughborough, well known to all the readers of the SIGNS, is its author. He is one of the oldest pioneers of our work, who began his labors among us in 1852, and has been an active, earnest laborer from that time till the present. He also labored in his early years in the great movement of 1836-1844.

Elder Loughborough has had one special characteristic in his long and useful life, viz., to preserve memoranda and many statistics of passing events of interest which would be very valuable to a later generation. He has been really and emphatically the statistician and historian of the whole Advent movement (in which he has been a prominent laborer from the beginning) of its later and more pronounced characteristics.

For many years of his later life, since his physical strength has begun to wane, as old age has been creeping on, his labors have largely been those of reminiscence, traveling largely from conference to conference among a younger generation, rehearsing the facts of "former days," which have so securely lodged in his retentive memory. Multitudes of younger people have listened with closest attention and deepest interest. No wonder; for those facts are thrilling, wonderful, and soul-inspiring. They are such, because in every movement of divine origination God's dealings are marvellous beyond description.

The great Advent movement of these last days is no exception. For three-fourths of a century this work has been in progress. Its beginnings were peculiar and unaccountable from a mere human

standpoint. Many in this country have heard of William Miller and a movement, nicknamed "Millerism," because he was the first prominently to proclaim the message of the Lord's soon coming in these United States. Yet he was far from being the only one; for some three hundred others were later associated with him, and the movement went with a power that stirred the people as no other religious movement had for hundreds of years.

In the British Isles and their colonies Newton, and it is said some seven hundred ministers, sounded substantially the same glad cry: "The Lord is soon coming." In Germany Bengel and many others engaged in a similar movement.

Joseph Wolfe, a converted Jew, about the same time, proclaimed the same message in large portions of Asia, Africa, Great Britain, and the islands of the ocean, and in Washington, New York, and many places in this country.

Various others arose in other parts of the world, and did the same thing.

The mysterious thing connected with this proclamation is the fact that these movements arose independently of each other. There was no collusion or even knowledge of the work of others preaching similar doctrines. These movements arose far apart, and were often proclaimed in different languages, and the messengers were wholly unknown to each other. Yet they all had one common purpose; one grand, sublime fact to proclaim: The close proximity of the second coming of our Lord and Saviour Jesus Christ. A supernatural impulse moved upon the minds of these human agencies thousands of miles apart to proclaim the same grand announcement. Such was the origin of the second-advent movement.

This new volume of Elder Loughborough's is by far the most full, thorough, and comprehensive history of the rise and progress of this movement ever yet written. It gives the scriptural foundation for the doctrinal belief in a clear and most convincing manner.

The same author wrote a previous volume, some thirteen years ago, entitled the "Rise and Progress of Seventh-day Adventists." It was an excellent book, and has done a great amount of good. It is now out of print. That work was more specifically a denominational book than the present one. It was over one hundred pages smaller. And the plans of the two are essentially different. The present volume is more general in character, much better calculated for general circulation. It is a book that must have a large sale. Every believer in the soon coming of Christ ought certainly to have it. Yea, every person who has any interest in that grandest of all events, should have it. The writer of this article read it all through in manuscript, associated with Elder S. N. Haskell. Both of us pronounced it one of the most interesting books we ever read. As we perused chapter after chapter we exclaimed, "Good," "Grand," "Most excellent." We consider this volume the great monument of Elder Loughborough's long and useful life. It has a most excellent engraving of the author as a frontispiece. The book is also illustrated. This volume will be a delight to every old believer in the glorious event of Christ's soon coming. To all newly come to the faith, or our young people who have grown up in it, it is simply a necessity, if they have any desire to know the past history of this movement and the comprehensive reasons of our faith.

It will greatly strengthen and quicken the warmth and piety of those who are in discouragement, or depression, cold or backslidden, and fire their hearts with new zeal and interest. Says the apostle, "Call to remembrance the former days." This is precisely what we all ought to do. This book is the very

thing that will enable you to do it most successfully. It will stir the heart of every reader, and be a wonderful help to the faint-hearted.

Try it, dear brother, and see if the truth is not being told you. It is expected this book will come forth from the press within sixty days without fail. The retail price will be \$1.50. Considering the size of this work, the price is very reasonable. The cost of getting out this book has been quite large. Our Nashville office has been in great need of funds, as many of you know. It would be considered a great favor and accommodation could we receive thousands of advance orders with the cash price at once. It would be a great assistance to us in this time of need. And we know it would be a great blessing to each one of you. Please address The Southern Publishing Association, Nashville, Tenn., 1025 Jefferson Street, with the \$1.50 enclosed.

GEO. I. BUTLER.

GOD'S CHOSEN VESSELS.

"He is a chosen vessel unto Me, to bear My name." Acts 9:15. The words of God concerning the apostle Paul are significant. The word translated, "vessel," is used some eighteen times in the New Testament, and, in nearly every case, it means *that in which something is contained or conveyed*, or, as in this instance, both; for the obvious sense here is that God had made, of the converted blasphemer and persecutor, an elect vessel, first to be a *receptacle* to contain, and then a *vehicle* to convey, His name—"the excellency of His power," as the apostle himself explains and interprets the figure. 2 Cor. 4:7.

Thus understood, the expression, "chosen vessel," is one of the most instructive in the Word of God. The single word "vessel" affords an almost limitless field of suggestion as to the secrets of service, and teaches some lessons of special importance at this present time, when revival flames are being simultaneously kindled in widely-separated localities, and devout souls are inquiring as to the laws and principles which control the Spirit's operations, and the conditions of a far wider supernatural work of God.

It is possible that there is a common misapprehension as to the chosen modes and methods of the Spirit's highest activity in the believer and the church, and through believers upon a dying world. If this is true, then by correcting and removing wrong conceptions we may open the way for intelligent and efficient cooperation with the Spirit in the work of conversion. All missions, at home and abroad, may be awaiting such new impulse and impetus to assure their highest results. More than that, a new era of power and progress may be even now dawning, and we need to be on the alert to catch God's signals and follow them.

Now it would seem that the all-important matter is the *condition of the vessel*, and its fitness to contain and convey the excellency of the power which is of God and not of us? As we look into the New Testament for guidance, we note several marked facts that confirm this position.

For example, in our Lord's intercessory prayer, His petitions are *confined to saints*. He distinctly limits His supplication to believers. "*I pray not for the world, but for them which Thou hast given Me.*" There is, indeed, an *indirect* prayer for the world—that believers may be so *one* in the Father and the Son "that the world may believe;" but, otherwise, there is no mention of the world as the subject and object of this sublimely-comprehensive prayer. Our Lord's example of prayer, therefore, teaches us that there is comparatively no need to pray for the world if disciples are led to an unworldly life of separation, a positive life of sanctification, and a true experience of that unification which are found only in a true identity with the Father, Son, and Holy Spirit.

Then we observe our Lord's last admonition, that disciples should tarry for enduement with power from on high, and wait for the promise of the Father, before attempting even to bear witness to the world. They were not to hurry into activity, tho men were dying then as now with fearful rapidity, but delay their work of witness till they had, in

themselves, the Divine preparation and qualification for witness. And the experience of Pentecost illustrates this principle. The hundred and twenty were all disciples. They met for ten days of prayer, and seem to have had no thought of *converting* anybody. They were absorbed in seeking a strange blessing promised from above. But when it came upon them the rumor of it drew the unsaved, and men were pricked in their hearts and cried out for salvation, and more converts were born to God in one hour than ever since—twenty-five times as many in number as the whole body of praying saints! And again we learn that the main thing is for Christians to get right with God themselves, and when the vessel is ready the excellency of the power will always be conveyed and manifested.—*Missionary Review*.

OUR WORK AND WORKERS.

EIGHT persons were recently baptized at Frisco, Ark.

THE brethren at Muncie, Ind., are building a new house of worship.

DURING the recent camp-meeting at Wausau, Wis., fifteen persons were baptized.

A TEACHERS' institute is announced for August 13 to September 15, at Keene, Tex.

A summer school and a church school teachers' institute are now being held at Stuart, Iowa.

SABBATH, June 17, four persons were baptized at Kalamazoo, Mich., by Brother C. A. Hanson, and his meetings were continuing with marked interest.

IN the Southwestern Union Record Brother T. J. Hickman reports that a company of eighteen has been gathered at Coalgate, O. T., soon to be baptized and organized into a church.

IN the Welcome Visitor, Brother C. A. Pedicord reports the baptism of six candidates in the Ohio River at Cincinnati. These were the result of recent labor by Brethren Pedicord and R. R. Kennedy.

A CAMP-MEETING for Northwest Kansas will be held at Downs, August 3-9. Brother A. R. Ogden, superintendent of that district, says that the meeting will be of interest to those who are asking, "What do Seventh-day Adventists believe?"

BROTHER C. SANTEE, who has been president of the Southern California Conference since its organization, has been called to the Texas Conference. He was at the San Jose camp-meeting a few days, and left for his new field on June 29.

SIX candidates were recently baptized at Alma, Mich., as a result of meetings held by Brethren J. G. Lamson and Wm. Ostrander at Ithaca. The Banner also notes the baptism of ten persons in connection with the labors of Brethren Ostrander and D. P. Wood. Nine of these united with the church at Rapson and one with the church at Bay City. In the same issue Brother B. F. Stureman notes the baptism of five candidates at Hazelton.

At the late session of the California-Nevada Conference, held at Oakland, officers were chosen as follows: President, W. T. Knox; secretary, T. A. Kilgore; treasurer, Pacific Press Publishing Company; missionary secretary, A. J. S. Bourdeau; state canvassing agent, W. H. Covell; Sabbath-school secretary, Mrs. Carrie R. King; superintendent of church schools, E. D. Sharpe. Executive committee—W. T. Knox, A. S. Kellogg, J. O. Corliss, M. C. Wilcox, George E. Langdon, A. J. Osborne, J. H. Behrens.

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HUMBOLT COUNTY, CALIFORNIA, CAMP-MEETING—CHANGE OF TIME.

THE time for holding the Humbolt Camp-meeting has been changed to July 25-31. The place will be decided upon by the local brethren in counsel with Elder J. H. Behrens, who has gone to that field. It is to be hoped that there will be a general turn-out of all our people in that section of the conference.

W. T. KNOX,
Pres. California Conference.

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.



LESSON 4.—JULY 23.—THE GRACIOUS INVITATION.

Lesson Scripture.—Isaiah 55, A. R. V.

(1) "HO, EVERY one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. (2) Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. (3) Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. (4) Behold, I have given Him for a Witness to the peoples, a Leader and Commander to the peoples. (5) Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for He hath glorified thee.

(6) "Seek ye Jehovah while He may be found; call ye upon Him while He is near; (7) let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon. (8) For My thoughts are not your thoughts, neither are your ways My ways, saith Jehovah. (9) For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. (10) For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; (11) so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (12) For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. (13) Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off."

Golden Text.—"Seek ye the Lord while He may be found." Verse 6.

SUGGESTIVE QUESTIONS.

(1) To whom is the appeal in this lesson especially addressed? What are they invited to do? Verse 1. Note 1. (2) What pointed question followed the invitation? What wise counsel is added? Verse 2. Note 2. (3) What further counsel and promise is given? Verse 3. Note 3. (4) What does the Lord say Christ was given for? Verse 4. Note 4. (5) What should Israel be instrumental in calling? Why should such a nation come to them? Verse 5. Note 5. (6) What urgent injunction is therefore given them? Verse 6. Note 6. (7) What should the wicked forsake? And the unrighteous man? And what next? Verse 7. (8) How does man differ from God? Verse 8. (9) How is this difference specified? Verse 9. Note 7. (10) By what is the operation of God's Word illustrated? Verse 10. Note 8. (11) What similarity to the rain is there in the Word of God? Verse 11. (12) What blessing will eventually come to God's people? Verse 12. (13) What will mark the great reformation in the earth?

NOTES.

1. "Come" is the burden of the Gospel call from its first utterance in Eden to the close of human probation. Come "every one that thirsteth," "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The only thing necessary to the realization of this blessing is to heed the invitation to come, believing that Christ is able and willing to make good His promise. "Whosoever drinketh [continues to drink] of the water that I shall give him shall never thirst again." John 4:14. This call, through the prophet, to the thirsty is equivalent to that made by Christ to the "weary" and "heavy laden," to whom He promises "rest." See Matt. 11:28-30. The sinner's every need is met in the Gospel of Christ.

2. It is the waste of money and the waste of vital-

ity in useless labor that brings men to want. God wants men to live well, and to be happy; and if they would "harken diligently" to His Word, all would have plenty; for each would love his neighbor as himself. This is the one principle needed in this world to secure peace and good will to all.

3. The "everlasting covenant" and the "sure mercies of David" show the inseparable connection between the law of God and the Gospel of Jesus Christ. The everlasting covenant is that God will write His law in the hearts of His people (Jer. 31:31-33; Heb. 8:8-10), and the "sure mercies of David" was the promise of Christ (Acts 2:29-31; 13:32-37). So, in the Revelation, those who get the final victory over the "beast" and his "image" are specially designated as "they that keep the commandments of God, and the faith of Jesus." Chapter 14:12.

4. Christ came to earth as a witness in person (Heb. 1:1, 2) to the plan of salvation; and He is verily the Leader of His people, by His Word and Spirit, in the Gospel work to which He has assigned them; as also the Commander of all the host in heaven and on earth.

5. The nation that Israel did not know—could not recognize because they failed to grasp spiritual things—was the spiritual seed, gathered not only from their own ranks but from the Gentiles. See Rom. 9:22-26. Notwithstanding the failure of that nation to fulfil their mission with as much profit to themselves as they might have realized, it is still true that "salvation is of the Jews." They were the conservators of God's truth through centuries of the world's long night, until One of their nation according to the flesh caused the light to shine with greater effulgence, and began to gather others into His fold.

6. While Christ is seeking to "save that which is lost," it is time for the lost to seek Jehovah. The opportunity for at-one-ment is fast passing away.

7. Men can not understand how their offences against God, which are so great, can be forgiven. Such mercy, being so much past any inclination of their own hearts, is too great for them to comprehend.

8. The Word is illustrated by tangible things that men can understand. The rain comes down from the lofty clouds, and waters the lowest spots of the earth, carrying life to the smallest seed and rootlet; so God's Word brings spirit and life (John 6:63) to the most humble seeker after truth.

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MY MISSION.

BY MRS. CARRIE K. BUTCHER.

BRAVELY to do the common tasks
That 'round my pathway lie;
With kindly deeds to crowd each hour
As it goes fitting by.
To fill each moment to the brim
With love to God and toil for Him.
Gladly to walk the "narrow way,"
My cross with courage bear;
Meekly to *harken*, and *obey*,
With rev'rent, filial fear.
To keep my lamp in perfect trim,
And serve my Lord from *love of Him*.
To pray each day for guidance clear!
To search the blessed Word,
And ever, with a willing ear,
Let His commands be heard.
From early dawn till day grows *dim*,
Live, love, and labor, all for Him.

EDUCATION IN THE HOME. NO. 9.

BY MRS. L. D. AVERY-STUTTLE.

NO," replied Mr. Jones; "I am frank to admit that I have read the Bible all my life, without noticing these important texts."

"We are *all* more or less careless in reading the Holy Word," replied grandma, "we often fail to apply to it the search-light of the Holy Spirit, and, still oftener, fail to apply its great truth in our own lives."

"True, indeed; now Mrs. Wilbur will read, please, the ninth verse of the same chapter [Mark 16], as this is the next and third time that the first day of the week is mentioned."

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils."

"Do we find any mention of Sunday sacredness in *this* text, Mrs. Wilbur?" smiled Brother Hartman.

"Well, no; I don't seem to see the text I'm looking for as yet, but I may find it later."

"At least, Mrs. Wilbur," declared Mrs. Jones, "it can do no harm to look for it."

"Certainly not," agreed Brother Hartman, "only I hope you will kindly read it to me after you discover it; for really I have spent days in looking for one single text which would warrant me in regarding the Sunday as a holy day;—of course that was a number of years ago."

"But, father, would I better read the next instance in which the day is mentioned?" interrupted Elsie, fearing an argument, and tactfully continuing the subject.

"Yes, daughter, you may read Luke 24:1."

"Now upon the first day of the week very early in the morning, they came unto the sepulcher."

"We can readily see that all this verse does is simply to reiterate the fact that Christ arose on the morning of the first day," said Brother Hartman.

"Now, John, we will listen while you read the next text, which is the fifth mention of the day. Every one please turn to John 20:1, and watch closely lest a mistake be made in the reading."

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

"No mention is made of first-day sacredness yet, surely,—not so much as a hint of it. But there are still remaining three other texts in which the day is mentioned. We will read them all."

"Yes," sighed Mrs. Wilbur, "Mrs. Jones and I will be glad to listen to the reading and considera-

tion of the remaining three texts, will we not, Mrs. Jones? for somehow I feel quite certain that *some-where* we must find a text favoring, if not commanding, first-day observance."

"Very well; I am glad to notice your anxiety, Mrs. Wilbur; I remember how certain of the same thing I once felt. Your daughter Josie will please read John 20:19." And Josie read slowly and carefully—

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them—"

"What did He say unto them? quick, read it, child, read it,—let me see the text!" exclaimed Mrs. Wilbur, who had neglected to turn to it herself, "let me read it, Josie. I believe *that* is the place where Christ commanded the observance of the first day," and Mrs. Wilbur eagerly bent over the open volume which her daughter held.

"Why, mama, you interrupted me; see, let me finish my verse—'came Jesus and stood in the midst, and saith unto them, Peace be unto you.'"

A shade of disappointment fell over Mrs. Wilbur's face, while Josie continued eagerly:

"It isn't there yet, mama, but never mind, there are two texts more to read."

"Yes, but I'm not ready to give this text up quite yet," declared Mrs. Wilbur, whose eyes had been constantly upon the verse. "These disciples met together on the first day of the week. Now please tell me, Mr. Hartman, what they met together for unless for religious worship."

"May be *you* can give us some explanation, John," said his father, observing a look of eagerness on his son's face.

"Why, father, the same verse tells plainly enough what they were there for. It was for 'fear of the Jews.' I dare say they were frightened, and fearful lest the same people who cruelly put their Lord to death, might seek them out and kill them also."

"Yes," added Elsie, "or quite likely this room was their home, where Christ appeared unto them, at least they were all making their home together in an upper room directly after the ascension of their Lord," and Elsie turned quickly to Acts first chapter and read the thirteenth verse:

"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, James the son of Alphaeus and Simon Zelotes, and Judas the brother of James."

"But," protested Mrs. Wilbur, "at all events they were holding a meeting on the Sunday."

"But the mere fact that there was a meeting held on any day of the week would not be a good and sufficient reason, surely, for making a Sabbath of it," remarked Mr. Jones, with a smile, "else we should have a sabbath every time Christ or His disciples spoke to the people, which seems to me to be quite erroneous."

"Truly," said Brother Hartman, "and besides, there is no intimation given that they had assembled for religious meeting. But now we will turn to our next text. Mattie, will you kindly read Acts 20:7?"

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber."

"There!" said Mrs. Wilbur. "They celebrated the Lord's Supper on Sunday; doesn't that prove the day a sacred Sabbath?"

"No, Sister Wilbur," replied Mr. Jones, "not necessarily, because if it did, that day upon which Christ instituted the Lord's Supper would surely have been a sabbath, and that occurred, I believe,

on what we now call Thursday eve. O, I can't see any proof in that text, whatever, tho I'll admit I'd be glad to if I could; but I'm in conscience bound to be honest in heart, Sister Wilbur."

"That is very good reasoning," said Brother Hartman. "While it is without doubt true that this meeting did occur on the Sunday, this fact alone could not sanctify or Sabbatize the day. But I think Elsie has something on her mind to say, judging by her looks. What is it, my daughter?"

"I was just thinking," said Elsie, "that if it is correct to begin Sunday at midnight, as people now-a-days do, I make out, by carefully comparing verses seven and eleven of this same chapter, that this breaking of the bread occurred on the first hours of Monday, because it was after midnight, hence not on the Sunday of to-day at all. So, Sunday observers who begin the keeping of the day at midnight, must either give up this text, or begin keeping Monday."

"Do you see, Mrs. Wilbur?"

ONE HOUR A DAY.

A MAN well known in this country and Europe as a profound scholar and linguist, made a resolution in the first years of his married life to give one hour each day absolutely to his children. During that time his whole thoughts and attention were devoted to understanding their characters and influencing them in the right direction. Business, invitations, visitors, whatever would interfere with that hour was put aside. "I have an engagement," was the inexorable answer.

His daughters grew to maidenhood. Their mother was dead, and they had no friend so near as their father. All their little school troubles, their plans and pleasures, they brought eagerly to him, and were always sure of his sympathy. His boys became young men; they, too, had their ambitions, their downfalls, their successes—most of all, their temptations. They were never afraid to go to him with any of them, as to an elder brother.

A friend met him walking down the street one day with one of his boys. "How do you become so intimate with your sons?" he inquired afterward; "I used to see mine as babies about the house, and now they are men—but almost strangers to me!"

"I gave them a little time each day, got down to their level as children, and so grew up with them."

"O! I'm too busy grubbing all day to earn something to leave them. I have no time for such idleness."

The two men separated. One bequeathed to his undisciplined children wealth, which they speedily squandered; the other gave to his, not so much money, to be sure, but firm, controlled characters, every point of which had been influenced by his experience, his Christian faith and love.—*Selected.*

THE GIRL IN THE CAR.

ONE hot day in July I was traveling through a mountainous district of Pennsylvania. The car was crowded, and the passengers were beginning to feel tired and cross, and were looking forward impatiently to their journey's end.

Two stout, red-faced gentlemen gave uneasy and irritated glances over their magazine leaves toward a poor little woman who had a restless, fretful baby in her arms, vainly trying to keep it quiet. Some young women in the rear said something about the folly of bringing crying babies on trains to annoy others. The rest were stolidly indifferent or contemptuously silent.

Just then our train swept into the station at E—, and as it pulled up, out of the midst of a merry group of friends who had evidently come to wish her a prosperous journey, a bright-faced girl got on the train. There were two seats vacant, but without a moment's hesitation the young girl came and sat by the poor woman with the troublesome baby.

It was wonderful how the advent of this girl changed in a moment the whole atmosphere of the car. Her happy face was like a ray of sunshine, as she gave a bright glance around, and then turned and held out her hands to the baby. For a moment

its round, wondering eyes looked questioningly into the new face, then, with a radiant smile, it reached out its little arms to her in perfect confidence. She took it from its bewildered mother, and gathered it with a happy little laugh into her arms.

All through the next two-hours' ride while the dust flew and the heat was stifling, little Miss Cheerful, as I mentally named her, and the baby had a good time. It was astonishing how interesting that "cross" baby had become, and what attractions it developed under its nurse's skilful handling. Even the grim conductor, who had eyed the forlorn mother and restless child sourly, now looked benevolently on the merry group.

The poor wearied little mother laid her wan face back on the cushion and was soon asleep, confident that her little one was in good hands. When at her journey's end she woke with a rested, happy look, she said to her kind young friend: "You don't know how much good your kindness has done me. I have been traveling three days, and have had no sleep for two nights. God bless you, dear!"

And she passed out into the crowd with a smiling face, while her baby waved its tiny hand to the dear young girl.

We all felt ashamed of ourselves, and had a lesson in selfishness which will not soon be forgotten by at least one of those who were traveling that sultry day.

I learned afterward that our bright fellow traveler was the daughter of one of Pennsylvania's richest coal kings, whose home of wealth had not made her selfish, nor made her look down upon those whose lot was hard and uninteresting. Besides, I learned, too, that she is a follower of Him who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—*The Classmate.*

DEFINITIONS OF HOME.

A PRIZE was offered some time ago by the London "Tit-Bits" for the best answer to the question, "What is Home?" Here are a few of the answers which were received:

"A world of strife shut out, a world of love shut in."

"Home is the blossom of which heaven is the fruit."

"The golden setting, in which the brightest jewel is 'mother.'"

"The father's kingdom, the children's paradise, the mother's world."

"The center of our affections, around which our heart's best wishes twine."

"The jewel-casket containing the most precious of all jewels, domestic happiness."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."—*Selected.*

BATHROOM ETIQUETTE.

WIPE the soap dry, and put it in the dish.

Leave the bathtub clean.

Wipe the marble around the face basin.

Don't leave the mirror splashed and speckled.

Hang up the towels.

Strange as it may seem, there are otherwise decent people who seldom bother to observe these rules after using the bathroom.

HELPFUL SUGGESTIONS FOR BUSY HOUSEWIVES.

THE best managers in household affairs are those who can secure for themselves a quiet hour throughout the busy day for that healthful repose so necessary to every human heart. There would be fewer of our dear housewives in the hospitals and sanitariums if they had taken time for healthful out-door exercise and pure air. I see so many tired, weary, over-worked, busy housewives and mothers who could make it easier for themselves, but the habit of rush and worry has grown upon them until it has come to be alarming.

Some read this home page to be helped; others perhaps to be entertained; and some for both. So I will give a recipe which I know to be excellent, and as our experience counts for a great deal, I will say this simple help has been invaluable to me in my housekeeping. If you are troubled with roaches, clear the kitchen and all the closets, pantry shelves, etc., of their contents, and wipe in every nook and corner with a strong solution of borax water. When dry, sprinkle the dry borax over the shelves and cover with clean papers. The best managers I ever saw used this remedy year after year. S. H. H.

ARE YOU SHINING?

BY THORO HARRIS.

[Copyright, 1905, in "Gospel Carols."]

ARE you shining for Jesus, your Saviour?

Are you shining each step of the way,

So that others now lost in the darkness

May be led to the Saviour to-day?

Do you trust Him for heavenly guidance?

Are you looking to Jesus in prayer,

So that all who are groping in blindness

May behold your light burning and fair?

Keep your lamp trimmed and burnished, dear brother,

Hold a torch o'er the boisterous wave;

Throw the life-line to poor, ship-wrecked sailors,

Lend a hand your lost comrades to save.

REFRAIN.—Shine on, shine on for Jesus

Through life's long, darksome night;

Shine on, shine on for Jesus

Till dawns the morning light;

Shine on, shine on for Jesus

In this dark land of woe;

Shine on for Christ your Saviour

Where He bids you go.

INSTRUCTOR IN LAW.

AMONG the remarkable achievements of women during the past year was the appointment of Mrs. Mary Belle King Sherman as instructor of Parliamentary Law in the John Marshall Law School of Chicago. The position heretofore had been held by men of national reputation, and Mrs. Sherman succeeded no less a personage than ex-Senator William E. Mason. Having served as parliamentarian of the Chicago Woman's Club (of one thousand members), the Illinois Federation of Woman's Clubs, and the Congress of the Daughters of the American Revolution, Mrs. Sherman had convincingly demonstrated her ability to acceptably fill the position. She is recognized throughout the country as an authority on Parliamentary Law, and her book on the subject, used in a number of schools, is commended for the clearness and conciseness of its arrangement and expression. Mrs. Sherman's delightful personality and gentle voice win her many friends from the hundreds of pupils in her classes.—*The Pilgrim for June.*

ALL OVER THE HOUSE.

A GOOD cement for mending glass is made by boiling isinglass in spirits of wine.

A half-hour's sleep after dinner is, to many women, worth two-hours' sleep in the morning.

By covering the bottom of a bureau or chiffonier with a sheet of tin or zinc, protection from mice is secured.

Hold a piece of ice to a burned finger until the smarting ceases, and no blister will form on the skin.

A feather brush is preferable to a cloth for dusting gilt picture frames, as the cloth wears and deadens the gilt.

Once a week every pipe and drain in the house should be flushed with copperas solution to remove all odors and sediment.

A man suggests that a little lard or vaseline be applied on a door or window to the part which rubs, and prevents opening.

An old tin teakettle with the bottom cut out makes an excellent cover to place over ironstoves on gas or gasoline stoves.—*The Pilgrim.*

AT YOUR OWN DOOR.

SOPHIA had been praying for twelve years to become a foreign missionary. One day she had so prayed, and the heavenly Father seemed to say:

"Sophia, stop; where were you born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign missionary already?"

Then the Father said: "Who lives on the floor above you?"

"A family of Swedes."

"And who above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about My Son? Do you think I will send you thousands of miles to the foreigner and heathen, when you never care enough about them at your own door to speak with them about their souls?"—*Selected.*

MACBETH, on a lamp- chimney, stays there.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money.

I send it free; am glad to.

MACBETH, Pittsburgh.

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

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In our next issue we present an article in our Outlook department, by our own correspondent, on "France and the Papacy." This is a live world-question just now.

A writer in the *Catholic Mirror* contends that the revolt in the Philippines, the Aglipayan Church, is due to politics, not religion. But in this these Filipinos are only following their good Catholic leaders. For since when has politics failed to be an important element in the work of the Roman Church?

Poor Russia!—What a harvest of the seed-sowing of centuries she is reaping! Army after army defeated and slaughtered, her people in revolt in many places, her navy broken and sunk, her remaining first-class battleship in the hands of a mutinous crew, flying the red flag,—surely she ought to humble herself before God and those whom she has wronged, and do the right with vigor. Only in this is her hope.

Wanted a Religion.—Japan wants a new religion, a religion which meets the need. This is voiced in a new book, written by Japanese experts, one of the writers of which is thus quoted:

Buddhism has lost its earnest strivings, busying itself with petty trifles among its small sects. The light of Confucius and Mencius has paled before the more taking, if more variegated, light of later philosophers. Christianity has wandered far from the teachings of its Divine Founder, and, as too often preached, is a farce and a caricature of the original.

But God is restoring His own religion, and calling back His people to the everlasting Gospel; and by

such expressions as these from far Japan is He calling those knowing the message for this time to give its saving truths to those in need.

"Remarkable Oddity."—Judge Robert B. Frazier, of Detroit, Mich., recently declined to take advantage of legal technicalities in a judicial recount of votes. The recount showed a small majority against the judge, but legal technicalities would have given him the office had he chosen to take advantage of them. But he chose to regard the intent of the voters, and a leading journal of that city calls this "his remarkable oddity." When a man is said to be odd, the inference is that he is unlike the generality of men; so, according to this journal, most men would be expected to take undue advantage of the people in order to secure public office. And we are not saying that the thought is a mistake, but it is certainly an ominous sign of the times when we are confronted with a condition of society when an honest judge is publicly marked by the press as a "remarkable oddity."

Our Recent California Conference.—It was thought by many that it would be impossible to get together a good delegation at the California Conference held at Oakland, June 15 to 18, because held apart from a camp-meeting. It was a business meeting for the Lord pure and simple, what some have been urging for years, but which was truly held for the first time. But they came, an excellent delegation, came to do the Lord's business. It was a spiritual meeting, too, from the very beginning. In fact, the testimony of all was that it was the best conference meeting ever attended. The officers elected are given in Our Work and Workers column. G. A. Irwin, American vice-president of the General Conference, W. B. White, Pacific Union Conference president, besides the California ministers, were present. It was harmonious and uplifting from beginning to end. Thirty-six resolutions pertaining to future work were adopted. We have not time to print them here. A year-book will be prepared giving details.

Following the conference meeting a local camp-meeting was held in San Jose, the first of five to be held in the Conference. Brethren Irwin, W. C. White; and E. R. Palmer, were present, also Sister White; of California laborers, W. T. Knox, J. O. Corliss, M. C. Wilcox, D. T. Fero, G. W. Rine, E. J. Hibbard, M. H. Brown, C. L. Taylor, B. L. Howe, and others, were present, besides various physicians and the leading educational men of the State. It was a good meeting from the beginning, and the outside attendance was quite good, both afternoons and evenings. Following the camp-meeting will be a teachers' institute.

Another Catholic Priest on the Sunday.—From a letter to the *Utica Daily Press*, of June 9, in which "Father" Tierman, of Camden, N. Y., answers a Protestant minister who demands a Sunday law stopping baseball games, we take the following:

To the Rev. Morien Mon Hughes, I will say that there is not on the statute books of the United States a single law concerning Sabbath, or Saturday, observance as a day of rest and worship. The Jews or Seventh-day Adventists or Baptists have never got a law passed for the observance of Saturday, the Sabbath of the old law.

The Rev. Mon Hughes, with all the followers of the "Reformation" who profess to follow the Bible as "the sole rule of faith," can not show a single passage in which occurs "Thus saith the Lord" regarding Sunday, or the first day of the week, as a day of rest and worship. I have before me an appeal to the clergy of the United States, which is being sent broadcast over the country and signed by fourteen resident Seventh-day Adventist ministers of Washington, D. C., that the Sunday observance laws are all wrong and against the express letter and command of the Bible.

Do the ministers ever think of how they themselves desecrate the Lord's Day by keeping people from mass and setting up their rival churches to preach diversity, contradiction, and confusion on the Lord's Day? Can they blame the young fellow, who, through the prejudice wrought in him, never thinks of entering a Catholic church to bend his

knees in adoration of his Saviour, and who is tired with all that is done in the name of the Holy Spirit from Luther, Calvin, down to Mrs. Eddy, Dowie, and the Holy Rollers; can they blame him if he seeks a game of ball on Sunday for pleasure or something tangible and consistent. Go back to the old church, which made Sunday, gentlemen, and learn of her what the rest was for on the Lord's Day, and you will find that the day can be sanctified not by the rest from servile labor alone, but by attendance at the sacrifice [the mass] of the new law.

And that is the logical thing for the Sunday-law man to do—go back to the Roman Catholic Church and the mass. Sunday sacredness has the same authority as the mass, and no other.

The tithe is a test of common honesty concerning property that belongs to God, and of obedience in the use of what He entrusts to one's care. Offerings to the Lord's cause are a test of one's gratitude for what the Lord has done for him through the Gospel. The faithful payment of the tithe is simply returning to the Lord His own, in obedience to His commandment. The giving of offerings is the expression of appreciation of benefits received. Honestly administers a trust according to the direction of the one who reposes the trust. Gratitude and appreciation will respond according to fulness of spirit and opportunity. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts." Mal. 3:10. "Give unto the Lord the glory due unto His name; bring an offering, and come into His courts." Ps. 96:8.

The President is credited with the saying "Back of the city is the state, and back of the state is the nation." If this be true, it is bad for the state and for the nation. If the state and the nation are the backing of the concentrated corruption that exists in all the larger cities, then the logic of the situation is that the cities are the exponents—the fruits—of the sowing of the state and of the nation; in other words, the outgrowth of our state and national policy. It would seem that a nation ought to produce better conditions than are seen in the great cities. If it were a "Christian nation," as is popularly claimed, there would be better fruit. And there has been better fruit in the past; there is some better fruit now. But the city evil is becoming so conspicuous, so powerful in the manipulation of state and national affairs, and its baleful influence in political and financial affairs is so permeating as to render necessary a strong reassertion of first principles in both state and nation.

The distinction between the moral law of God and the code of ceremonials and civil regulations of the Mosaic dispensation was marked very distinctly. The one was written on tables of stone by the finger of God (Ex. 24:12; 32:15, 16; 34:1; Deut. 10:1-4). The other, altho dictated by the Lord, was written in a book by Moses (Deut. 31:9, 24). The moral law is perpetual (Matt. 5:17, 18; Luke 16:17; Rom. 3:31), being the only true indicator of sin (Rom. 7:7; 1 John 3:4), while typical ordinances contained in the civil, or ceremonial, law naturally came to an end when the Antitype came and fulfilled His earthly mission. See Eph. 2:15; Col. 2:13-17. This distinction is so plainly set forth in the Scriptures that only a desire to evade the force of obligation to the moral law of the Ten Commandments could possibly blind any student of the Word to the obvious point.

John Hay, Secretary of State under Presidents McKinley and Roosevelt, died at his summer home, Newbury, N. H., on the morning of July 1. He had been in poor health for some time, but was regarded as on the road to recovery when the announcement of his death was received. Secretary Hay was one of the most widely known and most favorably known diplomats of the world, and a most exemplary man. The feeling is universal in American Protestant circles that in the death of John Hay America has suffered an incalculable loss.