

SIGNS OF THE TIMES



THE PERFECTION OF GOD'S LAW

Ps. 119:33, 34.

Teach me, O Jehovah, the way of Thy statutes;
And I shall keep it unto the end.
Give me understanding, and I shall keep Thy law;
Yea, I will observe it with my whole heart.

Ps. 19:7-14.

The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart;
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever;
The ordinances of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
Moreover by them is Thy servant warned;
In keeping them there is great reward.
Who can discern his errors?
Clear Thou me from hidden faults.
Keep back Thy servant also from presumptuous sins;
Let them not have dominion over me;
Then shall I be upright,
And I shall be clear from the great transgression.
Let the words of my mouth and the meditation of my heart
Be acceptable in Thy sight,
O Jehovah, my Rock, and my Redeemer.



SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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SIGNS OF THE TIMES LEAFLET—No. 4.



When Jesus spoke of His coming again and of the end of the world, His disciples asked for the signs which should precede those events. Jesus said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:25-27.

In the briefest possible way consistent with clearness, we present these signs under four heads, and refer the reader to larger works.

I. SIGNS IN THE PHYSICAL WORLD.

1. Increasing frequency of earthquakes, volcanic disturbances, cyclones, and electric storms.
2. Growing barrenness of land, destructive insects, famines, and increase of disease.
3. Signs in the sun, moon, and stars.

The first two classes show clearly that the earth has waxed old like a garment and her change is impending. Heb. 1:10-12. See also Joel 2:3-11; Isa. 13:6-9; Matt. 24:7, 8; *et al.*

The darkening of the sun and moon occurred May 19, 1780, and the falling of the stars, Nov. 13, 1833, just when the prophecy declared they would occur. Matt. 24: 29, 30; Joel 2:30, 31; Mark 13:24-27; Rev. 6:12-17. In the light of the prophecy we see these as signs of His coming.

II. SIGNS IN THE SOCIAL WORLD.

"Evil men and seducers shall wax worse and worse." 2 Tim. 3:13.

1. Rapid and unprecedented increase and concentration of wealth, with corresponding increase of luxury, extravagance, and wealth-worship in the face of dire poverty and need.

The mutterings of discontent will soon swell into the thunders of a storm, the precursors of which we see in the strife between capitalists and labor unions, and in the increase of socialism. Read James 5:1-7; Isa. 5:8-12; 2:7-11; Hab. 1:12 to 2:14.

2. The increase of intemperance, gluttony, and every form of licentiousness and violence, as in the days of Noah and Lot. Luke 17:26-30; Gen. 6:5, 11; Eze. 16:49, 50.

III. SIGNS IN THE POLITICAL WORLD.

1. Increase of crime in general, and in high circles among

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

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XII. HE MAKETH THE STORM A CALM.

AROUND the Sea of Galilee, occurred many of the most noted of Christ's miracles. The people of the northern part of Palestine were more ready to receive the Master; they were less bound by superstition and tradition. Here the great Teacher found a most fruitful soil, and here wonders and signs followed His teaching.

THE scene of our present miracle was "blue Galilee," so beautiful in its calmer days, so restless, turbulent, raging, when the fierce cyclonic winds of the superheated valley swept down upon its slumbering waters. It was after long hours of teaching the multitude, in which was included the parables of Matthew 13, that Jesus, weary with labor, suggested to His disciples to cross the little sea to the other side. (See Mark 4:35-41, and also Matthew and Luke). Responsive to His wish they launch forth. Other boats accompany them. Jesus lies down in the stern of the boat, and is soon fast asleep.

THEN "the prince of the power of the air" thinks it possible to destroy the Saviour of men, and so destroy the race in destroying its Head. "And there ariseth a great storm of wind and the waves beat into the boat, inso-much that the boat was now filling." Danger was imminent and fearful. Men could not hope to live if the boat were wrecked or filled and sank. Row and bail as they will, they can not prevail against the storm demon. Their beloved Master seems to be oblivious of their peril, yet will they do all in their power before they disturb Him, calmly resting in the wild storm as tho He were sleeping in the arms of Infinite Peace, as He truly was. His life, His work, were God's; surely God could keep all that He had committed to Him. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because He trusteth in Thee."

THERE seems to have been three calls from the disciples, utterances, perhaps from different ones, marking the progress of their fear and peril. First comes the almost reproachful cry

to the wearied Sleeper, who seems so indifferent in sleeping in such a storm, "Teacher, carest Thou not that we perish?" As if to say, How can you sleep on when we are in such fearful danger.

WITH the hope that He might save them comes the second cry, "Save, Lord, we perish." It was acknowledgment that they had no power to battle with the fierce storm; their hope was in Him. But when He does not spring to their bidding at once, fear seems to have crept over them that all was lost; that the Master is Himself powerless to save, and the despairing cry is raised, "Master, Master, we perish. All is lost now."

AND then "He awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And He said unto them, Why are ye fearful?"



have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey Him?"

HERE is the lesson; will we profit thereby? There are storms of life which sweep over the human soul as fierce as any that ever beat down upon "blue Galilee." There are tempests of passion which stir up all the deeps of the human heart, till it seems that the soul must perish in their vortex. There are storms and tempests of hate, and lust, and passion, and lawlessness, and crime, which sweep over the world, over the nation, over the professed church of Christ, till it seems from the outward view that all is lost or overwhelmed, and the soul in anguish cries out as did Elijah, "Lord, . . . I am left alone, and they seek my life."

BUT let him who trusts God rest on His everlasting, strong promises. Our God is the Creator of heaven and earth. All power is His, He "ruleth in the kingdom of men." For a little while in His own wise purpose, He may suffer sin and its consequences, yet are they not forever. Every soul that trusts Him shall find deliverance. "He maketh the storm a calm, so that the waves thereof are still." Through tribulation and persecution and storm and tempest He will lead His people. If the storm be too fierce, call upon His name, and let Him say to the troubled heart, the heaving, surging passions, "Peace, be still." The same mighty power which the Christ of God exercised on Galilee He will use for you. He is "the same yesterday, and to-day, and forever."

HUMAN VS. RIGHTEOUS JUDGMENT.

THE fact that a man is not in prison is not of itself evidence that he is honest, or that he is any better than some who are shut up. Two men indulge in unlawful acts; one is apprehended and convicted, while the other, by eluding arrest, or by the influence of friends, escapes punishment. The one is branded as a criminal, while the other may fill a post of honor. Such is the fallible judgment of the world.

But some of the men who have been so unfortunate as to be detected in their unlawful deeds, perhaps of comparatively small magnitude, are able to see the inequality of human justice. In a Western penitentiary the prisoners publish a very creditable journal, in which some of the great financiers of the country are severely criticized for their dishonest methods of doing business. And in the light of current developments, immoral social conduct could be added to the charge in many cases as well.

Who will say that the lawbreakers behind the bars have not the same right to criticize those outside that the outside Pharisees have to score the convicted class? In the final judgment, those who remain impenitent will all be in the same class—on the left hand. This judgment will not only be final, but it will be infallible; and the universe will proclaim it righteous.

What a pity that all men do not now acknowledge what they will then realize and regret, that they may all be washed and made clean in the blood of the Lamb of God, whose life was

sacrificed for the sins of the world. Let the lawless ones pause and consider this: "Thou your sins be as scarlet, they shall be as white as snow; thou they be red like crimson, they shall be as wool." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord." And let the great financiers consider for a moment this proposition: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" G.

UNION AND ECONOMY IN GOSPEL WORK.

THE strong tendency of the world is toward confederation. Its dependence is in numbers—unions, leagues, societies, parties, etc. When the world says, "In union there is strength," it means in the union of great numbers.

In the Gospel work, however, the unit is the prime concern. God calls individuals to His work. He never appeals to society as such. Tho millions should hear the call at one time, the response must come from each one, if each one would receive the benefit.

In the Gospel work it is true that "in union there is strength;" but the primary union is not of weak human beings, it must be a union of the unit—the individual—with God. "God is our refuge and strength;" it is union with Him that gives strength to Christianity. A union of professed Christians without individual union with Christ is no stronger than the union of any other band of people possessing equal intelligence.

"Without Me ye can do nothing," says the Master, and the saying has been demonstrated all through the ages. The ruins of human schemes, devised by "unions" and "boards" and "societies" and "conventions" without reference to the counsel of God and His strength, are strewn all along the way.

The apostle Peter gives us the secret of all Gospel work in these words: "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. Here the Spirit contemplates the workers as individuals, and the lost ones to be rescued as individuals, and the union essential to the work a union of heart with the Lord God.

Such a union by sanctification of the Lord in the heart, He being "the light of the world," makes the individual a light. This light, shining before men in the form of good works (Matt. 5:16), indicates that the individual has a future hope of reward. He is working for no reward as far as the world can see, but he is so happy and cheerful and tender in his ministrations, that it is evident he has a purpose in view beyond the sordid aims of the worldling.

The Light that so shines before the world in the good works of the true disciple must be the means of some individuals' coming to inquire about it. And such a laborer together with God will be ready *always* to give a reason of his hope. Moreover he will not be boastful of his attainments or presumptuous with his reason of hope; but in a spirit of meekness he will freely give that which has been so freely imparted to him.

When Solomon came to the throne he sanctified the Lord God in his heart, and asked only wisdom commensurate with his great responsibility. And the result was that "all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." So instead of his sending missionaries to all the earth to carry the knowledge of God, the Spirit sent people from all the earth to him.

Furthermore, without his having to raise money and men to carry the truth abroad, the people who came from abroad to hear the truth brought means to Solomon. "They brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a *rate year by year*." They brought what in their time were the most valuable articles.

This is simply an illustration of what the Spirit of the Lord can do in the way of giving the Gospel message when his professed disciples adopt the first principles regarding plans for doing His work, the first principles of *union* in the work.

So much of the worry about raising means for missions, about securing efficient missionaries, and so much expenditure of time in going and *coming*, might be saved if we would all heed the Spirit's injunction, "Sanctify the Lord God in your hearts; and be ready *always* to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." So much of the traveling and so much of expense would be borne by those whom the Spirit would stir up to seek the truth, if only there were those sanctified ones here and there holding up the light to which the lost one might be directed.

G.

A WARFARE OF ENVY.

GOD has commissioned neither human being nor angel to stand as an intermediary between Christ and His children. That price, the life of the Son of God and Son of Man, was not given that another might step in between Him and the object of His redemptive work.

Upon this very point of His right to retain what His blood purchased, our Lord declares: "For Mine own sake, even for Mine own sake, will I do it; for how should My name be polluted? and I will not give My glory to another." Isa. 48:11. Christ achieved glory by His sacrifice for man. By the glorious work which He there accomplished, He won the right and the glorious position of Mediator between God and man. So we read: "And all things are of God, who hath reconciled us unto Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto Himself." 2 Cor. 5:18, 19.

Whatever other glory Christ may have achieved, whatever other position He may be now holding, He did achieve that glory of redeeming man and the earth that sin had cursed, and He does occupy that position of Mediator between God and man. That it is, then, that He will not relinquish to another. There is no power that can deprive Him of His well-earned bishopric. Of Judas it is said prophetically: "Let his habitation be desolate, and let no man dwell therein; and his bishopric let an-

other take." Acts 1:20; Ps. 109:8. Why? —Because his character was the very antithesis of righteousness. The reward he sought is called "the reward of iniquity." Acts 1:18. How fitting that the betrayal price, the reward of his traitorous act, should be used for the purchase of a grave! On the other hand, the reward sought of Christ was an eternal habitation for every child of His.

"But of the Son He saith, Thy throne, O God, is forever and ever; and the scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." That preeminence of Christ always has stirred the animosity of Satan, even as did the Father's council with Christ over the creation of man.

Therefore, how natural it is that the enemy of Christ and His cause, he who inspired Judas to his infamous act, should seek to wrest from Christ His office, His bishopric, His glory, in the estimation of mankind. Satan's representative lost his office; therefore he will try to rob Christ of His, so far as the estimation of men is concerned. Christ's position is between the Father and the people. He says: "Whosoever ye shall ask of the Father in My name, He may give it you." John 15:16. Again: "If ye shall ask anything of the Father, He will give it you in My name. Hitherto have ye asked nothing in My name." John 16:23, 24. That is Christ's own definition of His position; and nowhere in the sacred Word is any intimation given that any person or any being of any order whatsoever is ever to come between Him and those He redeemed.

What means, then, this human exaltation of the name of the Virgin Mary as an intercessor between human beings and the Christ that died to save them?—It means simply the outworking of Satan's envy at the exaltation of Christ. Lucifer had conceived the mischievous purpose of being like the Most High. That purpose was his ruin; and so he has set himself in every possible way to war against the purpose of Jehovah. It is consistent with his plan, therefore, that he use the same great power in the earth in more than one line of opposition to Christ and His work. The same power that has instituted Mariolatry (the worship of the Virgin Mary), that has made Mary an intermediary between the people and their Saviour, putting her in the place of Christ, that same power it is that has thought "to change the times and the law" of God, as foretold by the prophet Daniel. Through that same power has come to us the pseudo-sabbath, usurping the place of the Eden-blest Sabbath of the Lord. Through that same powerful organization we have been given a doctrine which would rob Christ of His position as Lifegiver; that doctrine is the immortality of the soul. Through Christ only we have life; but that dogma would make life inherent in us, independent of Christ and His glorious work in our behalf.

So we might continue on to the end of the whole roster of false doctrines, and find them aimed at the position and glory of our blessed Redeemer; but His own word is sufficient: "My glory will I not give to another." He is ours, and we are His; and to Him who is

"touched with the feeling of our infirmities," "tempted in all points like as we are," we can come direct for forgiveness, blessing, and every temporal and spiritual necessity.

s.

WHERE IS THE RECORD OF THE CHANGE?

IN a recent sermon by the Rev. O. B. Chester, of Savannah, Ga., that gentleman is quoted as saying:

The seventh day was observed by the Jews in recognition of the creation, when the Lord rested on the last day. Sunday, the first day, is observed by us in recognition of the Resurrection of Christ. It was changed before the ascension of our Lord, by the disciples, and the change was indorsed by Christ.

The Jews were required to rest on the seventh day. It was a day of absolute inaction. There were no commandments to go to church or to do anything but cease from all forms of labor. But the day is not properly observed by inaction, but rather by holy action. It is right to be busy in doing good on the Sabbath day. Worship the Lord, visit the sick. You can best know yourselves the proper things to do on the Sabbath. They must be those things which will in no way interfere with the worship of the Lord.

We do not notice this because it contains anything new. It is an example of what is continually set before Christian people as Bible truth. It is, however, a mixture of truth with most perverse error.

It is true that the Jews observed the Sabbath in recognition of the creation; and so all should recognize it, because all are as much obligated to God for creation and its blessings as were the Jews. "Is God the God of Jews only? is He not the God of Gentiles also? Yea, of Gentiles also." Rom. 3:29. And so Jesus Himself declares that "the Sabbath was made for man," not the Jew man, but man generically—all mankind. Mark 2:27.

But where is there a single scintilla of evidence that any change of the Sabbath took place before the ascension? or that the disciples ever intimated such a thing? or that they ever at that time observed Sunday as a holy day? or that Christ indorsed any change of day? It is easy to state such things, but where is the evidence? Men's words compared with God's are as the chaff to the wheat. Jesus says: "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13. Sunday is not of God's planting.

Not only was the Sabbath not a day of inaction, but it was a day when the general temple service was doubled, when the Jews went to the temple and the synagog to worship, where the Scriptures were read. See Num. 28:9-11; Luke 4:16, 17; Acts 15:21; Ps. 96:8. See the whole of Psalm 92, "a Song for the Sabbath Day." Jesus also, the Lord of the Sabbath, taught how the Sabbath should be observed in doing good, and taught that it was not contrary to the Sabbath commandment so to do: "It is lawful [according to law] to do good on the Sabbath day." Matt. 12:12.

O brethren in the ministry, why not teach the Word? even tho the good of past ages have supposed a counterfeit genuine, why still pass it as the currency of Heaven? An error never becomes truth. Do you not see that

you make of none effect all of God's law in the minds of the people by declaring it in part of no obligation? How much has this partiality in the law to do with the overwhelming wave of lawlessness? You can not force God to your terms; why not come to His?

NOT SECRECY, BUT REVELATION.

JESUS CHRIST had no secrets. "In secret have I said nothing," was His emphatic declaration. He was Himself a revelation of God to man as far as the finite is capable of comprehending the infinite. It is sin and not secrecy that keeps men from knowing God. Before man sinned, God appeared to him, and talked with him as a friend and acquaintance. He does not do so now, not because of His desire to be hidden from man, but because of His mercy. No sinner could look upon God and live. Redemption completed will restore man to his former privileged condition. "Blessed are the pure in heart; for they shall see God."

As a rule, secrecy is the antithesis of honesty, and a society whose workings are known only to its members is not for the good of other people. Therefore a secret society can not be Christian; for God's society, the church, is organized for the special purpose of doing good to others. Any so-called church that has not this object primarily in view is not a church of Christ.

God hides only that which would be hurtful under the circumstances. "I have yet many things to say unto you, but ye can not bear them now," said Jesus to His disciples. But these things were to be revealed unto them through the Word, by the Spirit. And so it is that many things are revealed in the Word of Christ that are hidden to those who do not believe, or will not search out. "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly."

With regard to the coming of the Lord, the great deceiver does, and will, delude many with the idea that He comes in secret; that He comes when people die; or that He appears to a few in secret places. So He gives His disciples warning, and through them this warning is to go to the world: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

Jesus Christ is "the Light of the world," and He does not hide His light under a cover; nor are His disciples supposed to do so. Imparting to them His light, He says: "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men [not the inner circle], that they may see your good works, and glorify [not the society, but] your Father which is in heaven."

When Christ came into the world, He found it all lying in wickedness (1 John 5:19), and, in order to relieve this sad condition, He organized the church, and gave its members His Word for their guidance, to be interpreted by

His Spirit. He gave no intimation of any other organization, to be governed by any other ritual. He said to His church, "Lo, I am with you always, even unto the end of the world." Of His Word He says that it is able to make us "wise unto salvation," and to thoroughly furnish us "unto all good works." So that the works done under the teaching of any other ritual are not good works. He has established but the one way of bringing men "out of darkness into His marvelous light." And that way is open and above board. It is all in the light. Christ is the way, and "in Him is no darkness at all."

G.

Question Corner

1688.—Tobacco.

When, where, and by whom was tobacco first used, and in what forms, snuff, chewing, or smoking? A READER.

So far as we know, by the Indians of North America. When first seen using it, it was said that they twisted huge leaves together and lighted them and "smoked like devils." They may have used it in other ways. It began to be used in Europe in the sixteenth century. The vile weed is the evil gift of America to the world.

1689.—David Their King.

Please explain Hosea 3:5: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king." How does David get to be king in the *later days*, as referred to in the text?

In Christ Jesus, great David's greater Son. "The Lord God shall give unto Him the throne of His Father David." Luke 1:32. Jesus is elsewhere called David in prophecy.

1690.—Order in Lord's House.

Will it be in order at the Lord's Supper for the elder of the church to give the bread and the wine to a brother that is not ordained as a deacon to divide it out to the church?

We should prefer in the interests of order to use only ordained officers. If there are no deacons, let the elder pass the bread and wine himself.

1691.—The Holy Spirit and Ministering Spirits.

What is the difference between the Holy Spirit and the ministering spirits (angels), or are they the same.

L. R. D.

The Holy Spirit is the mighty energy of the God-head, the life and power of God flowing out from Him to all parts of the universe, and thus making living connection between His throne and all creation. As is expressed by another: "The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ." It thus makes Christ everywhere present. To use a crude illustration, just as a telephone carries the voice of a man, and so makes that voice present miles away, so the Holy Spirit carries with it all the potency of Christ in making Him everywhere present with all His power, and revealing Him to those in harmony with His law. Thus the Spirit is personified in Christ and God, but never revealed as a separate person. Never are we told to pray *to* the Spirit; but *to* God *for* the Spirit. Never do we find in the Scriptures prayers *to* the Spirit, but *for* the Spirit.

The Spirit is the creative power of God by which angels and all other creatures came into existence. God fills them with His Spirit, His life, and makes them ministers of His life and power to others, especially to His people. He takes His consecrated people and makes them also ministers of His blessings to mankind. The angels are no more the Spirit of God than are His people.

God is love. He is constantly by His Spirit sending forth the blessings of life. But He will not send one blessing out to the world alone; He wants others associated with Him in the joy of giving to others. Hence He uses angels and men for all His work in this world.



FRANCE AND THE PAPACY.

An Official Historical Sketch.

BY JEAN VUILLEUMIER.

THE grandest and longest parliamentary debate on the question of the separation between the state and the church has now been going on at the Palais Bourbon in Paris for two months and a half, and is far from being concluded.

The committee made its report on March 4, through its secretary, M. Aristide Briand, who read as an introduction an extensive historical sketch of 138 columns, covering the relations between France and the Papacy for the last thirteen centuries. Extremely interesting in itself, this sketch grows more so from the fact that it is an official document; that it was read before the French Chamber; and that it contains the government's reasons for the great reform which is taking up the attention of the French legislators, and, in a certain sense, of all the civilized world.

Constantine's Perversion of Christianity.

M. Briand began by stating that "Constantine's adhesion to Christian ideas opened a new era in the history of Christianity. From the time in which, after being the sovereign pontiff of Paganism, he styled himself emperor and doctor, king and priest, the tendencies of the religion of Jesus were deeply changed, and the words of the Galilean, 'Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's,' lost all their application." Rome became a temporal and political power, and, as such, a necessary factor for the establishment of the barbarian kings on the soil of old Gaul. This was demonstrated at the conversion and baptism of Clovis and his 3,000 Franks and by his subsequent victory over the Arian Burgundians and Visigoths. Later on, Pepin was crowned by Pope Steven II., and, in 756, he made the pope a present, consisting of the keys of twenty-two cities taken from the Lombardians.

From here to the arrogant supremacy claimed by Gregory VII. the road was short and direct. His name, he claimed, was unique in the world. He could be judged by no man. He could dethrone emperors, and the church which he ruled had never erred, and could never err. Henry IV., of Germany, Philip I., Philip the Handsome, and Charles VII., of France, resisted the prerogatives of the Papacy under popes Gregory VII., Innocent III., and Boniface VIII. By these kings the pope was accused of "very grave usurpations, heresy, blasphemy, and simony."

Protestantism and Persecution.

Then came the Reformation. "French Protestantism began among the Humanists, who were struck by reading the Gospels found among the Greek and Latin authors. They were accustomed to a religion which attached a capital importance to observances, rites, and practises, and which claimed their devotions for the virgins and the saints. They read the very text of the New Testament, and all this vanished; Jesus Christ alone was left; He, always He!"

Persecution did not wait long. "The edict of 1551 was a veritable code of persecution which regulated even the denunciation of those who read the Bible." Oct. 17, 1685, came the revocation of the edict of Nantes, which cast 100,000 Frenchmen and 60,000,000 francs out of the country, ruined its commerce, and strengthened foreign navies by 9,000 seamen, and their armies by 600 officers and 12,000 soldiers.

A New Era.

But a new era was arising: "No human power could henceforth stay the coming on of the philoso-

phy of the eighteenth century, which looked upon persecutions as odious, which weakened the faith of the upper and middle classes, and rejected, not only the infallibility of the pope, but also all revealed religion."

The first attempt of the Revolution against the Papacy was to wrest the clergy from its domination. A series of laws called the "Civil Constitution of the Clergy" was therefore issued, which made the priests directly responsible to the people and not to the pope. The clergy, of course, rebelled, and the National Assembly resolved to bring them violently to terms. The king refused to endorse the decision of the Assembly, and thus became the first victim of the fearful storm which began to rage against the church and its defenders.

Futile Struggle with the Papacy.

Ten long years the Revolution fought against the priests, who remained faithful to Rome, only to find out its utter impotence. Then came Bonaparte, who tried his hand at it. He gave the Papacy many advantages and concessions, and signed the concordat of 1801 with Pope Pius VII., to whom he gave back his estates. But Napoleon had craftily kept back some "organic articles" by which he meant to keep the pope within proper bounds. When the pope learned the trick, he denounced the whole affair in disgust. Napoleon appointed a committee to straighten the matter. Nothing succeeding, he called together a grand council of bishops to which he endeavored to impose his own ideas. The bishops refused to be forced in their deliberations. Bonaparte got angry, and ordered the pope brought to Fontainebleau, where he overawed the old man, and got from him what he wished, only to lose it when the pope returned to Rome.

Victories for the Papacy.

Louis XVIII., Louis Philip, and Napoleon IV., resumed and concluded the negotiations in quite a different spirit. This enabled the hierarchy to take up its work with renewed energy. In 1864, Pius IX. proclaimed the *Syllabus*, in which all the modern liberties were anathematized; and in 1870, the pope was declared infallible at the Vatican council.

Since then the power and wealth of the Catholic Church have been growing steadily in France, until the priests were found everywhere; on the school board, in the army, in the navy, and in the prisons as chaplains, at the public and national ceremonies, controlling, as it were, every part of the government.

On the other hand, since 1870, the republican party has grown in power, and has set up a decided and firm opposition to Rome's influence over French affairs. Various measures have been taken by the government to which such men as Gambetta, Jules Ferry, Paul Bert, Goblet, Waldeck, Rousseau, and Combes have attached their names. Every one knows how all non-authorized congregations, the Jesuits first of all, have been expelled within the last two years, and how the question of separating the churches from the state has been suddenly sprung by the protest of Pope Pius X., after M. Loubet's visit to Rome in 1904.

In my next letter I will endeavor to give some idea of the spirit in which the memorable debate is being conducted at the Bourbon Palace.

RIGHTEOUSNESS, OR OUTWARD FORM?

THE Rev. George Elliot Cooley, in speaking before the Methodist Conference upon the results of law evasion, used the following significant language:

We are coming more clearly to see that it is impossible to bring in the kingdom of God by legislation; yet, as earnest men, we are anxious to deter-

mine upon the best method in dealing with the intemperance evil. May it not be possible that in the effort to prevent this evil by law, we are fostering greater and more insidious evils? Respect for the courts has been undermined by the wholesale disregard for law, confidence in judicial processes has been destroyed by so many miscarriages of justice; the oath has been invalidated and perjury promoted by the effort to enforce a law which many feel under no moral obligation to observe.

The condition of things thus brought about ought to be appalling to the teacher of morals and the advocates of law and order.

Thus speaks a close observer of the effect produced by attempting to make men righteous by outward force, and it must of necessity be so. Righteousness consists in living principles rather than outward forms. Rom. 14:17. They work from within and are seen in outward acts.

That power that works from without to make a man righteous creates a feeling that he is being deprived of his liberty, and sets him at work to resist the effort with all his powers. It leads him, weak as he sees himself to be, to use such means as are at his command to defeat the effort. When as the result of these methods he sees justice perverted, he loses respect for the courts that have been established as God's means of preserving order. Rom. 13:1-6.

Then, according to Mr. Cooley, the attempt to make men righteous by legislation not only fails of its object, but actually results in making them worse, a state of affairs deeply to be deplored. Well may its advocates stand appalled at the results of their work. But how are conditions to be bettered?—It is by the foolishness of preaching, but a preaching which is actuated by the power of God (1 Cor. 1:18), that power which changes the nature of men (2 Cor. 5:17) by setting forth the principles of the kingdom of God.

S. A. HOLDEN.

THE TEMPORAL POWER OF THE PAPACY.

THE restoration of the temporal power of the pope was advocated by Roman Catholic Bishop William Stang, of Fall River, Mass., at a Roman Catholic mass meeting in Carnegie Hall, New York, on the evening of May 28. The mass meeting was in connection with the tenth annual meeting of the Federation of German Catholic Societies. The bishop declared with reference to the temporal power and the pope: "It was stolen from him, and a thief is a thief whether he wears rags or a crown." He didn't state who the pope stole his temporal power from, and that a thief is a thief whether he wears rags or a tiara. He urged in this connection "liberal contribution to Peter's pence," as "it will do much to aid the pope." On the same occasion Archbishop Farley, of New York, said:

This century has opened up wonders. The world outside of the church has cut loose and has drifted out on a stormy sea. It has trampled under foot the Holy Scriptures, cast God out of the schools, torn asunder the bond of matrimony, and even authority has now been assaulted. Socialism is rampant. And the men who have caused this cataclysm are now looking around for a haven of safety. They see only the pontiff in Rome. You must by your lives, private and public, show the way.

The first two sentences of the above, and the first clause of the third, are emphatically true. The second sentence states the result of tramping under foot the Holy Scriptures, especially by Protestantism. The world is in doubt. It has no religion; but more and more it is turning to the Vatican and the Roman Catholic religion as the one consistent thing, the only assurance. Socialism is the present foe of Romanism; but Socialism rejecting the Bible, will come in its search for rest to the Roman Catholic hoped-for refuge. Protestantism ought to have stood for the hope of the nations, but she has rejected the Bible. The great world, drunken with the wine of Babylon, will yet rush to Rome, but they will find that her haven of safety is the abyss of death. The only hope, the only haven of safety, is Christ Jesus and His Gospel as revealed in the great threefold message of Revelation 14.

AN INIQUITOUS PRINCIPLE AND ITS FRUITAGE.

WHEN we admit the principle of religious legislation, we admit the rightfulness of the grounds upon which the Catholic orders of France refused to obey the law of associations. That law required that the various orders declare the full purpose of their organization. The Jesuits and others held that to obey the law would be to admit the existence of a power above the church.

The claim that to obey the law of associations would be to recognize a power higher than the church, is a claim that can be made only by those who believe in the union of church and state—not a union even in which the two are equal, but one in which the state is completely under the domination of the church. Any law based on the independence of the state is, to those holding such belief, a law which makes the state a higher power than the church, a law which makes the state a usurper of the church's prerogatives. To them it is the right of the church to control in all the affairs of men, civil and religious. Civil liberty is to them rebellion; the separation of church and state, treason; and religious liberty a heresy not to be tolerated in any place or in any degree.

Stern, unyielding, dictatorial, and illiberal as this is, it is all perfectly logical, if we admit that it is the business of the church to control in the civil affairs of men. And that is what we do admit, when we admit the principle of religious legislation. If it is proper to legislate on one religious question, it is equally proper to legislate on all religious questions. Legislation upon any religious question is legislation in the interests of some church or religion. The moment that any government legislates in favor of any religion or any church, that moment it becomes a director in the affairs of that religion or church, and so a union is formed in fact, if not in name. And the moment that such union is formed, church interests assume the controlling hand, the church becomes dominant and the state subordinate.

It is true that those who are working for religious legislation do not admit that the logic of their demands is seen in the history of Jesuitism. It is a fact, nevertheless. At first they demand religious legislation only in a few matters; but, in yielding that, the state allows the principle, and opens the gate to any and every matter that the church may fancy is for the good of the people or for its own interests. Insofar as the state permits itself to legislate at the behest of the church, it is permitting itself to be controlled by the church, to be made a tool of the church in carrying out its purposes. In that is seen the injustice of the assertion that the state, and not the church, was responsible for the persecutions of the Dark Ages. The church controlled the state during that epoch of affliction, and those who suffered martyrdom suffered it because that fallen church adjudged them guilty of heresy. The condition was possible only because the state had admitted the principle of the right of religious legislation, and had allowed the church to carry it through to its logical result.

Notwithstanding Christ's own declaration in the matter; notwithstanding all the persecutions which the world has been called to witness because of the failure of men to believe and follow Christ's teachings in this matter; and notwithstanding the further fact that the liberty and enlightenment and prosperity of this great country are due to its acknowledgment of the true principle of religious liberty,—we are drifting, rapidly drifting, back to those unchristian practices from which the Declaration of Independence and the Constitution of the United States were the expression of a righteous revolt. The epoch of decline in real religious liberty began when the Supreme Court threw open the door to religious legislation by declaring this a Christian nation. The nation has started on that road, at whose terminus stands the Jesuit and cruel religious persecution. It must come to that before this nation could cause its subjects to worship. See Rev. 13:15. The Jesuit has been driven from France, but the principles that made the Jesuits possible are being forced upon our own fair land by the advocates of religious legislation. The Jesuits are the ripened fruit of that un-

American principle; but that un-American principle has been already planted in this country, and will soon bear its own ripened fruit.

"TAINTED MONEY" FOR RELIGION.

What a Prominent Secular Journal Says.

THE *Argonaut*, of July 3, referring to Mr. Albert Shaw's defence of the reception of Mr. Rockefeller's gift to missions, remarks:

But we regret to say that Mr. Shaw is not alone in finding excuses for the church for its acceptance of the tainted money of Rockefeller and men of his type. The Rev. Dr. Broadus, as we read in the *Raleigh Biblical Recorder*, is of the opinion that Rockefeller's "simple piety and humility are as marvelous as his great prosperity," and his money ought not to be refused by the church. The Rev. J. Wesley Sullivan, of Philadelphia, sweetly says that "Mr. Rockefeller has lived too close to his religion to have obtained money in any sinister way. It is sadly unjust even to pause before accepting these church gifts." The Rev. A. N. Wheeler recently introduced a resolution before the North Indiana Baptist Association affirming that Rockefeller was never "either directly or indirectly connected with conduct that is out of line with the highest morality."

What a vast impassable gulf is there between such views as these of "Christianity" and those upon the righteousness of Him who scourged the money-changers from the temple and set the gift of the widow's mite above all that were cast into the treasury, albeit "many that were rich cast in much?" What churchly avarice is it that blinds these ministers of God to the fact (which every candid reader of Miss Tarbell's arraignment of Rockefeller in *McClure's* must admit) that he is a sanctimonious hypocrite, a crafty lawbreaker; the very type of man of whom the Scripture speaks as "devourers of widows' houses," and who, "for a pretence make long prayers?" "These," says Scripture, "shall receive the greater damnation." But to-day the church crawls servilely upon its knees before them, shamefully begging alms, and calling them "Christian!" "Things have changed," says an interior journal, "since Christ scourged the money-changers from the temple, and to-day there is so little difference between the church and the world that to whip the money-changer out would be to destroy modern religion."

Is it true? Has the church, sold itself utterly to mammon? Are the scribes and pharisees in its high places?

We have some slight respect for a plain, ordinary highwayman who frankly robs, but none at all for those sanctimonious rascals who try to bribe their way into heaven with paltry fractions of the money they have stolen. Like Dr. Patton, of Princeton, we "hate to see a cold-blooded right-living rascal who has his \$400,000,000 and can teach Sunday-school regularly and drive his hard bargain every week, always keeping just within range of the law," and like Dr. Patton, also, we think Rockefeller "lucky not to be in jail." And as for the argument of many stately clergymen that the thing to do is to take Rockefeller's money but preach against him—it is an infamous suggestion. Take the gift with one hand and strike the giver with the other—could baseness further go than that!

Let the clerical waverers of this tainted money question ponder this passage from the Gospel according to St. Matthew:

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, *It is not lawful to put them in the treasury, because it is the price of blood.*"

The money of John D. Rockefeller is stained black with blood and rusted red with the tears of the children of the poor. Let the church touch it not, for thereby it is defiled beyond all purification.

INVENTIONS AND NEW PERILS TO LIFE.

INVENTION is the promoter of progress. It is also the general agent for new forms of death and fire.

With the railroad came fresh prosperity and the opening of a frightful record of killing and maiming. With trolley cars came the wholesome expansion of dwelling areas and the beginning of a long series of street-crossing fatalities. The automobile, a creation of large promise for purposes both of business and recreation, is already a daily instrument of destruction to human victims. Even the refrigerating

plant designed for apartment-house health and comfort revealed menacing possibilities through a night explosion that made a sensational news item of the week just passed in New York.

Modern life is lived literally "In the midst of alarms." If we escape peril ourselves our neighbor is fatally caught. Almost we come to envy the man of the old forest life, that security to life and limb which was broken chiefly by the few accidents of nature. A tree might fall upon him, fire or flood overtake him, a hungry beast make an unexpected spring. To us has come the artificial multiplication of profitable dangers.—*New York World*.

PREPARE WAR.

How many battle-ships will eventually satisfy the navy? was the question recently put to a naval officer by the Washington correspondent of the *New York Evening Post*. "Seventy," was the answer, and the necessary disposition of 72 battle-ships was detailed as 16 on the Atlantic Coast, 24 on the Gulf of Mexico and the Caribbean Sea, 16 on the Pacific Coast, and 16 in the Philippines. Seventy battle-ships would cost at prevailing figures about 550,000,000, more, rather than less. It is interesting to note that before we went a-world-powering, a naval board laid down a comprehensive plan of our desirable naval strength, and placed our needs at just 10 battle-ships. Times have changed since then, and the contrast is striking.—*Springfield Republican*.

The Russian cruiser, *Kniaz Potemkine*, which has been cruising in the Black Sea for more than a week in charge of a mutinous crew, has surrendered to the Rumanian authorities, and the ship is now in the hands of the Rumanians, who will turn the vessel over to the Russians. It is understood that the crew will be allowed to go where they please, tho Russia is demanding that they be surrendered to her. Insurrections continue in many parts of Russia, and many lives are being lost in encounters between the people and the soldiers. In numerous instances the officers are finding that the troops are hardly to be depended upon owing to their sympathy with the revolutionists or the striking workmen.

A young physician of New York City claims to have discovered a method of curing that mysterious disease, cerebro-spinal meningitis. The treatment consists in drawing off one or two ounces of the spinal fluid as soon as the case comes under observation and as often thereafter as may be necessary, in connection with hot baths, plenty of light, fresh air, and quiet, liquid food at first, good nursing, and no medicine. The fluid first taken from the spinal canal is cloudy and filled with germs.

The 23d annual session of the General Conference of Christian Workers at Northfield, Mass., will be held from August 4 to 20. These summer conferences at Northfield were established by the late D. L. Moody, and are continued under the direction of his son. A large number of men eminent in religious work will assist in the studies to be there conducted. For further particulars respecting the conference address Mr. A. G. Moody, East Northfield, Mass.

John Hay, late Secretary of State, was buried at Cleveland, Ohio, on July 5. President Roosevelt and cabinet were in attendance at the ceremony. A memorial ceremony was conducted at Washington on the day of the burial, and another impressive ceremony was held in London on the same date, as a special mark of honor and respect from the English people.

Reports from Italy state that hundreds are falling victims to the intense heat which has prevailed there during the past week. For several days an unusually high temperature has prevailed along the Pacific Coast of the United States. On July 7 the thermometer in this office registered 110 Fahrenheit, in the shade.

Reports from Washington indicate that former Secretary of War, Elihu Root, has been offered, and has accepted, the office of Secretary of State left vacant by the recent death of Secretary John Hay.

A destructive tornado swept through Montague County, Texas, on July 5, causing the loss of 29 lives, the injury of 50, and doing great damage to growing crops.

France has finally adopted the measure which separates the state from the church. The system swept away by this law dates from 1801.

The annual camp-meeting and general conference of the Pentecost Bands will be held at Martinsville, Ind., August 4 to 20.

THE DAY OF GOD IS FAST APPROACHING.

BY F. A. LORENZ.

MANY signs are indicating
That the Day of God is near.
Are you ready, yearning; waiting,
Praying that He may appear?
Restless like a mighty ocean
Are the nations of to-day,
War and strife with great commotion
Constitute the sad display.

Whirlwinds cause despairing terror
Through their devastating force,
And mankind, wrapped up in error,
Void of heaven's intercourse,
Grove in darkness worse confounded,
Doomed, outside of safety's tow'r,
In God's truth they are not grounded,
Nor are trusting in His power.

Here is chaos, dire confusion,
Such as seers of God foretold,
Haunts of latter-day delusion,
Babylon, the tempter's fold;
Boisterous, like a roaring thunder,
Or yet silent at the hearth,
Satan's force with lying wonder
Sweeping swiftly through the earth.

Millions glide along in slumber,
Drifting downward unawares,
While our foe seeks to encumber
Every mind with worldly cares.
Rearing from earth's wisdom's tables,
Where but foolishness holds sway,
Cunningly-devised fables
Lead the multitudes astray.

Brethren work, while time is lasting,
Push with might the Lord's campaign;
Hasten on with prayer and fasting,
Each one in his own domain.
God's resource is not depleted,
He has great supplies in store;
But the laborers are needed,
Needed now as ne'er before.

THE TIME OF TROUBLE.

BY R. W. ROGERS.

DANIEL has told us that when Micheal shall stand up, the great Prince (Christ) who standeth for the children of Thy people, there shall be a time of trouble such as never was since there was a nation. The time of trouble that is to come upon this age is far more terrible than anything that ever came upon any people of this world. They will drink of the dregs of the cup of wo, and it will be an awful mixture.

Each age has its bitter with its sweet. We are shown that each age has a time of trouble to pass through in its closing days. The first age was "eating and drinking" (feasting and given to strong drink). The people were having "a merry time." They scoffed at the idea of a flood coming to destroy them. Noah could not prevail on them to believe his testimony. He had borne his testimony so long, that it became an old story to them. That is what we hear now, the same old story we have heard since 1844.

But when the heavens were covered with blackness and the thunders pealed forth their awful warnings and the rain began to come down upon them, their spell of unbelief was broken and a time of trouble and sorrow came upon that people such as they had never experienced before. God took care of the ark; all that were sealed into it were safe, and all on the outside were vainly fleeing from that awful storm to save themselves.

This is the condition now; men do not believe what God has said concerning what shall

come upon the world. The Jewish people had drifted away from God's Word and they did not believe what Moses said would befall them, if they departed from God and refused to keep His commandments.

But we find that in the closing work for the Jewish age there came upon the Jewish people just what Moses had said would come. They had a time of trouble and tribulation to pass through, such as they did not believe could come upon them. They were gathered into the city behind those massive walls, and they thought it was impossible for any army to gain an entrance into the city. But we read of the awful condition of that people before the siege was ended, and how they suffered, and how their city fell. The prophecies of Moses and Jesus were fulfilled, and they passed through the greatest time of affliction that people ever had to endure. God lost none of His people in that overthrow, for they obeyed the Lord's admonition and escaped to the mountains.

God has shown that in the last days the world will pass through a time of trouble more terrible than anything that any age of earth ever experienced.

Now in order to get an understanding of this time of trouble we must refer to the land of Goshen in Egypt where God had a people at one time. The experience of that time is a type of our time. God visited upon Pharaoh and his people plague after plague; but God's people escaped again, because they listened to His voice, and He took care of them. Before that last and awful plague, God commanded that the blood of the slain lamb should be put upon the lintels of all the doors where His people dwelt, as a sign for the angel when he passed over, visiting the plague upon the Egyptians. The blood of that lamb was a shield for God's people, as Christ's blood will shield all of God's chosen people when the time of trouble and the last plagues come upon the people of this world. In this last time of trouble God will make known all that are His, for the blood of Christ will protect them. That is what is meant by our Prince standing up for His people. He keeps or protects again the people of God as God did those that were His in Egypt. The unrepentant have set at naught all God's warnings, and now He says of them: "I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation; and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."

The 144,000 will be able to sing the song of deliverance, as God's people did after they were delivered from their oppressors in Egypt. They crossed in safety to the other side and their enemies were destroyed. This is a type of our time,—we who are faithful will sing the song on the other shore. Pray that you may have oil in your vessels and your lamps trimmed and brightly burning, ready to go out to meet the Bridegroom at His coming; for He is coming, and His Bride will be ready to receive Him when He comes.

Hennessey, Okla.

FOR LIFE.

If we knew that our choice between right and wrong at this moment settled our eternity, we think that it would be easy to choose. But there comes a time in every life when the choice is the last one, tho no one but God knows when. And every choice between now and the last choice is determining what the

last choice shall be. To a man sorely tempted came the thought, "If I knew that my choice at this time settled my victory or defeat for all time, I would not hesitate an instant." Then there went up the prayer, "Father, make this the victory for all time, and I will decide for Thee." Like a flash came the answer, "Eternity depends on your choice now,"—and the victory was won. What reason have we to suppose that we can choose to do wrong to-day, and to-morrow turn from the wrong and take the right? The final decision is not the decision of a moment; it is the decision of a life. To-day you are choosing for life, or for death.—Anon.

FISHERS OF MEN.

BY MRS. E. G. WHITE.

AND Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him."

The prompt obedience of these men, without one question, without one promise of wages, seems remarkable; but the words of Christ were an invitation which implied all that He meant them to. There was an impelling influence in His words. He made no long explanation, but what He said had a drawing power.

Christ would make these humble fishermen, in connection with Himself, the means of taking men out of the service of Satan, and placing them in the service of God. In this work they would become His witnesses, bearing to the world His truth unmingled with the traditions and sophistries of men. By practising His virtues, by walking and working with Him, they were to be qualified to be fishers of men. They were to be His prime ministers. But He did not tell them to go to worldly schools, to obtain the advantages of worldly cultivation. He did not tell them to go to the Jewish synagogues to learn of the rabbis their customs and traditions, in order that they might be prepared for the work He had for them to do as His evangelists. They were not to be teachers after the manner of the Jewish educators. "Follow Me," Christ said, "and I will make you fishers of men."

Thus the first disciples were appointed to the work of the Gospel ministry. For three years they were workers with the Saviour, and by His teaching, His works of healing, His example, they were being prepared to carry on the work that He began.

His treasure of knowledge was put into earthen vessels. By the simplicity of faith, by pure, humble service, the disciples were being educated in the school of Christ to carry responsibilities of the same kind that He was bearing.

Certainly Christ chose the foolish things of this world, those whom the world pronounced ignorant and unlearned, to confound the wise. The disciples were unlearned in the traditions of the rabbis, but with Christ as their example and their teacher, they were gaining an education of the highest order. Christ was

preparing them to proclaim truths of the highest order.

Requisites to Preaching Christ.

Those who preach Christ must learn daily of Christ, in order to understand the mystery of saving and serving the souls for whom He died. They must bring into their work no pride or self-indulgence. In thought, word, and deed they are to reveal the spiritual refinement, the Christlike courtesy, that connection with the Saviour gives. His love and compassion are constantly to be manifested in their lives.

"Follow Me," said the great Teacher, "and I will make you fishers of men." Those who obey this call must work with hearts filled with Christlike love for souls. In all things they must follow the example of the Saviour, sharing His tender compassion and His sternness against all evil working. Christ is the great Pattern for all. We are to be workers together with Him. Those who are in His service are to separate from all business entanglements that would tarnish their Christlikeness of character. The fishermen that the Saviour called *straightway* left their nets. Those who give themselves to the work of the ministry must not entangle themselves in business lines that would bring coarseness into their lives, and hinder them from making advancement in spiritual things.

In this closing work of the Gospel there is a vast field to be occupied; and more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the field, from the vineyard, and from the workshop, and sent forth by the Master to give His message. Many of these have had little opportunity for education; but Christ sees in them qualifications that will enable them to fulfil His purpose. If they put their hearts into the work, and continue to be learners, He will fit them to labor for Him.

He who knows the depths of the world's misery and despair, knows by what means to bring relief. He sees on every hand souls in darkness, bowed down with sin and sorrow and pain. But He sees also their possibilities; He sees the height to which they may attain. Altho human beings have abused their mercies, wasted their talents, and lost the dignity of godlike manhood, the Creator is to be glorified in their redemption.

The burden of labor for these needy ones in the rough places of the earth, Christ lays upon those who can feel for the ignorant and for such as are out of the way. He will be present to help those whose hearts are susceptible to pity, tho their hands may be rough and unskilled. He will work through those who can see mercy in misery, and gain in loss. When the Light of the world passes by, privilege will be discerned in hardship, order in confusion, success in apparent failure. Calamities will be seen as disguised blessings; woes, as mercies. Laborers from the common people, sharing the sorrows of the whole human race, will by faith see Him working with them.

THE GOSPEL.

I CHALLENGE any man to show me anything better, anything more suited to man and his wants, than the Gospel of Christ. It is better than philosophy. Philosophy can only disclose, only describe and classify. It can not heal—it can not cure. It is like a physician

who knows the disease, but has no remedy; while the Gospel of Christ not only lays bare the malady, but prescribes an infallible and universal cure.

Education can only call out and develop what is in fallen man; but the Gospel recreates man's heart and nature, and then lifts him up to the fulness of the stature of Christ. Education stops at the surface; the Gospel, which is the power of God unto salvation, penetrates the center of man's necessities.

It is better than morality. Morality is conformity to law. When perfect it is a star rolling on in its God-appointed orbit. But man

has broken law—the star has swerved from its orbit. Morality can not bring it back and keep it in its course. The Gospel can. It brings man back to God—gives man a new start and keeps him safe in his heavenward course.

The Gospel is better than philanthropy. Philanthropy is the love of man as man and for man. Christianity is the love of man for God and the love of God in man. The one would better man's condition here; the other would not only save man now, but would lift him to where he belongs—to heaven and to God.—*Rev. F. A. Noble.*

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

MARVELOUS FECUNDITY OF THE MODERN DOLLAR.

THE story of the magical growth of the world's wealth in recent years has often been told. Owing to the fact, however, that it is a living, breathing, growing story, it has not become hackneyed. Yea, rather, it grows more engrossingly thrilling as the passing months, and even days, disclose new and greater wonders in respect to the creation and piling up of riches. The very fact that it is a story which is universally talked about and written about is evidence of the supreme place it occupies in popular thought and interest.

Nearly a year ago I contributed to this journal an article on this same general subject, but owing to the marvelous strides in the evolution of wealth since that time, I shall not need to repeat any of the facts and illustrations corroborative of my thesis, which I then employed. It may be that, for the sake of cogency and clearness, I shall have to bring into requisition some of the same phenomena; but I shall not bring them to view in the same garb or marshal them from the same point of view.

Startling Economic Development since 1850, in the United States.

The Federal Census of 1850 shows that the United States then stood in wealth below England, Germany, Russia, Austro-Hungary, or France. Notwithstanding the unprecedented creation of wealth in all those countries since that date, our country has now far surpassed each of them in aggregate wealth. The total wealth and the per capita wealth of the United States were, in 1850, respectively, \$7,000,000,000, and \$308; in 1880, \$42,000,000,000, and \$850; in 1900, \$94,000,000,000, and \$1,236; and in 1905, it stands at \$110,000,000,000, and \$1,325. That our national wealth should have grown by such titanic leaps and bounds fairly staggers our powers of belief. Yet these herculean figures are the sober findings of the Federal Census Bureau. Marvelous indeed, that a nation, scarcely beyond the period of its infancy in mere age, should in just a little more than a half century increase its wealth almost sixteenfold! We have passed a trifle more than four years in the twentieth century; yet in that scrap of time we added the fabulous sum of \$16,000,000,000 to our national assets. It should be remembered, too, that Alaska and

Uncle Sam's island possessions are not included in this reckoning. During the same fifty years the country's population was multiplied by only three and one-half.

For a comparison of the growth of the world's wealth in the nineteenth century with that of preceding centuries, we have no exact data. After much thought and research, the late Mr. Gladstone estimated that all the wealth produced during the first eighteen centuries of the Christian era was equaled by the production of the first half of the nineteenth century, and that as much more was produced during the next twenty years. The Rev. Dr. Josiah Strong declares that it is safe to conclude that for the enrichment of the world there has been more than three times as much wealth produced during the century just closed as during the eighteen centuries preceding. The wealth of the Old World represents the accumulation of centuries, but ninety-five per cent of our wealth has been produced and accumulated since 1840.

Specific Illustrations.

During the second half of the nineteenth century, while the population was increasing three and one-half times, farm animals increased in value six times, wool five times, manufactured products twelve times, the production of pig-iron twenty-five times, railway mileage twenty-one times, and railway capital more than fifty times. In the ten years ending in 1900, the horse-power of our wealth-producing machinery increased eighty-eight per cent.

Altho our eighty millions of people equal only five per cent. of the world's population, the United States produced, in 1900, 22 per cent. of the world's wheat, 30 per cent. of its gold, 32 per cent. of its coal, 33 per cent. of its silver, 34 per cent. of its manufactures, 35 per cent. of its iron, 36 per cent. of its cattle, 38 per cent. of its steel, 50 per cent. of its petroleum, 54 per cent. of its copper, 75 per cent. of its cotton, and 84 per cent. of its corn.

In a recent issue of *The World's Work*, Mr. Charles M. Harvey writes that the city of New York has more wealth than was in the entire country sixty years ago. Tho the United States has only a twentieth of the world's population, it owns a fifth of the world's stock of money, and a fourth of its gold coin and bullion. Furthermore, this country possesses

two-thirds (\$14,000,000,000) of the world's banking power—capital, deposits, etc. Mr. Harvey avers that our preeminence in these directions has been obtained during the past twenty years. Between 1890 and 1904 the banking strength of the United States increased 165 per cent., and that of New York City 190 per cent., while that of the entire world increased only 105 per cent.

The value of the farm products of this country, in 1904, was \$6,000,000,000. This equals the entire wealth of the nation in 1845. Our railways earned \$2,000,000,000 during 1904. They now have in their employ 1,300,000 persons. Our output of gold is now more than double what it was ten years ago. Uncle Sam can now boast of having more millionaire subjects than have all the other nations of the world combined.

Some Tremendous Leaps.

The New York *Journal of Commerce* gives figures showing the astounding growth of the business of life insurance in this country in the last thirty years, and its tendency to concentrate in a few large companies. The assets of the life-insurance companies in this country grew from \$387,000,000, in 1874, to \$1,056,000,000, in 1894. Now note, however, that during the next ten years, ending 1904, these assets leaped from the latter figure to the stupendous sum of \$2,550,000,000. In a recent number of the *Philadelphia Press*, its editor says that, in 1865, Mr. J. D. Rockefeller began business with a capital of \$5,000. During the next twenty years this petty sum swelled to \$100,000,000; during the next five years this vast fortune doubled, being \$200,000,000, in 1890. He says further that the most conservative estimate now sets down Mr. Rockefeller's fortune at \$600,000,000. Financially, Mr. R. is the world's supreme potentate. His yearly income is far greater than the aggregate income of all the kings and emperors of Europe. If he lives a few years more; declares the same writer, this emperor of oil, king of steel, banking, and railroads, and prince of several dominions of less importance, will write his fortune down at one billion dollars, and will enjoy the unique distinction of being the first billionaire that the world has ever seen. This mammoth fortune is simply his absolutely personal effects. His resources are incalculably greater, as he positively controls the capitalization of various enterprises of approximately \$6,000,000,000.

The conclusion of this article will deal with the marvelous growth of the Astor fortune, also of the great Tobacco Trust, and banking institution, and show how these are in direct fulfilment of prophecy.

THE STRONGEST BOND.

SELF-SEEKING cuts men apart like a knife. Common interest in another's need draws them together as blood kin. Watch a crowded thoroughfare, filled with men and women who for the time being are jostling each other in their self-centered purpose to accomplish their own ends; let a single human being in the crowd fall by the way or show need of assistance, and in a moment a dozen people, strangers to each other, will have drawn close together in their common effort to meet a fellow-being's need. In that turning away from thought of self to effort for another the helpers realize their common bond and let all that is best in them come to the front; and they take it for granted that those with whom they are

thus working are worthy of their confidence and esteem. The image of God, who is love, flashes out for a moment from those who are made in God's image. Why not let that image shine through us all the time? Living for others will clear the way.—*Anon.*



Nahum.

BY F. D. STARR.

THE burden of Nineveh." It will be remembered that, in the days of Jonah, Nineveh was saved from its impending doom, because the men of Nineveh repented at the preaching of Jonah. But that was about one hundred and fifty years before the days of Nahum, and Nineveh had relapsed into a very sinful condition. The words of Peter would apply: "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." 2 Peter 2:22. Tho Nineveh so sincerely repented, yet, in the days of Nahum, it was a "bloody city, . . . all full of lies and robbery." Chapter 3:1. This is the sad history of nations and individuals, so often repeated, of retrograding from a state of comparative righteousness and virtue to a condition of corruption and vice. Nineveh went down into oblivion, destroyed on account of its wickedness, tho it had once reformed, and been spared.

Portions of this book seem to have a double fulfilment. The description of the chariots as given in Nahum 2:3-6, while doubtless referring to the war chariots in use in those ancient times, seems to find a very apt application to the modern railway cars, as now demonstrated before our eyes. They surely run like the lightnings; and, as a careful reading will show, the description of these chariots brings vividly to mind the construction and operation of the present railway train. This was to be in the day of God's "preparation." A people are to be prepared for the coming of the Lord, as Noah and his family were prepared for the Flood, in the days when the ark was in preparation. 1 Peter 3:20.

Habakkuk.

This prophet seems to have been contemporary with Jeremiah. The destruction of the nations that have been oppressors of God's people is foretold in this book, and, while it is prophetic in its nature, yet the book is full of practical instruction. The prophet is told to "write the vision, and make it plain upon tables, that he may run that readeth it." It is evident from this that God is pleased to have the lines of prophecy found in His Book illustrated on charts or in any manner that will help the inquirer to understand the matter. The evil of the treating habit is denounced in this striking manner: "Wo unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also." O, that every tippler might realize the force of these startling words, and know that in the great judgment day he will have to meet them again. How quickly would the bottle or the cup fall from his hands! The prophet looks down the stream of time till he comes to the "day of trouble" (chapter 3:16), just before

the coming of the Lord, and gives us these inspired words of assurance and confidence: "Altho the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." God's people will yet know the worth of these precious words, in the day of trial.

Zephaniah.

This prophet lived about the same time as Habakkuk. He also takes in the closing scenes of this earth's history, "the great day of the Lord" (chapter 1:14), "a day of wrath, a day of trouble and distress." "Before the decree bring forth" this exhortation is given: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness; seek meekness; it may be ye shall be hid in the day of the Lord's anger." This decree must be the decree found in Rev. 22:11, when the day of probation is over.

"The filthy must his filth retain,
He that is holy so remain."

This book also closes with the glorious sunlight of God's mercy bursting forth from behind the clouds: "At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes saith the Lord."

Haggai.

Haggai flourished in the times of the restitution of the city and people of Israel. He is thus mentioned in Ezra 6:14: "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo." See, also, Eze. 5:1. While dealing with matters pertaining to his own people at that particular time, the prophet brings in the time when our earth shall be convulsed as never before. "For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Chapter 2:6. As explained by Paul in Heb. 12:26, 27, and other scriptures, we see that this has application to the close of all earthly events. Then He who is the "Desire of all nations" shall come to rule in all His glory. Hasten on glad day! Among the practical exhortations of this book that are worthy of special consideration is the thought expressed in verse 8,—"The silver is Mine, and the gold is Mine, saith the Lord of hosts." Then, to whom do the treasures of earth belong? Whose are the means and the possessions we have in our hands?—They belong to the Lord; we are only stewards of the same. Let us be faithful in that which is not our own; and may the closing assurance of the book be truly ours, "I have chosen thee, saith the Lord of hosts."

Forest, Idaho.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget the slanders you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than

they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them; and the constant thought of acts of meanness, or worse still, malice, will only tend to make you more familiar with them.—*Selected.*

FIFTY REASONS FOR SABBATH OBSERVANCE.

BY D. T. BOURDEAU.

THIRTY-NINTH. We observe it because it is written: "And it shall come to pass, if ye diligently harken unto Me, saith the Lord, to bring in no burden through the gates of the city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and *this city shall remain forever.*" Jer. 17: 24, 25. God adds that if they profane the Sabbath Jerusalem shall be destroyed. Verse 27.

God wanted Jerusalem to exist forever; but that this might be, the Jews must observe the Sabbath. And God fixes no limits to this observance of the Sabbath, as to the epoch during which He wanted to continue. He does not say that Jerusalem shall be inhabited forever, if the Jews observe the Sabbath for a time, and then profane it as much as they please. No; the duration of the period during which He wants them to observe the Sabbath is the same as that during which He wants Jerusalem to exist; and that period is indicated by the expression "forever." Therefore God wanted the Jews to sanctify the Sabbath "forever," and He has not changed His will on this point. He wants the Jews to sanctify the Sabbath in 1905 and hereafter. And as the Sabbath is obligatory on the Gentiles as well as on the Jews, He wants the same thing with regard to the Gentiles. Therefore we observe the Sabbath.

If the Jews had really sanctified the Sabbath day until the present time, thus manifesting their gratitude toward their Creator, giving Him their supreme affection, they would have recognized the Author of the Sabbath, our Lord Jesus Christ, as the promised Messiah, and would have received his instructions on the proper manner of observing the Sabbath. They would not have been so anxious to accuse Him falsely of profaning the Sabbath to have an excuse for putting Him to death (Luke 6: 7, etc.); the blame of His crucifixion would never have rested upon them; and Jerusalem, formerly the renowned city of the whole earth, would exist to-day with more than its ancient glory, having been and being still the great center of evangelization for the whole world.

Fortieth. We observe it because by the grace of God we are the children of Israel, in the primitive, evangelical sense of that expression (Gen. 32: 24-30; John 1: 47; Rom. 9: 6; Gal. 6: 16), and it is written: "It [the Sabbath] is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31: 17.

Forty-first. We observe it in view of the fact that if we sanctify it as it should be sanctified,—making it a spiritual rest, and answering to its object as a memorial, consecrating it

wholly unto the Lord, as such,—we shall keep all the precepts of the divine law. The Sabbath precept is eminently the precept of love and gratitude. It is the only precept of the ten that reveals to us the important truth that the God of the Decalogue is the God who created all things, that to Him we owe our existence, and that He has done more for us than all other beings in the universe. This truth involves the obligation to love God supremely, and if we love Him thus, we shall observe all the precepts of the divine law as fast as we understand them.

Forty-second. We observe it because it is a sign between God and us, that we may know that He is the Lord who sanctifies us. Ex. 31: 13: "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."* Here, as in other passages, the expression "the children of Israel," embraces not only the Jews who believe in Jesus Christ, but also the Gentiles who exercise salutary faith in the Lord. For such the Sabbath is not only the sign by which they can know who is the true God, but also that the true God, the Creator of heaven and earth, sanctifies them. Now this can not be said of the descendants of Israel who know not by experience what sanctification is. Therefore those referred to as children of Israel are such as believe in Jesus Christ, outside of whom there is no sanctification for sinners. Our observance of the Sabbath is a sure means of determining to what point we are advanced in sanctification. It is God who sanctifies, and it is God also who gives us His grace to sanctify or observe the day of His rest, and the progress we make in the observance of this holy day.

HOW TO ENJOY YOUR BIBLE. No. 5.

BY W. S. SADLER.

Topical Method of Bible Study.

THE topical method of Bible study means a study of the Bible by subjects. To engage in this method you will need the following books:

(1) Either Strong's or Young's Concordance; (2) Smith's Bible Dictionary; (3) some topical text-book, Johnson's for instance.

By this method of study, you will learn how to make your own Bible readings; how to prepare truth fresh from the Bible to teach to others. Take some subject such as Faith, Grace, Truth, Life, or Death and look them up in these reference books, getting all your scriptures together, arranging them, classifying them, rearranging them, grouping them, and regrouping them, and so after a few hours' study of this kind, you will have a splendid Bible reading, prepared on the subject in hand. Save it. Some time when you are re-studying that same subject, revise it, improve it, and thus preserve the fruits of your Bible studies. They will be useful to you some day when you wish to refer to them.

Let us take for instance, the subject of Death, and associated with death, would be "die," "dead," "grave," etc. Turning to our concordance, we gather an interesting collection of scriptures; then we can arrange into a Bible-reading. I will select some on the

*The translation of Dr. Robert Young makes the idea more emphatic by using the present tense, thus: "It is a sign between Me and you, to your generations, to know that I, Jehovah, am sanctifying you."

subject of death, and while space will not permit them to be quoted here, I will give references, and the reader can group them together into a Bible-reading.

Gen. 2: 17; Rom. 6: 23; 1 Thess. 4: 13; Ps. 13: 3; Job 14: 12-15; Ps. 6: 5; Isa. 38: 13; Ps. 115: 17; Ps. 146: 4; Eccl. 9: 5, 6, 10; Job 17: 13-16; Acts 2: 29; Acts 2: 34; 1 Thess. 4: 14-16.

Each Sabbath afternoon, as you take up your Bible to study, instead of reading it merely in a desultory sort of fashion, take pencil and paper, and dig out truth on some special subject. Here is a list of subjects that might be studied to great profit; and you can think of many more:

Conversion, Repentance, Justification, Forgiveness, Grace, Holy Spirit, End of the World, Angels, Prayer, the Overcomer, etc.

After having studied out one of these subjects in this way, it will be impressed upon your mind, so as always to be available for use when dealing with others, and unfolding the Bible to those who are searching for truth.

To do original study along this line, do not search for texts to prove merely points you already have in mind, but get together all you can in the Bible on that subject; then, by classifying, and arranging and studying them, you will learn new truths which the Bible teaches on that topic, and new views will come to you of the old truths. In this way you will be able to find out more and more what the Bible teaches.

THE SPIRIT OF SACRIFICE.

1. How much did Christ give up to redeem man?

"Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a Lamb without blemish, and without spot, even the blood of Christ." 1 Peter 1: 18, 19.

"But emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled Himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2: 7, 8.

2. What practical lesson do we draw from this?

"Because Christ also suffered for you, leaving you an example, that ye should follow His steps." 1 Peter 2: 21. NOTE.—As He sacrificed all for us, so should we be willing to lay all upon the altar of service.

3. What declaration does Christ Himself make upon this point?

"Whosoever he be of you that renounceth not all that he hath, he can not be My disciple." Luke 14: 33.

4. What illustration does the Saviour give of the sacrifice necessary to win heaven?

"The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it." 13: 44-46.

5. What example is recorded of the doing of this?

"When they had brought their boats to land, they left all, and followed Him." Luke 5: 11.

6. What is Christ's promise to all who follow this example?

"Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the Gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 29, 30.



THE NINETY AND NINE.

Po' LIL' brack sheep that strayed away,
 Done los' in de wind an' de rain,
 An' de Shepherd He say, "O hirelin'
 Go fin' My sheep again."
 An' the hirelin' say, "O Sheph'rd,
 Dat sheep am brack and bad."
 But de Shepherd He smile, like dat lil' brack sheep
 Wuz de onliest lamb He had.
 An' He say, "O hirelin', hasten,
 For de win' an' de rain am cold,
 An' that lil' brack sheep am lonesome
 Out dere, so far f'um de fol'."
 But de hirelin' frown, "O Sheph'rd,
 Dat sheep am ol' an' gray;"
 But de shepherd He smile, like dat lil' brack sheep
 Wuz fair as de break ob day.
 An' He say, "O hirelin', hasten,
 Lo, here is de ninety an' nine,
 But dere way off f'um de sheeplol',
 Is dat lil' brack sheep of Mine!"
 An' de hirelin' frown, "O Sheph'rd,
 De res' ob de sheep am here!"
 But de shepherd He smile, like dat lil' brack sheep
 He hol' it the mostes' dear.
 An' de Shepherd go out in de darkness
 Where de night was col' and bleak,
 An' dat lil' brack sheep He fin' it,
 An' lay it agains' His cheek.
 An' de hirelin' frown, "O Sheph'rd,
 Don' bring dat sheep to me!"
 But de Shepherd He smile, an' He hol' it close,
 An' dat lil' brack sheep—wuz—me!

—Paul Lawrence Dunbar.

THE WORK IN PORTUGAL.

BY C. E. RENTFRO.

AS I go from place to place in this city (Lisbon) I am reminded of the scripture, Rev. 6:12: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake." Many marks of the great earthquake reveal the fact that the approaching "time of the end" was near in A. D. 1755. The tidal wave immediately following left its marks great distances from the River Tagus, up in the hills where the city is built. It is all the more remarkable, because the ocean is two or three miles from the main part of the city, which shipping approaches by way of the large river.

We are slowly making friends with the Portuguese, and English as well. Of the latter there are about a thousand living here. There are missionaries representing the Episcopalian, Scotch Presbyterian, Methodist, and Plymouth Brethren. They carry on school work among the people, and have quite a following. I was told that one mission was established in 1866, but such is the character of the people that it is not self-supporting yet. The people need as much training as the very heathen. I have had quite a number of interesting talks and Bible studies with the missionaries; some did not want anything to do with our ideas, while others were willing to talk, and listen to truth.

As showing the inharmony between them all on the Sabbath question, one says he is "not under the law;" another says the Sabbath is done away; another says one-seventh of time is sufficient, and if the majority kept Friday, he would. One noble Bible student, however, the minister of the Church of England, is not inoculated with "higher criticism," but reads the Bible as literal unless symbols are used; at such a time the Bible is its own dictionary. He also understands the two laws, saying the

keeping of the moral law is a proof that we are God's children. For the latter I ask all the readers of the SIGNS to pray, that he may accept present truth.

The Young Men's Christian Association in Lisbon have a nice hall, and are carrying on services. They are continually increasing in numbers.

I may mention the heavy trade between Portugal and the United States, and their friendly relations with Great Britain as well. Just now there is a great desire in many Portuguese minds to learn English, and they are glad to have assistance. Taking all these things into consideration, I am convinced that right now more workers, who may be citizens of the United States of America or England, could do good work; and, while Protestants are not allowed to proselyte from the state religion, yet the moral backing these two countries may give will forestall trouble, while native workers are often hindered.

For example, a few weeks ago a colporteur selling Bibles was arrested, and saw the inside of a prison for five days; but he was turned loose without a trial, because they did not desire prominence given to the incident. If a citizen of the United States or England were arrested, he could demand a trial; and, as they know it would bring the persecution into prominence, they would be slow about carrying the law into effect just now. Of course we know that, sooner or later, such protection will not be afforded.

I have been told that about four or five years ago the Jesuits were dismissed from this territory; and they are hated by the Portuguese in general.

Our need now, I believe, is literature on the "second coming of Christ," the "signs," etc., to be published here; because a large duty is charged on literature in the national language published outside the country.

Another thing needed is workers. About one Protestant missionary to every 50,000 or 100,000 persons leaves a large field for more; and, as there is myself and wife to 5,000,000 people, too great a task to be accomplished in this generation, I believe God has laid the burden on some strong, faithful persons to come to our help, and to the help of a poor, blind people.

Elder L. R. Conradi will be here in a few days, and we hope to plan, with his counsel, so the cause may be furthered.

As so many Portuguese are desirous of learning English, this opens a field for almost self-supporting missionary work, so we will be glad to correspond with any who are called of God to help us.

Means for publishing tracts will be acceptable, if sent through the regular channels.

May God bless the world-wide field, and hasten the coming of the King. Remember this field in your prayers.

THE VOICE OF GOD IN PRINT.

PROBABLY no means has been so widely used to voice the call of God as has the PRINTED PAGE. The "Life of Brainerd" sent Henry Martyn and Samuel Marsden to the field. William Carey was aroused to see the condition of the heathen world by the reading of Cook's "Voyages," and Fuller's Tract convinced him of the duty of Christians to give them the Gospel. Hans Egede, the Moravian, was led to Greenland by reading chronicles of the lost colony of Eric the Red, and the "Memoirs of William Burns" turned John Kenneth McKenzie toward China.

The call to Dr. John Scudder, of India, came in the form of a little tract on "The Claims of Six Hundred Millions." The facts and arguments of this tract, which he picked up casually in visiting a

patient, so burned into his soul that he gave up his growing medical practise in New York, and offered himself for Ceylon. The arguments of his friends failed to move him, tho he recognized the great opportunities of a Christian physician in a large city. He was keenly conscious of the duty which he owed to his wife, whom he had married, expecting to remain at home, and to the child that had been given them, but, in contrast to other claims, he saw the cross and the dying Saviour, who seemed to say: "If I, your Lord and Master, have suffered all this to save these poor benighted ones, will you hesitate to carry to them the glad tidings by which alone they can be saved?" To him there was no escape from such Divine logic, and on his knees he responded, "Lord, I go, since Thou hast commanded to preach the Gospel to every creature."

A somewhat unusual story, but one which contains no new principles of action, is that chain of circumstances and convictions which led Bishop Tucker to leave his artist's studio for the jungles of Africa. One day he was painting a picture of a poor woman thinly clad, and pressing a babe to her bosom, wandering homeless on a stormy winter night in the dark, deserted streets. The closed and bolted doors offer no haven of rest, and the faint flickers of light only serve to reveal her misery. As the picture grew, the artist suddenly threw down his brush, exclaiming, "Instead of merely painting the lost, I will go out and save them." He entered the ministry, worked in the London slums, and finally decided to go where the darkness was thickest and the condition of the lost most hopeless. Thus he became in time the successor of Hannington, the martyred Bishop of Uganda, and the leader in one of the most remarkable transformations the world has ever known.

The peculiar circumstance which turned Robert Moffat's heart toward Africa was the sight of a placard announcing a missionary meeting. The date had already passed, but he was in a thoughtful frame of mind, and the placard recalled stories which he had heard his mother tell. He determined to devote his life to the heathen, even tho he had to go to sea and be cast away on an island in order to do it.—*Delavan L. Pierson.*

A BIBLE ON THE BATTLEFIELD.

A VETERAN of the Civil War writes to the Bible Society:

"Your appeal of March 8th for funds for the distribution of Testaments and Gospels to the wounded Japanese soldiers touches a tender place in my heart. Forty-two years ago I was a wounded soldier on the banks of the Mississippi near Vicksburg, in a damp and lonely tent all summer, a large part of the time delirious with gangrene. My only companion was the little Testament the Branch Bible Society at Quincy, Iowa, gave me, among the rest, as we marched away to war. How well I remember that little Testament! When my temples were throbbing with fever, and my wound was excruciatingly sore, I could then turn to the light, and read a few verses from the little Testament, and O, how it warmed my heart to know that Jesus died for me. There is no healing salve like the assurance of the Holy Spirit in the heart. Everybody said I must die, but here I am. I send you three hundred dollars to send Testaments or Gospels the speediest way to the wounded Japs."—*Bible Society Record.*

METLAKAHTLA.

WHAT is it?—Metlakahtla is an Indian village of about eight hundred population, on a beautiful island in Alaska, about one hundred miles north of Fort Simpson. Within less than fifty years these Indians have been transformed from savage cannibals to refined, devoted, intelligent Christians, having a distinct Christian community, with nice, large, well-built homes, schools, manufacturing and fish-canning plants, street lamps, brass band, pianos, and a large, fine church, seating between seven hundred and one thousand. How was this change brought about?—It was the work of the Gospel, preached and lived by an English missionary, since 1857. He is an old man now, over seventy, but is still the active pastor

of the church, preaching twice on Sunday, conducting the children's Sunday-school and the midweek prayer-meeting, the spiritual and temporal adviser and counselor of his people, by whom he is revered and beloved with almost worshipful intensity. This community is attracting the attention of the civilized world. Much has been written about it lately. The name of the missionary is William Duncan. Do missions pay?—*Mrs. Willard, in Christian News.*

OUR WORK AND WORKERS.

A CAMP-MEETING is announced for August 3-13, at Mattoon, Ill.

At the recent camp-meeting held at Tunesassa, N. Y., five candidates were baptized by Brother C. Meleen.

JUNE 18, Dr. Holt and Dr. Law Keem and wife left San Francisco for China, to labor in that great and needy field.

At the quarterly-meeting of the church at Buffalo Gap, Texas, three sisters were baptized by Brother N. J. Etheredge.

ON the 8th inst., Brother John Isaac, until recently a laborer in South Dakota, sailed from New York for Germany, to become a helper in that field.

DURING the late session of Minnesota Conference, Brethren E. W. Catlin, F. A. Detamore, M. S. Reppe, and P. A. Hanson were ordained to the Gospel ministry.

RECOGNIZING that "the spirit of religious legislation is on the increase," Minnesota Conference has decided to choose a religious liberty secretary, that instruction on this line may be increased in like measure.

IN the Pacific Coast Recorder, Brother D. T. Fero reports the organization of a church of fourteen members at San Luis Obispo, Cal., on the 9th ult. The next day two members were added by baptism. Later in the day four candidates were baptized at Arroyo Grande, four miles distant.

IT was a blessed privilege that Brother George W. Rine enjoyed at Healdsburg, Cal., recently, of baptizing three of his children, aged respectively, thirteen, eleven, and nine years. Brother and Sister Rine attribute this result largely to the good influence of Healdsburg church-school teachers.

OF the work in Arkansas, Brother H. Clay Griffin reports the baptism of five candidates at Frisco, with several others in prospect. Also that ten persons have accepted the faith at Winfrey. He began tent-work at Bentonville on the 2d inst., preparatory to the camp-meeting which is to be held there August 17-27. He solicits a good supply of our literature for free distribution in Bentonville during his meetings. All who can respond to this call, sending matter post-paid, will do a good work. Brother Griffin expresses high appreciation of the weekly visits of the SIGNS, as a "source of strength and comfort" in his work.

FROM A RESCUE WORKER.

MRS. FLORENCE ROBERTS, well and favorably known in this state as the field secretary of Beth-Adriel Home, San Jose, sends us the following note of appreciation:

HEALDSBURG, June 5, 1905.

It is with sincere appreciation that I address my many friends of the Seventh-day Adventist churches, who have been, and are, so cheerfully responding to the appeal I am making for aid toward the liquidation of the debt on the Beth-Adriel home for girls and women who desire to reform. Ours is a non-sectarian Christian home, and "whosoever will, may come." Like you, I am looking for the near-coming of my Lord. In the meanwhile my earnest prayer is that we may be used of Him to snatch a few more brands from the burning, and be the means of laying a few more trophies at His feet.

In Christian love and fellowship, from

SISTER FLORENCE ROBERTS,
"Beth-Adriel," Park Ave., San Jose, Cal.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

ANY of our periodicals or tracts. Address John Reid, 1311 N. 11th Street, Tacoma, Wash.

ANY of our periodicals and tracts. Address H. Clay Griffin, Bentonville, Ark.

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.

THE SUNDAY SCHOOL

LESSON 5.—JULY 30.—MANASSEH'S SIN AND REPENTANCE.

Lesson Scripture.—2 Chron. 33:1-13, A. R. V

(1) "MANASSEH was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem. (2) And he did that which was evil in the sight of Jehovah, after the abominations of the nations whom Jehovah cast out before the children of Israel. (3) For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth, and worshiped all the host of heaven, and served them. (4) And he built altars in the house of Jehovah, whereof Jehovah said, In Jerusalem shall My name be for ever. (5) And he built altars for all the host of heaven in the two courts of the house of Jehovah. (6) He also made his children to pass through the fire in the valley of the son of Hinnom; and he practised augury, and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards; he wrought much evil in the sight of Jehovah, to provoke Him to anger. (7) And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of the tribes of Israel, will I put My name for ever; (8) neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses. (9) And Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel. (10) "And Jehovah spoke to Manasseh, and to His people; but they gave no heed. (11) Wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon. (12) And when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers. (13) And he prayed unto Him; and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah He was God."

Golden Text.—"Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34.

SUGGESTIVE QUESTIONS.

(1) How old was Manasseh when he became king of Judah? How long did he reign? Verse 1. Note 1. (2) What was said of his conduct? Verse 2. Note 2. (3) How did his actions contrast with those of his father? Verse 3. Note 3. (4) What specially blasphemous thing did he do? Verse 4. (5) To what else did he build altars? In what place? Verse 5. Note 4. (6) What cruel sacrifices did Manasseh offer? And what other heathen practices did he follow? How did God regard such acts? Verse 6; Deut. 18:9-14. Note 5. (7) Of what further presumption was he guilty? What had God said to David regarding this house? Verse 7. (8) What gracious promise had the Lord made in this connection? On what condition? Verse 8; Ps. 132:11-14. Note 6. (9) How did the people's actions compare with those of the heathen nations? Verse 9. Note 7. (10) What did the Lord do to restrain Manasseh's wicked course? Verse 10. Note 8. (11) Then what chastisement came upon Manasseh and his people? Verse 11. Note 9. (12) When in the distress of captivity, what did Manasseh do? Verse 12. Note 10. (13) How was the penitent's prayer regarded in heaven? Then what did Manasseh know? Verse 13. Note 11.

NOTES.

1. **Manasseh** was the son of the good King Hezekiah, but he became the wickedest ruler that ever sat on the throne in Jerusalem; yet he was permitted to reign a greater length of time than any other king.

2. The "high places" were idolatrous sanctuaries, which were originally built on the hills, but came to be applied to heathen shrines in any locality.

3. **Baalim**.—Baal was the title of the chief god of the Canaanites, which was worshiped in various places under somewhat different conditions; hence

the plural form, "Baalim." "Asheroth" signifies "groves," or groups of wooden images, or symbols. They were of a licentious appearance or significance, connected also with the worship of the Phœnician goddesses of love. "The host of heaven" refers to the sun, moon, and chief stars, together with the twelve signs of the zodiac. The main worship was by altars, on which incense was burned (Jer. 19:13). The sun was worshiped with the face toward the east (Eze. 8:16), and that is why the Lord had the tabernacle built so that the worshipers would have their backs to the east, or sun-rising, so they should not even seem to worship the sun. Israel and Judah were led into idolatry through their alliances with the heathen, beginning as far back as Solomon's time. 1 Kings 11:1-8.

4. "The two courts" were the outer court of the people, and the inner court of the priests. Thus the sacrifices to idols were offered alongside the altar dedicated to the sacrifices to Jehovah.

5. In sacrificing his children to Moloch (2 Kings 23:10) in the valley of the son of Hinnom, Manasseh followed the example of his grandfather Ahaz (2 Chron. 28:1-3). In fact the greater part of his reign was a return to the wicked course of Ahaz, rather than to follow the better course of his father, Hezekiah.

6. "If only they will observe to do all that I have commanded." These are always the conditions of special blessings. All that men can do in the matter of obedience is by faith. So that it is always, to the child of God, "according to thy faith be it unto you." Obedience to the Gospel means obedience to the law. Rom. 3:31; Rev. 14:12; Gal. 3:6; Ps. 119:172; Gen. 26:5.

7. "More evil than did the nations."—When a child of God goes back to the world, his last state is worse than before he knew God at all. So it is with the backslidden church. Carrying the worship of idols into the house of God was more than the heathen had done; and worshiping idols, and practising the other heathen orgies under the light of truth was also worse than the heathen had done.

8. It was in rejecting the Word of the Lord by His prophets that Manasseh gave no heed to God when His reproof came. See 2 Kings 21:10.

9. When men refuse reproof by the spirit of prophecy, there is no more that can be done but to bring chastisement upon them. "If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead." Luke 16:31.

10. When in the distress of captivity the king was convinced that it would have been better for him to have followed the good example of his father than the evil course of his grandfather. So he turned to Jehovah, and sought for forgiveness. Heb. 12:6-11.

11. The chastisements of the Lord upon His people are always that they may be brought to know Him—a knowledge that is "life eternal." John 17:3. It was also through chastisement that Nebuchadnezzar was brought to know that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:25, 32. Through chastisement David and Saul of Tarsus were brought to a saving knowledge of Christ.

The dealer who
sells lamp-chim-
neys to last, is
either a shrewd
or an honest man.
MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.



THE WHITE LIGHT OF LIFE'S EVENING.

A SNOW-RIM ON my brow,
But summer in my heart;
My feet are weary now—
Soon earth and I must part.
But God has made my pathway bright;
And now, at evening time, there's light.

A staff of easy grasp
Supports my yielding limbs;
He bids my faith to clasp
Its hold and trust on Him.
His will and care are my delight;
And, lo, at evening time there's light.

Like winter suns that shine
E'en through the cloudy rifts,
His love and favor now are mine,
Rich in my Father's gifts.
I may not fear; there is no night;
Behold, at evening time there's light!

My outer vision's dim,
My inward eye is clear;
My every thought of Him
Disperses every fear.
I know life's outcome will be right,
For now at evening time there's light.

Rev. John Parker.

EDUCATION IN THE HOME. No. 10.

BY MRS. L. D. AVERY-STUTTLE.

I DO," interrupted Mrs. Jones, "I see that in order to be at all consistent, we must begin the day at evening, or give up this text; truly I can see no consistency in claiming the sacredness of *any* day merely because of the Lord's Supper being eaten on that day. But there is one text yet,—I think you say there are eight in which the first day is mentioned; let us hear that one, Mr. Hartman."

"Very well; Mattie, you may read 1 Cor. 16: 2."

"We have just one more prop, mama," interrupted Josie, glancing archly at Mrs. Wilber, "what will you do if that breaks?"

Mrs. Wilber did not reply, but listened intently while Mattie read:

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

"Well now, I *thought* I'd find the text I was looking for; doesn't this prove that they held meetings every Sunday, and took up their collections just exactly as *we* do,—*doesn't* it, Mr. Hartman? questioned Mrs. Wilber with a gratified nod in the direction of Mrs. Jones.

"Well, what is *your* opinion, Mr. Wilber? you have n't had much to say, so far; what do you find in this text to prove that the Sabbath has been changed from the seventh day, which God originally sanctified at Creation, to the first day of the week?"

"Let *me* read this text myself; I think I can get a better understanding of it that way," and Mr. Wilber read from the Book which his wife was holding, carefully and slowly:

"Well, to be honest, neighbor, I don't see anything much in it,—only I *had* always thought that very likely this language referred to the Sunday collection plate,—but somehow it doesn't seem quite so clear as I thought it did. In fact, I never noticed those little words '*lay by him*' before. It would indicate quite plainly, I think, that they were to put aside at their *own homes* as much as they could spare for the relief of the poor brethren, and then—"

"Then they would all give their offerings to him, of course," interrupted Josie. "I believe, mama, that our last prop seems to be gone."

"But," smiled grandma, "even in case there were some meetings held on the first day, I think it has been conclusively proven that this would not make it a holy Sabbath."

"Well, this all seems very strange to me indeed, I admit, I can't understand it," sighed Mrs. Wilber. "But this I know: my good old father was one of the most godly men who ever lived,—and *he* always kept Sunday very strictly, and brought me up to do the same. If it was wrong, it's strange he didn't see it."

"I don't consider it strange one bit, Mrs. Wilber," said Mrs. Hartman. "You know Martin Luther's father was a good man, and yet he brought his son up to be a strict papist. But Luther did not see all the light there is in God's Book. Not one of the reformers could God entrust with *all* of His truth. Some of that which was hidden from Luther was revealed by the Spirit to subsequent reformers,—like Knox and Calvin and Whitefield and the Wesleys,—and we need not plume ourselves even yet as having '*attained*,' but simply following on to know the Lord."

While her mother was speaking, Elsie was rapidly turning the leaves of her well-thumbed Bible. "I think I have a passage here, father, if I may read it, which is right to the point. It is Acts 17: 30."

"To be sure, Elsie. I am more than glad to see the interest shown by our dear children in these readings, and not only this, but that our neighbors, here, have been so kind as to come in to study God's Book with us. But read the verse, if you please."

"It is simply proof that God does not give all the light to any one people—but that when the light *does* come, they will be held responsible for it. It is a part of Paul's discourse on Mars Hill. They objected that Paul seemed to be a setter forth of strange gods, because he preached Jesus unto them—a god whom neither they nor their learned fathers had worshiped or even known. But Paul says: the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

"I dare say," said John, "that these fellows thought it very strange that their fathers had never heard of these things."

"You see, wife," said Mr. Wilber, "these folks have a verse of Scripture to read on every occasion."

"Well, I can't say anything against that, I'm sure,—it's a very good habit. But there is one verse I remember of reading somewhere,—I think St. John said something about being in the Spirit on the Lord's day,—what day was that if not Sunday,—the day of our Lord's resurrection?"

"I think Beth can tell us, can't you, dear, which day the Lord's day is?" said grandma; to which Beth, glad of an occasional chance to join in the conversation, replied promptly:

"For the *seventh* day is the Sabbath of the Lord thy God."

"Good, Beth; then which day does the Lord Himself call *His* day?"

"The seventh, or Saturday, grandma."

"O, father," said Mattie, "to-day at school our teacher spoke something about our being so particular about keeping Saturday; and said she wondered how you would explain the verse that says everybody may keep the day for sabbath that he is persuaded in his own mind is right. I told her I didn't know there *was* such a verse; is there, father?"

"Yes," interrupted Mrs. Jones, with a sidewise glance at Mrs. Wilber; "yes, yes; there *is* such a verse somewhere. I've often heard my mother quote it."

"Well, it is to be hoped that she quoted it more correctly than our Mattie has," said Bro. Hartman. "Let us turn to the fifth and sixth verses of Romans

14, and see what Paul really *does* say. Elsie, you may read."

"One man esteemeth one day above another; another man esteemeth every day alike. Let every man be fully persuaded in his own mind."

"Not a word is said here about the Sabbath of the Lord. The apostle *could not* have referred to it, because in another place he declares that the law is holy and the commandment holy and just and good. But by studying the context, we see that evidently some members of the early church who had been brought up by strict Jewish parents could scarcely understand that the ceremonial law, with its new moons and feast days, its passovers, its rites, and its ceremonies, had been nailed to the cross of the great Antitype, Christ our Saviour; and it was *this* truth that the apostle was trying to make plain."

"Well," said Mr. Jones, "I for one am very deeply interested in these subjects, and we shall certainly continue to attend these meetings—my wife and I." "Yes," said Mrs. Wilber, as they rose to go after a brief but earnest prayer by Bro. Hartman, "yes, we will come, but I tell you, Mr. Hartman, I am going to do as I said I should, and *find* that text commanding the observance of the first day,—it *must* be there!" and with a hearty good night, the family of Brother and Sister Hartman were once more left alone to talk over the events of the evening by themselves.

A YOUNG SOLDIER.

HAROLD had finished his breakfast and was listening to what his father was saying to his mother. "Randall has asked me to keep lookout on matters down at the lighthouse. Old Jacobs has been ailing for a few days, and they are looking for a substitute. He is trying to brave it through, and begs to be let alone as long as he can keep up. Randall has agreed to let him hold on if he can. Toward evening every day Jacobs is to run up a flag as a signal if he is able to attend to the lights. But Randall is out of range of the place, so he has asked me to watch for it as I come out from the city. In case it is not flying I am to let him know at once. Now, what I want to get at is this—I'm not coming out until the later train, and I wish you would look for it, and in case it fails to appear send a quick message to Randall. You could send John Garvey. Not a minute must be lost after six o'clock. But as the old man has stood it out so long, I think he will pull through."

"I will remember," said mother.

"Harold," she said later in the day, "I am going over to see Mrs. Brand this afternoon. Can I depend on you to look at the lighthouse as you come home?"

"Yes, without fail," said Harold.

The family was spending the summer in a cottage by the sea, and Harold was going for a day along the shore in company with some friends. It was a day long to be remembered, with its delights in the way of fishing, bathing, and the sailing of small boats.

As the sun was sinking low the others took leave of Harold, their home lying some distance farther down the shore than his own. Crossing from the beach to the rising ground, he would have a view of the lighthouse. As he rounded some rocks on the coast and came within view of the lighthouse, he saw with one glance that the safety signal was not flying, and the gravity of the situation forced itself upon him. With a swift run he made his way to the lighthouse.

The poor old keeper, unknown to himself, or to any one else, had been fighting against a threatened course of fever. With the sturdy obstinacy of many of his class, he had resisted all suggestions of a doctor. As Harold now entered the little house he saw that there was no doubt of the old man being seriously ill. He lay on a lounge, his eyes glowing with fever, and began motioning eagerly to Harold with swift, incoherent speech.

Harold was alarmed with the wild gesturing, and could only make out the words "carbon" and "lights" from the indistinct muttering. But he needed no words.

"I know!" he cried, trying to reassure the old man. "I'll go and send some one."

With swift steps he was out of the house and speeding across the sand.

"Where's John?" he asked, as he breathlessly entered the barn in which John worked. His answer was a dismal groan.

"I'm here," at length came a voice from a pile of hay in one corner. "Somebody left a pitchfork in the hay, and it ran into my foot."

"O John! Old Jacobs is sick and there is no one to fix the light! and I came over to get you to go over to Mr. Randall's on Ripstaver."

"Somebody's got to go." John spoke with energy as he tried to rise, but fell back as his injured foot touched the floor.

"I must go," said Harold. "Rip will not be long going."

"You never could ride him."

"But I must." With eager hands Harold began reaching up to a nail for the bridle. John gazed at the boy, not knowing what to do. Then, seeing the determined light in his eyes, he made his best effort to assist him, with all the while a running fire of protest.

"You may have your head, now, Rip," said Harold, laying a firm grasp on the reins.

On sped Ripstaver, his hoofs seeming to spurn the ground. His rider felt almost dizzy as the trees and fences flew by. A part of his way lay over a bridle path through a strip of woods, and here he had to lean his head down on the horse's neck and grasp his mane. But Ripstaver never failed to obey the guidance of the small hands, and but little valuable time had been spent before Harold drew him up at Mr. Randall's door and told his story.

"And twilight already setting in! Well, my boy, you've done a good work coming here on that horse. Now you can keep it up by letting me have him to go to the lighthouse. If I cut straight to the beach, I can make it pretty quickly."

Harold had thought of that. He had anticipated a good deal of pleasure in riding Ripstaver home, now that he felt more at home on his back. But it was not that which made his heart sink. Three miles to walk home, but neither was that the trouble. His way lay through those woods, deep and lonely, and darkness coming on. Only to one person, the one who never laughed at his fears, would Harold ever have owned his shrinking dread of going through the heavy shadows.

"I'll be back by ten and take you home, if you'll wait," Mr. Randall called back.

But then his mother would be anxious because of his absence. No one at home knew where he was.

With a firm step he struck in the quiet way.

"You are a brave boy," his mother said, as he told his story. "You will probably never know, for our Lord has ordered that the result of much that we try to do should be hidden from us until the Great Day; but it may be that you have saved lives by your quick, brave action."

"But, mother," Harold gazed at her with a troubled look, "you're mistaken about me. You think I'm brave, but I'm not. I was afraid you wouldn't believe it of me, mother, but I was afraid—yes, most of all—of going through the woods."

"My little hero," mother put a very tender arm around him, "don't you know that the bravest men are those who see a danger and yet never turn back from it? And just so a boy is brave who casts his fear behind him, and does his duty in spite of it."—*Exchange.*

DWARFED PUPPIES.

This is how diminutive dogs are produced in Paris: Snatched from its mother's breast when it is but a few hours' old, the puppy is put on an alcoholic diet instead of a purely milk diet. When it reaches a certain age, alcohol, under different forms, is poured in profusely. The young dogs do not die, but, what is far more important, they do not develop. They soon cease to grow. By coupling these products, the lilliputian animal is obtained after two or three generations. The children of men are often deprived of their proper size in the same manner, tho without the same design. Suckled on alcoholic milk, and dosed afterwards with gin or with frequent sips of beer from parents' jugs on the way from the public house, they never attain their proper height.—*Exchange.*

"MY FATHER KNOWETH."

[L. W., in *Christian Herald*.]

Precious thought, my Father knoweth,
In His love I rest;
For whate'er my Father doeth
Must be always best.
Well I know the heart that planneth
Naught but good for me;
Joy and sorrow interwoven,
Love in all I see.

Sweet to tell Him all, He knoweth,
Roll on Him the care,
Cast upon Himself the burden
That I can not bear.
Then without a care oppressing,
Simply to lie still,
Giving thanks to Him for all things,
Since it is His will.

O, to trust Him then more fully!
Just to simply move
In the conscious, calm enjoyment
Of the Father's love.
Knowing that life's checkered pathway
Leadeth to His rest,
Satisfied the way He taketh
Must be always best.

LIGHT OUT OF DARKNESS.

PROF. LEWIS SWIFT, the astronomer, was at one time in charge of the Warner Observatory, Rochester, N. Y., writes Rev. Dr. Samuel Campbell in the *Homiletic Review*. There was in Rochester a sculptor by the name of Mundy, whose sight was almost gone, but Dr. Swift determined to make him see a star once more. It was winter, and magnificent Sirius, brightest of all the fixed stars, was shining in the south. Swift led Mundy into a dark alley, set up the instrument, trained it on Sirius, and bade him look. He did, but reported that he could not see a thing. The darkness was dense, but, observing a street lamp burning at the corner of the alley, the astronomer suspected that even its feeble flame was blurring what was left of the vision of his friend. He ran and turned it out. Groping his way back through the inky darkness, he again adjusted his instrument, most carefully fixed the focus, and bade Mundy look again. It was a thrilling moment; for then that eye, that for long had seen little of earth and none of heaven, received the flood of light that poured down upon it from a far-away world, and the sculptor exclaimed in a rapture, "I see it, I see it!"

God puts us in darkness that we may see His lights up yonder; even then the effort often fails, because of the extreme insensibility of our spiritual vision. When one light after another has been withdrawn from our earthly comforts, if He at last turn out the only one that is left, it may be the darkness of earth that will finally reawaken our vision to the glory of heaven.—*Selected.*

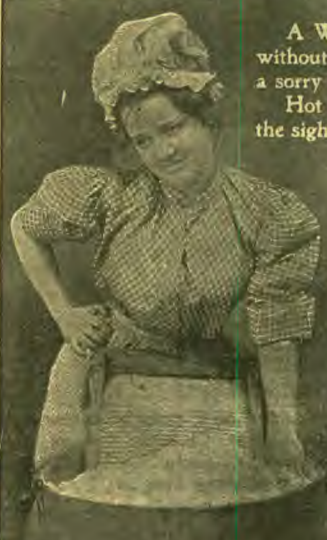
SALARIES OF CLERGYMEN.

[*Leslie's Monthly Magazine*, for November.]

SOME clergymen receive eighteen hundred dollars a year for their services, when the church is a large one, situated in a growing city. Those in the smaller towns have yearly salaries ranging from four hundred to twelve hundred dollars—salaries which they are not always able to collect. In a group of two hundred churches, including a fair average of city, small city, and country, parishes in and about New York, the average salary is seven hundred and twenty-five dollars. Such a condition is not attractive to a young, college-bred man who, tho unselfishly earnest for the church, is human, with ambitions for the comfortable home that his abilities ought to earn. The result is the repeated statement that the inferior men are going into the ministry; that "if a man can't do anything else, he either teaches or preaches; and that if he can't teach, he preaches." And yet it is doubtful if there is a field for practical achievement in America as large as that offered by the Protestant ministry.

"WHAT MADE THEM GREAT?"

Our Times, a bright little monthly digest of news for teachers, published by E. L. Kellogg & Co., of New York, asks the above question, and thus continues: "What made Washington, Franklin, Jefferson, Webster, Lincoln, and others who have shone in our country's history as statesmen, great?—They achieved greatness through the steady, persistent study, through months and years, of current history, . . . They not only read the newspapers [far fewer and better in their days than now], but the signs of the times." And the signs of the times men ought to read now, not in the garish, deceitful light of this world, but in the light of God's "more sure word of prophecy." And you will find the signs of the times set forth in the SIGNS OF THE TIMES. The paper is published for that very purpose.



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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 19, 1905.

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Publishers.

A Great Man—A Needed Man.—In this time of crisis it seems hard indeed to have to spare a man like John Hay. Not alone did he shine brightly in diplomatic and government circles abroad,—he was a great conservative power at home. His keen sense of justice, of what was right, without doubt was a check upon Roman Catholic influence over the government. He saw Roman Catholicism at its true worth, in her harvest after centuries of sowing in beautiful Spain, and he said so, and was cordially hated because he had the courage to utter his true sentiments. His diplomatic victories were achieved because he demanded what was to him fair and right, and was persistent in his demand. In his own words of one of his dialect poems,

"He seed his duty a dead sure thing,
And he went for it there and then."

One by one this class of men are falling, yet never did the world need them as now. Trained under Lincoln, Principle was more to Hay than Policy. Too many men in state circles, losing sight of the lessons of history, are reversing the order.

The vicious spirit engendered by the use of, and traffic in, the various beverages "fortified" with "ardent spirits" is generally manifested toward those who would protect the public from the demon of strong drink. This spirit of viciousness was especially arrogant and abusive toward the advocates of prohibition in the late Los Angeles municipal campaign. The greater part of the influential press—as is usual in most large communities—were on the side of the liquor traffic. And the newspaper

abuse heaped upon the only influential daily that advocated prohibition was characteristic of the "ardent spirit" that was evidently actuating that side of the campaign. Another incident going to show that the traffic is disposed to ride rough-shod over everything that dares to lift a head against its cruel ravages, is related of some Chicago saloon-keepers. The pastor of St. Columbus' church recently advised his audience to refrain from indulgence in intoxicating drinks. Evidently there were some customers of the local saloons in the congregation, and there was probability that the discourse would have some good effect; for two saloon men have instituted suit for \$10,000 damages against the priest. We are now having vividly verified the words of the prophet; "Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

A City Evil.—One of the prominent dailies was recently ornamented with a large cartoon representing a farmer plowing with a pair of horses, while in the same field is a little boy chasing a young colt, supposed to be the foal of one of the work animals. Over the picture are the words, "Grown animals should work; young animals should play." Underneath is the comment, "How much better off the world would be if all the little boys and girls, like the boy and the colt in the picture, were allowed to develop free from the sweatshop and factory, from the grinding toil that stunts development." The suggestion is a good one, but all our great papers encourage the building of great cities and measure the prosperity of the country by city growth, and the enterprises that tend to that result. This, too, while apparently oblivious of the fact that it is in the cities where the "sweatshops" and other child-labor institutions flourish. Were it not for the popular craze for city building and city life, and the consequent tendency to desert the farms and country life, the evils of child-labor and social debauchery, which cause so much suffering in the land, would be reduced to the minimum as compared with the present conditions. If the cause were cut off, the effect would not exist so extensively. The overwork of young children is almost wholly a city evil.

THE PROSPERITY DREAM.

THE great "prosperity" of which much boast has been made in this country during the past seven or eight years, has been largely in the nature of a boom of great corporations. It has been a kind of corporation harvest at the expense of producers and private business men. In reckoning such conditions as prosperity and adversity at large, the statisticians are wont to take note especially of the earnings of railroads and banking houses, and such other institutions as make large profits through extortion and usury and taking advantage of the necessities of the masses. If these fall off, there is something wrong with the administration; and if these make large profits, there is prosperity. Large average crops are called prosperity, and it would mean such condition were it not that producers have no voice in the prices or in the cost of marketing. The prosperity that naturally should accrue to the producers passes over to the transportation companies and the market manipulators. The horticulturist and the agriculturist are often no better off with large crops than they are with small ones. It depends mainly upon the location with reference to the market.

Now all this is actual condition, and not mere theory; for theory would argue just the reverse. The prosperity of the past few years has been only a class prosperity, and this is proved by the fact—not denied anywhere—that never has there been a period of more unrest and discontent and bitter complaint on the part of the masses. As a rule, prosperous people don't complain.

A fact worth noting and remembering is, that a comparatively few men control the capital of the country. They are able to manipulate the finances of the country. They are able to create a panic on a few months' notice, in order to compel terms from the public satisfactory to themselves. They have

done so. Then they are able to loosen the bands a little for a time when they have carried their point; this they do in order to make the public believe that to favor the capitalist means prosperity. This also has been done. But as time rolls on, the prosperous class grows smaller and richer, while their victims grow more numerous and poorer. All this is being practically demonstrated before our eyes continually. More and more is prosperity becoming a class privilege. Prosperity for the masses in this age of heaping up treasure is an "iridescent dream."

The natural tendency of city life reaches its climax in the great city—the metropolis. To say nothing of the slums and the poverty-stricken elements, which are inevitable features of city conditions, the business life itself is unenviable. Mr. Edison, the great electrician, says of the city, referring especially to New York:

I loathe its artificial way of living, its mannerisms, its ways of thought. It has but the one redeeming feature that it is getting so impossible that people must leave it or become crazy. A man in New York gets down to his office at nine, works until twelve or one, goes out, takes a couple of cocktails, eats a hearty luncheon, hurriedly goes back to his desk and works until five or six, hurries uptown, stopping off for one or two more drinks, goes out somewhere, eats an enormous dinner, goes to the theater and then supper afterward, and finally tumbles into bed. It is that type of man who often says to me, "I don't see how you stand the strain of working the way you do, day after day and night after night in the laboratory." Work? Why, my work is play compared with his.

The Japanese have advanced ideas of material progress, most of which are gathered from the United States and England. One of the aims of this imitative people is political power, and they are quick to learn how to secure it. They have made their political power to be felt the world over by their exploits against the Russian army and navy; and now a couple of them have entered "the gateway of politics" in the United States. One of these enterprising spirits seeks a saloon license in Oakland, Cal., and another applies for a position on the police force of the neighboring city of Alameda. Among the great political forces of the "civilized nations—if not the greatest—is the liquor traffic; and the police power in all its phases, is a close ally, as it would be a small affair without the liquor business. Whether the two aspirants succeed or not, they evidently have scented the path to political influence in America.

A New Book.—In our Mission department of last week was an article by a dear old friend and brother concerning a new book by another dear old brother. It is a book of history, a book of experience, and such books are always among the most interesting books of the world. We have not seen the book, but we believe you can rely upon Pastor G. I. Butler's experience of the same. We are sure that those who order it will not be disappointed. Many of our readers are acquainted with the Advent movement of 1830 to 1844. This book will give you a correct history. Read what is said of it by Brother Butler.

Socialism and Romanism.—Cardinal Gibbons, in answer to the question:

"Does your eminence fear any evil from the spread of Socialism?" replied:

"I fear nothing for the American people, not from Socialism nor any other organized power, because the American people are, before all, a practical people, and allow every hobby to go the length of the tether. No hobby ever can go farther than that." But all Catholics do not share this opinion. Socialism is one of the strongest foes of the church to-day, tho Socialism will yet unite with the Papacy.

Contrary to general opinion that larvae can not live in oil, the *Hesperian* tells us that Mr. Edward N. Moor, in the Kern River oil district, found countless insects in waste oil. Two of these were placed in refined coal oil, where they lived for two hours. Constantly the conclusions of scientists are upset, and yet men prefer their uncertain guesses to Bible truth.