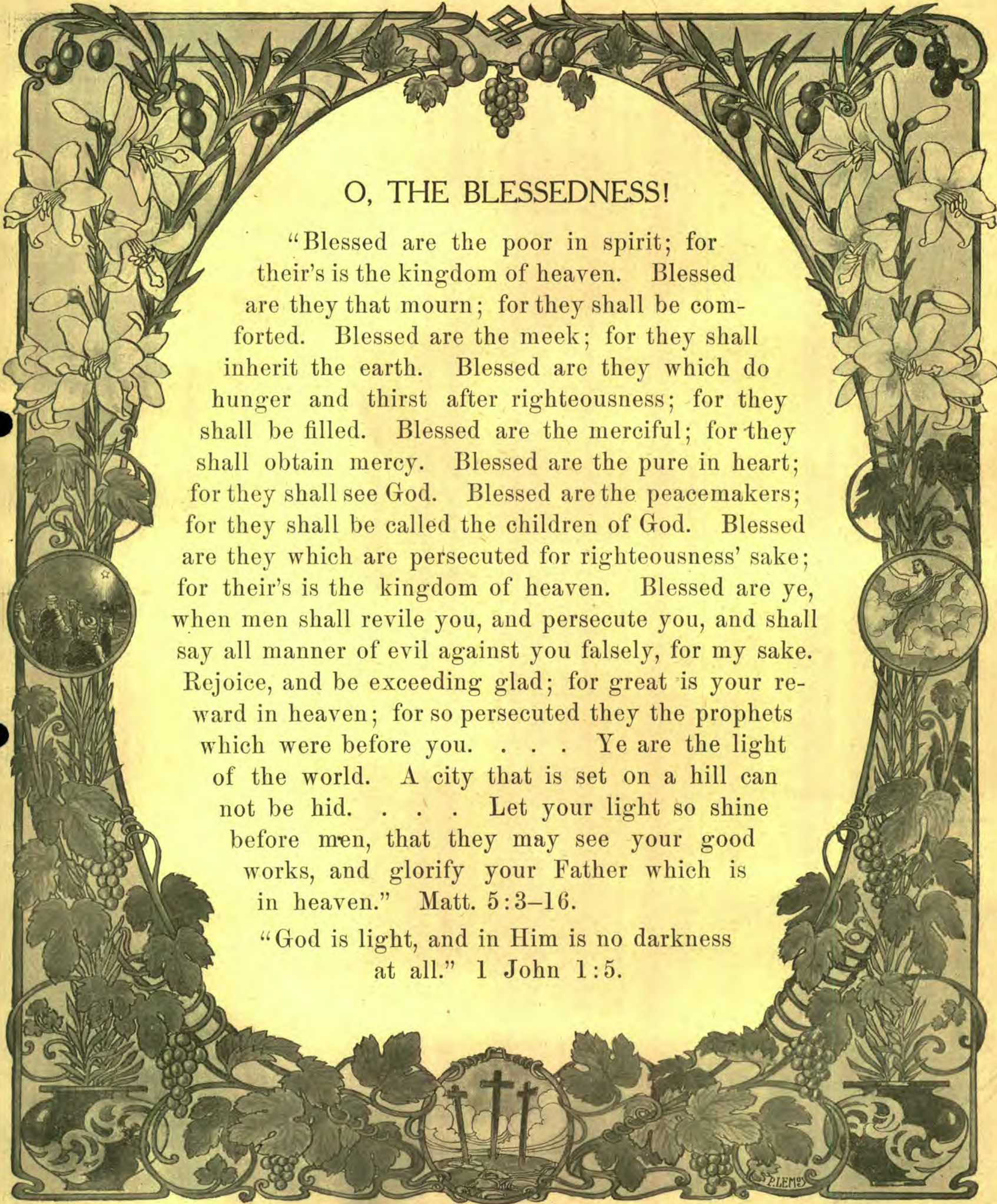


# SIGNS OF THE TIMES

The title "SIGNS OF THE TIMES" is rendered in a large, ornate, blackletter-style font. The word "OF" is smaller and positioned above the "O" in "SOF". The "O" is replaced by a circular emblem containing a globe with a grid of latitude and longitude lines. An open book, likely the Bible, is superimposed on the globe, with the words "HOLY BIBLE" visible on its pages. The entire title is framed by a decorative border of leaves and small flowers.

## O, THE BLESSEDNESS!

The text is enclosed within a large, decorative archway. The arch is formed by a vine with leaves and clusters of grapes. The sides of the arch are lined with a vertical arrangement of flowers, including lilies and pansies. At the base of the arch, there are two circular medallions. The left medallion depicts a group of people in a dark, possibly underground setting. The right medallion shows a figure, possibly an angel or a saint, standing on a cloud. The entire page is framed by a wide, ornate border of grapevines, leaves, and clusters of grapes. At the bottom center of the border, there is a small emblem featuring three crosses on a hill.

"Blessed are the poor in spirit; for their's is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. . . . Ye are the light of the world. A city that is set on a hill can not be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:3-16.

"God is light, and in Him is no darkness at all." 1 John 1:5.



# SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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H. H. HALL, - - - BUSINESS MANAGER.

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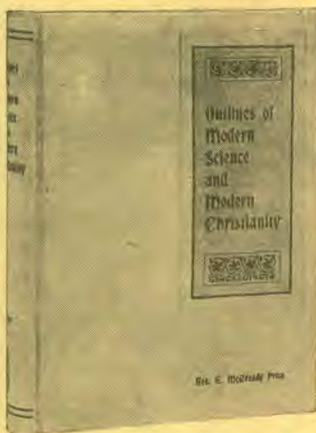
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# Signs of the Times.

"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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C. M. SNOW, } - - - ASSISTANT EDITORS.  
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## XIII. THE GREAT PROVIDER.

### Jehovah-jireh.

ABRAHAM, the father of those that believe, did not at once come to full growth in his stalwart faith. He believed God, but through years which followed his faith was weak and lame. By miraculous power, questioned of Abraham, God gave him a son in his old age. When the child became a comely youth, the pride of the father's heart, the supreme test of faith came to the father in the command to offer that son as a sacrifice. Abraham met the test without question; the hand raised to slay was restrained to strengthen

these blessings are bound up, Heaven's best Gift, the sacrifice, the life of the Son of God's love. And these common blessings are ours to-day, because this world is redeemed—under the bond of the blood of Jesus Christ. In the light of the cross—the climax of the sacrifice—all the common and uncommon blessings of life are blood-bought, whether we believe it or not. All that we use and consume to perpetuate our lives is a gift from His hand.

FOR forty years in the wilderness God fed His people with "the corn of heaven." Morning by morning it fell; and He did it that His children then and at all times might know "that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live." Deut. 8:3. The fall of man's "daily bread" from heaven was to be, for all ages, the assurance that God is

apart from the crowds and cities and busy haunts of men to rest awhile. But it was useless. The people, knowing of the wonder-working power which went with Jesus, followed Him on foot a great multitude. Jesus looked upon them as sheep without a shepherd, scattered upon the dark mountains, and His heart was touched. They were in need, and there the heavenly manna fell from His lips during the day in words of life.

AS THE day declines, the disciples grow anxious. There was a great multitude of people, far from any supply house, with no provision for their needs. The disciples go to the Teacher, and ask Him to send the multitude away, that they may go into the villages round about, and get food. But Jesus calmly replies: "They have no need to go away; give ye them to eat." The reply seemed so pre-



"HE DIVIDED THE LOAVES AND FISHES AMONG HIS DISCIPLES."

and soothe, and a sacrifice was furnished in place of the son which he loved. There God revealed Himself in a new light to Abraham; under a new name—Jehovah-jireh, "Jehovah will provide."

How GOD has thus demonstrated His love through all the ages in all the common blessings of life, in common light and common air, in common water and common bread! God manifests His goodness in preserving the lives of His children. So needed are these common blessings, so unappreciative are we of them all, till deprived of them or of the power to use them!

BUT more than all these common blessings is the great uncommon, unique gift in which all

the great Provider; that, doing His will, we might trust the future with Him.

WHEN Jesus came to this world, He was God manifest in the flesh, and hence Jehovah-jireh. He came to provide them the bread of life. But the gross hearts could not appreciate the spiritual life, and the Master must so work that even the gross materialist could see that Jesus could supply the deeper needs of the spiritual side of man, as well as the physical need. And therefore He fed them.

YEA, as of old, He fed them in the wilderness. Read the account in Mark 6:35-44. See, also, in Matthew 14, Luke 9, and John 6. The weary Master had called His disciples

posterior to them, and they answered: "Shall we go and buy two hundred shillings' worth of bread, and give them to eat, that every one may take a little?" That sum of money, about thirty-three dollars, probably constituted the cash assets in the Christian treasury. But all that expended in bread would give each one but a meager morsel. What could the Master mean?

AND then He asked, "How many loaves have ye?" They investigate, and reply, "Five, and two little fishes; but what are these among so many?" His only response was, "Bring them hither to Me." His next command was that the people should be made to sit down upon the green grass, disposed in



rows, by hundreds and by fifties, and it was done. And then He took the little quantity of food that a dozen men could have eaten, and looked up to heaven and blessed it, and broke the loaves. Strange indeed it must have seemed to the people that any one should even attempt to feed a multitude of perhaps ten thousand with such a miserable dole. Surely, He must be insane or divine.

He divided the loaves and fishes among His disciples. As they passed from one to another the food multiplied in their hand, and, as the people partook of the blessed bread, it was again multiplied, till all had eaten, and all were filled, and there was left twelve basketfuls, besides pieces of the fishes. The fulness of the Godhead was in the food blessed of Him. The people knew the deed for what it was, a mighty miracle of God; and they said, "This is of a truth the prophet that cometh into the world."

JESUS CHRIST is still the great Provider; and Jehovah-jireh is His name. We may go on our way of unbelief, refuse to obey His commands, and may eat our unblessed food alone. It will do us little good and others none. Or we can trust God, obey His commands, give our all into His hands, co-operate with Him in its distribution among the needy, and have the satisfaction of seeing them blessed and filled, and we ourselves left with more than when we began. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness." Truly, we can say with an apostle: "And my God shall supply every need of yours according to His riches in glory in Christ Jesus."

### CHRIST'S SELF-DENIAL.

THE perfect Man was so unlike other men. Because men were remarking His success to the disparagement of a supposed rival, He took Himself out of the way. A selfish man would have stayed under like conditions, and taken advantage of his popularity. The record says, "When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John, . . . He left Judea, and departed again into Galilee." John 4:1-3.

It was not popularity in the ordinary sense that Jesus was seeking. He came to seek and to save that which was lost—to save sinners. To this end He "made Himself of no reputation." John had a mission to carry out, and altho his mission was to preach Jesus and promote His work, there were some who felt jealous because John's prestige seemed to be waning.

If the people had really understood John and his mission they would have better understood Jesus and His work. Then they all would have expected John to decrease and Jesus to increase. There was no rivalry between Jesus and John, and they could have worked harmoniously together, and no doubt to better advantage. But when it began to be noted that Jesus was making more impression

than John, and that fact was likely to hinder John's work, Jesus was the one to go away rather than to injure John's influence.

The natural man would have occupied the ground, and left John's work to suffer by comparison. But the plan of salvation was not laid out on lines of selfish ambition. It is altogether a covenant of sacrifice, and the way to true exaltation is along the rugged path of self-denial.

### GOD'S TEST OF OUR LOVE.

THE disobedience of God's professed people has been the burden of every prophet's cry. From Moses down to John the Revelator the story has been the same. "Precept upon precept, line upon line, . . . here a little, and there a little"—this has been the unvarying rule of God's dealings with His people.

God's promise to one and all is this: "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19); and there are no promises in the Bible to any but the "willing and obedient." God has told us plainly enough what is the test of our love and loyalty to Him—it is *obedience*; not obedience to our own desires, to the traditions or commandments of men—but obedience to the law of God. That is His own appointed test of our love and loyalty. Jesus says, "Why call ye Me, Lord, Lord, and do not the things which I say?" He did not recognize them as His while they refused to follow His commands. As He is "the same yesterday, and to-day, and forever," we may know, likewise, that He will never recognize us as His while we refuse obedience to His law.

In every age men have professed themselves lovers of God while walking at variance with the precepts of His law; but John, writing with the pen of Inspiration, declares:

"This is the love of God, that we keep His commandments."

Then, as if foreseeing that men would accuse God of having given men a law to keep which was a "yoke of bondage," he says:

"And His commandments are not grievous," 1 John 5:3.

There is the test—a divinely-appointed test—and every man and every woman can apply it for themselves to themselves. Do we love God? Look at the law of God and see if we are following out its precepts—not four, or six, or even nine, but all of them. If we have found ourselves declaring that "the law is no longer binding upon men;" that "the law was abolished;" and so have found delight in what the law forbade; then we may know that it is not "the love of God" in our hearts that has been prompting our course. We may know, rather, that it is a spirit at enmity with God that has been directing; for He says:

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

We can not be God's children—we can not be inhabitants of His kingdom—if we have a mind at enmity with Him. That would bring rebellion the second time into the universe, and that God will not permit. So we can not be His, and Heaven can not be ours, if it can be said of us that we are "not subject to the law of God." It is an exceedingly serious matter for any professed Christian to declare

against God's law, or to declare himself out from under its obligations in any single precept. It means rebellion, disloyalty to the One we profess to love and serve. It is the very antithesis of the example of Christ. His attitude toward the law is thus expressed:

"Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8.

One proof that this refers to Christ is in His fulfilment of it in His attitude toward the Law. Concerning this He says:

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10.

In that perfect submission of Christ to the will of God is our example. He could not have been our Saviour had He assumed any different attitude. It was man's transgression of God's law that brought death; it is Christ's obedience to that law which has purchased back the life man had forfeited. He lived upon this earth, "leaving us an example, that ye should follow His steps." 1 Peter 2:21. "This is the love of God," says John, "that we keep His commandments." And Christ says to His followers: "If ye love Me, keep My commandments." John 14:15.

Thus over and over is it declared to us that the test of our loyalty and love to God is in *our attitude toward the law of God*. It is a test to which our Saviour, our great Exemplar, willingly submitted; it is a test which will be brought to bear upon us, each and all, and our eternal destiny hangs upon how we stand the test.

Of His remnant, redeemed people the Lord declares: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. That can not be said of those who are fighting against God's law; and they who continue so to do can not be among that number. The only safe course is to come to Christ and ask Him to take out of our heart every vestige of the hate we have entertained toward His holy law, and put its principles into our heart, so that we can say with the psalmist: "O how love I thy law." Then in His strength we will keep it, and be recognized as His.

### A PROPHETIC WARNING.

THE result of church and state union is most vividly portrayed in Revelation 17. There is presented a woman (church)—a harlot, therefore an apostate church—and she "sitteth upon many waters" (peoples, verse 15). And the kings (or governments) of the earth commit fornication (have illicit connection) with her. She is carried by a scarlet-colored beast with seven heads and ten horns. Upon all the seven forms—seven principal jurisdictions in the history of this beast principle, represented by the heads—the woman sitteth, and controls them. But at last there comes a time when all the various governments composing this "beast" in its last phase, represented by the horns, are stirred up against her, and combine to destroy her.

It is not necessary here to designate what church especially fills the specification of controlling and corrupting the governments of earth. Whatever church it was became a harlot, or apostate, before the governments of



earth could have any union with her at all. And all action by the state tending to enforce the doctrines of any church is an adulterous connection with her.

Any church that assumes to control the secular government, that resorts to the power of such government for the furtherance of her work, will eventually find that power acting as a boomerang against her. God has provided that His Spirit through His Word, shall endow the church with all the power she needs, and whenever she becomes dissatisfied with that power, and seeks instead the power of human government, she courts alliance with that which will sometime destroy her. God has so ordained (verse 17) that the power which the harlot corrupts to the extent of illicit connection shall be the instrument of her utter destruction.

This prophecy ought to be a warning to any church, or to any people assuming to act in the name of the church, that any demand upon the state for power to carry on the work which God has given to the church, is a virtual rejection of the power of the Spirit, the consequence of which means ruin at the hands of the power that is sought in its stead. Will the professed Christian people who are now so prone to seek the assistance of the secular power in this, that, or the other project for so-called reform, pause and reflect, and heed the divine warning?

G.

#### MEN VERSUS INSTITUTIONS.

THE one thing prominent in God's work through all the past of this world is man, man generically, mankind; and mankind as individuals.

The one thing above all other things which God has used is the individual man who was willing to be used by Him.

Ever subordinate to that man and his associates has been the institution, the building, the system, not of truth, but of labor. The system of truth is divine; the system of method, of labor, is subject to field, to environment, to soul-needs, to God's men for the hour.

Yet it is a sad fact that as God's children have departed from Him, they have exalted institutions above men.

When God led Israel out of Egypt, it was "Moses, the man of God" whom the Lord used and honored, and he led them, when they followed, to victory. When they were backslidden, they exalted the ark of the testament, and the ark was captured, and they went down to defeat. When Solomon humbled himself, God honored him, and made him a world-center of wisdom; but later when God was forgotten, the temple and the city which Solomon builded and beautified became the nation's idols, and the idolatry preluded their complete overthrow.

A few centuries pass and the Man Christ Jesus appears, the central lodestone of righteousness of all subsequent ages; but when backsliding came in, the church worshipped His sepulcher, and turned their back upon the Man.

We are in the last great crisis of the world, and God's work in the world to-day needs both institutions and men; but, O, it needs men above everything else.

More than the shining metal gold it needs men with the gold of character. More than great buildings it needs men who under God can mine and quarry and carve and polish living stones for the eternal temple of God.

"God, give us men! a time like this demands Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of lucre can not kill,  
Men whom the spoils of office can not buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagog,  
And spurn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking.

For while the rabble with their thumb-worn creeds,

Their large profession, and their little deeds  
Mingle in selfish strife; lo, Freedom weeps;  
Wrong rules the land, and waiting Justice sleeps."

God wants men; wants you, young man, that He may make you more precious than the gold of Ophir, a MAN that shall stand for truth, for righteousness, for loyalty to God and love of humanity.

Now is the hour of need. Now is God's time to use men. Now is your opportunity.

#### ZEAL.

ACCORDING to the Standard Dictionary, "zeal" signifies "ardor for a cause; . . . eagerness, especially disinterested eagerness, in promoting some end; enthusiastic devotion; fervor." Zeal, of itself, is no evidence of virtue. It is nothing to one's credit to be zealous—terribly in earnest—unless the end to be promoted be a righteous one. The most intense zeal may be exercised in behalf of an unholy cause.

The apostle Paul, in describing his personal position and characteristics before conversion, says: "If any other man thinketh to have confidence in the flesh, I yet more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, *persecuting the church.*"

Here was an exceedingly zealous man, a religiously zealous man, yet whose zeal, in the highest degree, was manifested in persecuting the church of Christ. He also represents the Jews, who were actuated by the same spirit of hatred toward Christ, as having "a zeal for God;" but because it was directed against Christians, he says their zeal was "not according to knowledge." They did not know the righteousness of God. This ignorance was manifested in their aim to establish their own righteousness, refusing to submit themselves to the righteousness of God, of which Christ was the supreme exponent.

Persecution, then, may be a manifestation of zeal, and usually is; it may indicate an intense zeal; as in the case of Paul, the very acme of zeal. This is especially the case in the matter of religious zeal, where men are aiming to enforce their own type of righteousness instead of the righteousness of God.

The law of God is His righteousness (Ps. 119:172), and the laws of men are the expression of their righteousness. The righteousness which the Jews of Paul's day were seeking to establish was expressed in their tradi-

tions. So the righteousness which so many religious people of to-day are zealously striving to establish is expressed in Sunday laws and kindred legislation. But, like the zeal of the Jews, professedly toward God, their zeal is "not according to knowledge." The zeal that is according to knowledge is for "the commandments of God, and the faith of Jesus."

The purpose of Christ in this world was to exemplify the law of God in human life. Ps. 40:7, 8. So it is said that He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, *zealous of good works.*" When men are redeemed from all iniquity they are in harmony with the law of God (1 John 3:4), a condition possible only through the faith of Christ.

G.

## Question Corner

1692.—What Is the Comforter?

Jesus said, "If I go not away, the Comforter will not come unto you." What is the Comforter?

The Comforter is the Holy Spirit. John 14:16, 17, 26.

1693.—Blindness to Israel. Rom. 11:25, 26.

Please explain Rom. 11:25, 26—"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." M. B. H.

The blindness, or hardness, of Israel came because of their backsliding and sin. Because of it they rejected Christ as a nation. But this did not change the nature of God. Their unfaithfulness could not make of "none effect the faithfulness of God." Rom. 3:3. The nation missed the blessing, but God's people did not fail. He offered it to all the world, not through national Israel, but through His church of whatsoever nation. The fulness of both Jew and Gentile is found in Christ Jesus. Col. 1:19; 2:9, 10; John 1:16. Through Him all shall be saved; and all who by faith are saved through Him are members of the commonwealth of Israel. Eph. 2:11-20; 3:6. The "so" refers back to verses 19, 23, the way the Gentiles came in—by faith. "So," that is in the same manner, by faith, "all Israel shall be saved." See Bible Student's Library, No. 165. Sent singly by mail for two cents.

1694.—"Serve with Thy Sins." Isa. 42:4.

Please explain the meaning of the text, "Thou hast made Me to serve with thy sins." Isa. 43:24. I have heard it quoted to prove that we have God's blessing in our sins. L.

The text is a mistranslated and fearfully misused one. The "thou" applies to those who never knew God, who never professed to know Him. Read the context and it will be seen that the Lord is addressing His people who have departed from Him. And then read the text as given by the best translation in the English from the American Standard Revised Version: "Thou hast bought Me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast burdened Me with thy sins, thou hast wearied Me with thine iniquities." The endeavor to prove God in every man by this text is evil and perverse. See Rom. 2:23, 24.

1695.—"Keep Alive for Yourselves." Num. 31:18.

What is the meaning of the last clause of Num. 31:18? J. R. C.

It meant simply that the uncorrupted female children could be kept alive for servants by the Israelites, where they would be reared in virtue, and lead a life many times better than in their own nation. They were not for an immoral use; for because of this they were punished. How female captives should be treated is told in Deut. 21:10-14. This was the best God could do with this nation; and their regard for women far transcended that of all foreign nations.





### HOW ROME REGARDS IT.

#### Her Relation to the Government.

NOT long since, as set forth in this journal (July 4, 1905), Cardinal Gibbons expressed himself in an authorized interview in this fashion:

I have this to say—that the government of the United States is entirely friendly to the Catholic Church.

The condition of the Catholic Church in America is most favorable.

The National Convention of the Knights of Columbus—a Roman Catholic organization—at Los Angeles, Cal., June 5 to 10 gave us an ocular demonstration of the cardinal's words. June 5 the Knights were received. The address of welcome to this religious organization was by Hon. Frank P. Flint, United States Senator. Hon. Alden P. Anderson, acting governor, welcomed this Roman Catholic organization in behalf of the State. Hon. Owen McAleer, mayor of Los Angeles, welcomed it in behalf of the city; and J. O. Koepfli, president of the Chamber of Commerce, in behalf of that body. Now why should the federal and state governments be there represented? For these men were there not as individuals, but as representatives. The official program puts them down as the representatives of nation and state.

Further than this: The illustration on this page is the front cover of that program, which we reproduce in black and white. The original is in beautiful colors. Study it. Note how Rome looks upon her relations to this country and our government.

The great central figure is a Knight of Columbus, a Catholic padre, or priest, with hands extended in blessing, indicative also of the extent of his field. Beneath his right hand is the courthouse, symbolical of finality in law, no decision of which Rome will bless which is not favorable to her interests. Below the courthouse is the portrait of President Roosevelt.

Below the padre's left hand is the San Gabriel mission, representative of the church and her mission and authority. From the courthouse floats the flag of the nation; on the mission stands a cross, both under the outstretched hands of Rome in the person of her priest.

Underneath the mission is a portrait of Pope Pius X., the head of the Roman Catholic Church, who claims jurisdiction over the world, positive as regards its religion, negative at least, as regards its civil authority. Connecting the two greatest visible rulers in the world is a continuous garland of roses, encircling them both and showing the amicable relations which exist between the papal head and the chief magistrate of that commonwealth which above all others ought to stand for absolute separation of church and state.

A prized correspondent, who loans us the program, remarks: "Courtesies lavished upon the Catholic representatives by the civil authorities and the commercial bodies during the continuance of the national council revealed the drift of public sentiment in Los Angeles."

Has Rome reason to view things in the light of this picture?—She has. Cardinal Gibbons is not guessing when he tells us that "the condition of the church in America is most favorable." The ready yielding, the concessions, to Catholic demands since 1892 or thereabouts have been constant, steady, and cumulative. Rome gained a great victory in the Philippines. She is gaining it continually in the constant increase of her devotees in government and official positions, which are strategic points in the struggle of the future.

The saddest thing of all is that Protestants have so rejected or neglected God's Word, the more

"sure word of prophecy," and the study of history, that they can not see the elements of destruction which are being grafted into the republic.

### BAHAISM VERSUS CHRISTIANITY.

THERE is more or less said of a sensational nature over Bahaism, which seems to have been developed by one Abdul Baha of Acre, Persia. He claims to be the Christ; his father before him claimed to be the manifestation of the Spirit, while one who preceded him was the herald of a new dispensation. All this they claim is a fulfilment of prophecy. That is, the prophecies referring to Christ at His first advent are all applied to Baha now. They claim that a universal time of peace will begin in 1917, and that then all the world will accept Abdul Baha as the restorer and king. He is spoken of as a very pure man; it is said that he is a persecuted man. The religious teachings of Baha, we are told, "do not at all conflict with those of Judaism, Christianity, Mohammedanism, or any



other of the seven great revelations," all of which is wonderfully taking. It is a sort of philosopher's stone in religion, so to speak, which transmutes all false religions into the true.

It may be said: (1) That all the prophecies which referred to John the Baptist and Christ Jesus at His first advent as persons were then fulfilled, and that fulfilment in time, in character, in place, in tribe, in family, specifically excluded every other fulfilment. The Son of God was manifest as Jesus the Messiah at the very time declared by the prophet Daniel; He bore the very character in life and teaching which the prophets declared He would; He was born at the very place declared by the prophet; He came from the tribe and family of the tribe which the prophets predicted. All these concurrent events and particulars are impossible of duplication. Therefore Abdul Baha is one of the false christs predicted by our Lord, and he is nearly two millenniums too late.

2. His prediction that Acre is the New Jerusalem is a libel upon the Bible prophecy and the hope set

before God's children. The New Jerusalem is a city "whose Builder and Maker is God," and which "comes down from God out of heaven."

3. His prediction of a coming conversion of the world is directly contrary to the whole tenor and express teachings of the Scriptures, which positively declare that "evil men and seducers shall wax worse and worse, deceiving and being deceived;" that the tares and wheat—the righteous and wicked—will grow together until the harvest, which "is the end of the world;" that then Christ will come, and take His people to the holy city above, the earth will be desolated of her inhabitants, and so remain a thousand years, and then out of its purifying fires Christ will create a new heaven and a new earth, wherein the righteous will reign with Him to all eternity. Then will be the reign of the Prince of peace upon this earth, and not till then.

4. The very statement that Bahaism is in harmony with all great religions is inherent evidence of its falsity. It has been aptly said that Mohammedanism is composed of a great truth and a great lie. The great truth is that there is one God, the great lie that Mahomet was His prophet. The same may be said of Bahaism.

5. It is no evidence of truth that a man looks or acts outwardly as Jesus was supposed to look, dress, or act. There is no evidence of divine mission in his persecution or in a large following. All this has been true of false prophets during all the centuries. It not only may be expected; it must be looked for, that as Christ's coming draws near, there will arise false christs and false prophets, who shall show great signs and wonders, to deceive, if possible, the very elect. In the words of the Master, "Go not after them."

### AS IT WAS, SO SHALL IT BE.

BY E. L. MAXWELL.

AS it was in the days of Noah, so shall it be also in the days of the Son of Man."

Then they were "eating and drinking." Matt. 24: 38. It is not the idea that it was wrong to eat and drink proper foods in proper quantities at proper times; but unwholesome foods and drinks taken at unseasonable times in immoderate quantities made gluttony and drunkenness prevailing sins. Now the same causes are leading to the same results; and the wrecks of humanity, wrecked by liquor, tobacco, tea, coffee, condiments, and rich, unhealthful foods—which may be found in nearly any home in the land—are crying witnesses to the fact that we are in the days of the Son of Man.

Then "they were marrying." Matt. 24: 38. It is not the idea that God condemned marriage; but they had subverted his plan and instead of one wife "they took them wives of all which they chose." Now, tho the laws prohibit a plurality of wives, still there is a well patronized "divorce-mill" system; and men are able to, and do, make the sacred marriage institution a plaything of lust; and from the resulting ever-increasing army of unhusbanded and unwed parents and unfathered and unmothered children comes a cry of blasted hopes, of ruined homes and broken hearts, which says to every soul, We are living the days of Noah over again; "the coming of the Lord draweth nigh."

Then "the earth was filled with violence." Gen. 6: 11. Now the man must be blindly and unreasonably optimistic, who, in the face of all the wars, strikes, murders, suicides, to say nothing of the political and financial struggles of the present hour, which plainly fulfil this specification of the prophecy, —will say the world is growing better.

Then the people "knew not until the Flood came, and took them all away" (Matt. 24: 39); but they might have known, in fact, they were entreated to know. Now the announcement of the coming of Christ is disbelieved, explained away, and scoffed at, by unbelievers, while the doctrine of a temporal millennium lulls to sleep the great body of church members. They are saying "Peace and safety," not knowing that "sudden destruction cometh upon them," "and they shall not escape."

Then a definite warning was given to all by Noah, a "preacher of righteousness." 2 Peter 2: 5. Now,



by a message peculiarly fitted to meet every condition of the last days, God is definitely warning "every nation, kindred, tongue, and people" to "Fear God, and give glory to Him; for the hour of His judgment is come," "and obey (A. R. V., mar.) Him that made heaven, and earth, and the sea, and fountains of waters." Rev. 14:6, 7.

Then God's message embraced the Ten Commandments, and they were taught by His messenger; for "Noah was a preacher of righteousness," and "all God's commandments are righteousness." Ps. 119:172. Now God's message for to-day embraces the teaching of the same Ten Commandments, for the people who heed it are said to "keep the commandments of God." Rev. 14:12.

Then it was by faith that "Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Heb. 11:7. Now the "remnant" who are coming out in response to God's great call "keep . . . the faith of Jesus." Rev. 14:12.

Then Noah "became heir of the righteousness which is by faith." Heb. 11:7. Now, when God says of His last-day children, "Here are they that keep the commandments of God," He adds the reason—"and the faith of Jesus."

Then the message began and ended within the limits of one generation. Gen. 7:1. Now, says Jesus, "This generation shall not pass till all these things be fulfilled." Matt. 24:34.

Then a profession of religion without living faith in Noah's definite message did not save any one however great or good; for only those who believed and entered the ark were saved. Gen. 7:21, 22. Now living faith in the message will characterize those who will be saved; for it is God who says they keep "the faith," and He "looketh on the heart." Rev. 14:12; 1 Sam. 16:7. Merely professing Christ, without active faith in the message, will not avail anything. Matt. 7:21; Heb. 9:28.

Then "few, that is, eight souls were saved," 1 Peter 3:20. Now Jesus speaks of His people as a "little flock" (Luke 12:32), a "remnant" (Rev. 12:17), "144,000," out of all the world, when He comes (Rev. 7:1-4; 14:3).

These parallels prove that we are living in the "days of the Son of Man." Do you hear the message? Are you heeding it? Will you triumph with it?

Oklahoma, Okla.

### IS IT APPENDICITIS, OR?

THE following from the *Christian Work* ought to open the eyes of many who are persuaded by physicians, upon the occasion of any belly-ache, more or less severe, to have an operation:

Discussing in the *Medical News* the "expectant" treatment of that fashionable malady, appendicitis—fortunately the malady is not quite as fashionable now as it used to be—Dr. A. C. Bernays, of St. Louis, makes what he himself calls "confessions," expressing at the same time some doubts of their wisdom. The latter point, of course, is not for lay decision; but, beyond any question, his confessions are of extreme interest to the layman, in that they will first amuse, and then terrify him.

After saying that, in a good many of the so-called interval operations for appendicitis, the miserable little vestige is found to be either "shamefully normal" or affected by slight and innocuous changes, and that, in these cases, the patient derives only a psychical relief from his "perityphilitophobia," Dr. Bernays adds: "I can not throw off a feeling of embarrassment when I pull up a perfectly normal appendix before a corona of students or distinguished visitors. This embarrassment must be quite serious, when a normal appendix is removed in six or eight cases in one day, as recently happened in a well-known hospital."

So much for what the surgeons, according to one of them, sometimes do, and then follows some really blinding light on one method of explaining away the thing when done: "Fortunately the histologist will always find infiltration of 'small round cells' in the mucosa and submucosa. The friendly pathologist does not mention that the mucosa of the appendix is always richly supplied with lymph follicles, hence the copious infiltration of leucocytes will always be present, no matter how normal an appendix may be."

These secrets, not of the prison house, but of the operating room, are not reassuring to the ordinary citizen who is waiting with apprehensive patience the day when he, too, will have a sharp pain in his

midst, and be hustled off to the dreadfully clean and cool table, whither so many of his friends have preceded him.

Probably we are destined to get severely scolded for dragging the revelations from a place where they would have met only professional eyes, and spreading them out for the view of an unprepared public, but we will take the chances of that. If the doctors want to prevent common people from reading their papers, they should not make them so interesting, and they should not send them around to the newspaper offices.

### SUNDAY ENFORCEMENT NOTES AND COMMENT.

THE mayor of Waterville, Minn., has forbidden ball playing within the city limits on Sunday.

BURLINGTON church people "are going after the Sunday-band concerts in Crapo Park," was reported from Burlington, Iowa, recently.

It is reported from Guckeen, Minn., that the mayor of that place tolerates no Sunday ball games or other sabbath-breaking amusements.

THE police displayed great activity in suppressing baseball playing at Newark, N. J., on Sunday, June 17. Even amateur games, where no admission was charged, were stopped.

It was reported from Lufkin, Texas, recently, that the Sunday law is being so strictly enforced that it is now impossible to buy a cigar or a glass of soda-water on the "sabbath."

AS THE result of an old Sunday law being rigorously enforced at Austin, Texas, on Sunday, June 25, the saloons, soda-fountains, etc., were closed. It was impossible to get a shoe shined.

OBJECTION to the Sunday competition of the small dealers was recently made by the large dealers at Muncie, Ind., and the ministerial association was to take up the matter in the interests of Sunday closing.

AS SHOWING the development of the disposition to get outdoors on Sunday, the Brooklyn *Eagle* notes that on a recent Sunday 1,780,000 passengers were carried on the street railways of that city.

COMMENCING on the following Sunday, Burgess Wills was to enforce the "blue laws," was the report from Windber, Pa., on June 8. This action was to be taken in response to a petition from four clergymen of the place.

At a recent meeting of the city council of Salem, S. D., the matter of closing saloons on Sunday was brought up, and it was the unanimous will of the mayor and council that the law be enforced. Warnings have been issued, and the council will see to the prosecution of any violation.

THE enforcement of the Sunday law was recently ordered by the city council of North Yakima, Wash. The only places to be open hereafter on Sunday will be hotels, restaurants, and drugstores. All ice-cream parlors and cigar stands will come under the ban. The order was especially directed against liquor selling. The council has adopted a resolution to the effect that if any of the saloons or other licensed places violate the law, state or city, their licenses will be revoked.

AN amendment of the by-laws to prohibit local camps or foresters' teams from holding Sunday picnics or excursions under the auspices of the society, with a penalty for disobedience of expulsion or revocation of charter, was recommended in the report of Head Consul Talbot at the fourteenth biennial convention of the head camp of Modern Woodmen of America in Milwaukee, Wis., on June 20.

It was reported from Salina, Kansas, on June 14, that in a decision by Police Judge Blundon the Sunday ordinance was practically knocked out. The case was that of a barber who had been arrested for keeping open on the preceding Sunday. The movement to keep Sunday a closed day has now reached the place where the responsibility devolves upon the county attorney, as the city ordinances are not sufficient.

FOLLOWING the declaration of the newsdealers that they would not abide by the ruling, but would appeal to the courts, Mayor Kinsey of Fairmont,

W. Va., who had ordered stringent enforcement of the Sunday law in that place, has reconsidered his order relative to selling newspapers on Sundays, and decided not to prevent the sale either at the news-stands or on the streets.

It was recently reported from Anderson, Ind., that the police board is frowning upon the recent opinion of Police Judge Horne acquitting baseball players who were arrested for Sunday playing.

At a recent meeting of the city council of Kirksville, Mo., the baseball ordinance passed almost unanimously, and Sunday baseball playing within the city limits is now prohibited.

OWING to the fact that the law in Indiana prevents Sunday baseball, the Sunday games scheduled between Louisville and Indianapolis in the Hoosier capital have been transferred to Louisville.

### AFFAIRS IN RUSSIA.

NOTWITHSTANDING the promises made to the portion of the crew of the Russian battle-ship Kniaz Potemkine which surrendered to Russian authorities that they would be forgiven, and notwithstanding the fact that these had declared themselves at all times loyal to their government and restrained by the actual mutineers, thirty of them have been shot "as an example." If Russia but knew it, it is such deeds that are making mutineers faster than the nihilist propaganda. It is stated that the Black Sea fleet is still at the Rumanian port, not daring to leave for fear of mutiny among the crews. Reports state that before leaving the vessel the mutinous crew opened the sea cocks and let the vessel fill and sink.

From all parts of Russia come reports of disorders, clashes between troops and revolutionists or strikers, and attacks of the populace upon the Jews. Terrible scenes have been enacted where frenzied mobs have attacked Jewish synagogues filled with worshipers, murdering and maiming old and young of both sexes. Outbreaks are now predicted at many places, due, it is reported, to the fact that official Russia wishes to turn the attention of the people away from the war and from internal conditions. One regiment in a mountain village is reported to have killed its officers and joined the revolutionists. The flame of revolt is sweeping through the Caucasus region. The reform leaders of Moscow have declared their intention of electing a popular assembly of their own and electing another czar unless Nicholas II. shall yield to the will of the people.

The Japanese have accomplished the subjugation of the island of Saghalien, but beyond this undertaking there has been little activity during the week in the far East.

While it is stated that the matter of peace or war between Norway and Sweden rests with Norway, Sweden is preparing terms to which it is declared Norway must agree in order to avoid war. At the same time, the emperor of Germany seems to be taking a lively interest in the matter in support of the king of Sweden, whom he considers to have been robbed of one of his rightful thrones. A German naval demonstration will be made in Swedish and Norwegian waters to emphasize the demands which Sweden will make upon Norway.

M. Sergius DeWitte, Russia's foremost statesman, who a few months ago was under police surveillance because of charges brought against him by members of the war party, has received the czar's appointment as peace plenipotentiary to conduct the peace negotiations with the representatives of Japan.

Chicago now has among her policemen a large number of men who have been burglars, thugs, and pickpockets. An investigation of the matter is now in progress. It is said that peaceable citizens of Chicago have been startled by these revelations.

The humid heat wave that is now afflicting New York and other cities in that vicinity, has a record of nearly one hundred deaths up to July 16. On that date 21 persons perished from that cause.

A number of servants of the czar's own household have been arrested as a result of the discovery of a plot to take the lives of the czar, Grand Duke Vladimir, and Grand Duke Alexis.



## FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

### MARVELOUS FECUNDITY OF THE MODERN DOLLAR.

(Concluded.)

#### The Astor Fortune.

IN 1848, the first John Jacob Astor died, leaving a fortune of \$20,000,000. When, in 1876, his son and heir, W. B. Astor, died, the Astor wealth had grown to \$100,000,000. By 1890, competent authorities placed it at \$250,000,000. The total Astor holdings now, writes Mr. Burton J. Hendrick in *McClure's Magazine*, for April, amount to at least \$450,000,000. "In fifteen or twenty years," he continues, "at the present rate of progress, it [Astor fortune] will have reached the billion mark. And then it will go even faster, until the ordinary mind is appalled at the portentous figures. We have seen that the \$2,500,000 invested by John Jacob has multiplied at least two hundred times in one hundred years. If the same rate be maintained for another century, the Astor fortune will attain the unimaginable total of eighty billions. We stand aghast at such a possibility; but not more so than would have John Jacob's contemporaries had they foreseen the present reality. In 1830, John Jacob Astor was the only man in New York who was worth a million dollars."

#### Tobacco Trust.

In 1890, the American Tobacco Company—popularly known as the tobacco trust—began business with a capital of \$25,000,000. At first its operations extended over a limited territory. This notoriously unconscionable trust has rapidly expanded in both scope and capitalization, until to-day its business amounts to a virtual monopoly of all lines of tobacco production and distribution, and its operations extend throughout the entire civilized world. Its capitalization has, in only fifteen years, jumped from a paltry \$25,000,000 to the prodigious total of \$575,000,000. At its inception the trust controlled only eight plants. In 1904, it had acquired exclusive control of 160 plants. It dominates ninety per cent. of the colossal tobacco production and trade of the United States, and sixty of that in all other parts of the world.

The amazing growth of wealth in these romantic days is strikingly illustrated by the phenomenal development of the banking institutions of Pittsburgh during the past fifteen years. In 1890, the city had but forty banking houses, including national and State banks and trust companies, with a total capital of \$15,200,000, and total resources of \$97,150,000. In 1903, the number of banks had increased to ninety-five, with a capital of \$60,000,000, and with the total resources standing at the bewildering figure of \$420,000,000. The bank clearings for 1903 further illustrate the gigantic strides taken; the figures of 1890 amounting to \$786,157,000, while in 1903 they leaped to the towering height of \$2,356,875,350. This prodigious evolution of Pittsburgh's economic side only serves to exemplify the wondrous growth of the wealth of all the

world's centers of trade, during the past few years.

#### An Unobstrusive, but Most Significant Incident.

The gigantic magnitude of every-day incidents in the industrial and monetary world of to-day is startlingly illustrated by the following bit of narrative clipped from a late number of *The Saturday Evening Post*. Such an incident is possible only in an age of superabounding wealth. Here it is:

Soon after the new year began, an interesting business announcement appeared in the newspapers. It filled only a small bit of space apportioned to the latest news sensation; it was an almost insignificant item compared with the war news; it got few large headlines. And yet it was a stupendous thing.

President Cassatt, of the Pennsylvania Railroad, contracted with President Converse, of the Baldwin Locomotive Works, for 325 locomotives at \$17,000 each. This meant a total of \$5,525,000. The stipulation was that all the locomotives—each a mechanical wonder in itself—should be delivered by the end of June, or at the rate of fifty per month, practically two complete locomotives for every working day.

Take the financial significance of this. Mulhall computes the total amount of money in circulation, including coined money or its equivalent, but not securities of various sorts, at about \$11,010,000,000, or just a little more than seven dollars and a half per capita, if it were divided equally among all the people in the world. So for his extra motive power, a mere six months' purchase, President Cassatt takes the equivalent of the per capita money of nearly a million people of the earth. And this is but an incident in the operations of the great corporation which he directs.

It is difficult, even by a stretch of fancy, to appreciate properly the gigantic achievements of modern industry. The complexity of an equipment that can produce two locomotives for every working day, and of the agency whose increased business needs these engines, almost appals the understanding, and yet so well handled and so completely adjusted are all the details that the system is practically automatic. Thus the head of a transportation army meets the head of a manufacturing army, expresses his needs, agrees to pay the price, and knows that his order will be filled on schedule time.

"In wonder," said Coleridge, "all philosophy began; in wonder it ends; and admiration fills up the interspace." The wonder-shop of the age is the American factory.

#### Scramble for Opportunity to Invest Their Hoards.

"Prosperity, unexampled and unparalleled, is reported from every section of the United States," alleges the *Philadelphia Ledger* of recent date. Capital is everywhere greedily snatching up every opportunity for profitable investment. So abundant is capital that its masters jostle one another in a wild rush to discover and create means for its profitable employment. The great Japanese loan of \$200,000,000 was floated in Wall Street in the first two business hours of one morning. The bonds representing these millions "were absorbed as a sponge does water," adds the *Ledger*.

The announcement of the Pennsylvania Railroad Company of its issuance of \$100,000,000 in bonds created not even a ripple on the placid lake of finance. They were instantly sub-

scribed for by the money princes with greedy impatience.

The *Ledger* significantly adds: "Such ventures a few years ago would have stunned and appalled the financiers." The fact is that the world's money supply has attained to so prodigious a magnitude that mammoth loans like these are made with the easy facility of ordinary every-day transactions.

But I must resist the well-nigh overmastering temptation to adduce additional facts and figures illustrative of my thesis. Be assured that I have not marshalled the foregoing statistics and incidents for their own sake, absorbing as such a task might be. Did it ever occur to you, dear reader, that this universally discussed phenomenon—the momentous evolution of wealth in recent years—might be a subject of inspired prophecy? Such it is, however. Read the first nine verses of the fifth chapter of the epistle by James. This prophecy, bearing upon economic interests, contains in itself the repeated evidence that it would find its realization and fulfilment "in the last days"—in the days when "the coming of the Lord draweth nigh." The Holy Spirit here foretells the fact, so notoriously patent to all, that in these days, "the last days," the "rich men" will have "heaped up riches."

Is not the evidence of the fulfilment of this last-day prophecy, in our generation, overwhelmingly conclusive? This, of course, is only one of scores of prophetic proofs that our Lord is about to fulfil His promise, made to His disciples just before His ascension, "I will come again." In holy vision, the prophet Isaiah likewise foresaw and foretold that unprecedented riches would conspicuously characterize the closing years of time. The second and twenty-first verse of the second chapter of Isaiah show the chapter to be a prophecy looking to the end of time. Now note the vivid prediction that the prophecy utters in reference to the same present-day phenomenon: "Their land is full of silver and gold, neither is there any end of their treasures."

Could the actual financial status of our day be more trenchantly and succinctly expressed? If this inspired foretelling is not fulfilled in the sight of all the people to-day, then no prophecy can be fulfilled. Shall we not praise and adore the Author of prophecy, that He has not left us in darkness, but has graciously condescended to reveal to us the infinitely important meaning of the marvels of these crowning years of time?

[The next article in this series will be "Tyranny of Combined Millions."]

#### RICHES THAT ARE ETERNAL.

A NOBLEMAN in the north of England once said to a friend who accompanied him on a walk, "These beautiful grounds, as far as your eye can reach, those forests of valuable timber on the mountain-side, and those vast mines full of precious metals, all belong to me. Yonder powerful steam-engines obtain the produce of my mines, and those ships convey my wealth to other parts of the kingdom." "Well, my lord," his friend replied, "do you see yonder small cottage that seems but a small speck on your estate? There dwells a poor woman who can say more than all this, for she can say, 'Christ is mine.' She was once ignorant of all religious truths, but she sought the guiding light, which brought her to the Saviour. In a few years you must give up your possessions, for you can carry nothing away with you when



you die; but when she leaves this world, she will enter upon a nobler inheritance, reserved for those kept by the power of God through faith unto salvation."—*Selected.*

### THE KNOWLEDGE OF GOD.

BY MRS. E. G. WHITE.

THE knowledge of God is as a great ocean, without bottom or shore. No line can fathom it, no eye measure it. Every needy soul may be supplied from this boundless sea. In every emergency, in every time of need, men and women may receive God's grace and power, and yet there will be no lessening of the supply. God's great resources can not be too heavily drawn upon. The gifts provided for all true, earnest seekers after truth are without measure.

In all ages God has given human beings divine revelations, that thus He may fulfil His purpose of unfolding gradually the doctrines of grace. His manner of imparting truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.

A cold, lifeless theory is not a knowledge of God. Those who have a knowledge of God must have His love, must understand its sacrifice, its condescension. The hungry mind and heart must receive His grace, to impart to others its fulness, its sufficiency. It is not a *head* acceptance of truth, but *heart* reception, that moulds and fashions aright the emotions and impulses of the soul, making it tender and compassionate, humble and contrite. Christ received into the soul makes man one with God in His beloved Son. Then the love of the Redeemer is acknowledged as beyond all estimate. And more than this: the life and character are changed by the presence of the indwelling Saviour.

Only when the heart is moulded and fashioned by the love of God can human beings reveal Christ. Then and then only can they impart the knowledge of God as it shines in the face of His Son. The Holy Spirit is with them, quickening their minds, showing that Bible truth has life-giving power, power to convict hearts and transform lives. The lifting up of Christ's countenance upon the human agent, the glorious light shining from His face, makes all things clear.

The knowledge of God is the knowledge of all truth, and is the beginning of all understanding. It is our righteousness, our sanctification, our redemption. To those who receive and practise them, the truths of the Word of God are as the leaves of the tree of life. But before man can receive these truths, he must realize his need.

#### Out of Bondage.

Self—the old disobedient nature—must be crucified, and Christ must take up His abode in the heart. Thus the human agent is born again, with a new nature. The newborn child of God begins to have some conception of what God is. To all intents and purposes, truth is truth to him. He has caught a glimpse of God's glory. A sense of his accountability to God quenches the unholy ambition that keeps upon the soul a galling yoke of guilt. The light in which he enters is softened and subdued, tempered to suit his condition. By daily beholding Jesus and striving to practise His virtues, his spiritual perceptions grow clearer and stronger.

God says, "A new heart will I give you." Every learner may be renewed in knowledge and true holiness. The ransom of an enslaved race was Christ's purpose in coming to this earth. Christ alone can make us free. And those whom He makes free are free indeed. His power breaks the yoke of bondage that binds man to the great deceiver. But how many there are who are unwilling to allow Christ to break their shackles. How many there are who choose to cling to the thralldom of sin.

The Gospel of Christ is truly believed only when it is practised. Faith is justified by works. Self must be hid; Christ must appear as the Chiefest among ten thousand, the One altogether lovely. When an unreserved surrender of the powers of the whole being is made to the Saviour, self no longer strives for the mastery. What man needs to-day is the crucifixion of self and the revelation in his life of Christ, the hope of glory. Then will be fulfilled the words, "Ye are the light of the world."

As yet we have scarcely been a light in the world, because we cling to our sinful practises. We have been too well satisfied with the twilight glow of heavenly enlightenment. We have not yet gained the experience that would make us feel at home in heaven. As yet we are but stepping over the threshold of the sanctuary containing the truth that every one who enters heaven must receive and practise.

### HOW TO ENJOY YOUR BIBLE. No. 6.

BY W. S. SADLER.

#### Historical Study of the Bible.

THE Bible is the most accurate and complete history in the world. It is the history of the beginning of things, and contains the prophecies touching the end of all things. The Bible is the only history that chronicles the creation of our world, that records the origin of life, of nations, of sin, and of salvation. While secular histories have their place, in the study of history, yet no one can be a thorough historian without knowing Biblical history. And the discoveries and researches of modern times, year by year, tend to confirm, more and more, the Bible records of past events.

For example, in the historical study of the Bible, let us take the tenth chapter of Genesis. Here we have the origin of nations, through the three sons of Noah—Shem, Ham, and Japheth. And the descendants of these sons of Noah can be traced, by reference to other parts of the Bible and to history, until the origin of all the nations in the world to-day can be quite accurately worked out. Let us first examine

#### The Sons of Japheth.

1. *Gomer*.—From Gomer came the ancient Cimmerians who lived in the region of the Crimea, and from whom came the Welsh of to-day. Through one of his sons, Ashkenaz, down through the Teutons, came the English people; while another son of Gomer, Riphath, is the ancestor of the Celts who peopled Britain, Ireland, and Scotland; also some of the Scandinavians, as well as the ancient Germans, the Franks, Anglo-Saxons, Irish, etc. And still from a third son of Gomer, Togarmah, came the Armenians.

2. *Magog* (See Eze. 38 : 2, 3). From this second son of Japheth, came the ancient Scythians, from whom came the Mongolians,

Chinese, Siamese, Burmese, Thibetans, Japanese, and aborigines of North and South America; the Malays, the ancient Huns (the Bulgarians of to-day), the Tartars, Turks, Finns, and the Sarmatians (from whom descended the people of Russia, Poland, Bohemia, and Servia), and the Parthians. The foundation of all this history is found in the tenth chapter of Genesis. Take your concordance and look up these descendants of Noah, in other parts of the Bible where numerous mention is made of them.

3. *Madai*, the father of the Medes.

4. *Javan*, from whom came the Greeks.

5. *Tubal*, whose offspring became more or less blended with his brother, Meshech, and continued as the Russian nation.

6. *Meshech*, the Muscovites, who built Moscow, now found in Russia.

7. *Tiras*, the ancient Thracians, from whom came the Ostrogoths and the Visigoths.

#### The Sons of Ham.

Africa is called the land of Ham (see Psalms 105 : 23, and 106 : 22).

1. *Cush*—the Cushites were the Ethiopians (see Isa. 45 : 14). Cush had many sons, who settled in all parts of Africa, the greatest of whom was Nimrod, the founder and organizer of the first earthly government. See Gen. 10 : 8.

2. *Mizraim* settled in and peopled Egypt.

3. *Phut*, the country of ancient Libya.

4. *Canaan*, whose many sons founded the various tribes found in the land of Canaan when Joshua led the children of Israel over Jordan.

#### The Sons of Shem.

1. *Elam*, from whom came the Persians.

2. *Asshur*, father of the great Assyrian nation.

3. *Arphaxad*, from whom descended Abraham.

4. *Lud*, the founder of the kingdom of Lydia.

5. *Aram*, who settled in Syria and founded Damascus.

Now if you will look up, with the aid of the concordance, the kingdoms of Babylon, Egypt, Assyria, and other nations of ancient history, and gather together the matter found in the Bible, in connection with works of reference, and history, the Bible will be found to be the pivot, around which all history turns; and one consoling thing about Bible history is, that when you read it, you know it is *true*; it is authentic; it is inspired.

### THREE REASONS WHY RAILWAY MEN SHOULD READ THE BIBLE.

[This was written by a railway brother, whose name and address we have lost. It was not on copy. If this reaches his knowledge we would like to know his name and address.]

1. Because it is the only Timetable ever issued by which human lives can be run with safety; it will never be cancelled, and every life run by its rules of love will be a grand success.

2. Because its invitations are the most glorious, its promises the mightiest, and its warnings the greatest, that God can give, or men are able to receive.

3. Because it talks to us so plainly and sweetly of Jesus Christ, who only can save us from the wrath of God, and give us the right of entrance into His kingdom of light and love and eternal joy.



## A STRIKING FULFILMENT OF PROPHECY.

BY J. L. SHULER.

**I**N the Orient we behold that a terrible war is raging. The mighty empire of Russia is being defeated by a seemingly insignificant nation. Have you not been surprised at this? Did you ever stop to think that Japan's victories were foretold in the Bible by the prophet Ezekiel? Have you not noticed that the outcome of the present war was definitely foretold ages ago, and we are now seeing it actually fulfilled before our eyes? No doubt you have. Possibly you have not. But whether you have or not you are here invited to a short study of this subject.

To show that Russia is mentioned in the prophecies of the Bible, let us read Eze. 38:2: "Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him." From Gen. 10:1, 2, we learn that Magog, Meshech, and Tubal were grandsons of Noah.

1. What is meant by the land of Magog?—This name is given to the land which lies north of the Black and Caspian Seas, which is now a part of Russia. In ancient time the people who inhabited this region were called Scythians, they are now known as Siberians.

2. Meshech settled in the region around Moscow, a place named after him. The people are called Muscovites. This is now one of the principal parts of Russia.

3. Tubal settled in the region east of the Ural Mountains which is almost in the center of the great Russian empire. This region still bears his name, that of Tobolsk. There is also a river in this region called Tobol river.

4. Now the prince of Rosh is chief of all these. Eze. 38:3. What is the significance of that word "Rosh"?—It is the very word from which Russia derives her name. From the word Rosh come Russ or Russia and the Russians. Do not these facts identify Russia as the nation of whom the prophet is speaking?

From what part of the earth is this force to come?—Let the prophet answer our question: "And thou shalt come from thy place out of the north parts." Eze. 38:15. Does Russia come from the north parts?—Glance at a map and see if Russia does not occupy the north parts of the eastern world.

The prophet says that this power will have "a great company, and a mighty army." Eze. 38:15. Is that true of Russia?—She boasts of a standing army of a million, which is the largest in the world. She has transported to Manchuria an army of almost three-quarters of a million. This is indeed "a great company and a mighty army." These facts establish the point beyond all doubt that Russia is the nation spoken of in Ezekiel's prophecy. This prophecy of Ezekiel regarding Russia was an accurate statement of what would happen "in the latter days." Eze. 38:16. The following is what the prophet said would overtake Russia in the war in which she is now engaged: "And say, Thus saith the Lord God: Behold, I am against thee; . . . and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen." Eze. 38:3, 4. Has Russia been turned back in this present struggle?—Stop and consider the hundreds of miles the Russians have been driven back in Manchuria since the war began. They have been defeated in every battle. Ever since the war began it has been an almost continual retreat on their

part. There was the Baltic fleet, after sailing thousands of miles around to the Orient, utterly defeated by the victorious Japanese. The Japanese have indeed turned back the Russian bear and put the hooks into his jaws.

Now, there is something remarkable about the success of the Japanese. Look, for instance, at Port Arthur, the Russian stronghold. It was deemed invincible; yet the Japanese captured it. Also the battle of Liao Yang. The Japanese had tried repeatedly to capture the Russian position by direct assault, but it was all in vain. The Japanese were beaten off in their attack, and they were badly used up, almost on the verge of a defeat. But at this critical time, the Japanese general, Kuroki, saved the day by hurling his army around that of the Russians, thus threatening the Russian rear and their line of communication. This forced the Russians to turn back and withdraw. Why was it that the Russians were turned back when they seemingly had victory in their grasp?—Because "the Scripture can not be broken." John 10:35. God had said that they would be turned back, and it must be fulfilled, no matter what the circumstances. His words "shall be fulfilled in their season," that is, when a fulfilment is due. Luke 1:20. God's word can not return unto Him void, and it will always accomplish that which He pleases. Isa. 55:11. Heaven and earth shall pass away, but His words shall not pass away. It is easier for heaven and earth to pass away than for one of God's words to fail. Luke 16:17. The grass may wither, the flowers may fade, but the word of our God shall stand forever. "The word of God liveth and abideth forever." His words are settled forever in heaven. Ps. 119:89.

The world looks on in amazement at the success of the Japanese. At the beginning of the war, every one prophesied defeat for Japan. People said that it was like a swarm of hornets attacking a bear. But now we behold that they have destroyed Russia's fleet and defeated her army. The Russians are more in number, larger in stature, have greater resources to draw on, and are more or less on their own ground, yet Russia is going down in helpless defeat. And why?—Because God has said it would be that way. "For I am the Lord; I will speak, and the word that I shall speak shall come to pass." Eze. 12:25. God has purposed it, hence it can not fail. He says: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

Is not the outcome of this present struggle a striking fulfilment of prophecy? What man could have foretold 2,500 years ago the outcome of this present war? "Produce your cause, saith the Lord; bring forth your strong reasons. . . . Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:21-23. What is the response to this challenge?—"Behold, ye are of nothing, and your work of naught. . . . For I beheld, and there was no man, . . . that, when I asked of them, could answer a word." Verses 24-28. Man can not foretell the future. Does not, then, the fact that God can foretell the future, even the end from the beginning, and from ancient times the things that are not yet done, prove that He is God, and there is none else? "I am God, and there is none like Me." Isa. 46:9, 10. "Who hath declared this from

ancient time? . . . have not I the Lord? and there is no God else beside Me." Isa. 45:21.

Seeing then that this prophecy concerning Russia was given ages ago, and is now being accurately fulfilled before our eyes, ought we not to believe God's Word? Does not this demonstrate the Bible to be true? Does not this show that God still lives and rules in the affairs of earth? Is it not a living witness against infidelity? Is there not something in this to strengthen our faith in God's Word?

In the fulfilment of prophecy we have one of the most impressive proofs of the inspiration of the Bible. God has foretold this thing so that when it came to pass we might believe that He is God and His Word is true. John 13:19. Let us then have more faith in His Word "that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. I hope that no one who reads this article will get the idea that it is sensational because it is based on facts and not on theories. "Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in nowise believe, tho a man declare it unto you." Acts 13:40, 41.

*Farmington, Ill.*

## FIFTY REASONS FOR SABBATH OBSERVANCE.

BY D. T. BOURDEAU.

### Forty-third.

**W**E observe the seventh-day Sabbath because God sent His Son into the world that the righteousness of the law, of which the Sabbath precept forms an important part, might be fulfilled in us; in other words, that the righteousness of the Son of God, or His obedience to the law in question, might become our own, and that, with the Son of God dwelling and operating in us by His Spirit, we might obey the divine law of which the Sabbath is a part. The following are some of the numerous passages of Scripture that establish this truth: Rom. 8:3, 4: "For what the law could not do [justify and give us life], in that it was weak through the flesh [because we had transgressed it], God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 5:19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Gal. 2:17, last part: "Is therefore Christ the minister of sin? God forbid." Verse 20, first part: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Eph. 2:10: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Rom. 8:13, 6, 7: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

**Forty-fourth.** We observe it because we can not approve the work of changing the times and the law of God, seeing it is written: "And he shall speak words against the Most



## THE LORD'S WITNESSES.

### 1. For what does Isaiah say Christ was given?

"Behold, I have given Him for a *Witness* to the people, a Leader and Commander to the people." Isa. 55:4; also John 18:37 and Rev. 1:5.

### 2. What did Christ give up in order to be an earthly witness for God?

"Existing in the form of God, [He] counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men." Phil. 2:6,7.

### 3. What does Christ design that His disciples should be?

"Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be *My witnesses* both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8.

### 4. Of what must the true disciple deprive himself?

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

"I count all things to be loss for the excellency of the knowledge of Christ Jesus My Lord; for whom I suffered the *loss of all things*, and do count them but refuse, that I may gain Christ." Phil. 3:8.

### 5. From whom do we receive all that we have?

It is God that "giveth to all life, and breath, and all things." Acts 17:25.

"Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is Thine." 1 Chron. 29:11.

### 6. To whom do we ourselves belong?

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price." 1 Cor. 6:19, 20.

### 7. To whom then is all our service due?

"Glorify God therefore in your body." 1 Cor. 6:20.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Rom. 12:1.

### 8. In what way may we witness that we love the Lord?

"If ye love Me, keep My commandments." John 14:15.

"And this commandment have we from Him, that he who loveth God love his brother also." 1 John 4:21; also verse 20.

### 9. In what way would God have us witness to our obligation to Him?

"Honor Jehovah with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

"Bring ye the whole tithe into the storehouse, that there may be food in My house." Mal. 3:10.

"God loveth a cheerful giver." 2 Cor. 9:7.

### 10. What would God have us specially witness to the world?

"Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you." Matt. 28:19, 20.

"And this Gospel of the kingdom shall be preached in the whole world for a testimony [witness] unto all the nations; and *then shall the end come*." Matt. 24:14.

High, and shall wear out the saints of the Most High; and he shall think to change the times ["time," the French by Ostervald] and the law" (Hebrew "law," and so the Revised versions). It is not our Lord Jesus Christ who is here referred to. He has never spoken against the Most High, nor destroyed the saints of the Most High. And the times and the law that some power was to think to change are not those of an earthly government. It would not at all be strange that an earthly government conquering another earthly government should change its times and its laws. How clear it is that the times and the law in question are those of Him against whom the power referred to was to speak, destroying the saints, and that the change of the Sabbath is here a subject of prophecy. What power professing Christianity has, through its teachings, changed two of God's times embraced in the Sabbath? Has it not substituted Sunday, the day formerly dedicated to sun-worship, for the Sabbath, and brought in the pagan Roman practise of commencing the day at midnight, thus setting aside the divine plan of having the day begin with the evening and at sunset? See Genesis 1; Mark 1:32; Luke 23:54-56; Neh. 13:19.

**Forty-fifth.** We observe it, having it at heart to keep all the commandments of God, because the Spirit of prophecy apprises us of the fact that the adversary of God and of His law will make war with the remnant of the church which keep the commandments of God, and have the testimony of Jesus Christ; and we prefer to be on the side of Jesus Christ and of Christians who are oppressed because they obey God and Jesus Christ than to be on the side of the great adversary and of those who oppress the innocent. Rev. 12:17: "And the dragon [Satan, verses 7 and 9] was wroth with the woman [the church, verses 1-5, etc.], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

**Forty-sixth.** We observe it because prophecy sets forth as saints and as possessing patience those who keep the commandments of God and the faith of Jesus before the second coming of the Son of Man. Rev. 14:12-14: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle."

A SAINTLY bishop once said: "I never move about my home, I never step out of my house, I never pass along any street or path, I am never anywhere without being likely to be seen by some one who knows me. A knowledge of this fact always makes me watchful of myself, and cautious. I want it to be so that whoever sees me, at any time or anywhere, will be able to see nothing in me that is inconsistent with the character of a loyal and faithful servant of Christ." Such a spirit can not help glorifying God wherever it is lived.

Don't get alarmed and desert the ranks; a good soldier never runs in the time of battle. We have a great Captain. Stay in your company; victory is sure; be on hand at roll-call. The reward and the crown will be yours. —H. A. Mitchell.

## How They Became Convinced

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

### CXCIX.

In the winter of 1894-95, altho county surveyor, I was teaming in Mariposa County, Cal., with headquarters at Mormon Bar. I rested with my team on Sunday, but I met and became acquainted with another teamster by the name of Warren, who rested with his team on the Sabbath (Saturday). I inquired the reason of his faith, when he referred me to various passages in the Word, and, among other things, told me to read the fourth chapter of Hebrews, when I went home.

Soon after, I told my wife of the conversation with him, and read to her the chapter above mentioned. Not finding the explanation I wanted, I said from my heart, as in prayer, "This does not satisfy me. I do wish I could get more light on this Sabbath question." At this time we were at my sister's home in Jerseydale, she having gone to Pea Ridge.

I had scarcely finished the sentence, when my wife handed me a book, saying, "Here is a book I found in the sitting-room to-day, which I think would be good to read." She had only glanced through it, and had brought it out and laid it on the table in the dining-room, being as yet ignorant of its contents. I took the book, opened it incidentally, and, on looking down, found a chapter about the Sabbath.

After glancing at a few lines, I said, "Why, Addie, here is the very light that I want." So I read the chapter through. I then noticed that the book was entitled, "The Great Controversy between Christ and Satan." I afterward started at the beginning and read to my wife every evening. The book was so intensely interesting, that I could not quit reading it until eleven or twelve o'clock, beginning as early as six in the evening. The reading was necessarily slow, because I followed every foot-note, and searched the Bible for every reference given, forming my conclusions from the Word alone.

In two weeks we had completed about three-fourths of the book. But on a Friday I had to go back to Mormon Bar; so I told my wife that I was

going to begin keeping the Sabbath the next day, and she replied, "I will go with you."

Praise God for answering my prayer; and may He ever bless Brother Warren and his good wife for bringing us into the truth. When my sister returned, we found that she had bought the "Great Controversy" from a one-armed man, through sympathy, and had laid it away without knowing what it was about.

STONEWALL JACKSON HARRIS.

County Surveyor Mariposa Co., and U. S. Deputy Mineral Surveyor, Mariposa, Cal.

### CC.

HAVING been reared in the Roman Catholic faith, I was taught that the church had the right to make laws binding on the human conscience. So I kept Sunday until I was about eighteen years old, when I began drifting away, and did not go to any church for several years. Then, as I happened to move near a church of United Brethren, I attended their meetings for a while, until a man loaned me a book, "The Great Controversy." Before I had read it half through, I was converted and accepted present truth with gladness, and it is becoming dearer to me every day. I want to be among those of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus."

JOHN SCHOTT.

### CCI.

HAVING been brought up by God-fearing parents, I have in consequence a fair knowledge of the Bible. Until the year 1897, all of us were Sunday-keepers, and I used to wonder very often why Sunday was observed as the Sabbath when it was quite evident that it was the first day of the week.

In the year above mentioned my father, after careful searching of the Scriptures, announced his determination to keep the seventh day as the Sabbath. It needed very little argument to convince me that Saturday was the right day, and now, I am glad to say, we are all Sabbath-keepers through God's great mercy.

G. E. HUNTER-DAVIS, M. D.





## HE COMES!

BY M. L. MORNIS.

He comes in majesty and might!  
 He comes, the eternal Word!  
 To claim earth's kingdoms as His own,  
 He comes earth's rightful Lord!

He comes to spoil the power of death,  
 Take from the grave its prey,  
 And o'er its night in glory bring  
 The resurrection day!

He comes—all things beneath His feet—  
 In peace and power to reign!  
 To banish from the earth redeemed  
 All sin, all grief, all pain!

He comes! He comes! He quickly comes!  
 Lord, even so! Amen!

Thy saints, both quick and dead, await  
 Thy hast'ning hour—Amen!

## THE PURCHASE OF A CHURCH BUILDING FOR NASHVILLE, TENN.

IN the recent recommendations of the General Conference Committee, made since the last General Conference, we have the following:

"That we encourage the Nashville church to purchase the Baptist meeting-house now offered to them for five thousand dollars, and that calls be issued in the *Review*, *Watchman*, and *SIGNS* for gifts to assist in the payment of same."

There are certain facts which came to the knowledge of the General Conference Committee which caused them to make this recommendation that may be of interest to the readers of the *SIGNS*.

Nashville was chosen by our denomination to be the headquarters of the Southern Union Conference, and the leading center of the work in the great Southern field. As such, the Southern Publishing Association was established for the publication of our



The Memorial Church at Nashville, Tenn.

books, pamphlets, and tracts, and the *Watchman*, the organ of the Southern field.

The Sanitarium, also, is established here, which, of course, is growing up from a small affair to fill an important place in the work.

Nashville is one of the oldest, most influential, and leading cities of the South. It has quite a history in the past, and is the capital city of the state of Tennessee, which furnished two Presidents of the Union, Andrew Jackson and James K. Polk. Nashville is an important educational center, going forward with a steady growth, and contains many of the old substantial families of the past generation. It is the seat of the great Vanderbilt University, one of the

most important educational institutions in the South, and also the famous Fisk University for the colored people, which has obtained quite a high position among the schools of that class. It has, also, many other educational institutions of varying rank and importance.

There is less racial animosity in Nashville than in many of the southern cities. The two classes seem to be getting along on very friendly terms. There is a colored bank in the city, and a very large Baptist publishing house of that race, probably the largest in the country.

There are many facts of this character which show the wisdom of our establishing our headquarters here.

Our people have been treated very kindly and courteously by the citizens of Nashville, tho, of course, we are not a popular people.

Our church in Nashville is not large, and its members are generally poor. Many of them are sisters whose husbands are not in the truth, or single women, laboring in the office at small pay. We have no wealthy men in the church, and hence it would be impossible for the local church to erect such a building as would really be needed in an important center like this. We have thus far had no church building suitable for calling in citizens of the place to listen to the truths of the message. Our only chapel is located on the second floor of our office building, with an entrance on a back street, with small space for anything like a large attendance.

The general public have never attended meetings here, and it never could be expected of them, because it is in no sense a church as commonly understood by the citizens of such a city. It is a mere chapel, mainly to convoke the office workers, and enlarged sufficiently so that our small membership could attend meetings on the Sabbath. Our general meetings have been conducted here, also.

We have all felt that the time had come when we must have a more commodious church building.

A course of lectures in the large tent is about to be commenced. Probably the effort will be continued until cold weather shall come, in the fall. Then we shall greatly need a church building, when the tent comes down, to accommodate those who will be interested, so that the meetings can be carried on through the winter.

Previous to the General Conference steps had been taken by the church to see if we could not, in some way, secure a church building sufficient to meet the wants of the cause in this southern center. Some pledges have been made.

About this time our Baptist friends in the city, who had a very commodious church in which their services had been held for years in the past, concluded that it was necessary, because of the growth of their membership, to have a new and larger building. They had really outgrown the present building, and were anxious to dispose of their church. When they learned that we desired to secure a proper building, they made us very favorable offers.

Their church auditorium will seat from three hundred and fifty to four hundred people, comfortably. It is a brick building. Everything is substantial, and it is in very good repair, only it needs papering, and painting, and brightening up, to be in first-class condition. It has an organ back of the pulpit, which cost two thousand dollars some few years since, and really made to fit into a reasonably small space, and a carpet which cost five hundred dollars, a year or two since. The seats are well cushioned, and very comfortable.

The vestry below is also seated, and will accommodate two hundred and fifty or more people. There prayer-meetings, Sabbath-schools, and other gatherings could be held.

It also had a very good piano that would go with the building. They offered all of this for five thousand dollars. It cost, with all its furniture, etc., nearly twenty thousand dollars.

The locality of the building is very favorable, surrounded by fine dwellings, and evidently a good class of people. It is situated on the corner of Seventh and Fatherland Streets, with the street-cars running by the door. The lower part would be excellent for a church school, or anything else of that kind. It opens at a side entrance.

Men of property, land agents, and others have said there was no such bargain ever offered in the city. We all felt that it was providential.

The main facts above stated were brought before the General Conference Committee, and they have made the foregoing recommendation. They have considered the matter of sufficient importance to promise the help of the *Review* and *Watchman*, and they ask for the co-operation of the *SIGNS OF THE TIMES*, in securing subscriptions from our people generally.

The matter stands on the same basis of principle



Interior of Nashville Memorial Church.

as the Memorial Church in Washington, purchased a year or two since, to which our people contributed liberally.

Indeed, our church will accommodate more people than the Washington church, and its surroundings are still more favorable, as it has a lot by itself with a nice plot of grass surrounding the building, while the Washington church stands right in close connection with other buildings. That church was thought to be very cheap at a cost of twelve thousand dollars. This costs less than half as much.

We present these facts before the readers of the *SIGNS* in harmony with this recommendation of the leading committee of our denomination, asking them to kindly help the poor, needy church of Nashville to a building that will suitably entertain the citizens of that place in coming to hear the truths of the glorious message which God has given us to proclaim in these last days. The matter, to those of us on the ground, seems an absolute necessity, in order that the cause here should be properly represented, and we believe our people, when they consider these facts, will esteem it a privilege to help us at once to secure the funds for the payment due on the church. The General Conference Committee kindly loaned us the sum of one thousand dollars for the first payment on the church—so the building is really open for our use. This one thousand dollars has been paid, and the church has been deeded to our board of trustees, on condition that the other four thousand dollars is paid by the first of October. We can use it for Sabbath meetings during the present summer, while our Baptist friends hold their meetings in it on Sunday until that time, when they hope to get into their larger building.

Will not our brethren and sisters who may read this notice in the *SIGNS* feel it a privilege to assist us in this good work? We could not erect such a church, and obtain the valuable things that come to us with it for twice the sum that this will cost us. All who have seen the building feel that it is a great bargain; a most remarkable opportunity to secure what we need at small expense. We lay this matter before our friends through the *SIGNS OF THE TIMES*, and ask for their generous assistance.

GEO. I. BUTLER,  
 President Southern Union Conference.



## OUR WORK AND WORKERS.

HEADQUARTERS of East Michigan Conference have been transferred from Lansing to Holly.

FIVE candidates were recently baptized in the lake near Jackson, Mich., by Brother O. F. Butcher.

THE annual session of Ohio Conference will be held in connection with the camp-meeting at Mansfield, August 10-21.

THE baptism of three persons at Bunker Hill, Mich., is noted in the Banner by Brother C. N. Sanders. Two others, who were not able to be baptized at that time, deferred action till later.

A CHURCH of twenty-two members was organized at Medaryville, Ind., June 17, by Brother W. J. Stone, president of the conference. Eleven of these had not before been members of the church.

IN reporting the baptism of four persons at Aledo, Ill., Brother L. D. Santee says in the Recorder: Aledo has had very little ministerial labor, and yet in my last three visits there I baptized sixteen.

"SAVE THE BOYS," a little journal published in the interest of boys, wishes all interested in having a good fountain pen to write them as to their offer, to Washburn Park, Minneapolis, Minn., inclosing stamp for reply.

IN May last, two churches were organized by Brother S. M. Cobb, president of New South Wales Conference. One of these is at Forbes, and had a membership of thirteen, the other being at Parkes, with a membership of twenty-two.

ON June 24, at a union meeting held at Trinway, Ohio, twelve candidates were baptized by Brother B. L. House. On returning to the place of meeting, a church of fourteen members was organized. Brother H. H. Burkholder, president of the conference, also officiated in the organization.

AT the recent session of the Iowa Conference, the following officers were elected: President, L. F. Starr; secretary, Flora V. Dorcas; treasurer, C. W. Larson, who is also secretary and treasurer of the tract society; assistant, Nettie Shaw. Executive committee—L. F. Starr, Chris Juhl, J. H. Kraft, C. W. Larson, C. A. Washburn, J. W. Dorcas, J. C. Clemens.

BROTHER A. G. DANIELLS, president of the General Conference, sailed from New York for Europe July 4. He was to attend the Latin Union Conference at Gland, Switzerland, July 11-16, and, immediately after this, the German Union Conference at Freidensau. He expects to sojourn in England during August. He was accompanied on his voyage by Sister E. N. Holser, widow of the late Elder H. P. Holser. She goes to take the position of matron in the sanitarium at Gland.

THE hot spell that came in with the month of July reminds us of the appropriate name given to the July issue of Life and Health, to-wit, "The Hot Weather Number." It contains practical information on "How to Keep Cool on a Hot Day," "Cooking without Fire," "Hints on Bathing," "Diet and Health," "Fruit Canning," etc. Among other valuable things, this issue begins a new department, "For the Mother," conducted by Mrs. M. C. Wilcox, who has given much consideration to questions and topics along this line. Life and Health is a progressive health journal. Fifty cents a year. Address, 222 N. Capitol Street, Washington, D. C.

FROM the Illinois Recorder we learn that since the Chicago camp-meeting, evening services have been continued in the large tent, and much interest is being manifested. Another feature of advance work is a school for the training of workers, which has been opened in the Keefe Mansion, Sixty-ninth Street and Anthony Avenue. The purpose is to fit workers for immediate service. No tuition is charged. All are welcome who desire to use what they learn. Mention is also made of the baptism of ten candidates at South Side Church. This progressive work is conducted by Brethren Luther Warren, L. D. Santee, and John J. Irwin.

FROM Brother C. Rentfro, who has been laboring in Portugal, we learn that his address has been changed from Lisbon to Carcavellos. He notes having written and translated four articles to be published in the Arauto da Verdade. He relates the following interesting incident: "On Sunday, June 4, some of the English residents had a cricket match. A few days afterward the Scotch Presbyterian preacher who comes out from Lisbon every two weeks, gave a talk on Sunday observance. He based the weekly holiday on the decree of Con-

stantine, A. D. 321, and said there was no such holiday up to that time. It created quite a stir among the hearers, and some began to see the difference between Sunday and the Sabbath.

## WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

BACK numbers of any of our periodicals or tracts. Address, C. S. Bassett, 720 Hobart Avenue, Atlantic City, N. J.

## REASONS FOR CHANGES IN DATE AND PLACE OF HOLDING OUR GENERAL CAMP-MEETING.

First, as to Date.

(a) The special railway rates can be secured on the date selected (Aug 11-21.)

(b) Nearly all reports from churches favor the middle of August.

(c) This date, and also the place, will exactly suit in the important matter of following the large tent effort in Los Angeles, which must close July 31st, and will give ample time to transfer the pavilion to the camp ground.

(d) The date decided upon will greatly economize the time of Elders Owen and Simpson, so that they can have the full months of September and October for a series of meetings in San Diego, and they did not feel free to have the general camp-meeting break into the midst of the series of meetings in San Diego.

(e) This date will give time for some of our College Faculty to go to all of our churches, after camp-meeting, and work continuously till September 15, to help our young people in planning to attend our college.

Second, as to Place.

(a) The selection of a place near the center of our conference, and also the holding of a local camp-meeting at San Diego, will enable probably one-third more of our people to attend than could possibly do so if only one meeting were held, and that at San Diego.

(b) Nearly all of our people voted in favor of two meetings; the general camp-meeting and conference, in or near Los Angeles, and the local meeting at San Diego.

(c) Our conference funds are very low, and it will cost much less to hold the general meeting at Los Angeles than at San Diego, on account of our conference tents and supplies being stored in or near Los Angeles.

With such preponderating weight of evidence in favor of holding the two meetings as above outlined, and the decision having been virtually made by our churches, the conference committee feels clear in announcing the two meetings, at Los Angeles for Aug. 11-21, and at San Diego, Sept. 7-17.

*Southern California Conference Committee.*

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 6.—AUGUST 6.—JOSIAH'S GOOD REIGN.

Lesson Scripture.—2 Chron. 34:1-13, A. R. V.

(1) "JOSIAH was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. (2) And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left. (3) For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images. (4) And they brake down the altars of the Baalim in his presence; and the sun-images that were on high above them he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. (5) And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem. (6) And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about. (7) And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem. (8) "Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joash the son of Joahaz the recorder, to repair the house of Jehovah his God. (9) And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem. (10) And they delivered it into the hand of the work-

men that had the oversight of the house of Jehovah; and the workmen that wrought in the house of Jehovah gave it to mend and repair the house; (11) even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed. (12) And the men did the work faithfully; and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and others of the Levites, all that were skilful with instruments of music. (13) Also they were over the bearers of burdens, and set forward all that did the work in every manner of service; and of the Levites there were scribes, and officers, and porters."

Golden Text.—"Remember now thy Creator in the days of thy youth." Eccl. 12:1.

## SUGGESTIVE QUESTIONS.

(1) How old was King Josiah when he began to reign? How long did he reign? Verse 1. (2) What is said of his reign? In whose way did he follow? Verse 2. Note 1. (3) After eight years on the throne, what course did the young king pursue? And in four years more what did he do? Verse 3. Note 2. (4) In what way did he aim to utterly destroy idolatry? Verse 4. (5) How did he emphasize his destruction of the heathen implements of worship? Verse 5. Note 4. (6) Did Josiah confine his work of reform to the territory of Judah? Verse 6. (7) How is this work of destruction further described, and to what extent? Verse 7. (8) In the eighteenth year of his reign, what further work did Josiah undertake? Verse 8. Note 4. (9) To whom was money for this purpose brought? Who had gathered this money? Of whom had they collected it? Verse 9. (10) To whom was the money eventually given? Verse 10. (11) What special artificers are mentioned? Verse 11. (12) With what spirit did the workmen labor? Who were overseers in the work? Verse 12. Note 5. (13) What other workmen were these men over? What positions did the Levites fill? Verse 13.

## NOTES.

1. As Manasseh's life illustrates how one may grow up under good influences, and yet become evil, so Josiah is an illustration of the possibility of becoming a servant of God, altho surrounded by evil influences. It is most probable, however, that, while the court environment of King Amon's reign was exceedingly wicked, Josiah's mother was a godly woman.

2. At the age of sixteen years Josiah began to serve the Lord in earnest. David is called the father of all his descendants, especially those of the royal line in the kingdom of Judah. When Josiah was twenty years old, he began to destroy all the evidences of idol-worship in the land. This had been prophesied of him many years before. See 1 Kings 13:1, 2. At the age of twenty he seems to have taken the reins of government more fully into his own hands.

3. Imbued with the spirit of David, Josiah evidently aimed, not only to restore the worship of Jehovah, but also to regain the political control of the former dominion—Simeon being in the extreme south of Palestine, and Naphtali in the north. The Assyrians, who had conquered the kingdom of Israel, were now being oppressed by their more powerful enemies on the east, and it was a favorable time for Josiah to act. As the son of David, he evidently thought it his right to reign over all the kingdom of David.

4. After six years of aggressive work in renovating the country, and preparing the people for the true worship, Josiah set about the work of repairing the house of God in Jerusalem. For this purpose the Levites had been collecting money. Two centuries before this, another young king, Joash by name, had, in a similar way, repaired the temple. See 2 Kings 12.

5. That the men worked faithfully is evidence of thorough repentance and earnestness in returning to Jehovah, as had been the liberality of the people in giving of their means to the work. As in the times of Hezekiah (2 Chron. 31:12), there was faithfulness in bringing in the tithe, and liberality in offerings. As in the time of Joash (2 Kings 12:15), the overseers and workers were so honest that they were not required to give account of the money put into their hands for expenses. There is no better evidence of true service than faithfulness in material things—bringing in *all* the tithes, liberality in offerings, and energetic labor for God, and for any employer in legitimate business.





## EDUCATION IN THE HOME. NO. II.

BY MRS. L. D. AVERY-STUTTLE.

WELL, mother," said Brother Hartman, after their guests had departed, "it is quite evident to me that our good neighbors are deeply interested. My only regret is that we have been so tardy about beginning these readings."

"Yes, that is true; we should have begun them long ago," replied Sister Hartman. "The studies seem really to be doing as much good to our neighbors as to our children. Of course we planned them especially for our own; but it seems to me that the Holy Spirit is already watering the seed sown, and I fully expect to see a goodly harvest."

"Mrs. Wilbur seems to be in earnest, at least," observed Mattie. "Why, just as they were ready to go home, Josie whispered to me that her mama seemed awfully worried because she couldn't find the text she's looking for; and Josie is going to ask her ma if she can't go to Sabbath-school with me next Sabbath."

"That would be nice," said grandma; "but of course our Sabbath-school is very small compared to the Sunday-school which she is used to attending; so we must try to make the lessons and the exercises doubly interesting."

"But, my children, how do you all like these home readings? do you feel, any of you, as if you would care to discontinue them?"

"O, no," said John, heartily, "it is about as good as a church school, I believe."

"Yes," agreed Mattie; "and I would much rather my own father and mother would teach me the Bible, than any other teacher."

"I like to have grandma teach me," said little Beth. "Grandma knows the Bible better'n lots of preachers. She taught me the Fourth Commandment and the Lord's Prayer, and now she's teaching me the ninety-first Psalm, and when I learn that, she's going to teach me the other nine commandments."

"I will ask you to repeat the ninety-first Psalm at our next reading, dear child," said papa. "It's too bad that you should not have some part in our meetings."

"I've been thinking, John," said Elsie, "that it's about time some of your chums came in to spend the evening. There's Walter Gray, for instance; he's not been here for some time."

"But he's coming; I forgot to mention it before; but I told him about our studies, and I was afraid he wouldn't like to have our old-time chats in my room broken up, but actually he said he would be glad to come and join our circle. By the way, he surprised me by saying that he hoped some day to be a preacher. Whew! just think of it? Walt Gray to be a preacher!" and John clapped his hands enthusiastically.

"That's all right, John," said Sister Hartman. "Bring him along to our studies; they are just what he needs if ever he intends to preach the Word. He needs to study it while he's young. My father used to say that as we are all in an evil world, we could not always keep out of evil, but we could, by God's help, keep evil out of us!"

"That's true; and while it seems to be necessary for you, my dear children, to attend school here in the village, where you meet many temptations, still if you all remember that Christ was tempted also, but never yielded thereto, and that He always met these temptations with a verse of Holy Scripture, these things need only serve to add strength to your faith. Christ's prayer is a very fitting one: 'I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.'"

"You know," said grandma, with a tremble in her kind voice, "that the more the wind blows on a tree, the deeper the root grows and the stronger it becomes. But, John, I was just wondering what had ever become of poor Billy Black, whose father died a drunkard a year ago. Does he live alone with his grandmother still?"

"Billy Black? why, he goes to school every day when he doesn't play the truant," answered John. "Why do you ask, grandma?"

"Because, don't you think it would be a good plan to invite him, too, to attend our studies?"

"First rate plan; I'll do it, grandma, if father doesn't mind."

"Indeed, I should be glad, my son; it would be good missionary work. We will help the poor lad all we can."

"But we haven't decided upon the subject for our next meeting, have we, father?" questioned Elsie.

"I think we are not yet done with that Fourth Commandment, are we, children? that one seems to cause very much trouble and discussion in the religious world, and I want you to be well fortified, —rooted and grounded in the truth, your feet planted on the broad platform of the commandments of God and the faith of Jesus."

"Well, for one thing at our next meeting, Mrs. Wilbur is going to bring in that text which she feels so sure she can find, that enjoins Sunday-keeping. We would be willing to promise her five hundred dollars for every one she can find, wouldn't we, father?" smiled Sister Hartman.

"We certainly would,—or five thousand, for that matter. But the keeping of God's Sabbath alone, important as it is, is not all we have to do, don't forget that. There are nine other commands, which the apostle James says must each be kept, or we become guilty of breaking the whole. Then we must not forget that Christ is our salvation; without Him, we could never overcome. At our next study I will tell you a little story of my life, if you will remind me, that will illustrate this great truth so well expressed by the apostle James."

"There is no fear of our letting you forget to tell the story, father," said Mattie, delightedly; for she knew her father's ability to tell a story and to tell it well. "We'll not let you forget, father."

"O grandma!" exclaimed Beth, "you know Emma McLane's parents are Catholics; she told me to-day at school that she had a great secret to tell me if I'd never tell any one."

"I hope, my dear, that you didn't promise her," said mama. "I would not like my little girl to listen to anything which she might not tell her mother," said Sister Hartman, anxiously.

"Why, no; I told her I must tell my ma and my grandma—"

"And all the rest of us?" questioned John, roguishly.

"No, but finally she did tell me, and she said she did not care a bit if I told any one. She said she knew how it happened that everybody keeps Sunday. She says it was in her last week's lesson in her Catechism. I asked her how it was, and she said their church had changed the day from Saturday to Sunday,—did they, ma?"

"I am thinking your little friend made you acquainted with a tremendous fact, my child; and I am inclined to think it was providential in bringing it up just at this time. Do you suppose you could borrow Emma's book, so that we might have it at our next study?" questioned her father, eagerly.

"I guess so; I'll ask her, anyway," and little Beth crept off to bed, wondering what her papa could possibly want to do with Emma McLane's Sunday-school Catechism.

## A SLUM GIRL.

SHE was a child of the slums, a ragged, unkempt, forlorn little girl about ten years of age. Some one had given her a penny, and she had hurried away to the penny store and there purchased a stick of striped red-and-white candy. She was running along the streets, proud and happy in her new and rare possession, when I saw her. Suddenly another little girl, equally ragged and forlorn looking, came limping out of the dark hallway of a dilapidated old rookery of a tenement house. She was very lame, and had evidently suffered much in her short life. Her face had a drawn and prematurely old look, such as one is always sorry to see in the face of children.

The two little girls met, and the one with the candy held it aloft, exclaiming, "See what I've got! Just see what I've got!"

"Where'd you get it, Janie?"

"Bought it."

"Where'd you get the money?"

"A man gave it to me for scooting after his hat when the wind blowed it off."

"Gimme some of it, won't you, Janie? Please do."

There was a wistful, eager, hungry look in the drawn little face.

Janie hesitated. Evidently sticks of candy came rarely to her. She looked longingly at the candy and then at the girl. Suddenly she rushed forward eagerly, joyously: "You take it all, Maggie; you take it all. You can't scoot after gentlemen's hats and earn pennies, and I can. So you take it all; and if I git a chance to earn another penny I'll give it to you to buy anything you want to with it."

Generous little heart, in which love of self had not yet found an abiding place! What a lesson it teaches to the grasping and self-centered, who care not for the wants, the weakness, or the woes of others!—*Young People.*

## "LIKE AS A FATHER."

THE life of a beautiful girl was nearing its close. The busy father, active in legal and political life, made short visits to his office to perform the most necessary duties, and hurried home again day by day to be near her in her last days. He spent every possible moment in granting every wish, and it was a comfort to him that his daughter was finding in her religion a source of strength that robbed approaching death of terror. He was an upright man, but one from whose busy life religion had been crowded out.

One day, as he sat by the bedside his daughter asked him to read to her. He found a magazine and read some bright bits of poetry and fiction. It pleased her, but she wanted something else.

"Father," she asked, "will you get my Bible and read from that?"

"Certainly, my dear," he answered, and was rather glad than otherwise of her request.

He was a strong man with a clear voice and with a good degree of self-control. He had mastered his own feelings in those days of patient and affectionate ministration, that he might bring to the sick room every element of cheer that was possible. And now he began, calmly and quietly, to read the Sermon on the Mount. He knew where to find it, and he knew that it was good, and he read with a growing appreciation of its beauty and its sublimity.

But the daughter grew more and more restless.

"Don't you like it?" he asked.

"O, father," she exclaimed, "it isn't that I want, about our righteousness exceeding that of the scribes and Pharisees! Can't you find the place where it says, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him?'"

His voice trembled a little, but he said, "I will find it," and he turned to the concordance in the back of the Bible. But when he found the place and began to read, "Like as a father," he could bear no more.

"O, my child," he cried, "if God cares for me as I do—"

He bent over the bed and wept.

"It is the verse we both need," she said, softly, after a few minutes.

And he knelt beside the bed and said:

"Yes, my dear, that is the verse for us both. —*Youth's Companion.*



## THE PERIL OF FLIRTING.

A FRIEND asked an inmate of an asylum for homeless women what started her in an evil life, and she replied without hesitation, "Flirting. When I was a child I flirted with boys who visited my brothers. I thought it fun, and never dreamed of harm. As I grew older I continued to flirt. I lost the respect of the men and boys of my acquaintance, and before I realized my position I had a stain upon my name." One can not make sport of a heaven-given passion and hope for safety. A girl casts away her dignity and protection with the first glance, the first whisper, of mock love. Flirting breeds disrespect, disrespect familiarity, familiarity contempt and ruin. Flirting hardens the heart, blunts the sensibilities, and encourages a deceitful and trifling disposition. Our girls forget that a man has no friendship, no respect nor love for a flirt. No matter how desperate he may be himself, a man uses the coquette as a plaything for an idle moment, that is all.

"Yes, I have great admiration for Miss B," I heard one young man say to another. "All the fellows honor and respect her. She never flirts."

When that young man married, he chose for a life partner the girl who was open and above board, Miss B., who never flirted.

Many girls start flirtations on the impulse of the moment. They are gay and full of life, and think not of the consequences. Permit me to give a word of advice: Pray every day, that when you are tempted to flirt, you may remember that such a practise is profanity against the very name of God, for He is love.—*Christian Work.*

## THE SUN IN SICKNESS.

DID you ever notice that when animals are sick or tired, they seek a sunny place to lie down? The uncivilized races of men do the same. Savages and animals alike lie down in the sun when they are sick or fatigued. It is instinct that prompts them to do this. They know nothing of the color of the sun's rays, nothing as to the size of the sun, or its distance from the earth, or the revolution of the earth around the sun. They are simply led by an unerring instinct of nature to seek the sun for healing. They lie in the sun, bask in it, and its potent rays penetrate every tissue and fiber of their bodies, bringing to them a soothing balm, a calming nerve, and the real elixir of life.

Did you ever notice what civilized man does when he is sick or tired? He goes into a house, into an unwholesome room, no sunlight, no fresh air. If he must have heat, he gets artificial heat. He saturates every tissue and fiber of his body, not with the rays of the sun, but with poisonous drugs. The whole atmosphere about him is depressing and ruinous both to mind and body. Sometimes, in spite of it all, he manages to live, and get out in the air and sunshine again. Sometimes he does not, and the undertaker comes.

Instinct in some cases is better than civilization. Instinct teaches the savage and the animal that the main sources of life are sunshine and fresh air, that both are necessary to maintain life or to restore health. So the animal and the savage have sense enough, instinct enough, to stay out-doors in the sunlight and fresh air, while civilized man shuts himself up in a close, darkened room, away from the very elements that would heal him.—*Australasian Good Health.*

## TWELVE RULES FOR THE CARE OF THE EARS.

1. NEVER scratch the ears with anything but the finger, if they itch. Do not use the head of a pin, hair pins, pencil tips, or anything of that nature.

2. Never put anything in the ear for the relief of toothache.

3. Never wear cotton in the ears if they are discharging pus.

4. Never attempt to apply a poultice to the inside of the canal of the ear.

5. Never drop anything into the ear unless it has been previously warmed.

6. Never use anything but a syringe and warm water for cleansing the ear from pus.

7. Never strike or box a child's ears; this has been known to rupture the drumhead, and cause incurable deafness.

8. Never wet the hair if you have a tendency to deafness; wear an oiled-silk cap when bathing, and refrain from diving.

9. Never let the feet become cold and damp, or sit with the back towards the window, as those things tend to aggravate any existing hardness of hearing.

10. Never put milk, fat, or any oily substance into the ear for the relief of pain, for they soon become rancid and tend to incite inflammation. Simple warm water will answer the purpose better than anything else.

11. Never be alarmed if a living insect enters the ear. Pouring warm water into the canal will drown it, when it will generally come to the surface, and can easily be removed by the fingers. A few puffs of tobacco smoke blown into the ear will stupefy the insect.

12. Never meddle with the ear if a foreign body, such as a bead, button, or seed enters it; leave it absolutely alone, but have a physician attend to it. More damage has been done by injudicious attempts at the extraction of a foreign body than could ever come from its presence in the ear.—*Anon.*

## CARE OF THE KITCHEN.

NO PART of the home needs more care and attention than the kitchen; and yet it is often neglected in the interest of other household duties. It is advisable for a housekeeper to provide herself with every reliable kitchen convenience that can be found. Money is never wasted in purchasing labor-saving aids of real merit. Where there is a small family and plain cooking required, there is no need of a large quantity of cooking utensils. The plainer the kitchen the better. It ought to be a pleasure to cook in a well-arranged kitchen. Dirt should never be allowed to accumulate in it, dishes should never be allowed to stand unwashed. The floor should be mopped once a week, and thoroughly scrubbed about once a week. Linoleum is the best covering for a wooden floor, as grease and other spots can be removed. It is always better to have the pantry shelves covered with a thick coat of varnish or with oilcloth. The kitchen table should have as much tin about it as possible; and you should keep a little tin box filled with Gold-dust Washing-powder to clean tin with, as it brightens it up wonderfully, and cleans so quickly and easily. There are many styles of self-wringing mops which can be procured at low prices. Scrubbing-brushes with long handles may be had for a small sum. The care of the kitchen is an important item. Keep borax to clean your kitchen sink with, and to flush the pipes out with always.—*S. H. H.*

## WHICH IS WORSE?

A LITTLE girl came in her night clothes very early one morning to her mother, saying:

"Which is worse, mama, to tell a lie or to steal?"

The mother, taken by surprise, replied that both were so bad that she couldn't tell which was the worse.

"Well, said the little one, 'I've been thinking a good deal about it, and I think what's worst: it's to lie than to steal. If you steal a thing you can take it back, unless you've eaten it; and if you have eaten it you can pay for it. 'But—and there was a look of awe in the little face—"a lie is forever."—*Selected.*

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**Fallen in Harness.**—We neglected to say last week, not from desire, but misunderstanding, that one of our esteemed contributors has fallen asleep in Jesus, Pastor Daniel T. Bourdeau, Grand Rapids, Mich., at the age of sixty-nine and one-half years. Just a few weeks ago we saw him, and he was well and strong, and expected to do much work yet. He truly fell in harness, a faithful worker of the Lord. More particulars next week.

**"The Nashville Memorial Church."**—We gladly comply with the request of the General Conference Committee in giving space to the appeal from the president of the Southern Union Conference, Pastor George I. Butler. It will be found in our Missions department. Surely there are many in the South who need the Gospel, and those who are so devotedly laboring for fallen humanity need to be strengthened at the heart of their work. We therefore appeal to all our friends and readers in the great SIGNS field, in the East and the West, in the North and the South. Your gifts will prove a blessing, and you, too, will be greatly blessed.

**"Liberal!"**—A writer in a Southern California journal, in speaking of the great modern financiers of the world, says that "they are public benefactors and liberal to a fault." If liberality were measured by the amount given, the above would state facts; but liberality is truly measured by the amount we retain rather than the amount we give. Is that liberal which has given \$150,000,000 out of an accumulated fortune of \$750,000,000? Here is one man who has a fortune estimated at three-fourths of a billion. He is estimated by his friends to have given all told one-fifth of that sum. That is, he has kept for himself five-sixths of \$900,000,000, and given

to needy humanity but one-sixth, when he could never use for himself the one-sixth, and he might have given the five-sixths. The Word of God tells us that the time is coming when the churl [one who withholds, one who is niggardly] will no longer be "said to be bountiful." Isa. 32:5. Men will see how "he deviseth wicked devices to destroy the poor by lying words." Verse 7. The sad thing is that men who ought to know better strengthen him in his course by calling his niggardly gifts liberal.

**"Philanthropy."**—The same writer tells us that the great modern financiers "are the greatest philanthropists that the world ever knew." "Philanthropy" comes from two words meaning love of mankind. How has it been manifest with many of these great financiers? (Thank God, there are few exceptions!) Is it philanthropy to crush to the wall, to utterly ruin financially, scores and hundreds of men because they are in the same business and stand in the way of higher prices? Is it philanthropy to give five or ten million dollars to a school and raise the price of some monopolized commodity so that the people shall pay into his exchequer two to ten times the amount he has given? It is time to open our eyes and see.

**The One Only Saviour.**—The above writer sees also the distractions and divisions and strife among mankind, and longs for peace. Thus he closes:

O! that some great mind could be born from Almighty God to pacify the waters of the religious, political, and financial world.

And this is a heart-cry of many, a cry which God has answered from the foundation of the world, in giving His only-begotten Son, Christ Jesus our Lord. In Him is all the fulness. He alone can speak peace to the troubled heart, to the great restless, throbbing, rolling sea of humanity. "Peace, peace, to him that is far off and to him that is near, saith Jehovah; and I will heal him." But it is peace in righteousness; for "the wicked are like the troubled sea; for it can not rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:19-21. But "the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." Isa. 32:17. If the world is to know peace, it must find it in the righteousness of God by faith in Jesus Christ. There is no other way.

**Religious Legislation.**—Religious legislation of every sort and kind is fundamentally wrong; by this we mean legislation to promote or support or enforce any religious belief, tenet, command, requirement, or institution. It is contrary to Christianity, contrary to the equal rights of men, contrary to the American charter of freedom, contrary to the Constitution of the United States. Therefore there should be no legislation in behalf of the Sabbath, whether the day of it be the seventh day or the first day; whether it be the day of a majority or a minority. It is wholly a matter of the individual, with himself alone, or between himself and God, or pertaining to himself, the church, and God. With these relations the civil power, of right, can have nothing to do. The basis of the Sabbath is purely personal and religious. On this ground stands the Gospel Christian. It is apostate religion which demands legislation to support its empty forms.

**The Secularist,** not admitting the religious basis as a ground of legislation, holds the right position in this respect. But he is as truly in danger as is his mistaken brother who is demanding religious legislation. The deities of the Secularist are Science and Progress. These he worships with fulsome adulation. And when Science shall have shown a "scientific basis" for sabbath legislation, then we shall see our Secularist friends joining with the National Reformers in demanding Sunday legislation. That we are not guessing at this, we quote the very language of one among them whom we consider to be among the clearest of liberty exponents:

The proposition is not yet established that "the sabbath has a scientific basis," and that the law of its observance "has its foundation in nature

and the constitution of man." If this is so, it will, of course, constitute a basis for civil legislation on the subject, but something more than the claim of the theologians, who find that their theological appeal is no longer effective, will be required before we accept it as a fact that there is such a basis. For the present we are obliged to regard "sabbath observance" as "a requirement of the church or religion," as a theological and not a scientific or even ethical law.

It does not require even a reading between the lines of the above to see that our erstwhile clear-visioned advocate of liberty now stands ready to accept and advocate Sunday legislation, if it is only placed on a "scientific basis." "If this is so" indicates that he feels that it may be so. He will not believe it on the claim of a theologian, but a scientist. The expression, "for the present," clearly shows that he is waiting for the "scientific" demonstration. And, when that is made, then, in his view, "it will, of course, constitute a basis for civil legislation on the subject." And so the National Reformer, going one way around the tree of liberty, and the "scientific" Secularist the other, will complete the circle, and destroy the tree.

It will not be hard for our Secularist friends, who see no moral or ethical principle in the Sabbath question, to see and accept this "scientific" basis. It is natural for the mind of man to want to move in the path of least resistance; and the "scientific" Sunday-legislation basis will offer an easy switch onto the popular track, with its present shining prospects, but its future clouded in the final destruction of the ages.

We believe that the Sabbath has a scientific basis; that it is founded in the very constitution of man. But in that is no scintilla of reason why it should become a matter of religious legislation. The matter of clothing, of kind, and color, has a scientific basis. The matter of eating,—in frequency, in fasting, in kind of food, in combination of food,—has a scientific basis; but that does not make it a matter of legislation. The matter of sufficient hours of sleep has a scientific basis, but should we control sleep by legislation, and put it under police surveillance? The mere statement of the question answers it.

The Sabbath is a religious question supremely; and it may here be said that the scientist who demonstrates "scientifically" that the Sabbath has a sufficient "scientific" basis for legislation, will make his analysis in an atmosphere clouded by centuries of religious superstition and prejudices, infidel and Secularist tho he may be. In the climax of the great crisis the Gospel Christian will have to stand alone for equal rights and liberties for all.

The June number of *Everybody's Magazine* contains Mr. Lawson's article on "Frenzied Finance," dealing with the first great crime of the Amalgamated Copper Company. His inimitable recital of the fraud and the cool, calculating trickery by which the people were robbed of millions of real money, and that apparently without recourse, is a terrible comment on the ungovernable greed of our times. Incidentally the writer brings to view the fearful prevalence of that spirit among all classes. It is one of the striking and unquestionable signs of our times.

**"Preach the Word."** That is the command of Inspiration. The creed thrown over the church is the bushel turned over the candle. The church can well afford to let the creed go—it can not afford not to. Banish tradition, banish the creed, and let the church and the world have the pure Gospel of Jesus Christ, untrammelled, unlettered, unhindered. Preaching creeds may win numbers; but preaching the Gospel of God will win souls. **"Preach the Word."**

It has been remarked that some men pride themselves on standing so straight that they are in constant danger of falling over backward. This is like some men's orthodoxy, which is so rigid and erect, according to their own opinion, that they are in constant danger of rejecting the living truth of the Bible. Sometime their little opinion prop may break, and then they will collapse with it, and, mayhap, be pierced by it.