

Signs of the Times.

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

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

C. M. SNOW, }
W. N. GLENN, } - - - ASSISTANT EDITORS.

XV. OPENED EARS AND UNBOUND TONGUES.

"He Hath Done All Things Well."

IT is a sad thing to lose one's senses, or to lose any one sense. He is to be pitied who can not smell the fragrance of the rose or taste the delicate flavor of the apple and the peach. He is to be pitied even more who can not see the light of God's sun and stars, the shining eyes of loved ones, the beauties of field and tree and mountain, the fern and grass and flower. He, too, is to be pitied who can not hear the murmur of the wind in the trees, the bird songs of the grove, the footfall of friends, the voices of loved ones, the hymns of praise to God.

BUT sadder than all these are those who have not senses exercised to discern both good and evil, to see the greater visions, to hear the higher, sweeter, purer, stronger voices, to "taste and see that the Lord is good." And yet how many there are who are blind and deaf and dumb to the better things!

JESUS recognized this, and all his physical miracles had their lesson for man's deeper, higher needs. An illustration of this is given in Mark 7:32-35. The account is so brief that we give it here:

"And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to lay His hand upon him. And He took him aside from the multitude privately, and put His fingers into his ears, and He spat, and touched his tongue; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain."

THE afflicted one was deaf. The trouble in his speech probably arose largely from his deafness. He could hear no sounds; he could not correct his speech by comparison. Like many people in the moral world, he was his own standard; but unlike them, not of his own will. His friends evidently brought him; the man—if he were a grown man—could not be made to understand all that his friends had in mind. They desired that the afflicted one should be placed in that condition where he might understand. It is even so with the deaf spiritually. To one who has heard and who knows the Master's voice it is not hard to lead him to the Master. It is sweet music to listen again. It is the unconverted hearts which bring the burdens upon devoted Christians. The Christian father and mother are anxious for a loved son or daughter. They plead with

him to accept what he needs but does not know. He will listen to preaching and exhortation, but he hears only the human voice, and goes on in his own worldly way, seeking for his soul-needs in the very things that blast all future good. Let them bring Him to the Healer and "beseech Him to lay His hand upon him." Let the power of God break through the din of pleasure, through the deafness of worldliness. Only so can he hear the voice of his Saviour.

THE faith of the afflicted one needed a tangible something on which to rest, and Jesus met the need. By a touch He healed. By a word He brought life to the dead. But here He takes the man aside privately; He puts His fingers in the deaf ears; He touches the untaught, imperfect tongue; He lifts His heart and eyes to His Father, and sighs, because of the afflicted ones in the earth,—the ears deaf to the voice of God, represented by the poor soul before Him. Then the very word He spoke is given us, Ephphatha (ef-fath-ah'), "Be opened." And the divine power of God entered the ears and the sound channels were opened, the tongue was unbound, and the man "spake plain," and heard his Saviour's voice, needless to say, the sweetest music to his ears that ever fell upon them.

JESUS did not heal to advertise Himself. He kept no array or exhibit of cast-off crutches, or trusses, or canes, or human aids to deformity. Above all things else He came to save men from sin; and all the mighty miracles recorded are written, not that some man shall seek to imitate Him, but "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." John 20:31. He would not have the superficial create great excitement by publishing Him as a healer, draw great crowds, stir up the government, and so hinder His work. The people were astonished. They said, "He hath done all things well." But they could not or would not heed His word. So few dipped below the surface. They desired body-healing, but not soul-healing. Yet He cleansed the leper with a word, that earth's victims afflicted with the worse leprosy of sin might have hope in knowing that His all-potent word would cleanse them. He gave healing to the palsied man, that every soul palsied by some sinful habit might know there was strength in the Master. He rebuked the demons possessing souls, that every demon-tortured soul, every one bound in the toils of the devil, might go free in Him. And so He unstopped the deaf ears, that those of us who do not hear the harmony and sweetness and melody in the Voice which calls ever upward, may have our ears—dimmed and benumbed by the noises of earth's pleasure, greed, grind, and sin—opened

and attuned to hear the voice of God; and that our tongue which may have babbled so imperfectly of all things, may tell plainly, sweetly, clearly, and gladly, the story of His power and love.

SOME SUGGESTIONS ON THE WORK AND PRIESTHOOD OF CHRIST.

The Great Controversy between Good and Evil.

THE following are only suggestive. Each paragraph has within it the potency of an article, and some of them of a volume. They are designed to stimulate study. If the thought seems new and erroneous, do not hastily reject it; study it more. Compare it with the Bible.

1. Jesus Christ was from the beginning the eternal Son of God, One with the Father. He is therefore said to be "from of old, from everlasting" (Micah 5:2); Jehovah calls Him "My Fellow" (Zech. 13:7); and He bore among His many names that of Michael, the meaning of which is "who is like God." He was the active agent in creation, creating all things by the Word of His power. John 1:1-3; 1 Cor. 8:6; Col. 1:16.

2. In that very creation He gave His life for all His creatures; for with Him is "the Fountain of life." Ps. 36:9. As Creator and Lifegiver, He became the Head and Priest of the universe. He was Father, Teacher, Provider, Priest, ministering of His own fulness and life to sinless, tho dependent and immature, intelligences. He was righteous, and He was King, and therefore Melchizedek, "King of Righteousness." But as "the fruit of righteousness is peace," He was also "King of Salem," which is King of Peace. He was to all created beings the Source of righteousness and peace.

3. As God's plan throughout the universe is one and harmonious, the heads and fathers of the inhabited worlds, like Christ, the pre-eminent One, were counted sons of God, even as Adam was of this world. Luke 3:38. As fathers and teachers under Christ, each became king of the world of which he was the primal, created head. As a righteous being, he also became a king of righteousness and king of peace to all his children, rightly named Melchizedek, a priest of his world, rightly teaching and ministering of the life and fulness bestowed on him by Christ. God's uniform and perfect plan clearly indicates this. Then from time to time these sons of God came to present themselves before their Creator, to give an account of their stewardship (Job 1:6; 2:1), and to learn more of the wonderful works and counsels of God. Some of these worlds antedated the creation of this world; for when this was projected in the counsel of God, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. What

an interest they must have since had in this world's sad travail in sin and sorrow!

4. When Lucifer, the highest and the perfect one of all created beings, entered his charge against the government of this universe, the great controversy began which has waged for centuries. The Son, sharer of His Father's throne, "counted not the being on an equality with God a thing to be grasped, but emptied Himself," yielded all, and gave Himself for the life of His creatures and the vindication of the character of God. Phil. 2:6. Lucifer exalted himself to be like God, and plotted for the destruction of the universe. Isa. 14:10-12.

5. Christ humbled Himself to prove God to be love, mercy, and justice, all that deity could be. Lucifer exalted himself to prove God unjust, and so overthrow God's government. Around these characters revolve, and in them center, the great principles which make or break, not man alone, but the very universe. Rev. 12:1-10.

6. When Lucifer sinned he took upon himself the awful responsibility of the consequences and penalty which might follow. When sin entered, the Son of God gave Himself as sin's victim to redeem the sinful, the world, and the universe; and thus He became a "Lamb slain from the foundation of the world." He became the pledge that the righteousness and love of God would be vindicated in life. Rev. 5:6; 13:8.

7. He then took upon Himself, "the form of a servant," an angel. Because He was the Chief of servants, the chief in service, He became Michael the Archangel, the Head of all the heavenly host, the only one with Gabriel who stood in the counsel of God concerning the plan of salvation in the revelation of the Scriptures of truth. Phil. 2:5-7; 1 Thess. 4:16; John 5:28, 29; Dan. 10:21.

(To be continued.)

A HARBINGER OF THE ADVENT.

ARE there any signs now fulfilling which tell us that the coming of our Redeemer is drawing nigh? Let us see. According to the Word of God, there was to come, at a certain period in the history of the church, "a falling away." Here is the announcement:

"That day [the day of Christ's coming] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3.

That falling away was to occur prior to the second coming of Christ. Let us examine the situation. The chief trend of pulpit teaching now is along the line of "civic righteousness," whatever that may mean, and farther and farther away from the soul-stirring teachings of the true evangelist, the burden of whose heart is the salvation of souls. Sit down to-day in the luxuriously-appointed church, and listen to the words that roll from the tongue of the polished speaker, and it is not difficult to determine that you are not listening to the expression of Christ's yearning pleading for the souls of men, but to the cold, comfortless philosophies of human wisdom.

What is the result of this, and what is the cause?—The result; the cold formalism of the pulpit philosophy finds its echo in the lives of

those who drink it in from week to week, until the vitality of their Christianity is quenched at the fountain, dies out of the heart, and leaves a form of clay, where should have been the living, moving, burden-bearing, man of God, a harvester, a shepherd. Then, in the field where such an one should have carried on his work, weeds are growing, wolves are ravaging, and souls are perishing; while in many cases the house dedicated to the service of God has been given over frequently and regularly to feasting and pleasure. Dancing clubs and boxing clubs have been organized in church edifices, and the dance, the card game, and the boxing bout have been carried on within its dedicated walls. While many have not gone to this extent, the influence that has made these things possible has worked upon them also, lowering the tone of their spiritual vitality, and hindering the work they might otherwise have done.

A great religious body has decided to abolish the prohibition which had stood so long against card-playing and dancing, and theater-going, and permit its members everywhere to indulge in these things, and this at the very time when the evils of the dance, the degradation to which it leads, have been faithfully set before the people by converted dancing masters. A great, popular religious journal declares editorially that the restriction against these pastimes never ought to have been adopted.

As a result of the lifting of these restrictions, we hear of a "progressive euchre party" held in a great New York church, in which 2,400 church members took part, and in which the players played—gambled—for some 250 prizes put up by the church giving the card party. In the same city, at about the same time, the members of a certain military post were invited to attend church in a body, in full uniform and bearing side arms, thus bringing into the church, the established body of Christ on earth, those symbols of the deadly, devastating business of war. One can not imagine Jesus Christ encouraging or permitting anything of this kind, nor is there anything in the work of the apostles that can possibly be construed into a toleration of anything of the kind. But the prevalence of these things to-day indicates a deplorable falling away from the first principles of the Gospel of Christ.

In the conduct of the individual member there is coming in more and more the idea of going with the world as far as we can, "in order to win them;" but the prime essential of keeping as close to Christ as possible assumes, with such ones, a secondary place, and finally is covered up entirely by the policy of the world. Following this policy, we hear of a clergyman dining with a fashionable club, and telling its members that "clergymen are too highly specialized nowadays—so highly that a glass of wine or a cigar is denied them." It was plainly evident by other remarks made by this clergyman at this banquet that he had not denied himself in the matter of the wine at least.

Pleasure-loving church members are patterning closely after the ways of "society;" and the farther and faster the church follows after society, the farther and faster "society" follows after pleasures that are wholly carnal; and thus is being accelerated that race away from God and into the pleasures and pitfalls of

Satan. It is no wonder that our Lord, looking down through the ages to the time when He should come back to this earth, was led to ask, "Nevertheless when the Son of Man cometh, shall He find faith on the earth?" Luke 18:8. The very question indicates that faith will not be plentiful at that time. The evidence now accumulating before us is indicative of the same thing. The great mass of Christendom seems to have lost its hold upon the arm of the Infinite, and to be leaning more and more heavily on the arm of the world.

Even in theological schools, where young men are supposed to be fitted for the ministry, that bane of the world, the secret society, is fostered; and evolution, the contradiction of God's Word, is publicly espoused. Thus warm love for God and the salvation of souls is dying out. A chill is falling over the popular church, like the chill that follows sunset. Evolution is usurping the place of the Creator, and man is being taught to usurp the place of Christ, and become his own saviour. We are in the time of the last great falling away, which was to take place just prior to the second coming of Christ; and these fulfilling signs are to us a harbinger of that nearing event. S.

FREEDOM FROM CONDEMNATION.

EVEN a human court will not condemn a man who has not violated some law.

Then "shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17. But there are many people—many professed believers in, and teachers of, the Word of God—who maintain that God's law is abolished, yet He condemns men for alleged sin. This, too, in face of His express declaration that "where no law is, there is no transgression." Rom. 4:15.

Naturally, all men are under condemnation (John 3:18) because "all have sinned" (Rom. 3:23). As "sin is not imputed when there is no law" (Rom. 5:13; 7:7), condemnation must be the result of violating the law of God—a fact which the Word also declares (1 John 3:4). It was because of the universality of the law of God, and because the entire human race was under condemnation through its violation, that Christ came into the world to rescue the fallen victims of sin. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

To them who are "in Christ"—who have unwavering faith in Him—there is no condemnation. Rom. 8:1. Is it because there is no law in Christ?—No; for through faith "we establish the law." Rom. 3:31. It is because the sin has been forgiven, and the condemnation is taken away. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. The life has been changed so as to conform to the blameless life of Christ.

The true disciple of Christ is not lawless, but law-abiding. The law of God "is spiritual" (Rom. 7:14), and they that are "in Christ Jesus" will "walk not after the flesh"—contrary to the law—"but after the Spirit." There is no law against the things that they do, therefore their lives are in harmony with

the law. This is the distinction between the true believer and the unbeliever.

"The fruit of the Spirit"—as manifested in the life of Christ, and therefore of His true followers—"is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5: 22, 23. But there is law against "the works of the flesh," mentioned in the verses previous to these, such as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." We are positively assured that "they which do such things shall not inherit the kingdom of God."

The plain injunction of Christ is, "Follow Me." If we follow Him, we are sure of His strength to overcome temptation, and to perform all duty. His purpose, and therefore our duty, is to do the will of God. See John 4: 34; 8: 29. It was dictated by Him in prophecy: "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.

Having the law written in His heart, according to the new covenant (Jer. 31: 31-33), God's will became His will, even His delight. Ps. 1: 1, 2. Therefore, notwithstanding He "was in all points tempted like as we are," He never yielded, but continued "without sin." In the same way, we may be enabled, by faith in Him, to walk constantly in the line of duty—all of which is comprehended in the commandments of God. Eccl. 12: 13, 14.

G.

WHY DEPART FROM GOD'S WORD?

The Wheat and the Chaff.

A FRIEND has sent us a copy of the *Church Advocate and Holiness Banner* containing an article on "The Sabbath, Perpetuity, and Change to First Day," and requests us to notice it. Why? The first part of the article is good; its principles are sound; and we can not see why any one holding those principles should not be forced utterly to repudiate the last part of the article. For instance, the writer contends,—

1. That the Sabbath, the *seventh day*, was instituted at creation; that God blessed that day for all mankind; that He sanctified that day by separating it "from the common use of other days," and gave as a reason for this that it was "on that day He rested; and that so He 'established' 'the perpetuity of the Sabbath' 'by the very terms of its existence.'" Gen. 2: 2, 3.

2. That the Sabbath was kept before the giving of the law. Gen. 4: 3.

3. That the Sabbath was observed in the wilderness, still the *seventh day*. Ex. 16: 22-30. The editor says: "It is not here said 'To-morrow shall be the rest of the Sabbath,' or 'the seventh day which shall be the Sabbath,' but declares it 'is the Sabbath.'"

4. That "in the giving of the commandments the Sabbath is referred to in language which supposes its *pre-existence*. Remember the Sabbath day to keep it holy." Ex. 20: 8-11

5. That the early nations observed the Sabbath.

6. That "*it is a moral precept*," "not typical or ceremonial, and therefore not susceptible of change or abrogation;" that "it can no more be annulled than any other precept of the moral code."

7. That "Jesus affirms the perpetuity of the Sabbath." Matt. 22: 36-38. "He declares the whole moral law to be binding."

8. That "the law was fulfilled by Christ, but not destroyed." Matt. 5: 17, 18. "He came then to fulfil the moral law, that is, to obey it." "The Sabbath is one of the precepts of this law, hence was kept by Christ and left by Him as an obligation upon all to the end of time."

9. That "the Sabbath is established by the faith of the Gospel." Rom. 3: 31; 7: 7.

All this from the *Church Advocate* is good Bible doctrine, good Christian doctrine, good holiness doctrine of the right kind, because it has back of it all a "thus saith the Lord." But the editor repudiates all this when he attempts to prove his first-day Sabbath.

"The *particular day* is not essential to the Sabbath itself. A *seventh day* is essential, for the rest must be one day in seven, but a *Sabbath* is *one thing* and the *particular day* on which it is to be observed is *another thing*. The *particular* or *specific day* on which the Sabbath is to be kept is not prescribed in the moral code, all that is implied is that after *six* days of labor, the next day which will be the *seventh*, is to be observed as the Sabbath. It is not said that 'the Lord blessed' a particular seventh day, but 'the Sabbath day, and hallowed it.'"

Now "Sabbath" means rest. "The Sabbath day" means "the rest day." Now it is a fact that God did not rest on no day in particular, or on one day in general; but He rested on *one day in particular*, namely, THE SEVENTH DAY. As the Sabbath day is God's Sabbath day; so the rest day is God's rest day. As He rested only upon *one day*, only *one day* can be His Sabbath day. That day is expressly declared to be the *seventh day* of the septenary cycle or week founded by Jehovah Himself. He blessed only *one day—the seventh*. He sanctified or set apart but *one day—the seventh*. And by example and precept, by miraculous providence and manifest punishment, He has demonstrated not only that the day is essential to the Sabbath, but that "the *seventh day is the Sabbath* of the Lord thy God."

The law of the Sabbath says nothing about any day after six of labor. Everywhere the Lord makes emphatic the day. It is remember the Sabbath day; that is, the day of the rest; "the *seventh day is the Sabbath*;" "in it [the day] thou shalt not do any work;" the Lord "rested the *seventh day*," for which reason the Lord "blessed the Sabbath [rest] day, and hallowed it [the day]." "God blessed Abraham." But according to the logic of our first-day advocate, that did not mean any particular Abraham, but any one whom we may call Abraham! Or a father wills his seventh son a double portion; what kind of a legal argument would we call that which contended that this did not mean any particular son, but a seventh son after counting six others! We would say that it was the shallowest of sophistical quibbles.

Once more: This editor starts out to prove that "the Sabbath was changed from the *seventh to the first day of the week*" and he does it by arguing that God did not set apart

any particular day; and that because people live in different longitudes and latitudes they can not keep the same day. How then could the Sabbath be changed from a definite day of the week to another definite day?

Then he spends columns to show that the Sabbath now is upon a definite day, namely the first day of the week. The definite seventh day he declares can not be kept, but there is no trouble with a definite first day! The world is round, and has latitude and longitude on the seventh day, but is flat and without all its longitudinal troubles on the first day. He then attempts to prove Sunday holiness by an utter perversion of the Greek [which is answered elsewhere] of Matt 28: 1; Mark 16: 1, 2, 9; Luke 24: 1; and the other usual scriptures which speak of the first day, to bolster up that which if true would make of none effect his splendid Biblical propositions by which he has established the Sabbath. He also falls back upon the early "fathers," by which every perversion of Christianity may be proved.

O, why, why, will not men cleave to the plain Word of God and the example of Jesus Christ, even tho hoary and respected error must fall before it! The truth which God gives is infinitely better. All the perversions and institutions of men are temporal. God's Sabbath is eternal. Says Jesus, "Every plant, which My heavenly Father hath not planted, shall be rooted up."

Question Corner

1700.—Spiritual Gifts.

We believe in spiritual gifts. These gifts consist of apostles, prophets, teachers, etc. Now that apostles, twelve in number, were a very important factor in the early church Acts 1: 23-26 testifyeth. Where are they to-day? Why should the true church of Christ not have them to-day?

H. S. W.

Yes, the perpetuity of spiritual gifts is clearly taught in the New Testament. Eph. 4: 8-16; 1 Corinthians 12; Rom. 12: 3-5. Their restoration is also clearly implied in these scriptures, and in Rev. 12: 17; 1 Cor. 1: 7; Joel 2: 23, 28-31. But why say twelve apostles? The Lord chose twelve, a number peculiar to Israel, who might be with Him and be witnesses to that people of His work and character. Of that number to that people all must have seen the Lord and been with Him in His work. Acts 1: 21, 22. But apostleship was not confined to them. "Apostle" is a Greek word meaning "one sent," a delegate, an ambassador, a messenger who leads out. Jesus was an apostle, the Apostle, sent of God out into this great dark world. Heb. 3: 1. Paul was an apostle. Gal. 1: 1. Epaphroditus was an apostle. Phil. 2: 25. Titus was an apostle. 2 Cor. 8: 23. Barnabas was an apostle (Acts 11: 22; 13: 2; 1 Cor. 9: 5, 6), and perhaps the writer of the Epistle to the Hebrews. Here are not less than sixteen apostles mentioned in the New Testament. Any one whom God calls and sends forth to a field, or sends forth to lead out in some great movement, is truly an apostle. The true church has them to-day. In the light of these considerations you will not find it difficult to make all necessary applications.

1701.—Change of Day.

Who thought to change the beginning of the day from evening to twelve o'clock at night? When did it first come into use?

A. S.

The eastern nations seem to have begun their day at sunset, as did the Hebrews. The Athenians so began theirs. The northern nations of Europe began the day at sunrise. The Egyptians and Romans began the day at midnight. Just when the custom began we do not know. It was so gradual that no authority at hand gives any account of it. All the changes from God's plan are the results of apostasy.



PREPARING FOR POLITICAL DOMINATION.

The Last Papal Encyclical.

THE latest encyclical of the pope is on "The Catholic Social Movement." Our quotations are taken from the translation of the *Freeman's Journal*, printed in the *Catholic Mirror*, of July 22. In it the pope removes the prohibition from Italian Catholics, which was placed upon them by Pius IX., forbidding them to participate in Italian politics. This, Catholics argue, is not inconsistent, being a matter of mere policy or expediency, not of doctrine or morals.

Pope Pius X. advises Catholics to unite together and lead the social propaganda, and he advises an organization called "The Popular Union" as the organization. He says of it:

It was founded for the purpose of bringing together Catholics belonging to every social rank. Its special aim is to establish a common center of doctrine, of propaganda, and of social organization. It meets a need felt in nearly all countries. Its constitution, which is extremely simple, is the outcome of the situation which exists in nearly all countries.

He urges upon Catholics "the duty of preparing for political life should they be called to participate in it." But this he must not do for love of country merely, but "he ought to defend the supreme interests of the church."

But the point of "the greatest importance" is—

the relation which all forms of Catholic action must have with ecclesiastical authority. Everybody who gives careful consideration to the doctrines we laid down in the first part of this letter will see at once that all those works which are meant to aid directly the spiritual and pastoral ministry of the church, and which consequently have a religious scope affecting directly the salvation of souls, must, even down to the smallest details, be subject to the authority of the church, and therefore to the bishops placed by the Holy Ghost to rule the church of God in the dioceses assigned to them. The other works also [political] which, as we have said, are instituted primarily to restore and promote in Christ true Christian civilization and which constitute, in the sense already explained, what is known as Christian action, can not be conceived as existing independently of the counsel and sovereign direction of the ecclesiastical authority, especially inasmuch as they must be governed by the principles of Christian teaching and morality; still less possible is it to conceive them as existing in opposition, more or less open, to ecclesiastical authority. Of course, all such works must, from their very nature, enjoy reasonable liberty required for their exercise, for upon them devolves all the responsibility arising out of them, especially in temporal and economic affairs, and in those affecting public administrative and political life, which have nothing to do with the purely spiritual ministry. But as Catholics always hold aloft the banner of Christ, that fact makes them also hold aloft the banner of the church. It is therefore fitting that they receive it from the hands of the church, and that the church watch that its honor be kept untarnished. It is befitting that the Catholics submit as docile and loving children to her maternal vigilance.

And the reader may be assured that the church will be vigilant to direct every political action and movement in favor of the church, and to see that

Catholics vote with no party which is considered to be in opposition to the Church.

Of course this is the logic of Rome's attitude to control every government in the interests of the Roman Church. But wherever Rome has the power, the logic and result of her action is the ruin of the government and people she controls.

APPOINTED BECAUSE THEY ARE ROMAN CATHOLICS.

BY JOHN D. BRADLEY.

PRESIDENT ROOSEVELT continues to add to his list of appointments of Roman Catholics to office. The latest appointment of this sort has been that of Mr. Daniel W. Baker as United States Attorney for the District of Columbia. This appointment was announced on July 12. Mr. Baker is a Washington lawyer and a member of the law



Dream of the Pope, the Dominion of the World.
(Courtesy of Frank Leslie's.)

faculty of the old Roman Catholic Georgetown University, where his legal education was acquired. He is a son of the founder of Calvert College at New Windsor, Carroll County, Md., and his college education was received at the Roman Catholic Mount St. Mary's College, Emmetsburg, Md., in which institution his father was a professor. It is said that "the President practically decided to appoint Mr. Baker as soon as he learned that he was a candidate." Since the announcement a short time ago that the present incumbent was to go out of office on the 1st of August, the position had been keenly sought by a number of candidates. The others were able and well-known lawyers, but were doubtless handicapped by being in competi-

tion with a Roman Catholic, for there is reason to believe that the President is partial to Roman Catholics in such cases.

Another recent appointment by the President of a Roman Catholic to office has been that of Mr. Charles J. Bonaparte as Secretary of the Navy. Mr. Bonaparte is sometimes spoken of as the leading Roman Catholic layman of the country. "He is a very zealous Roman Catholic and an intimate friend of Cardinal Gibbons," says Mr. James Creelman, who interviewed Mr. Bonaparte immediately following his appointment. Mr. Creelman writes of "his devotion to the Catholic Church and the zeal he has shown in its interests," and says "he has been criticized sharply for having influenced President Roosevelt to allow public funds to be used for Roman Catholic schools in the Indian country."

Another recent appointment of this sort has been that of Dominic I. Murphy, "one of the leading Catholics of the country," as consul at Bordeaux, France. Mr. Murphy was formerly editor of the *New Century*, a Catholic periodical published in Washington, and it seems that his appointment was a reward for service rendered the administration as a Roman Catholic in that capacity. Writing of the appointment, which was made in May, the Washington correspondent of the *New York Evening Post* said:

The President's appointment of Dominic I. Murphy as consul to Bordeaux is representative of a sense of obligation which Mr. Roosevelt has very strongly felt. Mr. Murphy is one of the regular organization Democrats who supported Mr. Roosevelt in the columns of the *New Century*, a small Catholic weekly in this city, on the Catholic issue in the Philippines at a time when friends of the friars were threatening to make it highly difficult for the administration to settle ecclesiastical questions overseas. The administration, through Governor-General Taft, who visited Rome on his way out, treated the Catholic orders with great liberality, and this was recognized by a number of Catholic editors of Democratic affiliations. No one can ever charge the President with lack of gratitude for this support. About the first known of Mr. Murphy's adherence to the Roosevelt cause, outside of his immediate circle of friends, was his appointment as secretary of the Panama Canal Commission. When the old board with which he had been attached was reorganized he was left in a somewhat anomalous position. There was no call for a secretary in the new organization, as it had its own plans for doing that part of the work. Moreover, the decision to move headquarters from Washington to Panama was very disquieting to Mr. Murphy, who did not feel himself a yellow-fever immune. It has long been known that he was "looking for something else." Cardinal Gibbons of Baltimore visited the President in Mr. Murphy's behalf.

And of course the cardinal's visit to the President in his behalf secured for Mr. Murphy the "something else" for which he was looking. In an interview published last fall for the purpose of influencing Roman Catholics to vote for Roosevelt, Mr. Murphy said that he had "for a long time favored the Philippine policy of the administration," but that at first he "was inclined to doubt the wisdom of the course pursued by our government in the Philippines," as he "had read so much about our Catholic interests being unfairly treated in our new possessions." But after a "thorough investigation" of the matter he found "that President Roosevelt was treating the Catholic Church in the Philippines with eminent fairness." He declared that "as a Catholic I would not like to see the Philippine Islands turned over to the Filipinos," and impressed the point that the interests of the Catholic Church in the Philippines, and in this country as well, would be promoted by maintaining the Roosevelt administration. That administration has had much of such Roman Catholic support because of its attitude and course "on the Catholic issue in the Philippines;" and it is very true that "no one can ever

charge the President with lack of gratitude for this support." He seems to have tried to show his gratitude at every possible opportunity, by appointing to office, and in other ways favoring Roman Catholics. Last fall while the Presidential campaign was in progress an Irish-Catholic-Democratic weekly of New York City published very conspicuously upon its first page—under the display headings, "He Is Good Enough for Us," "Why Our People Like Roosevelt"—the following list of Roman Catholic appointments by the President:

Appointed Archbishop Ryan, of Philadelphia, and Mr. Charles J. Bonaparte, of Baltimore, on the Indian Commission.

Appointed Bishop John L. Spalding, of Peoria, on the Coal Strike Commission.

Appointed Lawrence O. Murray, D.C.L., of New York, assistant secretary of the Department of Commerce and Labor.

Appointed Ex-Secretary of State, John T. McDonough, of New York, as territorial judge of the Philippine Islands.

Appointed William A. Byrne, of Delaware, assistant United States district attorney.

Appointed Joseph Murray, of New York, deputy superintendent of immigration.

Appointed Eugene A. Philbin, of New York, district attorney of New York County.

Appointed Edward J. Sullivan, of New York, United States consul to Trebizonde.

Appointed Charles H. McKenna, of Pittsburg, as judge in Porto Rico.

Appointed Dominic I. Murphy secretary of the Panama Commission.

Appointed full quota of army and navy chaplains to which Catholics were entitled, the first time in the history of this country.

Appointed a majority of Catholics on the Supreme Court of the Philippines.

Appointed Catholic secretary of education of the Philippines and 3,700 Catholic teachers out of a total of 4,500.

Appointed twenty Catholic governors of provinces of the Philippines out of a total of twenty-six.

Since the publication of this list the President has appointed Prof. Charles P. Neill, of the Catholic University at Washington, head of the Bureau of Labor. Mr. Neill had been previously appointed by the President to a responsible position in connection with the Coal Strike Commission. An appointment not included in the list is that of Robert J. Wynne, a Roman Catholic, to the Postmaster-Generalship, since appointed consul-general at London. Another appointment not included was that of General Davis, said to be a Roman Catholic, as governor of the Panama Canal Zone. It is said that the President's private secretary, Mr. B. F. Barnes, is a graduate of the Georgetown University, which is an ultra-Catholic institution, the instructors as a rule being Jesuits, and also that his former secretary and now Postmaster-General, Mr. Cortelyou, is a L.L.B. of that institution.

Of course there is no impropriety in appointing men to office who are Roman Catholics; the impropriety is in appointing them to office *because they are Roman Catholics*. And it is just this feature that draws attention to Mr. Roosevelt's appointments of Roman Catholics to office; circumstances indicate quite strongly that the religious affiliation of the appointees had much to do with the appointments; that appointments of men who are Catholics have been made with regard to the Roman Catholic element, and as a sort of favor and compensation to that element. Roman Catholics seem to view the matter in that way, and therefore they need not be surprised if other people take the same view of it.

Washington, D.C., July 16, 1905.

PREPARING FOR ARMAGEDDON.

In a Turkish paper called the *Vakit*, the editor says:

We shall do our utmost to keep England's support; but at last, if we do not succeed in it, then it is very easy to know what we have to do. When Europe will not look at us, then we shall lay aside all the European customs which we have adopted, and enter on our old way; from the boy of thirteen to the old man of seventy-five, every one of us will be armed, and we shall defend by the will of God, and by the daring of the old days, the country we have held for five hundred years. And if the issue should come to this, as Islamism is not confined to Turkey, then we will blend all the different Moslem races into one; the Moslems of India, of Central

Asia, of the Caucasus, of Africa, and of Algeria will come forward, and we shall again take measures which we once adopted for the conquest of Jerusalem. We shall send proclamations everywhere, and declare a general war against Christendom. . . . Then it will not be possible to subjugate 120,000,000 Moslems by 90,000,000 soldiers. If the Moslems all over the world rise to defend their sacred religion, and if the treasure accumulated every year at Mecca is disposed of for the protection of the Mohammedan faith, then the scenes of ancient European wars, where the Moslems were both victorious and destructive, will be repeated, and the progress and civilization of centuries will be destroyed.

This may be one of the elements in the great battle of Armageddon, tho we doubt whether the discordant elements of Moslemism can be so united. However, they can cause great trouble, and will doubtless. But if we read prophecy aright, Jerusalem will eventually fall into the hands of the Papacy and not into the hands of Moslemism.

SUNDAY LAW IN MISSISSIPPI.

HAVING been indicted by the grand jury for working on Sunday, Brother George E. Case, elder of the church at Fort Bayou, and his brother, were brought before the court at Scranton, Miss., May 9. They had requested the churches in the conference to make their case a subject of prayer, and were encouraged by a visit from Brethren S. B. Horton (president of Louisiana Conference) and F. R. Shaeffer. A subsequent letter to Brother Shaeffer tells the outcome. We give the following extract:

"Court was called at 2 o'clock. The judge began the work of selecting jurors, and then instructed them in regard to Sunday laws. At first I thought we were going to have a hard time. The judge said to the jury: 'Now I want you to understand that we are not here to make laws, but to enforce them; and if the laws are wrong, then let those who made them change them. But we are here to enforce them while they are on the statute books.'

"He said a good deal about breaking the Sunday law in hunting, fishing, playing base-ball, opening saloons, etc.; but said nothing about ordinary labor. Finally a few cases were heard, and the jurors were given a recess for the rest of the day.

"I went to the judge, and asked permission to speak to him, and he granted me a hearing. I told him we had a case before the court, and asked him if he could not dispose of it, as we were anxious to go home, and take care of our crops. He asked what the charge was, and I told him, 'Working on Sunday.'

"He said, 'All right, I will look it up in a few minutes. So I thanked him, and waited. In about fifteen minutes he called the case, and the crier called for the witness. Only the one witness who had made the charge was present; the other one kept out of the way. The charge was read, and the judge said: 'Working on Sunday, eh? A man ought to be commended for working in this country;' and the audience laughed.

"Then a lawyer took the witness into the ante-room, and when they came back the charge was read again, and there was another laugh. A lawyer, Mr. Ford, volunteered to defend the case free of charge, but the judge said that we were free to go home. We had not said a word after the case was called, and it did not cost us a cent, excepting our personal expenses. We attribute it all to the providence of God, in answer to the prayers of the brethren and sisters of Mississippi."

SUNDAY ENFORCEMENT NOTES AND COMMENT.

A CRUSADE against all classes of stores that keep open on Sundays was recently inaugurated at McKeesport, Pa., and all storekeepers who have been in the habit of keeping open on Sunday fear prosecution. The first case tried resulted in conviction.

PUBLIC notice was given by Mayor Nye of Moorhead, Minn., on June 17, that in deference to the wishes of the people in that neighborhood baseball games must hereafter cease in the vicinity of the normal school.

THE Young People's Union, comprising twenty-five societies representing as many local Protestant churches, has voted to protest to Governor Utter against baseball games on Sunday at Rocky Point and elsewhere, and to request him to close all the shore resorts in Rhode Island on Sundays. The local union numbers about 1,500 persons, and will endeavor to have other young people's unions in the State take similar action.

AN order forbidding druggists to sell on Sunday any of the articles the sales of which on Sunday are prohibited by law was recently issued by the authorities of Concord, N. H. Among the articles enumerated were newspapers, confectionery, cigars, etc.

IN complete compliance with a resolution passed by the council at the request of the local churches of Moultrie, Ga., the municipal officers have served notice that in future the Sunday-closing laws will be most rigidly enforced. Prescription clerks who have to fill prescriptions on Sunday will be required to enter the drug stores alone and close the door behind them.

The Japanese peace envoy is now in the United States, and the Russian envoy is now on his way across the Atlantic. They will meet at the home of President Roosevelt, where a formal reception will be tendered them. The negotiations will be conducted at Portsmouth, N. H. There is a feeling on the part of the Japanese envoy and staff that the close of peace negotiations will close the war. Japan will demand that the province of Manchuria be given back to China; that Japan be given a free hand in Korea; that an indemnity to cover Japan's war expenses be paid by Russia. At least, these are the demands going the rounds of the press, and interviews with the spokesman of the Japanese peace commission would lend color to this report.

The commissioner of insurance for the state of Massachusetts in his annual report on insurance conditions in the United States, makes a most scathing arraignment of some of the greatest insurance companies in this country, principally the Equitable Life Insurance Company, the Mutual Life Insurance Company, and the New York Life Insurance Company. He recommends that the legislatures take up the matter of compelling these great concerns to deal honestly with their patrons.

To boycott Chinese commerce is the plan proposed by the Bureau of Commerce and Labor in retaliation for the Chinese boycott of American goods. Americans purchase in China annually about thirty million dollars' worth of goods, and sell to China in the same period about sixty-three million dollars' worth. It is stated that the Chinese Government will never again agree to sign a treaty with America which shall exclude any Chinese citizens from this country.

The dispensary system of controlling the liquor traffic, which has been in vogue for some time in South Carolina, has been declared a failure; and because of its failure the prohibition forces are being strengthened in that state. It is expected by those who are instrumental in establishing the dispensary system that it will soon be voted out.

The Swedish cabinet, on July 25, resigned in a body as a protest against the dissolution of the union with Norway. The cabinet holds that the secession of Norway was unlawful, and should not be recognized by Sweden, except under conditions which many feel that Norway would not agree to accept.

Policy-holders of the Equitable Life Insurance Company are asking that a receiver be appointed for that concern, and that its \$421,000,000 of assets be divided among those holding policies. This has come as a result of the exposures of graft and fraud recently made.

Commander R. E. Peary has sailed again for the North Polar regions in search of the pole. His steamer, The Roosevelt, was built especially for Arctic work of this kind, and the explorer declares his complete confidence in the success of the undertaking.

The flaxseed market has been cornered by the Standard Oil Company's manager. Consequently the price of linseed oil is to be advanced 40 cents per gallon.

The body of John Paul Jones—or what purports to be his body—arrived at the naval academy grounds, Annapolis, Md., on July 24, and will find its last resting-place there.

The British fleet will patrol the Baltic Sea in the near future as an offset to the naval demonstration of Germany in Scandinavian waters recently.

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

TYRANNY OF COMBINED MILLIONS.

(Continued from last week.)

Predatory Harvester Trust.

THE trust buccaneers are ever on the lookout for new seas of trade whose treasure-laden argosies will yield rich plunder. Of all the piratical ships that have swept the commercial ocean in quest of black-flag booty, there has been none to maintain at the mast-head of its rapacity a keener lookout for rich loot than those who are exploiting the farming communities. It could hardly be expected that a prey so numerous and easy as the agricultural classes would be overlooked. In stating that the production of American farms, in round figures, is each year \$4,900,000,000, is to show how opulent is the agricultural field for trust exploitation. It is about three times the gross earnings of all the railways, and nearly four times those of all the mines. To produce that yearly crop the farmers spend annually \$100,000,000 for implements and machinery. It was for the conquest of that \$100,000,000 that the harvester trust was conceived and put into operation, in August, 1902.

The trust is known as the International Harvester Company, and was incorporated at Trenton, N. J. In the picturesque phrasing of Alfred Henry Lewis, its mission is tersely sketched: "Being thus launched at those old familiar shipyards of modern piracy, the New Jersey-Trento Yards, the harvester trust, without reserve or setback, has marauded agriculture ever since."

Mr. Lewis insists that there is no exaggeration in saying that the harvester trust, from that colossal bonanza of \$100,000,000, pockets a yearly profit of more than \$40,000,000, eighty per cent. of which may be counted as sheer rapine, attained by methods that would shame a footpad, and are wholly criminal in the eye of the law. That is to say that of the \$40,000,000 profit, \$32,000,000 is naked plunder. The truth of this ugly charge is established by the fact that since the farmers have been compelled to buy their implements from this predatory monopoly they must pay \$32,000,000 more annually than they did before the birth of the octopus.

This trust-monster, tho not yet three years old, has sucked in practically all competing concerns, so that it now controls more than nine-tenths of the farm-implement trade; and by methods of extortion, constriction, and law-breaking, it so dominates the market situation as to compel what little opposition still survives to do business at a loss. That little opposition is inexorably doomed. As soon as this \$120,000,000 trust was on its feet and ready to prosecute its ebon mission, its first thought—ever the first trust thought—was to kill off innocent, helpless rivalry. The most effective and expeditious move in doing this was to begin life as a lawbreaker. "This need not cause a shock," says Mr. Lewis, "it should be kept constantly before one, as a defense against shocks, that the great purpose of trust conception is crime, and to destroy competi-

tion by defying the law." The trust spirit is to secure to itself a monopoly by whatever methods, fair or foul, may lie nearest at hand. To this end its first effort is addressed to the railways. If it can wrest from the common (?) carriers a rebate in rates and thus have its products distributed at a lower cost than can its rivals, that will be all the lawless advantage it requires to effect its sinister ends. "It can use that rebate, as a thug uses cord and creese, to stab and strangle competition." Like most trusts, this one cares as little for law as a cow does for a cobweb. Was it not ordained to walk through the law? By such Satanic means has this ravenous mastadon of trade attained its pitiless power to crush, to destroy, and to feed and fatten on its victims! So we see again that the honest, hard-working farmer is systematically mulcted every year to the tune of \$32,000,000, solely for the purpose of enabling one marauding band of commercial adventurers to indulge its lust for blood-money.

The Beef-Trust Vampire.

Lack of space precludes my giving anything like a full sketch of the malodorous history of the clutching "combine" known as the Beef Trust. A few bold strokes must suffice. This band of exploiters, like its brethren, has grown rotund on the cryptic, miracle-working rebate on transportation rates. In short, Mr. C. E. Russell declares: "We may as well face the plain truth, that if all the men that have taken or have tried to secure illegal rebates were to be imprisoned, some of our business streets would look lonely indeed."

With this trust monster, as with others, we shall see that the trail of the rebate serpent lies through lawlessness, through the spoliation of great populations, through business panic, through embezzlements, ruined lives and homes, and through suicides, all the way up to the throne of our national god, Success.

In order to make themselves the absolute masters of all those who breed and feed cattle and other stock to supply the demands of the world's markets, the great packers of the whole country drew together into a compact, steel-bound trust. This having been effected, they were in a position to dictate the prices they would pay for stock on the one hand, and the prices the consumer must pay for dressed meat on the other. They were also rich enough to say to the railway companies, "Give us the rates we want or we will build our own railways." "Henceforth the bid of one firm was the bid of all. One market was all markets."

The change was revolutionary. All the profits and a great deal more dropped away from cattle-feeding. The farmer continued to feed cattle at great losses, confidently expecting a speedy return to old normal prices. But the winter of his discontent never ended. The flush and inspiration of the long-looked-for spring of fat prices seems as remote as ever. You must understand that the business had become enormous; millions of capital had been invested in it. Yet the entire industry was, in practise, at the mercy of only one buyer.

From July, 1903, to July, 1904, the average loss on every head of cattle fattened and sold was eight dollars. The resultant catastrophe fell chiefly on the Middle West. The Iowa State officials report that "the total losses of the cattle-feeders in Iowa in 1904 was \$12,500,000. In 1903 and 1904 forty banks in Iowa failed, . . . and at least seven bank officers committed suicide." They declare that even in times of national business depression and panic there has been no such record as this.

In its annual review of the progress of the state, the South Dakota Historical Society makes this startling statement: "The machinations of the Beef Trust almost destroyed the flourishing live-stock industry of South Dakota." The secretary of the society has estimated the losses in 1904, to South Dakota cattle-men, at \$10,000,000. As a direct result of the failure of scores of banks in each of the Middle West states, thousands of local business firms were driven into bankruptcy. Similar havoc was wrought in other states; but the coffers of the trust marauders are bursting out—not with new wine,—but with the economic life-blood of the people of the Middle West.

The Meaning.

It would be easy to fill a book with the story of the tactics of these mighty despoilers of the common people; but I must forbear. The facts herein given are only a tiny bundle of typical illustrations of the conditions which prevail throughout the economic world. The sole aim of this short discussion is the enunciation and enforcement of a most solemnly important truth—a truth foretold by prophets.

Read thoughtfully the second chapter of the prophecy of Habakkuk, and note that verses 1, 2, 3, 8, 14 and others, show convincingly that the chapter covers a prophecy which has its application primarily in the closing years of the Christian age; that is, when the Christ is about to come again—to come as King of kings, in power and great glory.

In this prophecy, the Holy Spirit paints a character-sketch of the typical man of the last days. In verse five and onward we read regarding this characteristic man: "Who enlargeth his desire as Sheol [the grave], and he is as death, and can not be satisfied, but gathereth unto himself all nations. . . . Wo to him that increaseth that which is not his! . . . Because thou hast plundered many nations, all the remnant [the last] of the peoples shall plunder thee. . . . Wo to him that getteth an evil game for his house, that he may set his nest on high, that he may be delivered from the hand of evil! Thou hast devised shame to thy house, by cutting off many peoples, and hast sinned against thy soul."

Sheol, or the grave, is ever yawning; it is never filled, is never satisfied. Death still claims its victims by multiplied millions. Death knows no limit. Even so, declares the inspired prophet, will be the men who control the marts and money tables at the time that the "vision, . . . hasteth toward the end, and shall not lie." Do not the facts adduced in this fragmentary article show that men are to-day moved and actuated and pitilessly swayed by the demon of greed? Was there ever an age so marked by ruthless, clutching avarice—an avarice literally insatiable, as is Death? Are the multi-millionaires satisfied, contented? No, indeed! We all know that the more they get the hotter burns their passion for more. Like the horse leech, they cry "Give! give!" "and can not be satisfied."

It is admitted by all publicists that there are persons who, within a period of twenty to twenty-five years, have amassed from one hundred to seven hundred millions of dollars' worth of property. Dr. Gladden and other great thinkers emphatically declare that these men could not possibly have acquired such enormous fortunes *honestly*. This is the consensus of judgment on the part of all serious men. Now note the prophecy: "Wo to him that **increaseth that which is not his!** . . . Wo to him that getteth an **evil gain** for his house!" Is this end-of-the-age prophecy realized in this our day?—Yea, verily; and with what accuracy, and to what practically unlimited extent! How grateful we should all be to our Father, for the beacon light of prophecy! Will we believe? and live and watch and work in harmony with such belief?

FIFTY REASONS FOR SABBATH OBSERVANCE.

BY D. T. BOURDEAU.

FORTY-SEVENTH. We observe it because when our Lord is about to return to our world, He pronounces as blessed those who keep the commandments of God. Rev. 22:12, 14: "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." "Blessed are they [continues the Saviour] that do His commandments [those of His Father], that they may have right to the tree of life, and may enter in through the gates into the city."

Forty-eighth. We observe it because striking signs of the second coming of our Lord having appeared in the sun, moon, and stars, in answer to many predictions of prophecy,* the winds of war are restrained† that the seal or sign of authority "of the living God" may be put in the "foreheads" (or in the hearts or spirits, the forehead being the seat of the intellect) of "the servants of our God." Rev. 7:1-3: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

A seal is a sign of authority, and in this passage the word seal is derived from the Greek term *sphragis*, which signifies "seal; . . . impression made by a seal." It also means "a sign, a mark," as does the word "sign" in the Hebrew of Ex. 31:17: "It [the Sabbath] is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and earth, and on the seventh day He rested, and was refreshed." Here, as in verse 13, etc., "sign" is applied to the Sabbath. (For definitions of Greek terms, see "Dictionnaire Grec-français," par "Alexandre;" "Greenfield's Greek Lexicon to the N. T.," etc.) It is evident that the seal mentioned in Rev. 7:1-3 is the Sabbath; the only part of the law that makes known the Author of the law, the extent of His dominion, and His right to rule,—characteristic

meanings of seals used by earthly rulers.

Those who are sealed are servants of God and children of Israel. Now it is impossible to be true servants of God and true children of Israel without believing in our Lord Jesus Christ; and it would be very inconsistent to limit here the expression, "the servants of our God," to those who are Israelites in the sense of being natural descendants of Jacob. Therefore true Christians are here referred to, whether they are or are not descendants of Jacob.

And this reason is not invalidated by the Biblical truth that we are sealed by the Holy Spirit. Eph. 4:30, etc. The Spirit of God is the agent by which the Sabbath as seal, or sign, of the living God is put in our foreheads or graven in our hearts, that we may love and observe it with all the precepts of the law of God.

GOD IS LOVE!

BY MRS. CARRIE K. BUTCHER.

OUT-o'er the wooded hills,
Down by the rippling rills,
O'er the vale, so fresh and fair,
Decked with flowers and grasses rare,
From the blue-domed, star-lit sky,
From the breakers, dashing high,
Everywhere! on sea or land,
We may trace God's loving hand.

Heart, all a-throb with care!
Haste! to the place of prayer,
Jesus waits to give thee rest;
Lean, by faith, upon His breast.
Buoyant youth, or tottering age,
Turn thee to the sacred page;
Sweetly there, as nestling dove,
Thou shalt learn that "*God is love.*"

"WOUNDED FOR OUR TRANSGRESSIONS."

BY MRS. E. G. WHITE.

READ the record of Christ's suffering in the Garden of Gethsemane. Never before or since has so fearful a strain been brought upon a human being as that which God permitted to be brought upon His Son at this time. It is not possible for His suffering and distress to be exceeded; for He was bearing the sins of the whole world; and in all His suffering He gave an example of absolute submission to the divine will. The sinless Son of God was treated as a sinner, that sinful human beings might be treated as innocent. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." He laid off His royal robe and kingly crown, and clothed His divinity with humanity, that He might live in our behalf a life of sinlessness, and on the cross make an atonement for our transgressions. He consented to take the body of humanity. He could have refused to be thus humiliated; but it was to suffer humiliation and death that He came into the world.

It was the anguish of separation from His Father's favor that made Christ's sufferings so acute. As the agony of soul came upon Him, "He sweat as it were great drops of blood falling down to the ground." His terrible suffering, caused by the thought that in this hour of need God had forsaken Him, portrays the anguish that the sinner will feel when, too late, he realizes that God's Spirit has been withdrawn from him.

Christ's human nature recoiled from the

trial, and with strong crying and tears he said, "O My Father, if it be possible, let this cup pass from Me." The humanity of Christ trembled in that trying hour. The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity hung in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony. Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

How little can we enter into this dreadful experience through which the Saviour passed. His prayer was heard, in that He feared. What did He fear?—That He would refuse to drink the cup of suffering. But a refusal to drink this cup would mean that no human being could be saved. Only by His suffering and death could human beings be placed on vantage-ground. Only by drinking of the bitter cup of imputed transgression could He save the race from perishing in sin.

Fulness of Suffering.

Christ drank the bitter draught to the very dregs. He was not spared one pang of anguish. This was His hour, and the power of darkness. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amidst the darkness, and the mighty angel who stands in God's presence, from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hands, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human Suppliant. He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the race saved, eternally saved.

Christ had spoken to His disciples of the experience awaiting Him. "I have a baptism to be baptized with," He said, "and how am I straightened till it be accomplished?" He could not but feel a dread, as He thought of what that hour would bring to Him. Fear came upon Him, as He thought of the strain that His humanity would have to bear, and the prayer came from His lips, "Father, save Me from this hour." Then He added, "But for this cause came I unto this hour." He had pledged Himself to bear the penalty of sin. He had entered into a covenant to offer a sacrifice that would make possible the salvation of every repentant sinner.

Only through the death of Christ could Satan's kingdom be overthrown. Only thus could man be redeemed, and God be glorified. Jesus consented to the agony, He accepted the sacrifice. The Majesty of heaven consented to suffer as the Sin-bearer. "Father, glorify Thy name," He said. As Christ spoke

*See works on this subject and Rev. 6:12, 13; Matt. 24:29-33; Joel 2:31, etc.

†That winds in symbolic prophecy denote war, appears in reading Jer. 25:31, 33; Dan. 7:2, 8, 17, etc.

these words, a response came from the cloud which hovered above His head, "I have both glorified it, and will glorify it again." Christ's whole life, from the manger to the time when these words were spoken, had glorified God; and in the coming trial His divine-human sufferings would indeed glorify His Father's name.

The Second Adam.

Christ bore the sins of the whole world. He was the second Adam. Taking upon Himself human nature, He passed over the ground where Adam stumbled and fell. Having taken humanity, He has an intense interest in human beings. He felt keenly the sinfulness, the shame, of sin. He is our Elder Brother. He came to prove that human beings can, through the power of God, live sinless lives.

Satan had made the boast that he would gather the world under his banner of rebellion. He declared that man could not keep the law of God. Christ came to prove this assertion false. He came to meet all the temptations wherewith man is beset, and to endure all the trials that we are called to endure. He was tempted in all points like as we are tempted, yet His life was without spot or stain of sin. He redeemed Adam's failure, and worked out for us a perfect character.

Victory in Death.

Christ did not yield up His life until He had accomplished the work that He came to do, and with His parting breath He exclaimed, "It is finished." The battle had been won. His right arm had gotten Him the victory. As a conquerer He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.

Could one sin have been found in Christ, had He in one particular yielded to Satan in order to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith in God. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

No one need be overcome by Satan's assaults. Christ has conquered for every son and daughter of Adam. He came to cut every thread that binds human beings to Satan. His life of pure, unselfish service is our example. Let us study His work in our world. As we stand at the foot of the cross, and behold the infinite sacrifice made in our behalf, we shall be humbled and subdued. Our hearts will be filled with a desire to practise the self-denial and sacrifice seen in Christ's life. Self will sink out of sight. All worldly ambition, all desire for earthly gain, will be quenched. We shall count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Our highest aim will be to know Him, "and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

LET every dawn of the morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its own record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.—*Ruskin*.

"THE FIRST DAY OF THE WEEK."

Is the Greek, "Mian Sabbatone," of Matt. 28:1, Rightly Rendered "First Day of the Week"?

IT is natural for the human to believe himself wise. He does not wish to admit that he has ever been wrong. If for years he has followed some theological error, he does not wish to learn that it is error, especially if the error be popular. When his attention is called to error, instead of seeking the truth, he is more inclined to substantiate, if possible, the error.

How true this has been in the matter of Sunday observance! Instead of seeking to know just what the Bible teaches concerning the Sabbath, men study the Word to find something to bolster up the failing Sunday. Some are frank enough to admit that the Sunday, as a sacred day, has no Biblical foundation or support. Others contend that it has, and in support of that claim the argument has been made—by dishonesty or ignorance in the beginning, we are bound to say,—that the translation of those passages which speak of "the first day of the week" is incorrect, and that *mian sabbatone* ought to be rendered "the first of the sabbaths." Is this true?

In reply we present the testimony of candid Christian men and eminent scholars, all observers of the first day:

One of the instructors of the Teachers' Training School of New York City, is Dr. Walter Quincy Scott. That training school publishes a paper called *The Bible Record*. In the January issue of that paper is the following question:

Is it allowable to translate the Greek of Matt. 28:1, "At the end of the sabbaths, as it began to dawn toward the first of the sabbaths"? It seems to me as if we might, and it would be quite an argument in favor of a change of the Sabbath from the seventh to the first day of the week, because the resurrection morning stood between the two classes of sabbaths."

In reply to this question Dr. Scott writes to the editor, Dr. W. W. White, as follows:

MY DEAR DR. WHITE: Your correspondent asks, "Is it allowable to translate the Greek of Matt. 28:1 [the Greek text is here inserted], 'At the end of the sabbaths, as it began to dawn towards the first of the sabbaths'?"

Such a rendering is impossible.

1. *Mian* is feminine, and *sabbatone* is neuter. *Mian* agrees with *hameran* [day] understood.

Your inquirer remarks on this point (as made by writer in *Sunday-School Times*), "Neither do they [*mian* and *sabbatone*] agree in number." Of course not; a substantive followed by a partitive genitive can not agree with it numerically.

2. It seems idle to add anything to the foregoing grammatical prohibition of the rendering proposed. But I may add that *mian sabbatone* is a Hebraism corresponding to the rabbinical designation of the days of the week. They called each day of the festal week a "sabbath," and indicated each day by its proper ordinal prefixed to "sabbath."

And in Greek *eis* is commonly used (as here) instead of *protos*.

LXX. and N. T. alike use *ta sabbata* in sense of singular—"the Sabbath day," and also in the meaning "week." *Mian sabbatone* in Matt. 28:1 can not mean anything else than "first day of the week." The Revised Version correctly translates the verse.

Your correspondent will find ample scholarly notes in Lange's Matthew, by Schaff.

Yours very truly,

WALTER QUINCY SCOTT.

Thus this candid first-day scholar treats what others think would be "quite an argument in favor of a change of the Sabbath from the seventh to the first day of the week." And here is another letter from a professor in a

theological seminary (name not given) in the *Bible Record* for May:

EDITOR OF THE *Bible Record*:

DEAR SIR: The query in the issue of January, 1905, as to "Sabbath or Sabbaths" seems to call for a further warning; The querist asks if, in Matt. 28:1, "*Opse de sabbatone, te epiphoskousee is mian sabbatone*," may not be rendered: "At the end of the [Jewish seventh-day] Sabbaths, as it began to dawn toward the first of the [Christian first-day] sabbaths." The superb negative answer given should be heralded far and wide. People of excellent intention and deep piety, but with little knowledge, are making such an interpretation in fortifying themselves against "Saturday keepers." I own two books, and have read two others, in which each writer claims to have made the great discovery of said translation, and has based his book thereon.

These good men had only a rusted smattering of classical Greek, and, in their zeal without knowledge, they stumbled upon this rendering, with a carelessness that few students of a month would make. "A little learning is a dangerous thing." And more than that, acquaintance with classical Greek is not enough for the reading of the New Testament Greek. One must have large acquaintance with the grammar and the lexicon of the Greek Old Testament, and behind that, as the key to many of its peculiarities and mysteries, of the Hebrew Old Testament, also.

This ought to be conclusive. Let no reader of this paper be alarmed by the ignorant claim which is made concerning these expressions. Truth needs no such support to sustain it.

ABDIEL.

HOW TO ENJOY YOUR BIBLE. No. 8.

BY W. S. SADLER.

The Synthetic Study of the Bible.

THE synthetic study of the Bible is just the opposite of the analytical method. It consists in building up an idea of what a book or a chapter or a part of the Scriptures teaches, by putting its various leading events and subjects together, so as to make a picture of the whole.

Before taking up some book of the Bible as an example of synthetic study, let us consider a few rules that are quite important to the best results along this line.

1. Read the Bible. Simply read. Don't undertake to memorize. Don't especially tax the mind with remembering one line of thought above another. Just carefully and thoughtfully read.

2. Read the book or the section of the book you are going to study through at one sitting. This is important that you should have a view of the whole section under study brought before your mind at one time.

3. Read the book a number of times. Each time you will gain some new glimpse of its contents.

4. Read independently. That is, do not make use of a Bible dictionary, or any work of reference. Read the Bible, and the Bible alone.

5. Read it prayerfully.

6. While you do not consult commentaries or works of reference concerning the subjects you are studying, at the same time it will be well to refer to the Bible maps or dictionary, to make clear any points that are not fully understood, such as the location of towns and cities, the meaning of words with which you are unfamiliar, etc.

Now, as an example of the synthetic study of the Bible, let us take the book of Genesis. We want to get a picture in our minds of what the book of Genesis teaches, and what it tells

about. So we read through carefully the first chapter, and we see that it has to do with the creation of the world and the many things that are in it and about it. In the second chapter, we see the continuation of the same story. In fact, these two chapters tell the story of Creation over, in two different ways.

Then in the third chapter we read the story of the Fall, and sin, and we find this story continues on in its various details until the conclusion of the fifth chapter. In the sixth chapter, we at once notice a change in the narrative. The terrible condition of sin in the world is described; and from the sixth to the ninth chapters we have the story of the Flood, and events immediately following.

In the tenth and eleventh chapters we find another change in the subject matter of the book. These two chapters deal with the origin of nations, the peopling of the earth, etc. In the twelfth chapter, we come to the interesting life record of that grand old patriarch, Abraham; and so we continue to read about Abraham as the central figure in the book, until we reach the twentieth chapter.

Then chapters 21 to 27 deal with the varied and remarkable experiences of Isaac; while chapters 28 to 36 tell us of the life of Jacob. And chapters 37 to 50 pertain to the wonderful experiences and work of Joseph.

Now, in the synthetic study of the Bible, it is sometimes profitable to make a word outline of the book. That is, name the chapters, or a group of chapters, by a word that expresses the leading thought contained in them. So, in making a word outline of Genesis, and to make it brief, in order to make it easy to memorize, we would make one something as follows:

1. CREATION, chapters 1 and 2: creation of world, sun, moon, stars, life, Sabbath, marriage, etc.

2. THE FALL, chapters 3-5.

3. THE DELUGE, " 6-9.

4. NATIONS, " 10, 11.

5. ABRAHAM, " 12-20.

6. ISAAC, " 21-27.

7. JACOB, " 28-36.

8. JOSEPH, " 37-50.

Now it will readily appear that this outline could be made much more full. Under "Abraham," the leading events of his life might be tabulated; and in this way made much easier to learn, and their whereabouts in the Scriptures can be easily memorized.

Thus the synthetic study of the Bible purposes to take a view of a book of the Bible as a whole, first, before we take it to pieces as it were, and look it through by chapter and verse. Then, having carefully read and examined the book, we aim to make a word picture of its contents; and in this way we help the mind to more readily grasp the scope of the entire book, and to remember the subjects dealt with in different chapters or different sections of the book.

As an illustration of how these word outlines can be further worked out, let us take in the outline we have made of Genesis, those chapters dealing with Abraham; and we could very easily make an outline of Abraham's life, beginning with his call in the twelfth chapter, which might be as follows:

1. The Call.

2. Egypt (referring to his sojourn in that country).

3. Lot (referring to his whole experience with his nephew).

4. The Covenant.

5. The Circumcision.

6. Hagar (referring to Abraham's experience of doubting God, etc.).

7. Sodom.

8. Isaac.

9. Closing scenes of his life.

10. Death.

In making a word outline of a book or chapter, always choose a single word, if possible, and in choosing between a number of words that may be suggested to the mind, always select the word which will call to your mind the greatest number of experiences, or remind you of the largest amount of the contents of the chapter you are studying. Thus, in place of choosing the word "Lot," we might select other words which would be suggested by a study of this chapter, but which would not recall all the experiences connected with Abraham's separation from Lot, whereas the word "Lot" immediately brings to the mind the entire experience.

MESSAGE OF LOVE.

BY THORO HARRIS.

Thy Saviour is pleading,
O wand'rer, to-day;
From sin's vain allurements
Turn, turn thee away.
Through perfect surrender
Thy warfare shall cease;
How sweet is the message,
Christ giveth thee peace!

O, trust thy Redeemer
Once nailed to the tree,
And heed now the message,
Love beareth to thee;
Then come, weary pilgrim
By sorrow oppressed,
Bring Jesus thy burden,
He giveth thee rest.

From sin's fatal slumber
O, rouse, and awake!
Soon death may o'ertake thee,
Thy life is at stake!
Christ is thy salvation
From fear and from strife;
The Lord hath redeemed thee,
He giveth thee life.

Bright sunbeams of mercy
Thy path shall illumine,
Dispelling thy darkness,
Far scatt'ring thy gloom;
They shine with a radiance
So peaceful and bright;
O sinner, believe it!
Christ giveth thee light.

CHORUS.—

Sweet message of love
For ev'ry lost soul;
Look, sinner, to Jesus;
He maketh thee whole.

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BE NOT DECEIVED.

WE have the admonition in God's Word: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." We see the result of sin everywhere, but still men keep on sowing and reaping, not learning lessons from others. They seem to think they will not reap what they sow, but something better. Or they lay the blame of sin on our first parents and then keep on in disobedience instead of turning toward the things of life. It is no unusual thing to see the dead carried to their resting places in the dust, and those who know them are not ignorant of what the harvest will be. O, to

live so that every one will know, when death comes to us, that we shall reap everlasting life!
—Selected.

THE last hours of a night of watching are the longest and most tiresome; the last moments in a weary waiting-time are hardest to endure. So to the church in the last moments of time the burden of waiting will be heaviest; the temptation to sleep the strongest. But "unto them that look for Him," who faithfully "keep the word of His patience," who maintain their "confidence and the rejoicing of the hope firm unto the end," will He "appear the second time without a sin-offering unto salvation"—life forevermore! How fearful to lose it! How inexpressibly glorious and blessed to gain it! The more trying the days, the more will be the need of vigilance. We are now in the hour of temptation and danger. Watch, therefore, lest coming suddenly He find you sleeping.
—Rebecca J. Smith.

THE TITHE AND THE GOSPEL.

1. THE Gospel was preached to Abraham (Gal. 3: 8), and Abraham recognized his obligation to pay the Lord's tithe to the Lord's recognized representative. Gen. 14: 18-20; Heb. 7: 4.

2. The Gospel was preached to Jacob at Bethel, and Jacob made a vow to return unto the Lord a tenth of all that He should give him. Gen. 28: 10-22.

3. The Levites were the ministers of the Gospel in type. The Gospel was preached to Israel in all the services which God prescribed for their observance. Heb. 4: 1, 2. And the Levites were supported by the Lord's tithe. Num. 18: 20, 21.

4. The Levites, who were the recipients of the tithe, were also accredited with having paid tithe in Abraham, before a Levite was born. Heb. 7: 9, 10. This shows that the tithing system or principle was a recognized institution under the Melchizedek priesthood, which obtained in the patriarchal age.

5. When Christ preached the Gospel on earth in person, He told the people that they "ought to" pay tithe, even of things that were of the smallest recognized value. Matt. 23: 23.

6. Christ is now a Priest after the order of Melchizedek (Heb. 7: 15-17); hence the tithing system, which was not a type, inures to His priesthood as it did to that of Melchizedek. Abraham paid tithes to Melchizedek, hence the disciples of Christ, who are Abraham's seed (Gal. 3: 29), should pay tithes to Christ, whose priesthood is after the order of Melchizedek.

7. To the Levites, the recognized ministers, the Lord said: "I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18: 20, 21.

8. Under the universal priesthood of Christ, commonly called the Gospel dispensation, we have this instruction: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." 1 Cor. 9: 13, 14.

9. The tithe is the Lord's, by special reserve (Lev. 27: 30), and to withhold it is robbery, to which is attached the curse of God. Mal. 3: 8, 9. God never has relinquished His title to the tithe, nor withdrawn His directions as to what should be done with it.

10. The faithful return of the tithe is a positive commandment of God, and the commandments of God are inseparably connected with the Gospel of Christ. Of those who will stand at His coming it will be said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.



THE LOVE OF GOD.

(1 Cor. 13:1-13.)

"COULD we with ink the ocean fill;
And were the sky of parchment made;
And every stick on earth a quill;
And every man a scribe by trade,
To write the love of God above,
'Twould drain the ocean dry;
Nor would the scroll contain the whole,
Tho stretched from sky to sky."

THE COMFORT OF THE TRUTH.

BY MRS. J. N. ANDERSON.

How Error Has Borne Fruit in China.

THE words of Jesus, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (John 15:11), are just as true of every scripture as of the particular things to which He there referred. It is always the purpose of revelation to give assurance, to "make you perfect, stablish, strengthen, settle you." Christ asks us to follow Him, with a very definite understanding that we are to find peace to our souls, and offers to make us partakers of a love that casteth out fear.

That apostle who, moved by the Holy Ghost, wrote, "Now the Lord of peace Himself give you peace *always* by *all* means," was the same who, to the same end, wrote, "I would not have you to be ignorant, brethren, concerning them which are asleep." When the dear one has been laid to rest under the green lap of earth, and loving hands have performed their last possible ministry, love still lingers, longing to penetrate the mysterious veil, and discover the secrets of the grave. Here ignorance stifles hope, and speculation leads to error and confusion. But what eye hath not seen or ear heard, the Word of God undertakes to reveal. To the earnest inquiry of love the God of love responds in gentle tones, He "sleepeth." John 11:11; see also, 1 Cor. 15:6, 12; Dan. 12:2.

"How long, O Lord, how long?" pleads the loving heart, or, like the ancient philosopher struggling with the same deep problem, inquires, "If a man die, shall he live again?" To him the solution became apparent; for in confidence came his own reply, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee." Job 14:14, 15.

The prophet Isaiah, with sublime trust and confidence, rises above the history of the apparent defeat of fruitless Israel, and sees beyond the day of grand victory, when he declares, "Thy dead men shall live, together with my dead body shall they arise." Inspired with this hope, he breaks out in the joyful strain, "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

One who describes Himself as "He that liveth, and was dead," and holds in the grasp of a deathless hand the keys of death and the grave, declared in the face of scoffing unbelief, "The dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25.

Such statements as, "If I wait, the grave is mine house" (Job 17:13), and, "So man lieth down, and

riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep" (chapter 14:12), are given to aid our faith in spanning the chasm of separation, and in taking hold upon the hope of a great resurrection day.

To the old questions, "How are the dead raised up? and with what body do they come?" (1 Cor. 15:35), another is often added, Do they come with any body at all? or is the existence beyond the grave simply that of an immaterial spirit? Here, too, we are not left in ignorance. "Thy dead *men* shall *live*, together with my *dead body* shall they arise." Isa. 26:19. "In my flesh shall I see God." Job 19:26, 27.

In the resurrection of Lazarus (John 11); in the opening of the graves of the many saints who slept, and returned to life at the resurrection of Christ (Matt. 27:51-53), as well as in the resurrection of our Lord Himself, "the first-fruits of them that slept," we have examples of the resurrection. In each case the existence is material and in a form to be recognized by friends. To the Corinthians, this rising again was presented under the figure of seed-sowing: "Thou sowest not that body that shall be, but bare grain;" but in its growing, that is, in the resurrection, "God giveth it a body as it hath pleased Him, and to every seed his own body." So is the resurrection of the dead. "It is sown a natural body; it is raised a *spiritual body*." 1 Cor. 15:37, 38, 44.

The passage opening with the words, "I would not have you to be ignorant, brethren, concerning them which are asleep," ends with, "Wherefore comfort one another with these words." 1 Thess. 4:13-18. Perhaps the apostle Paul, himself so often brought into contact with heathen philosophy in its speculations concerning the future state, could appreciate better than we can what blessed peace and comfort might flow to his Corinthian converts from plain, direct teaching on this important subject.

In China one sees the Satanic falsehood, "Ye



A Scene from Our Window, looking down Pearl River.

shall not surely die," in full fruitage, and comes to be devoutly thankful for the clear, definite statements of God's Word regarding the future life and the means by which we are to attain to it. For the theory of a conscious-spirit existence has bound upon the Chinese race a burden grievous as it is heavy to be borne.

One of their sages wrote to the effect that of the

several kinds of unfilial conduct the most unfilial is to leave no posterity. Why?—When the family male descent becomes extinct, there is no one left to offer incense and minister to the spirits of ancestors, who, thus beggared, pine in helpless neglect, or turn vicious in revenge.

Out of this teaching grows concubinage, with its long train of domestic ills; the infanticide of girls; the alienation of married daughters; the ill treatment of wives who bear daughters when sons are desired; the sale of girls from families where they are in excess; the sale of boys into families where male posterity is wanting, and the theft of boys for this purpose. By a process of their own, a living woman may be married to a dead man, and adopt a son to rear up as his heir; or, when expediency demands,



A Buddhist Temple in China.

two corpses may be as easily united in wedlock, and a son adopted to bear the family name they leave.

Good spirits that are well supplied with food, clothing, and incense (these latter are transferred by burning), stay at home, and do no mischief, so their theory runs; but neglected spirits are guilty of no end of trouble wherever they go, and they go anywhere, everywhere, to work out their mischievous devices.

All sorts of inventions are devised to keep them out of the houses and away from the persons of those who fear them. Paper traps are fastened to the door-frames to entangle them; pictures of armed watchmen are posted on the two-leaved doors to frighten them away, and a screen is set inside the door to prevent direct entrance. Seeing queer bunches of sweet flag sold in the street in large quantities, I inquired if this was used for medicine. "O, no," replied an intelligent native, "You observe the leaf is shaped like a long, pointed sword. The people tack these to the door and window-frames, to pierce the spirits that seek entrance." The spiny branches of the prickly-pear cactus are used for the same purpose.

With the enemy in flesh and blood, on equal terms of wit or strength, there is hope of successful conflict; but with such as these, that creep through a crevice in the eaves, a cracked tile in the roof, or a torn pane of the window, where no more convenient entrance is available, the native feels his one resource is pacification, and thus it comes to be that their religion consists in the worship of demons.

Soon after our arrival in this city, a certain woman of over fifty years came to be a constant, almost daily, visitor at our home. She seemed possessed of a burning desire to learn the Gospel, and here spent most of her leisure from the family where she was employed as cook. "I do not believe in idols," she said, "I want to enter your church." "You must be patient, and learn the Gospel first," I replied.

Some days later she learned that missionaries employed elderly women to act as Bible women, and requested to be taken into our home to be trained for this service. Food and clothes was all she

needed or desired. How a woman who did not know characters could be trained for Bible work, was a question, and could it be hoped that a woman of such ordinary intellect could learn characters at her age? Clearly, I was not down to the bottom of this matter; but, unwilling to quench any kindling spark, I encouraged her to believe that all who love our Lord in sincerity are privileged to be His co-workers, at the same time emphasizing the importance of a good individual experience as a preparation.

One day a few weeks later, she seemed quite absorbed in her own meditations, while I was trying to instil some simple Gospel truth into her mind. Finally she broke out, quite disconnectedly, to inquire, "Do you expect to care for your church members when sick? Will you buy coffins for those too poor to provide for their own burial? and, Will you burn incense to their spirits?"

Here was a clue, and questions brought out the full secret. She had no relatives; never had been married; had no child, adopted or otherwise, and was too poor to adopt one. But the loneliness and poverty in which this life had been spent were as nothing in comparison with the agony she anticipated as a vagabond spirit throughout eternity.

And yet, who shall impugn her? Certainly she is "ignorant concerning them which are asleep;" but, even so, may it not be that her heart is blindly feeling after God? Remember the poor demoniac who, when he would call for healing, was constrained to say, "What have I to do with thee?" and yet he was healed. May we who have the light prize it as the light, and not be as those whose foolish hearts were darkened, because they were not thankful. May we learn to say, "Thy Word was the joy and rejoicing of my heart."

Canton, China.

A NATIVE CANVASSER.

NDABAMBI is a native young man with Brother Chaney at the Basuto Mission. Brother Chaney recently sent him to Harismith to sell some native literature. Ndabambi wrote a report of his experiences for the *South African Missionary*, which gives the following English translation:

"Here is a report of my first attempt to sell books. I began to go among the people with the books, and some bought, but others laughed and said, 'What sort of books are these that are coming around to be sold?' Then I began to show what the book was like inside, and when they saw what the book was, one man bought a book. Some who at first made sport of me became interested in the book, and later when they asked the price, and when I told them 3/6, they began to buy.

"There was a man (Zulu) at the house where we stayed, with whom I slept. He soon noticed that I kept the Sabbath, and said, 'Why do you not work to-day?' I replied, 'This is God's Sabbath, and He tells us not to work on the Sabbath day.' He inquired, 'Is not Sunday the Sabbath?' I said, 'It is not,' and showed him the law of God in Exodus 20, and also told him to read Matt. 28:1. At first he could not understand, but later he said, 'I see! the Sabbath is the day before the first day of the week.'

Then he went to his minister, who could not deny that the seventh day was the Sabbath. Then he began to tell his friends about the Sabbath, and said he was going home soon and would tell all the people of his kraal what he had learned.

"God blessed me in selling Zulu and Sesuto books, and I thank Him who taught me, and gave me strength for the work, and kept me from fearing the people. When the people spoke in an insulting manner to me, I kept silent. I thank God for His blessing which was with me in this my first attempt to sell books, and trust He will bless in future attempts. I hope God will bless those who bought the books, and that in studying them they may find light and the love of Jesus in the books, and that they may know Jesus as their Saviour from sin.

"I sold about thirty-eight Zulu 'Christ Our Saviour,' and about twenty Sesuto books and tracts. I am, NDABAMBI."

OUR WORK AND WORKERS.

At the last quarterly-meeting of the church in Oklahoma, O. T., three members were added by baptism.

THE twelfth session of the Oklahoma Conference will be held in connection with the camp-meeting at Oklahoma City, August 24 to September 3.

BROTHER D. U. HALE reports nine new Sabbath-keepers at Nacogdoches, Texas. Also that some brethren at Douglas are planning to build a new schoolhouse.

OUR sympathies are extended to Brother C. B. Rule, one of our Virginia ministers, who has been bereaved of his wife, a faithful and devoted helper in the work of the Lord, who fell asleep July 13, 1905.

A CHURCH of seventeen members has been organized at Waco, Texas, by brethren W. M. Cubley and W. W. Eastman. These brethren recently dedicated a new church building at Levi, in McLennan County.

THE addition of fifty to the membership in the East Prussian Conference, and seventy in the West German Conference, during the past quarter, is reported. In the other fields in Europe there had been additions.

In the Review we notice the following departures for foreign fields: Brother J. W. Westphal and Sister Carrie Segebert for Argentina, South America; Brother D. C. Babcock and wife for the Gold Coast, Africa; and Brother J. J. Westrup, wife, and child for Honan, China.

AT Logan, Kansas, where S. W. Gamble, the noted Sunday agitator, had been making a great noise, Prof. A. T. Jones, of Battle Creek, Mich., recently preached two strong sermons to large audiences in the opera house. This presentation of the truth was well received by the people.

A LETTER from Brother B. J. Cady, of Society Islands, tells of the baptism of a Scandinavian brother in Raiatea. This man attended our first meeting in that island about fourteen years ago. Last June his two children were baptized at the time of the Eastern Polynesian Conference session. The seed of truth sometimes does not bear fruit till after many days.

BROTHER H. F. COURTER, formerly of California, but more recently of Georgia, writes encouragingly of his self-supporting work. At the last quarterly-meeting of the church at Atlanta he baptized two sisters, the Baptist church being used for the occasion. He usually attends the Baptist Sunday-school, and either teaches a class or reviews the lesson. His address is Decatur, Ga., R. F. D. No. 3.

At the recent session of the South Dakota Conference, it was decided to support a laborer in some foreign field designated by the General Conference, and to pay \$12 a week toward the support of a laborer in Korea. It was also recommended that every church and isolated Sabbath-keeper assume the responsibility of supplying every family in their community with a complete set of the new "Signs of the Times Leaflets." All of which is worthy of emulation by all conferences that have not done likewise.

WRITING from St. Elmo, Chattanooga, Tenn., Dr. O. C. Godsmark says: "I am now out with a tent, having a splendid interest among the better classes here in St. Elmo, just at the foot of old Lookout Mountain. I started in with the tent entirely alone, with no help of any kind—not even a tent-master or organist or cook—which of course went pretty hard with me. However, things have changed around so that I have a good helper in the speaking and a good company of Bible-workers to assist in the visiting." He tells us that the SIGNS is indispensable.

THE "Third Annual Announcement of Lornedale Academy" is at hand in the form of a neat pamphlet of twelve pages and cover. This institution is located at Lorne Park, Ontario, Canada, having a land attachment of fifty acres. In addition to some industrial training, the educational advantages comprise a primary, an intermediate, and a preparatory course, together with a special course, music, etc. The first term of the third year will begin September 20 and continue thirteen weeks. For further information, address the principal, Prof. Eugene Leland, Lorne Park, Ont.

At the recent session of South Dakota Conference the following officers were elected: President, C. A. Burman; vice-president, E. G. Hayes; secre-

tary, N. M. Jorgensen; treasurer, George W. Miller; business and transportation agent, C. M. Clark; correspondent secretary, Leona Burman; educational secretary, J. W. Christian; Sabbath-school and health and temperance secretary, Hannah Peterson; recording secretary, G. W. Miller; assistant secretary and German secretary, F. R. Isaac; religious liberty secretary, E. G. Hayes. Conference Committee—C. A. Burman, E. G. Hayes, F. L. Perry, C. M. Clark, Wm. H. Twining, Conrad Reiswig, and Alfred Jensen.

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LATE, clean copies of SIGNS, Review, Watchman, Little Friend, Bible Training School, Life Boat, Instructor, Good Health, Life and Health, and tracts. Address M. W. Delhorbe, Pullman, Mich.

WANTED.

ADDRESSES of Wm. Graves, Dora Shawver, and Edith Wood. Please send addresses to MRS. CORA B. FINDLAY, Ashland, Oregon.

THE NORTHWESTERN LINE RUSSIA-JAPAN ATLAS.

Send ten cents in stamps to R. R. Ritchie, No. 617 Market Street, San Francisco, for Russo-Japanese War Atlas, issued by the Chicago & Northwestern Railway, three fine colored maps each 14x20, bound in convenient form for reference. The Eastern Situation shown in detail with tables showing relative military and naval strength and financial resources of Russia and Japan.

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WAIT A WEE.

[Ida Hibbard, in the Iowa Deaconess.]

WAIT a wee, and do not weary,
Clouds will pass away,
God is watching o'er us ever,
He will send a brighter day.

Patience have, and never falter
In thy faith; God knoweth best;
Bear the cross He sends thee bravely,
Leaving in His hands the rest.

Never river, howe'er weary,
But winds to the sea;
Never night so dark and dreary,
But the morn broke cheerily.

Behind dark clouds the sun is shining,
For the river waits the sea,
After darkness comes the sunshine,
If we only "wait a wee."

EDUCATION IN THE HOME. NO. 13.

BY MRS. L. D. AVERY-STUTTLE.

YES, papa, I borrowed it yesterday; Emma said she could lend it a few days, because she has learned her lesson for next Sunday. I will go and fetch it; I left it upstairs;" and away the little girl hurried after the catechism.

"A catechism! of all things!" mused Mrs. Wilber, "I wonder what Mr. Hartman wants of a Catholic catechism."

Presently Beth returned, holding in her hands a copy of "The Catholic Christian Instructed." "Now, friends," began Brother Hartman, "having found in the prophetic Word of God that there will surely arise a certain power which should wear out the saints of the Most High and tamper with His law, and having found that they,—the times and the law,—would be given into the hand of this power for a certain period, we look about us to see if there has arisen any power which has persecuted God's saints and sought to change His law. Walter Grey, you are somewhat of a student of history, I believe; do you remember of ever reading from any reliable historian that there has ever arisen a persecuting power which persecuted and hunted Christ's Church until thousands upon thousands were slain?"

"I presume you refer to the bloody persecution of the Church by the Roman power," replied the lad.

"Certainly, I do; well, we find by a study of Dan. 7:25, that it was the very power that wore out the saints of the Most High that should also tamper with the holy law of the Almighty. Now, we boldly affirm this to have been the Papacy; and if—"

"But," smiled Mrs. Jones, "Suppose they deny this charge—it's a pretty serious one, you know—ought we not to give them the benefit of the doubt, Mr. Hartman?"

For reply, Brother Hartman rapidly turned the leaves of the catechism which Beth had borrowed, until he had found the place he had in mind.

"But, instead of denying these charges," said he, "they not only admit them, but are proud and bold in testifying that the Church of Rome is responsible for the change in God's law; and that she actually boasts of her power to do this very thing. This little book is a work I have been anxious to see for a long time, knowing that it contains the confession and boast of the Catholic Church. But it has never fallen into my hands until just the other day."

All this time, Mrs. Wilber sat earnestly watching the speaker, and curiously regarding the little brown covered book.

"Come, father," smiled Elsie, "please don't keep

us in suspense any longer; we are all anxious to hear the testimony of the book."

"Very well, I will read from page 252, chapter 23:

"*Question:* What are the days which the Church commands to be kept holy?—*Answer:* First, the Sunday, or the Lord's day, which we observe by apostolic tradition, instead of the Sabbath. . . .

"*Question:* What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?—*Answer:* We have for it the authority of the Catholic Church and apostolic tradition.

"*Question:* Does the Scripture anywhere command the Sunday to be kept for the Sabbath?—*Answer:* The Scripture commands us to hear the Church; . . . but the Scripture does not in particular mention this change of the Sabbath."

"Well, wife," interrupted Mr. Wilber, "it rather strikes me, now, that this is pretty clear testimony. These people seem to acknowledge without hesitation or shame, that they are the guilty parties."

"Yes," said John, "I believe that in almost any court of Justice such testimony would be admitted. If a sum of money had been stolen, and some one pointed out the thief, and then this thief readily pleaded guilty, and displayed the stolen property, no one would think of doubting who the culprit was,—would they, Josie, do you think?"

"Why, John! you're quite a lawyer. I'd no idea, you could argue so well," smiled Josie.

"I think John would make a better preacher than he would lawyer," declared Walter Grey. John blushed a little, while Mrs. Wilber said earnestly:

"Just let me see that little book,—I can hardly believe my ears,—let me see if my own eyes will tell the same story;" and Mrs. Wilber reached for the little volume which had created such interest.

"Why! here is *more* on the subject,—dear me! shall I read it? shall I? I'm afraid I'm very foolish to be so agitated; indeed, I almost find myself wishing I had not attended these readings at all;—then I would have known nothing about it, and so quite escaped any responsibility."

"But, my friend," said dear grandma, quietly, "you will remember that the Lord especially speaks of a class of people who are destroyed for *lack of knowledge*. It would be a pity to be among them, don't you think so?"

"O my," exclaimed Billy Black, shuffling his feet uneasily, "I aint got much knowledge,—I don't want to be destroyed;—s'pose I will be, Mr. Hartman?"

"Certainly not," responded Mrs. Wilber quickly, while her kindly motherly eyes filled with tears, "certainly not, you poor boy. But of course one must understand how one feels. But O, just hear this!" she continued, still fixing her eyes intently upon the little book. "I am more surprised than I can express! shall I read, Mr. Hartman?"

"Certainly," replied Brother and Sister Hartman in chorus.

"Well, I'll just continue where you left off, on page 252;" and Mrs. Wilber read in a clear, tho somewhat tremulous voice:

"St. John speaks of the Lord's day (Rev. 1:10), but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. St. Luke also speaks of the disciples meeting together to break bread, on the first day of the week (Acts 20:7), and St. Paul (1 Cor. 16:2) orders that on the first day of the week, the Corinthians should lay by in store what they designed to bestow in charity; . . . but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship and the Christian Sabbath. So that, truly, the best authority

we have for this, is the testimony and ordinance of the Church."

"Hm—m! if that isn't a most astonishing admission, then *I don't know!*" interrupted Mr. Wilber.

"But wait until I'm through," protested his wife; "just hear this;" and she read rapidly:

"And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holidays all stand upon the same foundation, *viz.*, the ordinance of the Church."

Mrs. Wilber ceased reading; handed the book to Brother Hartman, buried her face in her hands, and seemed lost in thought.

A TALE OF HALF-HOURS.

"MOLLY, what have you been doing?"

"Nothing, mama."

"What do you mean by nothing? I left you sitting by this window half an hour ago. Where have you been since then?"

"Nowhere, mama. I was watching the kitten."

"Watching the kitten for half an hour! O Molly! And you promised to help me this morning."

Molly Lester was naturally an indolent child. The blood did not dance in her veins as a child's blood should; she felt no quick impulses toward action and movement. But none of us are sent into the world to do only the things we feel like doing; and the fact that we have naturally a bias against what is right or dutiful, is but a reason for fighting hard and steadily, and making ourselves do the duty.

Molly was not fighting with her indolence. She made faint resolutions to do so once in a while; but when the moment came for the effort she was too apt to indulge herself, "just this once," or to reflect that "only twenty minutes more" or "only half an hour" could make no difference, unmindful of the fact that life is made up of minutes and half hours, and that to waste them means to waste life.

There was another girl in the house who was exactly the opposite of Molly. Her name was Lucy. She was Molly's cousin, and about the same age. Her father and mother had died within a few weeks of each other, and Molly's father had taken her home to live with him, and be a sister to Molly, who had none of her own. The boys—there were three—had not been at all glad to have Lucy come. "Girls are no fun," they said; "they are always staying about in bedrooms, and saying they don't want to do anything; and one is enough in a house anyhow."

The boys judged all girls by Molly, but they soon found that Lucy was of a different sort. She didn't "stay in bedrooms;" she liked to go rowing, to walk in the woods, and ride on the hay-cart, as much as the boys themselves; and, tho she was always busy, she could generally take time to mend gloves, cover balls, and be useful and obliging.

The girls were too unlike in character to understand each other very well, or to grow intimate. Lucy had been carefully trained by an energetic mother, who believed in "system," and Molly's dawdling ways were always irritating to her. Molly seldom began any new piece of work, and never finished what she began. Lucy had been taught that she *must* finish.

Before she went to sleep each night, Lucy had pretty much decided in her own mind what she meant to do with every hour of the next day. So much time for this, so much for that, each following each in regular sequence. And tho a space was always left for "fun," Lucy knew in advance what she meant the fun to be.

Molly, on the contrary, began her days with no idea whatever as to how she should employ them, except the unconscious resolve not to do any more than she must. She was always late to breakfast; and while Lucy helped her aunt wash the breakfast-cups, Molly sat at the table idly balancing a spoon over the edge of hers. Too often she went upstairs and lay on her bed half asleep, when she should have been waking herself up with fresh air.

"Molly, come and have a good swing," Lucy would cry; "Molly, the boys want us to go to the Duck Brook after buttercups." But "I don't want to, I'm tired," would be Molly's answer. She was not really tired, and she knew in her heart that, if she chose, she could perfectly well jump up and go.

Every now and then she roused, as indolent people do, with a sort of wonder at the result of Lucy's industry.

"I can't think how you find time to do so many things," she would say; "I should like a sofa cover like yours for my room, but I never could make such a big thing."

"O, yes! you could. You could do it in odd minutes, and never know that it took any time at all," declared Lucy. "There's all that bit after breakfast, when you are waiting for Miss Allen—"

"Only three-quarters of an hour."

"I know—because you are almost always late. But, Molly, you can do lots in three-quarters of an hour."

"Nonsense! I should just get out my things, and then have to stop."

"Well, there's the time after your music practise, and—"

"I can't begin to get to work in little bits of time like those," declared Molly. "And I am always tired after practising, and don't feel like doing anything."

So it went on year after year. "I wish I had things like Lucy," Molly would say; or, when an injured feeling came over her, "I wish the boys didn't like Lucy better than me. It isn't fair, for I'm their own sister, and she is only a cousin."

And now the two girls are grown up, and are women. I went to the Lester's home the other day. Jim, the oldest boy, is soon to be married. He came in while I was there. He spoke to us all, but he sat down near Lucy, and had a long, low-voiced talk with her about the little home he is furnishing. It struck me curiously, and I couldn't help looking at Molly, who sat by the window with her hands folded, and took little part in the conversation.

Mrs. Lester has grown older of late years, and looks rather feeble. When the clock struck twelve, I saw Lucy get up, and lay down her work—a table-cover which she was embroidering for Jim's bride. She went out, and presently returned with a glass of milk and a biscuit. "Aunty must have her lunch," she said. Again I glanced at Molly, and wondered that she should leave this daughterly office to Lucy.

Ned, the second son, came in after that. He was in trouble with a difficult sum in algebra, and he took his book to Lucy, who again laid down her work to help him. Mr. Lester put his head into the room, and called out, "Lucy, will you come here a moment?" Next I saw her having a whispered conference with the maid.

After dinner, I went upstairs to get my bonnet, which had been left in Molly's room. She was lying on her bed, half asleep, and I couldn't help giving her a little hint as to what I had been thinking of.

"I know it," she answered plaintively. "They always did prefer Lucy; they don't care at all for me."

I tied my bonnet on silently; when I turned from the glass, Molly was fast asleep!

Now, girls, which would you rather be like—Molly or Lucy?—*Susan Coolidge.*

A MODERATE drinker became very angry with a friend who argued that safety was only to be found in total abstinence. "What, sir," said he, "do you think that I have lost control over myself?" "I do not know," was the reply; "but let us put it to the proof. For the next six months do not touch a drop." The proposal was accepted. He kept to his promise, and at the close of a month he said to his friend, with tears in his eyes: "I believe you have saved me from a drunkard's grave. I never knew before that I was in any sense a slave to drink, but during the last month I have fought the fiercest battle of my life. Had the test been tried later on it might have been too late. I mean to keep the pledge for life."—*Selected.*

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 8.—AUGUST 20.—JEHOIAKIM BURNS THE WORD OF GOD.

Lesson Scripture, Jer. 36:21-32, A. R. V.

(21) "So THE king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king. (22) Now the king was sitting in the winter-house in the ninth month; and there was a fire in the brazier burning before him. (23) And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier. (24) And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. (25) Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he would not hear them. (26) And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but Jehovah hid them.

(27) Then the word of Jehovah came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, (28) Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. (29) And concerning Jehoiakim king of Judah thou shalt say, Thus saith Jehovah: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? (30) Therefore thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. (31) And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not. (32) Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words."

Golden Text.—"Amend your ways and your doings, and obey the voice of the Lord your God." Jer. 26:13.

SUGGESTIVE QUESTIONS.

(1) What did King Jehoiakim desire to have brought to him? What did Jehudi do, after bringing in the roll? Verse 21. Note 1. (2) What time of year was it? What provision was made for the comfort of the company? Verse 22. (3) As a few leaves of the roll were read, what did the king do? How much of the roll was treated in this manner? Verse 23. Note 2. (4) How were the king and his companions affected by the reading? Verse 24. Note 3. (5) Was there any protest against the king's action? Verse 25. Note 4. (6) What did the king command concerning Jeremiah and his scribe? Why were they not arrested? Verse 26. Note 5. (7) After this event, what word came to Jeremiah? Verse 27. (8) What was the prophet directed to do? Verse 28. (9) What was to be especially said concerning Jehoiakim? Verse 29. (10) What was to be the consequence of the king's rash act? Verse 30. Note 6. (11) What was the judgment pronounced against the king's seed and the people in general? Verse 31. Note 7. (12) What did Jeremiah and Baruch then do? Did they merely copy what had been written in the first roll? Verse 32.

NOTES.

1. The event which forms the basis of the present lesson occurred about sixteen years after those mentioned in the lesson of last week. King Jehoiakim was the son of King Josiah, but he was a very different kind of man. "He did that which was evil in the sight of the Lord his God." See 2 Chron. 36:1-8. When Josiah was confronted with the law of God, the book having been found in the temple, he immediately set about carrying out its requirements. The roll which Jehoiakim ordered Jehudi to bring before him contained matter which the Lord had told Jeremiah to write out. Jeremiah obeyed the

command of the Lord, and had read the matter to the people. Read the first part of the lesson chapter. Then it was brought to the attention of the king, and he ordered it to be brought in, and read to him.

2. This disposition of the message of the Lord, especially designed to cause the backslidden people to return to Him and be forgiven, shows a great departure from the course pursued by Josiah.

3. The apostasy of the king and his princes is emphasized by their stupidity in supposing that a message from the God of Israel could be destroyed by fire. The very history which the book contained was the evidence that God's Word could not be made void. Of this word Christ says, "The words that I speak unto you, they are spirit, and they are life." John 6:63. And Peter, quoting from Isaiah, says: "All flesh is as grass. . . . The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." 1 Peter 1:24, 25. Cutting in pieces the vessel's chart will not remove the rocks and shoals therein marked for the guidance of the mariner.

4. The king's contempt for the warning message, sent in mercy to him and his people, was not because of his ignorance. He was faithfully entreated by some of the princes not to be so rash; but he was so much under the influence of the king of Egypt, who had made him king, that his heart was completely hardened, and his "conscience seared with a hot iron" (1 Tim. 4:2). So is every one who persistently rejects the overtures of the merciful God of Israel.

5. We are not told how the Lord hid the prophet and his faithful scribe, but His arm is not shortened by lack of ways and means.

6. Because Jehoiakim rejected the Word of the Lord, the Lord rejected him, just as Saul was cut off for a like reason. The reign of his house was to end with himself. His son Jehoiachin did attempt to reign, but in three months the king of Babylon dethroned him, and put Jehoiakim's brother in place of his son. See 2 Kings 24. The details of how Jehoiakim's body was left to decay without burial are not given, but it is probable that he was killed in battle. Jehoiachin could hardly be said to rule in Judah while he did nominally reign, for the land was occupied by the army of Nebuchadnezzar, and Jerusalem was in a state of siege.

7. Rejecting the Word of God by denying its authenticity, or by denying such portions as do not harmonize with the science and theology of "learned" men, is just as blasphemous as Jehoiakim's cutting it to pieces with a knife, and the effect is far more disastrous, in that its influence is far more extensive. Another way of cutting the Word is to accept those portions that are pleasing to us, or may answer some special purpose, and ignoring such portions as cross our preconceived ideas or reprove our course of conduct. Let it be always remembered that it will meet us in the judgment, however we may treat it here. Christ has made the perpetuity of the Word of God very emphatic: "Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God," Matt. 4:4. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

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MOUNTAIN VIEW, CAL., AUGUST 9, 1905.

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

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A Denver judge proposes using hypnotism to reform offenders. See what the SIGNS OF THE TIMES has to say of this plan next week.

"The Sabbath-School Worker" comes to us filled with good things. Mrs. L. Flora Plummer is now its editor, and we are sure the journal will prosper under her skilful and vigorous management. We wish the helpful little monthly unbounded success.

Sonoma County Camp-meeting.—According to latest advices the much-changed Sonoma County Camp-meeting has finally been settled. It will be held in Cloverdale; fine grounds have been obtained. The date is August 17 to 27.

The Sabbath-school children of India work very hard that they may have a *pice* to give to the Lord on the Sabbath. A *pice* is worth about one-half cent, not much in this country, but in that land it represents about one-tenth of a laborer's day wages, what ten to twenty cents would mean in this country. They appreciate the blessing of the Gospel; do we?

A Seventh Is Not One Tithe or Two Tithes.—A person writes us from San Francisco about the first and second tithe. He says that he earns 10.00 a week. A tithe of that would be \$1.00; a second tithe would be 90 cents. This is correct. But he believes because God requires the seventh part of our time that the 10 ought to be divided by 7. The quotient would be \$1.43, or practically that. He thinks the tithe then would be \$1.00 and the second tithe 43 cents.

Of course if that is correct logic and mathematics, it would work elsewhere. If our correspondent should get \$14.00 a week and he should divide it by 7 he would get as a quotient \$2.00. According to his method above, his first tithe would be 60 cents more than a tenth, and he would have no second tithe at all. There are who see no scripture for a second tithe; but if one believes it duty, let him pay it honestly. Above all things be faithful in that which is clearly taught, the payment of the one tithe. Let nothing excuse that; you owe it to God. As to the second, follow your best light.

OUR FORTHCOMING SPECIALS.

THE SIGNS OF THE TIMES is set for the purpose of giving the last Gospel message of Revelation 14 to the world. And it gives it week by week, number by number. Yet that message is so broad, so comprehensive, that it is impossible to scarcely more than touch it in one issue. In fact, it takes an entire volume of the paper to develop that great message at all adequately.

Yet there are many who wish it presented in its various phases briefly. To do this, we propose to issue, beginning with the first week in October, four "Special Message" numbers, as follows:

1. The Sure Word of Prophecy and Christ's Coming.
2. The Sanctuary, The Gospel in Type and Antitype.
3. The Law, the Gospel, and the Sabbath,—“The Whole Duty of Man.”
4. The Church Triumphant.

The above titles express only a part of that which each number will contain. Here is a suggestive list of the main articles so far as developed:

I. PROPHECY AND CHRIST'S COMING.

1. Object of Prophecy.
2. Prophecy May Be Understood.
3. Importance of Prophecy.
4. Alphabet of Symbolic Prophecy, Daniel 2.
5. God's View of the Nations, Daniel 7.
6. Christ Will Come Again. How? When?
7. What His Coming Means.
8. Christ Our Life.
9. The Only Power That Can Save, Acts 4:12.

II. THE SANCTUARY,—THE GOSPEL IN TYPE AND ANTITYPE.

1. The Gospel in Type.
2. The Sanctuary and Its Lessons.
3. The Priesthood in Type and Antitype.
4. The Day of Atonement and the Judgment.
5. The Wonderful Book—The Seven Seals.
6. The Closing Work of Our High Priest.
7. The Great Apostate Powers, Revelation 12 and 13.
8. Signs in the Heavens.
9. A Message of Preparation.

III. THE LAW, THE GOSPEL, AND THE SABBATH,—“THE WHOLE DUTY OF MAN.”

1. The Eternal Law, The Everlasting Gospel.
2. The Bible Sabbath.
3. The First Day of the Week.
4. The Broken Hedge, Sabbath Changed in the Church.
5. Babylon—Its Character.
6. Principles of Babylon in Succeeding Ages.
7. The Reformation and America.
8. Encroachments on Freedom—Beast, Image, Mark.
9. Great Field of Prophecy.
10. Signs in the Earth.

IV. THE CHURCH TRIUMPHANT.

1. A Spirit-Filled Church.
2. Requisite Conditions to.
3. Spiritual Gifts.
4. The Apostasy.
5. The Great Center of Sanctuary Service.
6. The Seal of God—Sabbath Restored.
7. God's Last Great Protest.
8. A Church Restored, and Triumphant.

Besides these our Home department will be full of precious instruction. There will be Bible-Readings, poems, music, if there is room, many illustrations. Each number will have a specially-prepared front-page cover-design, attractive and appropriate to that issue.

This series ought to have a circulation, at the least calculation, of half a million. More about it in the future.

A Barrier Yet to Meet.—The *Catholic Mirror* of July 22 congratulates Cardinal Gibbons on the occasion of his seventy-first birthday, and among other things says:

It must be no small part of the pride which fills the cardinal on this day to feel that the church, which had before it in the '60's so many chasms to bridge, so many rivers to ford, so many cliffs to scale, has bridged them, forded them, and scaled them all victoriously through the support lent by his and other valiant arms. . . . It must be with joyous heart, indeed, that the cardinal turns at this milestone, and views, from the summit he has laboriously won, the past with all its difficulties overcome, its dangers faced, its barriers of prejudice broken down, and its countless thousands won for the church, and who still toil in the valley.

But there is one barrier which that church is yet to meet, and that is the eternal truth of God in the judgment,—truth which she has perverted by tradition, truth which she has trampled down, truth the disciples of which she has put to death, truth embodied in the law designed of God as a hedge to His people, but which that church has broken down, truth personified in the life of the Incarnate Word, whom Rome has crucified afresh, and locked in her sepulcher of dead forms from her starving devotees. But when Rome meets these at the bar of God, all her mitered power and gilded pomp will perish in the presence of Him from whom Rome has shut away the millions by cordons of priests and dead saints. Those of her flock who are saved then will be saved despite the ministrations of her perversions of truth. For Cardinal Gibbons, or any other Roman Catholic, we have naught but the honor due all men, our kindest wishes and earnest prayers, but for the "body of doctrine" by which Catholics are held in direst bondage, and which, when accepted, will ruin the world and nations, we have no use, and we wish that every Roman Catholic would so conclude before he meets God's truth in the judgment.

Do You Not Wish to Help?—In his report of the first camp-meeting in Greater New York, printed in the *Review and Herald* of July 20, Pastor W. A. Spicer well presents the immensity and need of the great mission field of that mighty city. After speaking of the work which has been done, Brother Spicer says:

The Lord can make ways where there are no ways, and He is showing our friends in this city of apartment-houses the way to get to the people. It is a matter of the utmost importance, for face-to-face and house-to-house effort is the work in which all the believers can join. It would be a blessing, indeed, if somebody had a few hundred dollars, even a thousand, for this conference to use in a special campaign with the SIGNS to be followed by systematic effort with other literature and Bible work. Somehow this truth is to go right through these long-barred gates, and the workers are full of faith that the time has come, and that they have found the way of victory.

Now if there are those who wish to help in this needy field in this way, we shall be glad to furnish the SIGNS or to forward the money to proper parties.

Which Will Rule?—A writer in the *San Diegan Sun* asks the question, Who will rule the world, the Catholics, the Jews, or Protestants? As among these three we do not see how there can be any question. Both Jews and Protestants have left in large part the fundamentals of their religions, and neither are numerous or cohesive. But the Roman Catholics are numerous, consistent, cohesive, political. Rome has one foe—Socialism—which will yet become for a time an ally. She has also made God her adversary, by setting herself against His law. One will, beyond all this, rule, even Christ Jesus. He will do it now if men will receive Him in their heart and life. He will rule then anyway.

Buddhism prays to nobody for nothing. New Thought gives us the same kind of no personal God. The Bible reveals to us a personal God—Jehovah, the source of all life and power and love, manifested through His Son Jesus Christ. It is a revelation of a God who is a Father, of a Saviour who is a Brother.