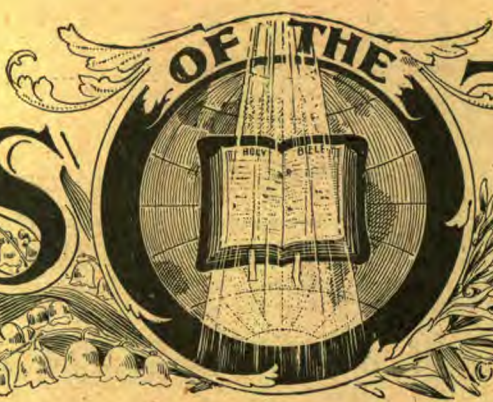


# SIGNS OF THE TIMES



## OUR LORD'S ANSWER.

"What shall be the sign of Thy coming?"—*Disciples.*

"And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world; for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. And He spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away; but My words shall not pass away. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare." Matt. 24:3; Luke 21:25-34.



# SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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

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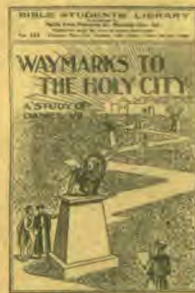
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# Sigms of the Times.

"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.

## BEGGARS.

(Re-published from issue of November 20, 1901.)  
[See Matt. 20: 30-34.]

ONLY two beggars, that is all,  
Poor and blind, by the ruined wall;  
Thus to live and thus to die,  
Asking an alms of the passers-by;

Earthly dole for their hungry moan,  
Bits of bread or a half-picked bone,  
The smallest coins that men can give  
Strained through a fine-meshed con-  
science sieve;

Given to ease a conscience smart;  
Given to soothe a pricking heart,  
That's taken more than a righteous  
part

In the buy and sell of earthly mart;  
That hopes to save a stingy soul  
By giving alms, a meager dole;  
That hoards in pounds the gifts of God,  
That gives in pence that men may laud;  
That worships at the shrine of Greed,  
That careth naught of the beggar's  
need.

How will such fare when, by and by,  
They stand before the Judge on high?

Only two beggars, that is all,  
Limned against the broken wall;  
Sitting beside the great highway,  
Beggings a pittance day by day;  
Pitied and helped by the needy poor,  
Hated and shunned by the wealthy  
boor.

And yet God's poor, these destitute,  
With blinded eyes or voices mute,  
With deafened ears or crippled frame—  
Their utter need pleads in His name.

"Not pleasing?"—Surely not. To  
grace

With silks the form, to adorn the face—  
Dire poverty hath no meats to spare;  
'Tis daily dole for the daily fare,  
Ragged, dirty, and ugly withal,  
These beggars twain by the broken wall.  
Yet who notes what pain the soul passed through  
Ere he came to beg? How oft the clue  
Was almost within his eager grasp,  
But lost to sight ere the hand could clasp!  
And o'er and o'er and o'er again,  
Up hill and down, through bog and fen,

In the murky air of a starless night,  
In the day's full glare by foes affright,  
He strove and journeyed, fought and fell,—  
O, we could not the full tale tell  
Of the man who failed and lost his all  
Who now is the beggar by the wall,  
Or a mendicant by Dives' gate;  
But place him with the rich and great,  
Clothe in royal robes the dole-fed man,  
And, lo, there is lifted all the ban.  
Men cringe and bow the supple knee  
To him they refused small charity.



Blind Beggars of Jerusalem.

'Tis place and dress that make the man,  
Or place him under the proud world's ban.

Only two beggars, that is all,  
Poor and blind by the city's wall,  
Called all day in the long ago  
By the road that ran through Jericho;  
Called for alms from the passers-by  
Called with insistent, clamorous cry,  
When the sounds of gathering throngs they hear  
Drawing the city's gates anear.  
They ask the tumult; they get reply,

"Jesus of Nazareth passeth by."

They've heard the fame of His wondrous love  
Of the light and life brought from above;  
And from out the dark of a blinded night,  
They plead that His power may give them sight.  
O, He came, He died, to save the lost;  
The awful Need made the fearful Cost.  
And His ear ne'er dulled to faintest cry,  
His heart e'er touched by the soul's faint sigh,  
His hand that hurled forth spheres above,  
Filled with life of an infinite love,  
Touched the sightless eyes with tender grace,

And bathed the soul in light of His face.  
And He changed the beggar by the way  
From a child of night to a son of day,  
And lighted the darkened soul of strife  
With the light of love, the gift of life.

O, we are mendicants, one and all,  
As beggars blind by the ancient wall;  
Are poor, whatever of coin we claim;  
Are wretched, whate'er may be our fame;  
Are ragged, whate'er may be our dress,  
Garbed in the rags of our righteousness;  
Are blind, whatever we claim to see;  
Are nothing, whatever we claim to be.  
Aye, all that we need, we lack it all  
Truly as the beggars by the wall.

But all that we need in Him we find,  
For the weary, rest; sight for the blind;  
To the poorest soul He granteth wealth;  
To the sickest soul He giveth health;  
From beggared soul takes its own mean  
dress,

And clothes it in robes of righteousness.

By character God measures men,  
By character He will judge them when  
They stand before His judgment bar,  
Not what they think, but what they are.  
Then Dives, who lived on sumptuous fare  
Who worshiped himself in praise and  
prayer,

Who to the glories of truth was blind,  
Will be left to self with all its kind,

Will be left to feed on self's poor store,

With self shall perish forevermore.  
But he who suffered affliction's fire  
Shall hear the voice, "O friend, come higher;"  
From his beggar's bed at Dives' gate  
He'll reign in realms of a new estate;  
He trusted God in his direst need,  
And shall of His choicest viands feed,  
Shall sit with Christ upon His throne,  
No more to utter the beggar's moan;  
For the poor who enter heaven's door,  
Who have begged of God, shall beg no more.



## SUGGESTIVE PROPOSITIONS ON THE PRIESTHOOD OF CHRIST.

### Essentials of the Melchizedek Priesthood.

#### I. Righteousness.

WE may better understand the Melchizedek priesthood by noting some of its essentials. The first of these is that the term "Melchizedek" is a title rather than a name. It is compounded of two Hebrew words, *melek*, meaning, a king, from *malak*, to reign; and *tsedeq*, meaning, right, righteousness,—"King of Righteousness," just what every king under God over every dominion God-given must be. We have also *meleketh*, a queen; Melchi-shua, king of wealth; Melchi-ram, king of a high one. The term "Melchizedek" is therefore God's description of the right kind of a king, of the true character of a king, a *king of righteousness*.

The king of righteousness must also be king of peace, for he only is truly at peace with God and His universe who is righteous. In that ideal time, when sin shall be forever banished, the "King shall reign in righteousness;" "and the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." Isa. 32:1, 17. Therefore the King of Salem is also a descriptive title, meaning, king of peace, the result of righteousness.

The conclusion, then, must be that the exalted being whom Abraham met, and who blessed Abraham, was not by name, but by title, Melchizedek; and by description, king of peace, from *melek*, king; *shalem*, peaceful. For there seems to be clear evidence that Salem, as Jerusalem, the city of God, did not then have an existence. The term is used of Jerusalem later (Ps. 76:2), but in Abraham's time Mt. Moriah, where afterward was built the temple, appears to have been destitute of inhabitants. Gen. 22:2, 9, 13, 14. Jebus, afterward Jerusalem, the stronghold of the Jebusites, if it existed at all in Abraham's day, must have been a very small place, a fortified threshing-floor, not more than one-third of a mile from the summit of Moriah. The condition of Canaan, the greatness of Melchizedek, the utter absence of mention so far as the record of geography or history is concerned, of a city of Salem in Palestine lead to the one conclusion, that Melchizedek was not a local king by that name, but a temporary visitor with that title, greater than Abraham (Heb. 7:4, 7), one of the perfect units in God's great plan of the universe, whom Abraham recognized, and to whom he rendered as the representative of God, a tenth of the spoils he had taken.

#### II. Sonship.

The one who holds place in the Melchizedek priesthood must be a *son of God*. In fact, the priesthood and the sonship are used as identical terms. "So Christ also glorified not Himself to be made a high priest, but He that spake unto Him, **Thou art My Son**, this day have I begotten Thee; as He saith also in another place, **Thou art a priest forever after the order of Melchizedek.**" Heb. 5:5, 6. The sonship of God is equivalent to the divine priesthood after the order of Melchizedek.

But this sonship, referred to in Hebrews, was not the eternal sonship of Christ, of which men so often speak, but the sonship which

Christ won through righteousness, acquired in His humiliation and humanity, through suffering, self-denial, and death, for which He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4. Then it was said, "Thou art My Son, this day have I begotten Thee." Acts 13:33.

It was not in God's plan that this sonship should come through suffering, but through the gift of God and the maintenance of a holy character. Therefore, when God created this world, He placed one at its head, gave him dominion over it all as earth's king, a king of righteousness,—Adam, "the son of God." Luke 3:38.

But in God's universe are other worlds, and over each of these worlds God has placed a king, a son of God. Before this world came into being there were other worlds; and when this one was set forth in the development of the infinite plan, "all the sons of God shouted for joy." Job 38:7.

But Adam did not retain his sonship. He yielded all to Satan, who became king of this world *de facto*; therefore, when the sons of God, the kings of the worlds, came together to the throne of the universe, to meet with the King of kings, Satan, as holding Adam's dominion, where he went to and fro, and walked up and down at will, "also came among them." Job 1:6; 2:1.

The sum of which is this: God is one; His plan for the salvation and development of character is one. As Adam the king of this world was "the son of God," so these "sons of God" were each of them the kings of some world in God's universe, and the priest after the order of Melchizedek in that world.

#### III. Fatherhood.

The one who holds place in the Melchizedek priesthood must also be a father of those over whom he is priest,—father under God, even as he is king under God. Thus Adam was to be the father of all who populated this world. Every one in all this world's millions would call him father. From him would they receive life, disposition, character. God created Adam after His own likeness and image. Gen. 1:26, 27. "Adam . . . begat a son in his own likeness, after his image." Gen. 5:3. He gave of his own life to all his children, and had he remained holy, all would have been blessed in him. To him they would have always looked for counsel and blessing; and he would have been to them a minister of the life-blessings of God.

But he failed. Sin perverted the image of God in him, and turned his blessings into curses. His life became death. His children became the children of sin, obedient to the prince of the power of the air,—to Satan, the spirit of evil.

Then the Son of God, the Creator of the universe, under God, the Father of all the peopled spheres, stepped down from His high estate to save the one lost world. He must become its second head, its second Adam. He must pour out Himself; He must become flesh, must overcome in the weakness of the flesh where Adam failed in its strength, and so become the second Father to the race saved to all eternity. After recounting His humiliation, His taking upon Himself our nature in

all respects, His praying and crying with tears, the record continues: "And having been made perfect, He became unto all them that obey Him **the Author** [the Beginner, the Father] **of eternal salvation; named of God a high priest after the order of Melchizedek.**" Heb. 5:9, 10. "Looking unto Jesus **the Author** [the Father] and **Finisher** of our faith." Heb. 12:2. And so all those who are Christ's are born from above (John 3:3-5), living stones of the Living Stone (1 Peter 2:4, 5), children of the Life-giving Spirit, of the second Adam, bearing the image of the Heavenly (1 Cor. 15:45-49). Therefore shall Christ be called the "**Everlasting Father**, Prince of Peace." Isa. 9:6. The winning of the right to be the Father of this world was not completed till Christ died upon the cross and rose again. In the Melchizedek priesthood of this world there was conferred upon Him for this world's sake both the sonship of God and the fatherhood of the race. His relation to the King of the Universe is that of Son; His relation to the children of the world who turned from sin is that of Father. Thus He became the most mighty of advocates, the most merciful and helpful of priests,—our Advocate with the Father, His own Son; our eternal Saviour and Helper, our Father-priest.

#### IV. The Universal Father and Priest.

But Christ Jesus our Lord is not alone the Father of the children of new birth of this world. Under God He created all the mighty universe, thrones and dominions, principalities and powers,—all were created by Him; and in Him all things hold together. All the sons of God, the heads, the princes, the kings of righteousness of all the worlds, were all the work of His hand, all His sons. He, therefore, was the Melchizedek, the King of Righteousness, of the universe; who gave life to all, who ministers life to all in one constant outflow,—the Son of the Eternal, the Father-priest of all the worlds. What a wonderful thought it is that He who was the highest of all, left the highest and undertook the forlorn hope of this poor, lost, sin-sick world, coming clear down to the lowest depths of death and nothingness, and then by the fulness of the power of His righteous character, ascending far up through and above all things a conqueror, that He might fill every vacancy in the universe which sin has made. Eph. 4:9, 10. But when He ascended on high He took with Him, and takes with Him, into the heavenlies, a redeemed humanity. Eph. 4:8; 2:4-7. And in all the ages to come the praise of the glory of the grace of our great High Priest will shine forth in those redeemed from sin and death. Eph. 3:9-11. Then will the Melchizedek of this world be the Melchizedek of the Universe, not to bring the universe down to this world, but to bring this lost world to the height of the sinless universe, so that where sin reigned and reveled, in curses, woe, and misery, even putting to death the Son of God, there shall the throne of God be established, the dwelling-place and center of Jehovah's dominion to all eternity, covering all the evil attempts of Satan with eternal, never-fading glory of the kingdom of our God and of His Christ. Rev. 21:1-6; 22:1-3.

(To be Continued.)



### THE GREAT BADGE OF FAITH.

WE are constantly showing our faith by the things we do; our lack of faith by the things we neglect to do; and this is particularly true in our religious life.

Have we faith in the atonement of Christ? If we have we will not become despondent through the fear that God will not forgive our sins; for thus we would declare His sacrifice insufficient for the purpose assigned it.

Have we faith in His almighty power? If so, we will never forget that that power is at our service in the struggle against sin; and remembering that fact, and having that faith, how can we fail of drawing upon that power? The badge of our faith in this regard is our attitude toward that power. If we draw upon it, we prove our faith in its existence and in its virtue for us. If we have the assurance of friends that a fortune awaits us at a certain bank, and we give it no heed, we indicate a lack of faith in their truthfulness, as well as a lack of faith in the existence of the fortune itself.

God has promised us, if faithful to Him, "an inheritance incorruptible and undefiled, and that fadeth not away." Have we faith in that promise? If so, the life we are living will be an outward token, a badge, of that faith. We will show by our life that we are planning to move into our eternal inheritance when it shall please the Father to place it at our disposal.

But the Father requires of us certain things that are literally badges of our faith, and intended so to be. When we became Christians, we followed our Lord in baptism. In that act we declared to the world that we had renounced the old life, had died to sin, and had risen with our Lord to walk in a new life. That act declared our faith in the righteousness of the life of Jesus Christ and the efficacy of His sacrifice to purchase us from the dominion of sin. We were under the condemnation of death because of sin; He died for us, in our place, and passed through the portals of the tomb. Death could not hold Him, because death has no legal claim upon righteousness, no scintilla of jurisdiction over the soul untainted by sin. So He came forth from the tomb; and because He did, death has no scintilla of jurisdiction over, no legal claim upon, any who have accepted the atoning sacrifice, died to sin, and risen with Him to "walk in newness of life" in Him. "Buried with Him in baptism"—that is the badge of our faith.

There are other badges. In the quarterly recurring ceremonies of the Lord's Supper, "we do show forth our Lord's death till He come." That act is a token to the world that we have faith in the efficacy of the body that was "broken for us," and the blood that was shed for the remission of our sins. That also is a badge of our faith.

Jesus Himself, looking down through the ages to the close of time, and seeing the terrible conditions that would exist, asks in sadness, "When the Son of Man cometh, shall He find faith on the earth?" Luke 18:8. He has Himself answered that question in Rev. 14:12. In the midst of the outpourings of God's judgments upon the wicked the eye of the Revelator is turned to a little company

that has been standing loyally for the truth of God in spite of all the doubtings, the philosophies, the infidelity, the "higher criticism," and the persecutions of the enemy; and the Word declares of this company: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." That badge of faith, most conspicuous of all badges in that time, is the keeping of the commandments of God. That has distinguished them from every other class of people. There will be only one class at that time of whom that can be said; for we learn from Rev. 13:7, 8 that the powers of evil, before the coming of Christ, will have secured control over every class, save those only whose names are written in the Lamb's book of life. They whom the Word specifically mentions as faith-possessors and commandment-keepers in opposition to all the powers of evil are certainly those whose names are there written. What a badge that is! God will have His witnesses in every land. In every land that badge of faith will be seen. It will excite the wrath of every power of evil in the world; and they who bear that badge will be subjected to every possible indignity, until even the decree of death is pronounced by that apostate power upon them. Rev. 13:8, 14-18. Still they stand; and because they do stand, they are sealed with the seal of God (Rev. 7:3, 4). What does it mean, then, to be found wearing that particular badge of faith at that time?—Eternal life.

That keeping of the commandments means the keeping of them all. The breaking of one command is the breaking of the law (James 2:10); he who refuses to honor the Sabbath is not a keeper of the commandments of God, is not wearing that badge of a triumphant faith. It is a matter of eternal importance. Would you be among that company to whom God Himself calls attention as His own loyal ones? Then adopt that badge of loyalty, that token of faith, that God may hold you before the world as His faithful witness in the midst of a faithless world. S.

### CONFLICTING TESTIMONY.

THE witnesses for Sunday observance do not agree in the many schemes they feel obliged to employ in bolstering up their substitute Sabbath. Mr. Gamble, and some other "pillars" of the first-day theory, argue that Sunday was the true seventh day until the Exodus, when it was changed until the resurrection of Christ, when, by some peculiar means, it became the seventh day again.

But a writer in the *Watchword and Truth* presents a different theory. He admits that God gave the seventh-day Sabbath to our race in the very beginning; that it was reaffirmed in the time of the Exodus, and was to be a sign between Israel and Jehovah forever. Ex. 31:17. But when Israel was set aside as the special people of God, and the Gentiles were taken up, He gave the first day of the week to the church as its "dispensational sign and day of sacred rest." The theory is that "the present age or dispensation is *parenthetical*;" and when the "fulness of the Gentiles" shall have come in, Israel will be restored to its place of headship among the nations. Then the seventh-day Sabbath will also be restored as a millennium result.

The Gamble, *et al.*, theory is designed to do away with the Sabbath of the Lord altogether, and substitute the counterfeit; while the contributor to *Watchword and Truth* endeavors to apologize for Sunday observance and at the same time advocate the restoration of the natural Jews. If he would but acknowledge that "he is not a Jew, which is one outwardly, . . . but he is a Jew, which is one inwardly" (Rom. 2:28, 29); that all of God's covenant people are Israel (Phil. 3:3); that the entire population of the new Jerusalem will be reckoned as of the twelve tribes of Israel (Rev. 21:12), he might be spared the restoration muddle, as well as the task of trying to sustain the Sunday "parenthesis."

But the erection of Babel towers always results in confusion. The witnesses for error never can agree only in the one point—the determination to oppose the truth. G.

## Question Corner

1708.—"Lifted Up." John 12:32.

In what sense are we to understand the words of our Saviour, "And I, if I be lifted up from the earth, will draw all men unto Me"? P. B. G.

The lifting up referred to His death on the cross. That cross stood for the utter self-sacrifice, self-abnegation, of His life for the sake of others. That was His character, which has made Him a center of attraction in all the earth. Men have misunderstood His work; He has been reviled and exalted; His work has been viewed in parts only; nevertheless in one way or another He has drawn the attention of all to Himself; and in the judgment His words and life will condemn or save.

1709.—They Are Virgins. Rev. 14:4.

What is the meaning of "these are they that were not defiled with women; for they are virgins"? P. B. G.

The word "woman" is used as symbolical of a church. "I have likened the daughter of Zion to a comely and delicate woman." Jer. 6:2. A good, pure woman represents a true church. See Revelation 12; 2 Cor. 11:2. A corrupt, licentious woman represents a corrupt, fallen, apostate church. See Rev. 17:1-6; 18; Ezekiel 16; Jeremiah 3, and other scriptures. The word "virgin" means an unmarried daughter; but it is also used in a spiritual sense of the true church of God. Isa. 37:22; Lam. 2:13. The passage in Revelation 14 would therefore mean that the special class spoken of were not identified with corrupt and apostate churches; they were free in God, members of His church alone.

1710.—Change in Reckoning.

Has any change in the reckoning of time been made which would change the days of the week? If so, when, and by what authority? L. E. D.

There has been no such change. The matter of months and days, through change in calendar and nation, have confused and are confusing. The week, the oldest period of time above the day, has not been affected by the changes in calendar in any way. Of course, we know that men have been made to believe that the sacred day of the week has been changed from the seventh to the first or the sixth, and some nations have had no week at all, even as they have had no true God at all, but the order of the days of the week may be easily traced from the Bible.

1711.—Question of Conscience.

Please explain Matt. 19:12; 1 Cor. 7:32-37. K.

Look in any dictionary for the definition of "eunuch," and read our Lord's words in the light of what the word means. What men have done is not commanded or even advised. In the latter text the apostle simply says that if one can give up all legitimate marital relations and devote himself or herself wholly to God, it is well; but if not, either commits no sin in marriage. It is no duty to urge upon another, nor to boast of oneself. Remain unmarried if all of life and strength are devoted to God; but do not place yourself in temptation.





### OUR EUROPEAN LETTER.

#### Religio-political Debates in France.

THE reading of M. Briand's report on the government bill for the separation of church and state, on March 4, was the opening of a brilliant debate on the subject which has lasted four entire months. The first month was taken up by the general discussion, in which the principles and merits of the bill were discussed.

M. Briand himself, M. Jaurès, the Socialist leader, and M. Ribot, all three in favor of the separation, tho' not believers in Christianity, spoke eloquently on the poetic beauties and the practical usefulness of religion. These speeches were made during Lent, and a Catholic speaker said that during that week the French tribune rivalled with the pulpit of Notre Dame Cathedral in exalting the benefits of religion. Possibly these orations were intended to sweeten a debate which had in it many elements of discord and bitterness.

Every standpoint was represented—agnostic, deist, atheist, Protestant, moderate Catholic and rank Papist. The assembly looked more like a theological council than like a political arena.

#### A Catholic Prediction.

M. Benoist, a Catholic, depicted the conflicts which he thought would be kindled by the measure proposed; he repeated the words of an Italian politician: "You will have an armed church in a disarmed state," and he predicted that in ten years the French Government would go to Canossa, as did Bismark, who, M. Benoist affirmed, regretted afterward that he had not had, like France, a concordat with Rome. "You have one," M. Benoist added, "and because you know not how to use it, you tear it to pieces."

Count Boni de Castellane, a fervent Catholic, followed with a passionate speech, saying that what was intended was not the separation of the church from the state, but the destruction of the church by the state.

M. Grousseau, another Catholic, considered the withdrawal of state money from the priesthood as a robbery, and he compared the proposed separation with a divorce, with this difference, that here the abhorred wife would stay in the house and raise up no end of troubles which could all be avoided, he said, by keeping up the marriage relation.

#### A Socialist View.

Lewaes, a socialist, answered him by stating that the régime of the concordat had been one of ceaseless quarrel between the state and the church. He spoke of papal persecutions; he referred to a great religious revival in 1797, when the Catholic Church was severed from all connection with the French Convention; and he also recalled an interesting movement in 1830 on the part of some distinguished prelates toward the separation of church and state.

#### Protestant Opinion.

Eugene Réveillaud, a Protestant deputy, spoke at length. He began by showing that Paganism at Rome or Athens knew no other doctrine than the union of the state with religion. Christ introduced a new teaching when He said, "My kingdom is not of this world," and the apostolic church was founded on that principle. Constantine brought back the pagan system, and papal supremacy was the outgrowth of this apostasy. But true church democracy survived among the small associations known as the Waldenses, the Albigenses, and the Paulicians. It existed in germ in the great Reformation. Unrecognized by Calvin, it was formulated by John Milton, and fully brought out, two hundred years

later, by the United States of America. Edmond de Pressensé, late French senator, was quoted as saying: "What is there on the United States' statute book about this whole question of church and state?—A blank page. Nothing but that, but all of that."

Then the speaker referred to Vinet, the eloquent Swiss writer on religious liberty, who wrote: "If you ask us, What will become of the church if abandoned by the state? we shall answer simply, Let her become what she can; let her follow her destiny; let her live if she may; let her die if she must."

If she can not exist by herself, she is not the truth. . . . If she is of God, it hath been given unto her, as unto Christ, 'to have life in herself;' let her show that; that is her first duty; that is the undeniable proof of her divine origin."

#### Liberty for All.

M. Bienvenu-Martin, minister of cults, followed, stating that this measure was not intended or likely—as clericals declare—to open up an era of violence against the Catholic Church, but simply the neces-



M. Vinet, of Switzerland, an Advocate of Religious Liberty.

sary conclusion of the principles of liberty of conscience and worship, a liberty which, by the way, the Church of Rome has never accepted except for herself alone.

Maurice Allard, an atheist, had hoped, on the contrary, that the forthcoming law would break the Romish "block" into a thousand scattered fragments unable to unite, and thus effectively fetter the church which, as also Christianity and even the belief in the Creator, is inimical to all progress and civilization.

A few speakers answered him and still took sides, and the general discussion was concluded April 11.

In our next letter we hope to bring out some interesting gems of thought from the discussions proper.

JEAN VUILLEUMIER.

Gland, Switzerland.

#### FRANCE'S GREAT NEED.

In no country is there a greater need for Protestant missionary work than in France. Of the 38,000,000 inhabitants, less than 1,000,000 are even nominally Protestant. The government is swayed alternately by Catholic and infidel influences. The great revolution of 1798 was a reaction from corrupt church rule in the government, and "the church" was regarded as representing Christianity. Therefore the revolution took the form of infidelity rather

than of a much-needed political reform without reference to religion.

Such also has been the tendency in the late controversies between the state and the church. The people, while overwhelmingly Catholic in name and form, are largely infidel in heart and practise. Certain influential persons are calling for the "de-christianization" of the whole country, and the call meets favor in various circles. A press correspondent recently took note of the church attendance in different localities, and found the audiences to be nearly all women. In one village church forty women composed the congregation, the priest and the sexton being the only men present. In such a country, when dissatisfaction with the government arises it is easy to work upon the superstition of the people, and make them believe that more church influence in the councils of state are essential to the popular welfare.

This was what occurred when the infidel reaction had spent its bloody fury, and there came the counter-recoil into church intolerance and extortion. Such is likely to recur as the church powers again arouse the superstitions of the populace against the present movement for a separation of church and state. Rome's growing influence in Germany will greatly accelerate such a condition. France's greatest need, as indeed of all European countries, is the influence of the Gospel.

#### PERPLEXITY OF NATIONS.

THE prophecy of our Lord that there should be, at a certain time, "upon the earth distress of nations, with perplexity," is surely finding literal fulfilment at the present time. Every unusual movement of a prominent ruler; every actual or prospective or imaginary agreement between prominent nations; every movement of naval vessels or body of troops by any government of recognized influence in the world; every casual rumor of prospective alliance—even the supposedly friendly relations between any two of the so-called world powers, are causes of perplexity, of uneasiness, of anxiety, in the world's great capitals and centers of trade.

The emperor of Germany went in person to Tangier, in a war-vessel, to weaken the influence of France in Moroccan affairs. Instantly there was a war scare, and the move is interpreted as an attempt to create ill-feeling between France and England. Then Emperor William arranged a naval meeting in the Baltic with Czar Nicholas, and another furor was created. It was supposed to mean an alliance either to include France, or perhaps, to exclude her, because her capitalists were not furnishing Russia any more money. Other national combinations were at once suggested or imagined. The German emperor was next found interviewing the king of Denmark, and was at once supposed to be planning a Scandinavian confederacy—composed of Denmark, Sweden, and Norway—which he would be able to influence in Germany's interest.

In connection with the negotiations for peace between Japan and Russia, an alliance between the two nations is suspected, and forthwith there arises perplexity among other nations who have usurped "interests" in the Far East. M. Witte, the Russian representative, was shrewd in suggesting an alliance early in the negotiations for peace, as the idea of future communion of interest would be used to forestall or minimize the much-dreaded money indemnity that Japan is likely to demand.

But an alliance between Russia and Japan would be the most difficult for other European nations to deal with. It would mean more perplexity than any other combination. If their interests in the Orient should be antagonized by the proposed combination, none of them could well stand alone so far from home. Defense would mean alliance, and a most perplexing problem would be alliance involving England, France, and Germany, or any two of them. And then the United States has "interests" over there that might be involved, to say nothing of China's very existence as a nation. Verily we are in the days when "distress of nations, with perplexity," is everywhere in evidence, and "the coming of the Lord draweth nigh."



## NOT "TAINTED MONEY," BUT "TAINTED MEN."

JUDGE DILL, of the Court of Errors and Appeals of New Jersey, entertains the correct idea of the responsibility for corrupt business methods so prevalent in the world to-day. He gave up a lucrative corporation practise for the position he now holds at a comparatively small salary. Of his former practise he says:

"I never took an annual retainer from a corporation in my life. I never wanted to put myself in a position where I would have to do something I didn't want to do. There is a mistaken idea about corporations. A corporation isn't bad. It's the men in it. In cases where the criminal negligence of corporations results in the loss of human life, the individuals that compose the corporation should be held accountable.

"If you want to stop head-on collisions, put a director on the cowcatcher. You won't have any more of them, will you? No. Don't indict the corporation; indict the men. One object some men have in incorporating is to be able to do things as corporations that they wouldn't do as individuals. There is ground for the assertion that because the men who do these things are too high up, because they have vast capital and great influence behind them, their acts are designated as 'operation,' rather than 'crimes.'

"I've been asked forty times why I took a place on the bench of the New Jersey Court of Errors and Appeals. A large part of the corporation business of the nation is done in that state, because the corporations are organized there. The questions of internal government of the corporations are sent back to the State which created them. The other courts haven't jurisdiction. In other words, New Jersey must spank her own children. I thought I'd like to take hold of the spanker.

"Tainted money? Tainted money is not. Do you have to figure out the history of every dollar to find out whether it is tainted or not? Money has no character. Money isn't tainted. It's tainted men. It wasn't the thirty pieces of silver that betrayed the Lord Jesus Christ; it was Judas Iscariot. This country is suffering, not from tainted money, but from tainted men."

## INDIVIDUAL DISCRETION.

"If any discretion at all is to be allowed the individual, it is hard to see who should limit the amount of his discretion except himself," says the Charleston, S. C., *News and Courier*, concerning Sabbath-breaking. In a recent editorial it notes that "a correspondent of a New York newspaper has stirred up some controversy in that city by roundly condemning Sunday excursions," and quotes from him a statement, and "a logical but radical inquiry" as follows:

It certainly must be conceded that the teaching of the Fourth Commandment is increasingly disregarded, and unless the tendency is checked the Sabbath will be practically dispensed with. If the Fourth Commandment is not binding, why are the other nine of the Decalogue that are the basis of the civil law in the Christian world?

To this the *News and Courier* adds:

After all is said, we will venture to say there can not be found in the city of New York a single Christian minister who practises or preaches the observance of Sunday according to a literal interpretation of the language of the divine mandate. There is not one of them who does not "break the Sabbath" persistently and in a variety of ways year in and year out. Some follow the instructions of the Fourth Commandment more closely than others, but they are all transgressors, the difference between them being merely a matter of degree. If any discretion at all is to be allowed to the individual it is hard to see who should limit the amount of his discretion except himself. What may be Sabbath observance in one man would be Sabbath-breaking in another. It is universally conceded that the world and humanity are better for the existence of a day of rest, but the strict constructionists of what this phrase does and should mean have no ground upon which to stand so long as they presume to depart one hair's breadth from the letter of the instructions which they profess to have received. The question is, of course, an old and a very much vexed one, and we have no desire to enter into an extended consideration of it, but we have small patience with those

who, while professing to enforce observance of a sacred command, do no more than seek to regulate the manner and degree of violations of it.

And the *News and Courier's* point is still more forcible when we take into consideration that the clergymen who are continually demanding the observance of the Fourth Commandment are not only standing for various degrees of violation of it as regards the manner of Sabbath observance, but are standing for an entire disregard and violation of it as regards the Sabbath day. "A literal interpretation of the language of the divine mandate" affords no ground whatever for Sunday observance, and shows that it commands the observance of another day than that which these advocates of the observance of the Fourth Commandment so persistently press upon the people upon its authority. If these people who so stoutly demand the observance of the Fourth Commandment fail to conform to it either as regards the manner of Sabbath observance or the day to be observed, little attention should be paid to their demand. Let them observe the commandment to the letter, or else let them cease from the presumption of arraigning other people for alleged violation of it.

## SUNDAY ENFORCEMENT NOTES AND COMMENT.

BASEBALL playing on Sunday has been prohibited by the village council of Frost, Minn.

An ordinance "to close up saloons, stores, and all kinds of business, including even livery stables, on Sundays" has just been enacted by the city council of Standish, Mich.

THE Omaha (Neb.), *Bee* reports that an agitation to open barber shops Sunday mornings is stirring the state capital from center to rim.

THE enforcement of the Sunday law against theaters and baseball playing is a feature of a movement of retaliation by automobilists at Grand Rapids, Mich., who claim that they are being persecuted under the speed regulation law.

At Cynthia, Ky., on July 18, H. Reisterer, a baker and confectioner, was tried and convicted on a charge of violating the Sunday law, but the jury disagreed on the amount of the fine, and none was assessed by the court. This was a test case, and the conviction was a victory for the Law and Order League.

ON the charge of aiding and abetting Sunday baseball, Henry Ramsey, manager of the Newburg, N. Y., baseball club of the Hudson River League, was arrested at that place on July 16 and the next day arraigned before Justice Revell, who released him. The complainant was the Y. W. C. T. U. of Newburg.

IT is a matter of dispute among theologians whether there is any such thing as a Christian Sabbath, and whether, if there is one, it falls on Saturday or Sunday, says the *Chicago Chronicle*. This is a fact that should give pause to those religionists who with headlong zeal are constantly demanding the enforcement of Sunday observance in the interests of the "Christian Sabbath."

FOR having violated the city ordinances closing barber shops after noon on Sundays, James Massena, a barber who conducts a shop at 109 Eighth Street, Hoboken, N. J., was fined \$5.00 by Recorder Stanton in that city, July 18. Massena claimed, and was supported in it by the testimony of the man himself, that when he was arrested he was shaving a man who had called at his shop before the closing hour, and he said it was customary among the barbers to serve such persons even if it required them to work after the closing time; but the excuse did not satisfy the recorder.

It was recently reported from Willimantic, Conn., that an agitation has again been started relative to having places of business and public amusement closed on Sunday. It seems that Sunday evening band concerts have been given at an amusement park that is within hearing distance of the Willimantic camp-ground, and it is on this account that the matter has been brought up. The manager of the park discontinued the Sunday evening con-

certs out of deference to the offended religionists, and it is needless to say that in doing so he displayed a very different spirit from that manifested by the camp-ground people.

One of the most important events of the week was the proclamation by the Czar of Russia, giving to his subjects a voice in the government of that country. In a manifesto issued by him on August 18, he granted to the people of Russia the right to send to a consultative assembly such representatives as they may see fit to elect. This marks an important step in the progress of Russian affairs, even tho this assembly is not a legislative body and its organization will be under the control of the czar, who will convoke and dismiss the sessions, and will have the right to suspend members. The members of this body will be allowed to advise and urge legislation and criticize any new laws that may be made, and will be permitted other participation in the government. The publication of this manifesto at this time will have a quieting influence upon the Russian people, as it is what they have long been asking. This in turn will give the government excuse for refusing to accede to the demands of Japan. Prominent Russians believe that this will result in a true parliament, a reputable minister, a premier, and a constitutional monarchy for Russia. It certainly is to be hoped that it will result in an amelioration of the condition of the Russian people, including the Russian Jews.

Little progress has been made by the international peace plenipotentiaries at Portsmouth, N. H., during the week. Some of the minor demands have been agreed to; but the two great questions of indemnity and the session of Russian territory neither party will yield. Japan demands a large indemnity, approximately the cost of the war, and it is stated that the Russian agents are absolutely forbidden to concede the payment of indemnity. The Japanese demand the cession of Saghalien Island; and concerning this the Russians are said to be as firmly opposed as against the payment of war indemnity. These are the two points over which many are predicting the break-up of the negotiations.

A startling statement is that made by Magistrate Joseph Pool, of New York City, who states that the number of wives deserted by their husbands during the year in New York City reaches the enormous number of 7,700. In answering the question, "What is the chief cause of this abandonment?" the magistrate replied: "Intoxication, I should say, from my experience in different police courts. Drink is at the bottom of most of the trouble between husbands and wives, and drinking habits are usually accompanied by brutality toward the wife." What a terrible record the makers and sellers of liquor are piling up against themselves!

THE war between the Mexican Government and the Yaqui Indians has at last been brought to a termination, it is reported, by the signing of a treaty of peace between the chiefs of the Yaquis and Gen. Luis Torres. By the terms of this treaty, the Yaquis are guaranteed possession for all time of a large portion of the original Yaqui territory.

THE Russian peace envoy, M. de Witte, has had a conference with a number of the most influential Hebrews of this country, concerning the condition of the Jews in Russia. The Jews were greatly encouraged as a result of the conference, and received promises of better treatment for their co-religionists in Russia.

Trouble is brewing in Cuba over the presidential nominations. The candidate who will run for the presidency in opposition to Tomas Estrada Palma, the present president, has made numerous incendiary speeches, and openly threatens revolution.

Revolutionists are active in the Island of Crete, and the Russians and English are attempting to bring them under control. Troops of both these nations have had encounters with the insurgents; but the casualties have been light.

A Constantinople despatch states that a Russian imperial ukase has been issued restoring to the Armenians their school and church property in the Caucasus, which the government had deprived them of some months ago.

The beginning of a strike which it is declared will extend all over the country was inaugurated at New York on August 16. It is a strike of structural iron workers against the American Bridge Company.

Yellow fever still keeps up its death record in New Orleans. The total number of cases up to August 17 was 1,223, and the total number of deaths 180.

Foreigners in China are fearful that the Chinese boycott against American goods may develop into an anti-foreign uprising of the masses.

The Spanish Government is erecting public kitchens in different parts of Andalusia for the purpose of feeding the famine-stricken inhabitants.



## FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

### CRIME; OR, THE REIGN OF LAWLESSNESS.

WHAT does it all mean? Are our people losing not merely their respect for law, but their very sense of what law means?" This question, throbbing with the pain of despair, was recently asked by the editor of the *Indianapolis News*. In essence, the same question is instinctively leaping to the lips of thousands of thoughtful, patriotic men. Alderman Mavor of Chicago said recently that we are experiencing the results of a widespread contempt for law and authority. "No one respects law; no one respects the courts. The courts do not respect themselves." This generalization is probably too sweeping to be accurate. But does it not rest upon a basis of fact?

#### Testimony of Reputable Witnesses.

The *New York Evening Post* tells its readers that President Henry Hopkins of Williams College, in an address on "Suggestion and Crime" delivered before the members of the Patria Club, last autumn, declared that the prevalence of crime, especially in America, is greater at present than ever before, and that the very foundations of our national life are seriously threatened. Among other statements pertinent to his theme, Dr. Hopkins said: "There are some very ugly features in the present situation. There is abounding evidence of an alarming increase in crime, of crime of every sort, but especially of the kind that undermines honesty, chastity, and respect for law. We have been discussing and revising penal codes, improving our houses of correction, and correcting our prison discipline, and in the meantime crime has been multiplying."

Chief Justice Charles B. Lore, of the Supreme Court of Delaware, said before the members of the Universal Peace Union: "Lawlessness pervades the land. . . . Gigantic frauds are palmed upon the people as successful business enterprises. Our greatest financiers are racking their brains to circumvent the law and the people, and by lawlessness achieve wealth, being careful only to keep outside of actual violence and the common jail. When their cunning evasions of the law are crowned with success, all men are tempted to lawlessness. Captains of industry, how much of the unrest, the mob violence, and the labor troubles of the time, have been bred and fostered by your methods? We ask for an answer."

The following outspoken testimony is from an editorial in the *Chicago Record-Herald*, Sept. 21, 1904:

The sweep of crime over the whole city arouses citizens. Need of remedy for present reign of lawlessness is held by all to be urgent. With the city so held in the grasp of criminals that for neither life nor property is there security, the people are becoming aroused to one of the most serious problems that can confront a municipality.

Full appreciation of the gravity of the situation was expressed yesterday by many men, and in the

main it was held that an appeal to public sentiment was the only way in which the wave of crime now sweeping over Chicago could be checked. These men declared conditions to be perilous, in that murders and robberies were startlingly on the increase, tho the real reason for the hold-up man and the burglar—early winter—had not yet arrived. . . . Acting Mayor McGann declared that matters had come to such a pass that to-day crime and criminals form the greatest question before the people of the nation.

Professor W. D. Sheldon, of Girard College, not long ago wrote:

There is a vast amount of lawlessness among us, in fact more than in any civilized country of Europe, with perhaps the single exception of Russia. This disregard of law shows itself in various ways. . . . Not a few laws placed upon the statute-books by the chosen representatives of the people, and many of them essential to the well-being of the community, are practically a dead letter, or only partially enforced. This dereliction of duty on the part of those elected to execute the laws is another common phase of lawlessness. . . . There is a general restiveness under legitimate restraint. *Juvenile crime has long been on the increase.* Of the one hundred thousand or more convicts in our prisons, . . . the majority are under thirty years of age.

The *San Francisco Evening Post* says editorially:

In the course of its duty to the community as an advocate of good government "The Evening Post" has been forced of late to call attention to certain reforms that must be put into effect if the security of individual rights, guaranteed by the Constitution of the United States, is to be preserved. Crimes have been committed in this city that threaten the very foundation of our liberties, wrong-doings that if unpunished, promise eventually to overthrow the very nation itself.

Mr. W. D. Morrison, an eminent British penologist, strongly maintains that crime is on the increase in England, and supports his contentions with an abundance of official statistics. Regarding Mr. Morrison's figures Dr. Josiah Strong says: "If statistics are to be allowed any weight at all these figures incontestably mean that the total volume of crime is on the increase in England as well as everywhere else."

The great statisticians of the other European countries tell the same dire story with respect to the increase of crime on the Continent. Dr. Mischler, of Vienna, and Dr. Von Liszt, of Marburg, draw a deplorable picture of the growth of crime in Germany and Austria. In a recent article, Professor Von Liszt maintains that 15,000,000 persons have been convicted by the German criminal courts within the last ten years; and he makes the outlook for the future appear forbidding in the last degree. In France, M. Henri Joly declares that the criminal problem is just as formidable and perplexing as it is in Germany. He estimates that crime has increased in France 133 per cent. within the last half century, and is still steadily rising.

#### An Epidemic of Homicides.

It may challenge one's credulity to be told that there are now four and a half times as many murders for each million of people in the

United States as there were in 1881; but official statistics prove it to be true. The ratio of murders and homicides to the population in 1881 was one to 40,534 inhabitants, while in 1902 it was one murder or homicide to 8,955 inhabitants. In his charge to the grand jury at Montgomery, Alabama, recently, Judge Thomas quoted figures to show that the number of homicides in the United States for three years was one-third larger than either the total number of persons killed on American railways in the same period, or the total losses of the British army in the South African War. The figures given by Judge Thomas are: Killed on railways, 21,847; British loss in Boer War, 22,000; homicides in the United States, 31,395, or a yearly average of more than 10,000. Of the 7,000 persons guilty of murder, in 1903, only 126 were legally punished.

The *News and Courier*, Charleston, S. C., affirms that the safest crime in South Carolina is that of taking human life, and that murder and violence are distinguishing marks of our present-day civilization. "We do not enforce the law," declares the editor. He adds that the people have grown so accustomed to the miscarriage of justice in cases where human life is taken by violence that they excuse one failure and another, until it has become almost a habit; and society is beginning to regard the man who slays his brother as an incarnation of power.

The fact that 222 homicides were committed in South Carolina during the year 1903 was recently pointed out by the *New York Sun*. Captain Charles Petty, of that state, was asked not long since what in his opinion were the causes leading to so somber a record. His answer was: "Our citizens were less shocked by the bloody record than those of other states, for we had by degrees got accustomed to homicides. It did not appear to be a phenomenal record, even to our law-abiding, conservative citizens. . . . It would be well for people outside of the state to learn that this record is only the logical result of many years' infraction of law."

The *Chicago Journal* reports 118 homicides, besides a large number of deadly assaults, as the ghastly record for that city during the year 1904. The *Chicago Daily News* declares that not only are robberies increasing in number in the Lake City, but that highwaymen are more bold and desperate than formerly. During recent years there has been a marked change in the character of these crimes. "Formerly," says the *News*, "the footpad rarely resorted to violence save as a means of avoiding arrest. To-day the robber's weapon is used to injure, maim, and kill."

The *Pittsburg Gazette*, November 12, 1903, informs its readers that during the previous ten months twenty-six murders had been committed within the Pittsburg city limits, and that the assassins of twelve of the victims had escaped the police and detectives. The *Gazette* does not hesitate to allege that the officers know, in some instances, who the slayers are, but are indifferent as to the execution of justice.

Several months ago a Georgia judge declared from the bench that more homicides were committed in his state than in all of Great Britain. In Georgia one murderer in a hundred is convicted and punished, while in England one in three is brought to justice. He went on to say: "We do not enforce the law. We say by statute that murder must be punished by death, and murder is rarely punished by death, or rarely punished in any other way in this state,



or in any of the Southern states, except where the murderer is colored, or is poor and without influence. Now this state of affairs can not last forever."

A San Francisco despatch to the New York *Sun* states that on the same day one assault, two hold-ups and two burglaries, were committed in San Francisco. The record of violent crimes is declared to be "remarkable" in that city. For a fortnight there was one homicide for every day. From October, 1898, to October 1904, 114 murders, exclusive of Chinese killings, were committed in the city by the Golden Gate. Yet not one of the slayers has yet been sent to the gallows. There were forty-seven murders for which no one was even arrested.

Are not these harrowing facts sufficient to attest the awful prevalence of crimes of violence not only in this country, but throughout Christendom? Somewhat later in this discussion I shall try to make clear the meaning of this harvest of criminal violence, to the church of Christ and to the world.

[The remainder of this article deals with the prevalence of other forms of crime, the growth of disrespect for law, some of the causes for the increase of crime, and the meaning of that increase as foretold in the Scripture.]

## SOLDIERS OF THE CROSS.

BY MRS. E. G. WHITE.

THE work of soul-saving is to be carried forward by aggressive warfare, in the midst of opposition, peril, loss, and suffering. The life of a Christian is compared to the life of a soldier. "Thou therefore endure hardness," Paul wrote to Timothy, "as a good soldier of Jesus Christ."

Soldiers engaged in battle have to meet difficulties and hardships. Coarse food is given them, and that often in limited quantities. They must make long, weary marches, day by day, over rough roads and under the burning sun, camping out at night, sleeping perhaps on the bare ground, with only the canopy of heaven for a covering, exposed to drenching rains and chilling frosts, hungry, faint, exhausted, now standing as a target for the foe, now in deadly encounter. Thus they learn what active service means.

The idea that Christ's followers can be excused from the conflict, meeting no trials and at all times enjoying the comforts and even the luxuries of life, is a fearful mistake. The Christian life is a battle and a march, calling for aggressive warfare, perseverance, and endurance. It is not mimic battles in which we are engaged. This is no make-believe conflict. We have most powerful adversaries to meet. Those who serve under the blood-stained banner of Prince Emmanuel will be given difficult work, which will tax every power of the being. They will have painful trials to endure for Christ's sake. They will have conflicts which will rend the soul. But if they are faithful soldiers, they will say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

"I have fought a good fight," Paul declared. His words to the Corinthians describe the conflict that he endured: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Not all who enter the army can be generals, captains, sergeants, or even corporals. Not all are called to bear the care and responsibility of leaders. There is hard work of other kinds to be done. While there are but few officers, it requires many soldiers to form the rank and file of the army; and its success depends upon the fidelity of every soldier.

An army would be demoralized if the soldiers did not obey the orders of the leader. They must act in concert. Union is strength; without union efforts are meaningless. Whatever excellent qualities a soldier may possess, he can not be safe and trustworthy if he claims a right to act independently of his fellow comrades. This independent action can not be maintained in the service of Christ. The soldiers of the cross must move in concert.

He who enters Christ's army must obey His orders. He has placed himself under the Saviour's leadership, and he is to give Him willing obedience. He is to speak no word, perform no act, that would misrepresent the high and holy principles by which the kingdom of heaven is to be governed.

## WHICH IS THE TRUE SEVENTH DAY?

### Man's Supposition, or God's Word?

THE *Herald of Gospel Liberty*, of Dayton, Ohio, published by the "Christian" denomination, has in its issue of June 22, the following question and answer:

#### The Seventh Day.

DEAR DR. SUMMERBELL:—The advocates of a seventh-day Sabbath assume that our present Saturday is the successor in regular order of the seventh day upon which "God ended His work . . . and He rested . . . from all His work which He had made," and also the regular successor of the Mosaic Sabbath.

With all the changes of calendar to which the human reckoning of time has been subject since the creation, is it possible to maintain that the week is the same now as then, and that what we call Saturday has always been the seventh day?

H. G. COWAN.

#### Answer.

The question of Brother Cowan is an exceedingly practical one; for, unless the Saturday people can prove incontestably that the week of seven days has been kept undisturbed through the decades, centuries, and thousands of years, and through all captivities, changes of calendar, language, government, and civilization, their own argument, from their own point of view, has no force. We have no proof beyond slight probability that the seventh day of Genesis, first chapter, was the seventh day of Moses' time. There was a long stretch, thousands of years, before the exodus from Egypt, soon after which the Decalogue was given, from the events of the first and second chapters of Genesis (where the seventh day was spoken of); and to maintain that through that whole period, in which there was no Jewish nation, and no Decalogue to emphasize a seventh day, the seventh day was accurately noted, is very difficult. We know of too many confusions of calendars, and too many changes of calendars in historic times and in literary periods for us to admit that it is certain that there were no changes in the thousands of years before the historic period.

Jesus said that the Sabbath was made for man, and not man for the Sabbath. But if every person is to keep his accurate seventh day, mankind will be observing all the days of the week; the distribution produced by two causes:

(1) Men are born on all the days of the week; and each one must have a partial week to begin with,

who was not born on the first day. If it be objected that it would destroy the Sabbath day for each man to observe his own seventh, preventing the community from uniting in worship or in rest, it is the very point we make: We should unite in the count of the community, and with it worship and rest; because the "Sabbath was made for man."

But the true spirit of obedience is ignored by the Saturday men, who ignore the calendar of their own birth (which they can prove), to accept the calendar of their own small sect (which they can not prove), thus preventing a common day of worship and rest, which is so necessary for man.

(2) In a voyage around the world a Saturday man will unhesitatingly skip a day of the week, or repeat a day of the week; because of the fact that he gains or loses a day, according to which way he goes around.

If the Saturday man can thus change his calendar, when he goes around the world, to prevent his Saturday from being the Sunday where he arrives, or from being Friday where he arrives, and to enable him to have the same seventh day as his Saturday sect, should he not modestly admit that the rest of us have a right to make our seventh day to harmonize with the worship-needs and with the rest-needs of mankind in general?

This common Sabbath argument is absolutely certain; but the Saturday man's count is very uncertain.

Statements like the above are often made, and with such seemingly plausible assurance as to deceive the uninstructed. For all such who believe God's Book (for upon that we rely) we reply briefly:

### I. The Institution of the Sabbath.

God fixed the week in the beginning, by His threefold act of making the Sabbath, namely, His rest, His blessing, His setting apart the day. Gen. 2:1-3. He made the Sabbath—the seventh day—for man, therefore appointed it for him in the beginning.

### II. At the Exodus.

Did mankind forget the Sabbath during the first decades, centuries, and thousands of years, so that, as Dr. Summerbell says, "we have no proof" "that the seventh day of Genesis" "was the seventh day of Moses' time?" Let us see:

1. A Preposterous Thing.—It is exceeding improbable that a community or a nation should forget the day of the week. There are many instances of an individual forgetting the day of the week; there are a few cases where a family has been led astray; but who ever heard of a neighborhood forgetting its order of the days! or a township! or a county! It would be preposterous that a whole nation should forget! Any or all could wilfully depart from observance of a day, but no one believes that the order of the days would be forgotten.

2. The Testimony of Languages.—The records of the week of all the oriental nations which have come down to us, far antedating the Jewish nation, attest to the truthfulness of the Biblical record, showing that the origin of the week dates back to primeval times where the book of Genesis places it. Before us as we write hangs "A Chart of the Week," prepared and compiled by the late Rev. William Mead Jones, D.D., an antiquarian of London, assisted by some of the most noted linguists of the world, embracing one hundred and seven oriental and ancient languages and fifty-three European languages and authorities, prepared by the well-known linguist, Prince Louis Lucien Bonaparte. This chart gives in nine columns the name of the language used, the name of the week, and the name of each of the days of the week. All of the one hundred and sixty languages and dialects confirm the week of seven days; and one hundred and seven of the one hundred and sixty count the seventh day the end of the week, and most of the one hundred and seven



show the seventh day to be a sacred day. These languages range from those of Russia on the north to far Annam, Burma, and Java, embracing Shemitic, Hamitic, and Japhetic. They are an undesigned, yet the more striking, evidence to the Biblical week, and its order of days.

3. **God's Witness of Miracle.**—But even admitting that the day of the week could have been lost between the Creation and the Exodus (a preposterous thing!), we are not dependent on human guesswork or conclusion to set us right. He who gave the week and established the order of the days has preserved the day; and when He called Israel from Egypt to make that nation the depository of His truth, He anticipated just such subversions and perversions of that truth as we have before us in this article from the *Herald* we are now considering; and, therefore, He fixed the Sabbath day by a **threefold weekly miracle** of the manna, which continued for forty years, during which there could possibly be no mistake as to the definite day of the Lord's rest day, or Sabbath. See the whole of Exodus 16, and especially verses 4, 5, 22-30, 35. Jehovah Himself spans the centuries, and establishes by His own miraculous power this mighty pillar of witness to the identity of the week and the order of the days from Creation to the Exodus. Then He guarded that day by a holy commandment placed in the very heart of His unchangeable law." Ex. 20:8-11.

### III. Jesus Christ.

In the life of Christ,—in His teaching concerning the law (Matt. 5:17-20; Luke 16:17), in His example in the observance of the Sabbath (Luke 4:16; John 15:10), in the inspired record of His burial and resurrection (Matt. 28:1; Mark 16:1, 2), we have indubitable witness to the perpetuity of the week and the identity of the Sabbath. The Sabbath comes just before "the first day of the week," and is enjoined by the commandment. Luke 23:56. The Son of God, in whom dwelt all fulness of wisdom and knowledge, knew the Sabbath day and confirmed its identity by His teaching and example.

### IV. Subsequent Witnesses.

Since the time of Christ we have:

1. **The Testimony of Astronomy.**—Eclipses have been recorded for hundreds of years before Christ. The records of these eclipses correspond with present calculations, showing there has been no loss of time.

2. **The records of nations** under different laws and widely separated have the same week and the same order of the days of the week.

3. **From the second century**, when error began to lift its hydra head in the temple of truth, men began to observe the first day of the week as a holy day. They are still doing it, and there is no disagreement among them as to the day.

4. **The Jews.**—From the time of Ezra the Jewish body called first "The Great Synagogue," and afterward, "The Sanhedrim," down to the year A.D. 300, in regular succession announced the Jewish calendar to all the Jews in the world. The Babylonian Academy did the same thing from A.D. 200 to 1,000. The Jews have been scattered all over the world, in every country, but wherever they have gone there has no difference ever arisen among them as regards the day. Those inclined to observe it have had no difficulty in observing it anywhere in the world.

From these witnesses there is absolute cer-

tainty that the present week is identical with creation week, and that the present seventh-day Sabbath from set of sun to set of sun is identical with the original seventh-day Sabbath, instituted in the first Biblical week of time, established by continuous miracle for forty years at the Exodus, observed by Jesus Christ and His disciples, and confirmed by astronomy, by religious and secular history, and by common sense ever since.

The dropping or the adding of a day in going around the world is seen and acknowledged by men of common sense, scholarship, and candor, to be a necessity, inasmuch as one gains or loses a day in going against or with the sun. The Sunday man also does it. No man in doing this changes his calendar; he brings himself into harmony with the calendar. The calendar has not changed; he has changed, and he merely corrects that change.

One thing can not be made too emphatic: no general change of calendars in the past has ever affected the day of the week. These changes have affected the month and the year, but never have changed the divine week. That still stands, unchanged and most certain.

One thing more: God asks no man to make his own sabbath, or to keep a seventh day from his birth. All this is utterly beside the question, and Dr. Summerbell must know it. It is a hiding of counsel by words without knowledge. God commands us to observe His holy day, not one of our own choosing. To say that we can not know what this is, is to charge God with folly or injustice. Rather, "let God be true," as He is, tho it prove every man a liar. ABDIEL.

## FIFTY REASONS FOR SABBATH OBSERVANCE.

BY D. T. BOURDEAU.

**FIFTIETH.** We observe the holy Sabbath because the Catholic Church tells the truth when she certifies that it is the only Biblical weekly Sabbath; that there is no Bible proof that the Sabbath was changed from the seventh to the first day of the week by divine authority; and that the Sunday-sabbath rests on tradition. And we are thankful that the leaders of the Catholic Church have furnished us such testimonies as the following, which have led many of us to study the Sabbath question thoroughly and decide in favor of the ancient Sabbath:

### Testimony of a Catholic Priest.

You pretend to be a Protestant and desire to follow the Bible as your only rule of faith, so far as religious doctrines and practises are concerned, and still you observe Sunday, which is without Biblical foundation, and rests on the tradition and authority of the Catholic Church. You ought to completely renounce our tradition and Sunday and observe the ancient Sabbath, or adopt our tradition and our doctrines founded on it, and continue to observe Sunday and return to the Catholic Church.

These pointed words were addressed to the writer at St. Régis, Lower Canada, in 1856, and led him to search the Scriptures for light on the subject of the Sabbath and to pronounce himself for the seventh-day Sabbath.

### Testimony of Father Enright.

Show me one [of the sects] that claims or possesses the power to make laws binding on the conscience. There is but one on the face of the earth—the Catholic Church—that has power to make laws binding upon the conscience, binding before God, binding under pain of hell fire. Take, for instance, the day we celebrate—Sunday. What

right have the Protestant churches to observe that day?—None whatever. You say it is to obey the commandment, "Remember the Sabbath day to keep it holy." But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any scripture for it, I will, to-morrow evening, publicly acknowledge it and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. . . . By their solemn act of keeping Sunday, they [the Protestants] acknowledge the power of the Catholic Church. The Bible says, "Remember the Sabbath day, to keep it holy," but the Catholic Church says, "No, keep the first day of the week," and the whole world bows in obedience.—*Extract from a lecture delivered at Harlan, Iowa, Dec. 15, 1889, and reported by the "Harlan American."*

### Another Testimony.

Another work entitled, "Why We Are Catholics and Not Protestants," translated from the English by a priest of the clergy of Paris, bears this testimony:

**QUES.** When Protestants do servile work on Saturday, the seventh day of the week, do they follow the Holy Scriptures as the only rule of faith?

**ANS.** On the contrary, they have to justify this manner of acting only on the authority of tradition. In working on Saturday they violate a commandment that God has never clearly abrogated: "Remember the Sabbath day to keep it holy."

**Q.** Is the sanctification of Sunday as a day of rest clearly expressed in Scripture?

**A.** Certainly not; and yet Protestants regard the sanctification of that particular day as essential to salvation. To say that we sanctify Sunday because Jesus Christ rose from the dead on that day, is to say that we act without scriptural foundation, and we might as well say that we ought to sanctify Thursday because it was on that day that Jesus Christ ascended to heaven and entered into His rest after the work of redemption.

### Still Another Testimony.

In a work entitled, "Abridgment of Christian Doctrine," we find these words:

**QUES.** How prove you that the church hath power to command feasts and holy days?

**ANS.** By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

**Q.** How prove you that?

**A.** Because by keeping Sunday they acknowledge the church's power to ordain feasts and to command them under sin; and by not keeping the rest by her commanded they again deny, in fact, the same power.

Seeing that the Holy Scriptures are sufficient to make us "wise unto salvation" and "perfect for every good work;" that it is by them we have eternal life (2 Tim. 2:15-17; John 5:39, etc.); that God only has the right to create religious institutions and to enjoin them upon mankind; seeing that it is nowhere said in the Bible that God has changed the Sabbath, and that the Bible never calls the first day of the week the Sabbath or the Christian Sabbath, and never gives us to understand that that day is the Lord's day, and that Jesus Christ and the primitive church kept that day as a day of rest, or as a memorial of the resurrection of our Lord; and seeing that there is not in the Bible a law commanding us to observe the first day of the week, and that it is a Biblical fact that where no law is, there is



no sin or transgression (Rom. 4:15, etc.); we do not think that we are guilty before God if we do not observe the day in which God commenced creating our world, and that He gave to man as one of "the six working days." Eze. 46:1; Ex. 20:8-11. Will God condemn us in the day of judgment for not having done what He has never told us to do, and what Jesus Christ and the primitive church have never done? Will He in that great day enter into judgment against us because we observe the holy Sabbath that He Himself kept in the beginning, and when He was on our earth, that His holy prophets and early Christians observed, and that His immutable law commands us to keep holy or sanctify?

The fact that our Lord was raised from the dead on the first day of the week has nothing to do with this question, seeing the Bible does not make of this fact the foundation of a new Sabbath. And the fact that the Christians of Troas met once to break bread on the first day of the week (Acts 20) does not annul the law enjoining the observance of the seventh day, nor the irrefutable truth that the primitive church observed the ancient Sabbath. Nor does this or any other Biblical fact make of the first day a new sabbath or Lord's day. If the act of breaking bread on a day makes it a sabbath or Lord's day, then we should also keep Thursday, for it was on Thursday night that our Lord brake bread in instituting the eucharist. Is it for man to multiply sabbaths at his will and call them divine institutions?



## MATTHEW.

BY F. D. STARR.

WE have now reached a very interesting point in our investigation of the books of Holy Writ. The period to which kings and prophets and wise men had looked forward has now come, and the light of the new dispensation shines with a luster far exceeding that of the old. It is new light, tho not a new kind of light, for all the light of revelation must necessarily be the same kind of light. The light of the moon is the same kind of light as that of the sun, for the moon shines with light borrowed from the sun. So the light of the former dispensation was a light reflected from the great luminary of this dispensation. "The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up."

"The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." In proceeding from the Old Testament to the New, we follow on to know the Lord and discern that His going forth is prepared as the morning. The four gospels doubtless constitute the most familiar and the most helpful portion of the sacred Scriptures, and Matthew, the first in the series, occupies the first position not only in the order in which it is found in the Scripture canon, but in the positions it occupies in the hearts of those for whose benefit these holy books were written. The story of the "Star of Bethlehem" is the central point of attraction. How many thousands there are who remember so vividly the words taught them by a mother's lips:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him."

These delightful words vibrate upon our hearts and in our ears with a melody unequalled by the harmonies of earth. It pleased God to have the earthly history of our divine Redeemer written by four different men, two of whom belonged to the inner circle of companionship of our Lord, Matthew and John, who were numbered among the chosen twelve, and two of whom, Mark and Luke, were ardent believers, tho not numbered among the twelve apostles. Thus we have two witnesses from within, and two from without, that distinguished band, all bearing united testimony to the same great facts concerning our Lord.

To enter into detail concerning the contents of the different chapters of the book of Matthew, would require too much space to be attempted here. A brief examination would require more space for each chapter than can be devoted to the entire book in this series of articles.

It is very interesting to note the reason given for the various events in the history of our Lord. Let us notice a few of the passages where this appears. In Matt. 1:22, concerning the miraculous birth of Jesus we read: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." The reason is "that it might be fulfilled which was spoken by the prophet." Jesus was born in Bethlehem because it was so written by the prophet. Matt. 2:5, 6. The infant Saviour went down into Egypt that the words of the prophet, "Out of Egypt have I called My Son" might be fulfilled. Verses 14, 15. The mothers, weeping for the murdered innocents, were simply fulfilling the words of the prophet. Even the dwelling-place of the Saviour was chosen in reference to the prediction of the prophet: "He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Thus it is evident that the Lord wants us to understand that the New Testament is not contrary to the Old, but that in the very minutest particular, He will see that the words of the prophets will be carried out.

Another item that shows this will be found in Matt. 7:12, in the Sermon on the Mount. Several years ago the writer listened to a discourse from words found in that verse, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them." Said the speaker: "This is the teaching of the Gospel [and surely it is gospel]." Then he went on to contrast the Gospel with the law, saying: "This is very different from the instruction given under the law." But what saith the Scriptures? Let us read the entire verse: "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." So this principle, the Golden Rule, is not only gospel, it is the law and the prophets. God has not one rule of morality for one age of the world and another rule for another age. The teachings of the Gospel harmonize with those of the law and the prophets.

The divine life, all the way from the man-

ger to Calvary, is laid out before us so plainly in this book that none of us can be without excuse in the final day. According to the closing verse of this gospel, all things that Jesus taught His disciples are to observe till the close of time. He taught us to obey His Father's commandments, and hence we are to observe them all. By His grace this can be done.

## THE SHOUT OF THE RANSOMED.

HISTORY tells us that one day the armies of Xerxes shouted all at once, and the vociferation was so mighty that the birds flying through the air dropped as tho they were dead. O, what a shout of triumph when all the armies of earth and all the armies of heaven shall celebrate the victory of our King—all at once and all together: "Hallelujah! for the Lord God omnipotent reigneth. Hallelujah! for the kingdoms of this world have become the kingdoms of our Lord Jesus Christ."—*Times of Refreshing.*

## THE SPIRIT OF SACRIFICE AN ESSENTIAL PART OF ACCEPTABLE WORSHIP.

1. *What are we instructed to do when we enter the courts of the Lord to worship?*

"Ascribe unto Jehovah, ye kindreds of the peoples, ascribe unto Jehovah glory and strength, ascribe unto Jehovah the glory due unto His name; bring an offering, and come into His courts. O worship Jehovah in holy array; tremble before Him, all the earth." Ps. 96:7-9.

2. *How did ancient Sabbath offerings compare with those of other days of the week?*—They were twice as great. See Num. 28:2-6, 9, 10.

3. *Upon what does the acceptableness of the offering depend?*—Upon the spirit of sacrifice rather than the amount of the offering, as taught by our Lord in Mark 12:41-44.

4. *How did David look upon the matter of an offering for the Lord?*

"And the king said unto Araunah, Nay; but I will verily buy it of thee at a price; neither will I offer burnt-offerings unto Jehovah my God which cost me nothing." 2 Sam. 24:24.

5. *What command does the Lord give concerning those who have this spirit of sacrifice?*

"Gather my saints together unto Me, those that have made a covenant with Me by sacrifice." Ps. 50:5.

6. *What admonition did the Saviour give His followers?*

"Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which He possesseth." Luke 12:15.

7. *What rule does Paul give in the matter of offerings to the Lord's work?*

"Let each one of you lay by him in store, as he may prosper," etc. 1 Cor. 16:2. They were to give according to their ability.

8. *In addition to the matter of tithes, in what other matter have the people been remiss?*

"Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee?—In tithes and offerings." Mal. 3:8.

9. *Having greater light than the ancients, what is our duty?*

"To whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more." Luke 12:48.

10. Read the instruction given by our Lord to the rich young man, and His teachings concerning the possession of riches. The narrative and the teaching will be found in Luke 18:18-27.





### THE PURE IN HEART.

BY ELIZA H. MORTON.

LIKE a lily white and pearly,  
Like the surf upon the sea,  
Like a cloud of fleecy beauty  
Is the heart of purity.

And the thoughts are high and holy  
Of the soul that soars above,  
Of the heart from sin all spotless  
Like the wings of snowy dove.

But the garments that are shining  
Are the garments of the Lord,  
And, if we would have that covering,  
We must seek the help of God.

All the promises emblazoned  
On God's earthward-bending bow,  
All the blessedness of glory  
Soon the pure in heart shall know.

In the home of sinless beings,  
In the mansions made of gold,  
Sights and scenes of heavenly splendor  
Will the pure in heart behold.

*North Deering, Me.*

### POSSIBILITIES OF MISSION WORK.

[C. B. Shafer, in *Word and Way*.]

**P**OSSIBILITIES?—Possibilities?—Yes, that is the right word. Possibilities, not probabilities. Possibilities do not always become probabilities, the reason of which is that those who have the resources at their command to convert possibilities into probabilities, yes, into absolute facts, are not sufficiently interested to put forth the effort necessary to accomplish the end.

Mission work is for the purpose of pointing the world to Christ, and is, therefore, pre-eminently the work of His followers, individually and as churches.

The Bible declares that God gave His Son to the world, and that His Son came into the world to bring salvation to our sin-ridden race. When He had finished His work on earth by giving Himself a sacrifice for sin, He then committed to His followers the evangelization of the world, commanding them to preach the Gospel to all the world.

Our Lord has said to us, "Ye are the light of the world." Therefore, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the salt of the earth, but if the salt has lost his savor, it is thenceforth good for nothing." Are there any good-for-nothing members in the churches? Will their Lord say to them, "Well done, good and faithful servant," or will He say to them, "I never knew you; depart from Me"?

Let not the drinking member, nor the member who can enjoy a game of cards, nor the member who cheats his fellow, nor the member who will not pay his debts, nor the member who never attends church nor contributes to the support of the cause of Christ, think that he will ever lead a soul to Christ. He will be sure to lead them the other way, and he will also be sure of his reward, that of an unprofitable servant.

A life devoted to the glory of God and the highest good of man is a power before which Satan himself must quail and retreat in confusion. "One shall chase a thousand, and two shall put ten thousand to flight." The Lord has so declared it. Why don't we do it?—Lack of consecration, lack of spirituality, lack of all the requisites that are necessary to thoroughly furnish us unto every good work.

Another potent factor is liberality toward the work

of God. Stinginess and Christianity are entirely incompatible, and yet there are some church members whose poor, little, shriveled, stingy souls can be so completely wrapped up in a dollar bill as to forever hide from them the favor of their Lord and Judge! Pitiful objects! The Lord loves a cheerful and liberal giver, but pronounces the stingy man and the miser idolaters.

And let not the demure, long-faced, sanctimonious church member expect to exert a savory influence in the community. "Religion never was designed to make our pleasures less."

Rejoice in the Lord, and be of a glad countenance;



One of the child-wives of India. The grandmother of the babe is but twenty-five years old.

and let the people know that Christianity makes glad the heart, and causes the soul to rejoice with joy unspeakable.

Love is the basic principle and foundation stone of Christianity. God so loved the world that He gave His Son to redeem the world. Christ so loved the world that He gave Himself a sin-offering for the world. "Thou shalt love the Lord thy God with all thy heart." If any man love not the Lord Jesus Christ, let him be *anathema maranatha*—let him be accursed from the presence of God forever. "God is love."

The gift of Christ is the expression of His love. Our Lord's sacrifice of His life in our behalf is the manifestation of His love for us.

Love is the force that impels heart action, and stimulates man to noble deeds. Love is the bond that cements one to the object loved. Love is the greatest attribute of God and of His Christ, and He has made love the test of our spiritual connection with Him. Tell me that a man loves his Lord, and yet will do nothing for His glory and honor? It is a mistake. Tell me that a man loves his fellow, and will do nothing toward supplying his greatest need—that of giving him the Gospel of eternal life? It is a fallacy. Love rules the heart, and binds it to the object loved.

### WIDOWHOOD IN INDIA.

[Mrs. G. A. Burgess, in *Bible Training-School*.]

"THE dark places of the earth are full of the habitations of cruelty." Nowhere is the truthfulness of these words more manifest than in the condition and treatment of widows in India. The very word "widow," which, in Christian lands, awakens the tenderest feelings of compassion in the hearts of men, in India is a synonym of sorrow, grief, shame, contempt, and degradation.

Widowhood is regarded as a punishment for sins committed by the woman in a former existence. Hence she is regarded as under the displeasure of the gods, and must spend the remainder of her life in hard and bitter penances, trying, if possible, to atone for her unknown sin. No sadder sight can be witnessed than to go into one of these Indian homes, and see there, shrinking back from observation, a young woman with shaven head, her face wan and pinched with repeated fastings, her form clad in coarse garments, speaking volumes as to her attempts to make atonement for a widowhood for which she was never to blame.

When the husband dies, the beautiful glossy hair of the wife must be shorn as a sign of her disgrace; her bright-colored clothes are removed, and a coarse widow's garment is put on; her ornaments are taken from her; she must eat but one meal a day, and twice each month she must fast. She must never appear with others on the occasion of a marriage festivity or family gathering, as her presence would be regarded as inauspicious, and must shrink guiltily back, if she crosses the track of any one, for fear of bringing ill luck to him. She must never think of re-marriage, but is often made the family drudge, and is an object of suspicion and solicitude lest she bring disgrace upon the family.

There is nothing in such a life to uplift them; there is much to debase them. Their only hope of escape is death, or what is worse, a life of sin,—an alternative which hundreds of widows choose every year, in order to escape the sorrows of their widowhood.

The number of widows in India is about twenty-three million, which is more than one-fourth the population of the entire United States. The custom of child marriage, which is so prevalent in India, is responsible for this vast number, many of whom are mere girls, and many of whom never knew what it meant to be a wife.

In God's Word the most tender provision is made for the widow. His instructions are, "Ye shall not afflict any widow or fatherless child," and again, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me." What comfort these words have been in times of bereavement to thousands of hearts in Christian lands; and in the light of these tender promises, this loving care, how awful the treatment of Hindu widows appears, and how strongly their sad condition should appeal to the love and sympathy and earnest effort of every Christian believer.

### NYASSALAND MISSION.

[T. H. Branch, in *South African Missionary*.]

OUR Sabbath meetings are well attended; in fact, I may say better than at any time since we came to this mission. The attendance includes the men and women, as well as the young people, from the neighboring villages. They come regularly, rain or shine. Many of the old women come to the mission to have Mrs. Branch teach them the Word of God, and also how to sing. This is one feature of the work for which we have long hoped and prayed—that the old



people might become interested in their soul's salvation. We have often gone to their villages to try to help them, and now they come of their own free will.

Our Sabbath-school is full of interest. We sing a good deal in both English and Chemanja. The time never lags from beginning to end. It is interesting to note the good attention the real old men and women give while Malinke explains the lesson to them. You should hear them try to sing. Sometimes they have the tune, and sometimes no tune at all; but how they do try!

Every Sabbath afternoon the boys go to the villages to preach to the people, and many are reached in this way who might not otherwise hear the Word. My prayer is that as the result of these efforts some sheaves may be gathered for the Master's garner.

#### OUR WORK AND WORKERS.

A CAMP-MEETING is to be held at South Stukely, P. Q., August 31 to December 10.

THE baptism of five persons at Rochester, N. Y., July 22, is reported in the Indicator by Brother C. W. Webber.

THE camp-meeting for Ontario will be held on the academy farm, near Clarkson, September 7-17. The location is fifteen miles west of Toronto, on the Grand Trunk Railway.

THE baptism of four converts at Kansas City, Kansas, is reported in the Worker by Brother J. W. Norwood. The brethren there have enlarged their facilities for a church school, and will employ two teachers instead of one.

IN the Welcome Visitor Brother C. A. Merriam reports the baptism of four young men at La Grange, Ohio. In the same paper (August 9) Brother C. A. Pedicord reports the addition of seven members to the church at Cincinnati.

THE Kansas Worker reports the organization of a new church at Lawrence with eighteen members. The service was conducted by Brother C. McReynolds. Ten candidates were baptized on the 6th inst., by Brother J. W. Norwood.

FROM Brother L. D. Santee we have this brief report: "As the result of meetings on the South Side, Chicago, thirty have taken their stand for the truth. Many others are interested. The tent has been taken down and moved to another part of the city, farther north. Workers will follow up the interest that the meetings have created. Truly the field seems ripe for the harvest."

THE annual calendar of Emmanuel Missionary College for 1905-06, is a very neat pamphlet of thirty-four pages. It gives the history, location, and object of the school, together with all the detail of information that friends and patrons—present and prospective—might desire for ordinary purposes. It is adorned with some handsome illustrations, the whole being a credit to the College Press. The fall term of the school will commence September 13 and close December 5. Address Prof. N. W. Kauble, Berrien Springs, Mich.

WE acknowledge receipt of the "Calendar of the Beechwood Manual Training Academy" for 1905-06. The pamphlet contains twenty-four pages, six of which are illustrations of the grounds, buildings, etc. It contains such information as is usually found in school announcements. The school was formerly known as Boggstown Manual Training Academy, and is located at Fairland, Ind., three miles from Boggstown. The fall term will commence September 26 and close December 18. For calendar or other information, address the principal, Prof. B. F. Machlan, Fairland, Ind., R. M. R. No. 1.

IT is our painful duty this week to record the death of Brother C. A. Washburn, an old-time minister in the cause of truth, which occurred at Des Moines, Iowa, on the 5th inst. Deceased was a member of the Iowa Conference Executive Committee, and was engaged in tent meetings at Lucas only two weeks before his death. He was buried at Mt. Pleasant, his place of residence. He was the father of Brother J. S. Washburn, who is actively engaged in the ministry at Washington, D. C. His wife, who survives him, is a sister of Brother George I. Butler, president of the Southern Union Conference. Many early believers in our message to the world will regard his death as a family loss. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

#### WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

Any of our literature suitable for missionary purposes. Address Charles F. Volz, Marble Hill, Jefferson County, Ind.

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



#### LESSON 11.—SEPTEMBER 10.—THE LIFE-GIVING STREAM.

Lesson Scripture, Eze. 47:1-12, A. R. V.

(1) "AND he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward (for the forefront of the house was toward the east); and the waters came down from under, from the right side of the house, on the south of the altar. (2) Then he brought me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and, behold, there ran out waters on the right side.

(3) "When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. (4) Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins. (5) Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through.

(6) "And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river. (7) Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other. (8) Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah; and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed. (9) And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh. (10) And it shall come to pass, that fishers shall stand by it; from En-ge-di even unto En-eglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many. (11) But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt. (12) And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing."

Golden Text.—"Whosoever will, let him take the water of life freely." Rev. 22:17.

#### SUGGESTIVE QUESTIONS.

(1) What was shown to Ezekiel in vision, as recorded in chapters 40-48? Note 1. After this general view, where was the prophet taken? What did he there behold? Verse 1. (2) Then where was he brought? And what did he behold there? Verse 2. (3) Then what did the prophet's guide do? And what did he cause the prophet to do? Verse 3. Note 2. (4) What action was then repeated? What is said of the increase of the waters? After measuring another distance, what is said of the waters? Verse 4. (5) Measuring again a thousand cubits, how high were the waters risen? Verse 5. Note 3. (6) Then what question was asked? After this, in what way was the prophet led? Verse 6. Note 4. (7) On returning along the river, what was especially noted? Verse 7. (8) What information was given concerning the waters? Verse 8. Note 5. (9) What effect would the waters have? Verse 9. Note 6. (10) What great change would be noted in the desert region? Verse 10. Note 7. (11) What is said about certain "miry places" and "marshes"? Verse 11. Note 8. (12) What should grow upon the banks of the river? What is said of the fruit of these trees? Verse 12. Note 9.

#### NOTES.

1. In the last nine chapters of Ezekiel we have a vision of the future kingdom of God. It was written

during the captivity in Babylon, twenty-five years after Ezekiel himself was taken to Babylon, and fourteen years after the destruction of Jerusalem and the final carrying away of people and treasure. Daniel had been in Babylon about thirty-four years, and was occupying high position in the kingdom. This vision was evidently given for the encouragement of the captive Jews. Israel might have had a more glorious position, a more extensive city, and a more magnificent sanctuary after the captivity than before, if the people had believed the word of the Lord, and stepped out by faith in His promises when the opportunity was given to them to return. But their failure to do so resulted in a far inferior city and temple, together with many difficulties in securing what they did afterward enjoy. The house referred to in verse 1 is the temple previously described, and the pronoun "he" stands for the one who had been giving the prophet instruction. The "waters" indicate the blessings that should flow out from the house of God; or, perhaps, the growth of the kingdom of God.

2. The man with a line in his hand is the being mentioned in chapter 40:3-5. He is the representative of God.

3. Note particularly the increase in the volume of the stream of water. It starts out from the house, or throne, of God only ankle deep (verse 3), then it is knee-deep, and soon it is up to the loins (verse 4); then, a little further along, one would have to swim in it. In all this time there were no apparent tributaries emptying into the stream; all the water came from the one fountain. We might compare the mustard seed and the leaven of Matthew 13, and the stone cut out of the mountain and filling the whole earth (Daniel 2); also Isaiah's vision of an earth "full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

4. In verse 6 the expression, "return to the bank of the river," is sometimes rendered "along the bank," etc. Evidently the prophet had not been away from the river. The "Pulpit Commentary" says: "As the prophet had been led along or on the river's bank to see the increasing breadth and depth of the water, so was he now caused to return on or along the same bank to note the abundance of the foliage with which it was adorned."

5. "Arabah" means "desert," as in the A. V. The desert region from Jerusalem to, and including, the Dead Sea is evidently used by way of illustration.

6. Verse 9 implies a striking contrast. The waters of Jordan, on emptying into the Dead Sea, become salty and unfruitful. But wherever the waters of this river from the house of God shall flow, the result shall be life.

7. En-ge-di and En-eglaim were fountains and fertile spots near the Dead Sea, some miles apart, between which was desert. Fish could not live in that sea; but the encouraging vision shows that even such waters would be made to produce life and prosperity.

8. "The miry places" represent the people who do not accept the truth, and therefore do not become fruitful, even tho the blessings of the Gospel be poured out upon them. "The marshes."—There are around the Dead Sea depressions which were filled when the waters overflowed, and in which, when the waters evaporated, there was left salt and other sediment.

9. The ultimate significance of the vision is summed up in verse 12, and the scene of complete fulfilment is carried over to the new earth. This is made clear by comparison with Rev. 22:12. All blessing to the world must come from the sanctuary, or throne, of God as the great fountain head, and it must be dispensed by the Spirit which flows out to all parts through the channel of His Word. There is no other source of reform for this sin-cursed world.

BOY PUZZLE, THE.—By Rev. Joseph Flint. It commends itself to parents and teachers alike, and shows how they may win love and obedience without frequent punishment. The author is master of his subject. The book is full of faithful warnings and helpful suggestions, and is illustrated by sketches representing, in an original and unique manner, the various stages of human development. Cloth, net .....75c. Address PUBLISHERS OF THIS PAPER.





## DASH DOWN THE CUP.

DASH down the cup! Drink not again;  
Its very touch is degradation!  
Quick! dash it down; O! do not drain  
Its liquid draught of deep damnation?  
Break through its toils while yet you may;  
Rush from the warmth of its embracing;  
Heed not its siren call—away!  
Each burning drop a grave is tracing.

Drink not again! Be wise, be free;  
Seize on a noble resolution!  
Rum's leprous arms encircle thee;  
Yield not again to its pollution.  
Drown not the still voice of the soul;  
Each draught a seed of woe is planting;  
Drink not, tho beauty pledge the bowl,  
There's death beneath its light enchanting.

Shake off the curse with manly might;  
Court not a depth of shame and terror;  
Turn not your brightest days to night;  
O! follow not this fatal error.  
Crush not a pure and noble mind;  
Make not degraded taste a merit;  
Wake from your dreams; O! be not blind  
To God's bright gifts, which you inherit.

Shake off the bonds that bind you down  
To cold, relentless, heartless fashion;  
Sunder the cursed ties you own—  
Sink not a slave to damning passion!  
Rise from your burning bed—ashamed,  
Yield not again to the foul demon;  
Dream not, nor muse—go forth, reclaimed—  
Be thou a man—a God-like freeman.  
—Major John B. Kelcham.

## EDUCATION IN THE HOME. NO. 16.

BY MRS. L. D. AVERY-STUTTLE.

LITTLE Beth crept a bit closer to grandma's side, and laid her curly head lovingly in her lap, while Josie and Mattie settled themselves comfortably among the cushions on the couch, in anticipation of a real treat.

"It all happened very many years ago—more than half a century, in fact," began grandma, while her soft blue eyes took on a dreamy look. "We were very young then,—your grandpa and I, and lived in a cosy log cabin in the Michigan woods. Four little children had come to gladden our home,—"

"Was papa one of them, grandma?" asked Beth.

"Yes, dear, the youngest. We did not belong to any church at the time, tho we read our Bible and tried to persuade ourselves that we were sure of heaven; because we accounted ourselves as good as many of our friends who were church members. About this time there came to our neighborhood a very young man—a minister—and his wife, who gave out word that they would hold a series of meetings in the old log school-house about a mile from our home, through the woods. This man began preaching the coming of Christ,—the visible, personal advent of our Lord,—and declared that if His people were to be ready to meet Him, they must keep the true Sabbath, which he affirmed to be the seventh day. I did not pay much attention to these reports for some time, but was very bitterly prejudiced against the young couple and their silly doctrine—as I called it—which I had somehow come to believe was very similar to the Mormon, and fully as pernicious. My husband had gone on several occasions, when, one evening on his return from meeting, as he sat by the little fireplace warming his hands over the embers, he said very earnestly:

"I tell you, wife, I have listened to most wonder-

ful words to-night; these people are preaching truths that cut me to the very heart." Then he asked me if I would not go with him the next evening. Instantly my heart seemed filled with a hatred and venom such as I had never felt before, and I answered hotly:

"No; I will none of it. Because you choose to belittle yourself by attending the services of these fanatics, is certainly no sign why I should do so, and I warn you, don't bring that proselyting couple home with you—I will not have them in the house!"

"It seemed that the more I gave way to my unreasoning anger, the more angry I became; until I had almost closed my heart to the divine pleading of the Holy Spirit, and for the time being, allowed my will to be dominated by the powers of darkness. All this time my husband answered me mildly, and kindly insisted that I should attend services with him the next evening.

"I see what you are intending," I cried, "you are going to become a convert of this Saturday man, are you? But I warn you," I continued, in unreasoning anger, "I warn you, I will make life unendurable for you on that day; I shall bake and mop and cook and brew and wash!—O, I warn you! Why do you ask me to go with you? you well know it is impossible for me to leave our little ones," I said.

"But we can put them in bed, and I am sure they will be safe," he argued. And so, not because I desired to learn more truth, but because I wished to fill my mouth with arguments against him, I went with my husband."

"It does not seem a bit like you, ma'am," ventured Walter Grey.

"Really, I don't understand what *can* have possessed grandma," declared Elsie.

"Why, grandmother!" protested John, "you never scold a fellow even when he needs it. I guess it made grandfather astonished enough."

"I presume it did, and that it made his dear heart very sad indeed. But he offered not a single word of censure. How well I remember the quiet walk through the woods over the winding path to the old log school-house. The children had been laid, carefully, crosswise of the bed in the little, two-roomed log cabin, and bidden not to get up until we returned,—and, above all, not to touch the fire, which was left smouldering in the open fireplace."

"Did they mind what you bade them, grandma?" asked Beth.

"O yes, dear, for ours were obedient children. But never can I forget my impressions as I entered the little building where already were assembled many of our neighbors and friends. There, in the rude pulpit sat the offending minister and his young wife, and it seemed to me, in my blind prejudice and folly, that I had never seen so inferior and unpolished people in my life. I regarded them in bitter, contemptuous silence. May the Lord forgive me! Well," continued grandma, as she carefully wiped her glasses, "in a few moments, the minister and his wife arose and began singing a hymn. Instantly I was spell-bound. Such singing I had never heard, as, to the sad, sweet old tune, 'Jamie's on the Stormy Sea,' they sang such beautiful words! To this day I can never hear them sung without feelings of deep emotion,—nor without seeing, in fancy, the same old log school-house, and the same familiar faces of yore;" and grandma sang in a tremulous voice:

"Mark that pilgrim, lowly bending  
At the shrine of prayer, ascending  
Praise and sighs together blending  
From his lips in mournful strain.  
Glowing with sincere contrition,  
And with childlike, vast submission,  
Ever riseth this petition:  
'Jesus come, O come to reign!'

"And as they sang on and on," continued grandma, "such a revulsion of feeling surged over me, as I can not describe."

Grandma's listeners were deeply interested by this time, and as the dear old lady paused for a moment, they begged her to go on. Mrs. Wilber leaned forward in her chair, with a rapt expression in her face, as if fearful of losing a single word, while Billie Black had risen softly and taken a seat close to grandma's side.

"Yes," she continued, "I thought, 'how can it be possible that people who can sing like that, with so much of the Spirit of the Lord, can be bad people? I have certainly been mistaken; and I have grossly misjudged and maligned the anointed of the Lord.'"

"Then, the sermon that night was a revelation. O, how plain the Sabbath truth shone from God's Book! I wondered that all my life I *could* have overlooked such unanswerable texts of Scripture as Matt. 28:1, and Luke 23:56 and 24:1 and kindred passages. Suffice it to say, that before the close of that night's sermon, I had fully decided that, with God's help, I had *broken my last Sabbath*."

Again grandma's feelings overcame her, and she paused for a moment.

"But how did you fix it up with grandfather?" asked John rogueishly.

"Yes," exclaimed Mrs. Wilber, "pray, how did you fix it up with your husband?"

(To be continued.)

## THE INFLUENCE OF SACRED MUSIC.

BY GEORGE BIRDSEYE.

SACRED music has greater claims on the people than any other, as it exerts a more controlling and purifying influence upon the emotions and passions of the human heart than any power other than that of the Gospel itself.

It is of great importance in the development of devotional feeling and reverential worship.

All through the Scriptures may be found the mention of music, and always as something holy. The Psalms are running over with it. David is always calling for it, "to make a joyful noise unto the Lord."

Music might be called the language of the soul. There is no expressed conception of heaven but what, within it, music has its appointed and important place. St. John hears therein, in the Revelation "harpers harping with their harps," and the elders singing a new song to God and the Lamb, and the voices of many angels about them.

All music that is really music is of God and heaven; and, let the heart be filled with whatever good sentiment it may, music will intensify that sentiment. They who possess the divine gift of music, who can sing well or can play some instrument intelligently, are but few; they who can listen well and enjoy, tho roughly, are many; and to the many comes the consolation that, tho we possess no talent or genius in voice or in fingers, still we may make music of our lives, so that all that we do, all that we say, may be beautiful music, and thus a lasting blessing unto all with whom we associate or come in contact.

"So to live is heaven,

To make undying music to the world."

Lynn, Mass.

## CARE OF SUMMER CLOTHES.

Nor many women know how to preserve sweet and clean their summer dresses, shoes, hose, and so on. As soon as a waist is taken off, the sleeves should be turned wrong side out and allowed to air, and the dress shields should be sponged occasionally with alcohol and water and hung in the air to dry. The shields can be cleaned and freshened by washing in warm suds to which a little ammonia has been added. After rinsing carefully, the shields should be pulled into perfect shape and pinned to a cloth drawn smoothly over a board.

The tops of high shoes should be turned back when taken off and the shoes placed on the window sill or some breezy place to get the sun and air. The best hose should be filled with crumpled tissue



paper and hung where the air can blow through them.

A brown linen waist or dress skirt may be kept fresh and new looking, by washing through starch water to which has been added a cup of strained coffee, and the garment should be ironed on the right side with hot irons before it is quite dry. A black alpaca coat or dress skirt can be freshened by sponging with strong coffee and if it is necessary to wash them, a little gum arabic should be added to the rinse water.

The light woolen dress skirts worn in summer often become faded long before the summer is over. An economical woman can renew a light tan skirt by coloring it a darker shade of brown, or a faded blue skirt can be colored a rich dark blue, and both can be so carefully pressed that the goods will look fresh and new. You can keep your lawn and muslin dresses fresh and dainty looking by sponging them on the wrong side with thin gum arabic water and pressing on the wrong side while they are damp.

M. A. Y.

#### DRINK, AND THE FALL OF PORT ARTHUR.

A RECENT number of *Tidings from Japan*, the interesting missionary magazine published at Tokyo, contains an English translation of an article in a Japanese Presbyterian journal, over the signature of "M. T.," who is said to be one of the Japanese military surgeons at Port Arthur and an eye-witness at the evacuation. The translation reads:

The so-called impregnable stronghold, Port Arthur, was finally taken, and when, ascending the hill Tokeikwan, overlooking those of Niryu and Shoku, the forts were in full view, I could not help wondering at the fall of the stronghold into our hands, and moreover, when I witnessed the surrender of such enormous multitudes of soldiers as they came out from the forts, trenches, and barracks, my wonder was increased. They were so numerous it took us full three days to complete the transfer of them all as prisoners. They numbered, in fact, 31,000 in all; and allowing for one-half as invalids, the rest, fifteen or sixteen thousand, must have been able-bodied, fighting men.

With regard to these troops we do not hesitate to admire their stubbornness and bravery so often displayed against us; but with so strong a position and still so many fine men, why were the Russians reduced to the point of surrender? What induced them to capitulate?

In my personal observation of the Russians at Port Arthur, what struck me most was their inordinate drinking of such liquors as whisky and vodka. Even at the time of surrender, both officers and men were found quite shamefully intoxicated. This disgraceful practise was found to be in vogue everywhere, together with that of excessive smoking, even in the hospitals. Judging from these, I easily conclude that their constant drinking and smoking reduced the troops to general incompetency, and was the principal cause of the fall of the Port Arthur stronghold.

#### TELLING HER SO.

"THERE'S nothing wrong with Arthur, I hope," said Mr. Lobdell to his daughter, in whose hands were a number of closely-written sheets of foreign note-paper. Altho Mr. Lobdell sat on the other side of the hearth, he noticed that several tears had fallen on the letter Mrs. Benton was reading. "I've never been quite sure, Ellen, that you did the right thing when you let the boy go to Paris to study. It's easy for a young fellow like him to get weaned from home. We ought to have kept him near us. Now, if he's in any trouble—"

"He isn't, father. He's very well, and busy with his work, and he has written me such a dear letter for my birthday that—well, it made his foolish mother cry a little. Read it, father." Mrs. Benton gave him the letter, and then took from the mantel a photograph of a bright, boyish face, whose fearless, honest eyes seemed to answer her tender gaze.

Mr. Lobdell glanced at the first page hastily. The pleasures of correspondence had never especially appealed to him, and he was rather scornful of long letters. In a moment he adjusted his glasses more securely, and began to read slowly. When at last he came to the end, he folded the sheets carefully and replaced them in the envelope, sighing as he did so.

"It's a beautiful letter, Ellen, beautiful; strong

and manly, too," he said, in reply to his daughter's expectant look, but it makes me sad."

"Why, father? I thought it would make you glad, not sad."

"It does make me glad for you and him, but it takes me back to my own boyhood. Arthur says that the thought of you is his inspiration, his safeguard; that he carries your image in his heart, and with your picture in his pocket, he can not go to any place where he couldn't take you. It was just so with my mother. The thought of her goodness kept me out of many a scrape, and I loved her just as Arthur loves you, but I never told her so. What wouldn't I give, Ellen, to have written her a letter like this one!"

Mrs. Benton knelt by her father's side and took his hand.

"Grandmother always understood," she said. "She knew how you loved her."

"Yes, perhaps, but what a comfort and a pleasure it would be to me to have told her as your boy, God bless him! has told you."—*Youth's Companion*.

#### A SOFT ANSWER.

AN English tramp steamer had just been moored to a wharf in Boston. From her dingy hole there leaped upon the dock a man who was evidently a stoker. He was black with grime, reckless of face, eager for release from an almost unbearable confinement, and ready for any animal gratification, for which he could find opportunity.

As he emerged upon the main street, looking probably for the nearest saloon, he saw a colored woman walking sedately toward him, carrying a basket of apples. Full of mischief, the stoker stumbled against her, upset the basket upon the pavement, and then stood aside to laugh at the invectives which he supposed his trick would bring forth.

But the old colored woman did not even look at her tormentor. She bent and quietly picked up her apples. There was not even an expression of resentment upon her face. She bent here and stooped there, and when she had recovered her last apple she turned upon the astonished man with a pathetic dignity that forced respect, and said, in tones of simple kindness:

"God forgive you, my son, as I do."

The rudeness that had counted on a bitter berating was softened in an instant. The man's coarse lips parted, his hard eyes fell, he tried to speak, then he thrust his hands into his pockets and pulled out all the silver he had. This he forced upon the silent woman.

"Take it," he said, and then added, as she looked at him in astonishment, "God bless you, mother! I'll never do it again!"

That which is probably one of the hardest sayings of Christ to accept, one that has received the ridicule of centuries, is illustrated by this incident. The principle involved in the command to turn the other cheek to the smiter is utterly antagonistic to natural human impulse. "A soft answer turneth away wrath" is a form of presentation of the same principle, that in theory, at least, is somewhat readily acknowledged; and its truth was never more emphatically verified than in the incident we have described.—*Youth's Companion*.

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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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The Sunday law is to be a feature in the affairs of Dallas, Texas. A press despatch of July 15 quotes the sheriff as saying: "From this day on I will enforce the Sunday law to the letter. I mean by this that it will apply to every special form of violation. Baseball games, summer theater, billiard and pool rooms and cigar stores, vegetable vendors, and cold-drink stands are all included." At the county attorney's office it was declared that if the sheriff makes arrests the cases will be prosecuted.

Science Falsely So Called.—It is putting God down pretty low to say that He could not consciously produce living creatures by creation, when the same could come by some "accidental chemical action" in a primordial wood or swamp. But that is just what some "scientists" do. And such learning is part of the wisdom dispensed in some of our larger colleges and universities—notably the Chicago University and the University of California. When "grasshoppers" (Isa. 40:22) set up their wisdom against the Word of God, and assume to tell us what the mighty Hand that controls the universe can or can not do, it is time to look elsewhere for knowledge. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments." Ps. 111:10. "Let the Word of Christ dwell in you richly in all wisdom." Col. 3:16.

## AN EXPERIENCE MEETING.

WHAT a blessed thing a good social meeting is, filled with heartfelt, soul-thrilling testimonies on the love of God in Jesus Christ, His saving power, His glorious, ever-unfolding, yet ever-consistent truth. Many such come to the SIGNS continually, but we

have not felt that we could give them space. But now we feel that we must do it. God has specially helped some soul; let him tell it. He has wrought a miracle in some one's life; let him recount it to the praise of God. Others have been greatly helped by some book, or song, or article; let them say it to the glory of Him who inspired the helpful message.

We need not say that the testimonies must be short. Long, dry testimonies or experiences will kill any meeting. Let them be from twenty to 200 words, never to exceed the latter. If you have much that you want to say, leave the most of it for future meetings. The leader will have this advantage in the SIGNS social meeting, he can control the length of the testimony. But he does not want to do this; he wants you who testify to make them short, so good and short, that the reader, the hearer, will long for more from the same heart.

We will call this department, "Our Monthly Experience Meeting."

Many of our readers are alone in Christ in their families, in their neighborhoods; here is opportunity for them to talk and listen to others of the like precious faith.

Our first meeting will be held in the SIGNS of October 11. Who will be the first to witness to the praise and goodness of God?

## 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.

## FIRE LOSSES AND LAW EVASIONS.

VERY few realize the loss occasioned each year by fire in the United States alone. Each year we see records published of the number of persons killed and injured in railroad accidents; but we seldom, if ever, see a statement of the loss of life and money occasioned by fire. Last year the number of persons who lost their lives by railroad accidents in this country was 6,930. Much was said about this great sacrifice of life; and yet the number who lost their lives in fires during the same time was nearly as great—6,772; and in these fires there was consumed property to the value of \$230,000,000. The International Society of State and Municipal Building Commissioners and Inspectors is agitating the question of better laws and better law-enforcement in the matter of building regulations. In this matter, as in many others, the breaking and evasion of the laws already in force go on openly and flagrantly. The secretary of the Society declares that there is scarcely a city in the country, where, if a man have sufficient "influence" with some alderman or other, he may not get "ameliorating concessions" and other exemptions from the building regulations. If he be powerful enough, he can build absolutely regardless of building inspector or by-law. He says: "I have records of case after case where 'special permits' are issued, or where building inspectors are ordered by their superiors, the council, or the mayor, to issue permits, so-and-so, or where, if that official refuses, such special permits are issued over his head." It is but another evidence of "the rule of graft," where principle and safety are sacrificed to greed.

A Plea for Pride.—In the pending peace negotiations between Russia and Japan it is said that Russia is especially solicitous that her national pride be not humiliated. Pride is rather a doubtful quality to be proud of. It is a poor dependence. In the late peace negotiations between the United States and Spain, the monarchy was very desirous to retain her pride, and she was allowed to do so, altho it cost this government \$20,000,000—the price paid for the Philippines, or rather for Spain's privilege of conquering the natives. Were it not for national pride, there would not be any wars to speak of; "only by pride cometh contention," and when a defeated nation pleads with the victor that its pride be spared, it would seem to be a plea for a ground of recognition among other nations as a war power. But the Lord has said that "pride goeth before destruction, and an haughty spirit before a fall," and so it will be in the end. It is true of nations as of individuals, "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Missionary Campaign Bulletin No. 1 has just been issued by the General Conference Campaign Committee. It contains plans and suggestions for the campaign, with a brief outline of the literature to be used and the work to be performed. These are being sent out to those who are expected to lead out in the work in their various fields and localities. A limited number of extra copies are kept on hand, and may be secured by addressing H. H. Hall, Mountain View, Cal., secretary of the committee.