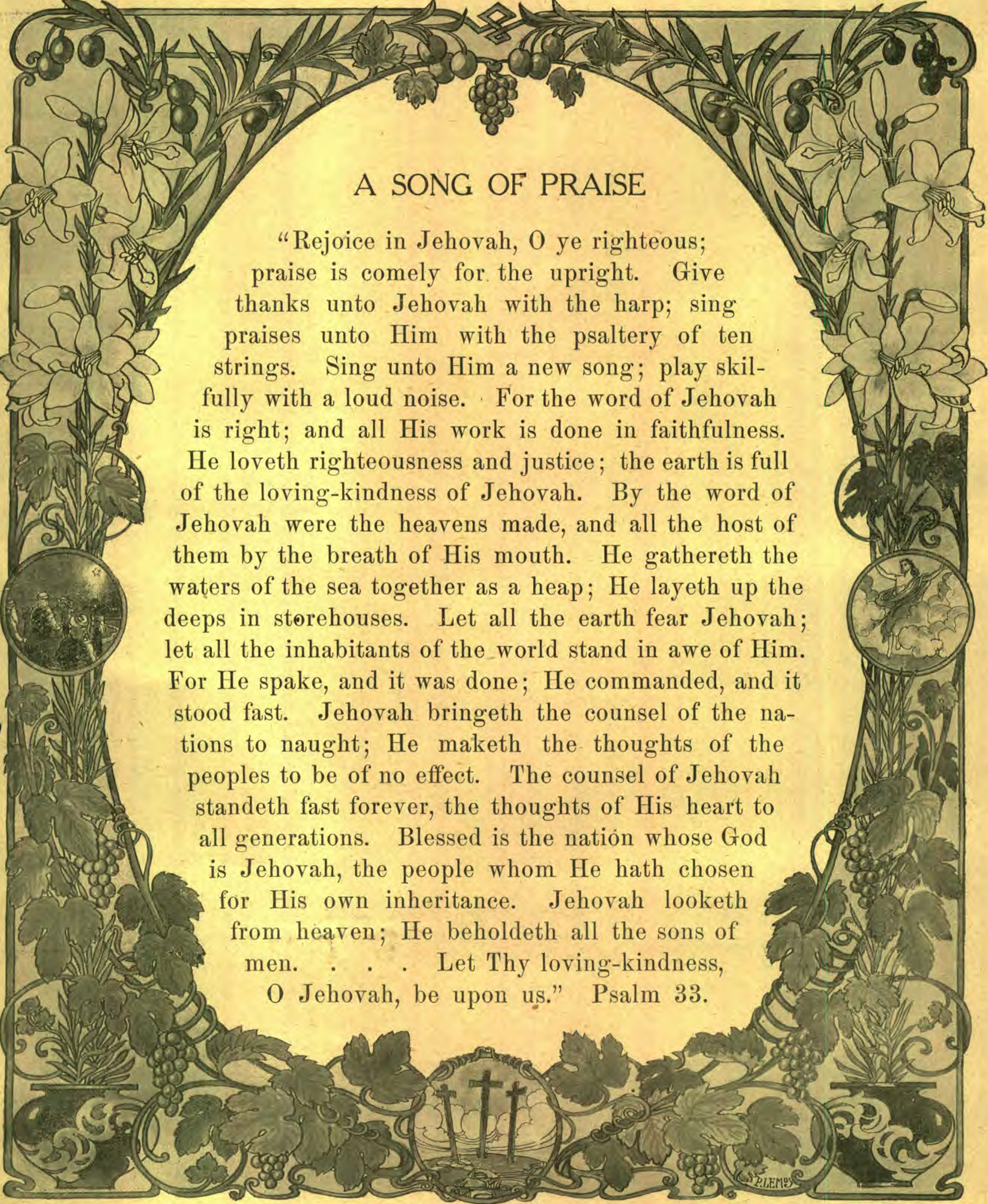


# SIGNS OF THE TIMES

The title "SIGNS OF THE TIMES" is rendered in a large, ornate, blackletter-style font. The word "OF" is smaller and positioned above the "O" in "TIMES". The entire title is framed by a decorative border of leaves and small flowers. In the center, behind the letter "O" in "TIMES", is a circular emblem containing a globe with a grid of latitude and longitude lines. An open book, with the words "HOLY BIBLE" visible on its pages, is positioned over the globe, with rays of light emanating from it.

## A SONG OF PRAISE

The text is enclosed within a large, decorative archway. The arch is formed by a vine with leaves and clusters of grapes. The sides of the arch are decorated with large, stylized flowers. At the base of the arch, there are two circular medallions. The left medallion shows a landscape with a building, and the right medallion shows a figure. The entire page is framed by a decorative border of leaves and flowers, with a central medallion at the bottom showing three crosses.

"Rejoice in Jehovah, O ye righteous;  
praise is comely for the upright. Give  
thanks unto Jehovah with the harp; sing  
praises unto Him with the psaltery of ten  
strings. Sing unto Him a new song; play skill-  
fully with a loud noise. For the word of Jehovah  
is right; and all His work is done in faithfulness.  
He loveth righteousness and justice; the earth is full  
of the loving-kindness of Jehovah. By the word of  
Jehovah were the heavens made, and all the host of  
them by the breath of His mouth. He gathereth the  
waters of the sea together as a heap; He layeth up the  
deeps in storehouses. Let all the earth fear Jehovah;  
let all the inhabitants of the world stand in awe of Him.  
For He spake, and it was done; He commanded, and it  
stood fast. Jehovah bringeth the counsel of the na-  
tions to naught; He maketh the thoughts of the  
peoples to be of no effect. The counsel of Jehovah  
standeth fast forever, the thoughts of His heart to  
all generations. Blessed is the nation whose God  
is Jehovah, the people whom He hath chosen  
for His own inheritance. Jehovah looketh  
from heaven; He beholdeth all the sons of  
men. . . . Let Thy loving-kindness,  
O Jehovah, be upon us." Psalm 33.



# SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

(Entered September 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under act of Congress of March 3, 1879.)

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

## Terms of Subscription.

Per Year, post-paid . . . . . \$1.50  
Six Months, 75 cts. Three Months, 40 cts.  
To Foreign Countries, per year, \$1.75.

## SPECIAL TERMS.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.

Sample copies sent on application.

## TO OUR PATRONS.

Please be careful to write all names of persons and places plainly.

Send money by Post-office Money Order, Express Order, or Bank Draft on New York, Chicago, or San Francisco.

Orders and Drafts should be made payable to the Pacific Press Publishing Co.

Paper money or silver should be sent in a registered letter.

Registered mail is safe. Unregistered mail is at the risk of the sender.

Postage-stamps in five or ten cent denominations will be accepted for small amounts.

The address label on your paper will indicate the time to which your subscription is paid. In case of non-receipt of papers, or any other irregularity, please notify us immediately.

When subscriptions expire, no more papers are sent to the party except by special arrangement.

You are requested to watch the date on your label, and renew early, and save the loss of papers. We can not always furnish missing numbers.

When requesting change of address, be sure to give both old and new addresses.

Important.—If you order SIGNS, Our Little Friend, books, etc., at the same time, use a separate sheet of paper for each. If this request is complied with, it will materially assist in the prompt and accurate despatch of the business.

When writing to the editor, be sure to use a separate sheet of paper.

## POINTERS TO SUCCESS

IN

### Missionary Book Canvassing.

BY E. R. PALMER.

THE PACIFIC PRESS has just issued a booklet of 72 pages with the above title, containing a systematic arrangement of helpful suggestions for our canvassers. The principles set forth cover every phase of canvassing, and are the fruit of long experience and observation in several countries and with many agents. It should be in the hands of every one entering the canvassing work.

Bound in heavy paper covers. Price 10 cents.

Address publishers of this paper.

The Sabbath and the Law.—A treatise on the Sabbath, giving its Biblical and secular history for six thousand years. 190 pages. Price, 15 cents.

The Lord's Day the Test of the Ages.—This pamphlet deals with the Sabbath institution from Eden to Eden, treating the subject in the light of three dispensations, viz.: Patriarchal, Levitical, and Christian, showing its binding obligation in all. It is illustrated, and also contains several valuable charts. 124 pages. Price, 10 cents.

Address publishers of this paper.

## A Good Book to Read and to Sell

Would you know the meaning of the appalling loss of life and property by fire, flood, and storm?

The outcome of the gigantic struggle between Capital and Labor?

The significance of the Sodom-like condition of our cities?

And above all else would you so learn the lessons which these conditions teach that they may be to you a "door of hope"—"heralds of the morning"?

If so, you will read with absorbing interest our new book entitled,—

### Heralds of the Morning

As an indication of the success attending the work of its agents we give the following records. Name of the solicitors and the exact locality will be given on application:

| Week ending | Hours   | Orders | Value    |
|-------------|---------|--------|----------|
| June 16     | 32      | 38     | \$67.00  |
| June 23     | 31 1/4  | 27     | 50.50    |
| June 30     | 40      | 57     | 90.45    |
| July 7      | 21 1/4  | 16     | 31.25    |
| July 14     | 40      | 24     | 58.15    |
| July 21     | 39 1/2  | 31     | 55.45    |
| July 28     | 39 1/4  | 42     | 66.50    |
| Aug. 4      | 38      | 25     | 51.45    |
| Aug. 11     | 15 1/2  | 13     | 23.10    |
| Aug. 18     | 32      | 40     | 60.00    |
| Aug. 25     | 38 1/2  | 33     | 51.50    |
| Total       | 367 1/4 | 346    | \$605.35 |

Here is still another report of work done by a young man with little experience, and in very ordinary territory. His work is not quite so continuous as the one given above, as he was compelled to leave the field on account of other business at various times.

| Week ending | Hours  | Orders | Value    |
|-------------|--------|--------|----------|
| June 9      | 31     | 19     | \$32.50  |
| June 16     | 31 1/2 | 31     | 52.00    |
| June 23     | 43     | 43     | 65.75    |
| June 30     | 42 1/2 | 31     | 48.50    |
| July 7      | 19     | 5      | 8.50     |
| July 14     | 42     | 40     | 61.50    |
| July 21     | 41 1/2 | 33     | 51.00    |
| July 28     | 43     | 21     | 33.50    |
| Aug. 4      | 45 1/2 | 39     | 62.50    |
| Total       | 339    | 262    | \$415.75 |

During the above mentioned periods both men made small deliveries. We might mention other records even better than these but not so continuous. For example, one young lady with only a month's experience secured orders last week for \$87.75 worth of this book. These successes we attribute to the fact that HERALDS OF THE MORNING treats upon events that are being talked about,—events that are forcing themselves upon the attention of every thinking person. If you have not read HERALDS OF THE MORNING, we suggest that you order one immediately. The price is only \$1.50 post-paid.

## Pacific Press Publishing Company

Mountain View, Cal.

1109 E 12th St., Kansas City, Mo.

285 Salmon St., Portland, Ore.

### Review & Herald Publishing Association

222 N Capitol St., Washington, D. C.

Battle Creek, Mich.

### Southern Publishing Association

1025 Jefferson St., Nashville, Tenn.

204 W 12th., Fort Worth, Texas.

### Canadian Publishing Association

Box 178, Toronto Junction, Ont.



# Signs of the Times.

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

Volume 31. Number 37.  
For Terms, See Page 2.

MOUNTAIN VIEW, CALIFORNIA, SEPTEMBER 13, 1905.

Weekly, \$1 50 per year.  
Single Copy, Five Cents.

All Manuscript should be addressed to the Editor.

For further information see page 2.

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

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

## XIX. THE HEALING POWER OF JESUS.

THERE was no question about it in His day. Tho men denied the source of power, they did not deny the miracles which He wrought. When the blind was made to see, the lame to walk, the deaf to hear, the dumb to speak, the palsied to leap and shout; when men saw the demons cast out, the leper cleansed, the bowed and crippled made straight and whole, the dead raised, they could no longer doubt. Jesus the mighty Healer was among them.

OF such an occasion of healing the evangelist speaks: "And when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them;" "and cast out the spirits with His word, . . . that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases." There were no medicaments, no drug-taking, no mysterious formulæ of occult mouthings, no general or specific progressive treatment, no sitting in the silences and becoming *en rapport* with one's "inner divinity" or with some pretender at a distance. "He spake," as "in the beginning," "and it was done." "He commanded, and it stood fast." The power of God was within Him and upon Him, and the soul open to receive it realized the benefit of His life-giving power.

THERE were prescriptions in the work of the Master, but only that faith might live and grow, never that power might be aided or supplemented. One he anointed with clay made from the dust and spittle; another was sent to wash in a certain pool; to a deaf man He put His fingers in his ears; another He touched; and others still, whether present or distant, He healed with a word. And in the

word dwelt all the potency of the power of God.

WHY did He work these miracles? Why are they told to us? Not to advertise Himself, not merely to benefit humanity physically; but to reveal to that generation, with all its spirituality and conception of a godly life, dead and sunken in rites and ceremonies of Pharisaic formalism, that the God of Israel still existed, still was willing to dwell in mortal flesh, still was potent to overcome sin. And thus declares John the Beloved: "Many other signs

stances were such as to demand the miracle, as, for instance, the bringing to life of the son of the widow of Nain. The record of healing in the second of these notes came after a Sabbath of teaching. He did not advertise Himself as the Healer. Not once in all His ministry did He say, "Come unto Me and be healed of your diseases." Nowhere is it recorded that He told any of His disciples to herald Him as the one who healed the body. One, indeed, He sent back to tell his friends how great things God had done for him, but that one

was especially delivered from *soul* bondage. Lepers were told to show themselves to the priest, that they might comply with the law, and that the priests might know that there was power in God. But many times He expressly forbade the telling to any one of His mighty healings.

COMPARE the Master's work with that of the so-called divine-healers and faith-healers of to-day. Not the work of all would we contrast with His; there are noble exceptions, but these are not bruited abroad their deeds. We believe in the healing power of God. We have seen those who were sick unto death healed by the power of God. We have seen those who have suffered many things from many physicians and were not the better, but rather the worse, healed at once in answer to the prayer of faith and the laying on of hands. But more than these is the healing of the soul from sin and sinning; and when the church of Jesus Christ will long for and appreciate this greatest of all miracles, the mighty power of God in the regeneration of the human soul and character, the lesser miracles will follow. But he who ignores the standard and

requirements of God's word and law, and seeks for outward signs, will be deceived by "the spirits of demons working miracles" in order to deceive the world. Blessed is he who counts the righteousness of God first. He shall not be deceived.

"GOD will entrust to us higher responsibilities only as we faithfully perform those already waiting at our door, however little they may seem to us."



Jesus Healing the Sick.

therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." John 20: 30, 31.

THESE miracles of physical healing were not His chief work nor main object. We have more record of His teaching than of His healing. The mighty miracles followed His teaching rather than preceded it, unless the circum-



## LAST-DAY MIRACLES.

THE picturing of Satan in hideous mein, as is the common way of representing him, has been the means of deceiving many well-meaning people. Because they know that his character, as the author of sin, is as black as any illustration can suggest, they easily imagine that his appearance and the appearance of everything he does is in harmony with his character. If this were true, he never could have deceived anybody, much less could he deceive any one under the light of truth as it shines out in God's Word. But he is represented in that Word as a deceiver, such a deceiver as leads men away from the truth by making falsehood appear as truth.

The Word of God represents Satan, under the symbol of the king of Tyrus, as "full of wisdom, and perfect in beauty." Of him it is further stated: "Thou hast been in Eden the garden of God. . . . Thou art the anointed cherub that covereth; . . . thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:11-15.

Such was the beauty and wisdom of Satan before he was cast out of heaven. Of course he has lost in beauty as compared with the high standard of "perfect in beauty," but not so much as to hinder his being yet very attractive. His wisdom also has degenerated to shrewdness and cunning, but he is thus all the more able to deceive. So the apostle Paul, after referring to "false apostles, deceitful workers, transforming themselves into the apostles of Christ," says:

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14, 15.

Christ Himself gives us solemn warning concerning miracle-workers in the last days. When questioned concerning the sign of His coming, and of the end of the world, He answered: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:3-5. Farther on He says: "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Verses 24, 25.

Now there is nothing that so captivates the human mind, especially of those who are in any way physically afflicted, as the "miraculous" healing of the body. It was so in the time of Christ (Matt. 4:23-25; John 11:47, 48), and for that very reason Satan aims to do miracles in imitation of Christ, that he may the more effectually deceive the people, even, if it were possible, the elect. The elect are spared because they believe the Word of God. Those who do not accept the Word of truth in preference to miracles, will be given over to strong deception. Men will go to any instrumentality in order to be healed, and when they are healed they are easily made to believe that the healer was a servant of God. Once convinced of this delusion, they are almost hopelessly in the power of Satan.

Not accepting the Word of God, they believe that any miracle-working agent is of

God, and are thus deluded. The delusion is not in the fact that a miracle has been wrought, but in believing that it must have been God that wrought it. That men will be deluded by actual signs and wonders, is shown in 2 Thess. 2:7-12 and Rev. 13:11-17. It would be far better to suffer affliction and die by disease than to be temporarily healed and lose one's soul. See Luke 9:23-25.

That many professed disciples of Christ, even the miracle-workers themselves, will be deceived by so-called "divine healing," and such-like wonders, is foretold in the Sermon on the Mount: "Many will say to Me in that day [of judgment], Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works? And then I will profess unto them, I never knew you; depart from Me, ye that work iniquity."

But God will work miracles also, in His own time and way; how shall we know the true servant of God from the false? The Word gives us the true test: "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20. G.

## MAN A FREE MORAL AGENT.

GOD made man with a free will. "Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." Gen. 2:19. That he was able to disobey God if he had a mind to do so, is shown by the fact that he did disobey.

After Adam's fall, the Lord placed a limit to the exercise of his will, for the purpose of limiting human life in sin, and, in course of time, bringing sin and death to an end. "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:22-24.

The wisdom of cutting man off from the possibility of living forever in sin was demonstrated in the age before the Flood. During that period men lived to a great age, comparatively, and the longer they lived the worse they became. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

But God did not attempt to forcibly or arbitrarily put a better mind in men. He did not in the beginning, nor after the Fall, nor after the general destruction by the Deluge, make man a mere machine without a will. The one remedy provided for a change in the situation, for a change in the course of every fallen man, was the Gospel of Jesus Christ. All the way through this Gospel is not a command, not an arbitrary application of a check on man's will; but it is an invitation, a merciful appeal, to the free will of the sinner.

To Solomon the Lord said: "And thou,

Solomon My son, know thou the God of thy father, and serve Him with a perfect heart and with a *willing mind*; for the Lord searcheth all hearts, and understandeth all the imagination of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee out forever." 1 Chron. 28:9.

To Israel in the wilderness it was said: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:19.

To Jerusalem in the time of Christ's earthly mission, He said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!*" Matt. 23:37. Israel was His chosen people, yet He did not compel them to choose His salvation. He wants only willing obedience. Nothing else will conduce to a peaceful kingdom.

The apostle Paul exhorts us to *choose* to be like-minded with Christ. He says, "Let this mind be in you, which was also in Christ Jesus."

Being found in fashion as a man, He humbled Himself, and became *obedient* unto death, even the death of the cross." This humiliation was voluntary; and all true humility, as all true obedience, is voluntary, the fruit of the Spirit's working upon a willing mind.

The last appeal in the written Word is to those who *will* accept the overtures of mercy. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life *freely*." There is no hint of making men righteous by law. After accepting righteousness by faith, they become voluntarily obedient through faith. God works in such "both to will and to do of His good pleasure." Having yielded their wills to Him, He helps, or strengthens, them by His Spirit.

It is a true saying, "You can force a horse to the water, but you can not make him drink." So men may be forced to the place of worship, but they can not be compelled to love the Lord with all their heart, or to love their neighbors as themselves. You can compel them to hear the Word, but you can not compel them to imbibe its spirit. The water of life may be presented to their lips, but no law can enforce them to drink it. Belief in Christ can not be forced into the heart, and "he that believeth not the Son [voluntarily] shall not see life."

"The devils believe" (Mark 1:24; James 2:19) by force of outward evidence, but it does them no good. They become devils through refusing a voluntary heart service. Like all other intelligent creatures, they were not involuntary machines, without will or choice, but were free moral agents, and had followed the counsel of their own wills. The devils, who have passed their probation, are a standing testimony that God does not compel His creatures to be righteous. Their doom to destruction is irrevocably fixed (Matt. 8:29), as they have already been cast out of heaven. Luke 10:17, 18; Rev. 12:7-9. G.



## WALKING AS HE WALKED.

IT should be our own test upon our own discipleship. We are told in 1 John 2:6 that "He that saith he abideth in Him ought himself also so to walk, even as He walked." We can not escape it by saying that, while we are Christians, we have not yet reached the condition of abiding in Christ. The profession of Christianity is in itself a profession of abiding in Christ. One of Christ's last oral admonitions to His followers was, "Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:4, 6.

It would be impossible to state more clearly than is here stated the fact that the Christian must abide in Christ, and that he who does not has no part nor place with Him. Being a Christian, he abides with Christ necessarily. Having made the profession of Christianity, and therefore the profession of abiding in Christ, the duty is perfectly clear. It is to "walk even as He walked." The one who does not do this denies in his life the profession which his lips have made. He is therefore a living, walking contradiction. There is a continual dispute between his life and his words, his profession and his deeds, and he is bound to become an unfruitful branch. The branch which should have borne grapes bears none, or bears wild grapes.

So it is true that the fruit-bearing Christian is the one who abides in Christ, the one who walks "even as He walked." How did He walk?—"He humbled Himself," laid aside His own glory, "emptied Himself," put aside His own will, allowed His own way to be swallowed up in the way of His Father. He said of Himself, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38. Again: "I seek not Mine own will, but the will of the Father which hath sent Me." John 5:30. That His whole being was consecrated to the doing of that will is shown in His declaration: "My meat is to do the will of Him that sent Me, and to finish His work." John 4:34. No particle of self came into the ministry of Christ. That is how He walked; not doing His own will; not following after His own way; not seeking pleasure in the things which minister to the pleasure of the carnal heart; not "whiling away the time" in amusements. There were then, as there are now, plenty of opportunities for ministering to the sensuous and the frivolous in man; plenty of opportunity for making gain of a brother's need. But these were not the ways of Christ. He did not thus walk.

Not long since a Sunday-school superintendent in a large city issued an edict that each teacher in the school should pledge himself or herself to abstain absolutely from all such vices as theater-going, card-playing, dancing, and indulgence in intoxicating drinks. If they were unwilling to do this, he requested their resignations. Out of thirty-five teachers, thirty-one said that they indulged in one or more of these vices. They did not choose to abstain from this indulgence, and they did not wish to resign, as some of them had been

teaching for many years. As this was true of all but four of his teachers, it was probably true of a like proportion of the church and Sunday-school at large. It certainly revealed a deplorable condition in that particular church; and yet many another church could have made no better showing. It is quite possible that the condition of some is even worse. We know that such conditions prevail in a great portion of the professed church of Christ to-day, especially in what are known as the fashionable churches.

Now, the question is, Are such professed Christians walking "even as He walked"? Were they not rather following after their own ways, their own wishes, their own carnal desires? Could it be said of such that their meat was to do the will of their Father in heaven, especially after their refusal to abandon such practises? Christ was never found walking in such ways. As they were not walking as He walked, they were not abiding in Him, and as they were not abiding in Him, it is certain that their lives were bearing no fruit for Him and His cause; and if our lives do not bear fruit, then we are to be cut off from Him and the reward that He has in store for those who are faithful to Him. He who has passed through the watery grave is supposed to have buried the "old man" of sin, and to have arisen to walk in newness of life. Anything else is a contradiction, a denial of the profession made. The true child of God must "walk in the light as He is in the light." Then he will have the true fellowship, and the sacrifice of Christ will avail in his behalf. Anything less than that is failure. Anything short of that will bring disappointment and death; and to the disappointment and death to which they go they take with them those who have patterned after their ways. There is a better way, and that is to "walk even as He walked." S.

## ANOTHER LAME SUNDAY ARGUMENT.

A CERTAIN doctor, whose writings on many topics are especially clear, has recently undertaken to sustain Sunday observance; and his efforts are a striking illustration of the weakness of human reasoning when the eye is closed to the plain Word of truth. Here is a specimen utterance:

Sometimes we are asked for a text that ordered the time of the Jewish Sabbath changed. Find the text that ordered the method of Sabbath-keeping changed to a fire-building day, then find the text that orders the penalty changed from stoning, and in close proximity to such texts you may find the text changing the time of Sabbath-keeping.

This is given for argument that Sabbath time has been changed; but no Sabbatarian could have given a clearer inference that proof for the change could not be found in the Scriptures. Even the doctor himself admits that there is no text for a change to a "fire-building day," or for the change of penalty from stoning for Sabbath-breaking; but how any change of manner of observance could prove a change of day must remain a question not answered by the doctor's illogical proposition. Those items of detail are not specifications contained in the Decalogue, which the Lord has declared unchangeable (Matt. 5:17, 18), but the time of the Sabbath and the general manner of its

observance are specified in the unchangeable Decalogue.

The doctor's proposition is a clear admission that he had no answer to give to those who asked a reason for the change. And his other assumption that the apostles and apostolic fathers observed every seventh day from Pentecost, and that seventh day was Sunday, is equally futile when you come to ask for proof. Men will put up pretexts for Sunday observance, of a character that they themselves would scout as absurd in any other connection. G.

## Question Corner

## 1716.—A Matter of Tithing.

Should a school-teacher, making \$50.00 a month, and paying \$10.00 board a month, pay tithes on \$40.00 or \$50.00? L. L. S.

On the \$50.00. That is the income. Our own living comes out of the nine-tenths. The ancient Hebrew did not take from his increase his living; he first honored God. Prov. 3:9, 10.

## 1717.—What is the Lord's Day? Rev. 1:10.

What is the Lord's Day? Is it the same as "the day of the Lord" which draweth nigh? J. P.

The Lord's Day is not "the day of the Lord." The latter term is synonymous with the day of judgment, to be preceded by a warning, beginning when "the day of salvation" ends, and wrath unmingled with mercy begins. See 2 Peter 3:7, 10; Zeph. 1:14-18; 2:1-3; Rev. 22:11, 12; Isa. 11:6-10; 2:12-17; Joel 2:30, 31, *et al.* For fuller treatment, see tract "The Great Day of the Lord," price 5 cents. These texts will tell us what day is the Lord's Day: "The Sabbath, . . . My holy day" (Isa. 58:13); "the seventh day is the Sabbath of the Lord thy God" (Ex. 20:10); "the Son of Man is Lord also of the Sabbath day" (Mark 2:27). The Bible gives no other definition.

## 1718.—"Nowise Taste of Death, till." Matt. 16:28.

Please explain Matt 16:28. D.

Thus the text reads:

"Verily I say unto you, There are some of them that stand here, who shall in nowise taste of death, till they see the Son of Man coming in His kingdom."

Read the parallel accounts in Mark 9:1; Luke 9:27, and the context. The vision of the Son of Man coming in His kingdom was given on the Mount of Transfiguration. In Christ's kingdom He will be glorified, and so He was on the mount. There will be the righteous dead, raised and glorified; these were represented on the mount by Moses. Jude 9. There will be the immortalized living saints; these were represented by Elijah, who was translated without dying. Peter, referring to this vision, declared that it was a representation of Christ's coming and majesty. 2 Peter 1:14-18.

## 1719.—What Christ Did on the First Day of the Week.

I have been requested to write and ask you to print in the SIGNS all that Christ did on the "first day of the week."

We suppose our correspondent refers to the day He arose from the dead. Of course, we can only give what is recorded. Here at least is a partial list of the events:

1. He arose from the dead, folded His burial robes, etc., and laid them away. Mark 16:9; John 20:7.
2. Jesus appeared to Mary Magdalene. Mark 16:9-11; John 20:11-18.
3. He must have ascended to heaven shortly after this, as he allowed Himself to be touched later. Matt. 28:9.
4. He next appeared to the disciples on the way to Emmaus, journeyed with them to the place, and probably returned with them, unseen, to Jerusalem. Mark 16:12, 13; Luke 24:13-35.
5. He appeared to Peter. 1 Cor. 15:5.
6. Then, at the close of that day, He appeared to the eleven as they were gathered together, and upbraided them for their unbelief. We have other records of His meeting with His disciples, but the day is not named, nor can it be exactly known.





### THE EXEMPTIONS FOR OBSERVERS OF ANOTHER DAY.

NOTHING more clearly establishes the religious character of Sunday legislation than the exemptions which are common to it in favor of persons who *religiously* observe another day of the week. Such exemptions of course show that the religious observance of one day of the week is the object and intent of the legislation. Upon a compilation of "the laws of the states of the union relating to the observance of the Sabbath" recently issued by the Massachusetts Bureau of Statistics of Labor, the *American Hebrew* of New York notes that "the laws exempting those persons from the provisions of the Sunday labor law who conscientiously believe the seventh day of the week to be the Sabbath, and who uniformly observe such day by refraining from labor, are quite general," and presents the following abstract of the exemptions:

In Connecticut no person who conscientiously believes that the seventh day of rest should be observed as the Sabbath, and actually refrains from secular business and labor on that day, is liable, provided he disturbs no other person while attending public worship.

In Indiana the Sunday law does not extend to those who conscientiously observe the seventh day of the week as the Sabbath. In Iowa the rule is the same as that in Indiana.

In Kentucky persons who are members of a religious society which observes as Sabbath any other day in the week than Sunday, if they observe as a Sabbath one day in each week, are not within the provisions of the Sunday law.

In Maine no person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and who actually refrain from labor on that day, is liable under the Sunday law.

In Massachusetts the Maine exception also applies; the same is true in Michigan.

In Minnesota it is sufficient defense to a prosecution for servile labor on the first day of the week that the defendant uniformly keeps another day of the week as holy time and does not labor on that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons observing the first day of the week as holy time.

In Missouri the law does not apply to a person who is a member of a religious society by whom any other day than the first day is observed as the Sabbath.

In Nebraska the law does not apply to persons who conscientiously observe the seventh day of the week.

In New Jersey every person who religiously observes the seventh day of the week as the Sabbath is exempt from observing Sunday, provided that the work or labor performed on Sunday be done in his or her dwelling-place or workshop, and that it does not disturb other persons in the observance of the first day of the week.

The New York law exempts those persons keeping a day of the week as holy time other than the first day of the week.

In Dakota any person keeping another day of the week rather than the first day is exempt from the provisions of the act. The same rule applies to Ohio.

In Rhode Island practically the same rule is enforced as in Dakota, but the exemption does not give the privilege of opening shops or stores on Sunday for the purpose of trade or merchandise.

In South Dakota the rule is the same as that of North Dakota.

In Texas a fine is imposed upon any person laboring or compelling others to labor on Sunday. It exempts among others people who conscientiously believe that the seventh day is the Sabbath and who observe such day.

In Virginia the law does not apply to those persons who observe the seventh day of the week.

In West Virginia the law does not apply to such persons as conscientiously believe the seventh day of the week ought to be observed as the Sabbath, provided that such persons refrain from secular business and labor on that day. In that state a fine is imposed upon any person laboring at any trade or calling or allowing others to labor on Sunday. The same rule applies in Wisconsin.

In all other states of the union the statutes do not make allowance for observers who keep Saturday. But the enforcement of the law is nowhere strict or uniform.

### PROGRESS TOWARD IMPERIALISM.

THERE never has been an imperial government without some kind of state religion. So the tendency toward imperialism in a republic is always accompanied by the tendency toward church-and-state union. The United States Government is no exception to this principle. Militarism is the quintessence of imperialism, as is also a state religion; and during the Civil War the spirit of militarism was imbibed so freely by the people, both North and South, that it has been instilled into the minds of the children ever since. During the war, when militarism received its great impetus, there was organized the National Reform Association, whose aim is such a religious control of the state as to become practically a national religion. The influence of this movement has grown till there is now a so-called "Christian lobby" permanently maintained in the national capital, whose managers boast of their influence in Congressional legislation. Their influence is of such force as to be able to send their "bureau" documents through the mails under the free franks of certain Congressmen.

In view of these conditions, it may be asked, Is the Republic tending toward imperialism?—Yes, so much so that in the last presidential campaign anti-imperialism as a leading plank in some party platforms was deemed essential. Furthermore the present Secretary of War, who is now in the Philippines, has publicly admitted the existence of an imperial party.

In a recent speech in Manila, referring to the disposition of the islands by this government, Secretary Taft said the people of the United States were divided on the subject, and stated that "there is a considerable number who have the real imperialistic idea of extending the influence of America, by purchase and conquest, in the Orient, enlarging the power of the American Government for the purpose of controlling the Pacific and securing the largest possible share of the Orient trade, yet undeveloped."

The "imperialistic idea" always is the subjugation of other peoples wherever possible, and the aggrandizement of self. When this spirit and the spirit of political religion are in evidence, there is manifest progress toward imperialistic government.

G.

### BUT WHAT OF THE FUTURE?

#### A Sign of the Times.

WHAT is to be the aftermath of Equitable Corruption? We do not refer especially to the inevitable changes in the life-insurance system, but to the moral, social, and political results.

For years radical speakers and radical newspapers have been indiscriminately assailing Wall Street and organized capital. They have been denouncing the relations between government and predatory wealth. They have been attacking the conscience and the moral integrity of the great captains of finance and appealing to the people to throw off their "shackles."

Everybody knew that there was a measure of truth in these charges, but the indictment failed to make an indelible impression upon the minds of the great mass of the people.

When one set of financiers stole a railroad from another set of financiers, the average man might regard the transaction as immoral, but it was not

close enough to his personal interests to awaken his resentment. When a trust increased the cost of a necessary of life it was an impersonal sort of transaction which aroused wrath, but bred a corresponding sense of helplessness. After all, the consumer was not quite sure that the trust was wholly responsible. Besides, he liked to sell his own labor or products at the highest price, and was willing to concede something of the same right to others.

But Equitable Corruption has made its appeal to a wholly different sentiment. The man in the street suddenly comes to see how "high finance" has been fattening off his scanty savings—off the savings he laid by for the support of his widow and children in case they were left alone. He sees how men who were supposed to be of unimpeachable integrity were systematically and studiously and ingeniously corrupt. He sees how men of the highest reputation lent their names to a band of organized swindlers.

He sees how government has been debauched to protect year after year these highly respectable criminals. He sees how they have been able to purchase immunity from prosecution or publicity. He sees how they formed an alliance with Wall Street on one hand and the state government on the other; how prominent lawyer-politicians in both parties were generously retained by the insurance corruptionists; how the money of the policy-holder was freely spent in buying the privilege to continue looting the policy-holder; how men of seemingly the highest standing in the community could wantonly violate the most sacred of all trusts and feel no shame.

Then he sees how when one set of Wall Street operators is forced out by exposure another set calmly steps in and proceeds to pile falsehood upon falsehood and illegality upon illegality. And he is asked to accept this as reform, and to pour in more of his hard-earned money to keep the machinery running! What is going to be the effect of it?

Nothing that Lawson has ever said, nothing that Bryan has ever said, nothing that all the socialist orators in the country have said about Wall Street and high-finance politics, ever carried a thousandth part of the conviction that has come from the exposure of Equitable Corruption.—*New York World*.

**A Vain Purpose.**—The editor of the Charleston, S. C., *News* says: "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." The whole principle of enforced Sunday observance is exposed to view in that one critical sentence. Assuming Sunday to be the Sabbath of the Lord, the Sunday law, as shown by its exceptions, always presumes to declare who may violate it, and in what ways, and to what extent. All of which is on the principle of indulgence, which is a purely Roman invention; and this shows that the whole Sunday institution and the civil laws sought to uphold it are of Roman origin. As a Roman institution, Rome may be allowed to regulate its observance or its violation for those who accept it as such—and for them alone. But she has no right to regulate or to enforce its observance upon others. Nor has any civil government the right to regulate its observance or enforce it upon any one on behalf of Rome, or at the behest of any of her imitators. For men to set up a human institution in place of God's law, or to grant men exemption from the observance of God's law, is nothing short of blasphemy; it is assuming the prerogative of God.

Referring to the bill passed by the French Chamber of Deputies, designed to cut the tie between church and state in France, the *St. Louis Globe-Democrat* says: "A republic has no business to have any connection with any church. The framers of the United States Government wisely kept religion and politics separate." But, by some means, they are becoming very closely connected. When a religious-political association can have its peculiar documents printed and sent over the country at government expense, as in the case of the National Reform Bureau, there is certainly an illicit connection between religion and politics in the government.



This fact is especially significant when the main purpose of the "bureau" is to establish a religious control in the government. Another straw which shows a marked departure from the principle of a separation between religion and politics, is the growing influence of the Roman Catholic Church with the government whenever the special interests of that church are concerned.

### TRUE WORDS FROM CANADA.

THE agitation for religious legislation is not by any means confined to the United States. From numerous points in Canada we hear echoes of the conflict that is going on there over this matter. There has been agitation there over post-office closing on Sunday, over street-car traffic on that day, over the closing of stores, etc., and even those quietly laboring on farms, disturbing none, have been hailed before courts for the so-called "desecration of the Lord's day." But if Canada needed a precedent in this matter, she need not look farther than our own United States to find them by the hundreds.

It is good to know that there are some worthy men who see the injustice of these things and are not afraid to declare their position. The declarations of one such we quote, in part, from the *Listowel* (Ontario) *Banner*:

When Christ was here on earth, He taught the total separation of church and state by rendering to Caesar (civil government) that which is Caesar's and to God that which is God's. Matt. 22:15-22. The Sabbath belongs to God. Ex. 20:10.

That the church of Christ is positively prohibited from using worldly force, or power of any kind, to enforce the principles of the spiritual kingdom, is evident from the following:

1. Christ says that His kingdom is not of this world, hence He will not allow His servants to fight for it. John 18:36.

2. He rebuked Peter because he used his sword to defend his Master. Matt. 26:47-53.

3. He rebuked the disciples because they desired to see those destroyed who would not believe Jesus. Luke 9:51-56.

When He was upon earth, He preached the Gospel and did not act the part of a policeman. Those ministerial secretaries of the Alliance who go about with "a big stick" enforcing a sabbatical law, instead of preaching the Gospel (to which work they once affirmed they were called), have much to learn both from the precepts and example of the Christ they profess to follow.

We quite agree with you, Mr. Editor, that we can not make a person holy by legislative enactment. We drive more people away from religion by any attempts to follow Lord's Day Alliance lines, than we draw to it. Sabbath observance and religion are governed by the conscience, and the sooner we learn this, the less hypocrites there will be, for men will never be other than hypocrites who act a part with which they are not in sympathy.

ROBERT SAINT CLAIR,  
Pastor U. B. Church.

We are glad that the editor of the *Listowel Banner* is brave enough to declare in his own columns the truth that "we can not make a person holy by legislative enactment." It is a matter of deepest regret that so many of the professed ministers of Jesus Christ are so unwilling to admit that most obvious fact, and continue to advocate a course which the Master never sanctioned and did not and could not employ in His work. No coercion of conscience should be the Christian's motto; for no coerced conscience ever was, or ever can be, acceptable to our Lord. Religious legislation is a power for the making of hypocrites, but it can not make Christian character, and it has no right to make the attempt.

The bestowal of large donations upon municipalities here and there will not long be recognized on the part of the common people as compensation for the wholesale extortions that have made such donations possible by single individuals. Laboring men and the "common people" generally feel that these gifts to great schools and municipal libraries have been made at their expense. The sentiment of laudation that has prevailed to a great extent in the recent past is being changed to an expression of condemnation, even by some men of influence in the world. In a recent address in Chautauqua, N. Y., District Attorney Jerome, of New York City, voiced

this growing sentiment in very plain terms. A press report says:

Mr. Jerome declared that conditions of political and social unrest are fast approaching a crisis in this country. He referred to the building of Carnegie libraries in New York, which he said are not used, and never can be. "Better forget," he said, "the name of Carnegie, and leave that money with the men who earned it, and make their homes happy. I believe in law and order, but if I lived in one of those miserable hovels in the iron and steel district, and needed money for a loved one, I should not view the founding of these libraries with complacency."

### "PATRIOTIC STUDIES."

THE Rev. Dr. Wilbur F. Crafts, of Washington, with his International Reform Bureau, which styles itself "The First Christian Lobby," is certainly a very ingenious gentleman.

If Mr. Crafts, with the ponderous volume of "Patriotic Studies" he is distributing free through the mails, is really trying to do good, he has stolen the livery of the devil to serve heaven in. Engaged in the publishing business, he has hit upon the happy expedient of using the franks of members of Congress to send his book without cost to possible purchasers "on approval," and enclosing extra franks to insure the free return of the book if refused, or the money if accepted.

Fancy tens of thousands of copies of this book, each copy weighing more than a pound, loading down the postal cars in every part of the continent, and all at the cost of the American people, the pretext for free carriage being that in the 288 pages is included a leaflet which on motion of Senator Gallinger of New Hampshire was ordered printed as a Senate document. And this document is merely an advertisement for the Rev. Wilbur F. Crafts and his International Reform Bureau, with its address in Washington, and a list of books it publishes with their respective prices.

Not the least amusing feature is the fact that the book contains a statement made by Dr. Crafts in favor of the Loud Postal Bill at a hearing some years ago in which he objected to the existing postal laws on the ground that "it gives large subsidies to certain special interests and makes the people pay the bill."

Thirty-five thousand envelopes, we are told, have been printed for the use of Dr. Crafts with the frank of Representative Gillet, of Massachusetts, and a like number bearing the frank of Senator Gallinger of New Hampshire.

There have been many abuses of the franking privilege, but none so glaring as this. It calls for investigation that the public may know by whose order such an outrage is perpetrated.

The law provides that "the Vice-president, Senators, Representatives, and delegates in Congress, the Secretary of the Senate, and the clerk of the House of Representatives, may send and receive through the mail all public documents printed by order of Congress," and that the name of the person exercising this privilege "shall be written thereon with the proper designation of the office he holds." The fact that the law prescribes that the name shall be "written" thereon indicates that Congress never looked to the "printing" of thirty-five thousand franks in one block in the name of any Representative or Senator, nor does the inclusion of a single leaflet make of Mr. Crafts' bulky document a "public document."

Who is the "still higher official" who authorized this performance at the expense of the people? —*New York Herald*.

A significant move is that recently reported from Chicago in reference to a great Catholic military organization which is now in process of formation. The organization will include every state in the union, and will have national headquarters to direct its operations and extensions. Delegates were present at the meeting in Chicago from several of the Catholic military organizations, and others signified their hearty accord with the plan. It is difficult for a Christian to see the necessity for a great military organization in any church. Peter, the rock on which the Catholic Church is supposed to be founded, received a fitting rebuke from the Master for the use which he made of a carnal weapon. Peter ac-

cepted the rebuke and never repeated the offense; but that church goes on with its military organizations as tho the Master they profess to follow had given explicit directions for the advancement of His kingdom in the earth by the use of the cannon, sword, and bayonet. This federation of Catholic military organizations is full of significance to those who know what the Bible teaches regarding the future work of that church.

The Russian and Japanese envoys at Portsmouth, N. H., have reached an agreement, and peace is now within sight. The cessation of hostilities will not be authorized, however, until the envoys have signed the treaty, which is now complete. It will be signed in a few days. Japan, at the last moment, withdrew her demand for a cash indemnity, and will allow Russia to retain half of Saghalien Island. The provisions of the treaty have not been made known. But Russia evacuates China; Japan secures preponderating influence in Korea, and gets all of Russia's possessions in the Liao Tung Peninsula, which includes Port Arthur and Dalny. Japan also secures fishing rights off the coast of Siberia. The Japanese people are said to be very indignant at the peace terms. The war party in Russia is also dissatisfied, as they hoped to see Oyama beaten in the battle with Linevitch. Great praise has been showered upon President Roosevelt for his part in bringing about an agreement between these nations.

Bishop Potter's saloon, so called because at its opening the bishop gave an address, and had the doxology sung, has been forced to close its doors for lack of patronage. The bishop's blessing on the saloon, like the pope's blessing on the Spanish Armada, on Maximilian's army in Mexico, on the wife of Maximilian when she returned from Mexico, on the army of the confederacy, and on the Spanish army in the late war with the United States,—seems to have had a contrary effect to that designed. This saloon will make no further pretense to running as a "sanctified saloon;" the scripture texts will be taken down; and it will be run like any other dispensary of the home-destroying and life-blighting liquors. The Lord will not bless evil, as this saloon incident shows; He will not curse the good, as the experience of Balaam proves.

A treaty has been signed between England and Japan, by the terms of which either is to go to the assistance of the other when attacked by a third power. The purpose of this treaty is to maintain the continuance of the conditions that will exist in the East as a result of the treaty of peace between Japan and Russia. Japan desires the continued integrity of China, the continuance of her predominating influence in Korea, and the discontinuance of Russia's aggressive action in the Orient. It is thought that it is to act also as a check to Russia's southward movement toward the Indian frontier.

The Interparliamentary Congress, called together in the interest of international arbitration, met at Brussels in the Palais de la Nation, on August 28. Delegates are present from the parliaments or congresses of all the principal nations of the world. A draft for a model arbitration treaty has already been presented to this congress.

The last engagement of the Russo-Japanese War was fought on August 31. It was an encounter between relatively small bodies of men. The Japanese are said to have lost to the Russians 130 prisoners, and quite a number were killed. The Russian loss was 8 killed. The remnant of the Japanese retired, bearing their wounded.

Chicago has another strike on its hands, this time it is a strike of the printers, who threaten to close all the shops of that city. They are demanding an eight-hour day. President Mitchell, of the mine workers, has announced that the miners will strike after the first of April next for recognition and an eight-hour day.

Chicago is now to pay for the damage done during the railroad strike of 1894 by the mobs of strikers that set fire to railroad property within the city limits. The road sued for \$140,000; but the court has awarded to it \$100,000.

The total solar eclipse of the sun on August 30 was observed by companies of scientists at Assoutan, Egypt; Alhama, Spain; Guetalma, Algeria; Tripoli; and St. Johns, Newfoundland. All were successful except the last named.

Secretary of War Taft has not met with an enthusiastic or even cordial reception in China. The streets have been placarded with anti-american posters, many of which are exceedingly discourteous to the visitors.

Three thousand of the inhabitants of Saghalien have been landed by the Japanese on the Russian mainland. This forced emigration is said to have been attended with great suffering.

The yellow fever record in New Orleans up to the present time is as follows: number of cases, 1,878; number of deaths, 277. The disease has broken out at Pensacola, Fla., also.

Cholera has broken out in Germany, and is spreading.



## FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

### APOSTASY IN THE NOMINAL CHRISTIAN WORLD.

POWER, wisdom, love, and righteousness, are the essential constituents of genuine Christianity. Christianity is the Gospel, and the Gospel "is the *power* of God;" Christianity is the science of the cross, and the cross is "the *wisdom* of God;" Christianity is of God, and "God is *love*;" Christianity is the religion of Jesus Christ, and He is "the Lord our *Righteousness*."

Obviously, then, a church that is Christian in fact, as well as in name, is a church mighty in power, guided in wisdom, serving in love, and innocent by virtue of imputed righteousness. Such was the apostolic church, such the Reformation church, such the early Wesleyan church, and such *must* be "the remnant of her seed," the *advent* church.

This is the glorious heritage of even the church *militant*; yet how often—O, how often!—has she despised her heavenly birthright by bartering it for the "beggarly elements of the world"!

However painful to contemplate, it is nevertheless true that the history of the Christian church has been a history of spiritual vicissitudes—of risings and fallings. Our Lord foretold this dreadful fact in His message to the seven churches. Revelation 2 and 3.

### Latter-day Apostasy Repeatedly Foretold.

If the prophets of God have emphasized and repeated one fact more than any other, it is, that "in the last days," in the days when "the coming of the Lord draweth nigh," religious apostasy, spiritual decadence, would be terribly acute and widespread. Perhaps the most startlingly graphic and complete inspired prediction relative to this painful fact, is that given through Paul, and recorded in the first eight verses, and in verse thirteen, of the third chapter of 2 Timothy.

Mark the fact, it is "in the last days" that "grievous times shall come." The apostle proceeds to adduce the particular, concrete sins that would prevail, not in the world *as such*, but in the professed church of Christ. For does he not expressly tell us, in verse 5, that this awful catalog of sins obtains among those who hold to "a *form* of godliness, but *deny* [in practise] the *power* thereof"? Will not the reader take the pains to read the formidable list of evils which the divine Spirit here declares would infest the nominal church in the closing days of time?

Prominent among the sins enumerated are the *love of self*, the *love of money*, the *love of pleasure*, *lacking in self-control*, "*ever learning*," and NEVER ABLE TO COME TO THE KNOWLEDGE OF THE TRUTH," and that evil men and impostors would "*wax worse and worse, deceiving and being deceived*." Every one who has read the preceding articles of this series will recall the fact that they afforded conclusive evidence—conclusive in quantity and quality—that the mass of professing Christians, as well as the people who subscribe to

no faith, are lovers of money, of self, of pleasure, and are lacking in self-control.

In this discussion, I have set for myself the task of producing the evidence—indubitable evidence—that the formal Christian churches do practically deny the *power* of godliness, tho holding a *form* thereof; and that many religious teachers are *ever learning*, and yet *never able to come to a knowledge of the TRUTH*.

Did not our Lord Himself most vividly anticipate the almost universal spiritual declension that would characterize the churches in the days when He was about to be revealed in the glory of His kingdom? O, the anguish of heart with which He repeatedly foretold that as it was in the days of Noah and of Lot so would it be in the days when the Son of Man should appear. In the time of the Deluge and the destruction of Sodom, the professing children of Jehovah were utterly absorbed in the pleasures of the table, in marrying and giving in marriage, in planting, sowing, building, and at the same time they neglected to "strengthen the hand of the poor and needy." Again, in the closing part of the parable of the unjust judge, He asks the touchingly pathetic question: "Nevertheless *when the Son of Man cometh, shall He find faith on the earth?*" Is this not a most impressive declaration that when the Son of Man cometh He will find woefully little faith on the earth? Hence with infinite solicitude He admonishes His few servants who would remain true to their profession, to *watch* and *pray*, so that their love, like that of the multitudes of formal professors, might not "wax cold," and that they might not be overtaken "as a thief in the night."

Now, dear reader, let us at once proceed to note the marvelous accuracy and minuteness with which these inspired last-day prognostications are realized and fulfilled *in these days in which you and I live*; and then judge whether *these days* are, or are not, the days which Inspiration characterizes repeatedly as "the last days."

### The Bible Largely Discounted.

Mr. W. H. Mallock, the famous English writer, says in a recent number of *The Nineteenth Century and After*, that the most thoughtful and highly educated of the Episcopal clergy have in a large measure repudiated doctrines which all orthodox Christians have ever regarded as essential and fundamental. Referring to two of the most eminent of the Anglican bishops, he declares: "They both start with admitting that the Gospels are full of errors, and demand in various parts very unequal credence. The accounts . . . of the circumstances in which Christ's discourses were spoken were *often nothing more than vague conjectures of the Gospel writers* . . . The errors of the evangelists as historians are far from ending here." Similarly, the Rev. Dr. Sandys alleges that the incidents of Christ's temptation are on the face of them not historical. He even declares that the casting out of devils, of which many of Christ's miracles consisted, "was not really a casting out of devils

at all." He has the temerity to aver: "Christ Himself certainly *imagined* that it was so." As to the miracles of the loaves and Christ's walking on the water, whatever actual incidents may be at the bottom of these, "a nineteenth century observer would have given, had he been present, a *different account from that which has come down to us*."

Observe, please, that here is a bishop of a professedly Christian church, who has the effrontery to declare that the ever-blessed Redeemer was the victim of *mental illusion*, and, in effect, was *deluded*, in thinking that He was casting out evil spirits when, in truth, He was doing no such thing. It should be remembered that a bishop has authority over the vast body of ordinary clergymen, and that all these are supposed to follow and enforce the teachings of their ecclesiastical superiors—the bishops. Is it strange that, as a great thinker recently declared, the English church is honeycombed with what practically amounts to infidelity?

The Bishop of Exeter has made equally short work with the gift of tongues at Pentecost, of Judas's thirty pieces of silver, of the mingling of gall with vinegar, and so on indefinitely. The Bishop of Worcester maintains that Christ spoke with superhuman knowledge *only about such spiritual matters as the moral character of God*, and of man's proper relation to Him. But as to all questions connected with science and human history, Christ did not and could not speak otherwise "than in accordance with the ignorance of His time." The bishop goes even so far as to say that Christ accepted certain prophecies of the Old Testament "in a sense *different* from that which it is *possible* for a scholar to attribute to them." Is not this the very climax of impious presumption?

Mr. Mallock declares that this kind of reasoning so far dominates Episcopal doctrine that practically all the miracles described in the Bible have now been brushed aside as legends or misconceptions of fact. He, however, believes that the leaders of the Anglican church still avow their belief in the genuineness of the four major miracles; namely, the virgin birth of Jesus, His divinity, resurrection, and ascension. And they profess faith in these four, only because they have sense enough to see that, if these were surrendered, Christianity would logically be overthrown.

The aged scholar and theologian, Dr. Fischer, of the Protestant church of Germany, urged with fervid eloquence that the "most advanced theological thought *ought* to be proclaimed from the pulpit and taught in the schools." The reader hardly needs to be told that "advanced theological thought" in Germany practically means the placing of the Bible on a par with the so-called sacred books of heathen religions. The doctor says further respecting the origin of the Bible:

The whole conception of *revelation* has now disappeared from religious thought; it was a product of religious reasoning under the form of an antique philosophy. . . . There can no longer be any claim to a revelation in the old sense of the word, and the idea is not in harmony with the certain results of modern scientific research. . . . The deification of Christ has not stood the test of real historical investigation.

He does not hesitate to teach that the whole Bible wears a radically different aspect from what it formerly wore, as the result of the "light of modern science" to which it has been subjected. Yet this famous Bible infidel persists in posing before the world as a Chris-



tian teacher and preacher—to champion a religion in which he practically no longer believes. But this is precisely the contradictory and utterly stultifying position in which thousands of so-called radical theologians throughout Christendom are to-day standing. If they deny the truth of the very fundamentals of Christianity, why have they not sense and common honesty enough to step down and out? Ah, how true the words of Jesus to the effect that when the light that is in one becomes darkness, “how great is that darkness”!

As late as May 13, of the present year, the despatches from New York told us that the Rev. Dr. John Peters of St. Michael's Church (Episcopal) of that city, had startled the conservative Christian world, by his contention that the Bible must be subjected to the same canons of criticism as any ordinary narrative compilation. He unblushingly affirmed that the book of Genesis is full of myths; that Abraham, Isaac, and Jacob, were not real persons in the commonly accepted sense, but were merely composite photographs, so to speak, of all Israel, and that much of what is recorded of the patriarchs is purely romantic. Most of the scriptural narratives, he insists, are legends somewhat higher than other folklore in that they serve to point to a higher spiritual life.

Dr. Lyman Abbott, in his latest confession of faith, made in the course of a sermon before the students of Harvard University, December 1904, said in part:

“Science, literature, and history tell us that there is one eternal energy; *that the Bible no longer can be accepted as ultimate; that many of its laws were copied from other religions; that the Ten Commandments were, like all laws, a gradual growth; and that man is a creature of evolution, not creation.*” The first sentence of the doctor's remarkable address is fairly stunning in its atheistic chord: “I wonder if you students in Harvard will understand me when I say that *I no longer believe in a great First Cause.*” In short, the essential tone of Dr. Abbott's address is distinctively pantheistic. Yet he declares that “God has a personality;” thus treating his hearers to gross logical absurdity.

The Rev. C. E. Cheney, of Chicago, says truly that these utterances “place Dr. Abbott utterly beyond the pale of Christianity.” But unfortunately the doctor, with all his reputed intellectual acumen, seems incapable of grasping this obvious fact. The Rev. C. N. Field, of Boston, adds: “Dr. Abbott is repeating things which many heretics have said before him.” The Rev. Robert Collyer hails Dr. Abbott's unintelligible screed as being “new light upon religion;” when, in truth, it is nothing more than a nebulous effusion of effete pantheism. With what timely force the divine exhortation comes to us in these days of religious babel: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, . . . and not after Christ.”

An eminent educator, of Canada, not long since alleged: “Of the Gospels, criticism has spared only the character and teachings of Jesus.” How utterly fatuous—even childish—is such a statement from one who poses as a great thinker! He talks just as if Jesus had nothing to do with any part of the Bible except such scraps of the four Gospels as “higher criticism” has mercifully spared to the world. If these self-deputed critics of the sacred Scriptures really *knew* what that holy Book actually teaches, they would inevitably know that Christ

is the Author and Lord of “*all Scripture.*” How vividly the Holy Spirit enabled Paul to anticipate the melancholy fact that “in the last days,” the nominal teachers of the Word, should be “ever learning, yet *never able to come to a knowledge of the truth.*”

Professor Goldwin Smith is, in his attitude toward the origin and nature of the Scriptures, typical of a vast majority of the educators that compose the faculties of the great colleges and universities of the Christian world. The following excerpt from one of his recent essays contains the gist of the theology of the tremendously influential class to which he belongs: “In the authenticity, contemporaneity, harmony of the documents [of the Bible], we *can confide no longer.* . . . Moreover, the Fall being a myth, as it is now everywhere allowed to be, there is no ground for the Incarnation and the Atonement, a disclosure which in itself is fatal to the traditional creed of Christianity.” Many of these educators, too, are professors of Christian (?) doctrine and literature in theological seminaries, and are therefore the moulders of the multitudes of young men preparing for the Gospel ministry.

The late Rev. Dr. George C. Lorimer stated an obvious truth a few years ago, when he said that, in the judgment of the great majority of religious teachers and leaders, “the Bible is no longer what it was, an unimpeached and trustworthy teacher; and that supernatural conversion is slowly giving way to the rationalistic theory of evolution.”

Another sweeping statement showing the incredible extent of infidelity within the very precincts of the professedly Christian church, is the following from the Rev. Frederic Henry Hedge, of Boston: “Faith in Christianity as divine dispensation does not imply, and must not be held to the belief, as veritable history, of all that is recorded in the Gospel. . . . Christianity, like every other religion, has its mythology,—a mythology so intertwined with the veritable facts of its early history, so braided and welded with its beginnings, that history and myth are not always distinguishable the one from the other. . . . To measure the claims of the Christian religion by the historic verity of all the narratives of the New Testament, is to prejudice the Christian cause in the judgment of competent critics.”

Nothing could be easier than to cite thousands of additional statements of precisely the same tenor, from the public utterances of those who are honored as teachers and leaders in the Christian churches. But those given are ample for the purpose of attesting the awful completeness with which the nominal Christian church has renounced her faith in the inspired credentials which constitute the sole warrant for the Christian religion. Destitute of faith, the churches have been shorn of spiritual power, and have, accordingly, sunk to the plane of mere social and fraternal organizations. How painfully complete is the fulfilment of that sorrowful prophecy of Jesus relative to these last days: “Nevertheless when the Son of Man cometh, shall He find faith on the earth?” Ah, He will find only a beggared moiety of faith.

An English journal, *The Spectator*, sent thousands of letters to prominent men and women, in England and America, asking them (1) “*Do we believe?*” (2) “*Are we religious?*” After examining the multitudes of replies which he received, the editor reports: “The dominant note in the answers to the first question is emphatically ‘NO’; that in the answers to the second question is an equally emphatic ‘YES.’”

O, yes, we have, exactly as Paul said we would have, a *form* of godliness, but deny the *power* thereof.

Is it not fair, is it not safe, aye, is it not *duty*, to conclude that we are living in the testing, crucial “last days”??

(In a second instalment, under the same caption, I shall treat more especially of the dearth of spirituality in the churches. G. W. R.)

## THE NATURE OF MAN.

BY EMMA L. RUNCK.

THROUGH disobedience to the commandments of God, man became mortal, subject to death. When the woman listened to the voice of Satan, he gained control of her God-given power of hearing. Hence the warning to us, from God, “Take heed therefore how ye hear.” Luke 8 : 18.

The tempter continued his work of deception: “Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods.” Gen. 3:4, 5. Eve, with the active mind which God had given her, was quick to draw conclusions. She reasoned: God has immortality; if I eat of that tree and “become as gods,” I will have immortality, and therefore can not die.

She accepted the words of Satan, and seeing that the fruit was good for food and pleasant to the eyes, took it, and by so doing yielded her powers of sight and touch to the enemy. In believing Satan, she disbelieved God; and in obeying him, she disobeyed God.

Nor did the work stop here; she gave to her husband, and he did eat. Then were the flood-gates of wo opened upon the whole posterity of Adam. Entirely shut off from God, given over to the power of Satan, they soon began to realize the result of disobedience.

When man was created, God did not breathe into his nostrils an immortal spirit, his immortality was on condition of obedience to his Maker; for when the earth was destroyed by water, every disobedient person, “all in whose nostrils was the breath of life, . . . died.” “Noah only remained alive, and they that were with him in the ark.” Gen. 7 : 22, 23.

We all have sinned and therefore all are subject to death. “None can keep alive his own soul.” Ps. 22 : 29.

God “only hath immortality.” 1 Tim. 6 : 16. But “as the Father hath life in Himself; so hath He given to the Son to have life in Himself” (John 5 : 26) that we also may obtain the salvation which is in Christ Jesus, who will render to every man according to his deeds. To them who by patient continuance in well-doing seek for immortality, He will give eternal life. See Rom. 2 : 6, 7. That for which we must seek we do not possess. Outside of Christ there is no hope of immortality, eternal life.

Every soul that does not accept the soul of Christ as an offering for his sin must give the life of his own soul, “The soul that sinneth, it shall die.” Eze. 18 : 4.

Those alone who have accepted Christ and become obedient to the commandments of God can hope for immortality when Christ shall come to take the faithful home to dwell with Him eternally.

Before we can have eternal life, “this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Cor. 15 : 53, 57. This victory is gained only through Jesus Christ our Lord.

*Alma, Neb.*



## HOW SHALL WE SING?

BY H. A. ST. JOHN.

"I LOVE to tell the story  
Of unseen things above,  
Of Jesus and His glory,  
Of Jesus and His love.

"I love to tell the story,  
Because I know 'tis true,  
It satisfies my longing,  
As nothing else can do."

THUS we sing. Alone, and with others, over and over again, we sing the above words, and many other words of like import. I have many times joined with congregations, scores of people, in singing with vim and vigor, with ringing voices, the above quoted words. "Let everybody sing," says the leader, and all sing with ardor. "Is not that the right way, to worship God with singing?" you ask. Well, let us see. Let us interrogate all these enthusiastic singers, who think they are assisting in divine worship. Do you *really love* to tell the story of Jesus and His love? Does it *really satisfy your* longing as *nothing else can do*? And have you told that story within the last week? Do you tell it, in love, every opportunity you get? To these questions, and others of like import, with the great majority there is no response. Their hearts condemn them. By their silence they now confess that the words they had sung, as an offering to the Lord, were *lies in their mouths*.

O, my soul! Can God be pleased with lies, sung to Him in the house of God, in the prayer-meeting, at the family altar, anywhere, at any time? Is it acceptable worship, think you? Is it music in His ears? Will not, and does not, God turn away His ear from hearing such offerings of praise? Is it not an abomination unto Him?

"I would be, dear Saviour, wholly Thine;  
Teach me how, teach me how.  
I would do *Thy* will, O Lord, *not* mine,  
Help me, help me now."

Dear reader, do you ever sing the above words? And if so, was it your *earnest prayer* expressed in song that the Saviour would teach you to be *wholly His*? Did you *really long* for the Lord's help to do *His* will, not your own? If not, then how could you expect that your singing, however perfect in tune and tone it might be, would be pleasing to God, or a blessing to yourself?

The *tune* and the *tone*, are important, and should certainly have *careful* attention, but not *exclusive* attention. I believe the Lord has said nothing about the tune and the tone in His instructions upon the subject of singing, but He does say, "Sing with the *spirit* and the *understanding*." In these days, the practise of choirs, and singing classes, is almost exclusively devoted to the tone and the tune. Who has ever heard of a company of singers, met to practise and prepare for an important occasion, having a season of prayer, for the Lord's help, that they might "sing with the spirit and understanding"? This important element in devotional singing is sadly neglected, if not entirely ignored. It is swept away by the tune and the tone, and I think the enemy would have it so. The devil well knows the power of songs containing Gospel truth sung with the spirit and understanding. Thereby souls are

admonished, encouraged, uplifted, convicted, and converted; and God is glorified.

Let the remnant church of God arise, and shine, then we shall hear Holy Spirit singing. The singers will have the love of God, and His truth, shed abroad in their hearts by the Holy Spirit, and their beautiful and truthful Gospel songs of saving truth, uttered by souls filled with divine love, will be accompanied by the Spirit to the heart and understanding of the hearer, with almost irresistible power for good.

"Not by might, nor by power, but *by My Spirit, saith the Lord*." Whether it be preaching, praying, giving, doing, or singing, all should be by the Spirit of God. And until it is so, the church will be dangerously lukewarm, wretched, miserable, poor, blind, and naked. The remedy for all is found only in the faithful and true Witness, the Lord Jesus, who is waiting to give the Holy Spirit in full measure to all who so believe and desire when they pray. Mark 11:24.

## THE ZHITOMIR DISTURBANCES.

[Isabella R. Hess, in *Chicago Israelite*.]

"Vengeance Is Mine," Saith the Lord.

FROM the dawning of the ages through the centuries' dim length,

Come the hopeful words of warning that make useless human strength;

Tho we feel our pulses quiver, tho our hearts beat high with pain,

Yet we bend our ears to listen to the words divine again—

Clearly, sternly, comes the word—

"*Mine* the vengeance," saith the Lord.

O, the strong men's hearts all bleeding 'neath the "Little Father's" heel!

O, the women dying gladly, not the pain of life to feel!

O, the children reared in terror, lest on lifting up the head,

They should see upheld before their eyes a crucifix blood-red!

Low, but firmly, came the word—

"*Mine* the vengeance," saith the Lord

Now the east wind lightly bears to us the groans of those in might—

Now at last a throne is trembling 'neath the majesty of right—

When the haughty ones are humbled, and the humble ones are free,

Help us, Lord, to feel no triumph! give all glory unto Thee!

Let us chant the golden word—

"*Thine* the glory!" Yea, O Lord!

## KEEPING IT TO OURSELVES.

THOSE who have the heaviest burdens to bear, talk least about them. It is the younger ones—younger in years or experience—who think their load is a little heavier than any one's else. The real burden-carriers have not time or energy to waste in talking about their hardships. The presidents of the United States, of whatever party they may be, have hardships and burdens that perhaps equal those of the average man or woman; yet presidents say little about that phase of their work. The very dwelling on the hardships or unpleasant features of one's work increases those hardships. They thrive under the cultivation of talk. No one's burdens are too heavy. We are not bidden to add our burdens to our brother's; we are bidden to bear his, and by so doing we shall lighten our own.—*S. S. Times*.

\*"Little Father," a title given to the czar by the Russian people.

## FAITH VERSUS NEW THOUGHT, OR PANTHEISM.

BY R. C. PORTER.

"When the Son of Man cometh, shall He find faith on the earth?" Luke 18:8.

WE are not only living in an age of wonderful inventions and extensive travel, both of which are signs of the near-coming of Christ (Dan. 12:4), but we are also living in an age of varied forms of skepticism.

Taking one view of our time the outlook is very discouraging. Another view presents a very practical result that will be accomplished by the multiplied forms of infidelity now being foisted upon the world by men who are ambitious to become noted for wisdom above what is written in the Book of God. This teaching will separate between the child of faith, and the skeptic; between him who will take that Word as it is in truth "the Word of God" and him who will follow the popular religious current of new-thought pantheism in its tremendous rush into infidelity. Read a brief statement from the new-thought creed of Dr. Lyman Abbott:

I no longer believe in a great First Cause. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature. I believe in a God who is in and through and of everything—not an absentee God, whom we have to reach through a Bible, or a priest, or some other outside aid, but a God who is closer to us than hands or feet. Science, literature, and history tell us that there is one eternal energy, that the Bible can no longer be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature of evolution, not a creation.

Read also the following from Professor Mathews of Chicago University:

It will not be long before scientists will generate life in the laboratory, and already examples of this are before us. It is my belief that life can be generated by chemical action, and it only remains for the discovery of the process. I do not wish to be understood as saying that science will be able to construct a human being, perfect and like man, for the divinity of the spirit would be an element lacking.

Talking before the class in physiology, Dr. Mathews said the Biblical story of God creating man from clay, that He took up the earth and moulded it in the shape of man and then said "Live!" was "a little too exaggerated."

What could more strikingly fulfil the above text? "When the Son of Man cometh, shall He find faith on the earth?" When eminent divines boldly disavow their faith in the God of creation, the Bible, and the Ten Commandments as proclaimed from Sinai's summit by the voice of God (Exodus 20), it is time for the faithful watchman to call to the attention of the people this sign of the times, "When the Son of Man cometh, shall He find faith on the earth." Coupled with this scripture let us read from Paul's dying charge to Timothy (2 Tim. 4:3, 4):

"For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

How plainly the utterance of such men of prominence in the church fulfil the prophetic declarations of that Word, attest its truthfulness and prove its divinity! The God who



can cause even the wrath of man to praise Him has ordained that the very testimony of unbelief shall, when the Son of Man is near to come, testify to the all-wisdom of the Creator who foresaw their doubt and infidelity, and announced even this as an evidence of His speedy return to save the children of faith.

#### Likeness to Heathenism.

Christ is the only "Author of life." "In Him we live and move and have our being." He made us and not we ourselves. "So God created man in His own image, in the image of God created He him, male and female created He them." Gen. 1:27. In creating "He spake, and it was done; He commanded, and it stood fast." Compare the above utterance with the following statement of Hindoo pantheism as stated by J. H. Wyckoff, D.D. in his Round Top missionary address on August 4th, as reported in *Record of Christian Work*:

Then there is another doctrine, and that is the doctrine about God. If you should go with me to an out-of-the-way village in India, and ask the first man or woman whom we met how many gods there are, the reply would be, "God is one; there is one God." But those words in the mouth of a Hindoo do not mean what you think. He believes indeed that there is one God, but one in the sense that there is not only no second God, but no other existence in the universe but God. That is, he teaches that there is one real existence in the universe, the Supreme Being; that all men, from the highest to the lowest, are simply manifestations of this Being, and that all life, whether in men, birds, animals, fishes, or trees, all is God, and God is all. There in a sentence or two you have the essence of the pantheistic philosophy that lies at the base of the Hindoo religion. But we are only concerned with its practical results, and those are twofold—polytheism, idolatry. If God and His creatures are one, then He may be worshiped in any of His manifold forms. Hence the Brahman has multiplied the number of gods in India as occasion has required, until they are said to number something like three hundred and thirty million. Everything in India becomes deified as an object of worship.

What a striking similarity between the higher criticism or new thought of Christendom and the pantheism of heathendom. Both profess faith in a god, but not the God of the Bible. Both believe in an all-pervading force, or life, but not in a life proceeding from God as creator to His created beings. Heathen pantheism deifies man in its interpretation of God, and worships the creature rather than the Creator. Higher criticism, or new thought, exalts its so-called science above the Word of God, exalts human reasoning above the revelation of Jesus Christ, and cuts the cord of faith that holds humanity to its anchorage within the veil whither Jesus as our Saviour has entered; and sets humanity adrift upon the dark sea of doubt and uncertainty, in a rudderless bark without chart or compass or guiding star of hope.

In the first chapter of Romans (verses 20-23) Paul describes how pantheism usurped the place of faith in the establishment of heathenism:

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

Professing themselves to be wise, was the fundamental difficulty which led to the rejection of God as Creator. Then they established in the place of His truth the doctrine of all-pervading life, and that led to idolatry and all their abominable practises.

What a warning the above scripture should be to the modern "higher critics" who are in our day professing such great wisdom, and after the same manner disavowing their faith in the Creator. It is only those who walk humbly with God, who walk safely. Skepticism on the atonement always follows skepticism of the work of creation. "There is none other name under heaven, given among men, whereby we must be saved."

#### The Work of Faith.

In the midst of a world which "by wisdom knew not God," how cheering are the clear ringing notes of the voice of that sublime faith, sounding through the vales, and echoing from the hills of Judea and Greece and Rome and thence to the uttermost parts of the earth: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." This glorious light is not to be extinguished by human philosophy. Humble tho those hands that bear aloft this torch of truth, shackled by prison stocks those weary feet that hasten to bear this Gospel light to the darkened corners of the earth, to cheer the hearts, and revive the hopes, of earth's toiling sin-weary millions, it still shines on. It speaks with the voice of cloven tongues of fire with such power that thousands are converted in a day. It is accompanied by angels of light with sufficient power to release from jails its faithful adherents, and bid them, "Go, stand and speak in the temple to the people all the words of this life." It heals the sick, restores the blind, causes the lame to walk, and casts out devils by the power of that name, JESUS. It gives a life of cheer in the midst of adversity, comforts all that mourn. It so sweetens and brightens life's pathway that the believer rejoices in the Lord always, and when the hour of death approaches, it gives an assurance that can be gotten only by the Christian's hope: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

At the coming of Christ, the Word declares: "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath has come; and who shall be able to stand?"

Then the voice of the children of faith, who have been willing to be counted ignorant, antiquated, and even obstinate, because they refuse to follow the multitude in the realms of new scholastic higher criticism that leads away from Christ, will be heard saying with a confidence born of an experience in trial, "Lo, this is our God; we have waited for Him, and He will save us."

Reader, with which company will you stand in that momentous hour?

#### RESPONSIBILITY OF PARENTS AND CHURCH OFFICERS.

1. *What work of grace has the Lord promised to perform in the last days?*

"I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up among the grass, as willows by the watercourses." Isa. 44:3, 4.

2. *What work of reformation will be going on at that time?*

"Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." Mal. 4:5, 6.

3. *What instruction has the Lord given in regard to the Christian education of the children?*

"And these words, which I command you this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

4. *Why is such a course most essential in our day?*

"Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst." Amos 8:11-13.

5. *What illustrious example have we of obedience in this matter?*

"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:14, 15.

"Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also." 2 Tim. 1:5.

6. *What other training should be given the child?*

"It is good for a man that he bear the yoke in his youth." Lam. 3:27.

"Suffer hardship with me as a good soldier of Christ Jesus." 2 Tim. 2:3.

7. *What specific instruction is given in regard to the manner of child-training?*

"Train up a child in the way he should go, and even when he is old he will not depart from it." Prov. 22:6.

"And ye, fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." Eph. 6:4.

8. *What is said of the patriarch Moses in this particular?*

"Who was faithful to Him that appointed Him, as also was Moses in all his house. . . . And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken." Heb. 3:2-5.

9. *In the church, what kind of persons should be chosen to bear responsibilities?*

"Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." Acts 6:3.

10. In the Transfiguration scene Moses was chosen to represent those who should be raised from the dead (Matt. 16:28; 17:1-5); so it behooves those who would have a home in the everlasting kingdom of God to note what the record says of him, and seek to emulate his faithfulness. See Heb. 11:24-27; 3:2, 5.





## YOUR MESSAGE.

BY ELIZA H. MORTON.

WHAT is your message, friend, I ask,  
To those you meet?  
Has it a certain sound to-day,  
In home and street,—  
A message true,  
The world now due?

Long years ago a holy man  
Proclaimed to all:  
"The heavens will open, and a Flood  
Of rain will fall."  
That message true,  
Just then was due.

And in the wilderness a voice  
Of power was heard:  
"Prepare the way for Christ your Lord—  
The living Word."  
That message true  
Just then was due.

And all along the ages dark  
The light has beamed.  
From torches held by steadfast hands  
Bright rays have gleamed,  
And men proved true  
When truth was due.

And now the consummation grand  
Of all is near;  
The King of kings in royal robes  
Will soon appear,  
This message true  
Just now is due.

And will you not, kind friend, I ask  
Take up the cry:  
Redemption from the curse of sin,  
A kingdom nigh?  
Be brave, be true,  
Speak what is due.

North Deering, Me.

## THE COLLECTION FOR THE SOUTH.

AT the session of the General Conference of Seventh-day Adventists at Washington, D. C., last May, that assembly, representing the whole body of this denomination throughout the world, endorsed the collection for the colored work in the South. They appointed the time for it to be taken, Sabbath, October 7. The time is now rapidly approaching, and no time should be lost in calling the attention of our people to this important collection.

This Seventh-day Adventist movement is a world-wide movement. It is to be proclaimed "to every nation, and kindred, and tongue, and people." It is to go with a "loud voice." It is to "lighten the earth with its glory." It is indeed the embodiment of the last warning the world will ever receive, to prepare a people for the coming of Christ. When we consider the progress it has made in the last half century, from little more than nothing to about one hundred thousand, the message being proclaimed in nearly every nation on earth, it is really wonderful. It practically doubled every ten years, and, should the same ratio continue, what a rapid progress would be made. And why may it not continue? Surely, it will, should the long-promised "latter rain" be poured out; yea, and a much greater increase be seen.

What have these facts to do with this annual collection for the colored work in the South?—Much every way. While such rapid progress is being witnessed among the white races of men, how can

we be clear before God unless we make strong efforts for other races not so highly favored?

God declares that He is no respecter of persons. Hence He is no respecter of races, as races are composed of persons. He seemed to have just as much interest in the conversion of the Ethiopian eunuch as in any white-skinned dignitary in the early days of the Gospel. A wonderful miracle was performed. The Lord sent Philip a long distance out into the desert to convert this one man. The Spirit of God specially inspired Philip to go near, and join himself to this colored man's chariot. His mind was in a receptive condition, reading that wonderful fifty-third chapter of Isaiah, concerning Christ's being led like "a lamb to the slaughter." From that glorious text Philip "preached unto him Jesus."

Espying water, the colored eunuch desired baptism. It was administered. "The Spirit of the Lord caught away Philip," and this colored brother went on his way back to Ethiopia rejoicing in God. There can be little doubt that he was the one who planted the Gospel in his native land, where it still exists to-day. It was a high honor to find that this church which, after being lost to the knowledge of Europeans for more than a thousand years, was paying more respect to the true Sabbath of the Bible than any other church in the world. All honor, then, to the noble Ethiopian who founded it. Promises are made in the prophecies to such as he.

Openings, more or less favorable for mental and moral improvement, present themselves among the colored people of America to-day. The Bible is at their command. And the precious truths it contains belong to them as well as to the more favored. How can we doubt but that God has been in all the providences which have attended them, designing good for this unfortunate race?

There are some nine million of colored people in these United States of America, and upward of six million of them are within the bounds of the Southern Union Conference.

Brethren and sisters, of both North and South, what have we been doing for the enlightenment of this unfortunate race?—But very, *very* little, in comparison with what we ought to have done. To the best of our judgment, four or five hundred would exceed the number of colored Seventh-day Adventists in the United States. Even the work among the whites has dragged heavily in this field; but several times the effort has been made for the whites that has been put forth for the colored people. The Lord has been calling for years to our people to take hold of this work with more interest.

Really, the most energetic movement ever made by Seventh-day Adventists in behalf of these people was that made by the steamer *Morning Star*, a small river boat, with a small party on board. It worked in the vicinity of Vicksburg, Miss., for several years. Meetings were held on the little steamer, as it was tied up by the river bank, and some sixty or seventy were brought into the truth. Night schools, and some day schools, were held in connection with this work. This was the beginning of the Southern Missionary Society. It was a good work; a noble work; a work of much self-sacrifice; and great good has been done. Fully, yes, probably more than one-half of the Mississippi Conference membership has arisen from this weak movement. Eternity alone can tell the final results of this effort. Probably one-half of all the colored converts in this Union Conference have resulted from the operations of the *Morning Star*.

If such a weak effort as this could accomplish so much, what might not have been the result had our strong conferences organized strong missionary enterprises, and sent them forth backed up by means, and properly sustained by the gifts of our people?

Our colored work has merely begun. Its present organization is very weak and inefficient. Yet it is far better than nothing. A beginning has been made, and the work is advancing in many directions. The Southern Missionary Society needs help to carry on its work, supporting colored schools and teachers, assisting in erecting humble houses of worship, using large quantities of literature and various other agencies.

Our training-school near Huntsville, Ala., has a valuable farm of about 360 acres of land, and several buildings, all of them very plain and common affairs. A school of some seventy pupils was held last winter; but no more could be accommodated. The Lord's instruction to us was that at least one hundred should have been receiving the benefits of the school last year, and that from two hundred to two hundred and fifty should be provided for in the immediate future. This means addition of buildings, and greater accommodations should be provided at once. Could our people see the poverty, the lack of many necessary appliances, the need of bathing and laundry facilities, and various other great needs and pressing wants, they would be impressed most forcibly that something must be done, and *at once*.

The use of the Southern Union Conference funds for the support of the teachers has greatly impoverished the conference treasury, and forced it to run in debt. Great perplexities have been the consequence.

The Lord has told us over and over, that a small sanitarium should be built at the Huntsville Training-school, so that the sick could be cared for, and the colored pupils taught the blessed principles of health and temperance. How reasonable and consistent this is. Very little instruction of this kind have they ever received, and none are more needy of it.

A small orphanage should also be built on the farm, where the children of pious colored Sabbath-keepers who have died in the faith could be reared in the truth, and prepared for usefulness. The cellar was dug, and preparations to build were made, but funds gave out, and the work has had to stop for months. Various other improvements should also be made.

Again, several of the state conferences composing the Southern Union have no colored laborer, whatever. Yet these states have hundreds of thousands, yea, some of them millions, of this race within their borders, and not a single laborer of their race working for their salvation. These things ought not to be so, my brethren. And what is the reason for this dearth of laborers?

1. Because funds are so very scarce in most of our state conferences that they absolutely can not support colored laborers.

2. Because of the financial weakness of our training-school, laborers are not trained and developed sufficiently to supply the exceeding needs of the field. The different features and branches of the colored work are so intertwined and linked together that they are mutually dependent upon each other. They stand or fall together, mutually supporting or else tearing each other down.

The present crying need of the colored work is means with which to make the work efficient. It has many other needs, but this stands first in order. This proposed collection of October 7 ought to be a most liberal one, and then be followed by a continued interest in this great work. Will not our people rally as one man, and help in this great emergency? May the Lord stir up their hearts to be liberal to this unfortunate, most needy race.

G. I. BUTLER,

President Southern Union Conference.

**How Long Will It Be Before Japan Becomes Nominally Christian?**—We are told that the Y. M. C. A. Branch in Japan is really embarrassed by the confidence given it by the Japanese Government. The Emperor gave the Association full permission to go to the troops with its tents and ministrations, gave them \$5,000, and debarred the Buddhist priests from the army. The generals have telegraphed for more tents and more secretaries; but the Association has not sufficient money to send them. Now if the Young Men's Christian Association would only uphold and stand alone for the Christianity of Christ,



what a blessing it would be to that nation; but if they stand for politics and American Christianity, or some other specialized brand, it will simply lead the Japanese into a form instead of the reality. And the end of it all will be, yielding to that branch of so-called Christianity, the Roman Catholic, which knows how to make the most of form. Then will all the world worship the beast and commit fornication by uniting church and state. The only safety of Christianity is loyalty to the Word. May the Y. M. C. A. of Japan stand for that.

#### OUR WORK AND WORKERS.

THREE converts are reported at Detroit City, Minn., by Brethren C. M. Babcock and A. Mead.

AUGUST 19, a church of twenty-one members was organized in Oshkosh, Wis., by Brethren N. P. Neilsen and J. S. Shrock.

THE address of Brother E. W. Webster has been changed from Cheraw, S. C., to Box 143, Greenville, S. C. Correspondents please notice.

AS a result of meetings held at Ladysmith, Wis., by Brethren H. R. Johnson and S. Swinson five persons have decided to walk in the light of truth.

AT Rhinelander, Wis., where Sisters Annie and Bessie Sufficool have been laboring among the people, two candidates were recently baptized by Brother C. J. Herrmann.

BROTHER W. R. SMITH, of Upper Columbia Conference, has been selected by the Mission Board to go to Korea as a missionary. His wife is a practical nurse, and will be a valuable help.

THE address of Brother Clarence Santee, president of Texas Conference, has been changed from Fort Worth to Keene. He desires his correspondents to note this fact, as some of them are still addressing him at Fernando, Cal.

ALL the workers that we have seen who attended the recent camp-meeting at Cloverdale, Cal., seem impressed to tell what a good meeting it was. What added to the interest was the unusual fact that the outside attendance was greater than that of our own people. Brethren George E. Langdon and G. W. Rine and two Bible workers remained for a protracted effort in the town.

WE have just received the "Tenth Annual Announcement" of the Southern Training School, at Graysville, Tenn., for 1905-06. It is in a neat folder style, well illustrated, and gives quite full information regarding the school courses of study, expenses, etc. This school has an ideal location, and is well equipped for the work it engages to do. The fall term begins September 20, ending January 9, 1906. Address The Southern Training School, Graysville, Tenn.

AT the late session of Missouri Conference, Brother R. C. Porter was re-elected president; Mrs. Porter was elected secretary, and Pacific Press (branch at Kansas City), treasurer. The following were chosen as executive committee: R. C. Porter, H. M. Stewart, W. T. Millman, James Cochran, W. F. H. Schroeder, and G. Philips, state agent. Thirty-five canvassers have entered the field. During the camp-meeting, thirty-one candidates were baptized. The conference has now six tent companies in the service, besides supporting a laborer in Arkansas the coming year. The three daily papers of Sedalia were very liberal in giving reports of sermons during the camp-meeting. Brother Porter reports a marked increase in tithes and offerings the past year.

#### WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

CLEAN copies of any of our papers or tracts. Address Lizzie Warren, Piedmont, Ala., R. F. D. No. 1.

ANY of our papers and tracts. Address H. Hunt, 522 N. Sixth Street, Philadelphia, Pa.

#### RENO CAMP-MEETING.

A CAMP-MEETING will be held at Reno, Nevada, Sept. 27 to Oct. 4, 1905. Every provision will be made that the meeting may be a success. Good speakers will be present to preach the Word, and good singing may be expected.

Tents can be secured at reasonable rates by applying at once to Elder A. J. Osborne, Reno, Nev.

We expect the usual reduction in railroad fares, provided fifty persons go to the meeting by rail.

Further particulars next week.

T. A. KILGORE,  
Secretary California Conference.

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

## THE SUNDAY SCHOOL

LESSON 13.—SEPTEMBER 24.—REVIEW OF THE QUARTER'S LESSONS.

Golden Text.—"The Lord is thy keeper." Ps. 121:5.

LESSON I.—Sennacherib's Invasion. 2 Chron. 32:9-23. *Golden Text*: "With us is the Lord our God to help us, and to fight our battles." Verse 8. The lesson shows us that the Lord's people need not take up carnal weapons to defend themselves, even in the presence of an armed foe. As our contention is not with flesh and blood, unless we choose to make it so, the weapons of our warfare are not carnal. 2 Cor. 10:4; Eph. 6:11-17.

LESSON II.—Hezekiah's Prayer. Isa. 38:1-8. *Golden Text*: "God is our refuge and strength, a very present help in trouble." Ps. 46:1. Hezekiah gained a lease of life of fifteen years by his earnest prayer, but this does not prove that it would not have been better for him to die. God let him have his way, and gave him the opportunity to make it a blessing. But instead, he acted very foolishly. See Isaiah 39. Moreover, during the fifteen years there was born to him a son, Manasseh, who brought great trouble upon the kingdom by his wickedness. 2 Chronicles 33.

LESSON III.—The Suffering Saviour. Isa. 52:13 to 53:12. *Golden Text*: "The Lord hath laid on Him the iniquity of us all." Isa. 53:6. The proof that Jesus of Nazareth was the Messiah, the anointed of God, was in the exact fulfilment of the prophecies concerning Him and His work. Matt. 11:2-6; Luke 24:25-27, 32; Acts 8:26-35.

LESSON IV.—The Gracious Invitation. Isa. 55:1-13. *Golden Text*: "Seek ye the Lord while He may be found." Verse 6. The appeal which the Lord made to the world through His people anciently is the same that He is still mercifully making through His Word to-day: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Verse 7.

LESSON V.—Manasseh's Sin and Repentance. 2 Chron. 33:1-13. *Golden Text*: "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34. Manasseh, tho the wickedest of Judah's kings, had the longest reign of any—fifty-five years. He made the people to do worse than the heathen. Yet, after severe chastisement, and the long-suffering patience of God, he was at last converted.

LESSON VI.—Josiah's Good Reign. 2 Chron. 34:1-13. *Golden Text*: "Remember now thy Creator in the days of thy youth." Eccl. 12:1. Josiah's early inclination to do right gives credence to the tradition that, altho his father was a wicked man, his mother gave her boy a good training. Be that as it may, the young king is an illustration of the possibility, by God's help, of leading an exemplary life amid the worst surroundings.

LESSON VII.—Josiah and the Book of the Law. 2 Chron. 34:14-28. *Golden Text*: "I will not forget Thy Word." Ps. 119:16. Nothing so well illustrates the depth of Israel's fall as the fact that the house of God had so far been neglected that the book of the law had been lost. And there can be no true reformation in any age without reverting to the law of God as the only basis of reform. "The law of the Lord is perfect, converting the soul." Ps. 19:7.

LESSON VIII.—Jehoiakim Burns the Word of God. Jer. 36:21-32. *Golden Text*: "Amend your ways and your doings, and obey the voice of the Lord your God." Jer. 26:13. Men do not get rid of the Word of God by burning the paper on which it is written or printed. This has been tried many times

since Jehoiakim's day. But "the Word of the Lord endureth forever," whatever man may do. Even the slaying of the Lord Himself could not destroy the power or the integrity of His Word.

LESSON IX.—Jeremiah in the Dungeon. Jer. 38:1-13. *Golden Text*: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. 5:10. The prophet was the victim, not only of a weak, vacillating king, but of vicious princes, and, worse than all, of a backslidden priesthood and time-serving prophets. The worse persecution that ever comes to a law-abiding servant of God comes through the medium of a corrupt church.

LESSON X.—The Captivity of Judah. 2 Chron. 36:11-21. *Golden Text*: "Be sure your sin will find you out." Num. 32:23. The people of Judah met their fearful doom, because "they mocked the messengers of God, and despised His words, and misused [scuffed at,] R. V.] His prophets, until the wrath of the Lord arose against His people, till there was no remedy." So the apostle says it will be in the last days, when the coming of the Lord is being preached. There will be "scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3:3, 4. And it is professed disciples of Christ who are doing that to-day.

LESSON XI.—The Life-Giving Stream. Eze. 47:1-12. *Golden Text*: "Whosoever will, let him take the water of life freely." Rev. 22:17. This lesson is a section taken from the vision, primarily of the possibilities before the restored kingdom of Judah, after the captivity, had they laid hold on the promise by faith; and, secondly and principally, of the new-earth kingdom, under Him "whose right it is." Eze. 21:25-27. The vision includes the last nine chapters of Ezekiel, and the twenty-first and twenty-second chapters of Revelation would seem to be a complement of the portion included in this lesson.

LESSON XII.—Daniel in Babylon. Dan. 1:8-20. *Golden Text*: "Daniel purposed in his heart that he would not defile himself." Verse 8. When Daniel set his heart to do right, regardless of probable consequences, the Lord opened the way for him by giving him favor with the man in whose charge he was. When the children of Israel went forward at the Lord's command, "by faith," the Red Sea and the Jordan gave way before them. These things were "written for our learning." Rom. 15:4. Daniel's experience is also an illustration of the importance of being "temperate in all things," if one would "strive for the mastery." 1 Cor. 9:25.

## SUNSET MAGAZINE

DESCRIBES

### California

Not only California, but all the great West, is truthfully described in the beautifully illustrated pages of this virile Western monthly. Its fine half-tones make you SEE the country, while its descriptive and industrial articles TELL YOU EXACTLY what is to be found there. It is

### "Opportunity"

in visible form, for it shows the wonderful chances for success now open in the new West for wide-awake people.

If your news dealer doesn't carry SUNSET, send us his name and address and write for sample copy.

HOME OFFICE: 431 California St.  
San Francisco, California.





## SIMPLY TRUSTING.

BY MRS. CARRIE BUTCHER.

I'm trusting in Jesus, my Saviour (Ps. 125:1).  
 On Him every burden is laid (1 Peter 5:7);  
 I trust in the light and the darkness,  
 And trusting am never afraid (Ps. 18:2)!

Tho darkly the storm-clouds may gather,  
 And lightning-bolts flash through the sky (Isa. 25:4);  
 I rest in the will of my Father (1 Peter 5:7),  
 And know that He guides with His eye (Ps. 32:8).

And so, through the storm and the sunshine  
 My soul shall be happy and free (John 8:36);  
 While I tell of His love and protection (Ps. 61:3, 4),  
 And sing of His goodness to me (Ps. 40:3).  
*Red Oak, Texas.*

## EDUCATION IN THE HOME. NO. 18.

BY MRS. L. D. AVERY-STUTTLE.

GOOD evening, neighbors, all of you. I see you have come in a body to-night. It is no surprise party, however, because we were expecting you all,—every one of you," said Brother Hartman, as he ushered his guests into the pleasant sitting-room.

"I was so tired to-night," said Mr. Wilber, "that I am afraid if it had not been for my wife, I should have excused myself from coming. But she said we were not quite done with the Sabbath question yet, and she's anxious to hear all there is in the Bible on the subject."

"But," replied Brother Hartman, turning to his guest, "I am not at all sure that we shall touch every text in the Bible relating to the observance of God's Sabbath, for the Bible is a large Book, and God has said much about His sacred day. But we can at least find out our duty in regard to it. We will begin our study to-night by reading one of God's glorious promises to the Sabbath-keeper. Josie, will you read Isa. 58:13, 14?"

"Read carefully, child," interrupted grandma, "for you are about to read one of the most blessed promises in all God's Book;" and in a soft, subdued voice, the young girl read:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

There were tears in Mrs. Wilber's eyes before her daughter had done reading, and, when she had finished, the mother said earnestly:

"I am perfectly willing to confess to-night that this subject has brought many surprises to me,—in fact, a constant succession of them,—one of the greatest of which was to read in one of our studies the confession and boast of the Catholic Church. Still there are a few points which remain unsettled."

"If you feel free to mention these objections, we will be glad to examine them by the great search-light of God's Word," replied Brother Hartman.

While Mrs. Wilber hesitated a moment to collect her thoughts, Mattie exclaimed, her bright eyes sparkling with enthusiasm:

"O father! to-day, as Beth and I were going to school, we met Mr. Davis, the gardner, and his hired man. 'Good morning, Miss Sabbatarian,' he said; this made the other man laugh. I said,

'Good morning, sir,' and was passing on, when he called after me: 'Say, Missie, God does not care which day you keep, if you only keep one.' 'Please, sir,' I said, 'He says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work;" and don't you believe God means what He says?' Then he told me he was going to begin picking his berries next Sabbath, and wanted me to help. I told him that I supposed God was just as much in earnest when he gave men the *Fourth* Commandment as He was when He said 'Thou shalt not steal,' or 'kill.' Then he looked pretty sober, and said: 'You've been well taught, Miss Mattie, I hope you'll always stick to your principles.'"

"Well, to tell you the truth," said Mrs. Wilber, "this very thing was one of the unsettled points in my own mind,—but now—"

"And mine, too," interrupted Mr. Jones, "but I fully believe now, that the Almighty meant just what He says."

All this time John was busy turning the leaves of his Bible.

"What is it, my son? Have you something to the point?" asked his mother.

"Yes, mother; Christ must have thought that the observance of *any* day would not answer, or He would never have commanded His disciples to pray to be delivered from the necessity of escaping out of Jerusalem on the Sabbath day. Father says that Jerusalem was not destroyed until about forty years after this, so the ancient Sabbath must have been in full force as long as this at least. If *any* day, or a seventh part of time, will answer, why did the Lord command His disciples to pray in this way? Why did He not say: 'Pray ye that your flight be not in the winter, neither on *any day in particular!*'"

"It would have been very foolish indeed!" exclaimed Mrs. Wilber. "But please tell me how one is to observe the seventh day in going north or south to the poles where there are six months day and six months night."

"Why, wife," said Mr. Wilber, "I suppose it would be as easy to keep the seventh day there, as it would the first, would it not?"

"You aren't intending to go there, are you, my friend?" chimed in Mrs. Jones, mischievously.

"But to be serious, Mrs. Wilber," exclaimed Brother Hartman, "those who have been very far north declare that the revolution of the earth upon its axis is quite plainly discernible; and I am sure the Almighty would never command us to keep His Sabbath, upon a world in which it was impossible to do so."

"The verse Mattie read is a little hard to understand, I think," said Josie. "What does the Lord mean by the expression, 'If thou turn away *thy foot* from the Sabbath?'"

"It means that He does not want us to trample upon His holy day any longer. See here," continued Brother Hartman, placing his large Bible upon the carpet, and then putting his foot upon it, "See; my foot is upon this Book. I have it underfoot. See; now I have taken away my foot from it, and I place it in an honorable position upon the table. In like manner, God would have His children stop trampling upon His holy day, and restore it to its rightful place in the bosom of His everlasting law; and O my dear friends and children, shall we not, all of us, join with the Psalmist David in saying from the heart:

"Then shall I not be ashamed,  
 When I have respect unto ALL Thy commandments."

THE habit of thinking lightly of marriage will wreck any man.—*David Starr Jordan.*

## A KIND LADDIE.

TWO LADS with book-satchels strapped to their backs stood on the corner of a noisy, bustling street, waiting for a car, and meanwhile laughing and talking merrily. Suddenly one of them thoughtlessly sang out, "Come here, and I'll pick you up," and the other, looking to see what had called forth the rude remark, saw a poorly-dressed old woman just struggling up from the muddy crossing, where she had fallen, and watching anxiously and fearfully the whirling carts passing by. He was at her side in a moment.

"Let me help you, madam," he said, kindly, taking her arm, and lifting a basket that stood beside her.

She gave him a grateful look, but did not speak until they both stood safe on the sidewalk.

"Can I put you on a car, madam?" the boy asked.

The woman's lip quivered. "You are very kind," she said, "and I thank you; but I'll just rest here for a minute, and then I'll have to go back over that crossing," shivering at the thought of the tiresome confusion.

"You see," she continued, lifting the cover of the big basket, "some of the clothes slipped out, and got muddy, so I must take them home, and do them over."

She looked so wearied and discouraged that the lad felt that there was something else to do.

"You were on your way to deliver them?" he questioned.

"Yes; to Judge Monroe's."

"Ah," said he, "that's near where I live. I'll deliver the clean things for you, if you like, and you can carry the other things back home, and do them over."

Her poor old eyes brightened, but still it did not seem possible that the handsome, well-dressed lad would do this service for her, a poor old washer-woman.

"Where do you live?" he asked.

"On the corner of Quay Street—a long ways from here."

"Yes," said he, "I know."

And presently she found herself in a street-car, passage paid to Quay Street, and a silver dollar in her hand, "to pay for the bother of doing the clothes over," the lad had whispered. Her eyes were full of tears, but she had not been so happy in a good while. When the conductor passed her, she said, "Do you know who that boy is that put me on the car?"

"O, yes," he replied, "that's Dr. Seymour's son. He's always doing a helpful turn to some one."

"Bless him!" the old woman said to herself. "Bless him! He's a kind laddie, and he'll be a grand man some day."

Meanwhile the lad was in another street-car with the basket of clothes, which he delivered with a merry smile and low bow to Mrs. Monroe, who laughed as she said, "Why, Frank, dear, what does this mean? Are you running a laundry?"

He told her of the misfortune of the poor old laundress, and made a graphic picture of her fear of muddy crossings, the result of which was that Mrs. Monroe resolved that henceforth she would pay the car-fare back and forth for the poor old soul.

"To think that a boy should be more thoughtful than a woman of my age," was her regretful thought. "Bless the laddie! He's laying the foundation of a noble manhood."

The worn, old laundress and the aristocratic Mrs. Monroe, you see, were both making the same prophecy.—*Christian World.*

## HATPIN HEADACHES.

SEVERAL peculiar cases of headache among women patients of a young West Philadelphia doctor have been discovered by him to be due to hatpins. "I was baffled for a long time," he says, "by a patient who was an inveterate trolley rider, and I attributed the malady to the strong wind to which she subjected herself during such rides. She persisted in the riding, however, so I set my wits to work, and when she told me that once when her hat had blown off, and she had to tie it on, she had stopped the



headache, I suggested that next time she should take her hat off, and hold it in her lap. This she did, and missed the headache again. I tried the same remedy on other patients with the same result. It's clear that the pins which hold on a large hat in a high wind tug at the roots of the hair until a headache is started. I find, too, upon comparing notes, that I am not the original discoverer of this kind of headache."—*Philadelphia Record*.

#### POST-OFFICE BARS CIGARET.

No Boys to Be Employed for Special Delivery Service Who Use Them.

At a conference of the Chicago post-office authorities it was decided to hereafter employ no boy who smokes cigars, or who is known to have been once addicted to the habit.

Heretofore there has been a rule in force that boys employed by the office could not smoke while working, but, believing that smoking has a demoralizing effect, and because of the need of the most intelligent and active boys, it is thought wise to make closer restrictions.

An examination is soon to be held, when seven hundred youths will enter into competition for positions in the post-office, and the new order will have no small effect upon so large a number of applicants.

The clause relating to cigars says: "No small boys will be allowed to participate in the examination, since only the best-equipped boys mentally and physically are wanted in this service, and under no circumstances will a boy who smokes cigars be employed." The service referred to is that of special delivery messengers, for which appointments are made from this examination.—*Union Signal*.

#### HOW HE WON OUT.

A True Story.

It was two years ago the 7th of June coming, my little girl Esther's birthday. I was getting ready to go to work, when she came into the room where I was.

"I am ten years old to-day, papa," she said.

"Yes, I know it, little girl, and I've got just fifteen cents in my pocket. What will I get you?"

"I don't want you to get me anything, papa."

"O," I answered.

"But I want you to promise me something, papa, she said.

"Well, go ahead; let's hear it."

"I want you to promise me you won't drink any more. That will be my birthday present," she said.

"O, run along, little girl," I answered; "your mother has been talking to you."

I heard her go outside, and I slipped into the kitchen where my wife was and asked her why she had been talking to Esther about my drinking. She said she had not, and burst out crying. Then I got a little rattled. I never suspected that my children knew I drank. It is true that I reeled home many a night and that I scarcely ever drew a sober breath; but they were in bed, and by morning I was always over the worst effects of the liquor. I do not know how she learned it; possibly by instinct. But it was a shock to me and unnerved me. I went back into the sitting-room and began to choke up. I tried to clear my throat by swallowing, but couldn't do it. My eyes were filling with tears, altho I couldn't cry. I threw myself full length on the lounge and blubbered out a sort of prayer, "Lord, if You'll help me, I'll never touch liquor again." In a little while Esther came running in, saw me, and said:

"Papa, you've made up your mind to promise, haven't you? I know it."

"Yes, I have, little girl. I am going to try never to drink again, and more than that, I am going to put a penny in your bank for every time I refuse a glass."

Do you know that in seven weeks I had two hundred and seventy-seven pennies in that bank? But election time came on, and one morning I found that some one during the night had rolled a keg of beer to my door. "That settles the penny proposition, Esther," I said when I saw it. "I guess there

are more glasses in that keg than I have pennies. Children, roll it over there on the commons." They did so, and it remained there a couple of days, but was gone the third morning. My old boon friends had given up trying to get me to break my promise. When I saw that man there in a saloon, last April, one of the men at the bar, to test me, put a \$10 gold piece in the bottom of a glass and told the bartender to fill the glass with beer.

"Do you mean it?" he said.

"Of course I do. Go ahead."

He did, and then my friend turned to me, and said: "O! drink the beer and keep the gold."

"Not if you filled my pockets with gold," I answered.

Not long ago my five children were attacked with diphtheria. I lost a sweet little six-year-old girl. Before she died she threw her arms around my neck as I sat at the bed and said, "Papa, you kept your promise, didn't you?"

Will any sane man tell me I'll ever drink again?

—*The Indianapolis News*.

#### TEN DOLLARS A WEEK.

SOME agents are making as high as \$10 a week selling E-Z Washing Tablets. Why not you? Sample bar sufficient for a month's washing for 10 cents post-paid. TERMS FREE.

Address, Alfred Mallett, Elkridge Sta., Baltimore, Md.

#### THE NORTHWESTERN LINE RUSSIA-JAPAN ATLAS.

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



#### 30 FLOWERING BULBS FOR 10c

Together with our Catalogue and a complete treatise on the culture of Hardy Bulbs. All by mail, 10c.

These 30 bulbs, 10 kinds, 3 of each, different colors, will make 30 beautiful little pots of flowers for winter, or 30 clumps of early spring flowers for your garden. Pot or plant them now.

Our Illustrated Catalogue of Hyacinths, Tulips, Narcissus, Crocus, Lilies and all Hardy or Holland Bulbs, and rare new winter-flowering plants free to all who apply.

JOHN LEWIS CHILDS, Floral Park, N. Y.



#### What's in a Name?

In this instance about forty dollars unless you are one of the great army of thinking men who have balked at the idea of paying \$100 for a typewriter when for \$60 they can get a far better machine.

The WELLINGTON is light, with elastic touch, of extreme speed, great strength, unimpaired alignment, and, best of all, WRITES VISIBLY. In short, it equals the \$100 machines, and in the most important points it excels them.

So confident are we of the absolute truth of all our claims that we will cheerfully refund your money if, after a fair trial, the WELLINGTON falls short, in any particular, of what we claim for it. We send the machine, charges prepaid anywhere on the coast, upon receipt of price. Below is one of our many references:

We have two Remingtons in our office, and finding that our work necessitated another machine, we, after a thorough trial, bought a WELLINGTON. We find it satisfactory in every particular, the visible writing being an estimable advantage.—*Town and Country Journal*.

Live agents wanted everywhere.

**Jas. & A. B. TURNER**  
COAST AGENTS  
SAN JOSE, CALIFORNIA

**BROWN'S MILLENNIAL TEXT-BOOK.**—500 texts and diagram. Aid to ministers, workers, everybody. Quick seller for agents. Copy prepaid, one dime. Eugene A. Brown, Phoenix, Ariz.

**TO LET**—The furnishings, apparatus, and good-will of a well-established treatment-room business in one of the best towns in California, on a rental or percentage basis. Liberal terms to the right person. An excellent opening also for a physician. If interested, write at once to St. Helena Sanitarium, Sanitarium, California.

#### Wash Fabrics

DELICATE SUMMER WEAR, COLORED OR WHITE, LINEN, LACE, SILK, will last twice as long when washed with PEARLINE only—look better too.

**Pearline's** gentle treatment WITHOUT RUBBING or help of any sort, loosens all dirt, and EASY RINSING frees it, leaving no trace of Soap or unpleasant Odor.

BAR SOAP cannot be made which rinses so easily, quickly and thoroughly as PEARLINE. A chemical analysis or practical home test will prove this statement.

Millions Use  
**Pearline**





MOUNTAIN VIEW, CAL., SEPTEMBER 13, 1905.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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.

## CONTAINED IN THIS NUMBER.

|   |      |
|---|------|
| <b>Poetry.</b>  |      |
| A Song of Praise  | 1    |
| The Zhitomir Disturbances   | 10   |
| Your Message, ELIZA H. MORTON   | 12   |
| Simply Trusting, MRS. CARRIE BUTCHER  | 14   |
| <b>Editorial.</b> —The Healing Power of Jesus—Last-Day Miracles—Man a Free Moral Agent—Walking as He Walked—Another Lame Sunday Argument                    | 3-5  |
| <b>Question Corner.</b> —Nos. 1716-1719   | 5    |
| <b>Outlook.</b> —The Exemptions for Observers of Another Day—Progress Toward Imperialism—But What of the Future?—True words from Canada—"Patriotic Studies" | 6, 7 |
| <b>General.</b>   |      |
| Apostasy in the Nominal Christian World, GEO. W. RIME   | 8    |
| The Nature of Man, EMMA L. RUNCK  | 9    |
| How Shall We Sing? H. A. ST. JOHN   | 10   |
| Faith versus New Thought or Pantheism, R. C. PORTER   | 10   |
| Responsibility of Parents and Church-Officers (Bible-reading)   | 11   |
| <b>Missions.</b> —The Collection for the South, G. I. BUTLER  | 12   |
| <b>The Home.</b> —Education in the Home, No. 18, MRS. L. D. AYERY-STUTTLE—A Kind Laddie—Hatpin Headaches—Post-office Bars Cigaret—How He Won Out            | 15   |
| <b>International Sunday-School Lesson.</b> —Review of the Quarter's Lessons   | 15   |
| <b>Publishers.</b>  | 2    |

The truest happiness is found in forgetting self, and striving to make others happy. To seek happiness for one's own self is to lose the very key to happiness.

Do not forget the forthcoming special numbers of the "Signs of the Times;" and while remembering them, do not forget to plan to have a part in their circulation. Read again the setting forth of their interesting table of contents in last week's issue, and then ask yourself if you have not a duty to do in placing the set in the hands of your neighbors. They need them; you can supply that need; will you not do so?

**Are You Following the Light?**—This world is confessedly in the darkness. Rulers, divines, statesmen, do not know what lies before. God does. He sees the end from the beginning, "from ancient times the things that are not yet done." Of that word an apostle says: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts," 2 Peter 1:19. Are you following the light?

"Examine yourselves," says the Word, "whether ye be in the faith." Judas was a professed follower of Jesus Christ; but circumstances proved that he was not "in the faith." There is a vast difference between professing, and actually being the thing we profess. So we should examine our deeds, our motives, our thoughts, in the light of God's revealed test of human character, His law. We are continually meeting with experiences that are testing and proving us. It is by continual testing that one becomes purified. Christ is represented in the Word as a purifier of silver, and the final great test will prove whether we are pure metal, or mixed with baser alloy, or composed largely or wholly of dross. So let the testing process go on now, that the puri-

fying may be going on in us, lest that final test pronounce us only base metal and dross.

## OUR CHURCH PAPER.

OUR good church paper, the *Review and Herald*, has been holding up the light of truth in the city of Washington, D. C., for two years. Its editors and managers, together with the General Conference officers, have fought a good fight there against the powers of darkness—the advocates of church and state union, or church dictation in the affairs of the government.

The *Review* is now well established in the capital city of the world's greatest republic, and in a position to wield a far greater influence for religious liberty, and the proclamation of the Gospel of the coming kingdom, than ever it has wielded before, or could wield in any other place.

But the *Review* is primarily the organ of the Seventh-day Adventist Church, and its greatest power for good must be, in the very nature of things, wielded through and by its church constituency. It is also the organ of the Mission Board, and through its columns are given reports of the work throughout the world.

The laudable movement for placing the *Review* in every Sabbath-keeping family in the country, where the English language is read, has met encouraging success. So much so that, in the near future, the brother or sister without the church paper will not be abreast with the progress of the work, or abreast with the church in the onward march to victory. It is a time now when none can afford to be behind.

If you do not now enjoy the weekly visits of the church and mission organ, with its volume of indispensable information, you should subscribe at once. If you are a subscriber, be sure not to let your subscription lapse. No Seventh-day Adventist family can afford to be without the *Review and Herald*. \$1.50 per year. Address, 222 N. Capitol Street, Washington, D. C.

**"Tainted" Money.**—No, Mr. Rockefeller's money is not "tainted," any more than many another man's money is tainted who gives liberally to benevolent purposes. Money is money, and that is all; it has no character. It is all right for Mr. Rockefeller to give of his vast fortune to worthy purposes, and it is all right for societies and institutions to take his money, *provided* they will take it without feeling obliged, by either apology or silence, to indorse his methods of getting money. But will they so receive it? that's the point. Which one of his large beneficiaries has found any fault with the trust idea, of which he is the most noted exponent—after receiving of his gifts? And where is there one that would accept a million or so without exercising an extreme charity toward the means by which the donor had acquired it? We have heard mentioned Mr. Rockefeller's name in connection with this case that is so much discussed. We have heard but little serious said of Mr. Carnegie's many gifts on the ground of tainted money, altho he is also of the trust magnate class. If money were tainted because of questionable business methods, and were generally refused on that ground, many educational and charitable institutions, and many churches, would soon be bankrupt.

**Immortality Dead!**—This is one of the absurd anomalies of the doctrine that men are naturally immortal. There are ever-recurring times when the most ardent advocates of the hallucination are drawn out to an admission that their heroes are dead. From a quasi-religious journal we take this expression by way of illustration: "Lincoln is dead, and Garfield is dead, and McKinley is dead, Grant is dead, and Sheridan and Sherman, and nearly all the immortal commanders who in the great war carried our flag to victory." And that is the kind of immortality men get from a sentimental adherence to the old delusion uttered in Eden, "Ye shall not surely die." One would think that the consequences to Adam and Eve of believing this falsehood would be sufficient to guard their posterity for all time against placing their confidence in it. But even those who profess faith in Christ, in whom only

is life and immortality to be found, do not learn from the terrible lesson of the Fall, that man's boasted "inherent immortality" ends in death. "The soul that sinneth it shall die," is the fiat of the Almighty; and surely the promise of the adversary, "Ye shall not surely die" has been proven a most disastrous fallacy—a delusion and a snare to countless thousands.

**The Cause of Shortage.**—Some one, whose name we do not know, has truthfully said: "God is not short of money for missions; neither are the bulk of Christians short of money. Hard hearts rather than hard times cause the trouble." True, the Lord is not short of money. He owns all the gold and the silver. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." But He has entrusted it to human stewards who are unfaithful to their trust. They are unwilling to render to Him that which He has required of them for the furtherance of His cause. Because of this, He charges them with robbery. "Ye have robbed Me," He says, "in tithes and offerings." He tells us just what to do that there may be no shortage for His work. "Bring ye all the tithe into the storehouse, that there may be meat in Mine house." Just as long as there is plenty in the Lord's house for the sustenance of His laborers, His work will be prosecuted with vigor. The shortage is because of the covetousness of the stewards of His means, those who are daily living off His bounty, yet withhold that which the Lord has devoted to His own work.

**The Mosquito Evil.**—The world is now making general war on the musical mosquito and his boring bill. There are 300 varieties of him, and to him now is generally laid the ravages of malaria and yellow fever. The *Anopheles* tribe seems to be the worst. They multiply with astonishing rapidity. The New York *World* tells us that "one pond in New Jersey with a surface of 1,894 square feet was shown to have bred 10,000,000 mosquitoes. It was proved that enough could come from a teacup to worry an entire town. According to the Hudson County Extermination Commission a pool one hundred feet by twenty-five, thickly covered by larvae, will produce 53,000,000 specimens within ten days. As the mosquito breeds sometimes eight times in a summer, its possibilities of propagation almost attain infinity. It survives arctic winters and has been known to hibernate in a block of ice. It has been found in an altitude of 13,000 feet." Oil their breeding places, drain all stagnant pools.

We have received the twelfth annual calendar Keene Industrial Academy, Keene, Texas; also the second annual calendar of the Maplewood Academy, Maple Plain, Minn., and would recommend those who are thinking of attending an educational institution to write for the calendars. The Maplewood Academy is an intermediate school, standing midway between the elementary schools and the colleges, while the Keene Industrial Academy carries the student into the higher studies, modern and ancient languages. We bespeak for these Christian educational institutions the warm support and patronage of the readers of this journal.

Attention is called to the article in our Outlook department, entitled, "The Exemptions for Observers of Another Day." Here is shown the futility of the plea for enforced Sunday observance on the ground of its being a civil sabbath. The exemptions nearly all show that religious observance is contemplated, inasmuch as those who are exempted from Sunday observance must keep some other day *religiously*; and not only religiously, but *conscientiously*. So that enforced religion is entailed upon not only those who observe Sunday, but upon them that are exempted. Such is the presumption of the Sunday-law principle.

The island city of Key West, Fla., with a population of 25,000, has forty churches and ninety-five cigar factories. These facts are set forth as inducements for immigration.