

SIGNS OF THE TIMES



TO HIM BE GLORY

"O sing unto Jehovah a new song;
sing unto Jehovah, all the earth. Sing
unto Jehovah, bless His name; show forth
His salvation from day to day. Declare His
glory among the nations, His marvelous works
among all the peoples. For great is Jehovah,
and greatly to be praised; He is to be feared above
all gods. For all the gods of the peoples are idols;
but Jehovah made the heavens. Honor and majesty
are before Him; strength and beauty are in His sanctu-
ary. Ascribe unto Jehovah, ye kindreds of the peoples,
ascribe unto Jehovah glory and strength. Ascribe
unto Jehovah the glory due unto His name; bring an
offering, and come into His courts. O worship Jehovah
in holy array; tremble before Him, all the earth. Say
among the nations, Jehovah reigneth; the world also is
established that it can not be moved; He will judge
the people with equity. Let the heavens be glad,
and let the earth rejoice; let the sea roar, and the
fulness thereof; let the field exult, and all that
is therein; then shall all the trees of the wood
sing for joy before Jehovah; for He cometh,
for He cometh to judge the earth; He will
judge the world with righteousness, and
the peoples with His truth." Psalm 96.

SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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

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(Signed).

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Sweet Hour of Prayer
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Signs of the Times.

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

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

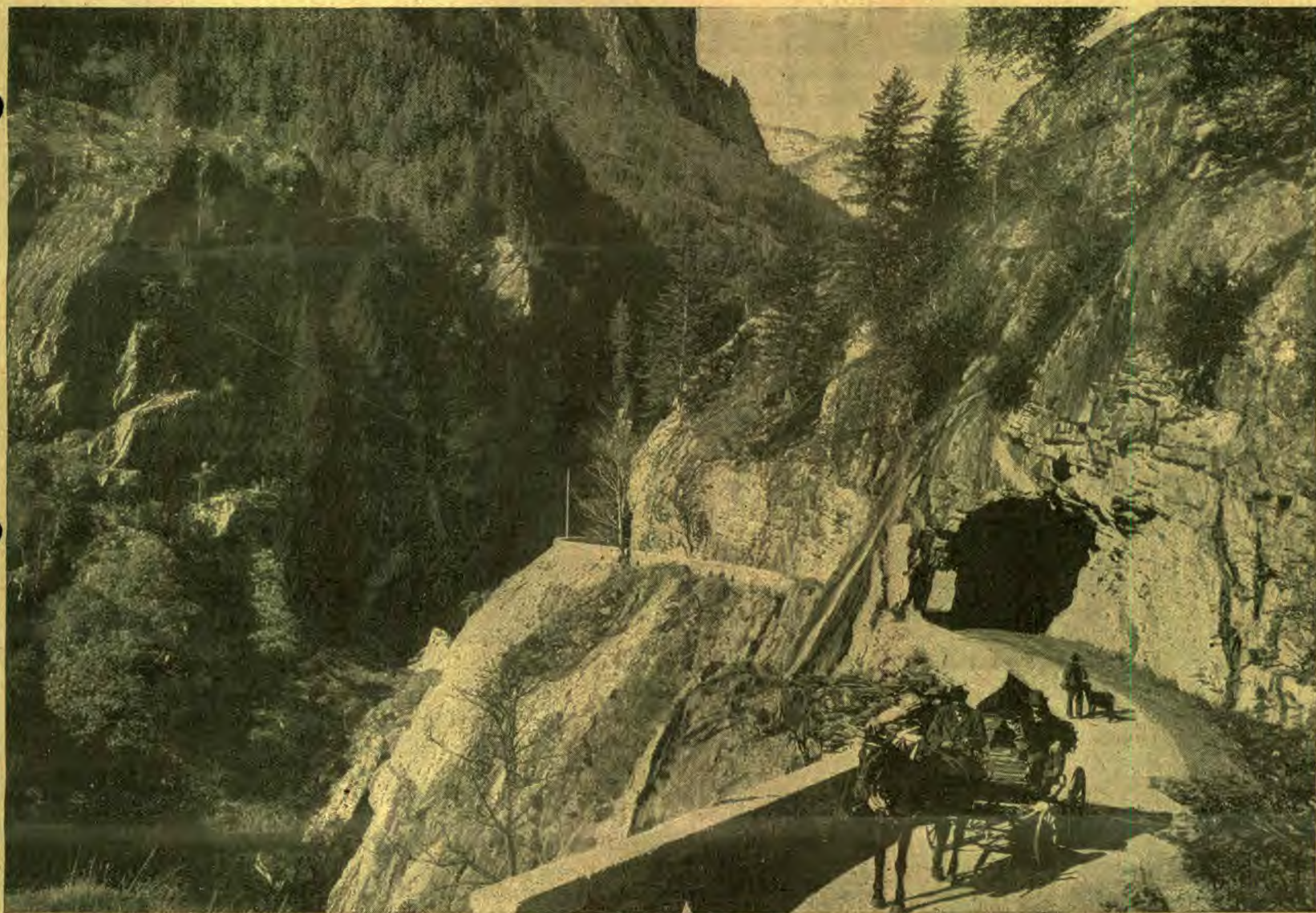
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WHICH WAY?

EVER since sin came into the world, there has been a conflict between the way of God and the ways of men. Man has either followed his own way to his own sorrow, or has followed God's way to his undying peace and happiness. In the strife for self-honor, he has found humiliation and remorse,

AGAIN and again man has so far forsaken the ways of his Maker that he has lost the very remembrance of Him by whose power and suffrance he lives. And because they did not like to retain God in their minds, God gave them over to a reprobate mind, and permitted them to follow out to its very ultimate the courses which they had chosen—the way which they had set up in opposition to God's way. He permitted them to demonstrate that Death stands at the end of every way that is out of harmony with the way of God. Then would come His message to them to forsake the paths of death, and turn their feet in the way of life and everlasting peace. There is

Every rough place must be made smooth. Every high place must be made level. Every low place must be brought up. Every stone must be removed. There must be nothing to displease the visiting king in the matter of the road over which he entered the city. The Lord uses this as a figure of the work that must be done by us if we would receive Him into our hearts as our guest. When He enters, it must be over His chosen way,—the way of life, the only way of life—and we are to take down every barrier to His free entrance. He will not force the gates of our citadel, however flimsy they may be. But He says, "I stand at the door and knock." You



A HIGHWAY IN THE HILLS—GRIMSEL ROAD, SWITZERLAND.

or has died without hope with his fingers still reaching after the ever-fleeing apparition of mortal fame. In seeking the glory of God and the good of others, he has come down to life's reaping time full of hope and joy and trust and satisfaction. The way that looked hard to the eye proved pleasant to the feet; but in the self-chosen path of pleasure the feet find thorns and jagged rocks where the eye had seen naught but roses and smoothest paths and bowers of delightful shade.

one straight course to the city of God. No way that turns aside from the straight way can reach the goal toward which that straight path leads. A tangent never returns to the course it forsook. So as long as we remain in any of the hundreds of paths we may make for our own feet, we can not reach the goal of life.

ANCIENTLY when a king paid a visit to another king, the order went forth to repair the highway over which he must enter the city.

must open to Him; you must bid Him enter.

WHAT is there that stands between you and your Maker? Unbar the gate; unlock the door. If your own will has undermined the way like a rush of waters, you have but to pray, "Thy will, not mine," and the chasm is bridged. If you have chosen the wrong road, you have but to say, "Lord, establish my goings; direct my feet in the way of life," and He will lift you out of your way and into

His. If you have allowed the chariots of doubt to demolish the way up to the citadel of your soul, you have but to pray, "Lord, I believe; help Thou mine unbelief;" and your prayer will be answered, and the ruined road will be restored. Whatever mountains of selfishness and sin may stand in the way, you can confess, and He can take away. Your desire for His entrance, and your faith in His willingness and ability, will open the way for these mountains to be removed and cast into the depths of the sea.

God has marked out for our feet a way—His own way. Men have forsaken it. Now His message to every honest soul rings out in these words:

"Go through, go through the gates;
Prepare ye the way of the people;
Cast up, cast up the highway;
Gather out the stones;
Lift up an ensign for the peoples." Isa. 62:10.

That is the highway of Jehovah, and that ensign is the ensign of the leader of the Lord's hosts. There are highways and byways that ramify the whole earth—there is but one highway that our Lord calls His, and that is the highway in which Christ Himself walked. Walking "even as He walked," we are walking in His highway. Walking as He did not walk, we are walking in the ways of death. There are voices calling to us from every side. There is but one Voice that can lead us in the way of safety that leads to the city of God. It is not enough to sit behind our gates and wait for some one else to do the work that needs to be done. We must emerge from our seclusion, "go through the gates," and do what we can to prepare the broken way. Men have invented ways which they hope will lead to their own salvation, while they ignore the way already prepared for that purpose. God is not in these ways; for Christ declares, "There is none other name under heaven given among men, whereby we must be saved." So long has the great world followed its own ways, that the way of Jehovah appears to them as a desert waste. But God declares: "Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain; and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it." Isa. 40:3-5. The decree has gone forth for this to be done; the people of the Lord must obey the decree, and set the way of God more perfectly before the world. It has been confused with a mass of worldly rubbish; that must be taken out of the way. Some have sought to bury it under loads of self-seeking and self-service; these must be removed. Some have placed false interpretations upon its meaning; these must be brushed away by the plain teachings of the Word—that there may be no excuse for the wayfaring man losing his way, or even stumbling in that way.

THE law of God is the plainest expression of His way. David's inspired prayer was, "Make me to go in the path of Thy commandments; for therein do I delight." Ps. 119:

35. That the keeping of God's commandments removes the stones from the way of the Lord is shown by these words of the psalmist, "Great peace have they that love Thy law; and they have no occasion of stumbling." Ps. 119:165. Christ walked in the way of the Father perfectly; and because He did, He became man's acceptable sacrifice; and this is what He says of Himself: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10. "He that saith he abideth in Him ought himself also to walk even as He walked." 1 John 2:6. That is walking in the way of God. If we are not so walking, we are not walking *as we ought*; for so says the Word. There are thousands of ways, but only one is God's; only one leads heavenward; Christ walked in that way. Which way shall we walk? s.

ESSENTIALS OF THE MELCHIZEDEK PRIESTHOOD.

VI. An Everlasting Priesthood.

IN its fullest sense the Melchizedek priesthood is an everlasting priesthood. Relatively this is true as to its past; for the priesthood is coeval with the world and its people, of which its Melchizedek is the first. He is the father of the people of his world. To them he is an everlasting father. He antedates them, and abides with them to the end. To them he has "neither beginning of days nor end of life," but abideth a priest continually.

He is made a priest in the very nature of things; better to say, perhaps, he is a priest in the very nature of things. He is a priest, first, because he is a son of God, and, secondly, because he is the father of his race. As a son of God he does not die. As a father he is the most merciful of priests. He is a priest, therefore, not after "a carnal commandment," but "after the power of an endless life," an "indissoluble life," the life of righteousness of Melchizedek a king of righteousness. For it is witnessed of Him, "Thou art a priest forever after the order of Melchizedek."

Note the contrast between the earthly and Melchizedek priesthood: "And they indeed have been made priests many in number, because that by death they are hindered from continuing; but He, because He abideth forever, hath His priesthood unchangeable [because always a son of God, always a father, always a king of righteousness]. Wherefore also He is able to save to the uttermost ["completely," not merely as regards quantity or magnitude, but as regards *time*] them that draw near unto God through Him, seeing He *ever liveth* to make intercession for them." Heb. 7:16-25.

What a blessed thought is this everlasting priesthood. What a joy it is to a trusting son to confide in a wise and loving father in time of perplexity! What gratitude comes into his heart as that father is spared to him from year to year! What trembling of heart comes to him as that father is taken sick, and symptoms seem to indicate that he may die! What unspeakable sadness comes to him when that father dies! The active, experienced mind is at rest; the lips are cold and silent. There is

no response to the anxious questioning of the perplexed and needy son. His earthly hope is gone. But he whose hope is anchored in the Melchizedek of God has an everlasting father of everlasting love, everlasting mercy, everlasting sympathy, everlasting riches of grace, everlasting power to help, everlasting life to give. Praise God for His everlasting priesthood. Yet this is God's glorious plan for every sentient being. O soul, trust in the everlasting Helper.

(Concluded next week.)

RELIGIOUS LIBERTY IN NOAH'S TIME.

THE religious liberty of a man does not cease because he is wicked. This was demonstrated in the time of Noah. Mankind had become so corrupt that God determined on a general obliteration of sinners and the result of sin. He said, "I will destroy man whom I have created from the face of the earth, both man, and beast, and creeping thing, and the fowls of the air." Gen. 6:7. But, that there might be no appearance of rashness in this judgment, a hundred and twenty years of special probation was given, during which time a final effort was to be made for the salvation of the condemned race.

Of all men, Noah alone "found grace in the eyes of the Lord," and he was entrusted with the proclamation of the last message of mercy to that generation. The means of salvation from the threatened Deluge was to be an ark; and the method of inducing men to repent and turn to God and live was the Gospel.

There is no record of any civil law in the matter at all; there is no record that Noah, or any one else, had authority to enact or to execute any reform law. Altho "the earth was filled with violence," no effort was to be made to work a moral reform by means of human law. If Noah had been instructed to secure, or had secured, anything in that line, we would have some record of it. God was just as wise then as He is to-day, and He was just as anxious to save that generation as He is to save the people of to-day. So it is evident that if there could have been any efficacy in a civil reform law it would have been forthcoming.

But we know that the law of God was in force; for "death reigned from Adam to Moses" (Rom. 5:14), and death is the result of sin (chapter 6:23), which is the "transgression of the law" of God. 1 John 3:4; Rom. 7:7. Where there is sin and death, there must be the law of God in force; for "where no law is, there is no transgression"—"sin is not imputed when there is no law." Rom. 4:15; 5:13. Therefore there would be no need of the Gospel when there was no sin; no matter what the antediluvians did, it would not be sin, and their destruction would be an injustice.

God proclaimed Noah to be "righteous" (Gen. 7:1), and his righteousness was the righteousness of faith (Heb. 11:7). Therefore when he preached righteousness (2 Peter 2:5), he preached righteousness by faith. He exhorted men to repent, to turn to God, and to put away their sins. In other words, he exhorted them to come into harmony with the law of God, which they were so grossly viola-

ting. This is evident from the statement that, "dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their *unlawful* deeds." 2 Peter 2:8. It was by the Spirit of Christ that Noah preached, "while the ark was a preparing," to those "disobedient" ones who were in the prison-house of condemnation to death. 1 Peter 3:18-20.

While Noah was preaching the Gospel to the people, he was building "an ark to the saving of *his* house." Heb. 11:7. And God had said, "Thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." Gen. 6:18. God gave direction for the building of the ark—the size, the arrangement, and who and what should go into it; yet there was preparation for only eight people. What does this apparently meager preparation mean?

1. It means that God foreknew that only the eight persons mentioned would believe and accept the proffered terms of mercy.

2. It means that no compulsory method was to be used to induce men to accept salvation from the approaching doom.

3. It means that men can not be saved against their will. They must *believe* in order to get any permanent benefit from the Gospel; and belief is a matter of the free exercise of the will.

Now the Lord has told us that a like condition will obtain just prior to His second advent as existed before the Deluge. Matt. 24:37-39; Luke 17:26, 27. "Because iniquity shall abound, the love of many shall wax cold," is another testimony concerning the last days. Matt. 24:12. And the description of the "days of Noah" fits the conditions of the present day, while the testimony of the daily record of events fulfils the prophecy of the apostle Paul, that "evil men and seducers shall wax worse and worse." 2 Tim. 3:13.

What then shall be the remedy for such conditions? God is the same in all ages; sin is the same in all ages; and there is but one remedy for sin, one way of saving sinners, in all ages, and that is by the Gospel. Acts 4:10-12. The terms are, "*Believe* on the Lord Jesus Christ, and thou shalt be saved." There is no provision for making professed disciples, nominal Christians, by law. "He that *believeth* not [is not a voluntary disciple] is condemned already," and no amount of law can save him. It can only make him a hypocrite, which, if possible, makes his condition worse.

G.

BUT THE SEVENTH DAY IS THERE.

ONE who persists in being "not subject to the law of God" (Rom. 8:7) has recently published a remarkable finding. A child who ever learned the fourth commandment could have told him the same thing. He says, "There is no Saturday in the Decalogue, and no Saturday mentioned in connection with God's sanctifying the seventh day after six creative days." This discovery is supposed to demolish the Sabbath of the Lord. True, "there is no *Saturday* in the Decalogue," or anywhere else in the Bible. Saturday is a name given by the Romans to the seventh day of the week, as Sunday to the first day, Monday to the second, etc.

But the Decalogue does mention the *seventh day*, in a way to explicitly identify it with the seventh day that God blessed in the beginning. Compare Ex. 20:8-11 with Gen. 2:2, 3. This same definite seventh day was known to Moses and the children of Israel when the manna was given in the wilderness, some weeks before they came to Sinai. Then for forty years it was definitely designated by three miracles every week.

When Christ, the "Lord of the Sabbath," came to earth, He observed the Sabbath on the same day the Jews were observing it, thus showing that they had made no mistake in the matter. He rose from the dead on the "first day of the week," which was the day following the "Sabbath day according to the commandment."

Now the Jews have continued to observe the seventh day without change until now, without confusion or dispute in any part of the world, and the people who chose to observe the first day have always kept the day after that observed by the Jews and seventh-day Christians. And that first day has always been the day which the Romans called Sunday, so named before the advent of Christ. So the Roman name Saturday does not in any sense affect the seventh day of the Decalogue. That "Saturday" argument is like a drowning man catching at a straw; but the law of the Lord is not so easily overthrown.

G.

ONE SALVATION.

THE world is needy—very needy. There are millions sitting in the gloom of a darkness through which they see shining no single ray of hope. There are other millions whose eyes are blinded by a false light that lures to the paths of death. The ways of Satan are many, and their windings devious. There is no possibility of a single soul escaping from the intricate maze except by the one way, through the one door, following the one safe Guide, Jesus Christ.

Fashionable religions have sought to eliminate this Guide as a nonessential. The way He leads they have declared too narrow, His sacrifice in man's behalf unnecessary; and then they have exalted man to the place of a saviour, and pointed out another way of salvation than that which our Lord established.

But as true as our Lord is Lord, there is disappointment and death in every way of human devising, no matter how acceptable it may appear to the natural heart. Christ declared: "I am the Way, and the Truth, and the Life; no one cometh unto the Father, but by Me." If there were any other means of salvation than that provided in the sacrifice of Christ, that sacrifice was superfluous, and Christ could not be either "the way" or "the truth;" for His words declare as plainly as words can declare anything that through Him alone man can escape the penalty of transgression and gain an inheritance in glory. "In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12.

The same truth is stated in these words:

"Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way

which He dedicated for us, a new and living way, through the veil, that is to say, His flesh, . . . let us draw near with a true heart in fulness of faith." Heb. 10:19-22.

By the blood of Jesus, then, and by no other means; "by the way which He dedicated for us," and by no other way, is it possible for us to gain remission of sins and have a part in the resurrection of the just. Listen to our Lord's own declaration in the matter:

"Verily, verily, I say unto you, I am the Door of the sheep. . . . I am the Door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. . . . I came that they may have life, and may have it abundantly. I am the good Shepherd; the good shepherd layeth down his life for the sheep." John 10:7-11.

It is plainly apparent that our Lord foresaw the condition of these times; saw that men would be devising ways of salvation of their own; that they would be turning from the only way provided; and so these ringing words of truth were spoken and written for us "upon whom the ends of the world are come." The tempter will seek to beguile us with every plausible excuse, placing before us plans and schemes, and ways that look beautiful and feasible. Be not deceived. There is but one way of life—Jesus Christ. There is but one sacrifice that can avail for us—His life. Every way outside of Him is a way of death. It is worth more to us than all the gold and all the pleasures of earth to know that truth and walk in its light.

S.

Question Corner

1720.—Did Christ Have an Advantage Over Us?

Did not Christ have an advantage over us by being sinless during childhood, while the power of sinful habits become so strong in us, before we are converted? We are not as strong to resist evil as we would be, if we had never sinned. Also, we have no record in the Scriptures that Christ was ever sick, while we are often weakened by sickness. Is not this an advantage? Why is it that, having the power that Christ had to live a sinless life, all of His followers have sinned?

K.

When Christ came into this world, He took the body God had prepared Him (Heb. 10:5), into which the evil inheritance of many generations had been poured; for He was made of the seed of David according to the flesh (Rom. 1:3). The strongest sins which the child has to meet are the inherited sins. But whatever our condition may have been, whatever sinful habits we have formed, God takes us just as we are, under the promise that where "sin abounds, grace doth much more abound." Rom. 5:20. One difficulty is that our faith does not grasp God's word. First, we do not see sin to be "exceedingly sinful," as He declares, and thus do not repent of it; and, secondly, as a result, we do not grasp the holiness of God's law and cause and the necessity of whole-hearted, daily consecration as we ought; and therefore, thirdly, our faith does not appropriate the fulness of God's keeping promises in Christ Jesus as it should. We do not feed upon the Word, and therefore we grow poor and lean and weak. Would we live the Christ-life; we must surrender, must pray, must appropriate truth, even as Christ did. He is "able to keep us from falling." Do not look at the human failures, but to the divine fulness which awaits appropriating faith. We are weaker to resist, but is He less strong?

Yes, Christ was sick; for "Himself" took our infirmities, and bare our diseases." Matt. 8:17. "He poured out His soul unto death." Isa. 53:12. Read, also, the twenty-second, thirty-first, and sixty-ninth psalms. Let us not fear because of our sinfulness or past failures; let us know that He gives to us freely all His "advantages."



SUNDAY LAW IN THE OHIO CAMPAIGN.

BY JOHN D. BRADLEY.

THE Sunday-law issue seems to be gradually creeping into politics. The question of Sunday enforcement against ball-playing and "such other amusements as are now common in the state" is up in the Ohio gubernatorial campaign this year, and, according to a recent despatch from Columbus, "promises to enter largely into it" before it is over. It seems that about the time of the Democratic convention there was considerable comment on the matter, and in his speech of acceptance the Democratic nominee for governor, John M. Pattison, felt called upon to take notice of, and to indicate his attitude on, the question. He declared that he stood just where he stood when, as a state senator, he voted against the repeal of the law prohibiting Sunday baseball and other amusements.

But it seems that since that time Mr. Pattison has had appointed as Democratic campaign manager a man who is part owner of the American League Baseball Club, which plays Sunday games, and secretary of the National Baseball Commission, which countenances Sunday playing. This has moved the State Prohibition Convention to call upon Mr. Pattison to define his sentiments, so that the people may know whether or not the appointment of Bruce, which was made entirely at his instance, is an evidence that he has changed his views upon the Sunday-law matter.

The Columbus despatch states that "whether or not the matter is given any consideration by the Democratic candidate, it will be a factor in the fight, for if he ignores the request to define his position, it is certain that he will lose votes from both sides, while to take a stand means to divorce many votes of the element displeased." And the importance that is being given the question in the campaign is further indicated in the following statement: "It is safe to say that the matter will be kept so prominently before the people that Mr. Pattison can hardly ignore it."

It does not appear that any expression on the Sunday question has come from the Republicans as yet, and tho they are quietly bidding in the present campaign for the support of the "liberal" element, it is probable that there will be none, unless an expression can not be avoided, for the Republicans already have all the opposition that they care for from the Puritan element because of the support given their candidate by the liquor interests.

It is said that "in practically every county in the state some temperance or religious society has 'resolved' against Governor Herrick's re-election." And of course such resolutions would be redoubled if Governor Herrick should openly take a stand for the repeal or non-enforcement of the Sunday law.

DANGER IN HYPNOTISM.

FROM day to day we have new revelations of the dangers lurking in hypnotism; but recently there occurred in the city of New York a case which has emphasized the danger of alliance with that Satanic invention. A mother and daughter were found in a state of unconsciousness, and were removed to a hospital. All efforts to arouse them were futile, and they were kept alive for fifteen days by liquid food administered through a tube.

As the physicians were unable to explain the phenomenon, a specialist in hypnotism was called. After investigation, he stated that the two women had hypnotized each other. Both being hypnotized, there was no one to break the spell, and even this specialist found himself unable to accomplish their release from the deadening power. He further

stated that he himself had been hypnotized while hypnotizing another, and had only been awakened by the arousing of the other party.

It is only what might justly be expected by the one who yields up his God-given powers to the direction of another power. When we surrender the citadel of the will, we can have nothing to say about who or what shall enter and inhabit there. When the mind and will-power are surrendered, all is surrendered. The evil one can enter and do as he pleases. If he choose to vacate at the command of the hypnotizer, it is but to leave a mind weakened and shattered, and more susceptible than ever to Satanic influences. If every person who is approached by a hypnotist could be made to realize that they are about to throw open the innermost door of the soul to the unopposed entrance of the prince of the powers of darkness, there would be much less hypnotism in the world than there is to-day. But that is what takes place, and that gives Satan a hold upon that individual which he has never had before. There is danger in hypnotism.

THE CIGARET PLAGUE.

Why the Little Roll of Paper and Tobacco Is So Demoralizing and Deadly.

CIGARET-SMOKING was almost unknown in this country before the centennial exposition, in 1876, when it was made familiar to American eyes by exhibitors and visitors to the exposition from France, Italy, and countries farther east. With the spontaneous and pernicious activity of most vicious habits, the practise of cigaret-smoking took root, and developed in this country with marvelous rapidity, and within the last twelve or fifteen years, especially, has reached the proportions of a veritable plague, which is rapidly burning out the constitutions of the American people.

The idea has been widely propagated that the cigaret contains so little tobacco and such pure tobacco, that its effects can not be extremely harmful, and that it may be used with impunity, when the pipe, the cigar, or the quid, would almost certainly induce disease. A recent defender of the cigaret maintains that it is harmless, because the tobacco of which cigarets are generally made contains only one and one-half per cent. of nicotine, while the tobacco used in the strongest cigars shows a proportion of nicotine amounting to eight per cent., or five times as much.

This argument is wholly delusive. The cigaret is the most injurious form of tobacco, not because of the amount of nicotine it contains, but because of the enormous quantity which it introduces into the body. Nicotine does no one any harm so long as it remains in the cigar or the pipe or the cigaret; but when it is introduced into the blood and circulated through the system its mischievous work begins. The user of the pipe and the cigar-smoker receive into the system but a small proportion of the nicotine contained in the original tobacco. In the use of the cigaret the conditions are such that probably almost the entire amount of nicotine contained in the wrapper is absorbed.—*Good Health*.

Labor Unionism.—According to labor-union philosophy, more than ninety per cent. of the laboring classes of the United States are only fit to be called "scabs." According to labor-union logic, less than ten per cent. of the laboring people of the country are worthy of any employment whatever—are really fit to live. According to labor-union claim, the privilege of public labor, for which all the people pay, should be restricted to less than ten per cent. of the wage-earners of the land. This little ten per

cent., or one-tenth, have the temerity to ask legislative bodies to enact laws giving them special privileges over the other nine-tenths. No trust monopoly ever has asked any more. As the business trust says to the individual manufacturer or dealer, You must come in with us or we will break down your business, so the labor-union trust says to other laborers, You must join the union, or we will keep you from getting any work at all. And the labor-unions pose as the friends of labor! and they claim the inherent right to ruin the prospects of every one who does not support their claims.

THE SUNDAY MANIA AT THE PEACE CONFERENCE.

EVEN the peace conference had to have a touch of the Sunday mania, and of course it was not for the promotion of peace and amity that it was introduced, or that it served. At the suggestion of the Russians (it was claimed by the Japanese), one or two sessions of the conference were to have been held on Sunday, August 13; but in an interview on the previous day M. Witte concluded a petulant statement, attempting to put the Japanese in a bad light with the press and public respecting the secrecy of the conference proceedings, with the declaration that there would be no morning session the next day, because, "being a Christian," he proposed to attend church on Sunday.

The Japanese view of this utterance was that it tended to put them in the position of being pagans, and might not have a good effect upon their popularity in this country, and after consulting over the matter, they sent word to M. Witte that, having other business to transact, they wished no sitting of the conference until Monday, and the plans were changed accordingly. In connection with this action one of the Japanese spokesmen said: "It was the Christians who proposed the holding of a Sunday conference. The suggestion did not come from our side. Now we have prevented the holding of a Sunday conference."

On Sunday morning M. Witte and his colleague and eight others of the Russian mission attended the service at Christ Episcopal Church, and it is said that the Japanese, after consultation, sent their junior envoy, Mr. Takahira, and Commander Takashita, of their mission, to church in the evening. In taking the course he did in the matter, M. Witte, according to the *New York Evening Post*, "fell in with the desire of the governor of New Hampshire and the Third Assistant Secretary of State for a strict observance of the Sabbath," and scored again in his perspicacious angling for American favor by contrasting his own religion with that of the heathen Japanese. "It certainly goes to show that this world-moving meeting at Portsmouth has its humorous side," remarked the *Post*.

Sunday's Appeal to the Government.—It is said that the clergymen of Muskogee, I. T., have appealed to the United States Government to have Sunday baseball and other amusements on that day prohibited. The appeal went even to Washington, because the United States district attorney had not taken action in the matter. But the local official explained that "the question of Sunday amusements had been brought to the attention of the grand jury, but was not given attention for want of time." So the government noted in prophecy as having "horns like a lamb, and he spake as a dragon" (Rev. 13: 11), is really taking cognizance of the "mark" of the beast (or power) whose image it is to set up, and whose worship it is to enforce. Surely the word of the Lord can not fail. And the so-called ministers of the Gospel are urging on the completion of the terrible persecutions that must inevitably accompany the enforcement of religion by the power of the government. The distinguishing feature of the "first beast" (verse 12), described in the beginning of Revelation 13, is church and state union, and compulsory Sunday observance was the beginning of the persecutions that arose under the first union of the Christian Church with the state. The Dark Ages followed as a logical sequence, and the same cause will produce a like effect again.

DRAWING TOWARD ROME.

WE are given some new evidence every week that the movement toward Rome in this country among the so-called evangelical churches is going on apace. The trend toward Rome must be apparent to the most superficial observer. That it can not be imputed merely to growing liberality of sentiment, or a broader brotherly feeling merely, is shown in the fact that the customs and teachings of Rome are being adopted, and the example of Rome is being followed in ritualism, in disregard for the law of God in its purity, in fasts and holidays, and in looking to Rome's leaders for counsel and blessing.

The newest evidence of this tendency was manifest recently at Washington, D. C. We quote the Washington despatch just as sent out by the *Call* Bureau of Washington, under date of August 28:

By seeking and obtaining the blessing of Cardinal Gibbons upon a cross to be presented to Miss Marie Smith, a bright pupil of the Sunday-school of the Washington Heights Presbyterian Church, the Rev. E. Lawrence Hunt, pastor of that church, startled some of his congregation yesterday, particularly the elders. It was Mr. Hunt's farewell service, as his resignation will take effect on September 1. At the conclusion of his sermon, he approached Miss Smith and said:

"I saw Cardinal Gibbons last week, and his Eminence graciously promised that if I would send him the cross, he would bless it. I did so. This will have an added sacredness and value to you as a faithful child of the church, because it has a cardinal's blessing. In my judgment, too, as a Protestant minister, his blessing means much to you personally. From my point of view it means that a great, good man is interested in you, and he prayed for you."

"But Cardinal Gibbons' blessing of this cross has wider significance. It is of interest to all. The church of God is the hope of the world. That a cardinal of the Roman Catholic Church should bless a cross given by a minister of the Presbyterian church of Washington to a child as a reward for learning the Gospel of St. John out of a Bible given by a Presbyterian Board, will do untold good to the Roman Catholic Church."

There can be no doubt that the Catholic Church will be advantaged by it. Every such move made places Rome on new vantage-ground in the way of gaining influence and adherents. What other result could come from the gift of a Catholic emblem carrying the "blessing" of the Catholic cardinal of America to a Protestant Sunday-school pupil as a "reward of merit"? What else could it signify than the idea that there was greater efficacy in the "blessing" of the cardinal and the prayer of the cardinal than in that of any official of the church to which that pupil belonged? It is also worthy of note that these advances are all made by so-called Protestants. Rome does not come over the boundary to meet her admirers—they must come to her; and they are coming and bringing their flocks with them. This instance is not isolated—it is symptomatic. It is in perfect harmony with the great trend toward Rome and away from Protestant principles, away from the Reformation and all it stood for.

An innovation has been introduced into the services of one of the Episcopal churches of San Francisco that is in accord with this Romeward tendency. This church, known as the Church of the Advent, has the reputation of being "extremely ritualistic," and follows many of the rites and ceremonies that have long been obsolete in the Anglican Church generally. The following regarding this innovation we quote from the *San Francisco Call*, of recent date:

While the saints in the calendar have certain days which are commemorative and observed by all members with prayer and praise, the custom of the Roman Church of adopting a "patron" from among them is not followed to any extent. The Church of the Advent is the first on the Pacific Coast to revive a custom which has tradition and ancient custom to justify it. This church has ranged itself under the banner of St. John the Baptist, the forerunner of the Christ, and henceforth will consider itself under the special protection of this saint. Supplications will be made for his favor, and a special day appointed in his special honor. To-day being the "Feast of St. John the Baptist," the services will be devoted to a contemplation of the life and martyrdom of one of the greatest minds in Biblical history.

This custom of choosing a patron saint is purely a Roman Catholic custom. It will be noticed that this Episcopal Church purposes to make supplica-

tions to St. John for his special favor, as if he were in a position to hear and answer prayer as does our Lord. Even if St. John were now in heaven, we have no authority for praying to him, instead of to Christ. But it is only logical that, having adopted the doctrines of Babylon, her practises should be followed also. So drifts the great religious world toward Rome.

SUNDAY ENFORCEMENT NOTES AND COMMENT.

UNDER the caption, "Weekly Rest-day in Italy," the *Review of Reviews* presents the following: "Some months ago the Italian Parliament voted down a bill providing for a weekly day of rest for employees supported by several associations and leagues of several years' standing. In the *Riforma Sociale* Turin-Rome, E. Loli-Piccolomini discusses the reasons for this defeat, the general principles of a rest day, and the practical conditions necessary for probability of success for future legislation. The defeat of the bill offered by Deputies Cabriui, Nofri, and Chiesa he ascribes to its too wholesale and arbitrary character, overloaded, as it became, with impractical amendments. In principle it was almost universally approved. The writer insists that individual liberty to work or not must be respected. Tho for various practicable reasons Sunday rest is preferable to the fixing of any other one day, or of leaving the choice of day optional, the state should be entirely lay, and should take no account of the dogma of any religion, because all should be free to exercise their own moral action. The chief difficulty lies in application to the various conditions of industries, the railroads and newspapers being most complex in their problems, into which the writer goes extensively.

It is evident from this that there is to be a continuation of the movement for a weekly rest-day law in Italy. And the important and significant fact is also evident from this that the basis of such legislation is altogether different on the part of the working class and the Socialists (who are the force behind this movement in Italy), from that of the religious element.

STRICT enforcement of the Sunday ordinance with regard to Sunday selling and opening of business places has been inaugurated by the city authorities of McPherson, Kan. On July 25 the city marshal served notice on merchants who were found selling goods on the preceding Sunday that Sunday sales must cease, and that if their stores were found open for business on the following Sunday arrests would be made. He stated that he had been instructed to put a stop to all illegal selling on Sunday, and would carry his order out to the letter. The city officials are determined to put a stop to all Sunday selling of goods as restricted by the city ordinance. A local newspaper says other towns in the state, and especially large towns, observe the Sunday-selling laws very closely, and the day is soon coming when they will be enforced in every town in the state, and McPherson should not be backward in following the good example of her sister cities.

IN response to complaints by grocers that the meat markets are disregarding the law by keeping their places open a part of each Sunday, the chief of police of Wichita, Kan., has announced that every place of business found open on Sunday in the future, contrary to law, will be closed and the proprietors arrested. The *Lawrence Journal* observes that while the violation of law on one day by the butcher shops is not to be tolerated in Wichita, nothing is said about the every-day violation of the prohibitory law. But the *Journal* should remember that it is not the every-day violation of law, but the violation of Sunday law, that is the terrible thing in these days of uncompromising "law enforcement."

AT Geneva, N. Y., on July 14, the jury in the case of certain baseball players charged with a violation of law regarding Sunday ball, returned a verdict of acquittal after being out six minutes. The next day it was announced that mass-meetings to protest against the continuance of Sunday baseball would be held immediately in the leading Methodist and Baptist churches of the place.

RUSSIA—JAPAN.

THE treaty of peace between Russia and Japan was signed by the envoys of those countries at Portsmouth, N. H., on Tuesday, September 5. By its provisions Russia recognizes Japan's preponderating interests in Korea, and allows her a free hand there; the territory of Manchuria is to be evacuated simultaneously by both powers; all of Russia's interests in Port Arthur, Dalney, and adjacent territory pass over to Japan; the Manchurian railway is to be operated conjointly by Russia and Japan; Russia cedes to Japan the southern half of Saghalien Island; Japan secures rights to the fishing grounds of the Sea of Japan, the Sea of Okhotsk, and Bering Sea; each nation pays the other for the actual support of the prisoners taken during the war. The treaty must be ratified by the two emperors within fifty days after the signing of the treaty by the envoys, and the evacuation of Manchuria must be complete within eighteen months.

This treaty of peace has not been received with any degree of enthusiasm by the Russians, and the Japanese people are bitterly opposed to its ratification. Strong protests are being made, and mob violence has been resorted to in many places. Americans have been assaulted in the streets of Tokio, because of the part played by Americans in bringing about the peace compact.

Diplomatic relations were broken off between Japan and Russia on Feb. 5, 1904. The first battle of the war opened on February 8, with Togo's attack on Port Arthur, and the gunboat action at Chemulpo, Korea. During the war Russia lost 68 war-vessels of various styles, and Japan 24. Thirty-one of the vessels lost by Russia were cruisers and battle-ships. Japan lost but six of these. Russia lost in killed and wounded 192,000 men; Japan, 154,000 men. The cost to Russia is placed at about one billion dollars; the cost to Japan about six hundred million.

An unusual feature of the labor-day parade of San Jose, Cal., was the marching of the pastors of that city in the procession with the union men. The San Jose despatch, containing this item of news, states that the pastors of that city have a union of their own. It says further: "The ministerial union belongs to the Federated Trades. It is believed to be the first time that ministers have paraded with union men." Such a scene marks a striking departure from the simplicity and humility and devotion of the disciples of Christ. This formation of a labor union by the professed ministers of Christ, and the placing of themselves under the control or direction of an organization wholly worldly in its purposes and management, is a long step into the world by men whose purpose should be to win men out of the world.

Cholera is still claiming victims in Germany. Since the outbreak of this dread disease, there have been in Berlin 105 cases and 32 deaths. It is making its appearance in a number of other places. Cases are reported from Vienna, Bromberg, Marienwerder, Rastenburg, Posen, and Marienburg. The authorities are doing all in their power to stay its progress, and the war office has postponed its army maneuvers on account of the plague.

Another outrage upon the Jews is reported from Kisheneff, Southwestern Russia. While a Jewish funeral procession was on its way to the cemetery it was attacked by police and soldiers. Many of the Jews in the procession were wounded, and 50 were arrested. A number who are missing are supposed to have been killed.

The uprising of Chinese in southern Shansi, China, against the missionaries is said to be assuming serious proportions. Churches have been raided and destroyed, priests have been beaten and killed, and mission houses have been burned.

For the insult offered to the American flag recently at Amoy, China, as a result of the boycott against American goods, China has apologized by sending a war-ship to Amoy, and firing a salute of twenty-one guns to the American flag.

The threatened trouble between France and Morocco has been averted by the Sultan of Morocco making due apology to France, and paying a considerable amount of money for having arrested a French citizen.

A typhoon has swept along the coast of Tonquin, China, and has strewn the coast with the wreckage of hundreds of junks. A great many lives have been lost, and property has been destroyed to the amount of about \$300,000.

Serious complications are threatened between France and Venezuela. The president of the latter country has ordered the closing of the French cable.

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

SPIRITUAL DECADENCE IN THE RELIGIOUS WORLD.

IF, at the time of the first advent of Jesus, the teachers and rulers in Israel had really believed the testimony of the Old Testament prophets, they would have recognized and accepted Jesus as their expected Messiah and Saviour. Did not Christ tell them that if they had believed Moses and the prophets they would have accepted and believed Him? But their faith and practise were hopelessly bound up in their traditions—their philosophy, and what was, in effect, their “higher criticism.” The awful result was that, in ignorance—albeit culpable ignorance—they crucified the Lord of glory. They knew not the day of their visitation, simply because they refused to believe God’s prophets.

Even so should it be in the days when the Son of Man shall be revealed. Just as Jesus prophetically foresaw, *there is no “faith on the earth.”* Our Lord had His prophetic eye on these very days just preceding His glorious return, when He declared: “Because iniquity shall be multiplied, the love of many shall wax cold.” Matt. 24:12. The context shows convincingly that this divine forecast would find its fulfilment in the days when “this Gospel of the kingdom” should “be preached in the whole world for a testimony unto all the nations;” immediately after which, “*shall the end come.*” Verse 14.

In the preceding article of this series an array of evidence was set forth calculated to prove the incredible extent to which the holy Scriptures have been repudiated. As briefly as may be practicable, I shall indicate the sweeping completeness with which the propitiatory atonement wrought by the sacrificial death of Christ has been nullified and subverted in the teachings of present-day theologians.

The Divine Atonement Rejected.

The Rev. G. Bettex, one of the few German scholars who have not thrown their Christian faith to the winds, in his work entitled, “The Bible, the Word of God,” gives the following startling summary of the results of modern Biblical criticism. It should most assuredly open the eyes of all sincere Christian believers:

According to this radical criticism is there any inspiration?—None. Any Trinity?—None. Any fall into sin?—None. Any devil or angel?—None. Any miracles?—None. Any law from Mount Sinai?—None. Any wrath of God?—None. Any prophecy?—None. Is Christ God?—No. *Is the death of Christ vicarious?—No. Did Christ rise from the dead?—No.* Has there been any outpouring of the Holy Ghost?—No. Will there be any resurrection of all the dead or a final judgment?—No. This is rather radical, and practically robs Christianity of everything that it has. With this kind of a faith Christianity can not live.

Does not all this virtually amount to a declaration of war on the Gospel, on the part of its ostensible champions and interpreters? Of course the only regrettable result of such impious warfare is the inevitable subversion of the faith of many. But as for Christianity

itself, she is eternally invincible, for the Most High is her author and defender. He has reared her battlements of adamant against which her enemies will impotently dash themselves to pieces.

S. D. McConnell, D.D., LL.D., rector of All-Souls’ Episcopal Church, New York City, is the author of a recently-published book, entitled “Christ,” in which he struggles like a modern Ajax to prove that the doctrine of a sacrificial atonement is foreign to the primitive Gospel. A few citations from his book will suffice to show how utterly at variance with the whole tenor and genius of the Gospel are his contentions.

To the question, “Did the apostles and early teachers at first believe in or preach the doctrine of the Atonement?” the author gives the unqualified answer, “They did not.” For thirty years, he insists, they had no defined Christology. Now, every reader who knows his Bible must know that Dr. McConnell and the inspired record of the apostolic church can not both be true. We can only say with David, “LET GOD BE TRUE.”

Observe how the doctor again flatly contradicts the sacred record, in the following astounding question, with its answer:

“To begin with, let us ask the plain question, Did Jesus Himself conceive of Himself as a *propitiatory sacrifice*, or His work as an *expiation*? The only answer is, *Clearly He did not.*” It is evident that Dr. McConnell has made shipwreck of his faith in the authenticity of the four Gospels and the epistles of the New Testament, or else he could not possibly reason (?) as he does and at the same time lay claim to mental sanity. A score of citations from the Saviour’s own words could be adduced to prove that He *did* conceive of Himself as a propitiatory sacrifice. Note this unequivocal statement from His own lips, as recorded in Mark 10:45: “For the Son of Man also came not to be ministered unto, but to minister, and to give His life a RANSOM for many.”

Now, Dr. McConnell is one of the most learned and influential men in the American Episcopal Church. He avows himself not only a *Christian* but a *Christian minister*, and yet instead of “contending for the faith once delivered to the fathers,” he strenuously contends for the subversion and overthrow of that same “faith.” He is a type of hundreds of professedly Christian clergymen who are all equally heterodox and self-stultifying. My sole purpose in referring to the doctor’s remarkable book at all, is the evidence it affords of the solemn fact that we are even *now* living in those “last days” in which the Holy Spirit declares that the nominal Christian churches will have a “*form of godliness,*” but deny “the *power* thereof.” Be it remembered that Dr. M.’s “strange” teaching is not an exceptional or sporadic incident, but is typical of the views and teachings which obtain with practically all the so-called “higher clergy” of the Protestant world.

Spiritual Barrenness of the Churches.

It would not be difficult to compile a large volume of testimony from earnest Christian workers, to the effect that the professed Christian churches are deplorably destitute of spiritual power. I shall first transcribe a few strikingly pertinent excerpts from *The Universalist Leader*, dated August 27, 1904, and published at Boston:

“The Christian church is being starved to death by its friends. Emaciated and weakened, this once regal figure stands with outstretched hands pitifully pleading the privilege to live. . . . Once autocratic, now apologetic; once loved and respected, now lonesome and rejected.”

After stating that we have had ebb tides of religious interest in past years, the writer proceeds: “We are persuaded that we are not merely approaching one of these ebb tides in religious history; the religious waters are already far out, and the world is stranded on the rocks of sin, in imminent danger of appalling disaster.”

The writer next enumerates an astounding number of crimes and sins that are to-day rampant in society, and states that “we are eye-witnesses of a public degeneracy which should appal us.” He continues:

The decadence of the church is not so much due to these conditions as these conditions are due to the decadence of the church [Italics his]. We have turned things right around, and have been working at the wrong end. As the church has declined, sin and evil have increased and the real problem which we face to-day is not this, that, or some other specific evil, *but the church itself*, for every problem, individual, social, economic, municipal, or national, is primarily a religious question.

A great cause, if not *the* great cause, of the decline, is found in the fact that the church has ceased to be a church where the people may come for the worship of God, and through that worship receive the divine influence into their souls, and has become almost everything the ingenuity of man could conceive. The church has become a social center, a lecture-ship, a school, a college, a literary society, a place of amusement, a bazaar, a library, an institution of philanthropy, a nursery, a kindergarten, a soup-kitchen, an employment bureau, or a political caucus.

And you ministers are responsible for this absence of soul life. You have sold your divine birthright for a mess of pottage. . . . You have not stuck to your calling; *you run after every scheme for saving the world by fiat, or by vote, or by purchase, or by organization, or by institution, when there is no other name under heaven by which the world can be saved except Christ Jesus;* and if you do not believe that, *what are you doing in the Christian ministry?* You know ten times as much about the Bible as the fathers did, but you do not know *as much Bible*; you know all the theories of prayer, but you do not pray. You are the victims of every fad; you had rather quote Browning than Jesus Christ; you had rather lecture on the North Pole than to preach the Gospel; you had rather write a popular novel than to write a sermon; you ride your hobbies, you get up excursions, you give entertainments, you take up an agency or run a hotel, anything, everything, except sticking to your calling to which you are called of God. . . .

The Christian laity, you men and women of the church, have not taken this divine institution seriously. You have not thought of it as of far more lasting importance than the government under which you live, of far more vital moment to you than the schools and colleges which you generously support and richly endow—yea, far more to you in the great eternity in which you must live, than your homes, your business, your bodies, your very lives. . . . You will spend ten times as much on a two weeks’ vacation as you do on a year’s food for your souls. You have no sense of obligation to your church; you *give* to that if you have anything to spare, you *pay* your bills at the grocery. Why do

you not lift the church to the dignity that is hers by right?

Every candid observer must admit that this caustic stricture on the spiritual status of the churches does not in the least exaggerate the actual conditions prevailing in the religious realm.

[The remainder of this article deals with "The Church and Tainted Money," "Why So Few Able Men Prepare for the Ministry," and "The Crisis of the Hour."]

COMFORT FOR THE SAD, SICK, AND WEARY.

BY DANIEL NETTLETON.

THE Lord is willing and able to heal sick people. Pray to Him. Say, "Thy will be done."

"And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her; and she arose, and ministered unto them. When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8: 14-17.

Jesus came not only to save His people from their sins, but to save them from the effects of their sins,—to heal their diseases. "The Lord hath laid on Him the iniquity of us all." "Himself took our infirmities, and bare our sicknesses."

"And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew Him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment; and as many as touched Him were made whole." Mark 6: 53-56.

This is the way Jesus did when on earth.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Matt. 4: 23-25.

No wonder the people followed Him. Would they not follow Him now if He were here? But is He not here? "I am with you always." "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13: 8.

It is Satan that brought sin, sickness, and death into our world. He leads men to transgress God's law, and, as a result, sickness and death follow. Sickness is caused by the violation of nature's law, which is the law of God. "The wages of sin is death." Satan knows that he can not overcome man unless he can control his will, and he gets the control of man's will by leading him into sin, and thus weakening his physical and moral nature. But thank the Lord, Satan is to be cast out, and his work destroyed.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isa. 14: 12.

Satan has weakened the nations by intemperance. Eating unhealthful foods, and eating to excess even of good food, is intemperance. Wrong habits in eating and drinking, continued for many generations, have weakened the human family and cut short the period of man's life.

God's loving-kindness is better than life, and He desires your lips to praise Him. You may not feel like doing this. You say, "I am sick;" but say this: "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God." It is your privilege to say, "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of My people recovered?" Jer. 8: 22.

Yes, there is a balm for all the afflicted ones,—"the great Physician now is here, the sympathizing Jesus." The Lord has promised to heal thee of thy wounds and restore thy health. Jer. 30: 17.

"I AM READY."

BY H. A. ST. JOHN.

FOR Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee." Ps. 86: 5. The Lord is *ever ready* to forgive the penitent sinner. He is plenteous in mercy, and ever delights to dispense that mercy to those in need. What a pity that we are not all just *as ready* to repent when we have sinned. And when we have accepted the service of Christ our Saviour, how often we are found both unwilling and unready to do the Master's bidding.

Jesus kindly excused His disciples from watching with Him in the garden, by saying, "The spirit truly is ready, but the flesh is weak." But the trouble with these disciples was not wholly a physical one. On the same night Jesus said to Simon, "Behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren. And he said unto Him, Lord, *I am ready* to go with Thee, both into prison, and to death." Luke 22: 31-33.

From this we learn that religious profession, or religious zeal are not enough to give a readiness to do and to suffer for Christ, but a thorough conversion. Peter verily purposed, *in himself*, to stand with Christ, suffer, or die. But in a few short hours, we hear him denying Christ with an oath. But when his conversion was perfected in Gethsemane, and he was endowed with the Holy Spirit on Pentecost, he was enabled to say, Come life of reproach, and suffering, or ignominious death, I am ready, as his life fully demonstrated.

Take the case of Paul, the great apostle to the Gentiles, as another illustrious example of a man who could ever say, *I am ready* for anything and everything that may come across my path as I follow my divine Master. To the saints in Rome he wrote, "So, as much as in me is, *I am ready* to preach the Gospel to you that are at Rome also." Rom. 1: 15. And this he was enabled to do, altho a prisoner.

Again, when returning to Jerusalem from a

successful missionary tour, he tarried several days at Cæsarea, with Philip the evangelist. While there he was told by a true prophet that bonds awaited him at Jerusalem. His companions, and brethren of that place, all besought him with tears not to go up to Jerusalem. Then Paul answered, "What mean ye to weep and to break mine heart? for *I am ready* not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21: 12, 13. This was not a vain and empty boast on the part of the apostle, for he well knew wherein his strength lay, which enabled him to say with perfect assurance, "*I am ready*," without regard to whether he knew, or did not know, what awaited him.

The last recorded instance of Paul's use of these significant words, "*I am ready*," an expression of entire consecration, is found in his last letter to his beloved Timothy. "*I am now ready* to be offered, and the time of my departure is at hand. 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." 2 Tim. 4: 6-8.

"*I am now ready* to be offered." Thus he spoke deliberately, calmly, trustingly, yea, more hopefully, in plain view of immediate death at the hands of his enemies. He had no bitter or cruel things to say about his persecutors, but with strong faith, and bright hope, he looked above and beyond this life of conflict, to the crowning day. In that day, when Jesus comes in glory, with all the overcomers; he would receive a crown of glory, righteousness, and immortality. And that blessed hope ever sustained him, and enabled him to say, I am ready to preach, to labor, to be bound, or to die; to be accounted anything or nothing for Jesus' sake. Can we always say, *I am ready*?



LUKE.

BY F. D. STARR.

THO not one of the twelve apostles, yet Luke was one of the chosen persons on whom was bestowed the honor of writing the history of our Lord's life and sufferings. We learn from his introduction that there were quite a number who took up the pen for this same purpose. He states that "many have taken in hand to set forth in order a declaration" of those things.

As Luke wrote his Gospel about twenty-eight years after the resurrection of Christ, the only two persons of whom we have any inspired record that had preceded him in this matter were Matthew and Mark, for John did not write his Gospel till some thirty-five years after Luke wrote his. Two persons could hardly be spoken of as "many," therefore other persons besides Matthew and Mark must have written the history of our Saviour's work, and these histories or Gospels have not been preserved to posterity as have the four that are found in the Sacred Volume. But we have enough. The Lord knew just how many and which ones ought to be handed down to us. It was not His plan to make the record a cumbersome production. Let us thank Him for what we have, and carefully study the same.

It is thought that Luke may have been a Gentile by birth. We find from Col. 4:14 that he was a physician. This should be an encouragement and a model to Gospel workers to-day. The consecrated physician or nurse can add immensely to his usefulness by being prepared to practise the healing art, and thus work for the physical as well as the spiritual welfare of the people, as did the Great Physician himself.

It seems that Luke was with Paul at the time of his imprisonment at Rome. 2 Tim. 4:11. Luke wrote also the book of Acts, so that, with the exception of Paul, no other person wrote New Testament matter so extensively as he. If it be true that Luke was not of Jewish descent, he must be the only person not descended from Abraham who wrote any part of the Holy Scriptures of either the Old or New Testaments.

It is a most fortunate thing for us that "it seemed good" unto Luke, as he states it, to write a declaration of those things pertaining to the kingdom of God, for there are many things mentioned in his book that are not recorded in any of the other Gospels. We will mention some of these: The announcement by the angel to Zacharias and Elizabeth concerning the birth of their son, John the Baptist; the infant Saviour adored by the shepherds; the childhood, youth, and early manhood of Jesus, as well as His talk with the doctors in the temple; raising the son of the widow of Nain; sending out the seventy disciples, and their return; the parable of the Good Samaritan; the foolish rich man; the Galileans whose blood Pilate mingled with their sacrifices; the barren fig tree; the lost sheep; the prodigal son; the rich man and Lazarus; Zacchæus climbing the sycamore tree; the parable of the ten pounds; Jesus sent by Pilate to Herod; Jesus praying for His murderers, etc.

One other thing narrated by Luke, but not by the other evangelists, to which we would like to call special attention is the penitent thief on the cross and our Lord's reply to his request. There is evidently quite a misapprehension of the significance of those words. The thief made this request: "Remember me when Thou comest in Thy kingdom." (R. V.) Jesus reply was, "Verily I say unto thee to-day shalt thou be with Me in Paradise." Our translators or compilers have placed the comma so as to make it appear that the Lord assured the penitent that he would meet him in Paradise that day, but Mr. Rotherham, a very noted scholar and translator, assures us in his translation of the New Testament that it would be fully as much in harmony with the original to place the comma after the term to-day as before it. The passage would then read "Verily I say unto thee to-day, Thou shalt be with Me in Paradise." Any Greek scholar must admit that this is so. The thief asked to be remembered when Christ should come in His kingdom, in the future. Jesus assures him that that matter is settled then, that his case is sure. When we take into consideration the fact that the thief did not die that day, and that Jesus had not yet ascended to Paradise the third day after this promise was made, we can more readily see that He did not mean that He would meet the thief in Paradise that day. And when we take into account the Scripture teaching that the dead are unconscious till the resurrection, we see still more clearly that the Saviour used the word *to-day* as an expression of emphasis. This was common in Scripture language; for instance see Prov. 22:19: "That thy trust may be in the

Lord, I have made known to thee this day, even to thee." How similar this language to that of Luke 23:43, and how evident that the *to-day* is used as a term of emphasis. See also Zech. 9:12: "Turn you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." The *to-day* adds force to the expression.

We close this article with the attention called to the scene at Bethany (Luke 24:50-53), where with extended hands the blessed Jesus pronounces a parting benediction; and may we, with the early disciples, be continually praising, blessing, and worshipping our ascended Lord.

SPIRITUALISM.

BY R. C. PORTER.

WE are living in an age of startling developments. Leading churchmen are becoming skeptical on the authorship of the Ten Commandments and the Bible. They are also becoming skeptical on the work of creation and the atonement.

The announcement by Dr. Savage of his acceptance of spiritualism is but another wave of the popular tide of apostasy that has set in. He is reported as follows:

Rev. Dr. J. Savage, one of the best known clergymen in America, and one of the leaders on the subject of psychic phenomena and investigation, is out with an explanation of his belief in spirit visits. In an interview, he says he has seen "manifestations" that can not be accounted for in any other way than as supernatural phenomena, and so strongly is he convinced of this that he says he would be willing to pay \$1,000 to any magician who will duplicate them.

Ever since the death, five years ago, of his son, who at the time was employed in the Boston public library, Dr. Savage has sought for communication from the spirit land, and he now claims to have succeeded in his search. Dr. R. Heber Newton has also recently announced himself a spiritualist. This is but the logical result of believing the unscriptural doctrine of the immortality of the soul.

An Interesting Experience.

While the writer was pastor of the church in St. Louis, a gentleman, who was a church member, seeing my announcement to speak on the subject of Spiritualism too late to reach the appointment, wrote me requesting an early interview. I called at his office the next morning. In the course of our conversation he said he believed he had fallen into the hands of the spirits of devils, and they were determined to destroy him. He said he was powerless to release himself from their grasp, and unless he could soon make his escape, he would become a nervous wreck and lose his reason. He had recently lost his wife with whom he had lived very happily for many years. In his bereavement he was overwhelmed with grief, and was seeking for comfort and consolation, when a friend pointed him to a spirit medium. He visited the medium and was assured on returning home that night his wife would meet him. What appeared to be his wife came according to the prediction of the medium. He felt her gentle touch as natural as life. The visits were repeated every night for two weeks. He was so disturbed by the carresses of this spirit that he could not sleep. In his desperation he visited the medium again. She promised to rebuke that spirit, and permit it to disturb him no more.

On retiring that night in place of one spirit coming, he said, there came about a dozen

demons which patted him all over, night after night, for seven nights. Convinced that he had fallen under a deception, knowing his wife would not thus torment him, he sought release from these spirits. He agreed with me that it was not the spirit of his wife. He earnestly requested prayer for deliverance. I told him I knew of but one remedy; faith in God's Word was his only hope. Together we read the following Scriptures:

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

"Thou prevailest forever against him, and he passeth; thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:20, 21.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

When Christ comes, He finds His people in their graves and calls them forth. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

It is at Christ's second coming that this mortal puts on immortality, this corruptible puts on incorruption, and the dead shout the victory over death and the grave. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? 1 Cor. 15:51-55.

We have a parallel case of the spirit of friends being called up, back in the days of Saul and the witch of Endor (1 Samuel 28); it is quite remarkable, however, that it was after the Lord had departed from Saul and refused to communicate with him by Urim and Thummim, by prophets or by dreams, that he seeks a witch to call back his dead friend Samuel. Did God then co-operate with the witch of Endor, whom He so abhorred that He had commanded that all such should be put to death, and, through her, bring back the spirit of Samuel?—Assuredly He did not. The whole thing was a deception of the devil, and the

work of the spirits of devils. It is the same thing spoken of in Rev. 16:13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Notice, they are unclean spirits, the spirits of devils working miracles, performing real wonders. They give no pure and holy joy, no sweet and perfect peace.

Christ only is the Prince of Peace. He does not torment His people, but "He giveth His beloved sleep."

All this I told him, and asked, Will you take these words of God and believe them? He replied, I have always believed that the spirit of the dead goes away and is conscious and cognizant of our actions after death. I inquired, If that is true, why can they not return? What does God's Word say in these plain texts of Scripture? Does it not say plainly that the dead neither love, hate, nor know anything of what is done under the sun, and have no portion in the doing of it? He replied, It certainly does. I believe God's Word.

We prayed, claiming the promise, "All things are possible to him that believeth." Drawing nigh to God, resisting the devil in the name of the Lord, the spirits of devils departed, and sweet and peaceful sleep came. "Earth hath no sorrow that heaven can not heal."

A Great Work of Deception.

We should extend our sympathy and help to those who lose their way in the midst of earth's sorrows. Let us not chide them, but point them to the Comforter, and snatch them from the deceptive snare, so cunningly laid to entrap souls in the hour of sorrow. "For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Why can not Satan deceive the elect?—Anchored to Christ and His Word, He is with them alway, even to the end of the world. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Isa. 26:3. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

We are yet to see more marked demonstrations of power and signs and lying wonders. Satan will be transformed into an angel of light in his last-day deceptions. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 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. 11:13-15.

Spiritualism is to connect with the present enforced Sunday-rest movement; and, as apparent evidence that enforced Sunday legislation meets with divine approval, will counterfeit Elijah's test of bringing down fire from heaven in confirmation. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they

should make an image to the beast, which had the wound by the sword, and did live." Rev. 13:13, 14.

Already we begin to read of the "Boy Wonder," "Modern Miracles," "Cures performed last night that rival those of 1,800 years ago." And the word passes from one to the other in surprise, "Wonderful;" "Astounding;" "Marvelous;" "The work of God;" "How could he do it?"

Miracles No Evidence of Truth.

Because great power is manifested, and miracles are performed, is no evidence that God is performing the work. It may be the works of Satan through the deceptive agency of Spiritualism. The second coming of Christ is to be preceded by just such miracle-working manifestations. "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

It is true there will also come the outpouring of the Spirit of God in the last days. Signs and wonders will be wrought by its power. "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:28-31. How can we tell when we see manifestations of supernatural power, whether it is of Satan or of God? Two texts will suffice to make our pathway plain. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:1, 2. Christ come in the flesh, embraces "Christ in you, the hope of glory." Coupled with this, as the final test which will forever fortify the honest seeker after truth against the devil's delusions, is Isa. 8:20. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

We are entering upon the closing struggles of the conflict of the ages. It will be marked by the most marvelous manifestations of miracle-working power, yet, for those who heed the Word, it will be as easy to distinguish between the side of Christ and that of Satan as between light and darkness.

AS FLOWERS never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian faith, free from stain, ever give forth the fragrance of the love of God.—Beecher.

NO ONE ever wanders where a promise does not follow him. An atmosphere of promise surrounds believers as the air surrounds the globe.—Spurgeon.

THE "LATTER RAIN."

1. TO ANCIENT Israel, while yet in the wilderness, the Lord made this promise: "And it shall come to pass, if ye shall harken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Deut. 11:13, 14.

2. About six hundred and fifty years later, this promise was given by the prophet Joel: "Be glad then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23.

3. That the "rain" here mentioned is figurative is shown by the fact that reference is made to the time just preceding the coming of the Lord (verse 1). Therefore the promise is to the spiritual Israel, to whom, at that time, it can be said, "He hath given you the former rain."

4. That "rain" is used here to illustrate a spiritual lesson, is further shown by James: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8.

5. Joel's prophecy, before quoted, is otherwise expressed in these words: "It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit." Joel 2:28, 29.

6. This prophecy began to be fulfilled on the day of Pentecost, when the Holy Spirit came down with great power upon the disciples of Christ. Peter then said to the people, "This is that which was spoken by the prophet Joel," and added the scripture above cited. Acts 2:16-18. That was the "early rain." The "latter rain" is due just before the harvest, which is "the end of the world." Matt. 13:39.

7. The Spirit of Christ is His representative in the earth until He come again. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26; see, also, Rom. 8:9-11; 1 Tim. 1:14. And in this way He will be with us "unto the end of the world." Matt. 28:19, 20.

8. As the "latter rain" is essential to an abundant harvest, so the special outpouring of the Spirit is indispensable in the last days. (a) Because it will be a time of apostasy on the part of professed Christians, and an especial awakening will be desirable. 1 Tim. 4:1, 2; 2 Tim. 3:1-5; Rev. 3:14-22. (b) Because it will be a time of great delusion and deception. Matt. 7:22, 23; 24:23-27; 2 Peter 2:1, 2; Rev. 13:11-17. (c) Because of the fierceness of Satanic wrath against the truth. "Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

9. In connection with the work of the last days' revival of the Spirit—which is to be a world-wide work—the Lord gives us this injunction: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" Mal. 3:10.

10. Can any one afford to lose the blessing of the "latter rain," and be without fruit when the great harvest time comes? Can you? Would you not rather have it said to you, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord"? Matt. 25:21.



THE WAY TO OVERCOME.

-BY WILL WOOD.

WHEN first from slumber waking,
No matter what the hour,
If you will say, "Dear Jesus,
Come, fill me with Thy power,"
You'll find that every trouble
And every care and sin
Will vanish, surely, fully,
Because Christ enters in.

It may be late in morning,
Or in the dark before,
When first you hear His knocking;
But open wide the door,
And say to Him, "Dear Jesus,
Come in and take the throne,
Lest Satan with his angels
Should claim it for his own."

For we are weak and sinful,
"Led captive at his will."
But Thou canst "bind the strong man,"
Our heart with sweetness fill.
So would we have "Thy presence"
From our first waking hour;
All through the swift day's moments,
Dwell Thou with us in power.

Chicago, Ill.

THE REVIVAL OF BUDDHISM IN CEYLON.

ON every hand we see evidences that real Gospel work is being hindered by a lack of energy in carrying it to the darker regions of the earth. The enemy of souls knows that the "coming of the Lord draweth nigh," and that the "Gospel of the kingdom" is due to "every nation, and kindred, and tongue, and people." Therefore he is alert to stir up interest in every form of religion that can antagonize or hinder the progress of the Christian religion. This, more than anything else, accounts for such awakenings as that of Buddhism in Ceylon, as told in the *Evangelisches Missions-*



Book Tent at Cloverdale (Cal.) Camp-meeting.

Magazin, published in Basel, Switzerland. The following is part of a translation by Louis Meyer:

"The recent strengthening of Buddhism, the ancient religion of the Singhalese, in almost every part of the Island of Ceylon, is one of the strangest but well-established phenomena of the present day. The missionaries have to pay more attention to it than to anything else, and we might well speak of 'the present-day revival of Buddhism in Ceylon.' Twenty-five years ago Buddhism in Ceylon was neither aggressive nor defensive. The ancient temples were standing, the priests studied their sacred books, and on holy days crowds thronged the sanctuaries; but no efforts were being made to deepen

the religious life of the people, or to hinder the Singhalese from accepting Christianity. Christian schools were flourishing, and heathen children, having received Christian instruction, were baptized. In the villages only Buddhism was still a strong power, but it showed no life whatever in the cities.

"Now a remarkable change has come. Buddhism has founded schools everywhere, high schools in the larger cities, and common schools in smaller cities and in villages. In all these schools the tenets of Buddhism are taught most zealously, and thus an effort is made to counteract Christian influence. Even a few orphanages have been founded to keep poor and deserted children from seeking admission



Branch Office of Pacific Press Publishing Company, Portland, Oregon.

to Christian institutions. Buddhism is making use of the printing-press to spread its teachings. Text-books, leaflets, and tracts have been published, and there is an effort to give the priests a better secular and religious education. In Colombo a hall has been opened, where public lectures on religious subjects are given in English and Singhalese. Feasts and pilgrimages are multiplied, and better attended than ever before. Societies for the promotion of Buddhist interests have been founded, and the followers of Buddhism have become strengthened in their belief.

"But the most remarkable fact is that this revival of Buddhism has come about through the efforts of laymen, and not through the priests. Laymen are spending time, strength, and money for the founding of schools and the support of priests and temples in such a large-hearted manner that even the opponents of Buddhism must admire their consecration. They are trying to awaken, from lethargy and indolence, the priests, who continue, as heretofore, to spend their time in introspection, holy (?) meditation, study of sacred writings, and the collection of alms for their own support, appearing rarely in public for the encouragement of this forward movement.

"What results have this revival of Buddhism in Ceylon already attained? The follower of Buddhism, standing in the midst of the movement, would naturally claim greater results than the Christian spectator. However, some effects are apparent to all. Buddhism has become more highly respected among its followers, who no longer are ashamed of their religion. There was a time when witnesses in the courts of justice sought to excuse themselves for being followers of Buddha, but now they proudly own the fact. Again, Christianity is being opposed, not only as a religion, but as an occidental influence inimical to everything oriental. Again, a surprising spirit of consecration and liberality has been awa-

kened among Buddhist laymen. Children, heretofore almost neglected and forgotten, are now cared for, and are taught the Buddhist catechism. Religious instruction has been introduced into the day-schools, and even Buddhist Sunday-schools have been organized. Special processions of children are formed on holy days, and led to the temples. Thus Buddhism is trying to gain respect and authority."

A BABY MISSIONARY IN KOREA.

AS HE, on his mother's lap, rode along in the four-man chair, through the interior of Korea to visit some of the churches, all the passers-by stopped to gaze at him, and when, near some town or village, the bearers, for a brief rest, lowered the chair, a crowd soon gathered, and remarks about the baby would be heard.

"How his hair has faded; it is gray like an old man's," they would say. It was the first time many of them had seen a foreign child, and also the first time some of them had seen blond or golden hair.

"He must be five or six years of age," they would say. Some one asked him, "How old are you?" He answered, *Soy wasso*, which means anywhere from one and a half to three years, or that the child had lived in parts of three years. He is two and a half years old.

The people were amazed, not only that such a big, talkative, playful child could be only two and a half, but that he could talk to them, for he would salute them in their fashion, saying, "Are you in peace?" and, in departing, say, "Abide in peace."

The three-year-old children of the Koreans are always carried on their mother's backs, and are small and shy.

When the party stopped for any length of time to teach, the baby's mother, to attract the attention, and to win the hearts, of the people, would ask him to sing for them. He would sing a part of "Let a Little Sunshine In." That gave his mother a good opportunity to teach the sight-seeing crowd.

After interpreting the meaning of the song the child had sung to them, she would urge upon them the beauty and necessity of opening their hearts to let in God's light and love. The people would then be quite responsive, and, looking lovingly at the baby, call him, *Chagun Moksa*, or "little pastor."

While his mother held meetings with the women, the baby would remain in his tiny room with the *amah*; then, at the close of the services, he would be brought out for the women to see.

They didn't always wait, however, for him to come out, but all day, and during the evenings, people would come to the paper doors and windows, press a wet finger against the paper, and soon have



A Corner of the Cloverdale Camp-ground.

eyeholes all around. To these the baby would go, and gaze into the curious eyes, and sometimes, to the great amusement of the sightseers, he would step into their straw shoes at the door, and walk around in them.—*Mattie Wilcox Noble*.

TWO CHILD MARTYRS.

Mrs. SIMCOX, a missionary's wife who was murdered in China, wrote, in one of her last letters, about two little boys whose friends and relatives the Boxers had put to death before their eyes, in the hope that they would deny their faith in Christ. The little boys were told to say they "did not believe in

God." But the brave children said, "We do believe in God." Then came the cruel rejoinder, "We are going to kill you this instant, if you don't deny Him." With a loyalty unsurpassed, instantly came back the answer, "Even if you kill us, we will still believe." In a few moments the little childish voices were stilled forever on earth, for they had joined the host who have witnessed for their Maker with their lives.—*Selected.*

KEENE ACADEMY IS SINGING THE JUBILEE SONG.

BY PROF. C. B. HUGHES.

NOT quite a year ago it was announced in the SIGNS that we had begun the closing campaign of the academy debt. We are very thankful to God to now be able to announce that it has successfully closed, and that a growing surplus is left, which will enable us to improve our grounds and buildings, and to add to our library, laboratory, etc., until our school is thoroughly equipped for its work.

We have increased our faculty, lengthened our course, and are planning to do such thorough work that our school will be first-class in every respect.

Now that we "owe no man anything, but to love one another," there ought to be a joyful experience before us in discharging love's obligation. There has been an increasing missionary spirit in the school during the past two years. Surely, the deliverance from the bondage of debt ought to quicken this spirit.

The outlook is good for an increased attendance. We bless God, and take courage.

KOREA continues to be the most fruitful field of our missionary labors, so far as visible results are concerned. 1,263 communicants were added to the church during the year, almost one-fourth of the total number in all our fields. Encouraging advance has been made in the new educational work. The board is making considerable additions to the forces of the mission, whose inadequacy may be judged from the fact that Pyeng Yang station has 2,944 church members, 3,837 catechumens (1,580 of the latter new this year), 54 counties to shepherd and evangelize, and but 8 ordained ministers to do it. Of 92 native helpers, all but 6 are supported by the people, who have, almost unaided, erected 46 new churches this year, making 152 in all. The natives have contributed nearly \$4,400 gold. The work is waiting to be done, but the workers are pitifully few.—*Missionary Review.*

OUR WORK AND WORKERS.

THE young people's societies of Ohio contributed \$480, the past conference year, to work in foreign fields.

FIVE candidates for baptism are reported by Brother C. J. Buhals, in connection with his tent-meetings at Martinsville, Ind.

A LETTER from Prof. J. A. L. Derby, of Washington, D. C., notes the addition of twelve to our ranks in connection with meetings held in that city.

A CHURCH of eighteen members was organized at Viborg, S. D., August 13. This was the result of labor by Brethren J. W. Christian and W. A. Baker.

DR. EMMA A. PERRINE, and Miss Bessie Young, a graduate of Iowa Sanitarium Training-School, were booked to sail for Japan, from Vancouver, on the 18th inst.

IN the Atlantic Union Gleaner, Brother J. A. Traugh reports the accession of nineteen Sabbath-keepers, with a continued interest in meetings conducted at Lord, Md.

THE brethren at Woonsocket, S. D., have commenced the work of building a house of worship. The people not of our faith are materially encouraging the enterprise.

MEETINGS in progress at Royal Center, Ind., conducted by Brethren B. Hagle and J. C. Harris, had been blessed by the accession of ten converts, at the latest report. A church has been organized.

KEENE ACADEMY, at Keene, Texas, is singing the jubilee song of freedom from debt. The managers

of the institution and the people who contributed to this happy condition are to be congratulated.

THE clerk of the church at Providence, R. I., reports to the Gleaner that within a few weeks nine members have been added to that company. August 19 six were baptized by Brother J. F. Archibald.

AN Indian doctor in Singapore has become much interested in the medical missionary work of Brother and Sister Davey. His wife is receiving treatment from Sister Davey, and, through Bible instruction by Brother G. F. Jones' wife, has renounced Catholicism.

A SABBATH-SCHOOL of thirty-eight members has been organized in connection with tent-meetings at Eaton, Ind., by Brethren U. S. Anderson and J. F. Steele. Five candidates were baptized August 19, and others were to follow in another week. In the Reporter they note an excellent interest.

ABOUT October 10 the International Publishing Association will issue special numbers of the German, Swedish, and Danish papers. The articles will be fully illustrated, and the cover will have a specially attractive design. It is hoped that the papers may have a wide circulation. A more definite announcement will be given later.

A NUMBER of clippings received from Brother L. Schmidt, show that the daily Express, of Albany, N. Y., is giving favorable consideration and liberal notices regarding his street talks and other labors in that city. And well might the public journals everywhere give more space to the messages of truth that are due to the world in these days; for they are live issues, and concern the eternal welfare of every individual.

BROTHER C. P. BOLLMAN, of Springville, Tenn., secretary of the Southern Missionary Society, was in Mountain View last week, and was a most welcome visitor at our office. He was a fellow-laborer with us for several years, and was connected with the American Sentinel in New York. Some time ago he was obliged to retire to his farm for the benefit of his health; but we are glad to see that he has improved healthwise, and is again actively at work in behalf of the great cause of present truth in the South.

OUR Spanish journal, *El Mensajero de la Verdad* (The Messenger of the Truth) is now receiving commendatory testimonials from Spain, Honduras, and South American States, and persons are brought to acknowledge the Sabbath truth solely by its ministrations. It is illustrated and has four departments, namely, General Articles, Editorial, Children's Department, and Health and Temperance. It is published monthly, at 35 cents (U. S. money) per year; in clubs of five or more to one address, 25 cents each. It is good missionary work to send the paper to Spanish readers. Address, Num. 1420, Ave. 20, Tacubaya, D. F., Mexico.

BROTHER WM. COVERT asks which of the churches in a certain conference would like to have special meetings held in their respective vicinities, and then adds this pertinent suggestion: "Where the church members have fulfilled John 13:35, meetings can be held with good results. Churches may prepare the way for a revival by following the advice of 1 Cor. 1:10. But studiously avoid the things outlined in the verse that follows. Learn to heed the exhortation of Phil. 4:8, and then arrange for the meetings." On these conditions any church can safely call for ministerial help and confidently expect a gathering of souls.

BROTHER G. W. REASER, president of Southern California Conference, reports that just preceding the recent camp-meeting in Los Angeles, fifteen persons were united to that church by baptism. On the last day of the camp-meeting twenty-two more were baptized, and other candidates were referred to their various home churches for baptism and membership. During this meeting about \$38,000 was assured for Loma Linda Sanitarium; nearly \$2,000 for Fernando College, and \$460 for camp expenses. Brother E. H. Adams was ordained to the Gospel ministry. Three of the brethren have promised to support four native missionaries in Africa for at least one year. August 26, five more candidates were baptized, and joined the Los Angeles Church. It was estimated that fully one thousand of our people attended the Los Angeles camp-meeting. Mrs. E. G. White went to Loma Linda after the meeting for a much-needed rest.

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OUR denominational literature in any language. Address, Esther Levy, Matteawan, N. Y., care P. M.

YOUNG PEOPLE—ATTENTION!

WE are authorized to announce the publication, about October 15, of a volume of "Addresses for Young People," by President Charles C. Lewis, of Union College. It will consist of ten addresses, given on various occasions during the past fifteen years, principally before audiences of young people. Just the book to save young people from skepticism, and inspire them to seek an education, and lead pure and noble lives. The book will contain about 300 pages, and will be durably and handsomely bound. It will form an appropriate and valuable present for any young person, and may turn the current of his life into broader, deeper, and purer channels. Price, \$1.00 per copy, post-paid. Orders received at once, and filled with first copies from press. Send for descriptive pamphlet, giving sample pages, and telling how to secure a copy free. Address correspondence, and make orders payable to UNION COLLEGE PRESS, College View, Neb.

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MY GUIDE.

BY MRS. E. J. S. KEEN.

YEA, I will trust Thee, Lord, tho it should slay me;
For this I know: Thy love will faithful prove;
Thou put'st Thy Spirit in my heart to draw me;—
To draw me close to Thee—and Thou art love.
I know where'er I go that Thou dost lead me,
O'er mountains steep, or through some pleasant way.
With living bread from heaven Thou dost feed me,
I'll trust Thee still, nor from Thy leading stray.
Then in that glorious land of joys immortal,
Thee I will praise, while endless ages roll,
Extol Thy wondrous love to heaven's high portal;
And praise the Power that doth my life control.
Missoula, Mont.

EDUCATION IN THE HOME. NO. 19.

BY MRS. L. D. AVERY-STUTTLE.

ALL this time the young lad, Billy Black, seeing that the conversation had drifted somewhat beyond his understanding, had been looking wistfully over in the direction of the large parlor organ, standing in the corner of the sitting-room. Billy was very fond of music, and, withal, had an exceptionally-fine voice. But his extreme diffidence generally prevented him from improving his one talent, as his good old grandmother often expressed it. But to-night Billy felt an uncontrollable desire to hear some music; so when at last he saw the happy company breaking up, he remarked shyly, "I thought they always closed meetin's with a song."

"So they do, my lad, so they do," smiled Brother Hartman.

"O," cried Beth, "please ask Billy to sing, papa, he can sing so pretty."

"I believe Billy has a very fine voice," agreed John. "I often hear him and his grandmother singing when I pass the house."

And so it came to pass that poor Billy forgot his embarrassment and joined with the others in singing that matchless song:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"I find something very interesting in that poor boy," said grandma, wiping her eyes, after their guests had again departed.

"Yes," said John, "so do I; he asked me to-night if I'd mind his coming to the next reading; of course I gave him a hearty invitation, poor fellow,—Walter and I are going to do all we can in every way for him."

"That's a good resolution, my children," said their father. "We must all be home missionaries, and try to be self-sacrificing and generous toward those not as fortunate as ourselves. And, my little Beth, I want you to learn this verse before you sleep, 'For even Christ pleased not Himself.'"

"By the way, father," said John, "it seemed to me that the Sabbath never looked so plain before as since we have begun these readings."

"Nor so beautiful!" echoed Elsie.

"I am very glad," declared grandma, "that the Holy Spirit put it into your hearts, my dear son and daughter, to take this method of instructing your children in the glorious truths of God's Word. Ah! if all the living church of Christ would heed the command to teach their children God's law, when they go out and when they come in, when they sit down and when they rise up, there would be fewer apostasies among the young, and fewer backsliders among the older ones. O, there is keeping power in God's Word."

"That's true, grandma," said Mrs. Hartman, "and it seems to me that our little church school, if we may so call it, is going to do great good, not only to our own, but to others."

"Josie Wilbur told me to-night," said Mattie, "that her ma hasn't studied the Bible so much in all her life, and Josie said she wouldn't miss coming for anything."

"Did you decide finally upon the subject for the next meeting, papa?" asked Mattie.

"I think it would be well to bind off our study of the Sabbath. Of course, it will not be possible or practical to make these studies exhaustive on any subject. Yet, on the important and fundamental principles of our faith, I wish you, my children, not to remain in ignorance for a single day longer than it is necessary to become perfectly enlightened regarding them. Every day you are in danger of being led into temptation and deception, and if you are not rooted and grounded in the love of the truth, I fear lest your mother and I be held guilty in the last day; and in order to be guiltless, we must leave no stone unturned in your spiritual education."

"What does 'rooted and grounded' mean, papa?" queried Beth.

"Just read the verse, little girl, and grandma'll explain it to you;" and Brother Hartman turned in Beth's Bible, to Ephesians, third chapter, while she read verses 17 to 19:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

"Now, dear," said grandma, "had not that great oak by the gate been rooted and grounded deep into the earth, it must have been overturned in the fierce storm of last night. And so, unless we are firmly established in the truth, we shall surely be overthrown by the winds of persecution and the floods of apostasy which will soon sweep over the world."

"Grandma's ideas are good. But while it is highly commendable to be well informed upon all points of doctrine, we must not forget that our salvation depends upon the merits of Christ, our crucified and risen Lord, and not upon our own good deeds. Tho we may be able to repeat the entire Bible from memory, still if we do not live out its great truths, or if we trust in our own puny strength instead of Christ, we shall fail of victory at last."

A YOUNG GIRL'S CHOICE.

I READ of a girl whose father had a great deal of money; he had earned it making and selling beer, giving her a lovely home with everything she could wish. She lived a gay life, going to parties and balls, till a day came when she saw this way of living was the way of sin, and she turned from it to follow Jesus. She could not go to these parties any more, and when her father asked her to go, she had to say, "I can not, for I am a Christian now."

This made him angry and he said, "Well you must go, that is all there is to it."

"But, father," she said, "it would be sin for me to do it."

"Never mind about sin, I want you to go with me to-night. I will wait for you."

"I must not go, father," she cried. "Please do not ask me."

"You can choose now to go with me or you can leave your home. Which will you do?" asked the angry father.

"Father, I will do anything you ask, if it is right to do, but this is sin, and I can not disobey God."

Then he said, "You may have till morning to think over this, and if you can not give up being a Christian, you will have to go away."

When morning came he asked her what she would do. "I am willing to stay away from church if you wish, but I can not go where Jesus would not have me."

"Then you may go," he said. So the girl left sadly to get her things, and when she was ready to go away stopped to say good-bye to her home. Kneeling by the sofa she prayed God to guide. Then she sang: "Jesus, I my cross have taken, all to leave and follow Thee."

Her father, in passing, heard her sing and pray. The Holy Spirit softened his heart. He went in and kissed her. "Forgive me," he said. "You may stay and go to church as much as you like, and will you pray for me?"—*Selected.*

DRUNKARD'S AWAKENING.

The Horror That Is Felt When His Delusions Are Swept Away.

AN editorial writer in the *Banner of Gold* says: "The sophistry of the inebriate is very delusive. He invents numerous excuses to account for his frequent lapses from sobriety, but they deceive no one but himself. If he is weak, he must have a bracer. If he has extra work, he must have a stimulant, and if he is in trouble, he seeks oblivion or strength to bear it. But such forgetfulness is fleeting, and such strength imaginary. Neither is of any benefit."

"One of the sweetest delusions of the drinking man is his strong belief that no one can tell that he has been drinking. He will assure you with great assumption of superiority that he can stand more liquor than any two men without showing it, when perhaps at the time he is talking his language is rambling and disconnected and his manner incoherent."

"Such men are a source of constant mortification to their families. They do not share the vain delusions; they are keenly alive to every indication of intoxication, and suffer torture because of the disgrace and humiliation for which they are in no way to blame. If the men who imagine that liquor brightens their intellects and renders them more brilliant would authorize the attendance of their stenographers, and examine a carefully-prepared report of some of their conversational achievements, they would feel like signing the pledge directly."

"Unfortunately, none of these things are realized until the time has gone by when to let liquor alone is a mere question of volition. When a drinking man awakens to a knowledge that total abstinence is a social or business necessity, he usually awakens to a realization that liquor has become a physical necessity. Henceforth there is a rapid scattering of delusions. The stern conviction that he is no longer his own master is a sad revelation to a proud man. He reviews the treacherous path that has led from the careless social glass of early manhood on down the steep decline to the present time. The effort to stop drinking has cleared some of the mists from his brain. It has given him a clear perception of the duties he has shirked, the opportunities he has lost, and has filled his heart with remorse for the sorrow he has caused."

A COMMON ABUSE OF CHILDREN.

LET those who have used baby's arm as a handle, and who do not believe that they have sinned, listen to what some of New York's eminent surgeons have to say on the subject:

"It is not a question of possible injury to the child," said one, "but of certain injury. As well lift a baby by the ears as by the arm. The most common danger is of dislocating the shoulder. A child's arm is very easily dislocated, and unless properly set the entire arm may grow out of shape. Children do not always know enough to tell when they are hurt, and a dislocation may not be noticed until it is too late to remedy the injury. An arm that has been dislocated may go back accidentally, or it may be set so that the child has proper use of it, but without regaining the proper shape. If not

properly set, there is danger of irritation in the shoulder, with the possibility of necrosis of the bone.

"Even if dislocation is not caused by this unnatural use, there is danger of twisting the arm out of shape. The cartilage in a child's body does not become bone until the seventh year. With a very young child it is soft enough to change shape if jerked the wrong way, and it is mere chance when a crooked cartilage straightens before it hardens to bone."—*Good Housekeeping*.

THE LITTLE SHOES DID IT.

A YOUNG man who had been reclaimed from the vice of intemperance was called upon to tell how he was led to give up drinking. He arose, but looked for a moment very confused. All he could say was, "The little shoes, they did it." With a thick voice, as if his heart was in his throat, he kept repeating this. There was a stare of perplexity on every face, and at length some thoughtless young people began to titter. The man, in all his embarrassment, heard the sound and rallied at once. The light came into his eyes with a flash. He drew himself up, and the choking went from his throat.

"Yes, friends," he said, in a voice that cut its way clear as a deep-toned bell, "whatever you may think of it, I've told you the truth—the little shoes did it. I was a brute and a fool; strong drink had made me both, and starved me into the bargain. I suffered—I deserved to suffer; but I did not suffer alone—no man does who has a wife and children—for the women get the worst share. But I am no speaker to enlarge on that; I'll stick to the little shoes I saw one night when I was all but done for—the saloon-keeper's child holding out her feet to her father to look at her fine new shoes. It was a simple thing; but, my friends, no fist ever struck me such a blow as those little new shoes. They kicked reason into me. What reason had I to clothe others with fineries and provide not even coarse clothing for my own, but let them go bare? And there outside was my shivering wife and blue, chilled child, on a bitter cold Christmas eve. I took hold of my little one with a grip, and saw her feet! Men! fathers! if the little shoes smote me, how must the feet have smote me? I put them, cold as ice, to my breast; and they pierced me through. Yes, the little feet walked right into my heart, and away walked my selfishness. I had a trifle of money left; I bought a loaf of bread and then a pair of shoes. I never tasted anything but a bit of bread all the next day, and I went to work like mad on Monday, and from that day I have spent no more money at the public house. That's all I have to say—it was the little shoes that did it."

PRESIDENT LINCOLN AND THE DYING BOY.

DURING the hard days of the war, President Lincoln made frequent visits to the hospitals, that were always overcrowded with the suffering and dying.

On one occasion he stopped to speak to one of the patients, a mere boy of sixteen, who had been mortally wounded, and was nearing his end.

President Lincoln, taking the thin, white hand, said:

"My poor boy, what can I do for you?"

With a beseeching look, the little fellow turned his eyes to the homely, kindly face, and asked, "Won't you write to my mother for me?"

"That I will," answered the President, and, calling for a pen, ink, and paper, he seated himself, and wrote a long letter. When it was finished, the President rose, saying:

"I will mail this as soon as I get back to the office. Now, is there anything else I can do for you?"

In some way the boy had come to know it was the President. And so, looking at him in the most appealing sort of way he asked:

"Won't you stay with me till it's all over? It won't be long and I want to hold on to your hand."

That was too much for the great-hearted President to resist. The tears came to his eyes and he sat down by him, and took hold of his hand. The little fellow did not move or speak a word. This was

some time before four o'clock, and it was long after six before the end came.

But the President sat there, as if he had been the boy's father. When the end came, with a prayer he gently folded the boy's thin hands. The tears streamed down his cheeks unheeded.

Was it a wonder that the soldiers loved him? —*Lutheran*.

THE TABLES TURNED.

THE leader of the Baptist Mission in France, Pasteur Saillens, who has lately been visiting this country, relates the following incident:

He was recently delivering an anti-infidel lecture in a large hall near Paris, when an infidel came forward, and said.

"If there is a God He is not a good Father; for, while half of His children do very well, He leaves the other half to starve."

"Ah," shouted a woman in the audience, "but what about your own wife and children?"

And it turned out that the man had basely deserted his own family, leaving them to get on as best they could.—*Selected*.

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



LESSON I.—OCTOBER 1.—DANIEL AND BELSHAZZAR.

Lesson Scripture, Dan. 5: 17-31, A. R. V.

(17) ' THEN Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. (18) O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty; (19) and because of the greatness that He gave him, all the peoples, nations, and languages trembled and feared before him; whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. (20) But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him; (21) and he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever He will. (22) And thou his son, O Belshazzar, hast not humbled thy heart, tho thou knewest all this, (23) but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. (24) Then was the part of the hand sent from before Him, and this writing was inscribed.

(25) "And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN. (26) This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. (27) TEKEL; thou art weighed in the balances, and art found wanting. (28) PERES; thy kingdom is divided, and given to the Medes and Persians.

(29) "Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

(30) "In that night Belshazzar the Chaldean king was slain. (31) And Darius the Mede received the kingdom, being about threescore and two years old."

Golden Text.—"The face of the Lord is against them that do evil." Ps. 34: 16.

SUGGESTIVE QUESTIONS.

(1) Before what king was Daniel summoned? For what purpose? What inducement had been offered him? Note 1. (2) What did Daniel say about the proffered rewards? Nevertheless, what did he promise to do? Verse 17. Note 2. (3) What did Daniel say God had given Nebuchadnezzar? Verse 18. Note 3. (4) How did this greatness affect other peoples and nations? How did Nebuchadnezzar use this great power? Verse 19. (5) What was the re-

sult of his pride? Verse 20; Prov. 16: 18. (6) To what extent was Nebuchadnezzar humiliated? For what purpose was his humiliation? Verse 21. (7) In view of all this, what had Belshazzar failed to do? Verse 22. Note 4. (8) Instead of heeding the lesson of Nebuchadnezzar's experience, what had Belshazzar done? Verse 23. (9) Because of this blasphemy, what had been done? Verse 24. (10) What was the writing that had been inscribed? Verse 25. (11) What was the interpretation of "mene"? Verse 26. (12) Of "tekkel"? Verse 27. (13) Of "peres"? Verse 28. Note 5. (13) Then what command was given by Belshazzar? Verse 29. (14) What occurred that very night? Verse 30. (15) And who succeeded to the kingdom? Verse 31. Note 6.

NOTES.

1. Belshazzar was associated on the throne of Babylon with his father, Nabonadius, who was absent from the capital in command of the army. The combined armies of the Medes and Persians, under Cyrus, were besieging Babylon. Belshazzar, deeming the city impregnable, had made a great feast; had brought out the sacred vessels taken from the temple in Jerusalem, and was using them in his impious carousal. A mysterious hand had appeared, and written words upon the wall. The king was terribly frightened, tho neither he nor any of his Chaldean astrologers could read the writing. In vain he offered great reward, even to the position of third ruler in the kingdom, to any one who would read the writing. Then the queen reminded the king that a man named Daniel had special wisdom, and no doubt could read the writing. So Daniel was sent for, and the king's rewards were offered to him, if he could tell the meaning of the mysterious writing.

2. Daniel could well afford to disregard the proffered honors on the ground of their lack of intrinsic value, if for nothing else. He knew by the Spirit of prophecy, as well as by the writing on the wall, that Belshazzar's kingdom was ended, and any honor that he could bestow would be of short duration. It is probable that Daniel also knew that Cyrus' army would enter the city that very night.

3. Nebuchadnezzar is here called the father of Belshazzar, but he was really the grandfather, as Nabonadius, the son of Nebuchadnezzar, was the father of Belshazzar.

4. Babylon had been set up as mistress of the world, under Nebuchadnezzar, by the God of heaven, because His own people had so apostatized that He could not give them the position that had been designed for them. Belshazzar knew all this, yet he failed to learn the lesson that Nebuchadnezzar had learned under great humiliation—that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4: 17, 25, 32.

5. "Peres," of verse 28, which means "divided," is the root of the word "upharsin," in verse 25. This accounts for the use of the two words.

6. The uncertainty of all things pertaining to this world is aptly illustrated in the fall of Babylon. Just when Belshazzar was feeling so secure in his walled capital that he ventured on an unusually extravagant holiday feast, the whole city being given up to hilarity, his downfall was suddenly precipitated. It was because of the debauchery of the occasion that some of the gates were carelessly left open, through which Cyrus' army gained entrance even to the king's palace. Isaiah had prophesied this very thing about one hundred and seventy-five years before, and it all worked out for the welfare of the Lord's people, and for the honor of His own great name. See Isa. 45: 1-6.

PRACTICAL LESSONS FROM THE EXPERIENCE OF ISRAEL FOR THE CHURCH OF TO-DAY.—By F. C. Gilbert, a Hebrew Christian. The prominent thought is to present Jesus Christ as He is,—Saviour, Messiah, Prophet, Priest, King,—which was the specific mission God had for the Jewish nation. The condition of the Jews at Christ's first advent on the earth and their refusal to accept Him as the Saviour are presented in a very practical way. Many of the customs of the Jews existing at the time of Christ are vividly portrayed. 400 pages; illustrated. Cloth, plain edges \$1 00 Cloth, gilt edges 1 25 Half morocco, gilt edges 2 00 Address PUBLISHERS OF THIS PAPER.



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The Great Threefold Message of Revelation 14 is a mighty lens which focuses the truth of all past ages upon this generation. He who fails to see this fails to see the truth of God in its fulness for this time.

Our Outlook department deals largely with the Sunday question; but that question is becoming more and more a political question, a question brought into politics by a decadent religion. See article on page 8.

It will help our readers much in the study of the Melchizedek priesthood if they will remember two things: That Melchizedek is not a name, but a title, King of Righteousness, the same as Pharaoh, "the Supreme Pontiff," etc., applicable to all in the office; and that Hebrews is treating especially of "the order of Melchizedek," to which the two persons referred to belonged.

Errata.—There were three serious typographical errors in the article "Essentials of the Melchizedek Priesthood," in the SIGNS of September 6. In the first paragraph the word "many" was omitted from Heb. 7:23, an essential point in quoting the text, "priests many in number." In the third paragraph, Heb. 1:12 should be Heb. 7:12. In the last paragraph, fourth line, "one Melchizedek" should be "our Melchizedek."

Compare Psalm 96 on our first page with the message of Rev. 14:6, 7. The Psalm thus enjoins: "Show forth His salvation from day to day. Declare His glory among the nations, His marvelous works among all the peoples."

The message of Revelation 14 proclaims "the everlasting Gospel" "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The Psalm: "Great is Jehovah; . . . He is to be feared above all gods. . . . Ascribe unto Jehovah the glory due unto His name. . . . O worship Jehovah."

The Message: "Fear God, and give glory to Him; . . . and worship Him that made the heaven, and earth."

The Psalm: "He cometh to judge the earth."

The Message: "The hour of His judgment is come." And there are other parallels. The New Testament is all in the Old.

A twelve-year-old Maori girl recently arrived at San Francisco from New Zealand, en route to Salt Lake City, Utah. She was in the company of four Mormon elders, and the immigration commissioner refused to allow her to land until he had inquired into the case. The commissioner said his action was caused by the fact that "there is a constant stream of young girls passing through San Francisco in the custody of Mormon elders," and thinks it wise to make inquiry about them. The elders explained that the girl's father is a Mormon, and was sending her to Salt Lake City to be educated. They also stated that she would be cared for there by an uncle.

RECENT CAMP-MEETINGS.

THE writer has had the privilege of attending two recent camp-meetings and taking active part with the ministers of God laboring therein. The first was held in Cloverdale, Cal., a thriving town situated in one of the beautiful little valleys of the Russian River, in Sonoma County, on the California Northwestern Railway. The ground itself was right in the heart of the city, in a beautiful grove of great oaks, which "flecked with leafy light and shadow" tent and earth, rendering the warmest days comfortable. (See cuts of book tent and grounds in Mission department.) The preaching was good, earnest, spiritual, and took hold of hearts. The great message in some of its many phases was the burden of the message borne. While the number of campers was small, on account of the fruit season, the attendance from the outside in the town increased from the very beginning, with an excellent interest. The burden of the meeting rested upon Elders Knox, Corliss, Snyder, Langdon, and Rine, the last two of whom with other helpers remained to develop the interest. An excellent parents' meeting was conducted throughout.

The writer left before the meeting closed to attend the State camp-meeting of Western Washington Conference, Seattle. We were there the last four days of the meeting. The election of conference officers occurred just before we reached the grounds. Elder E. L. Stewart was re-elected president. Associated with him on the executive committee are Elders W. F. Martin, H. C. J. Wollekar, and Brethren J. R. Clark, and McLafferty. R. C. Raley was elected conference secretary, and E. L. McLafferty missionary secretary. Two intermediate schools are just starting, one in the north and the other in the south of the conference. There was one good missionary meeting held, and we hope to see a large amount of missionary work done in that conference during the present year. The revival services, largely conducted by Elder Nettleton, were fruitful. Elders H. W. Decker and F. M. Burg were present and assisted in preaching and counsel. Elder C. P. Bollman presented the Southern colored work and Elder G. F. Enoch, editor of the *Caribbean Watchman*, the work in the West Indies. W. V. Sample, of the Pacific Press Branch, Portland, represented the publishing work. There were many bright young men and women on the ground who if consecrated to God would be used of Him mightily.

The camp-ground was in a little grove jutting out into beautiful Green Lake, an ideal place for the worship of God. On the last day of the meeting thirty souls followed their Lord in baptism. In one case a father, mother, and son; for that husband the wife had been waiting and praying for seventeen years, and her waiting faith was at last rewarded.

We were glad to meet so many of our readers and friends in the field, and to visit our branch office in Portland, a cut of which appears in our Missions department. Now we are at home again, weary but of good courage, and before us the autumn and winter campaign, and our four Special Message SIGNS, the first of which will soon be ready for our readers.

W.

Discomfited, but Persistent.—Our Washington correspondent informs us that Dr. Crafts, of Reform Bureau, or "Christian lobby," fame, is much discomfited by the extensive airing given to his franking frauds by the press. He complains that the publications and criticisms for which certain influential journals are responsible have caused "certain philanthropic Christians," who have hitherto liberally supported the bureau's "reforms," to cut down their contributions. Mr. Crafts wrote and telegraphed to the papers about it, but they paid little attention to his explanations. His attempts to reconcile his position with strict integrity, while they deny some minor detail of the reports, are acknowledgements of his use of certain Congressmen's franking privilege to send out the bureau's matter free of postage. Even if he had their permission, such use is clearly illegal; and the doctor has always been such a stickler for law enforcement—especially the enforcement of Sunday laws. His explanations and modifications of reports do not affect the main charge of fraudulent use of the franks; in fact he defends this course, on the ground that the assumed good work justifies the means used to further it.

Whom to Fear.—Our Saviour admonishes us to "fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28. In order to force this text into a contradiction of the Scriptures which explicitly declare that the wicked shall be utterly put out of existence (Ps. 37:9, 10; Mal. 4:1; Rom. 6:31), a certain "holiness" publication construes the Lord's words in this way: "He says He is ABLE so to do, but He does not say that He will annihilate the wicked." Then, we would ask, Where is the force of the admonition of the Lord? Wherein is one who we know *will not* destroy us any more to be feared than one who *can not* do so? Such juggling of the Lord's words to make way for the doctrine of the never-ending conscious agony of soul is a reproach to the just character of God, who says that "the wages of sin is death," not eternal life in misery. "The dead know not anything." Eccl. 9:5, 6.

God's offer of eternal life to man is a standing offer. It is offered in abundance. Accept it, and live. But tho it be a standing offer, men and women are every hour of the day, yea, every moment, dropping into their graves, where they are beyond the possibility of accepting it; and, tho it be a standing offer now, there is coming a day beyond which no offer is held out to man—the day that closes probation's work. Do not slight that offer; do not put off the day of its acceptance. Man has no mortgage on the morrow. It may not be yours to enjoy; but eternal life is certain, if we listen to the voice of God, and accept His gracious offer.

Fervent charity is thus described by Rev. F. W. Robertson, the noted English Churchman:

Give us the man who can be insulted and not retaliate; meet rudeness and still be courteous; the man who, like the apostle Paul, buffeted and disliked, can yet be generous and make allowances, and say: "I will very gladly spend and be spent for you, tho the more abundantly I love you the less I be loved." That is "fervent charity."

This is brief and to the point, yet it is all comprehended in the command, "Thou shalt love thy neighbor as thyself."

You will be interested in the article on "Spiritualism" on page 10, and the study on the latter rain on page 11. The former will present the counterfeit of the latter. Only the latter will save us from the deception of the former.