

# SIGNS OF THE TIMES

## MARRIAGE OF THE LAMB

The marriage-feast is ready,  
The marriage of the Lamb,  
He calls the faithful children  
Of faithful Abraham;  
He calls them from their sojourn  
To come to their abode—  
The children of the promise,  
The Israel of God.

He calls them from their prison  
Fast bound in iron chains,  
Whose cup is mixed with weeping,  
Where sin with Satan reigns;  
And from the golden portals  
The sounds of triumph ring—  
The triumph of the Incarnate,  
The marriage of the King.

They come! the saints of Zion  
With dance and timbrel come,  
Where gleam the emerald meadows,  
The meadows of our home.  
Nor eye hath seen the glory,  
Nor heart of man may tell  
How bright the plains of Zion,  
The meads of Asphodel.

Nor sigh nor sorrow enter  
Where Jesus leads them in,  
Nor death may cross the threshold,  
Nor pain, nor fear, nor sin;  
And shades of night and darkness  
Are past and fled away,  
Before the irradiant brightness  
Of everlasting day.

No tear-drops stain that threshold,  
No weeping eyes are there;  
For God hath wiped all tear-drops,  
And God hath stilled all care;  
The sunlight of the Presence,  
The bright Shekinah flame  
Lights up the bridal banquet  
Of God and of the Lamb.

The rainbow of the promise  
Around the throne hath gleamed,  
To welcome them forever  
To joys of the Redeemed;  
They enter to their glory,  
The feast for them is spread,  
The bridal feast of Jesus,  
The first-fruits of the dead.

—Gerard Moultrie.



Pacific Press Publishing Company, Mountain View, Cal.



# SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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

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

## Terms of Subscription.

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

## SPECIAL TERMS.

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

## TO OUR PATRONS.

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

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

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

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

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

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

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

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

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

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

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

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

Wellsburg, W. Va., Aug. 31, 1905.

Editor, SIGNS OF THE TIMES,—

Dear Sir: I very much feared that I should miss some of the numbers of your most valuable paper, but thanks to your great magnanimity, I am the happy possessor of the "only" paper. Please find enclosed money order for one year's subscription.

I wish to thank you expressly for your leniency in permitting me to subscribe in this irregular manner. I have not missed one copy.

Wishing you unlimited success, I remain,

Yours respectfully,

(Signed) Mrs. S. V. Simpson.

"The SIGNS is absolutely the best paper (of any description) that I have ever read. I never shall be satisfied without its inspiring visits."

Tacoma, Wash., 406 South N Street.

THE SIGNS OF THE TIMES,  
Mountain View, Cal.

Dear Editor: We received the papers you sent, and had good luck selling them. My brothers helped me sell them. Please find 35 cents to pay for twenty more this week.

I have two brothers. One is ten years old and the other is eight years old. I am twelve years old. Send the papers as soon as possible.

Yours very truly,

# Uncertainty

Is written on the face of all things earthly, "nevertheless the foundation of God standeth sure." To acquaint all more fully with this Sure Foundation, we have arranged a series of sixteen studies in two-page leaflet form, covering interesting and important Bible subjects that relate especially to our day.

We herewith give a reproduction of the first page of Number One of the series, which serves as an introduction to the fifteen others.

## SIGNS OF THE TIMES LEAFLET—No. 1.

### The SURE WORD OF PROPHECY



1. The Holy Scriptures are given as a light and guide to man.

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23.

"Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

2. The Scriptures are a witness to Christ and His work.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

"All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me," Luke 24:44.

3. The Scriptures are given by inspiration [God-breathed], and to express the thoughts of God.

"The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:13.

4. The Scriptures contain all that is needful to fit the minister of God for his work.

"The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:28.

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17.

5. The prophecies all are a part of the Holy Scriptures, and, therefore, are "profitable." 2 Tim. 3:16.

6. The prophecies were inspired by the Spirit of Christ.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

7. The prophecies are one of the strongest evidences of the in-

The prices are so low that no one can excuse himself from using them liberally. Hundreds of thousands have already been sent out, and we confidently expect that millions will be circulated in a very short time. Let us, indeed, scatter them "like the autumn leaves."

	Not Post-paid	Post-paid		Not Post-paid	Post-paid
100 (All one kind)	\$0.15	\$0.15	1600 (100 each of 16 kinds)	\$1.50	\$1.95
1000 (100 each of 10 kinds)	1.00	1.30	1 lb. (about 20 of each kind)	.42	.50

No small assortment sold, except in pound lots.

If not familiar with all the numbers, ask for a full list. Order of any Tract Society, or of

**Pacific Press Publishing Company**  
Mountain View, Cal.

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

285 Salmon St., Portland, Ore.



# Signs of the Times.

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

Volume 31. Number 39  
For Terms, See Page 2.

MOUNTAIN VIEW, CALIFORNIA, SEPTEMBER 27, 1905.

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

All Manuscript should be addressed to the Editor.  
For further information see page 2.

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

## TAKEN UNAWARES.

THE strong man may be taken unawares and overcome. The great army may be taken unawares and defeated. Even the temporary victor may become too much elated and be cast down. So the Christian worker who for a moment forgets his dependence, lays aside his faith, and exults in any achievement as a result of his own effort, is liable to be taken unawares and thrown into discouragement and doubt. Hence the Saviour's counsel, "Watch and pray, lest ye enter into temptation."

ELIJAH was a strong, courageous man of faith. He was a man mighty in prayer, at whose petition the heavens were closed that it did not rain for three years and six months; and again when he prayed, they gave forth rain in abundance. Elijah had been miraculously fed during the famine, and had himself been the instrument of miraculously providing food for others; he had even been instrumental in raising the dead. He had met, single-handed, eight hundred and fifty priests of Baal, and after proving by a test of fire from heaven that the God of Israel was greater than Baal, he slew the priests of Baal in the presence of the king, who was their special patron.

AFTER thus humiliating the king before his people, Elijah took the position of a servant and ran before Ahab's carriage from the top of Mount Carmel to the gates of Jezreel. It was now night, and as the king went into his palace to relate the story of his own humiliation and the fate of Baal's priests to Queen Jezebel, Elijah wrapped himself in his mantle and lay down for a much-needed rest. He evidently felt that the victory was complete,

and that the morrow would witness the beginning of a great revival in Israel—even the vindictive Jezebel yielding to the overwhelming evidence that Jehovah was God over all.

So, WHEN he was awakened by a messenger from the queen bearing the threat that on the morrow his life would be forfeited, Elijah was *taken unawares*. He was not expecting such an attack from the enemy just then, and was not prepared for it. Alas! after all, Elijah was "subject to like passions as we are"

down under a juniper tree, and requested for himself that he might die." What a strange request, after such a race to save his life! but discouraged people always do the most inconsistent things. In this condition the poor man went to sleep. But God did not forget His servant, nor did He leave him to his fate, even if he had run away at a most critical moment in the conflict with the enemy. As He slept, "an angel touched him, and said unto him, Arise and eat." Looking around, "behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again."

AFTER another refreshing sleep, the ministering angel came and fed him again, and he "went in the strength of that meat forty days and forty nights unto Horeb the mount of God." When one is taken unawares, and fails and runs away from the work just on the eve of victory, the best thing for him to do is to go to the mount of God and take a new start. God will help him on the way, if he is still willing to be led.

ARRIVING at Horeb, Elijah found a cave and lodged in it. "And, behold, the word of the Lord came to him, and He said unto him, 'What doest thou here, Elijah?' Sure enough, what was the minister of God doing so far away from the scene of his victory, and the place of the revival for which he had so earnestly prayed and worked, and of which God had given him the earnest? Why was he there?—Because he "was a man subject to like passions as we are," and he was *taken unawares*.



The Answer by Fire on Mount Carmel.

(James 5:17); therefore, in the surprise and confusion of the moment, he "arose, and went for his life." Taking his servant with him he fled to Beersheba, about seventy-five miles southward. Leaving his tired servant there, he went on a day's journey farther, on into the wilderness country.

HAVING fled to the wilderness, he "sat

ELIJAH further illustrated this passion like unto us in his answer to the Lord's query. He began at once to accuse the brethren. He said: "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." Like all discour-



aged people, the poor man thought that, because he had fled from the battlefield, the cause must be hopelessly lost. But God showed him his mistake, and assured him that there were yet seven thousand in Israel who had not worshiped Baal. So the standpoint of the discouraged man is not the place from which to estimate the Lord's forces or the prospect of His cause.

BUT Elijah had taken up his abode in the mount of God, and there was hope for him. The Lord reinforced him and set him to work again. Elijah was never taken unawares again; God used him to the glory of His name, and to the advancement of His cause, and translated him without his seeing death. In this the Lord has given us two lessons: (1) How to treat a brother who is taken unawares and becomes discouraged; (2) if one should become discouraged, he should not begin to find fault with his brethren, or suppose that the cause of God is lost; but go straight to the mount of God, and take a new start. The Lord does not change. His sure promise is, "Him that cometh unto Me, I will in nowise cast out." G.

#### SUGGESTIONS ON THE MELCHIZEDEK PRIESTHOOD.

IN our concluding article on the priesthood of Christ we simply summarize a few of the essential things which have been covered, and which seem to us abundantly proved by the Scriptures:

1. That Christ was from the beginning the eternal Son of God, one with the Father, the active Agent in creation. John 1:1-3; 1 Cor. 8:6; Col. 1:16; Micah 5:2.

2. In that very creation He gave His life for all His creatures, for with Him is the fountain of life. Ps. 36:9. Therefore, as Creator and Life-giver, He is the Head and Priest of the universe, ministering of His own fulness and life to sinless, tho dependent and immature, intelligences. He was righteous; He was king; and therefore King of Righteousness, Melchizedek; and as the fruit of righteousness is peace, He was also King of Peace, which is King of Salem.

3. As God's plan is one and harmonious, the heads and fathers of inhabited worlds, like Christ the preeminent One, were called sons of God, even as Adam was of this world. Luke 3:38. As fathers and teachers under Christ, each became king of the world of which he was the primal created head; as a righteous being he also became a king of righteousness, king of peace, to all his children, bearing the name Melchizedek, the priest of his world, ministering and teaching of the life bestowed in him through Christ. From time to time these representative kings of their various worlds met together. Job 38:7; 1:6; 2:1.

4. When sin entered the universe of God, the preeminent Son of God emptied Himself of all His glory, took upon Himself the form of a servant, and descended even to nothingness, that He might vindicate the character of God to be love, and to save all who would be saved. In the early part of His humiliation He was Michael the Archangel, the servant of God. During this time He fought the great

spiritual warfare with Satan, yet bringing no railing accusation against him, ever meeting his attacks with "The Lord rebuke thee, O Satan."

5. His next step in humiliation was to become man, "God with us," suffering as man suffered, meeting temptation as man must meet it, and conquering that man may conquer. Made perfect through suffering, He became unto all them that obey Him the Author of the eternal salvation of God, a High Priest after the order of Melchizedek. Heb. 5:5-10. The Melchizedek of the universe, become also the Melchizedek of this world, its second father, the place lost by Adam.

6. In His priesthood for sinful man He not only fills the Melchizedek priesthood, but is also antitype of the Levitical priesthood. Hebrews 8, 9.

7. In the Melchizedek priesthood we found the following essentials: Righteousness, sonship, fatherhood, and eternal life, and therefore an everlasting priesthood. Hebrews 7.

All these and many other thoughts have been offered in the suggestions in the past. We are sure they will bear study, and the more they are studied the more will we see the glorious depth of the great plan of God in the salvation of men.

#### TAKE THE BEST THERE IS.

A NOTED preacher was quoted not long since as saying, "I want something better for America than the Sunday of Continental Europe." Then why not take "the Sabbath of the Lord thy God"? It is the best there is. It has His own blessing. God Himself has given nothing better in that line—He has not even given anything else in that line. Next to Christ Himself, the Sabbath of Jehovah is God's best and most blessed gift to the human race. It was blessed and hallowed when given to the world. That blessing and that sanctification were never repealed by the One who only had the right to repeal them. The institution itself was never set aside by a command of the One who only had the right and the power to make such a change. One of the purposes of its establishment was to keep in men's minds the memory and love of the "Maker of the heavens and the earth." God pronounced a blessing upon those who would remember to "keep it holy." Christ kept it. He neither changed it nor intimated that He ever intended to change it. His disciples kept it. There is no record, sacred or profane, that they ever ceased to keep it, or that they ever kept any other day. No statement of the New Testament can, by any fair or impartial interpretation, be made to teach that they kept any other day as a Sabbath or sought to teach others so to do.

We are free to admit that the world needs something better as a Sabbath than the "Continental Sunday;" and we know there is something better. It is the Sabbath of Jehovah given in Eden; given with His seal; protected by Him through all the ages; still in force as when He spoke the law concerning it; never to be repealed. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

Isa. 56:2. This is God's own promise to the man who honors His holy Sabbath day. He who does it God will cause to ride upon the high places of the earth, and he shall be "fed with the heritage of Jacob." Isa. 58:13, 14.

That is better than anything which the "Continental Sunday" has to offer. There is no promise in all God's Word of a blessing with the keeping of a "Continental Sunday," or an "American Sunday," or any other kind of a pseudo-sabbath. Look it up, and find out for yourself, if you are not sure already that this is true. Man is not a source of divine blessing. So no Sabbath that he can institute can possibly carry a blessing with it.

The speaker above referred to declares that "there is no difference in the days;" and he proposes to have the Sunday preserved "one-half for religious culture, and the other half for real rest and recuperation." Now that is a man-made arrangement, pure and simple. There is no blessing pronounced upon it by the One who only can bless humanity with spiritual blessing. No one who has the right and power to hallow a day, or a Sabbath, has hallowed that one. It can carry no divine blessing with it; for none has been put into it by the One who only could do it. More than that, it is a distinct defiance to the Author of the true Sabbath; for the would-be founder of this half-and-half Sunday sabbath has declared that there is no difference in the days. To him (and to many others) it makes no difference in the days for God Himself to declare one blessed and hallowed, and command it to be kept. But God has put a difference between the days of the week; and in the body of the law which He wrote with His own finger He has declared that difference. He is the same unchanging God, "yesterday, and to-day, and forever." "I am the Lord, I change not." Mal. 3:6. The difference is still there; and he who honors God in the keeping of His holy day will receive and know the blessing, and will have "something better than the Continental Sunday." Then, why not take Him at His word, honor the day He appointed for the Sabbath—the only one He ever did appoint—and get the blessing He has in it for you? Let us be loyal to the great King now if we expect to dwell forever under His government by and by. S.

Gold is an appropriate symbol of the true child of God, for the reason that it is indestructible by fire. The fire will only purify gold, while it will destroy hay, wood, iron, and most other substances. Gold is wonderfully tenacious. The particles of gold can be beaten together while cold, and no other metal can be made into so thin a sheet. So the more the true votaries of the Christian faith are beaten by the hammer of the enemy, the more they are subjected to the fire of persecution, the more closely they will cling together, and the brighter the luster with which they will shine out in the midnight darkness of this sinful world. Of His people, the Lord says, "I will . . . refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them; I will say, It is My people; and they shall say, The Lord is my God." But of the wicked He says, "Behold, the day cometh, that shall burn as an oven; and all



the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Reader, in which class do you expect to be found in the day of awards? Will you bear the fire of chastisement and refinement, coming out pure gold for eternity? or will you resist the purifying process, and become as "stubble," to be turned into ashes? Now is the time to make the decision. "Choose you this day whom ye will serve."

### ANNIHILATION OF THE WICKED.

IT is not worth while to argue with any one who refuses to accept the plain Word of God as final. So it is not for the sake of argument with a certain "holiness" journal that we notice its failure to find in the Word of God the doctrine that He will annihilate the finally impenitent sinner. We give a few very plain references for the benefit of those who are willing to heed the Word when it is brought to their attention.

1. "The wages of sin is *death*; but the gift of God is eternal *life* through Jesus Christ our Lord." Rom. 6:23. Here death is set as the opposite of life.

2. To Adam God said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19.

3. "Evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and *the wicked shall not be*; yea, thou shalt diligently consider his place, and *it shall not be*." Ps. 37:9, 10. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; *into smoke shall they consume away*." Verse 20.

4. "Behold, the day cometh, that shall burn as an oven; and the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them *neither root nor branch*." Mal. 4:1.

5. David compares the wicked to chaff (Ps. 35:5), and John the Baptist said of Christ, "Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire *unquenchable*." Luke 3:17. That is, no power will be able to avert the utter destruction of the wicked. They will be "burned up" as chaff, just as Malachi says of the "stubble."

6. To the same effect it is said that "their worm dieth not, and the fire is not quenched," thus showing that their utter annihilation is sure, because the instrument of their destruction is invincible. The fact that the power by which the wicked are destroyed is indestructible, or can not be stayed, is a proof that its work will be thorough and complete. This is illustrated by the destruction of Sodom. Jude tells us that "the angels which kept not their first estate, but left their own habitation, He hath reserved in *everlasting* chains under darkness *unto* the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are

set forth for an example, suffering the *vengeance of eternal fire*."

Note particularly that the "everlasting chains" (unbreakable chains) only hold those fallen angels *unto* the day of judgment—when they will be destroyed in the "everlasting fire" (Matt. 25:41), in the same manner that Sodom was destroyed, a destruction from which they never can recover. The destruction is by fire from God, which is a "*devouring*" fire. Heb. 10:27; Ps. 50:3.

7. The righteous will be "recompensed in the earth," where the wicked also will receive their "wages." Prov. 11:31; Ps. 37:22. The Lord will then have a clean universe, according to His "eternal purpose." The antediluvian world was destroyed by water; "but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." See 2 Peter 3:5-13. And the place of the wicked "*shall not be*." They will have *consumed away into smoke*.

All the foregoing scriptures perfectly harmonize. There are no contradictions in the Word of God, if the plain statements regarding which there can be no misunderstanding, if taken at their face, are allowed to stand as the basis of interpretation. There is one other expression, "forever," which men have used extensively in the endeavor to overthrow the plain statements which we have quoted. We will state briefly that "forever" is a word limited by the existence of the thing to which it is applied. For examples, see Ex. 21:5, 6; Lev. 10:15; 16:29-31; 24:3; Joshua 4:7, and many others too numerous to mention here.

Attention is called to a very comprehensive little tract, entitled "Tormented Forever and Ever," for sale at this office; price one cent. It is a full and clear exposition of the meaning and use of the phrase. G.

### CHRISTIAN PATRIOTISM.

PATRIOTISM, according to the common use of the word, is a species of selfishness. If I should hold myself or my possessions up to be lauded above any other person or any other person's possessions, no one would doubt that I had a selfish motive in view. So when I hold my country up as the one to be always sustained, right or wrong, there is in such action the element of selfishness.

According to the common idea of patriotism, it was just as much the duty of the Spaniard to uphold Spain in the war with the United States as it was the duty of the American to uphold the cause of this government. But there were Christians, professedly at least, on both sides, and this common idea of patriotism made them enemies, seeking to kill each other.

Therefore the theory of patriotism as taught in our public schools, and even in Sunday-schools, would teach Christians of different nationalities to take one another's lives, if their governments should go to war. This may be patriotism, but any one who has the most rudimentary knowledge of Christianity, knows

that such patriotism is not Christian. Sowing discord among brethren is one of the things the Lord hates. Prov. 6:16-19.

Christian patriotism acknowledges allegiance to the kingdom of Christ. Christians are debtors to men of all nations. They are subject to "the powers that be" in all nations, with the exception that they are "to obey God rather than men." They are not to set governments against governments, nor to take sides in the conflicts of the world.

The Spirit enjoins us: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." This is *Christian* patriotism. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully"—according to the law of God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thou shalt love thy neighbor as thyself." The Christian is a warrior for God, against the common enemy of God and man; but, like his Master, he is to labor to *save* men. This is Christian patriotism. G.

## Question Corner

1721.—When Did the Feet-Washing Occur? John 13:2.

Does not John 13:2 show that the feet-washing was after the supper? . . . If Jesus had washed Judas' feet, Judas would have part with Jesus; for he said to Peter, "If I wash thee not, thou hast no part with Me?" N. R. P.

We have not space to quote all our correspondent's letter. But he will receive help if he will remember that there were two suppers mentioned, the Passover and the Lord's Supper. It was after the disciples were seated at the Passover table, evidently, that the strife arose as to which should be greatest. Then came the lesson taught. The better translation of John 13:2-4 is, "And *during* supper . . . Jesus . . . riseth," etc., A. R. V. Having "part with Jesus" depended on more than a hypocritical, formal ceremony. See what Jesus said in John 13:10, 11: "Ye are clean, but not all. For He knew who should [not had or had gone to] betray Him." Surely, Judas was then present.

1722.—A Question of Judging. Rom. 14:5, 6.

Kindly explain Rom. 14:5, 6.

C. E. M.

One great lesson of Romans 14 is judge not. The apostle is speaking of those within the church. There are some who were weak as to diet, some as to days. Some of the converted Jews still felt that they must eat the bitter "herbs" of the Passover, and also keep its days. Others saw more clearly and esteemed the appointed days of the typical feasts the same as other days. But neither must judge his brother; each must stand for himself before God's throne. Verses 10-12. Another lesson: Let each one take especial care that he place no stumbling-block in his brother's way. The passage has no reference to God's moral requirements; for that righteousness He requires. Verse 17; Rom. 2:12.

1723.—Soul in Hell. Acts 2:27.

Please explain Acts 2:27.

L. E. D.

The passage is a quotation from Psalm 16, prophetic of Christ in His death. He was cheered as into the Father's hand He committed His spirit, or life, resting upon the promise in scripture: "Because Thou wilt not leave My soul in hell [the grave]; neither wilt Thou suffer Thy Holy One to see corruption." The word rendered "hell" is *Hades*, Greek; *Sheol*, Hebrew, meaning the grave, or the common abode of the dead. The grave could not hold Christ, because He was righteous. Acts 2:24; Rom. 1:4. God could not leave His righteous Son in the power of the grave.





## NATIONAL CHRISTIANITY EXEMPLIFIED.

A TRADER of Mukden, Manchuria, is credited with the following statement concerning the Russian retreat from that place:

Officers came in from the front, went to the restaurants and drank themselves stupid. Officers and men senseless with vodka were piled in the waiting trains. Chinese servants threw their drunken masters in carts like so much wood and started them north. We finally reached Tie Pass, but still there was no rest. Tie Pass had been a great place before—music, lots to drink, many traders, many women. Now it was all upside down. The retreating soldiers looted all the shops and sold the stuff to their comrades. Champagne at a ruble a bottle, brandy, gin, rum, everything as cheap as water.

Another statement of the Russian Government's general disregard of the welfare of her soldiers, as given in the *Philadelphia Ledger*, is as follows:

The Russians left their wounded to die and their well men to suffer, because the hospital and medical services were insufferably equipped and handled, and because the hospital and other looters had stolen or sequestered the supplies."

With this let us compare a paragraph from the *Christian Statesman*, referring to the Japanese:

The Japanese military ministration has been a model of efficiency and economy. One of their leaders said at the outbreak of the war: "We propose largely to eliminate disease as a factor in this contest." And they have done so. A very small fraction of the Japanese soldiers have died of preventive diseases, while the percentage of the wounded who have failed to recover has been wonderfully small. This has been due, as competent observers declare, not only to scientific methods of treatment, but to the integrity with which the service has been administered.

Here we have a marked contrast between the humanity manifested by a country in which a heathen religion prevails and the moral degeneracy of a nominal Christian church-and-state government. From this, as Emperor William of Germany says, "we must not draw the conclusion that Buddha is stronger than our Lord Christ." The Russian Government and the Russian army and navy do not in any true sense represent Christianity. That government is an illustration of a government largely influenced by a church called Christian, yet whose worship is as idolatrous as that of Buddhism.

The ancient government of Papal Rome and that of Russia are two gigantic monuments of the folly and wickedness, the terribly degenerating influence, of any attempt to make any kind of religion a controlling element in secular government. These two governments demonstrate to what extent even the Christian religion—the best the world ever has known—may be prostituted by endeavoring to make it a dictator or arbiter in the affairs of civil government.

Yet with these extreme examples before us, there is a large and growing class of churchmen in our own country persistently pushing to the front the alleged need of a national Christianity. This is called "national reform." Did it reform Rome? Has it reformed Russia?—No; nor will it any more reform the United States. No religion in the world, that is or ever has been, is so poorly calculated to yoke up with a worldly government as the Christian religion. It can not do so without first departing so far from the Standard of faith as to be unchristian, and then it must inevitably corrupt whatever it touches. A majority of the great government corruptors of this country are professors of the Christian religion, and the proposed national religion would class them all as such. Could there be a greater travesty on Christianity?

Shall we not learn by the experience of others? Christ has left it on record that He is not of the world, His followers are not of the world (John

17:16), and His kingdom is not of this world (chapter 18:36). Pilate found no fault with this last statement; for he understood, as any one else might understand, that Jesus did not purpose to interfere in any way with the civil government. And His apostles all maintained that idea throughout their lives. When Christ does interfere with the governments of earth, it will be to break them in pieces, and in person to set up His own glorious kingdom, which will fill the whole earth. See Ps. 2:7-12; Dan. 2:31-45; 2 Tim. 2:4.

## THE SUNDAY ISSUE AT MANSFIELD, OHIO.

A LIVELY discussion is now on between the citizens of Mansfield over the question of Sunday desecration. The Ministerial Association of the city have taken it upon themselves to see that the good people of Mansfield show more respect for Sunday in the future.

The thing most desired at present by these reverend gentlemen is, that the running of the "merry-go-round," the open swimming-pool, and the prospect of the roller-coaster, which is now in process of construction at Luna Park, be closed to the public on Sunday.

A divided sentiment exists among the citizens over this question. When the matter was laid before the mayor by a committee of clergymen asking for his approval and co-operation in their work, he stated that there was no city ordinance bearing upon the matter. One of the ministers said they were aware that there was no city ordinance, but there was a statute bearing upon the subject.

The mayor, who is a broad-minded, level-headed man, put the question to the committee as to whether they thought it would be better for the morals of the working men and children of Mansfield to go to Cedar Point, Put-in Bay, Toledo, or Sandusky on Sunday, where the saloons and drinking places are all running full blast, or to allow them to go to the park here on Sunday where they could get nothing but well water. The mayor seemed to think that it was no worse to ride on a merry-go-round than on the street-car on Sunday, or hire a horse and buggy, or automobile, and go dashing through the streets and parks.—*Welcome Visitor*.

## RELIGION AND THE STATE.

[Extract from an address by Prof. W. A. Colcord, at Lewiston, Me.]

THE state has no more right to say which day is the Sabbath than it has to say which church is the church, or which mode of baptism is baptism. It has no more right to compel men to keep a Sabbath than it has to compel them to join a church and attend church services. In the past Sunday laws have frequently required church attendance. They are religious, and their object is to compel men to worship on a particular day and in a particular way, or to suffer the pains and penalties of law.

But all this is anti-Christian, anti-Protestant, and un-American. Christ compelled no one to accept Him or His teachings, and rebuked His disciples for desiring to wreak vengeance upon those who followed not them. The Protestants declared that "in matters of conscience the majority has no power." And George Washington, the "Father of Our Country," said that "every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his

own conscience." The Sabbath belongs to God, and its observance should be rendered to God, and not to civil government.

Enforced Sunday rest means enforced Sunday idleness, and idleness is still the devil's workshop. Sunday laws are responsible for much of the Sunday dissipation. God commands men to keep the Sabbath "holy," and unless it is kept thus it is better not kept at all. And as the state can not of right command men to keep a day holy, it has no right to command them to keep it at all.

Moreover, Sunday laws are in direct conflict with the law of God, which says that "the seventh day is the Sabbath." In this issue, as in days of old, men will have to decide whom they will obey, God or men. The apostle said, "We ought to obey God rather than men." In all ages God has vindicated and approved those who stood for this principle even against the largest majorities and the strongest earthly kingdoms. The deliverance of Peter from prison, of Daniel from the lion's den, and of the three Hebrew captives from the fiery furnace is sufficient proof of this.

Divine religious institutions do not require the aid of civil law. No believer in Christian baptism, the Lord's Supper, or the seventh day Sabbath ever asks or seeks for laws from the state compelling their observance. The Bible enjoins their observance, and that is sufficient. But not so with the Sunday.

For this sabbatical observance there is no divine command. To make up for this lack of divine authority men are seeking the strong arm of the state. If they would walk in the light as it is now shining, and return to the observance of the Bible Sabbath, no such course would be thought necessary. Refusing the true reform, they inaugurate a false one.

We have entered upon stirring times. Evidently the days of persecution for conscience' sake are not all past. Through Sunday legislation church and state are being united in the United States, and the glorious principles of civil and religious liberty which have made this nation great, and its name a praise throughout the earth, are being forgotten, ignored, and trampled in the dust. It is time every lover of liberty sounded a note of warning, and took his stand against this thing.

**Fraud, Fraud, Fraud!**—It seems to be in the very air in these days of corruption—these "last days." And one peculiarity of it is, that it depends so much on the principle of confederacy, or unionism—trustism—for its success. Now it crops out in the matter of naturalization of foreigners. It is said that a quarter million of fraudulently-naturalized voters are in the United States, and investigation has discovered that fraudulent citizenship is offered as a premium to immigrants from Southern Europe. This is for the double purpose of getting laborers and voters that can be easily manipulated. But other evils grow out of such conditions. These men are quick to learn and to take advantage of the confederation schemes now so prevalent in this country. One result of this evil is noted in the *San Francisco Call* of the 7th inst.:

San Francisco is not the only American seaport in which Americans have been crowded out of seagoing by the fraudulent naturalization of foreigners. There has been much discussion of the scarcity of Americans in the responsible and licensed positions in our merchant marine. Ship masters and mates, engineers and other officers on ships must have the license of the Federal Government in order to follow their calling. By a system of fraudulent naturalization these licenses have been obtained. Those who hold them are quick to join certain affiliated organizations where they have the power to outlaw non-members, Americans who are rightfully licensed, by preventing their employment. The system is worked for all that it is worth, and it is worth, to those who work it, every licensed place in the merchant marine. No wonder Americans are not found in responsible places on American ships. The matter is of more than usual interest because one of these aliens, caught red-handed holding a position with fraudulent papers, now presents himself to the court as an applicant for legal naturalization.

Yet the offense is a felony, and a United States official having discovered the extensive working of the system, it remains to be seen what will become of it. Will it be deemed only a part of the "system," and the individuals irresponsible?



## THE PURPOSE OF THE FEDERATION.

MANY are wondering what is the purpose of the federation of the Catholic societies of America, what they expect to accomplish by welding themselves into one compact whole. In the light of a remark made not long ago by Archbishop Ireland, it is not difficult to see what the purpose is. He said: "Throughout all the great public life [of this country] our Catholics are represented. It remains with themselves, I say that of my country, it remains with the Catholics themselves to conquer position and honor."

There is nothing that that body desires so much as position and honor. It was true of Babylon of old; it is equally true of spiritual Babylon. Position and honor, authority even over the kings of the earth—that is what is desired by the hierarchy of Rome.

Every day brings new evidence that what the archbishop spoke concerning Catholics in public life is true. What more, then, does the federation expect to accomplish? Already, the archbishop declared in the same article, the rights of Catholics are respected, and they are receiving their share of the public patronage. Evidently, then, the purpose of the federation of the Catholic societies is to carry through some great scheme when the time shall be ripe. Protestantism and republicanism are forsaking their fundamental principles; there is among them a weakening in the opposition to the papal principles; and the opportunities of an age lie before the forces of that power. Rome's leaders see the drift, and are preparing to make the most of it. The purpose of the federation is deeper and broader than merely to secure equality of rights and a just share of the public patronage; it may be more far-reaching in its results than even the leaders in that movement now anticipate. By its influence and through its efforts the remaining republican and protestant principles of this government are to be eliminated until the way is open for the work which this nation is to do in helping to heal that deadly wound which the Papacy received more than a century ago. The bugles of religious and political apostasy have sounded a retreat, and the heavy tread of the backward march is heard from shore to shore. To hasten that retreat, and to reap the harvest of spoils which that retreat makes possible, is the purpose of the federation of the Catholic societies. The time is coming when "all the world" will do homage to that power, worship at its feet (Rev. 13:8-18), except those only whose names are "written in the book of life." This federation is one of the great forces that will bring that about; but it is not the only force, the only power, that is working to that end. Apostate Protestantism is one of its staunchest allies. s.

**Exemption a Farce.**—As was pointed out in this journal years ago, exemption clauses in Sunday laws are designed only to ward off opposition to their enactment. In several states they are being ignored by the lower courts, and the time will come when they will be set aside altogether. A press correspondent says:

The case to test the legality of the enforcement of the Sunday law upon an observer of the seventh day of the week, that is being carried through the courts by J. D. Levine, a Hebrew storekeeper of Lynchburg, Va., was passed upon by Judge Christian, of the corporation court, on August 4. Judge Christian's opinion upheld the action of the mayor's court in fining Mr. Levine \$5.00 and costs for keeping his confectionery store open on Sunday. Mr. Levine claims that he closed his store on the day previous in accordance with his religious belief, and is determined to test the legality of the enforcement of the Sunday law in such a case, since the state Sunday law makes an exemption for seventh-day observers. An appeal has been taken by his counsel from the judgment of the corporation court to the court of appeals, and it is said that the case will be watched with great interest, as it is the first of its kind which has ever come up in the city, possibly in the state, and affects a large number of people.

**More Prospective Trouble.**—It hardly needs the gift of prophecy safely to predict another anthracite coal strike next year. It is often true that "coming events cast their shadows before." A press despatch says:

The coal combine, under the direction of President Baer of the Reading railroad, is said to have been gathering together for two years a vast reserve stock of anthracite in preparation for a fight with the United Mine Workers of America, who are expected to demand an increase in wages next year. The coal roads are said to have massed in the immediate vicinity of New York City 15,000,000 tons of hard coal, or nearly a year's supply, and by scattering the storage yards as much as possible have been able to accumulate this reserve without exciting suspicion. This reserve supply, with the vast stores of the roads elsewhere, will give the combine an important advantage in case of a strike in the spring.

When we remember the exorbitant prices to which anthracite coal was raised during the last strike in the Pennsylvania mines, we can form some idea of the enormous profit it would be possible to make off such a store of coal in case of a strike. Such a prospect is almost sure to provoke a strike in some way; and one is inclined to wonder how much some "labor leader" will be paid to work it up, or what oppression will be brought to bear on miners in order to provoke it.

## SUNDAY ENFORCEMENT NOTES AND COMMENT.

At Chester, Pa., August 14, a man was fined \$25 and costs for fishing on Sunday. The official who caused the arrest declares a determination to break up the practise of Sunday fishing. But the real motive may lie in the fact that half of the fines imposed go to the prosecutor.

A COMMITTEE to investigate and report on the violation of the Sunday and moral laws has been commissioned by the ministerial association of Augusta, Ga., where there has been some agitation over the Sunday question this summer. The report of this committee was to have been the feature of the August meeting of the organization, but it was postponed until the September meeting, when a larger attendance of ministers can be had. It is said that the committee have gotten up quite a strong report on the matter, and that it is "very plain spoken about the violations." The report is awaited with interest by the public generally.

At a special meeting of the city council called for the purpose, the Sunday-closing ordinance of Pendleton, Ore., was repealed by unanimous vote of the members present on August 11. The ordinance had been made obnoxious by its rigid enforcement on the preceding Sunday, and the action of the council was in response to a petition asking for the repeal of the ordinance signed by several hundred tax-payers and business men. It is said that the repeal of the ordinance meets with general approval.

ALL over the country, as will be seen by our Sunday enforcement items, the church having lost the power of moral suasion, is endeavoring to compel people by law to act as tho they were religious. Our Canadian neighbors are joining in the same work. In Nova Scotia the Lord's Day Alliance is determined to enforce Sunday laws, but instead of having its designed effect it aroused the spirit of defiance; and the news item in the *Patriot*, from Glace Bay, June 11, said that all drug stores, restaurants, and candy stores were open to-day as an expression of defiance against the Lord's Day Alliance.

In response to complaints of ministers the police authorities of Lincoln, Neb., began a strict enforcement of the Sunday-closing ordinance of that city on July 30. Under the heading, "Lincoln stores Must Be Closed on Sunday," the *Lincoln Star* reported on the previous day: "Merchants who keep their stores open to-morrow may be arrested. So declare the police. The complaints of ministers have caused the officers to watch for offenders. It is claimed that the storekeepers in many sections of the city do not observe the Sunday-closing ordinance, and the shops remain open almost the entire day. Fruit stands, hotels, restaurants, cigar stores, news stands, drug stores, and dealers in goods of a perishable nature may keep open on Sunday. Butcher shops have a right to make deliveries up to eight o'clock from May until November. All other business houses must be kept closed."

Rebellion is still rife in the region of the Caucasus, and Russian troops sent to the scene of the conflict seem unable to control the situation. The Tartars in that section are said to have declared a "holy war" against the Christians. The reports state that they are massacring the Armenians without distinction of age or sex. Many thousands of these roving bands of marauders have crossed the frontier from Persia, and are assisting in the terrible work. At the village of Minkend, 300 Armenians were slaughtered, and acts of terrible atrocity were committed. Rioting and incendiarism in the Baku oil regions continue. At Tiflis, also, there is much disorder. Twenty-three persons were killed and fifty wounded in an encounter between Social Democrats and the police.

China's special treaty commissioner to this country, Dr. F. F. Tong, in a speech at San Francisco on September 10, said: "China is thoroughly awakened to her needs, and she is doing everything in her power to safeguard her interests. The time for bulldozing China is rapidly passing away. Big changes are taking place in the empire. The army is being re-organized, and a new plan is being put into effect that will give China a standing army of 800,000 men."

The yellow fever scourge continues practically unabated in southern Louisiana. At the village of Leeville near New Orleans the disease has broken out with virulence, and the people are said to be dying faster than coffins can be provided for them. There has been an increase of cases in New Orleans, the total number of those who have died there since the beginning of the plague is now 329.

Japan has, through her ambassador to this country, signed a permit for the landing of the Pacific cable at the port of Yokohama. China has already given permission for the landing of the cable at Shanghai, and the work of laying the cable will be undertaken without delay. Part of the route has already been covered by the cable which connects San Francisco with Honolulu and Manila.

News of the contents of the peace treaty has at last reached the Japanese soldiers in the field, and there is said to be much indignation among officers and men over the conditions of the treaty. The dissatisfaction in Japan seems not to have subsided, and it is openly declared that Baron Komura will be killed on his return to Japan.

The Japanese battle-ship *Mikasa*, flagship of Admiral Togo, was destroyed at Sasebo, Japan, on September 11, by fire and the explosion of at least one of her magazines. The first reports indicated that a great many lives had been lost, but later reports seem to minimize the extent of the disaster in this regard.

In Canada hereafter no clergyman of the Church of England will be allowed to celebrate the marriage of persons who have been divorced, so long as the other party to the divorce is living. This was the decision reached by the General Synod of the Dominion of Canada, sitting at Quebec on September 11.

As a mark of appreciation of the efforts made by President Roosevelt in bringing about peace between Japan and Russia, the Russian Government has ordered the discontinuance of the discriminating duties which some years ago it placed on certain American importations.

The great bridge over the Zambesi River at Victoria Falls in South Central Africa has now been completed. This is the completion of one of the links in the Cape-to-Cairo Railway. This bridge is the highest in the world, and crosses the river at the greatest falls in the world.

Greece and Rumania have recalled their ministers, owing to the state of feeling between the two countries over the question of indemnity for outrages committed on Greeks in Rumania and the desecration of the Greek flag.

An armistice is now in effect between the two armies now camped in Manchuria. The proposal was forwarded by the Japanese commander on September 9, and signed by the Russian commander.

Emperor Francis Joseph has finally decided to refuse the demand of the Hungarians for universal suffrage. It is expected that the cabinet will resign as a protest against the emperor's decision.

A car of the elevated railroad in New York City was hurled from the track to the street below, on September 11. Twelve persons were killed and more than forty were injured.

The existence of the Samoan Island of Savii is said to be threatened by the simultaneous activity of three volcanoes. Great boulders and much lava are being thrown out of the craters.

Reports from Norway and Sweden indicate that there is still danger of war. England is using her influence to avert such a turn in the Norwegian controversy.

Powerful tribes in Morocco are at war, and the country is now declared unsafe for foreigners.



## FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

### SPIRITUAL DECADENCE IN THE RELIGIOUS WORLD.

#### The Church and Tainted Money.

HAS the church, in the main, become commercialized? Unprejudiced thinkers everywhere answer with a ringing "Yes." It is a fact notoriously in evidence that the churches generally are counting the friendship and patronage of the unscrupulous and even rapacious "trust barons." A very large majority of these devourers "of widows' houses" are members of popular churches, in "good and regular standing." The recent controversy over the Rockefeller gift of \$100,000 to the American Board of Foreign Missions (Congregational) has demonstrated the fact that an overwhelming majority of the clergy of the numerically stronger denominations favor the acceptance by the church of all moneys proffered, without reference to the moral or immoral methods by which the money was earned. In spite of the vehement protests of Dr. Washington Gladden, the aforesaid gift has been accepted by the said Board. It can not be denied that this Board, representing one of the most influential Protestant denominations, tacitly approved the devious methods by which the Standard Oil Company has become the most opulent corporation in the world. Regarding the acceptance of this now famous gift, Rev. R. Thomas writes:

Mr. Rockefeller stands before the whole country as the representative of un-Christian, oppressive, and cruel business methods. Clergymen can not consistently endorse monopoly, tyranny, heartlessness. The effect of applauding success of this kind before young men everywhere is morally disastrous.

Commenting on the action of the Board, Dr. Gladden makes the following drastic remarks:

The Prudential Committee has placed itself on the broad and intelligible position that all gifts must be received, no matter what may be the character of the giver nor by what immoralities or crimes his gains may have been gathered.

No discrimination is henceforth to be made. The pirate or the train-robber may bring his booty to the treasury of the American Board, and it will be thankfully received, and if sufficiently large will be described as a "magnificent gift."

By the decision the Prudential Committee rejects the word of Him who said, "I hate robbery for burnt-offerings," and reverses the ethical judgment respecting the rewards of iniquity which has guided Christendom hitherto. It openly proclaims that money to which the giver has no moral right may be rightfully given to a missionary society if only his motive is to do good with it; and it assumes the power of judging the motive of the giver.

The Rev. Josiah Strong adds these suggestive reflections: "Modern civilization, and especially American civilization, is beset by no greater peril than the worship of wealth. It is corrupting both business and politics; it is commercializing the very atmosphere we breathe; it is 'drowning men in destruction and perdition.' This peril is growing with the enormous increase of wealth. . . . This god, Mammon, is become only less than omnipotent, and his glory is dazzling and blinding even the

church. The conscience of the church touching wealth profoundly needs quickening."

What is sincerely to be deplored in connection with this controversy is, first, that it is typical of the general attitude of the great denominations toward the acceptance by the church of what may be designated as "tainted" money; and, secondly, that the spokesmen of the various religious bodies, ten to one applaud the action of the American Board in its accepting Mr. Rockefeller's donation. Mr. Robert Hunter says: "In my opinion corruption took root in the church at the moment it began to accept tainted money. Corruption will not be rooted out of the church until the church prefers poverty and godliness to wealth and insincerity. Good can not come out of a church which subsists on the patronage of the rapacious."

#### Why So Few Able Men Prepare for the Ministry.

An interdenominational conference was recently held in New York for the express purpose of determining the reasons why so few gifted young men enter the Christian ministry. Some of the causes set forth by the conferees are—

##### (1) *The Decay of Home Religion.*

This was declared to be the most potent cause. How true. No one would expect to grow bananas in Labrador. No more can one expect to develop Christian workers in the atmosphere of a worldly home. Godless churches make godless homes, and such homes produce few real Christian ministers.

##### (2) *The Opposition of Parents.*

"Christian" parents are here meant. Of course parents imbued with the spirit of the world would be ambitious to have their sons prepare for the lucrative careers of secular life.

##### (3) *An Unspiritual Environment Which Prevents Discerning the Call of the Spirit of God.*

This third cause is merely a strikingly-apt comment on the first, given above.

##### (4) *The Great Openings in Other Lines of Activity, especially Business.*

Ah, there you have it. *Business, money-getting*, gaining the world at the expense of the soul—all this expresses the very genius, the essential passion, aye, the *madness*, of these closing years of history!

One of the speakers discerned wisely when, among other remedies, he emphasized the following: "*A revival of spiritual religion will produce more candidates for the ministry.*" This undoubtedly expresses the one great crying need of the hour. Such a "revival" will revolutionize society.

#### The Crisis of the Hour.

When John the Baptist declared that the ax was laid to the root of the tree, the Jewish religion was passing through a serious crisis. The spiritual apostasy of the Jewish world was well-nigh universal. The Hebrew Church—because of her obstinate blindness—knew not the day of her visitation. She was saturated

to the core with the spirit of national pride and of arrogant self-righteousness; hence she was incapable of discerning and appreciating the things that belonged to her peace, and accordingly her house was left unto her desolate.

So now, nominal Christianity is experiencing a crisis equally momentous, equally grave. About two years ago Dr. Lorimer declared that "the most superficial acquaintance with current literature will convince the extreme optimist that in the estimate of the public, religion, particularly of the evangelical type, is contending against fierce odds and does not seem to have vitality enough [in the hearts of its professed devotees] to maintain its authority and influence."

It must be apparent to all candid observers that in the churches generally there are ominous signs of disintegration and final collapse; that they are full of half-hearted members who habitually subordinate their religion to business and pleasure; that popular lectures and essays are superseding the Gospel sermon; that many ministers avoid discussing doctrines except for the purpose of explaining them away; that the laity do not give to the cause of Christ in proportion to their expenditures in other directions; and there prevails an air of apathy, of skepticism and agnosticism.

Did not the terrible apostasy in the Jewish church in the time of the preaching of the Baptist betoken the imminent appearing of her long-heralded Messiah? Exactly as foretold by Malachi, the Christ came suddenly "to His temple," and found it a "house of merchandise." "He came to His own," but they were spiritually unprepared to receive Him. So likewise the present awful spiritual barrenness of the nominal Christian church betokens the imminence of His appearing in glory to set up His timeless kingdom and gather His subjects. Is not the evidence overwhelming that He will again find many of the sacred edifices desecrated with the spirit of commercialism, with the service of Mammon? How painful to contemplate that He may again come "to His own" and they receive Him not.

"Nevertheless when the Son of Man cometh, shall He find faith on the earth?" But *some* are discerning the signs of the times, and, accordingly, they "look for Him," just as Simeon and Anna and the "wise men from the East" discerned the omens of His first advent and joyfully received Him. To the few who *watch*, and *pray*, and *look* for Him, He even now says, "Fear not, LITTLE flock; for it is your Father's good pleasure to give you the kingdom."

And may the Father graciously grant that every reader may be one of the number who shall comprise that happy "little flock."

A QUIET hour spent with God at the beginning of the day is the best beginning for the toils and cares of active business. A brief season of prayer, looking above for wisdom and grace and strength, and seeking for an outpouring of the Holy Spirit, helps us to carry our religion into the business of the day. It brings joy and peace within the heart. And as we place all our concerns in the care and keeping of the Lord, faithfully striving to do His will, we have a joyful trust that, however dark or discouraging events appear, our Father's hand is guiding everything, and will give the wisest direction to all our toils.—*Philadelphia Methodist*.



## TRIALS AND DIFFICULTIES NECESSARY TO DEVELOP FAITH.

BY A. E. HASSELL.

**I**N order to please God we must have faith. Heb. 11:6. This does not mean merely to come to God once, and have enough faith to ask Him to forgive our sins once, and think then that by that one act of faith we are all right forevermore. Would it show much genuine love if one performed an act of love toward the one he claimed to love only once in his life?—No; there will be many such acts if the love is genuine.

Now in order to please God constantly, we must have and exercise continual faith in Him. That will be a continuous walking by faith. We received Christ by faith, and we shall also walk in Him by faith. Col. 2:6. The righteous one shall live by faith. Heb. 10:38. Living is a continual, not an occasional, doing. This walking or living by faith continually pleases God, and is a very pleasant thing to do, because the faith gains more and more by exercise and stores up, grows stronger, and can bear, hold out, and perform, greater tasks day by day as it grows.

But as it is with physical and mental strength, so it is with our faith. An easy-going, lazy life does not develop much of either physical, mental, moral, or spiritual strength and sturdiness. It is exercise and activity that strengthens the system. It is the grappling with hard, knotty problems that gives strength, firmness, and stability to the mental powers; and what pleasure there is in knowing that we are the victors. Little by little we gain a preparation for more difficult problems and duties.

Faith also must have hard problems to solve in order to gain strength, firmness, and a stability that nothing can dislodge or conquer. Israel of old did not develop much faith in God after they settled down in the land of Canaan and had peace and prosperity. See Deut. 8:11-20; Judges 2:10-17.

The young generation that had been educated among the difficulties in the wilderness and had seen and experienced for themselves how God led and helped them in every time of need, were prepared to go forward in faith to greater victories, vanquishing their enemies and taking possession of the good land. It was they also who did not depart from Jehovah as long as they lived. Their children had no such practical faith and experience developed in them, and in their ease they soon departed from the God of their fathers. A theoretical and nominal faith in God and His truth will not save any one.

It was not through any smooth-sailing experience that Elijah developed a faith strong enough so that he, by the word of God, shut the heaven, raised the dead, was answered by fire, received rain, and was finally prepared for translation without seeing death? As far as he knew once himself, he stood alone against the whole apostate nation; against their usages, customs, priests, rulers, and all. Do you think, dear reader, that it required some living faith and courage to do that, then and there? Do you think it looked very promising to him, when the scorching sun burned up every green thing and even dried up the rivers? Was there much promise under such circumstances that any reformation could be carried on for that people when he had to leave the country and remain at the humble hut of a poor widow, whose sole sustenance was a handful of flour and a little oil in the cruse?

Look at the cloud of witnesses in Hebrews 11. Had they smooth sailing to strengthen the brawny muscle of faith? And did not our great Master and Example Himself have to walk by faith against all kinds of adverse winds and circumstances at every step? His whole life is a witness to it. Can we, and should we, seek and expect anything less? Faith, living faith, can conquer everything. Said Jesus: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17:20.

Now as we have seen, a firm, stable faith develops best in the soil of adversity. If we then desire a strong faith, do we act consistently if we seek ease, convenience, prosperity, exaltation, honor, or the first places, even in the work and cause of God? What may seem good on the outside to us, may often prove to be a curse in the end, as it was in the case of Saul. Read 1 Sam. 9:1, 2; 10:24; compare 13:9-14; 15:1-29; 28:6-8. On the other hand God often uses the lowliest instruments and circumstances, and the most obscure, in carrying out His purposes, that man shall not say their strength and their wisdom saved them.

Seek God earnestly to know His perfect will concerning you in all things. Then you will be prepared for whatsoever He sees best to send you, knowing that all things work together for good to them that love God. A continual praise will then ascend before Him and we shall see His glory in His mighty arm made bare. May we please Him by a strong, living faith.

*Seattle, Wash.*

## A GREAT WORK.

BY H. C. BALSBAUGH.

**A**TAINING the unity of the Spirit, according to the Scriptures, is a very great work. We are helped in it by examining ourselves often to see if we be in the faith, and by having God search our hearts. Psalm 139.

The tower of Babel was a great effort of man to bring about a selfish unity for security against another flood. The same motive moved them to build a city (Gen. 11:4) for their common good. The city brought them together outwardly, but God's will was that they should "scatter abroad" and be one in spirit.

A human scheme for the merging of the ten kingdoms of the fallen Roman empire into one again was intermarriage. Before the trial it seemed that it would surely prove effectual. But it was not possible of accomplishment as the prophet had declared. Dan. 2:43. While these things prove that unity is desirable, only God knows how to make it possible.

The fourth chapter of Ephesians is a call and an exhortation to the church to this great work of true unity in God. Therein is set forth the purpose of that spiritual unity and the blessings that go with it. That we may underrate it less, and not be given to vain boasting, let us test our present standing before the Lord. Who of us in very spirit is free from judging and condemning after the fleshly mind those whom God wills to save? Who of us, instead, has the spirit to consider, to pray for, and to be helpful to save, the babe in Christ, the weak in will and in faith, the faltering, the needy?

True unity is a work of righteousness in very

spirit, and therefore is called the unity of the Spirit, of the Holy Spirit. It is that finishing work of grace in the heart and the church that results in one faith (verse 5), making that unity of faith and that perfect man through a knowledge of Christ, shown in verse 13. By it diversities of gifts work together in harmony.

What begets the spirit of unity? Verse 2 answers. After it is begotten, we are exhorted (verse 3) to endeavor to *keep* it in the bond of peace, for *so* it is begotten. It is not for a season only, but to be kept; not slightly, but through endeavor. And let us be admonished indeed, that it is by endeavor of watching unto prayer, and "looking unto Jesus, the Author and Finisher of our faith." So is the finishing work of the church greatly hastened.

*Memphis, Tenn.*

## THE BASIS OF POWER.

BY WALTER E. GILLIS.

**O**NE after another, men of genius have startled the world by the establishment of empire, confederation of wealth, or other feats of intellect, or arms, but their names and deeds alike lie buried in the archives of the centuries. Notwithstanding the heraldings of the great, they and their eulogists have gone out as meteors in the blue of heaven.

It remained for a simple Man,—a Carpenter with tools,—to lay the world under a tribute so great that the years have magnified His deed, as Gerizim and Ebal echoed the words of "that Prophet." Was it thirst for empire, wealth, or fame, that gave Him such a place in the hearts of men?—No; it was love. Who is this whom the ages herald Greatest of the great?

Adam will tell you, It is the Seed of the woman that shall bruise the serpent's head. Gen. 3:15.

Ask Abraham, he will tell you, It is "Melchizedek King of Salem," King of Peace. Gen. 14:18.

Jacob will tell you, He is "Shiloh of the tribe of Judah."

Isaiah will tell you, "Immanuel, Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 7:14; 9:6.

Jeremiah will tell you, The Branch of David, "the Lord our Righteousness." Jer. 23:6.

Daniel will tell you He is the "Messiah."

Hosea will tell you, He is "the Lord God of Hosts; the Lord is His memorial." Hosea 12:5.

John the Baptist will tell you, He is "the Lamb of God, which taketh away the sin of the world." John 1:29.

The great Jehovah has proclaimed from His throne, "This is My beloved Son." Matt. 3:17.

His disciples declare, "This is Jesus, the Messiah," the Prince of Life, the Redeemer of the world.

And the prince of the powers of darkness acknowledges Him, saying, "I know Thee who Thou art, the Holy One of God." Mark 1:24.

We have all read the story of the fall of man and the "counsel of peace" for his redemption. How love divine was revealed in the Man of Galilee, who lived and died for His enemies!

But love, even with the sacrifice of life, can not do the work of forming character for any one else, for love is wide-eyed, and recognizes individual freedom as divine. This being a foundation principle which at no time can be compromised, love has revealed the only way; namely, to provide the stimulus, the ideal, and the atmosphere for the growth of character. To each soul is delegated the task of working out the pattern furnished.

To this end a well-known author has aptly written:

In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as



real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live, and grow up to the stature of men and women in Christ Jesus. . . . By the precious economy of grace, the exhibition of divine love, God strives to produce love in human beings. As we look unto Jesus, beholding the glorious spectacle of the love and tenderness of God, there springs up in our hearts a desire to engage in active service for the Master. The riches of the grace of Christ are without limit. They are sufficient to fill every heart with wisdom and sanctified judgment, creating an atmosphere of grace, real and enjoyable.

All righteous attributes of character dwell in God as a perfect, harmonious whole. His purpose for man is that he shall, in the particular sphere which he occupies, attain to His perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect," said Jesus. In order that this result may be attained, God has revealed His perfect will in just the way which man would choose to have it, could he see the end now as he will see it in the future state. And in response the perfect Man, Christ Jesus, cried, "I delight to do Thy will, O My God; yea, Thy law is within My heart!"

All true obedience comes from the heart. It was heart work with Christ. And, if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that, when obeying Him, we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.

To each individual the Holy Spirit interprets God's ideal of perfection for them, and their success or failure wholly depends upon how they relate themselves to that interpretation as they work it out in their lives.

That the will of God stands in direct antagonism to the prevailing customs and natural inclinations goes without question. But love is power, and "God is love." And this mighty power of God which levels prejudices and breaks down every opposing force "is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5:5.

Intellectual and moral strength are involved in this principle, love, and can not be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else than good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God regards more with how much love one works, than the amount he does. Love is of God. The unconverted heart can not originate nor produce this plant of heavenly growth, which lives and flourishes only where Christ reigns.

Love can not live without action, and every act increases, strengthens, and extends it. Love will gain the victory, when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature and quiet in its operation, yet strong and mighty is its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful, and affect their hearts, when every other means has proved unsuccessful. Whenever the power of intellect, of authority, or of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and their strength of resistance is increased. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to Himself. Wisdom and strength He could command, but the means He employed with

which to overcome evil were the wisdom and strength of love.

This power, this victory, dear reader, is subject to our choice, for God says, "Let this mind be in you which was also in Christ Jesus." Phil. 2:8.

*Mountain View, Cal.*

#### PEACE.

No LONGER 'mid the leaden hail  
Do Japanese and Russian strain;  
The clouds of war no longer float  
Above the tortured Asian plain;  
The mighty armies that have crouched,  
Like beasts to fall upon their prey,  
Shall strike their tents, and quietly  
Break up the camp, and march away.

The deadened grass, the blood-soaked soil,  
Shall know no more the heavy tread  
Of marching armies, and the sun,  
Like vengeful demon overhead,  
No more shall parch the lips of those  
Who, torn with bursting metal, lie  
Day after day with gaping wound,  
Too weak to live, too strong to die.

All past—and yet not all, for, lo,  
The widow and the fatherless  
Bear wounds that peace can never heal,  
And grief that words can not express  
Pervades the Mongol heart, and wells  
In Muscovite and Cossack breast—  
The bleeding, aching, kindred tie  
That binds the East unto the West!

Peace comes, and brutal war departs;  
The statesmen wrangle o'er the spoil;  
The soldier wets it with his blood,  
And others come to claim the soil;  
The humble peasant meets the foe,  
His breast receives the sabre thrust,  
And, tho his country win or lose,  
His bones are mingled with the dust.

—*New York Tribune.*

#### THIS MINISTER DID HIS DUTY.

A STORY is told of a Gospel minister, long before the days of railroads, who was traveling on horseback from Philadelphia to Pittsburg. He stopped over night at a tavern among the mountains of Pennsylvania, and after supper asked the landlord some questions about the people, and whether they ever had preaching there. He was told that there was no church, and no attempt at holding services. The minister told him to prepare a room and invite in the neighbors and he would preach to them.

"That would be of no use," said the landlord, "for they would not come."

To all such objections the minister had but one answer: "Get the room ready." This was finally done, and, sure enough, as the man had said, nobody came. The good minister was still concerned only to do his part. He waited awhile, then began the service, gave out a hymn, sang, read the Scriptures, prayed, and then gave out the text. Just then a man slipped in and hid himself behind the door, where he stayed all through the sermon which followed, rushing out the minute it ended.

Nearly two years afterward the minister went through that place again, and, stopping at the same house, he proposed once more that the landlord should find a room and get it ready, and invite the people in for preaching. "O," said the man, "there will be no trouble now. We have a church, and as soon as I let the people know that you are here it will be filled."

It came out a little later that this church of fifty members had been the direct fruit of that night's preaching to the man behind the door.

He had been converted, and had been the means of conversion to many of his neighbors. All this from "getting the room ready."

#### A WONDERFUL DISCOVERY IN EGYPT.

THE laborers with pick and spade among Bible lands are being richly rewarded. Recently Dr. Bliss, of the Chicago University Exploration Fund, discovered near Bagdad what he considered to be the most ancient of Hittite monuments. Mr. Theodore M. Davis, the English explorer, who unearthed the tombs of Thothmes IV. and Queen Hatshepsu at Thebes, has just made a unique discovery, in the shape of a tomb which has never been plundered or even visited since the age of the eighteenth dynasty, whose kings ruled in pre-historic times. The sepulcher is filled from end to end with most extraordinary royal treasures, belonging to the age on which great light was thrown by the discovery some years ago of the Tel-el-Amarna tablets.

The newly unearthed sepulchral chamber is only thirty feet long and fifteen feet wide, by eight feet in height. It contains mummy cases encrusted with gold, huge alabaster vases of exquisite form, chairs and boxes brilliant with paint and gilding, a pleasure chariot, two great wooden sarcophagi, painted black and gold, containing mummies of a man and a woman in cases, lined with silver in one case, with gold-leaf in the other. Some of the objects in the sepulcher are the first of the kind found in Egypt.

Some time ago a "bed of Osiris" was found in the tomb of Amenhotep II., and a similar pathetic relic was discovered here. It is a mat of palm fibre on which a figure of Osiris was delineated in soft mould. Seeds were then sown in the mould, and in the green grass which sprang from them after the tomb had been closed and sealed the Egyptians saw an image and earnest of the resurrection.

What renders this discovery of Mr. Davis the most important ever achieved in Egypt is the light thrown on a period of which very little is known. The Tel-el-Amarna tablets proved that Egypt was in pre-historic days for a long period the California of the civilized world. Some of the foreign correspondents of the Pharaohs of that hoary time reiterate that gold in Egypt was "plentiful as dust." The newly discovered tomb furnishes a most striking illustration of that primitive luxuriousness, for the prodigal profusion with which its contents are adorned by the precious metal is amazing. There is nothing, however mean or insignificant, which is not literally plated with the gold of the desert mines.—*Selected.*

#### WAIT AND YOU'LL SEE.

In a busy schoolroom the little people were sewing picture-cards. One tiny maiden was perplexed about the other side of the picture, and with a face all clouded came to the teacher, saying, "How shall I do that?"

"I will show you when you come to it," was the ready answer.

In a few moments again the question was asked, "But *how* shall I do that?"

Again the answer, this time in a firm voice, "I will show you when you come to it, dear."

A few more stitches were taken, when once more the little girl in a sweet, coaxing voice, said, "But please tell me how to do that."

This time the answer was very emphatic:



"Irene, you go right on working where you are; when you come to the other side, I will show you."

Like a flash of light came the thought to the teacher herself, who had for many days been dreading a trial seen in the distance. "You go right on working where you are, and your heavenly Father will show you, when you come to it, how to be brave and how to act wisely."

O, the comfort and the restfulness of the thought!—*Delia C. Post.*

### THE HARDEST HEROISM.

It is harder to do our best in little things than in big things. Probably that is why most of us have little things to do most of the time,—so that we shall not lack in the best of training. Steady-going goodness in the commonplaces of life puts greater demand upon the fiber of character than the situation that calls for what is known as heroism. The soldier who serves his country faithfully in camp or garrison without ever being called into action against the enemy is put to a severer test than the soldier whose name is deservedly in the newspaper headlines for bravery and skill in the emergency of battle. Heroic action in an emergency is prepared for, to be sure, by this same steady-going faithfulness in little things, but the greatest heroes are those who never have a chance to seem heroic.—*S. S. Times.*

PLEASURE and money: people take them for the two wings of the same bird! Pleasure, like all other truly precious things in this world, can not be bought or sold. If you wish to be amused, you must do your part toward it; that is the essential. There is no prohibition against opening your purse, but it is not indispensable. Pleasure and simplicity are two old acquaintances. Entertain simply, meet your friends simply. If you come from work well done, are as amiable and genuine as possible toward your companions, and speak no evil of the absent, your success is sure.—*The Simple Life.*

### BIBLE READING.

#### Review of Sabbath-school Lessons.

1. What was lost through sin? Ps. 115:16, compare with Rom. 6:16.
2. How much is included in redemption? 1 Cor. 6:20; Eph. 1:13, 14; Micah 4:8.
3. How was man tested before the Fall? Gen. 2:16, 17. How since the Fall? Lev. 27:30.
4. What indictment is brought against the church by Malachi? Mal. 3:7, 8.
5. What great blessing is promised if they repent? Mal. 3:10.
6. How much did Christ give up to redeem man? Phil. 2:5-8.
7. How much must man give up in order to secure the pearl of great price? Matt. 13:44.
8. Who is the real Owner of the world and all that is therein? Ps. 50:10-12; Hag. 2:8.
9. What position does man occupy in handling the things of this world? Luke 16:12.
10. How extensively is the Gospel to be preached? Matt. 28:18-20.
11. How has God ordained that His ministers should be supported? 1 Cor. 9:14.
12. How did the withholding of the tithe affect the work of God? Neh. 13:10-12; 2 Chron. 31:4, 5.
13. What should be the gauge for giving to the Lord's work? 1 Cor. 16:1, 2.
14. What special blessing is the Lord waiting to bestow upon His people? Mal. 3:10.

15. How should parents instruct and train their children? Prov. 22:6; Eph. 6:4; Deut. 6:5-7.

16. What part will the children have in the closing work of the Gospel? Mal. 4:5, 6.

17. What will give the power that will carry that work to victory? Acts 1:8.

18. What experience is to prepare the final harvest? Joel 2:23.

19. For what should Christians now pray? Zech. 10:1.

### THE SAVIOUR'S ANSWER TO THE SOUL'S CRY.

LORD, be Thou my helper.—Ps. 30:10.

Fear not; I will help thee.—Isa. 41:13.

O Lord, . . . I am in trouble.—Ps. 31:9.

Call upon Me in the day of trouble. I will deliver thee.—Ps. 1:15.

Wash me thoroughly from my iniquity, and cleanse me from my sin.—Ps. 51:2.

I will; be thou clean.—Matt. 8:3.

Keep the door of my lips.—Ps. 141:3.

I will be with thy mouth, and teach thee what thou shalt say.—Ex. 4:12.

God be merciful to me a sinner.—Luke 18:13.

Christ Jesus came into the world to save sinners. 1 Tim. 1:15.

What must I do to be saved?—Acts 16:30.

Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

O that I knew where I might find Him!—Job 23:3.

Ye shall seek Me, and find Me, when ye shall search for Me with all your heart.—Jer. 29:13.

Behold I am vile; what shall I answer Thee? Job 40:4.

Thou your sins be as scarlet, they shall be as white as snow.—Isa. 1:18.

Create in me a clean heart, O God.—Ps. 51:10.

A new heart also will I give you.—Eze. 36:26.

I am weary with my groaning.—Ps. 6:6.

Cast thy burden upon the Lord.—Ps. 55:22.

Leave me not, neither forsake me, O God of my salvation.—Ps. 27:9.

I will never leave thee, nor forsake thee.—Heb. 13:5.

Who is sufficient for these things?—2 Cor. 2:16.

My grace is sufficient for thee.—2 Cor. 12:9.

My soul thirsteth for God, for the living God.—Ps. 42:2.

Thine eyes shall see the King in His beauty.—Isa. 33:17.

My soul waiteth for the Lord more than they that watch for the morning.—Ps. 130:6.

They that wait upon the Lord shall renew their strength.—Isa. 40:31.

The terrors of death are fallen upon me.—Ps. 55:4.

He that believeth in Me, tho he were dead, yet shall he live.—John 11:25.

Come, Lord Jesus.—Rev. 22:20.

Surely I come quickly.—Rev. 22:20.

—*Triumphs of Faith.*

## How They Became Convinced

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

### CCII.

TWENTY-ONE years ago the message of the Third Angel found me in Ontario, Canada, through the printed page. A year later, Elder T. M. Steward came and presented the truth in our neighborhood, and we were more fully instructed in the way of the Lord. My father, who was a great reader, had sent to New York for two books on the prophecies of Daniel and Revelation, but these gave him no light. It was then that a family living near by, who we knew were keeping the seventh-day Sabbath, began to offer us reading matter containing the present truth. We were young people going to the public school, and they would give me a tract or a book on the prophecies, and I would take them something my father had been reading.

After nine months' investigation, my father decided that he had found the truth. This he stated to the family as we were all present on Christmas day. Accordingly he observed the next Sabbath—the first of the new year. I observed the first Sabbath in the following September, and have never seen a moment when I doubted the correctness of the decision then made. The truth is brighter and more assuring to-day.

E. J. EVANS.

### CCIII.

WHILE a member of the M. E. Church at Clayville N. Y., in 1875, I studied the Bible with a friend who was a First-day Adventist, and finally became convinced that eternal life was not inherent in man, but could be obtained only through faith in Christ. Hearing that there was an Adventist camp-meeting at Rome, and not knowing that it was a Seventh-day Adventist meeting, we decided to attend for one Sunday.

We arrived there Saturday night, and as we entered the tented ground we saw a large sign over the archway which read, "Buy the truth, and sell it not." We soon found that it was a Sabbath-keeping camp, and in a short time we heard enough to set us to thinking.

We remained until after the last service Sunday, and then invested what money we had in tracts. After nine o'clock we walked to Utica, eighteen miles, saving just money enough to ride to Clayville, arriving just in time to go to work.

Then we went to studying the Bible as we never had before, and became fully convinced that the

Sabbath of the commandment was binding on Christians even in the nineteenth century. We both left all and went out, as did Abraham of old, not knowing where. But God led us, bless His dear name, and we would not for anything part with the truth that was impressed upon us in that tented grove in 1875. We expect to keep the Sabbath even in the new earth. Isa. 66:22, 23.

GEORGE E. LOOMIS.

### CCIV.

In childhood I was taught that Christ changed the Sabbath from the seventh to the first day of the week. When about thirteen years of age the question came up in Sunday-school, and I attempted to answer by saying that Christ had made the change. But I was met by a challenge from a boy about my own age to show where the Scriptures said so.

I promised to do so the next Sunday, and all through the week I searched concordances, indexes, and commentaries for the elusive text. But before the next Sunday I had given up in despair, and decided not to mention the matter at all unless it was brought up by some one else; so the matter was dropped.

Some time before this a canvasser had sold my father a number of Adventist books and tracts, among which were "Thoughts on Daniel and the Revelation," "Marvel of Nations," "History of the Sabbath," and "Ministration of Angels." I began to read the first-mentioned book and was not long in becoming convinced that the seventh day was and still is the Sabbath of the Lord. When I stated my convictions to my parents, they opposed the "new doctrine" very much, but the more they opposed, the more I became convinced.

About four years later another canvasser sold my father a copy of "Bible Readings." Shortly after the book was delivered, my widowed sister began to study it, and in a few weeks she began to keep the Sabbath. Then mother began to keep it, and in a short time Brother R. W. Parmele came and preached the same truth to us. All the family except father and one brother, accepted and began keeping the truth. About five months later father united with us in keeping all of the commandments.

That was in January, 1897, and since then the truth has grown brighter, and we know it will until the perfect day.

E. L. MAXWELL.





### A BLESSED SERVICE.

God gave me something very sweet,  
To be mine own this day;  
A precious opportunity,  
A word for Christ to say;  
A soul that my desires might reach,  
A work to do for Him;  
And now I thank Him for this grace,  
Ere yet the light grows dim.

No service that He sends me on  
Can be so welcome, aye,  
To guide a pilgrim's weary feet  
Within the narrow way;  
To share the tender Shepherd's quest,  
And so by brake and fen,  
To find for Him His wandering lambs,  
The erring sons of men.

I did not seek this blessed thing;  
It came a rare surprise,  
Flooding my heart with dearest joy,  
As, lifting wistful eyes,  
The presence of a third, I felt  
Was waiting, One divine.

So in this twilight hour I kneel,  
And pour my grateful thought  
In song, and prayer to Jesus  
For what this day has brought.  
Sure, never service is so sweet,  
Nor life hath so much zest,  
As when He bids me speak for Him,  
And then He does the rest.

—Selected.

### AN INDIAN WOMAN-MINISTRY.

BY L. J. BURGESS.

IT was in the home that the Lord designed to educate the human family before the fall of man. The changed conditions of the earth through the curse of sin have brought many changes in the course of instruction required, but the home is still the principal gateway for the entrance of the Gospel. Was it not through the influence of Jochebed the mother of Moses, and Mary the mother of Jesus, that the world has received its greatest blessings?

In carrying the "present truth" to India, China, and other heathen lands, the Lord will help us to find entrance and welcome, as we knock at the door of the home. The following account by Mrs. S. M. I. Henry, may show the truth of this:

"About thirty years ago the burden of this question fell heavily with the sorrows of the heathen world upon the missionary. He found himself unaccountably handicapped. There was a hindrance to the progress of the Gospel which he could not locate. In India, and China, and every heathen country, the experience was the same. A man might acknowledge the truth of the new religion, but he was, for some reason, strangely slow to embrace it.

"At last this hindering cause was discovered, where it had been hidden for centuries in the harem and zenanas. The wife and mother might be a slave, but she had the power to make it very difficult for the men in her family to become Christians. She whom the missionary had never seen, whom he could never be allowed to approach, had the ability to prevent the progress of the Gospel, to make it practically fruitless.

"After the discovery of the heathen mother and wife as a hindering cause, the question came to be, How was she to be reached, and changed into a helper? Every ancient custom, every hallowed thought and manner of life, seemed to have been for

centuries kept busy in building a hedge about her for the very purpose of keeping her away from Christ, and of retaining her as His chief antagonist, when the day for the deliverance of the captives should fully come.

"The manner in which the first little break in this wall of prejudice was effected is very suggestive. The wife of a missionary had embroidered, and at Christmas time presented to her husband, a pair of slippers. These were very much admired by a Hindu visitor, and he wished that his wife might be taught, so that she could make him a pair just like them. The missionary's wife promised to make the attempt, and, with some trepidation called upon her heathen neighbor for that purpose. She, delighted at what promised to be an agreeable change from the monotony of her life, and as glad to please her husband as a wife would naturally be, welcomed the offer. The material was purchased, and the work begun; and it was during the hours that these two sat together in that zenana over their embroidery that the Christian woman saw and seized the first opportunity of the generations to reveal Christ, the Liberator, to her enslaved sister, whose whole nature, body, soul, and spirit, was galled by the chains that bound her. And as the missionary lady opened up to the heathen woman's wondering comprehension her own happy domestic life, the starved heart that had never tasted or even dreamed of such possibilities in a home, threw herself upon the breast of her teacher, and begged, with tears, to be taught how to become a Christian, and how to make a Christian home.

"It was not long thereafter before the husband came to his missionary brother to be instructed in the same things; and from that home made new, the Gospel began to go to the homes of India."

Homes for the education of women in India, preparing them to go to their shut-in sisters with the good news of the Gospel, would be blessed by the Lord in bringing light to many who are now in darkness.

### SEVENTY YEARS IN CHINA.

In the report of the London Missionary Society presented in May last, some striking facts are given, showing the contrast between the condition of affairs in China at the present time and seventy years ago, at the time of Dr. Morrison's death. Then there was one station, that at Canton, but no missionary. The two Chinese Christians employed by Dr. Morrison were in exile on account of their faith, and the severest persecution followed all who had sympathy with the foreign religion. In 1836 Dr. Medhurst, who had voyaged along the coast to discover, if possible, means for direct intercourse with the people, reported that visits on shore were tolerated, and civility would be shown those who distributed tracts. But Dr. Medhurst said, "The mandarins told me repeatedly that their orders from the government were always to treat strangers with politeness, and supply them with necessities at the public expense, but to get them away as soon as possible." And he added, "I think it entirely out of the question for a missionary to think of taking up his residence in any part of China, except Canton." Not long after Dr. Medhurst's trip an imperial edict was issued, charging the foreigners with having shown a wish "to distribute foreign books, designing to seduce men with lies," and declared that "if they again indulge their own desires, and act thus irregularly, they [naming the foreigners] must be immediately driven out of the port, and no longer allowed commercial intercourse." But seventy years has witnessed a mighty change. Not only the cities on the coast are open, but Hankow, 700 miles up the Yangtze River, is

now a central point for churches, having nearly eight thousand members; while Chung King, the capital of the great province of Sz-Chuan, 700 miles farther up the great river, is another center of wide influence. In place of the two imprisoned disciples in Dr. Medhurst's day, there are now scores and thousands of Chinese Christians, whom the missionaries of the London society declare to be "self-reliant, independent, aggressive, and generous in a remarkable degree," and that from among them "a number of Christian leaders who are already proving, under the guidance of the European missionaries, splendid pioneers and faithful and able pastors."—*The Missionary Herald*.

### DIGNITY OF WINNING SOULS.

I SHOULD not like you, if meant by God to be a missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drivél down into a king. What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for Christ, not on another man's foundation, but of preaching Christ's Gospel in regions far beyond?—*Spurgeon*.

### OUR WORK AND WORKERS.

FROM Indianapolis, Ind., Brother O. S. Hadley writes that he and Brother A. W. Bartlett, with their wives, are holding tent-meetings in that city with fair success. They live in tents, and are laboring as self-supporting missionaries.

In the Northern Illinois Recorder we note this item: "Elder Kauble reports that they have an application for entry as a student in the school at Berrien Springs from a young man in Thessalonica, Macedonia. He expects to arrive soon to take up his studies."

In the Tennessee River Chronicle, Brother G. W. Berry reports the organization of a church of eight members at Eddyville, Ky. There were seven others who had accepted the Sabbath of the Lord, that were expected to unite with the church very soon. Brother Frank Mosebar and wife had labored there with Brother Berry.

It has been decided that Brother E. W. Farnsworth will not take the position of Bible teacher at Union College, as previously announced. It is thought best not to tie him to any institution, but to leave him free to labor in the general field, wherever he may be most needed in the ministry. Prof. M. D. Mattson, who has filled that position at South Lancaster Academy for several years, will go to Union College.

Our brethren often speak and write about giving the last message—the "Gospel of the kingdom"—to the world in this generation. If this is done by Seventh-day Adventists, they will have to do it through vigorous circulation of message literature. Moreover, they will all have to go to work. There are not, and there is no prospect that there will be, enough preachers and other conference workers to do it. But experience proves that, whoever the workers be, the product of the press is the more effectual instrumentality.

In Chicago we have four tent companies at work: English, on Lincoln Avenue; Swedish, on Belmont Avenue; Danish, on Ohio Street; German, on the North Side. Besides these there are ten more services each week in the various churches and two sermons a week at the Brookline Mission. These are in addition to the work of Bible-readers and the training-school. Yet there is room in the midst of that variegated mass of humanity, hurrying on to destruction, for several times the number of laborers. Everywhere, "the harvest truly is plenteous, but the laborers are few." And the apostle Paul says, "We walk by faith, and not by sight."

### WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

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

LATE, clean copies of SIGNS, Review, Watchman, Bible Training School, Life and Health, Life Boat, and tracts on the Sabbath. Address Mrs. A. T. Squires, Hildebran, N. C.



# The Gospel Series, SIGNS OF THE TIMES,

To Be Published Oct. 11 and 25; Nov. 8 and 22.

## WHAT WAS DONE LAST YEAR

New ground was broken last Fall in the publication of the Special Gospel Series of the SIGNS OF THE TIMES. It was broken in a fruitful field, however, as is shown by the words of commendation that came from every side, and the hundreds of orders that licked up the 420,000 copies as fast as they came from the presses. And after the date of publication had passed, orders continued to come for thousands of additional copies that could not be sent. Scores of letters were sent to those who purchased the largest quantities, asking if they could spare a portion of their papers to those whose orders had arrived too late to be filled. Only a very few copies could be obtained even in this way, however. They were not lying about on the shelves. **THEY HAD BEEN USED.**

And the influence of these papers was truly remarkable. For example, we recently received the following letter from a Presbyterian minister who had in some way gotten hold of the first number in the series:

Enclosed find 20 cents, for which please send me, as per enclosed slip, the series of articles thereon described. (A description of numbers 2, 3 and 4 of the Gospel Series of the SIGNS was enclosed.) I am a Presbyterian minister, but I wish to study your teachings more fully. My field of work is a large district in the mountains, covering half a county, and there is no other religious worker in this section. I try to distribute religious literature in every home, to all ages—from the little child to the grandfather. If you will send me a few intelligent, reasonable booklets, stating your faith clearly and fully, I shall be glad to distribute them.

Sincerely yours,

(Signed) \_\_\_\_\_

Pastor Presbyterian Church.

As an indication of the interest manifested in these papers, and in the plan as a whole, by the denomination itself, we quote the following from the actions taken at the last General Conference:

We approve of the plan to publish four special numbers of the SIGNS OF THE TIMES and "Watchman," two special issues of "Life and Health," and such issues of the foreign papers as their publishers may deem best.

## PLANS FOR THIS YEAR

Ever since the above action was taken, our editors and artists have been busily at work securing articles and illustrations with which to strengthen and beautify the series to be published this Fall.

### Contents—No. 1—PROPHECY AND CHRIST'S COMING

Among the prominent articles in the first number will be the following:

- Object of Prophecy, by Elder R. A. Underwood.
- Prophecy May Be Understood, by Elder W. S. Sadler.
- Importance of Prophecy, by Elder S. H. Lane.
- Christ, Our Life, by Elder Wm. Covert.
- Nearness of the End, by Mrs. E. G. White.
- What Christ's Coming Means, by Dr. B. Franklin Richards.
- The Second Coming of Christ, by Elder Geo. B. Thompson.

"The unavailing of the future in prophecy is designed as a beacon of warning to the children of God who would otherwise be unable to escape danger and ruin." "This," says Elder Underwood, in the opening article, "is one of the great objects of prophecy." He cites many examples to show that this has been true in the past, and that as a result God's children have escaped many perils. He then points out the prophecies relating to our day and how we may by heeding them escape the dangers overshadowing the world at the present time.

The opening sentence of Brother Covert's article is, "Man formed from the dust of the ground was told that perpetuity of life depended upon obedience to his Creator." The subject of life through Christ is presented in a beautiful way in this article.

Sister White has presented with even more than ordinary clearness and strength the terrible conditions of the times that are right upon us.

Dr. Richards takes up the subject of "What Christ's Coming Means" in a very striking manner indeed. He says: "Millions of busy toilers who will be employed in office, factory, railroad, store, or farm, on that day will stop work. Great railroad trains will be in transit on that day. Some will be carrying living freight, eager to reach home or stopping-place. But each train will stop, for the earth will reel with fearful commotion, and no wheel can hold to the rail."

In that portion of his article in which he treats of what Christ's coming means to the righteous, he says: "It will be a day when the millions of the saved will meet and see their Saviour face to face. Wonderful day! when this frail body, so subject to disease and suffering, will give way to an incorruptible one fashioned to bear close resemblance to the King of Kings and Lord of Lords."

We would be glad to quote more from this and other articles of this number, but space forbids.

### NO. 2—THE SANCTUARY—THE GOSPEL IN TYPE AND ANTITYPE

Some of the leading articles are—

- The Gospel in Type and Antitype, by Prof. J. A. L. Derby.
- Before the Supreme Court, by Elder F. C. Gilbert.
- A Wonderful Book, by Milton C. Wilcox.
- The Sanctuary and Its Lessons, by Mrs. S. N. Haskell.
- Signs in the Heavens, by Prof. Geo. W. Rine.
- A Message of Preparation, by Mr. L. A. Phippeny.

We give a single quotation from the opening article by Professor Derby:

Thus for twenty-five hundred years were faith and hope and reconciliation expressed. Then came Moses and the exodus from Egypt and the church-nation and a fuller symbolism. Types, rites, ceremonies, were greatly multiplied, but still the only approach to the Presence, whose dwelling-place was the holy of holies, the second apartment of the sanctuary, was by the altar of burnt-offering and its victim's blood. A cure for sin, a healing of conscience, peace with God—this was the purpose of all. Amidst the terror of Egypt's darkest night, while the destroying angel wrought in silence its appalling slaughter of the first-born, Israel learned the one great lesson, including all that followed, namely, that in the blood of the passover Lamb alone was safety.

Vaguely through succeeding years the seers caught glimpses of the grander time when type should meet Antitype. David hinted it, Isaiah almost described it, Daniel affirmed it and told its times, the minor prophets had twilight visions of the brighter day. A dead monotony of four hundred voiceless years to make the nation feel its need, years cheered only by the sad traditions of a glory gone and a hope of dawn engendered by the deepening night of political subjugation,—then broke the morning with an angel-song, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

### NOS. 3 AND 4

The titles of numbers 3 and 4 are, The Law, Gospel, and the Sabbath, and the Church Triumphant. Next week we will give a list of the leading articles to be presented by these special numbers; also quotations from some of them.

### Illustrations

Each of these four papers will have an original first-page engraving, prepared by Mr. Charles Mente, of New York City. They are peculiarly appropriate to the themes presented by the several papers. Special attention is also being given to the headings and the illustrations for the articles themselves. These will emphasize the truths of the text in a striking manner.

### How Published

As the articles in this series are links in a definite chain of truth, no one will be satisfied by simply reading a single number. Therefore the series will be published in sets only. No orders will be accepted for single numbers.

### When to Order

TO-DAY. By the time you read this notice we will be nearly ready to go to press on the first number. The quantity ordered will determine the number printed. Please, therefore, order early, so that we may supply you with papers promptly, and not disappoint any one, as we were compelled to do last year because their orders came after our stock was exhausted.

### Prices

1 to 4 sets to one or more addresses	\$0.20
5 or more sets to single addresses	.15
25 to 500 sets to one address	.10
500 and upward	.09

### Quantity Orders

Perhaps some of our readers may be so situated as to use several thousand sets. We will be glad to correspond with such, as we have special inducements to offer them.

### Where to Order

Order from your state tract society or the publishing house in your vicinity, or direct from SIGNS OF THE TIMES, Mountain View, Cal.





### "PROVE ALL THINGS."

BY FRANCES EUGENIA BOLTON.

("Be ye . . . tender hearted, forgiving, . . . even as God for Christ's sake hath forgiven you.")

You have heard a gossip's story,  
And the tale was dark and gory,  
Growing worse as it grew hoary.  
Bring the criticized before thee.  
We will prove the words so spoken,  
Give the story seal and token,  
That it spread as truth, invoking  
Justice. Lest a heart be broken,  
Prove all things.

Perhaps it half in jest was started,  
May be falsehood with it darted,  
Truth long since from it hath parted,  
It may wrong one broken hearted.  
If for justice only, let us  
Prove all things that come to fret us,  
Prove all things that come to set us  
Heart from heart. Lest we regret this,  
Prove all things.

But if weakness hath so riven,  
If the soul long, long hath striven,  
Yet hath fallen, think how Heaven  
Gave its all to say "forgiven."  
Then, considering thine own weakness,  
In sweet pity, and in meekness,  
Go to give a comfort token  
To a heart that may be broken,  
Prove all things.

Suddenly my heart is weeping,  
There's a vision upward sweeping,  
'Tis the cross with arms outfaring,  
'Tis the Christ His bosom baring,  
And a tide of love, pain-riven,  
Pours for us, for us, aye, even  
For our sins. Since we're forgiven,  
Can we shut this soul from heaven?  
Prove all things.

### EDUCATION IN THE HOME. NO. 20.

BY MRS. L. D. AVERY-STUTTLE.

THE night which followed this Bible-reading—which concluded the studies concerning the Sabbath—was one long to be remembered by Mrs. Wilbur. Every one of her objections had been answered candidly and Scripturally, and long before the conclusion of grandma's story, Mrs. Wilbur saw the Sabbath of Jehovah as never before, occupying its rightful place in the heart of God's great moral code—the "law" by which we are to be judged. Will she have the courage to obey? Over and over again she asks herself: "How can I give up my own will? How can I sunder the ties which bind me to my church,—the church to which I have belonged ever since my girlhood, and whose teachings were as sacred to my mother as the very Word of God, and in the firm belief of which she died? How can I unite with a few humble men and women whom the world ridicules, and upon whom I have been accustomed to look with pity, if not with scorn? And then, there is our daughter; I have great hopes for Josie. She must make her mark in the world. How can I, for her sake?"

Mr. Wilbur is silent and thoughtful; and for some reason, they, like Grandpa and Grandma Hartman, did not speak to each other of the subject which on this night was being driven home to the heart of each by the convincing Spirit of God. Before Mrs. Wilbur slept, she had almost decided to obey,—almost. But alas! that little word, "almost," has been the ruin of many a soul since the days of the

proud Festus, who tremblingly declared while the wonderful pleading of the great apostle to the Gentiles rung in his ears, "Almost thou persuadest me." Almost; but pride is not yet conquered. The enemy never lets go his hold upon a human soul without a mighty struggle. And while we leave Mrs. Wilbur and her husband to visit the home of Mr. and Mrs. Jones, we can only pray that the pitying Christ may not take away from them His Spirit.

Unlike Mr. and Mrs. Wilbur, Mr. and Mrs. Jones talk the matter over freely, together.

"Really, I am surprised," said Mrs. Jones, "at the amount of plain Scripture which has been read in favor of the seventh-day Sabbath. Aren't you, my dear?"

"Well, yes; I'm quite willing to acknowledge that it's plain enough. But you see, it's impossible, absolutely impossible, for us to keep it. I would lose my position at the mills the first thing, and then what would become of us? We have no children to whom we can turn like most people, and you know what the Bible says about providing for your own,—"

"Yes, I know," replied Mrs. Jones quietly. "But there is another passage that reads: 'He that saith I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.'"

"O well, of course I don't say I shall never obey; and I hope I am candid enough to admit that I see the point. If you care to attend these readings hereafter, I shall certainly go with you, and we will learn all we can."

"I am so glad," replied Mrs. Jones. "I feared you would decide that we must give them up. I wonder if the Wilburs will be there next reading, which is to be the nature of the soul, I believe, isn't it? I think Mrs. Wilbur, at least, is deeply impressed."

"She certainly is; but not more so than her husband. Mr. Wilbur is more quiet, perhaps, but I think he is deeply interested for all that. But as for me, I don't think it's best to run the risk of losing my position."

Mrs. Jones only sighed as she answered, "I am sure it must take a deal of moral courage and much of God's good grace to unite with a company whose views are so different from other people—so unpopular."

But as Mrs. Jones sought her pillow and tried to sleep that night, certain words from the good Book kept repeating themselves over and over in her dreams:

"Come out from among them, and be ye separate."

Nor were the older members of Brother and Sister Hartman's reading circle the only ones who were deeply impressed with the beautiful and harmonious truths to which they had listened.

Walter Gray had decided more fully than ever that he would study the Word more earnestly, so that some day he might be able to explain it to others. The next morning, at the breakfast table, he repeated Grandma Hartman's story to a group of interested listeners, and closed by saying:

"I hope, father, you will not object to my attending these readings, I am learning so much, and really, father, I wish you and mother would go. The next reading we are going to settle the question by the Bible, 'What is the condition of man in death; and is the soul immortal?' and we are going, each, to tell a Bible story about some one whom Christ or His apostles or some holy prophet raised to life from the dead. I'm thinking it will be very interesting."

"Well, my son," replied Mr. Gray, a kindly, intellectual-looking man, "if that is to be your study, I think we will try to attend, will we not, mother?"

And so, much to Walter's delight, it was settled

that his parents would accompany him to Brother Hartman's on the occasion of the next reading.

Nor must we forget a word about Billy Black. Over in the humble cottage where lived the blind old woman and her grandson, and which sheltered the poor, drunken father when he was not at the saloon, a young lad with a very serious face sought his bed that night. He had heard strange things at Brother Hartman's,—things of which he had never thought before. He had learned that the great God in heaven loves and cares for the humblest of His children; and ever since the recitation of that beautiful psalm of David, by the sweet-faced, innocent child, little Beth Hartman, the lad could not forget the first verse, which had so impressed him, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." And all unconscious to himself his heart was growing purer and tenderer, and more susceptible to the influences of the purifying Spirit of Christ.

### A FEW UNRECOGNIZED CAUSES OF BAD TEETH.

DENTAL decay among the youth, according to statistics gathered in many European cities, is still on the increase. In Germany, out of the many thousands of children between the ages of eight and thirteen examined, only two per cent. had perfectly sound teeth. Forty per cent. of all the teeth examined were bad. Qualified dentists have been appointed to extract or fill the teeth as may be necessary. The following extract gives some idea of what has been done in this direction during the year

"In the Darmstadt schools 1,376 children were examined, and 1,561 teeth were filled, while 1,871 were extracted. In Strassburg 2,666 children were examined, 699 teeth were filled, and 2,912 were extracted."

One of the commonest causes of bad teeth is that of taking very hot food. Hot food and very hot tea or coffee causes the enamel on the teeth to expand, and breathing cold air afterward causes it to contract. When the enamel cracks, as it soon does, the inner part of the tooth soon crumbles away. Acids formed by the decomposition of food within the mouth, or acid regurgitation due to fermentation of food in the stomach, are always waging war upon the teeth by breaking down their enamel. To guard against this evil, care should be taken in the selection and combination of food, and thoroughly to cleanse the mouth at least night and morning, even if it be not possible to do so after every meal. More dangerous than naturally-formed acids is the more powerful acid of vinegar. Place an egg in a cup of diluted vinegar, and in a few hours the shell will be entirely dissolved. Vinegar exerts a similar influence on the teeth. Yet foolish girls, to make themselves pale, often drink vinegar; the teeth pay the penalty. If one desired to ruin his teeth, he could not choose a surer way of doing it, and it is a well-known fact that the dentist's most profitable patients are those who indulge in the use of vinegar in their food.

If such a state of things existed among the choice colts of Australia, a diligent search would be instituted and vigorously prosecuted till the offending causes were discovered and removed. It is recognised that a toothless horse is a worthless creature. We give less thought to the rising generation than we do to our colts, and yet the future of our country depends on the boys and girls that fill the schools of to-day.—*Australasian Good Health.*

### HAD MADE A GOOD POINT.

EXPERT horsemen are quick to discover good points in horses, and proud of their ability in that direction; but we are told of a stage-driver to whom was pointed out a good point in one of his horses, which he had failed to notice, tho he had driven him several years.

It was in this way: Dr. Plummer was once riding on the box of a stage-coach alongside of the driver, who was a Jehu in his line of no common order. He was profuse in his praise of his team, and especially of one of the horses, interlarding his praises with oaths. "You have omitted one good point,"



said Dr. Plummer, with a twinkle in his eye. "What is that, sir?" said the driver. "What is that? I have studied that horse over and over, and I did not think there was anything about him I did not know. What is it you have discovered?" "Well, sir," said the doctor, "it is this: We have ridden so many miles, and up to this point I have not heard a profane word out of his head." The driver looked at the doctor in surprise, and there was that same demure look, with a twinkle in his eye. "Thank you, sir," said the driver, "thank you. You have made a good point, and I think I will try to go as long without swearing as my horses will."

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

## THE SUNDAY SCHOOL

LESSON 2.—OCTOBER 8.—DANIEL IN THE LION'S DEN.

Lesson Scripture, Dan. 6:10-23, A. R. V.

(10) "AND when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. (11) Then these men assembled together, and found Daniel making petition and supplication before his God. (12) Then they came near, and spake before the king concerning the king's interdiction: Hast thou not signed an interdiction, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. (13) Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdiction that thou hast signed, but maketh his petition three times a day. (14) Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him. (15) Then these men assembled, together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdiction nor statute which the king establisheth may be changed.

(16) "Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, He will deliver thee. (17) And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. (18) Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep fled from him.

(19) Then the king arose very early in the morning, and went in haste unto the den of lions. (20) And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? (21) Then said Daniel unto the king, O king, live forever. (22) My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt. (23) Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God."

Golden Text.—"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

### SUGGESTIVE QUESTIONS.

(1) Why did Daniel's fellow officers desire to have him put out of the way? What course did they take to accomplish this purpose? Note 1. (2) When Daniel knew that the writing was signed, how did he plan to continue his worship? Verse 10. (3) How was he detected by his enemies? Verse 11. Note 2. (4) To whom did they go to report their discovery? What inquiry did they first make of him? What was the king's reply? Verse 12. (5) Then what did the informers tell the king? Verse 13. (6) How was the king affected by this report? How earnestly did he seek to rescue Daniel? Verse 14. (7) What argument did Daniel's enemies present? Verse 15. Note 4. (8) What then was done at the king's command? What words of assurance did the king speak to his persecuted servant? Verse 16. (9) What was

done to make the imprisonment sure? Verse 17. Note 5. (10) Then how did the king pass the night? Verse 18. Note 6. (11) What did the king do in the morning? Verse 19. (12) What showed his agony of mind? What did he say to Daniel? Verse 20. (13) With what salutation did Daniel reply? Verse 21. (14) Then what further testimony did he give? Verse 22. Note 7. (15) What change of feeling came over the king? What command was given by the king? What was Daniel's condition when taken out? Why? Verse 23.

### NOTES.

1. Daniel had been prominent in the kingdom of Babylon, and was so well known for his integrity that when the Medes and Persians came into power, King Darius retained him as his chief counselor. The other high officials were jealous of Daniel's position and authority, because he was a captive Israelite, and because he was so careful that justice should be done to the government and to the people, that scheming governors and others had no opportunity for dishonest gains. Daniel's enemies first thought to find some fault with his conduct of his office; but in this they failed. Then they proposed to make his very integrity a trap for him. Knowing his zeal for the God of Israel, they sought to make him appear as disloyal to the Persian religion. So they flattered the old king into passing a decree that no one should make any petition to any god but the king for thirty days. So he signed the decree, not realizing the covert purpose of his flatterers. But Daniel went on praying to his God, notwithstanding the decree, just as he had done before.

2. Daniel was not hard to detect in his praying, for he did not change his custom in the least. Evidently he had not aimed to hide his religion before, and he would not compromise with the enemy of truth now, altho the penalty was that he should be thrown into the den of lions. Daniel was true to the principle maintained by his fellow-captives who disregarded Nebuchadnezzar's decree (Dan. 3:16-18), and afterward enunciated by the apostle Peter, that "we ought to obey God rather than men." Acts 5:29.

3. When the king heard the report concerning Daniel, he saw through the scheme for his destruction. Then he was "sore displeased" because the decree had been issued. When Meshach, Shadrach, and Abednego disobeyed Nebuchadnezzar's order to worship the image he had set up, he was furious against them, and all the more determined to carry out his purpose. But Darius saw that his decree of the same character was foolish, and that obedience to it was not evidence of loyalty on the part of those who had instigated it.

4. King Darius' impotence to defend a faithful servant against the consequences of a manifestly unwise decree, and against the machinations of his own subjects, was certainly proof that he did not rank very highly as a god. He could not even pardon one who had transgressed the law. And it further illustrates the vicious use that designing persons may make of unjust laws, especially unjust religious law. And there never was a religious law enacted by any civil government that was not unjust.

5. The precaution of Daniel's enemies to have the covering of the den of lions so sealed that no one would dare to open it, only emphasized the power of God to preserve the life of His servant in spite of the authority of the government.

6. The king's night of fasting and remorse wrung from him the confession that the God of Daniel was "the living God," and he afterward made proclamation to that effect throughout the empire. So the wrath of man was made to praise God, and that which could not be made to do so was restrained. Ps. 76:10.

7. Daniel showed no ill feeling against the king. He was satisfied that the name of the God of Israel had been vindicated, and that the king had been brought to recognize "the living God." This, no doubt, would have been deemed enough for Daniel, even if it had been at the expense of his life.

ABIDING SPIRIT.—By the late Mrs. S. M. I. Henry. The object of this book is to show the necessity of having the help of the Holy Spirit in the performance of the common and every-day duties of life. Plain, cloth . . . 40c. Gilt edges . . . 75c. Address PUBLISHERS OF THIS PAPER



**Pearline**  
is the best thing for all Washing and Cleaning.  
It insures perfect Cleanliness, with ease, dispatch, Safety.  
With Pearline A delicate woman can do heavy work — A rough woman can wash delicate fabrics.  
Safer—better—more effective than the best bar Soap.

If thee would have good work, give thy help good means—Safe, too, for thy helps and fabrics' Sake

**Pearline** is the best form of the best Soap

## SUNSET MAGAZINE

DESCRIBES

### California

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

### "Opportunity"

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

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

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

## THE NORTHWESTERN LINE RUSSIA-JAPAN ATLAS.

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

### TEN DOLLARS A WEEK.

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

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



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., SEPTEMBER 27, 1905.

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

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

## CONTAINED IN THIS NUMBER.

### Poetry.

Marriage of the Lamb	1
Peace	10
A Blessed Service	12
"Prove All Things," FRANCES EUGENIA BOLTON	14

**Editorial.**—Taken Unawares—Suggestions on the Melchizedek Priesthood—Take the Best There Is—Annihilation of the Wicked—Christian Patriotism 3-5

**Question Corner.**—Nos. 1721-1723 5

**Outlook.**—National Christianity Exemplified—The Sunday Issue at Mansfield, Ohio—Religion and the State—The Purpose of the Federation—Sunday Enforcement News and Comment 6, 7

### General.

Spiritual Decadence in the Religious World, GEO. W. RINE	8
Trials and Difficulties Necessary to Develop Faith, A. E. HASSELL	9
A Great Work, H. C. BALSBAUGH	9
The Basis of Power, WALTER E. GILLIS	9
This Minister Did His Duty	10
A Wonderful Discovery in Egypt	10
Bible-reading (Review of Sabbath-school Lessons)	11
The Saviour's Answer to the Soul's Cry	11

**How They Became Convinced** (A Sabbath Symposium) 11

**Missions.**—An Indian Woman-Ministry, L. J. BURGESS—Seventy Years in China 12

**The Home.**—Education in the Home, No. 18, MRS. L. D. AVERY-STUTTLE—A Few Unrecognized Causes of Bad Teeth 14, 15

**International Sunday-School Lesson.**—Daniel in the Lions' Den 15

**Publishers.** 2

God has set before you, dear reader, the way of life. You must make the choice; you must make it; and you will do this, even tho you refuse to choose. By not choosing it you refuse it; and accept the way of death.

The "Christian Record" is an excellent journal with which to do missionary work among the blind—a class too long neglected. It is devoted to the proclamation of the Third Angel's Message among the blind. If there are any blind persons in your circle of acquaintances who understand the Braille system of printing, you can do no better work for them than to induce them to subscribe for this paper, or furnish it to them, if they are unable to pay for it themselves. It is published at College View, Neb., and the subscription price is \$2.00 a year.

A press correspondent says that "a certain piece of property in the District of Columbia owned by the Sisters of the Holy Cross, and used by them as an academy for young girls, was recently exempted from taxation by the district commissioners. This is, of course, but an instance of which there are many. In this instance the tax assessor stated to the commissioners that the case seemed to come within the same catalog as others in which exemption had been granted."

The Patent Medicine Curse is mainly due to newspaper notoriety, and is the result, both in manufacture and in publication, of that "root of all evil," the love of money. It is encouraging to note that some editors are coming to realize their responsibility in the matter. So *Collier's Weekly* says:

Newspapers have done so much to create the success of fakes in medicine that their duty is clearly to help remove them. While a few are harmless, the only safe course is to exclude them all, and we have made a rule against any patent medicine whatever appearing in our columns hereafter. Refusing to countenance the evil however is not sufficient. We shall also do what we can to make the public a less easy mark.

The *Ladies' Home Journal* and *Everybody's Magazine* also decline patent medicine advertisements. With all the praise that is ascribed to the press, it is responsible for the dissemination of much that is evil, directly and indirectly for money. The advertising of all kinds of intoxicants and tobacco, and the advocacy of the interests of those engaged in the traffic, is doing untold evil in the way of corrupting the world.

## OUR FOUR SPECIALS.

ON account of various delays and the crowding in of other work, of which we need not speak, it has been thought best to delay the first number of the Special SIGNS one week. Number 1 will be dated October 11; number 2, October 25; number 3, November 8; number 4, November 22.

The articles promised are nearly all in. We have four cover drawings which are pronounced to be the finest we have ever had. Every one is a sermon in itself. The articles in the first number are as follows:

1. "Object of Prophecy," by R. A. Underwood.
2. "Prophecy May Be Understood," by W. S. Sadler.
3. "Importance of Prophecy," by S. H. Lane.
4. "A Threefold View of Prophecy," including (a) "As God Sees Man's View of Earthly Kingdoms," Daniel 2; (b) "As Man Sees God's View of Earthly Kingdoms," Daniel 3. By Abdiel; and (c) "God's True View of Human Rule," by Francis M. Wilcox.
5. "Christ Will Come Again. How? When?" by George B. Thompson.
6. "What His Coming Means," by B. F. Richards, M. D.
7. "Christ Our Life," by Wm. Covert.
8. "The Nearness of the End," by Mrs. E. G. White.

We think that it has invariably been true of our Specials, at least that is what our readers have said, that they have always been better than promised. We believe that this will be the case. The above are only the main articles of the first issue. There will be others of value which will make number one worthy the very largest circulation possible. See other announcements by the publishers on our Missions page.

A certain trust magnate (not Mr. Rockefeller), for a few years past has been giving away perhaps a fifth of his income lest he should die rich. He has received a vast amount of fulsome praise, from the people who have been forced to contribute to his wealth, because of little bestowments here and there—gifts which have been saddled with conditions that have in several communities entailed real burdens. We would suggest to such men that a better way to diminish their abnormal fortunes, and to benefit in an equal manner the greatest number of people, would be to abandon their methods of extortionate profits on the commodities that are necessary to the comforts of life. Giving a little sop to communities where it will make the most show, or be likely to elicit the best returns, is a poor apology to the general public who are systematically robbed that these monuments may be erected in honor of individual extortioners.

**Hardly Consistent.**—The *Church Advocate and Holiness Banner* closes a long article on the Sabbath question with this exhortation and assurance: "Keep the first day of the week. It is the Christian Sabbath." But a little way back in the article it is argued that latitude and longitude so interfere that a day can not be kept definitely, and therefore the particular day is not essential. But the *C. A. and H. B.* has lots of company in such arguments. It is impossible generally to present more than one argument for Sunday without contradiction. It is all theory and not truth.

## EFFECT OF THE TOBACCO HABIT ON STUDENTS.

DR. HERBERT FISK, of the Northwestern University, believes he has gathered statistics which prove that the use of tobacco is incompatible with the use of brains. He declares that among his students scholarship is in adverse ratio to smoke, and adds:

The students who get low marks of course say it is not due to tobacco. A somewhat careful observation of facts has convinced us that it is tobacco. Last year not one of the boys who used tobacco stood in the first rank of scholarship. This has been the usual rule. One year, out of the thirty-three pupils in the first rank of scholarship, there was one user of tobacco. The largest percentage of tobacco users is found in the fifth rank of scholarship.

**Newspaper Reading.**—The press of to-day, especially in civilized countries, has become a vitalizing and essential part of the life of our times. That it has value even in the humblest and poorest of homes may be observed when, by pressure of circumstances, the household is obliged to retrench. Then the newspaper is often the last thing to be cut off. This dependence on the daily paper, which is born of a certain curiosity for an account of the latest happenings in the world, has its disadvantages as well as its advantages. The space of the daily is very largely given over to recording the things done by individuals, assemblies, and nations, a large proportion of which have only a temporary value, and one has only to reflect a short time to note the influence that reading of this kind must have on the average mind. It is often said that the excessive reading of newspapers makes unfit many minds for literature of a more substantial nature, but that is not the chiefest of its evils. Is it not true that newspaper reading tends to exaggerate in the mind the things of present value, and hinders that perspective which is so vital to sane thinking? A man is never living at his best until he can bring within his horizon some mental image of the future. There is a strong tendency in the present day to magnify out of all proportion our individual and national possessions, and the newspaper creates and fosters that tendency more than all other agencies combined. —*Christian Work.*

**The God of "New Thought."**—Ella Wheeler Wilcox is the seeress of "New Thought," or at least one of the seeresses. In a recent article she expresses very clearly what the god of "New Thought" is. Referring to Professor Dolbear's guess that each cubic inch of space contains an equivalent of horse power, held in solution in some way by that intangible thing called "ether," Mrs. Wilcox proceeds to tell us that "this mysterious ocean of space is our mother." Therefore, clean out the mind, the engine, "and remember that you are a child of space, and that whatever you ask of that great mother shall be given you from the mansion of your Father." But "New Thought" has no personal Father-God. We need not stop to name the hundred conclusions which logically grow out of this.

**Aiding Bossism.**—From a prominent labor journal we clip the following truthful item:

In America millions of men, nearly all able to read and write, have the right to vote. And these millions of men are really not represented at all, except very indirectly, in the government of the country. Parties and party bosses do their governing for them. A few rich men own the lawmakers and control the laws.

In addition to the fact here stated, it may truthfully be added that the furor for unions, federations, leagues, clubs, and other combinations of the masses are well calculated to aid the bosses of all kinds in the manipulation and control of their slaves.

A terrible earthquake occurred in the southern part of Italy on September 8, destroying twenty-five villages. Three hundred seventy persons lost their lives in the ruins of their homes, and six hundred persons were injured. This calamity has resulted in great destitution and much suffering among the people affected.