

31
40

SIGNS OF THE TIMES



GOD THE JUDGE

“Our God cometh, and doth not keep silence; a fire devoureth before Him, and it is very tempestuous 'round about Him. He calleth to the heavens above, and to the earth, that He may judge His people: Gather My saints together unto Me, those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is Judge Himself. [*Selah.*] Hear, O My people, and I will speak; O Israel, and I will testify unto thee; I am God, even thy God. I will not reprove thee for thy sacrifices; and thy burnt-offerings are continually before Me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is Mine, and the cattè upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell thee; for the world is Mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High; and call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.” “Now consider this, ye that forget God.” Psalm 50 : 3-15, 22.

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.

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OF INTEREST TO THE CHILDREN.

For some months we have been offering to send ten copies of the SIGNS OF THE TIMES to any child who would sell them and try to work up a regular paper route. Some of these children have done very well indeed. Among the letters received from them was one from Samie Waddell who has been using the Signs of the Times Leaflets in connection with his work with the SIGNS itself. One letter from him was published and has an effect as is indicated by the following letter received this morning:

SIGNS OF THE TIMES,

Mountain View, Cal.

Dear Editor,—

I have read Samie Waddell's letter. I am also eight years old, and would like to sell 10 SIGNS each week. I will thank you to send me 10 SIGNS free to start with. Enclosed please find 75c. Please send me 10 copies for three weeks more. Also please send me some leaflets No. 16, title, "Sabbath of the Bible," to give away. What will they cost me? Your friend,

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"Enclosed you will please find \$3.00 to pay for a year in advance, for I can not do without the paper. I read it and read it, and then send it away to someone else to read, and I do pray that God will bless the reading of the paper to His honor and glory."

Army Supplies

We are expecting that there will be some lively skirmishes at the battle front during the Fall Campaign, and so have been busy through the summer manufacturing a plentiful supply of small shot, which will prove very effective at close range firing.

Here is a sample page of our No. 4 shot. There are fifteen other numbers, all different, the titles of which appear below.

SIGNS OF THE TIMES LEAFLET—No. 4.



When Jesus spoke of His coming again and of the end of the world, His disciples asked for the signs which should precede those events. Jesus said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:25-27.

In the briefest possible way consistent with clearness, we present these signs under four heads, and refer the reader to larger works.

I. SIGNS IN THE PHYSICAL WORLD.

1. Increasing frequency of earthquakes, volcanic disturbances, cyclones, and electric storms.
2. Growing barrenness of land, destructive insects, famines, and increase of disease.
3. Signs in the sun, moon, and stars.

The first two classes show clearly that the earth has waxed old like a garment and her change is impending. Heb. 1:10-12. See also Joel 2:3-11; Isa. 13:6-9; Matt. 24:7, 8; *et al.*

The darkening of the sun and moon occurred May 19, 1780, and the falling of the stars, Nov. 13, 1833, just when the prophecy declared they would occur. Matt. 24: 29, 30; Joel 2:30, 31; Mark 13:24-27; Rev. 6:12-17. In the light of the prophecy we see these as signs of His coming.

II. SIGNS IN THE SOCIAL WORLD.

"Evil men and seducers shall wax worse and worse." 2 Tim. 3:13.

1. Rapid and unprecedented increase and concentration of wealth, with corresponding increase of luxury, extravagance, and wealth-worship in the face of dire poverty and need.

The mutterings of discontent will soon swell into the thunders of a storm, the precursors of which we see in the strife between capitalists and labor unions, and in the increase of socialism. Read James 5:1-7; Isa. 5:8-12; 2:7-11; Hab. 1:12 to 2:14.

2. The increase of intemperance, gluttony, and every form of licentiousness and violence, as in the days of Noah and Lot. Luke 17:26-30; Gen. 6:5, 11; Eze. 16:49, 50.

III. SIGNS IN THE POLITICAL WORLD.

1. Increase of crime in general, and in high circles among

Shot Numbers, and Prices

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|-----------------------------------|---|
| 1. The Sure Word of Prophecy | 9. The First Day in the Bible |
| 2. Prophetic History of the World | 10. Who Changed the Sabbath? |
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| 4. Signs of Our Times | 12. The Seal of God and Mark of the Beast |
| 5. The Sanctuary | 13. Church and State |
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Signs of the Times.

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

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COMFORT OF GOD.

(Genesis 28:10-22.)

NEARLY sixty miles Jacob traveled that day in the burning Syrian sun, as he fled in eager haste from the hot wrath of his brother Esau. He had gotten the appetite-loving, lust-loving Esau to sell him his birthright by taking advantage of him while he was faint and hungry from the chase; and then by deceit he had obtained his father's blessing. And the two wrongs were too much for the not over-scrupulous wild hunter. He had spilled the blood of many an innocent animal, and his loose code of morals easily made his lust for Jacob's blood justifiable; and therefore he swore vengeance upon the more pious Jacob.

FEARING that the son, concerning whom God had spoken, might die at the hands of his vengeful brother, the parents sent Jacob away to Fadan-aram, where lived his mother's people. They gave him instruction to obtain from thence a wife. Jacob started, an exile from home through his lack of faith, never to see his mother again in this world. God had predicted His kinship and blessing; why did not he and his mother let God work it out in His own way? There is no device of man that can counterwork God's plans. Like many others, Jacob felt, and Jacob's mother felt, that they must do something, even tho it involved duplicity, in obtaining the promise of God. Out of this carnal policy grew years of sorrow, care, and anxiety.

FROM Beersheba, in the south of the Holy Land, to Haran, Jacob's objective point, was a long stretch of over four hundred miles, and Esau, the fierce hunter, might be trailing close behind, as he had often trailed the hunted hart. So Jacob hurries forward. He reaches

a quiet, secluded place as the sun goes down. His heart is lonely and sad, and his conscience smites him sorely for the evil he has done. He has been a home boy all his life; now his overweening desire for the family birthright and blessing, which he coveted, evidently not for spiritual ends, but temporal, had driven him an exile from home, a wanderer in a strange land. Forced from his parent's home, hated by his only brother, truly he was alone; and the wild animals of the desert, seeking their prey as night settled down, must by their cries have deepened the utter loneliness of the night.

JACOB, utterly weary, takes a stone for his

poverty of soul. "Blessed are they that mourn; for they shall be comforted." Jacob was mourning his sin and folly.

GOD had not forgotten. Despicable as Jacob's action may have seemed from a generous social standpoint, his heart was better than his sport-loving brother's heart. Jacob believed God. He remembered the Abrahamic promise. He had heard of the predictions of God upon the seed of Abraham and of Isaac. He regarded God's promise and blessing more than all else, while Esau was ready to sell his birthright to promise and blessing for a mere mess of pottage that he loved. Thousands are standing to-day where Esau did, ready to barter all the promises of God for lust, for pleasure, for power, for wealth, for fame. God knew Jacob's desire, and while He could not approve Jacob's method, He did his desire, and regarded his repentance.

THEREFORE, to the stone-pillowed sleeper heaven was opened, and God's love and care were revealed. The gulf of sin between earth and heaven was bridged by God's love, and heavenly messengers were passing to and fro between the throne of God and earth's needy ones. From that throne came this Voice to the heart-broken man: "I am Jehovah, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. . . . Behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."



pillow, and lies down to rest. He does not even pray, for he feels that God has forsaken him. But it is such hearts as his that God delights to comfort. Here was beginning the repentance of Jacob, the humiliation of heart, which extended over years of his life. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Jacob was feeling his

comfort were these! They awaken the sleeping man, no longer weary. "Surely," he declares, "Jehovah is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." And that experience cheered the wandering exile and patriarch all his days.

He rises early, takes his stone pillow, sets it up a monument of Jehovah's love, and names the place Beth-el, House of God. There he consecrates himself anew to God's service, that he may be a worthy son of Abraham.

NOT for Jacob's sake was this written, but "for our learning, that through patience and through comfort of the Scriptures we might have hope." Rom. 15:4. The gulf between heaven and earth has been spanned by the love of God in Christ Jesus. He is the connecting link between God and man—His name, "Immanuel"—God-with-us. And His mighty, white army of angels stand ever ready with willing wing to visit every troubled soul and minister to it the comfort of God. He is no respecter of persons. He is willing to help you to-night. He is just as near as He was to Jacob in that far yester-night, which broke with the dawn of new hope, and transformed a bed of earth to a house of God. He is as near California or America or Canada as He was and is Syria, and He would have us believe and sing with the poet:

"Henceforth my heart shall sigh no more
For olden time or holier shore,
God's love and blessing then and there
Are now, and here, and everywhere."

THE NEED OF THE COLORED RACE.

THE great need of the colored, or negro, race is Christian education. By this we do not mean much of what is called such at the present time, Christian only in name. That is not Christian education which arouses in one a tremendous ambition to excel his fellows. That is not Christian education which leads a person to seek an exalted position, to rule over others, to enter politics, to use political methods, to become political agitators, to grasp earthly power. Such did not Christ. This kind of education He gave not to His disciples.

Christian education will not arouse within those who possess it the empty ambition of striving to excel or surpass some other race. It will not seek to avenge wrongs, either real or fancied.

The very root of all Christian education is found in such Scriptures as these:

"Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant." Phil. 2:5-7.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24.

"For even Christ pleased not Himself." Rom. 15:3.

That education which fails to inculcate these principles as fundamental fails in everything Christian. Thus much for the negative side.

The positive side of Christian education is service, loving, unselfish service for God and humanity. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength;" and "thy neighbor as thyself," is the norm, the rule, of Christian service. He who does not set that forth as his standard, his goal, his constant endeavor, through the graces of self-denial and faithful endeavor, by the power of the Spirit in unself-

ish service, fails. "If ye love Me," says Jesus, "keep My commandments." "Ye are My friends," again He says, "if ye do whatsoever I command you."

Only so can strong, noble characters be builded. Only so can the colored race be rightly trained. They should be taught, as many of them are, that the worst slavery in all this world is sin; and he only is free from that slavery who is the servant of Christ,—the loving servant of Christ, and the servant of all men, because the servant of Christ.

We do not believe that such an education will lead to race troubles, nor to rape or incest or murder, or to crime of any kind. We do not believe that it will cause trouble politically or socially. Let the negro who longs for the uplifting of his race accept the political and social situation as it is and ever will be in this world, and then serve in that situation for Christ's sake. He will find that Christ will exalt him. "Humble yourselves in the sight of the Lord, and He shall lift you up." "He that humbleth himself shall be exalted," but "he that exalteth himself shall be abased."

These are not our words, but the words of God. If they are taught by the teachers of the colored people, if they are received and heeded by the people themselves, the negro will find himself a useful factor in the world, a minister of good, one needed and wanted.

This kind of education the people represented by this paper are trying to give. For this they will solicit donations October 7.

We need not say that the above principles apply to the one race as well as the other. But we do not wish to lessen the force of this truth, that whatever all the world may do, the colored race will only be truly lifted as it is lifted in Christ Jesus; and Christ must be true to the principles He has given, briefly outlined above. He has no other way.

RECONCILED IN CHRIST.

THE purpose of the Gospel and of the life and death of Christ upon this earth was, not that God might be reconciled to us, but that we might through that learn of God's undying love for us, and so be reconciled to Him. He who knows the Father by living, personal knowledge knows that it is not God who needs the reconciliation.

When man sinned in Eden, and fled to hide from God's presence, he was simply fleeing from life to the silence of an eternal death. If God had needed to be reconciled, He would simply have allowed man to continue to flee from His presence, and go down into a grave that would hold him forever. The race would have stopped right there, and the history of Adam would have ended with his sin. His career would have been closed; the experiment would have been finished; and everlasting silence would have settled down upon the purposed habitation of men.

Satan, in the beginning, taught the innocent pair that God was unjust in withholding from them even one tree of that glorious garden. His deception succeeded, man sinned, fled from God's presence, and, as a race, has been fleeing ever since. Now he comes with the second accusation against God, teaching that He must needs be reconciled, appeased, like

the gods of the heathen; and that by the sacrifice of His own Son. But our blessed Lord was not sacrificed for that purpose. If Satan can succeed in making men believe that He was, he has accomplished a master-stroke in his war of the ages against the best interests of man. If he can induce religious teachers to teach that, then is his success the more complete, his charge against God so much the more convincing. Accusing God of injustice in the beginning, and then making it appear that God must be reconciled, Satan attempts to shut the door of salvation in the face of man. He succeeds in the case of those who believe his sophistries. Let us see what Inspiration teaches in reference to this matter of reconciliation.

God has never been the enemy of man. His own declaration is, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jer. 31:3. He says of Himself, "I have no pleasure in the death of him that dieth; . . . wherefore turn yourselves, and live ye." Eze. 18:32. "The mercy of the Lord is from everlasting to everlasting." Ps. 103:17. "The Lord is good; for His mercy endureth forever." Jer. 33:11. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

It has always been man's sin that has put a cloud between him and his Maker. It is not that God has withdrawn Himself from the sinner; but, as in Eden of old, when man has sinned, he has hid himself from his Maker. "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isa. 59:2.

In view, then, of God's everlasting love toward men, of His ever-enduring mercy, and the fact that man has hid from God and not God from man, with whom is the reconciliation necessary? What was the purpose of Christ's ministry? what the purpose of His life and sacrifice upon the earth? Let us answer in the language of the Bible: "But all things are of God, who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation; to-wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." 2 Cor. 5:18, 19. Thus has the Word made plain that it is man who must be reconciled to God, not God who must be reconciled to us. God never has been unreconciled. His arms have ever been stretched out toward the erring race, and are stretched out still. Christ's work in the earth was "to reconcile all things unto Himself." "And you . . . hath He reconciled in the body of His flesh through death." Col. 1:20-22. We are told in Rom. 5:10 that "we are reconciled to God by the death of His Son."

So the plea of God's representative in the land of the unreconciled is, "We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. The ministry of Christ, the ministry of those who are Christ's, is the "ministry of reconciliation," the reconciliation of an unreconciled world to the great God whose love is everlasting, whose mission is ever-drawing, whose kindness never faileth, and whose arms will continue to be stretched

out to the human race as long as there is hope of saving a single soul. Christ died that He might ransom out of the enemy's land those who had forfeited their heritage, bartered their souls, and fled from the face of God—that He might turn them, win them, and bring them back with Him, the fruits of His ministry of reconciliation.

THE HOPE OF THE GOSPEL.

WHEN the apostle Paul was taken to Rome as a prisoner he sought an interview with the leading Jews, that he might explain to them why he, a once prominent Jew, was in chains. He wanted them to understand that, while he was a prisoner because of charges preferred against him by Jews, yet he had committed nothing against the people or customs of the fathers. Altho he was a prisoner at the instigation of leading men in Jerusalem, yet, he declared, it was "for the hope of Israel" that he was bound. Acts 28:17-20.

At the time of Paul's arrest in Jerusalem the captain of the Roman guard took him before the Jewish council in order to find out what they had against him. Paul—seeing that in the audience were both Pharisees, who believed in a resurrection, and Sadducees, who did not so believe—cried out, "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." Acts 23:6. This caused such a commotion that Paul was hastened off to prison again in order to quiet the rival factions.

But Paul's real offense was that he had been preaching the Gospel of Christ, and it was this that he called the "hope of Israel," that hope being "the resurrection of the dead." This is in harmony with Paul's hope as expressed in his epistle to the Philippians. Here he declares that he "suffered the loss of all things" in order to gain the righteousness of Christ. All this, he says, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3:8-11.

This shows that the resurrection of the dead has been the hope of the Gospel from the beginning. Man came under the condemnation of death because of sin (Gen. 3:19), and redemption could mean nothing else than salvation from death. The first man was driven away from the tree of life lest he should eat and live forever. Gen. 3:22-24. This made his death sure, and entailed death upon his posterity.

"So in Christ shall all be made alive." 1 Cor. 15:22. But even then all will not be saved. "For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

In 1 Cor. 15:12-18 we are shown the absolute necessity of a resurrection in order that the dead may have life at all. In 1 Thess. 4:13-17 we have portrayed the manner of the resurrection of the righteous dead, together with the translation of their righteous brethren who may be living at that time. And in

Revelation 20 it is explained that there will be a period of time between the resurrection of the righteous and that of the wicked. The first is called "the first resurrection," and a blessing is pronounced upon those who have part in it. Verses 5, 6. Those who come up in the second resurrection will suffer a "second death."

So "the hope of Israel," the hope that the apostle Paul entertained, the hope of the Gospel, the hope of eternal life, is dependent upon having a part in the first resurrection, or a translation to immortality of those who are living when Christ comes in glory. All who have not this hope will be "destroyed by the brightness of His coming." The same power that will give life to the righteous will inflict death upon the unrighteous. It is simply a matter of choice and of faith upon which side we shall stand, and in which resurrection we shall appear.

THAT "PERPETUAL COVENANT."

IT is next to impossible for a man who ignores the law of God to criticize either fairly or logically. He is not to blame for prejudicial criticism from a wrong view-point, for that is simply a natural result. Where he is to blame is in not accepting the plain commandment of God, which would enable him to apply the Word of truth correctly. In a recent criticism we are censured for quoting a part of Ex. 31:16, and not the whole. The quotation was for the purpose of showing that the Sabbath is a "perpetual covenant" between God and His people. The words "throughout their generations" were omitted, and our critic assumes that these words limit the Sabbath to the Jewish dispensation. Any one who was not trying to make void the law of God would see that the words "throughout their generations" is a decided emphasis of the expression "a perpetual covenant," and of itself carries the covenant as far as the existence of Israel—which includes all the redeemed, and therefore eternity.

Ex. 31:16 refers to the seventh-day Sabbath, as the context shows, which was made in the beginning (Gen. 2:2, 3) and was made for *man*, the whole human race. Mark 2:27. Throughout the generations of Israel is simply an expression meaning throughout the generations of the saved. Abraham is the father of all them that believe (Rom. 4:11), and all that was done for the fleshly, typical Israel was in furtherance of God's promise to Abraham. Deut. 29:10-15; Ps. 105:42, 43. And the same consideration was continued to believers in Christ. Acts 2:38, 39. The promise to Abraham was that he should be "heir of the world" (Rom. 4:13), and believers in Christ are heirs with him. Gal. 3:29.

If our critic had only studied the Word enough to know what constitutes an Israelite standing in covenant relation with God, he might have saved the labor of a long, inconsistent article, and the onus of an illogical criticism. The name Israel belongs to all God's covenant-keeping people; for Christ promised His apostles very explicitly that in His kingdom they shall "sit on twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. The natural, outward Jew, as such, has no part nor

lot in the kingdom of God. Rom. 2:28, 29; see also Phil. 3:3.

The new Jerusalem, the seat of government of the new earth, will have the names of the twelve tribes of Israel on its twelve gates, and the names of the twelve apostles on its twelve foundations. Rev. 21:10-14. The duration of the generations of Israel, with whom is the "perpetual" Sabbath covenant, is plainly indicated in Isa. 66:22, 23: "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your *seed* and your *name* remain. And it shall come to pass, that from one new moon to another, and from one *Sabbath* to another, shall all flesh come to worship before Me, saith the Lord."

Question Corner

FROM time to time under this head, we will answer pertinent questions, the answers to which we believe will be generally helpful to our readers. Some questions we can not answer here. They are of special interest only to the person who asks them. We will not answer what seem to be mere quibbles or cavils. We do not propose, for instance, to explain, more than once a year, where Cain got his wife. In all cases we must have the name of the questioner. We may wish to write them. To the questions we sign only the initials, or another term, if preferred by the questioner. But we have neither time nor space to bother with unsigned letters or questions. One more thought: "Foolish and unlearned questions avoid."

1724.—Will Solomon Be Saved?

D. M. G.

We hope so. It is always sad to think of one's utterly failing for whom God has done so much. We believe he will be saved, because Ecclesiastes, written after his idolatry and worldliness, shows that he clearly saw them to be folly, and repented of his sins. Eccl. 12:9-14.

1725.—Will the Rich Man Be Lost? Matt. 19:22.

A preacher stated that the rich young man, who said he had kept all the commandments, was lost. Is this so?

G.

We do not know. God has given us no revelation of his eternal future. But he was not keeping all the commandments, whatever he thought, and the test that Jesus gave him showed this. He loved his riches more than he loved God. Of course, after this he may have repented.

1726.—Turning from Light.

If a Seventh-day Adventist who, for fifteen years, had lived up to the doctrine, turned from it, joined another church, and gave up the Sabbath, could he be saved?

G.

This is not for us to say, what can or can not be done for such an one. We can say this, that no man goes into greater light by giving up one ray of light. God has many souls in other churches to whom the truth of the Sabbath has not yet come. These He is blessing, and has blessed because they are living up to the light they see; but He can not bless one who has seen the light of the Sabbath, or any other truth, and turns from that truth to nothing or to a substitute. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18. He that turns from a single ray of light walks in darkness; for all light shines from the one central Sun of Righteousness.

1727.—The Eagles and the Carcasses. Matt. 24:28.

What is the meaning of Matt. 24:28?

L. P.

The connection in Matt. 24:28 might seem to invite the application you make of the carcasses to false doctrine; but the use of the same expression in Luke 17:37 would exclude this meaning, and the meaning of the terms would, also, it seems to us. The eagles or vultures would better apply to the false doctrines. Is not this the better meaning: Probation is past. Humanity is being divided into classes. Luke 17:27-36. The last plagues stand like vultures, waiting for their prey. The decree of God goes forth. Rev. 22:11. The plagues fall upon those who have rejected all truth and all mercy. The wicked are spiritually dead, carcasses fit for the plague birds of prey.



A MONUMENT OF EXPIATION.

ON a recent visit to Switzerland I had the privilege of whiling away several delightful hours in a trip on the blue waters of Lake Lemman, and, at the end of the journey, to find myself in the picturesque city of Geneva.

No one that may have the opportunity of visiting the historic city of Geneva can fail to be struck by its beauty of situation, its charming surroundings. And its association with the name of Calvin and the Reformation will ever endear it to the hearts of all lovers of religious liberty. We were also afforded the privilege of entering the great cathedral and of seeing the very pulpit from which Calvin dealt those mighty blows of the Reformation that resounded until their echo was heard in the very halls of the Vatican. And, while standing there, I thought of the great need that exists at the present time of a Heaven-born Reformation. For, after all, the days of Calvin and Luther can hardly be paragoned by those that shall immediately precede the coming of Christ in the clouds of heaven. And if it took mighty and drastic measures to break the spell of



Inquisition; the charge being based upon extracts taken from his last published work. But while the Inquisition was gathering evidence against him, he managed to escape to Geneva, where he lay concealed four weeks, waiting an opportunity to proceed into Italy. But, just as he was boarding a boat to depart, he was discovered by Calvin himself, who notified the authorities, and he was immediately arrested. Calvin's own secretary took the part of the accuser at the trial, and Calvin himself is supposed to have framed the articles of the charge. He was here again tried for heresy based upon his writings. Calvin was present at the trial, and explained to the court in what consisted the heretical teachings of Servetus.

As the outcome of this trial Servetus was convicted of heresy and blasphemy, and was sentenced to be burned at the stake the following day. Calvin and some of the other ministers of Geneva pleaded for a milder death, but the court would not yield. Accordingly, on the day following, chained to a stake, and seated upon a block he perished in the flames that were in truth the flames of persecution.

Upon this very spot where he was burned has been erected the monument that I have mentioned above. While many attempts have been made to justify the action of Calvin in the case of Servetus, it still remains a dark blot upon his history. Consequently about a year ago the people of Geneva erected this memorial, not as a means of exultating



The British Parliament Buildings.

Rome, and to emerge from the mire of Catholic superstition, what will be the sublime requirements necessary to pass through the stormy scenes of the last days, and to meet with serenity the blazing splendor of the last great day? But while we are generally accustomed to speak of the bright and victorious side of the Reformation, yet, at this writing, my province will be to call attention to one of its dark blots.

As the sun was mirroring its last rays in the sparkling waters of Lake Geneva, I stole out to the outskirts of the city to catch a glimpse of an object that, for me, had a peculiar interest. It was only a ragged, unhewn rock, but upon its rough surface had been engraved several very significant words. It marks the spot where Michel Servetus was burned at the stake (at the instigation of Calvin). Michel Servetus was a Spanish physician of great genius, learning, eloquence, pertinacity, and courage, who wrote quite extensively on religious subjects in the sixteenth century. He differed so widely in his views from the other reformers, that he became a leader of a movement of his own. While at Vienna, he was apprehended and tried for heresy by the

the martyrdom of Servetus, but as an expiation of the crime, as the following words, inscribed upon the monument, will show:

While we are the respectful and grateful children of Calvin, our great reformer, yet we condemn an error which was the one of his age; and, being firmly attached to the liberty of conscience according to the true principles of the Reformation and of the Gospel, have erected this expiatory monument.

While monuments do not wash away guilt, yet in this memorial the Protestants of Geneva have been willing to recognize the action of Calvin toward Servetus as a mistake, and to expiate it by a public acknowledgment engraven in stone. But where are the monuments of expiation erected by the Church of Rome to atone for the blood of the millions of martyrs that have suffered the most cruel deaths under their hand? We look for them in vain. For the Church of Rome rather glories in her bloody work, and those counted as heretics in the past are still branded by this infamous title. Rome does not attempt to atone or expiate her crimes, but is true to the Bible prediction which says: "I gave her space to repent of her fornication; and she repented not."

CHAS. T. EVERSON.

OUR LONDON LETTER.

(From Our Own Correspondent.)

England and France.

WERE we asked to name the most noteworthy event in British politics for some years past, it would have to be the *Entente Cordiale* between England and France, which has been so effusively celebrated during the past summer, first in the reception of the English fleet at Brest, and more recently in the splendid welcome extended to the French fleet at Portsmouth, and to its officers at various banquets in London. The *rapprochement* is the more significant because it represents the drawing together of two people of strongly-contrasting national characters, and between whom there has usually been a great deal of mutual suspicion, if not active hatred and jealousy, even in times of peace. During the late South African War it was not uncommon for Englishmen to be hooted at in the streets of Paris, while the leading papers on both sides were very uncomplimentary.

Now all is changed. Indeed it would be hard to do justice to the heartiness of the welcome which England has given the French admiral and his men. Not only were they feted on a truly magnificent scale in Portsmouth, but they must needs come up to London, where the Lord Mayor entertains them in all the splendors of ancient state at the Guildhall, while Parliament gives an elaborate banquet in the historic Westminster Hall. The extreme cordiality of the speeches on both sides; the almost frantic efforts of the masses of the people to show their good-will, and the effusive tributes of the country's press, have been truly striking. The English people are usually taken to be an undemonstrative people but they have given the lie to their reputation in the last few weeks. If England and France had become the contracting parties in a formal alliance, offensive and defensive, its peoples could hardly have celebrated the fact with greater pomp or ceremony, and surely not with more heartiness, than has

accompanied the ratifying of the *Entente Cordiale*.

Its Meaning.

What does it all mean? How will this warm affection which England has suddenly conceived for her cross-channel neighbor affect the balance of power in Europe? The Triple Alliance has been practically a dead letter for some years; now the Dual Alliance, or more properly, the Franco-Russian understanding, seems destined to a similar fate. England is emerging from her "splendid isolation." Her new treaty with Japan has not yet been made public, but there are whispers that it contains provisions for Japanese aid in the defense of India, and it is known to be on broader and more inclusive lines than the first.

The *Entente Cordiale* brings England into friendly relations with her old enemy, France, and necessarily breaks the force of the latter's understanding with Russia. Does it mean peace or war, this new shuffling of figures on the European chess board? The answer is not easily given at this stage. Certain it is, however, that Germany, who by reason of her colonizing projects and aspiration for power at

sea, is England's real rival, does not look on with any too friendly eyes. It is not helpful to the maintenance of peace between the two countries, either, that the press on both sides is much given to evil surmising, and quickly seizes upon, and makes capital of, every little circumstance that might seem to bear an unfriendly aspect. Thus the Kaiser's meeting with the Czar in the Baltic was regarded with much suspicion in this country, while the subsequent cruise of the British fleet in the Baltic greatly incensed a considerable section of the German press. With these things as they are, and Russia, cut off from the realizations of her ambitions in the far East, looking with longing eyes on England's Indian possessions, the facts do not warrant the prophesying of a new era of peace and goodwill among the nations, even tho peace between Russia and Japan has fortunately been concluded.

Work of Parliament.

Parliament rose for its summer and autumn recess about the middle of August. The session is generally acknowledged to have been a barren one, only a fraction of the legislation foreshadowed by the king's speech having been accomplished. The Government bill for a redistribution of Parliamentary seats was not satisfactory even to its own members, and was therefore dropped. A bill to restrict the immigration of undesirable aliens was carried in the face of vigorous opposition on the part of the Liberals. The Scottish Church dilemma was disposed of by a bill giving the "Wee Frees," as the original Free Church is called, as much of the property turned over to them by the decision of the House of Lords as they can occupy, the remainder to revert to the United Free Church, which is by far the larger body.

One of the major bills brought before the House was a measure intended to provide relief work for honest, industrious workmen in times when ordinary employment failed. This bill met with a good deal of opposition even amongst the Labor members, who believed that the carrying out of its provisions would throw a heavy burden of taxes on the labor classes as a whole, with the possible result of helping only a very few really worthy cases, and encouraging many others to habits of slackness and irresponsibility. The bill finally passed, but not till so far stripped of most of its essential features as to be hardly recognizable.

Deplorable Condition of Working-Classes.

Right here it may be said that the real conditions of the lower working classes in Great Britain is most deplorable. The misery, wretchedness, and squalor prevailing in their homes are such as one would scarcely believe could exist in a country on the whole so rich and prosperous as Great Britain is known to be. It is, of course, due in part to drink, but has also been brought on very largely by wrong industrial conditions, for which the rich are responsible. Signs are not wanting that these down-trodden members of society are beginning to awake to their wrongs. In Manchester a few weeks ago there were some serious riots of starving people, while London has been the frequent witness of pathetic demonstrations on the part of the "out-of-works." Some of these phases of the labor question will have to be dealt with more fully in another letter.

A Sunday-Law Failure.

One of the minor bills which failed to pass was one, originating in the House of Lords, for the more strict observance of Sunday as a day of rest. Altho dropped for the present this question is likely to come up again, and perhaps in a modified form, to pass into law. Certain it is that a very considerable number of the shop-keepers are strongly committed to Sunday-closing, and about the only thing lacking is a united movement on the part of the clergy such as that which has given such power to the Sunday-law movement in certain parts of the United States.

National Deterioration.

A very significant meeting was held at the Mansion House a few weeks ago, at which the Lord Mayor of London presided, and addresses were given by the Lord Bishop of Ripon, the Lord Chief Justice, several prominent members of Parliament, and leading lights of the medical profession. The

subject under consideration was the nation's health. It was the unanimous conviction of the distinguished speakers that the present conditions of life, in our large cities especially, are decidedly adverse to health and normal development, and that immediate measures ought to be taken to secure better industrial conditions, and more widespread enlightenment of the masses in regard to the proper care of the body.

Sir James Crichton-Browne, M.D., the distinguished specialist in nervous diseases, spoke very strongly in regard to national physical deterioration. He said in part:

If any one has any doubt as to the ravages and the existence on a large scale of physical deterioration, I would recommend him or her to consult a report on the social condition of Dundee published within the last three months. That report is a very startling human document, and justifies the remark of the committee of influential citizens responsible for it, that it reveals a very serious state of things, deserving the anxious consideration of all thoughtful persons. I am not going to trouble you with the details of that report, but I should like to say that it sets forth the results of the minute examination of 1,000 children in Dundee in elementary schools, proceeding on the lines already followed at Glasgow, Edinburgh, and Aberdeen, but carrying the investigation further, and carrying it out with minute and scrupulous care. We all expected to be told that amongst the school children decay of the teeth or caries, is all but universal; that as many as 33 per cent. of them suffer from defects of vision requiring correction by spectacles; that as many as 43 per cent. suffer from deafness, enlarged tonsils, adenoids; but it was beyond expectation to discover that of these young children attending school, as many as 19 per cent. suffer from disease of the glands, almost always of a tubercular nature, that as many as 5 per cent. suffer from disease of the bones, that as many as 9 per cent. suffer from disease of the lungs, and what is more astonishing, that 7½ per cent. suffer from disease of the heart, while a much large number show a flabbiness and weakness of that organ, the effects of underfeeding or of over-exertion. Positively, after reading this report, one asks in painful astonishment, "Is the whole mass rotten, and is there one perfectly sound, healthy child left?"

It is to be hoped that facts such as these will have some weight with the easy-going optimists who have asserted, on the evolutionary hypothesis, that the race is gradually improving in physique as well as in mental endowment, and have pointed to our enormous industrial development by way of proof. Sad to say, the tendency is ever downward; and only by earnest, whole-hearted effort, and the divine help, can any individual make progress upward.

M. E. OLSEN.

BIGOTED. SABBATARIANISM IN MARYLAND.

MARYLAND was the first European colony on the American continent to proclaim religious toleration, but it seems that the Maryland of to-day has still something to learn in regard to the free exercise of religious belief. Recently twenty-two men and nine women were arrested in Baltimore for violating the Sabbath. They were working in a tailoring establishment where they could not be seen from the street and were in nowise disturbing any one. The proprietors of the place informed the police judge that they and their employees were Jews and were taught by their religion that it was sinful to work on Saturday, the Jewish Sabbath. As they could not afford to remain idle two days in the week, they rested and attended to their religious devotions on Saturday, but worked on Sunday. However, they shut themselves in and took every precaution not to offend the sensibilities of their Christian neighbors. Nevertheless they were fined \$5.00 each and warned that the laws of Maryland forbade working on Sunday and that a second infraction of them would be more severely punished.

The same day these people were arrested many thousands of people in Baltimore attended a baseball game. The players were hired for the occasion and were working for gain just as much as were those poor Jewish tailors. Newspapers were printed and sold on the streets on the same Sunday. The street-cars ran, and men worked in the hotels and around the railroad yards. Surely their offense—if any were committed—was as great as that of the little band of Hebrews quietly sewing in the upper story of a building. The latter were observing the spirit of the

law forbidding Sabbath desecration, and no one can say their example was harmful to the community in any way. They abstained from labor and worshiped God on the day appointed by their religion, and should not have been molested. The law which requires them to outwardly conform to the teachings of another faith, under penalty of losing a day's labor each week or desecrating their own Sabbath, is a harsh and unfeeling one. Maryland should either amend her laws or administer them in a more enlightened spirit.—*Tribune, Oakland, Cal.*

"HYPNOTISM IN COURTS."

IN our issue of August 23 we printed an article with the above heading, and the following subheading: "The Devil to Be a Helper in Reform." We quoted a news despatch from Denver, dated July 28, stating that Judge Lindsey of the Juvenile Court had announced his intention of practising hypnotism so that he could better deal with the children. We stated in that article:

It is well known that a person who has been once hypnotized more readily yields to its influence the next time, and still more easily the next time. The power to resist the influence is finally destroyed, and the soul is left a derelict on the sea of irresponsible mentality. And all such will be used by the chief hypnotist in all this world,—the devil; men may subject souls to their own will by its influence with the best of motives, but by that very means they are weakening that soul's will, they are destroying its resisting power, and are rendering him a much easier prey to the master of hypnotism,—the devil. And therefore he who is using this means,—be he judge or physician or teacher or minister—is acting, tho unconscious to himself, as an agent of the devil. If that is the method of this Denver court, whatever its temporary results, it will reap a fearful harvest in the judgment.

We are glad to know that the report on which our remarks were based was false, and that Judge Lindsey did not say any such thing. He thus writes us under date of September 15:

EDITOR SIGNS OF THE TIMES,
Mountain View, Cal.

Dear Sir: I thank you for sending me the SIGNS OF THE TIMES of August 23, containing your editorial regarding the alleged practise of hypnotism in this court. You may rest assured that the story was nothing but a fake affair, and has been a source of much annoyance to me.

I wish to thank you for your encouraging words in the past, and I am glad to know that *we do not differ* on the subject of your recent editorial.

Sincerely yours,
BEN B. LINDSEY.

We are glad to correct the mistake. We take occasion to express again our wishes for the greatest success to Judge Lindsey in the work that he is doing for the erring youth.

THE MORPHINE HABIT WITH MEDICAL MEN.

IN a work on the morphine habit, lately published in Paris, much interesting information is given concerning morphinism and morphinomania, some of which will be new to most of our readers. It is stated that Germany, France, and the United States are the countries in which the vice is most widespread, but that it has its victims in Russia, Sweden, and Turkey, and that even in the extreme East morphine as a narcotic is said to be supplanting opium. Statistics are furnished of one thousand cases, collected from all parts of the world—six hundred and fifty men and three hundred and fifty women. These statistics show that of the male morphinists the medical profession supplies the largest number, 40 per cent. Men of leisure come next, with 15 per cent.; then merchants, 8 per cent.; while peasants, clergymen, and politicians occupy the lowest positions on the list. Women of means are the most numerous class among the females, 43 per cent.; followed by wives of medical men, 10 per cent. In Germany there are entire villages whose inhabitants are addicted to the use of the drug, but the general belief that the morphine habit is more extensively practised in Paris than in any other city is contradicted. Morphinomania is said to occur with greatest frequency between the ages of twenty-five and forty.—*Health.*

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

WHY OUR LORD MUST COME AGAIN.

IF you and I are Christians, dear reader; if Jesus has spoken pardon to our souls and breathed the peace and rest of heaven into our hearts; then, with Mary, we have broken alabaster boxes and shed tears of joy at the Master's feet. Yes, if we have tasted the blessedness of sins forgiven, the joy of resting in our Father's house, then our breasts heave with love and our hearts throb with devotion to His most adorable person.

With the psalmist we rapturously exclaim: "The Lord hath done great things for us; whereof we are glad." Has He not anointed us with the oil of gladness, and filled our cups to overflowing? Ah, with converted Peter, we protest from the heart, "Lord, Thou knowest that I love thee." "My Beloved is mine, and I am His," is the instinctive language of the regenerated soul. Knowing that "with everlasting kindness" Jesus has drawn us out of the darkness of the world and of self into the glorious light and liberty of the sons of God, our hearts become ardently attached to Him; He becomes ineffably precious to us; we accordingly long, above everything else, to be and abide in His blessed personal presence. Hence the promise that, in the timeless world to come, *we shall ever be with the Lord*, is to the Christian heart the sweetest of all the Saviour's "exceeding great and precious promises." It is because we love Him so, that our hearts yearn to be forever *with Him*.

Then, to dwell eternally in the personal, visible presence of His Redeemer, is the deepest and strongest aspiration of the Christian soul. Is it not, therefore, superlatively important that we should know just *how*, according to the divine plan, this supreme aspiration can and will be realized? The reader is doubtless aware that among those who profess to be the children and followers of Jesus there exists quite a diversity of opinion as to *when* and *how* they will ultimately and forever enter into the personal presence of their Lord. It seems almost incredible, too, that Christians do not entertain one and the same judgment respecting a matter of such moment in the Gospel scheme. For the Master Himself has stated it in terms as simple and explicit as human language affords—

"I Will Come Again and Receive You unto Myself."

In verse 33 of John 13, is found a statement that Jesus made to His disciples to the effect that He was soon to depart from them, and that they would seek Him, but should not be able to follow Him *then*. But, as given in verse 36, He promised that they should come to Him ("follow Me") "afterwards." Peter, as spokesman for all the disciples, wistfully asked, "Why can not I follow thee *now*? I will lay down my life for Thy sake." The disciples were so fervently attached to their Lord that just as soon as He apprised them of the sad but necessary fact that they would soon be separated from His visible presence, their hearts were wrung with grief. Jesus read

their hearts, and instantly proceeded to console them, to assuage their sorrow, by assuring them that, tho it was expedient that He should go away for a time, He would come again for the express purpose of taking them to Himself.

In infinite pity He implores them, "Let not your heart be troubled; . . . in My Father's house are many mansions; . . . I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto Myself; that where I am, there ye may be also.*" It does not seem possible that language so simple and lucid could be misunderstood. "In Thy presence there is fulness of joy; and at Thy right hand there are pleasures forevermore." But when and how will His children enter into the "joy" and the "pleasures" of His "presence"? How explicitly our Lord answers this question. He says He will *come again* and receive us unto Himself, *that where He is there we also should be*. Hence there is no scintilla of hope that any one can ever follow Him to where He has gone, and thus dwell in His sensible presence, unless He comes again to take His people to Himself.

The Christian's Reward Contingent upon the Second Advent of Christ.

The infallible Word repeatedly declares that the saints will receive their ultimate reward, that is, enter into the eternal inheritance so often promised them, at the time of their Lord's return. Note the Master's own unequivocal testimony: "For the Son of Man shall come in the glory of His Father with His angels; and *then* He shall *reward* every man according to His works." Matt. 16:27. Again, in the last chapter of the Bible, verse 12: "Behold, I come quickly; and my **REWARD** is with Me, to give every man according as His work shall be." Does it not seem almost blasphemous for any mere man to attempt to contravene the pointed and reiterated testimony of the Holy Spirit, that it is when Jesus comes again, and *not till then*, that the "little flock" enter into the visible possession of the kingdom prepared for them from the foundation of the world?

Observe again the categorical way in which Christ states the same fact, as recorded in Luke 14:12-14. He there commands His followers, when they prepare feasts, to call in "the poor, the maimed, the lame, the blind; . . . for they can not recompense thee; for thou *shalt be recompensed at the resurrection of the just.*" This assertion is by no means a contradiction of those made by our Master as previously cited. For He informs us through His servant Paul that the resurrection of the just will be one of the attendant phenomena of "the glorious appearing of . . . our Saviour Jesus Christ." After telling us—as recorded in 1 Thess. 4:16-18—that the Lord would "descend from heaven . . . with the voice of the archangel, and with the trump of God," the Holy Spirit declares: "And the dead in Christ shall rise first." Through Paul, the Spirit further affirms that those who have been raised

from the dead to immortality, with those who are alive and remain at the appearing of Christ, should be caught up to meet their Lord in the air, and then adds, "And *so shall we ever be with the Lord.*" Is there any wonder that the blessed Spirit should, in this immediate connection, exhort us to "comfort one another with these words"? Should not "these words" be unspeakably precious to every believer, in view of the transcendently solemn fact, that it is only by virtue of our Lord's coming again that our loved ones who have fallen asleep in Christ can ever be released from the power of death and the grave; and, as here again repeated, that it is only by virtue of that same "coming" that the redeemed can ever be with their adorable Lord in glory? Additional inspired testimony should certainly not be needed to convince the most skeptical; but the express declaration of the same tenor, given through Paul (Col. 3:4), is so sweepingly conclusive that I feel constrained to produce it. Thus: "When Christ, who is our life, shall appear, **THEN** shall ye also appear with Him in glory."

The Promise Not Realized at Death.

There are very many in the church of Christ who profess to believe that the Master's promise that He "will come again" is fulfilled at the death of each individual saint. Yet there is no Scriptural warrant whatever for this theory. The theory is utterly demolished by repeated affirmations of holy Writ. For some reason the disciples got the impression that John should not die, but that he was to tarry until their Lord should come again. See verses 20 to 23 of John 21. Peter, seeing John lean upon the Saviour's breast, asked Him regarding John, "Lord, what shall this man do?" Jesus answered, "If I will that he tarry till I come, what is that to thee?" From this answer they felt assured that John was not to die, but would live till their Lord's return, as stated in verse 23. Does not this fact demonstrate conclusively that the disciples did *not* identify the second coming of the Son of God with the death of His saints?

Again: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, . . . at the last trump; for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we [the living] shall be changed." This is one of many inspired statements that all will not die before the advent of Jesus, and therefore it shows unmistakably that the blessed assurance that He will come again is not realized at the death of believers, but, on the contrary, it will be realized at the resurrection of His sleeping saints.

No; death does not bring Christ to us; but, conversely, the coming of Christ brings life and immortality to all the redeemed multitudes, from Adam to the last soul that shall be born again. Our precious Saviour is the Prince of Life. "There can be no death where He is," declared the late Mr. Moody. So far as His saints are concerned, both living and dead, death will forever be banished at His appearing. For it is *then* that "this corruptible shall put on incorruption, and this mortal shall put on immortality." It is *then* that the redeemed will rapturously exclaim, "Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory?" It is *then* that He will change our vile bodies, that they may be fashioned like unto His glorious body. Phil. 3:20, 21. He came the first time to save believers from the *guilt* of sin; He will

again come to save them from the wages, the ravages, of sin. O, how important, then, it is that when death overtakes us, we should fall asleep in Jesus; for when He descends with the trump of God, "the dead *in Christ* shall rise *first*." And it is upon such that the Holy Spirit pronounces this supernally-beautiful benediction: "Blessed and holy is he that hath part in the *first* resurrection; on such the second [eternal] death hath no power." Rev. 20: 6.

The Crowning Hope of the Christian.

If, then, our being with the Lord in the endless world to come; if the resurrection of His sleeping saints; if our exchanging mortality for immortality; if our appearing with Him in glory; if our entering into the promised inheritance, the kingdom of glory,—if the realization of all these exceeding great and precious blessings, is contingent upon the *coming again* of our Redeemer, then, most certainly, must that same "coming" be to every Bible Christian the sovereign hope of his spiritual warfare. Hence we are not surprised that Inspiration should expressly designate the Saviour's "glorious appearing" as "that blessed hope." After giving definite instruction as to how we are to acquit ourselves "in this present world," the Spirit of inspiration most significantly adds: "Looking for that *blessed hope*, . . . the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 11-13.

Even so the apostle Paul affirms that the saints who are saved as the fruit of his ministry should be his "hope," his "joy," his "crown of rejoicing"—when?—"in the presence of our Lord Jesus Christ *at His coming*." 1 Thess. 2: 19. Do not all our hearts yearn to be like Him, who is to us "the One altogether lovely"? Well, our most gracious Father, who has nothing too good for His obedient, trusting children, has even promised that sometime we shall, in body as well as in character, be like His beloved Son. A promise so "exceeding great" almost startles us; it taxes our faith; but it is even so. Believing the promise, we can not be satisfied until we know *when* it shall be carried into effect. The "beloved disciple" gives us the coveted information. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, *when He shall appear, we shall be like Him*; for we shall see Him as He is." 1 John 3: 2. O, how many of the wondrous promises of God are wrapped up in that all-comprehensive promise—"I will come again"!

You remember that when Paul realized that he was about to close his life's drama, he declared in words that ring with faith: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*; and not to me only, but unto all them also that *love His appearing*." 2 Tim. 4: 8. It is not at all strange that Paul or any other child of God should "love His appearing"—not at all strange that His remnant church should "look for Him." Aye, it is only to those who, in faith, *look* for Him, that the promise is given, that He will "appear the second time without sin *unto salvation*." Heb. 9: 28.

We recall that when our Lord ascended to His Father, the hearts of His disciples were smitten with anguish. How did the two angels dispatched from the courts of heaven, proceed to compose and comfort the bleeding hearts of those bereft disciples? Listen! "This same Jesus, which is taken up from you into heaven, *shall so come* in like manner as ye have seen

Him go into heaven." Acts 1: 11. Why is it that whenever the church of Christ is persecuted, or is in distress of any kind, the divine Spirit comes to her with the consoling, inspiring assurance that her Lord will come again—come in glory? Ah, it is most assuredly owing to the fact that that stupendous event constitutes the crowning act in the great drama of the plan of salvation. It is the condition of the final deliverance of the children of God; it is the glorious consummation of all their hopes.

How natural, then, that the doctrine of the second advent should be so insistently enunciated in the Holy Scriptures—that it should occupy a place so conspicuously large in the Word of inspiration. Hence the saints can not but sigh and pray for it. How wistfully they yearn for the adoption, to wit, the redemption of the body! They cry out for the living God, and can not be satisfied until they come into His presence—until they bask in the light, rest in the love, and forever triumph in the life, of the Eternal. Hence, in the closing words of the volume of inspiration, in the yearning prayer of the exiled prophet of Patmos, they lift their hearts to heaven and pray,

"*Even so, come, Lord Jesus.*"

Now is the time to order the Special Message SIGNS. See page 13.

THE VOICE OF GOD FROM MOUNT SINAI.

BY SAMUEL BENJAMIN.

LO! FROM Mount Sinai's lofty peak
The great Jehovah deigns to speak
To mortal man. O, hear His voice,
Ye people of His love and choice.
Our Father, God, we hear Thy voice,
And in Thy love and care rejoice.
O, give us grace and heavenly power
To love and serve Thee every hour.
And, onward to life's setting sun,
Teach us to pray, "Thy will be done."
Let truth and virtue in us shine
Like Jesus' pattern all divine.
If life be ours or death, O, then,
Thy will be ours, O Lord. Amen.

THE HIGHER LAW.

BY H. A. ST. JOHN.

GOD'S moral law, summarily contained in the Ten Commandments, is often denominated "the *Higher Law*." It is truly such, yea, more, it is the *highest law* known to man, and no higher law can possibly be conceived by man. It has emanated from the highest legislative authority in the universe, even from the "MOST HIGH," and relates to man's *highest* and best good, both for time and eternity. The humility of Christ in Bethlehem; His mockery in Gabbatha; His agony in Gethsemane; and His ignominy on Calvary, were all because of sin, the transgression of the *highest law* of the Most High. The grand Gospel scheme, the bureau of salvation, in heaven and on earth, with the Lord Jesus as its head, the Holy Ghost as an omnipresent executive of the Godhead; all the holy angels, as recording secretaries, and field ministers; united with every pardoned, regenerated child of God on earth,—all, *all*, are for the purpose of restoring the image of God in the soul of man, by the putting away of iniquity, and the carnal mind (which is not subject to God's higher law, nor indeed can be), and writing the law in the

heart, first of all, preparatory to writing it upon every muscle and nerve of the immortalized and glorified bodies of the redeemed in the resurrection morning.

All mankind are amenable to this higher law, for God's kingdom ruleth over all. No earthly power can absolve a single soul from allegiance to this law of love. Every soul of man that neglects the great salvation provided, the Gospel provision by which he may come in tune with the Infinite, will some day find, to his great sorrow, that his earthly life was an ignominious failure. He has traveled the broad way that leadeth to everlasting destruction.

History chronicles many instances of human governments and organizations, both church and state, endeavoring to interpose human laws between the creature and the Creator. All such efforts ever have, and ever will have, only one result, namely, inquisition, persecution, banishment, imprisonment, and death. But God will vindicate the martyrs, and they will triumph gloriously; while the powers that thus exalt themselves *above* God will ignominiously and eternally perish.

Who be to the nation or denomination or organization that attempts to infringe upon the claims of God's higher law, or seeks to make it void in the least particular. The prophetic seer of Patmos informs us that the remnant church of Christ on earth will be made war upon, because they keep God's commandments and have the testimony of Jesus. As this remnant will be scattered abroad among the nations of the earth, it is obvious that earthly governments, dominated by popular and worldly ecclesiastical power, will hide their eyes from the claims of the higher law, and will seek to make it void by human law, dignified by sacred titles. But the remnant church will not be deceived by this last attempt of the arch rebel; they will remain steadfast and immovable, always lovingly loyal to the higher law of the Most High. All such will hear the "Well done," and enter into the joys of their Lord.

A BACKWARD MOVEMENT.

BY W. E. GERALD.

THE truly wonderful always attracts attention and excites admiration. What has been more wonderful than the rise and progress of the nation now recognized among the powers of the earth, as the United States of America.

Across the sea they have watched her marvelous strides in astonishment. Tho but an infant yesterday, to-day they see her, a giantess in her strength, occupying a position of exaltation. She possesses everything requisite to make a nation great,—an extensive territory, unlimited natural resources, and a geographical situation that is unrivalled. The toiling thousands of the Old World have poured in swarms across the ocean to our shores. Now what is the magnet, the secret of attraction, here in America?—It is to be found in the great underlying principles of our government: "We hold that all men are created equal;" "The United States shall guarantee to every state a Republican form of government;" and "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." It is this guarantee of liberty, both civil and religious, that has distinguished our nation.

But there is one question which concerns

A MATTER OF FAITH.

BY WALTER E. GILLIS.

deeply the interests of every citizen of America and demands his careful consideration. A force is at work which is aiming a blow at the very fundamental principles of the Constitution; a force which, if allowed to gain its ends, will precipitate ruin and disgrace upon this nation, so surely as the faithful index finger of the history of the past points to such a result. An association formed for the alleged purpose of reforming the morals of the people, is trying to secure legislation to enforce the strict observance of a "civil" sabbath. There is a principle involved in this which we must not overlook. When we attempt to legislate morality into a man we attempt that which is impossible, because it is beyond the power of civil law to implant morality in the heart, and the state is entirely out of its sphere when it attempts to regulate conscience. That attempt made the Dark Ages.

That the church should so far forget herself as to seek the aid of the civil arm to protect and promulgate her doctrines is a sure sign that her influence is declining. But the policy of coercion rather than persuasion never has succeeded in winning souls, and it never can, because men's hearts can be won from motives of love and not from fear; and when the strong arm of the law is called in to enforce religious creeds and dogmas, then a long step is taken toward a union of church and state. Do Americans want such a union here? A thousand times, No. The enforcement of religious practises by the church through the agency of the state was the beginning of those awful persecutions which have blackened the historical annals of Europe. Nor has America herself been free from its blighting effects.

In a lecture by Mr. A. F. Ballenger, of Chicago, on the history of these persecutions, the following striking and truthful indictment of that system is made:

I bring them all, martyred Protestant, Puritan, and Quaker, and lay them at the door, not of Christianity as taught and practised by its Author (for I challenge the world to prove that by word or act the great Author of the Christian religion ever sanctioned the propagation or defense of his teachings by means of the civil arm). No, I lay them at the door of the civil and ecclesiastical union, and charge them, not upon the religion of the meek and lowly Nazarene, but upon that engine of tyranny which has written the pages of ecclesiastical history in blood. Look at the countries where the Church of Rome rules to-day. Visit Mexico. It is there you may see the fruit—dry, bitter fruit, of three hundred years' allegiance to that system.

And now what has Rome to do with this movement for religious legislation? She is a participant by invitation of these so-called "reformers," and by backslidden Protestants who are aiding and abetting the movement. They have asked Rome to join hands with them in this great issue; and she is a willing assistant. Yesterday they were wrangling with her over the question of sectarian schools; to-day they are stretching hands across the gulf that has divided them so long. The object of this concerted action will be a blow at the very heart of religious liberty in America; for they seek such amendments to the Constitution as will make it possible for the church to sit in judgment on men's religious opinions, with the state waiting at her beck to carry out whatever sentence she may pronounce.

How gladly would we see the American people at this time of threatening danger rallying to the defense of those principles which have made this country what it is, instead of taking a course which must end in the same sad intolerance and persecution that characterized the Dark Ages.

THOSE who are not acquainted with the Lord's dealings with the children of Israel can not understand the vital importance of the Sabbath as a sacred and particular rest day.

The Sabbath in the beginning was a particular day, the last of the cycle of creation week. See Gen. 2:1-3. It is here stated that God rested on the seventh day, and for this reason sanctified it—set it apart for a holy use.

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth." John 4:24. In the face of this fact, God's rest on that day in Eden was a spiritual rest, and it therefore follows that all who ever after partake of God's rest in the constantly-recurring Sabbath days must necessarily put themselves in spiritual accord with the identical day and its Author.

"Whatsoever is not of faith is sin." Rom. 14:23. "So then faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. Christ said: "The words that I speak unto you, they are spirit, and they are life." And of the commandments which ordain forever the Sabbath rest, the Spirit speaks on this wise: "Wherefore the law is holy, and the commandment holy, and just, and good. . . . For we know that the law is spiritual." Rom. 7:12-14. Do we keep the day by faith? Then it is because God's Word has taught us; and it must be the identical seventh day, for of such only does the Word of God teach; and, I repeat, obedience to the Word can alone be the basis of our keeping a day at all, if it be with intention to serve God.

When the Lord made known His law at Sinai, His first care was to make known and require reverence for His Sabbath (Ex. 16:22-30), making the obedience of His people in this particular the test of their keeping of the whole law. Ex. 16:28. This was to be the token, or evidence, that they knew the Lord, and that it was His sanctifying power that was being manifested among them. Ex. 31:13-17. The children of Israel were thus started in the way that will eventually terminate in the restoration of Eden. The Sabbath was a part of Eden, and as an earnest of their inheritance, God at this time more fully revealed to them the Sabbath truth, to remind them every week in a tangible way of the blessedness of that goodly land. All who did not by faith obtain the spiritual rest that God had placed in the Sabbath never so much as entered Canaan, which was to be the type of Eden restored. Hebrews 3 and 4.

In Jer. 11:3-5 we read, "Thus saith the Lord God of Israel: Cursed be the man that obeyeth not *the words* of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them according to all which I command you; so shall ye be My people, and I will be your God [Listen as He gives the reason]; THAT I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day." So we see that the Lord's ability to give them an abiding inheritance in Canaan hinged entirely upon the people's obedience to His commandments.

Again, in Ezekiel 20, we have the same proposition stated in still stronger language. Beginning with the fifth verse, the Lord recounts His visitation of the Israelites in Egypt and the

giving of the law, which received only stubborn disobedience and pollution at their hands, until they compelled the Lord to bring judgments upon them, and in verses 15 and 16 He says, "Yet also I lifted up My hand unto them in the wilderness, that I would *not* bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; BECAUSE they despised My judgments, and walked not in My statutes, *but polluted My Sabbaths*; for their heart went after their idols."

In this same chapter from the thirty-third verse onward the Lord speaks of the latter house of Israel, who are found faithful to Him at the time of His second coming. He says, verses 36, 37: "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod; and I will bring you into the bond of the covenant." What covenant?—The commandments of Sinai. Jer. 11:3. Will the Sabbath question be revived?—It will; for the Lord has spoken, "Like as I pleaded with your fathers in the wilderness." Eze. 20:36. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6. Will it be a very important time?—Yes, indeed, for listen: "And I will purge out from among you the rebels, and them that transgress against Me ["sin is the transgression of the law." 1 John 3:4]; I will bring them forth out of the country where they sojourn, *and they shall not enter into the land of Israel.*" Eze. 20:38. This refers to the earth made new, Eden restored.

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11.

Mountain View, Cal.

God had a message in other times of crises in the world's history. He has one to-day. This is epitomized in four special messages of the SIGNS OF THE TIMES. See page 13.

WORDS.

BY LAURA L. FISK.

[Republished by request.]

A CHILD stands by a pool. The little one chooses a tiny pebble from the sand, and throws it into the water. Gleefully he claps his hands as he sees the little ripple which starts where the pebble fell upon the surface. "See what I did!" he exclaims. Ah, but what did he do? "I made the waves go," the child explains. Look! the ripple widens out, out, and still farther out, until it reaches the other side of the pool. All the drops in that mass of water are pushed a little closer together because of that one pebble thrown into it by a child.

It is said that every word which we speak has its influence, either for good or ill, upon some human heart. Altho we sometimes doubt it, this is a true statement. Not that our words influence all the world at once; the pebble did not touch each drop of water in the pool; no, it came in contact with but few. They in turn pushed against those nearest them; these crowded others, and so on and on.

And so we, whose heart fountains have been cleansed by the blood of the Lamb, whose lips have been touched with the coal from off God's altar, can not estimate the value of

kind, good, loving words. Perhaps in a life's experience we mingle with a thousand people. To some, a cheerful word is spoken, with others a word of prayer is offered; again, a thought is dropped which turns a sinner's feet from paths of sin to ways of righteousness. It may be that the greater number of the thousand souls have been *helped*—helped by one godly life! And what will they do in their turn? Perhaps give the light which shines into their hearts to others.

True, the impression made upon them may not be lasting; the sinner may return to his sinning; the one may forget the prayer, and the other go back to find his sorrow. But was it of no avail to speak the words from the Christ-filled heart? It is not for us to judge. The fact that a sorrowing, almost despondent soul was turned to cheerfulness, and then, forgetting the cheer, returned to his former unhappy life, is no proof that he did not appreciate the joy which the brother brought into his life. There may come a time when he will remember how sweet joyfulness was, and he may seek after it again until he finds it—the peace and joy in the Holy Spirit.

But O, how sad when the words we speak into the world are from a heart wherein selfishness reigns! The unkind, cruel, cutting words, the sarcastic words, the whisperings of evil,—how they mar, and sometimes wreck, those who hear them, and none the less those who speak them. "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity."

Then how important that the Christian study carefully his influence on those about him, remembering the extent to which his words affect the world. Had you and I never lived, the world would not be just what it is to-day; for we are continually contributing something to its daily history—and that contribution tells for good or for evil.

So should we pray with David: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." "Create in me a clean heart, O God; and renew a right spirit within me." Then, when the purifying work is done, will our words be as they should be; for "out of the abundance of the heart the mouth speaketh."

Seattle, Wash.

SUGGESTIVE TO TEACHERS.

[Helen H. Thomas, in the *Minnesota Worker*.]

THEY were talking of their respective Sabbath-school teachers, and the following was overheard:

"I wish you would go with me some Sabbath; my teacher is so entertaining. She always has a story right to the point."

"But does she find out what you know or don't know?" queried the other.

"No, indeed," was the emphatic reply, "she is so full of the lesson that she just bubbles over to the extent that there is no time left to draw us out, so I never have to study the lesson."

"Well, she is quite the reverse of my teacher. Miss Blank is always prepared to throw light on what puzzles us, but she has such a happy way of finding out what we know that I never dare go into the class unprepared. So I begin on the next lesson as soon as possible and give it some thought every day in the week."

"Why, I wouldn't go to Sabbath-school if I had that sort of teacher!" exclaimed the first speaker. "Here it is Friday night and I

haven't the slightest idea what to-morrow's lesson is to be." Then, with an indifferent air she added: "But my teacher will never know the difference. She's just splendid! You'd better come with me, and then you won't have to study your lesson."

"Thank you, but I can't afford to make the change," was the rejoinder, "for I find that it pays to have a teacher who compels us to study and think for ourselves."

The foregoing not only furnished me a key to the superiority, the strength of character, of the last speaker, but seemed suggestive, as well, to teachers who are inclined to "bubble over."

October 11, 25, November 8, 22 will be the dates of our four Specials on the Message of To-day. See page 13.

A TYPICAL EXPERIENCE.

"But neither so did their witness agree together."

It is characteristic of the heralds of truth that they agree in principle; but of the defenders of error that they disagree. The following from a minister of long experience presents a typical incident in Sunday defense among ministers who seek to uphold the unworthy institution of worthy past associations. We have omitted the names of the churches, but suffice to say they are all considered orthodox. Yet, as one listens, he will recall those who sought to witness against the Lord of the Sabbath; their testimony did not agree:

Some time ago the writer assisted in a series of tent meetings in a city in a western state. These meetings were largely attended, and many from the various churches became interested. The pastors soon became uneasy, fearing the results of our meetings, and decided to preach against us.

The first effort was put forth by the — pastor. He offered but little Scripture, but emphasized strongly the fact that to go back to "Saturday-keeping" would conflict with the laws of the land, and the universal custom of society, and would be against the financial interest of all. This strong appeal, tho without any Bible to support it, had its desired effect, and settled the disturbed consciences of many; and the congregation slept on.

One week later the — pastor endeavored to satisfy his people that time was lost. At some time, in the dim ages of the past, the calendar had become disarranged and no one could tell whether Sunday was the first or the seventh day of the week. Under the circumstances he thought it would be wise to hold onto the day they had always kept.

Then the pastor of the — church followed with a "strong sermon," fully satisfying his congregation that Christ changed the Sabbath from the seventh to the first day; and that from the New Testament and also from history we have abundant evidence for the change of the Sabbath; tho I noticed he did not produce this evidence. He also assured his people that Sunday is the resurrection day, the first day of the week, and is now the "Christian Sabbath."

A few days after this we were informed by some of the citizens that we had not heard "the big gun;" but if we would attend the services at the — church the following Sunday, we would hear the best scholar and orator in the city on the Sabbath question.

Of course we went, as we were anxious to gain any light on this question. His first words were:

"These pastors of the other churches who have been fighting the Adventists, have made a miserable failure in their effort to sustain a Sunday-Sabbath. Sunday is not, and never was, the Sabbath. The first day of the week is the Lord's day, but not the Sabbath. We meet and break bread on that day by the authority of the New Testament," etc. On the

next day, through one of the city papers, the writer asked the following questions:

1. Where in the Bible, is the first day of the week called "The Lord's day?"

2. Where is there more than one instance of a religious meeting upon the first day of the week recorded in the New Testament?

3. Where is there more than one instance of the breaking of bread upon the first day of the week in New Testament time?

4. Of Christ, it is said, "As His custom was, He went into the synagog on the Sabbath day." Luke 4:16. And of Paul it is said, "As his manner was [he], went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. This shows the custom of Christ and the apostles. They observed the Bible Sabbath.

No one attempted to answer these questions. I am glad to report that a few souls accepted the truth, and are still faithful in the service of God. And by and by when the great gathering day shall come, says Jesus, I will "seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Praise God, the day of deliverance is near. The warfare will soon end and the glorious day of victory soon dawn.

A great blessing will then come to those who have stood nobly for the truth.

C. H. BLISS.

Montezuma, Ind.

THE KINGDOM OF CHRIST.

1. At present the kingdom of Christ is in this world as a spiritual power. "The kingdom of God is within you" [margin, "among you"]. Luke 17:20, 21.

2. At the same time Christ recognizes the physical government of men. "Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12:17. When a multitude of people sought to make Jesus a temporal king, He left them, and thus thwarted their purpose.

3. The parable of the nobleman (Luke 19:11-26) illustrates Christ's going away to get for Himself a kingdom, and then to return. Dan. 7:13, 14 indicates that Christ's physical kingdom will be given Him by the Father, and not by earthly authority.

4. While we may be spiritually "translated" into the kingdom of Christ in this life (Col. 1:13), we will not be physically translated into His eternal kingdom of glory until His physical return. 1 Thess. 4:15-17.

5. While Christ's spiritual kingdom is co-existent with the kingdoms of this world, it is not itself a kingdom of this world. John 18:36.

6. While this spiritual kingdom has no conflict with the governments of this world, when the King comes in His glory to plant His physical kingdom it will break in pieces and destroy all others, and fill the whole earth. Dan. 2:31-35, 44, 45.

7. The physical kingdom of Christ will be established in the *new* earth, after this earth shall have been transformed and purified by fire. 2 Peter 3:9-13.

8. The spiritual kingdom, the true church of Christ—not any special organization—comprises the subjects of the kingdom of glory gathered out of this sinful world by the proclamation of the Gospel. "When the Son of Man shall come in His glory, and all the holy angels with Him, *then* shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. *Then* shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

9. The earth is the recruiting ground for subjects of the everlasting kingdom, and the Gospel is the means for inducing men to become citizens of that kingdom, while the true church—the spiritual kingdom—is the rendezvous of the soldiers of Christ until He come.



THE GREATEST GIFT.

An angel came to me one day, and said:
 "Choose, and thou must, what thou would'st have,
 instead
 Of things now granted; if thy choice shouldst be,
 What wouldst thou have for all eternity?"
 Prone fell I on my face in greatest fear.
 The angel raised me with a gentle hand.
 "Long have I known the struggles of thy soul,
 What thou hast longed for, and I understand."
 Thus couraged by his voice, I humbly said:
 "'Tis not for riches nor for power I crave;
 Nor worldly fame nor social prestige great;
 All these must end;—are no more at the grave.
 'But this I ask and crave for, O my king;
 It is the power which rules the worlds above,
 And compasseth all else.'" "I know and grant it,"
 Soft the angel said. "The greatest Gift, 'tis
 love."

—Elizabeth Jewett Brown.

THE NEEDS OF THE COLORED RACE.

BY J. O. CORLISS.

EVERY kindred, as well as every tongue and nation, needs the elevating influence of the Gospel. What this influence is capable of doing for humanity may be seen in the wondrous change wrought in the appearance of those among the heathen who receive Christ. Before receiving Him, they were naked and filthy, but afterward, they are clothed and decent.

True, the negro of the American Southland has never been so low in the scale of being as his brother of the South Seas, or of Central Africa. But since their emancipation, the colored people have not received from their white associates the educational advantages that their case demanded.

On this point the Rev. C. B. Wilmer, of Atlanta, Ga., in a paper on "The Race Problem of the South," read in 1902 before the first annual session of the Georgia State Sociological Society, says:

It is very much to be regretted that to-day white men so seldom teach negroes or preach to them. Wherever you find a negro exceptional in character, you will find almost without exception that he has been made what he is by the influence of some white man or white woman. The Southern white people have turned over the work of teaching the negroes almost exclusively to the Northern whites and to the negroes themselves, and then have complained of the results. This is not consistent."

Again, Mr. William Baxter Poe, a Southern farmer, in an article entitled, "Negro Life in Two Generations," printed in the *Outlook* of Oct. 31, 1903, says of their manner of life:

Eighty per cent. of the negroes I know—typical Southern farm negroes—live in one-room or two-room houses; have little furniture, and that little of the rudest kind; wear ragged clothes on working days and cheap finery on Sundays; eat poor food, and require few of the comforts and conveniences of twentieth-century civilization. As for literature and art, not one family in ten takes a paper, and not one in a thousand ever bought a picture. And this condition, I insist, is due, not to low earning capacity alone, but also to low ideals of living. Many of the negroes have a margin of income beyond what is necessary to maintain them in the manner just set forth, and in probably the majority of cases the sur-

plus is spent, not for substantial comforts, not to remedy the deficiencies just suggested, but for showy finery, for fantastic bric-a-brac, for secret societies, for curious inventions that appeal to a childish, toy-loving spirit—and too often for intoxicating liquors.

Speaking of the condition of negro women in rural districts, especially mothers, Mrs. Booker T. Washington says this, in "Proceedings of Hampton Negro Conference," page 74:

The women are all field hands, and still leave home very early for the day's work. At noon each day the wife carries home on her back the wood to cook the dinner, the husband hurries to get under a shady tree, to sleep until dinner is ready; then eats, and afterward has a smoke. The wife must be ready to go back to the field with him when the noon hour is out. The house was left out of order in the morning, the cooking things scattered about the hearth just as they were used, and the few dishes on the old table are unwashed, too. Where the mother takes all the children to the field, the house is locked up and the one window barred; but, thanks to the builder, the cracks are still there, and the air will play through all the day.

At dinner no time yet is given to washing dishes or making beds, and so after sunset the wife brings wood to cook supper and a light-wood knot to give light. No lamps or oil are used unless some one is sick. Next the woman drags up the cow and milks, brings water for the night, and then begins the supper. Perhaps the dishes will get washed for supper. After this, nature overcomes the strongest, and sleep is sought by all the family, in those same unmade beds or pallets.

The Hon. Hoke Smith, altho seeing this decided lack in agricultural districts, thinks it may be overcome in some measure through education. His



A Negro Home in South Carolina.

confidence in this result is thus expressed, "What blessings can be carried to these people of the rural sections when first-class schools are furnished to all of them."

From these extracts we easily gather that men are agreed as to what is necessary to the uplifting of the negro race, namely, education. But possibly not all are agreed as to the nature of the education which will prove most helpful to that people. The Rev. Mr. Wilmer, before quoted, seems to have pronounced views upon this point. Thus he says:

As to the education of the negro, by all means let it be the right kind. . . . The purpose in educating a negro, or any one else, is to make him a more useful member of society.

That is to the point. Education of the right sort will be that which makes one more useful in society than he could be without it. But no educational uplifting can effect this result so well as moral training—a Gospel education; for that, fully carried out, is the highest kind of education. This is what has been neglected in the training of many of the negroes. In view of this, Mr. Wilmer says:

A heavy responsibility rests upon the white race to bend a portion of its energies to the moral uplifting of this [the negro] race. This people lies, like Lazarus, full of sores at the gate of Dives, and wo to Dives if he heed not! The world's acknowledged greatest Teacher laid down a principle applicable not only to individual, but to sociological, development when He said, "Whoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it." If the white race seek supremacy as an end in itself, and override justice in so doing, it will lose what it seeks. . . . We must be honest; we must be just; we must try to uplift this people, and one reward will be that we will be uplifted ourselves.

To which every soul desirous of seeing the colored race uplifted will heartily respond in one prolonged, "Amen".

Remember the dates of the Specials, October 11 and 25, November 8 and 22. See page 13.

MARY.

"WHEN Mary was a little girl of five or six, she was married to an old Brahmin priest. When she was eleven, she had to go and live with her cruel old husband as his wife. All her happy childish days were now over forever. She was now shut up in a big dark room with three other wives of the old Brahmin without books or toys or sewing. One day a missionary lady came to the house, and asked if she might teach this poor little girl to read. The old man said:

"You might as well try to teach my cow."

"But in a few months he was astonished to hear little Mary read. All this time Mary was learning about Jesus, and how He had died for her, and she told her husband she could not worship idols any more. Our parents send us to Sunday-school, and are glad we love Jesus; but when the old Brahmin heard that, he took Mary and beat her cruelly, and sent the missionary away. But, down in a dark corner, Mary had hidden a Testament and a hymn book,

and every moment she could get she spent in reading them. One day her husband found her with the Testament, and took it away, and tore it up, and then beat her again. But still Jesus kept this little lamb, and said, No one shall be able to snatch her out of My hand.

"At last, one day her husband found her hymn book. In a rage he tore up the little girl's last treasure, and then dragged Mary to the fire, and with a red hot iron burned away the palm of her hand. But even this was not enough. He gave her another cruel beating, and kicked her into the street half dead. The Lord Jesus sent one of His missionaries along, and she was carried safely to the missionary's house, where she was loved and

cared for. Mary is now a happy Christian in a mission school, and to-day she is singing from her Bengali hymn book, 'I am so glad that Jesus loves me,' to the same tune that you sing it. She loves her Bible; she loves to pray; and loves to work for Jesus; and every day she is growing to be more like Him."

FROM Brother H. C. Balsbaugh we learn that Brother N. W. Allee has been re-elected president of Tennessee River Conference, and all the other officers were likewise re-elected. We are also informed that the colored work in Memphis is making encouraging progress, and that there is some increase in the membership of the white church. Four were recently baptized.

AT Ute, Iowa, three candidates were baptized during the first week of September by Brother N. C. Bergensen. One of the brethren is eighty-six years of age. There were others desiring baptism later. Brother Bergensen also mentions the baptism of two candidates at Shelby.

More About the Gospel Series of the SIGNS OF THE TIMES,

To Be Published October 11 and 25, November 8 and 22.

Last week the Special Gospel series of the SIGNS OF THE TIMES was announced, and a few quotations were taken from some of its articles. This week we wish to tell more about these numbers and make some suggestions as to how they may be circulated.

How the Plan Is Regarded

One of our readers, Franklin Hess, Fort Steele, Wyo., sends an order for a hundred sets, and twelve three-months' subscriptions to begin with the series. He expects to use many more.

We have just received the following from one who became interested in the series published last fall:

Stanford, Ky., Sept. 11, 1905.

SIGNS OF THE TIMES,
Mountain View, Cal.

Dear Brethren,—

I want about 400 sets of the four numbers of the special series. I will notify you when and where I want them. I would like to go over where I canvassed this summer, and sell them, and take subscriptions for the paper, if I can, with the help of God. I believe it will do good. I remain in the love of Christ,
Christian L. Hornung.

Features of the Illustrations

It will be remembered that one cover design was used on the whole set of papers issued last fall. Instead of this, we have FOUR engravings—one for each number—for the forthcoming series. This does away with all possibility of getting the papers confused, and no one can say, "O, I read that paper before." A reduced facsimile of the cover page of the first number is given on this page.

We will not stop to speak of the various appropriate and beautiful engravings that will appear in the body of the paper, but they are unique and striking.

How to Circulate Them

Those who did the most successful work last year solicited orders for nothing less than the entire series. Indeed, many of them solicited subscriptions for a year or six months. If the customer did not feel sufficiently acquainted with the paper to subscribe for this length of time, he was usually willing to take the series at twenty cents.

An Order Book

For the assistance of those who wish to solicit subscriptions for the entire series, we have an order book prepared which will be sent on receipt of its cost,—five cents. Where orders are taken in this way the papers may be delivered by the person taking the order, or the names may be sent in to the Publishing House who will send the same direct. In this latter case, however, bear in mind that the rates on papers to single names and addresses are higher than where sent in clubs. For example: To less than five the rate is 20 cents a set; five or more, 15 cents a set.

On the Streets

It will be easier to sell these papers on the streets and in public places than it was last fall, because each paper has a special cover design. Those selling in this way should remember to order full sets, as they will be obtained in no other way.

Single Sets to Friends

Others will wish to send sets to friends, or to individuals at other Post-offices. More than three thousand sets of last year's specials were sent out in this way.

Such orders will receive careful and prompt attention. As before stated, the rates are 20 cents a set where less than five are sent in this way, and 15 cents a set where five or more are so ordered.

How the Leaflets Help

In working from house to house with these papers our SIGNS OF THE TIMES leaflets will be found very helpful indeed. Take No. 4, for example—"Signs of Our Times"—and inform the people whom you meet that you are circulating religious reading matter, a portion of which is free. Give them a leaflet, and the way will be opened for you to present the paper.

As the first number has to do with Prophecy and the Coming of Christ, leaflet No. 1—"The Sure Word of Prophecy"—is appropriate. For a price list, please refer to page 2 of this issue of the SIGNS OF THE TIMES.

In Sets Only

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.

What the Series Contains

We see our space is now too limited to refer to any of the many excellent points in the articles. We will therefore simply give the subject of each Special Number and a few of the article titles that will appear in Numbers 3 and 4, and refer you to last week's paper for articles contained in Numbers 1 and 2:

- No. 1, Prophecy, and Christ's Coming.
- 2, The Sanctuary—Gospel in Type and Antitype.
- 3, Law, Gospel, and the Sabbath.
- 4, The Church Triumphant.

Here are some of the

Article Titles

The Bible Sabbath
The First Day of the Week
Babylon; Its Character
Principles of Babylon in Succeeding Ages
The Reformation and America
Signs in the Earth
A Spirit-filled Church; Requisite Conditions to The Seal of God
The Church Restored and Triumphant

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Prices will be as follows:

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

Quantity Orders

If you are so situated as to use several thousand sets, we will be glad to correspond with you, as we have special inducements to make.

Where to Order

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





THE LILIES OF GOD.

It was eve, and my heart was weary
With the taxing toil of day,
And it all seemed an utter failure
In the twilight cold and gray;
Like the peaks of the snowy mountains,
Standing dim against the sky,
Seemed the lives of the Lord's own people
Whom the Lord would glorify.

As I pondered with eyelids heavy,
The Spirit of God came near,
And its blessed presence banished
Every thought of doubt and fear;
And I looked, and a chain of beauty—
Precious links of gold most rare—
'Mid a bed of lilies was shining,
And the rain was falling there;

And I knew that the chain was wisdom,
And its links the Word of God,
And the lilies the lives of Christians,
Rising pure above the sod;
And the Spirit then touched my eyelids,
And the light was sevenfold,
And all stains were washed from my garments,
And my timid heart made bold;

And I felt a breath on my forehead,
And I saw a tablet white,
And a pen was placed in my fingers,
And the Spirit bade me write,—
Yea, write for the heavy-laden,
The tempest-tossed within,
For the tired and weary-hearted,
For the sinner weak with sin.

And I looked, and the lilies were blooming
'Mid the mud and the filth below,
And one end of the chain was fastened
Where the heavens were all aglow,
And this lesson to me was given,
That the Lord will care for His own,
And my part is to do His bidding,
And to comfort the sad and lone.

—Eliza H. Morton.

EDUCATION IN THE HOME. NO. 21.

BY MRS. L. D. AVERY-STUTTLE.

THE family of Brother Hartman was more than surprised and gratified as they seated themselves for their next study, to see that, instead of their number decreasing, as they had almost feared, their little circle was increasing in membership. Very glad were they to welcome Mr. and Mrs. Gray, whom Walter gallantly introduced to his friends.

"We are happy to study the Bible together with you all, on this most important topic," began Brother Hartman. "Beth, my child, what is the subject of our lesson to-night?"

"We are going to try to find out by the Bible, papa, what becomes of us when we die."

Brother Hartman smiled, and grandma drew the little form that as usual nestled by her side, a little closer, as she said: "That is good, my dear. Your statement of the subject is all right, and perfectly understandable, I am sure."

"I think," said Brother Hartman, "that Job answers the question as plainly as any one can. Elsie, will you turn to Job 14, and read the tenth, eleventh, and twelfth verses?"

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?"

"You see," interrupted Sister Hartman, "that Job asks the very question we would have answered?"

"Yes," continued Elsie, "he both asks and answers it. 'As the waters fail from the sea, and as the flood decayeth and drieth up, so man lieth down, and riseth not, till the heaven be no more, they shall not awake, nor be raised out of their sleep.'"

"What!" exclaimed Mrs. Gray. "You don't believe, do you, that death ends everything,—that it is an eternal sleep?"

"Why no, Mrs. Gray," smiled John. "Job says they will not awake *until* something happens; what *is* that which must happen first, Walter? See here; read this line once more, won't you?"

"'Till the heavens be no more,'" repeated the lad, wondering what would come next.

"I should think that was almost equivalent to saying they would *never* awake," volunteered Mr. Jones, gloomily.

"O no, my friend, not so fast. Please turn to 2 Peter 3: 10, and we will see if there does not come a time when the very heavens shall pass away."

"Do you think the heaven where God dwells is ever going to pass away?" queried Walter, more mystified than ever.

"Certainly not; you know the Bible speaks of three heavens. Paul says he was caught up into the third heaven. But the heavens which pass away must mean the atmospheric heavens which surround this earth. Please read the verse, Mr. Jones,—it will explain everything."

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

"The twelfth verse also speaks of a time when the heavens shall be on fire and be dissolved," continued Brother Hartman, "and the tenth verse says this will be when the day of the Lord comes. So we suppose Job refers to the resurrection at the last day, when he affirms that the dead shall not awake till the heavens pass away,—or be no more."

"Rev. 21: 1, is quite to the point right here; shall I read, father," asked Elsie.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away."

"This, then, seems very plain that man lies in the grave after death, until the resurrection. Where did Job expect to go at death? Mrs. Wilbur, please read Job 14: 13."

"'O that thou wouldst hide me in the grave.' Well, we suppose, of course, that the *body* rests in the grave, but is not the immortal soul conscious and happy in heaven,—is it not, Mr. Hartman?" exclaimed Mrs. Wilbur excitedly.

"Many of us have been taught so to believe, but—"

"Pardon the interruption, father," said John, "but please let me ask Mrs. Wilbur a question. If the soul is conscious and in heaven, would it not be perfectly aware of everything which happens on earth?"

"Why, I suppose so, of course; I think it very likely and entirely reasonable."

"Well, then, let us see," replied John, smiling. "Please read Job 14: 20, 21."

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

"Well," said Mr. Gray, "I was not aware that such a text of Scripture existed. It certainly does appear that the dead must be asleep—unconscious. Still it seems to me there are other texts on the subject, which—"

"O, there are, Mr. Gray, there are; here is an-

other. Let us read what the psalmist David says about the condition of dead men. Will Mrs. Gray please read Ps. 6: 5?"

"For in death there is no remembrance of Thee; in the grave who shall give Thee thanks?"

Mrs. Gray looked up with flushed cheeks; and grandma remarked: "Without doubt David was praying to be healed from sickness; for in the second verse he prays, 'O Lord, heal me; for my bones are vexed.' And as one great reason for his desire to be healed, he urges the plea which Mrs. Gray has just read. He wishes to live because he can not give God praise after he is laid low by death."

"Yes, grandma," interrupted Mattie, "but that isn't *all* David has said about the condition we are in when we are dead. Josie and I just found another verse by the reference. Please let Josie read it, father;" and the little girl read:

"The dead praise not the Lord, neither any that go down into silence."

"Death, then, is a condition of silence,—a condition of unconscious inactivity," said Brother Hartman.

All this time Billy Black had been an attentive listener, and his usually dull eyes shone with interest.

"Well, Billy, what is your opinion?" asked John. (To be continued.)

The great Threefold Message of Revelation 14 is a great lens which focuses all truth of the past upon this generation. See our four Specials on this Message noted on page 13.

HOW THE JAPANESE TREAT JEWISH PRISONERS OF WAR.

A Letter to the New York "Volks-Advocat."

We were captured at the battle of the Yalu—about 120 of us. We can not describe to you our fear and anxiety at the time when we fell into the net of the strategic Kuroki. We thought that we would have to die without a confession (*vidui*); but soon we realized that we had been greatly mistaken with regard to the customs of the little brown men.

The Japanese received us like true brothers—but, indeed, only us, the Jews. We were led away to the town Notzville, and quartered in a large barracks. This barracks was two stories high, or rather one well-lighted floor and a dark cellar. We were placed in the pleasant apartment above, and the non-Jews in the sheol below.

As soon as we had laid aside our small belongings we were led to a bath-house. When we returned we were fed on good rice, given tea to drink, and told to sleep and rest.

Early the second day we were again taken to the bath-house, and on the return tea was served—tea from tea-land—and soon after a meal of "all sorts." True, we did not relish it—it wasn't to our taste; but the Japs meant well. After dinner coffee was served to all of us. Indeed, there were many among us who were never so treated in our father's homes. Then we were taken for a stroll through the city. The one drawback was the fact that we didn't understand our guides. But the Jew is "a people wise and understanding," and able to catch on at a wink.

At the same time you must remember the non-Jews slept in the dark cellar and amused themselves with a picture of the holy Mary.

In the afternoon we were served tea with dry biscuits; at nightfall a similar food which tasted as if it were dipped in honey. We then retired.

The Japs sleep very soundly on their rugs and small pillows. Evidently they are not particular about a featherbed and two soft pillows to rest on. But we have no complaint about our lodgings.

This is the regular daily routine to date. We hope that the Japanese will not take a turn for the bad before we are released.

A few weeks ago the hot summer began, and we were transferred to Santzusi, on the coast. As it appears, we were brought here purposely so that we might enjoy the fresh air and the open sea bathing.

All in all, our life is not so bad here. We are sure that the czar's hoggish generals haven't the pleasure which we exiled Jews have. It can not be otherwise

but that the Japanese are the little descendants of Moses (of Jewish folklore).

On the Sabbath we hold our regular feasts in the synagogue. The Japanese observe us with unqualified pleasure. Our enemies from at home nearly split with envy and anger. Every Sabbath afternoon the president of our synagogue, Pinchas Rotshevski, delivers a sermon.

You can readily understand from the foregoing that we do not feel as if we were exiled. But we can not rejoice; for we know that thousands of our brothers are laboring as slaves and spilling their blood on the battlefields for no cause of their own.

—May God have mercy! May the war soon end!

KEEP ON PRAYING.

ONE James Smith, an English laborer in the navy yard on the Thames, had a little boy, Johnnie, says the *Wesleyan Methodist*. James was a very intemperate man. After the death of his wife, sorrow kept him sober for a while, but he took to his cups again, and, as poor Johnnie expressed it, "got badder and badder all the time."

One night the drunkard awoke, a most uncommon thing for him at such an hour, and lay very still, for he heard a sound. It was his motherless boy praying by his bedside. He heard him say, "Please, God, make daddy a better man, for Jesus' sake."

James Smith could not sleep any more. He rose very early and went to his work. He came home early that night without having drunk a drop of liquor. His heart was melted. He said to Johnnie, "What put it into your head to pray for your worthless old dad?"

Johnnie told him it was because he loved him; and besides he had been to a Bible school where the teacher had taught him the commandment, "Honor thy father and thy mother."

"Then keep on prayin', keep on prayin', little lad," said James. "I believe God has answered you already; I've been prayin' for myself, that God would make me a better man."

The prayer was answered. James Smith reformed, and from that time lived a steady Christian man. —Selected.

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

INTERNATIONAL SERIES
THE SUNDAY SCHOOL

LESSON 3.—OCTOBER 15.—RETURNING FROM CAPTIVITY.

Lesson Scripture, Ezra 1, A. R. V.

(1) "Now IN the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, (2) Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. (3) Whosoever there is among you of all His people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (He is God), which is in Jerusalem. (4) And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem.

(5) "Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem. (6) And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. (7) Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put in the house of his gods; (8) even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. (9) And this is the number of them: thirty platters of gold, a thousand platters of silver, nine

and twenty knives, (10) thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand. (11) All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem."

Golden Text.—"The Lord hath done great things." Ps. 126:3.

SUGGESTIVE QUESTIONS.

(1) At what time did the events noted in this lesson take place? Whose word was due to be fulfilled? To this end what did the Lord do? Verse 1. Note 1. (2) With what declaration did Cyrus introduce his proclamation? Verse 2. (3) What permission was given to the captive Jews? Verse 3. (4) What were the remainder of the people to do? Verse 4. Note 2. (5) What response was made to the proclamation? Verse 5. Note 3. (6) What liberality was shown to those who volunteered to return? Verse 6. Note 4. (7) What was turned over to them by the king. Verses 7, 8. Note 5. (8) What vessels were specially numbered? Verses 9, 10. (9) What was the whole number of vessels? Who brought these to Jerusalem? Verse 11. Note 6.

NOTES.

1. After the overthrow of Babylon by the Medes and Persians, Darius the Mede reigned two years, and was succeeded by Cyrus the Persian. As Daniel prospered in the reign of Cyrus (Dan. 6:28), it is highly probable that it was he who brought to Cyrus' attention the prophecy of Jer. 29:10-14; also that of Isa. 44:24 to 45:1. This is all the more probable because Daniel says that in the first year of Darius he was considering this prophecy of Jeremiah concerning the time. Dan. 9:1, 2. It was well that Cyrus put the decree in writing, else the work of building the wall of Jerusalem would have been delayed much more than it was. In the time of King Artaxerxes, complaint was made by the enemies of Judah that they would rebel as soon as they got their city walled, and the work was stopped for a while, until, on appeal from Jerusalem, the decree of Cyrus was looked up, and the work allowed to proceed by King Darius II. See Ezra 4:7-24; 6:1, 2.

2. Now was Judah's great opportunity. It was a test of their belief in God's Word and their trust in His care. There was not only the prophecy of Jeremiah before noted, also in Jer. 25:11-14, but there were the wonderful promises given by Ezekiel while in exile. The decree of Cyrus included the entire people of the captivity, if they were minded to return; but there was no compulsion about it. God never enforces His special blessings. These are conditioned on belief of His Word. Mark 5:35, 36; 9:23, 24; 11:24; John 3:16.

3. "All whose spirit God had stirred."—God can not stir the spirits of those whose spirits will not respond to the appeals of His Spirit, through His Word. The rejection of His Word leaves the spirit of man dormant so far as any operation of the Holy Spirit is possible. Men who affect the power of the Holy Spirit while ignoring or perverting the Word of God, are simply deceived by the enemy of souls. The most remarkable feature of the whole movement was that only about fifty thousand captives availed themselves of the opportunity to return. This was hardly more than one-sixth of them. Rawlinson says that "especially those of the wealthier classes preferred to remain." It was an arduous undertaking, and they chose to hold on to their comfortable situations, while others lacked courage.

4. All this liberality on the part of the people, and more, was due to these captives, as they were leaving much behind in the way of cultivated and improved fields, besides the public service they had rendered during the seventy years. It was as much their due as the gifts of the Egyptians were due to Israel on their leaving Egypt.

5. It was a defilement of the sacred vessels of the Lord's house to place them in a heathen temple, in the house dedicated to a false god. It would be hard to imagine a more degraded use of them in a general way; yet there could not have been a more secure place for their preservation. When the Philistines captured the ark of God, and placed it in the house of their god Dagon, the idol could not be kept on its feet, and many of the people were afflicted with disease. But in the case of the sacred vessels

everything had been placed in Nebuchadnezzar's hands by the Lord Himself, because His own people had become "worse than the heathen;" and the heathen king had done the best he knew, and perhaps the best that could be done under the circumstances.

6. The vessels specified were not quite half of the whole number. The rest were probably of smaller size and of less value. Sheshbazzar was the Persian name of Zerubbabel. Note the statement in Ezra 3:8 and 5:16.



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MOUNTAIN VIEW, CAL., OCTOBER 4, 1905.

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

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Read "Our London Letter." It contains items of great interest.

Our "Experience Meeting" will be printed for the first time in the SIGNS of October 18. The postponing of our Specials for one week makes this necessary. Let us hear from our isolated and heart-full and heart-burdened ones.

Our International Sunday-School Lesson will be omitted from our next issue and onward. Appeals for it, all told, number only about a half-dozen. Of course, those who use it want it, and we would be glad to accommodate them, but we can not afford to publish it when so few seem to use it. We shall endeavor to use the space for mothers and children, and for health and temperance. In the future, if there are subjects of vital interest in the Sunday-School Lesson as regards the signs of the times, we shall probably notice them, and shall be happy, also, to answer, in our Question Corner, any proper questions on the lesson scripture.

To Our Friends.—We wish we had time to write and thank all our friends for their good words of cheer and hope and courage. Here a good sister writes us a God-speed for our work and the paper which she prizes so much. Ministers write us of their conflicts and victories. One of the old guard writes a letter of courage and cheer under trying circumstances. A scientific friend tells how he prizes the SIGNS. A brave brother in the very "seat of the beast" sends words of appreciation. God bless them one and all. The greatest conflicts in this world in these later years have not been fought out on the South African veldt or on Manchurian

plains, or in Oriental seas; but in the hearts of those struggling toward the light, or meeting all the powers of unseen foes who would still hold them in the thralldom of sin, or defeat every effort for God and good. God's book of remembrance will not parallel the records of earth; but they will be just and true, and will reveal earth's true heroes.

The Pacific Press Training School opens October 1. It is an evening school, but it has been carefully planned, and while slower in progress than a day school, will, we believe, be sure and sound in its work. An announcement has been prepared, explanatory of the work we propose to do, containing information of faculty, terms, school hours, studies, etc. Those desiring a copy will please inclose stamp, addressing, Pacific Press Training School, Mountain View, Cal.

The name of that large island, which has been divided between Russia and Japan by the treaty of peace, is spelled "Saghalien," and is pronounced "Sa-ga-leeen'." In both cases "a" has the Italian sound, as "a" in "far." This is given on the authority of the "Standard Dictionary" and Lippencott's "Gazetteer of the World."

Next Week Is Our First Special.

Our articles for our four specials, so far as we have read them, are as good as we ever published. They are clear, concise, definite. The illustrations are the best, taken altogether, we have ever used for any specials published. The date of these papers, and the general subjects, are as follows:

- October 11, "Prophecy and Christ's Coming."
 - October 25, "The Sanctuary, the Gospel in Type and Antitype."
 - November 8, "The Law, the Gospel, and the Sabbath,—the Whole Duty of Man."
 - November 22, "The Church Triumphant."
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 Object and Importance of Prophecy.
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 What Christ's Coming Means.
 The Priesthood of Christ.
 The Eternal Law and Everlasting Gospel.
 The Meaning of America.

Some of the above titles include several articles. No great world-renowned names are presented as to why these articles or the papers which contain them should be of worth; they are written by godly men, deep students of the Scriptures. The articles are great messages from God, dealing with weighty subjects of eternal import.

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The one set of four numbers is only 20 cents. For five or more sets only 15 cents each. See further notice on page 13. Help us to give them the widest circulation possible.

"Life and Health" for October.—This is the first of two special numbers for a vigorous autumn campaign in health matters by the publishers and editors of *Life and Health*, Washington, D. C. Note the subjects treated by experienced physicians and writers:

"Chronic Rheumatism of the Joints," by Geo. A. Hare, M.S., M.D., gives the symptoms of the disease, and the doctor's suggestions concerning treatment and diet.

"Extremes in Diet," by Mrs. E. G. White, tells what true dietetic reform means as opposed to the fads, fancies, and extremes of some so-called reformers.

"The Little Tot," by Augusta C. Bainbridge, the second article in the series, "The Daughter in the Home," is full of practical suggestions to parents.

"A Visit to a Japanese Hospital," by S. A. Lockwood, M.D. Illustrated.

"Making Bed Comforts," by Mrs. D. A. Field. The Mother's department contains "The Home Life," "Tact with Children," "The Power of Mother's Voice," "Making Children Show Off," and more beside.

Editorials: "Prepare for the Winter Diseases," "Guard the Child against a Crippled Heart,"

"Food Frauds." These are practical, as are also Questions and Answers. And this issue is only five cents a copy, \$2.50 a hundred, or two and one-half cents a copy for 25 or more copies to one address. Address *Life and Health*, 222 North Capitol Street, Washington, D. C.

"Marrying and Giving in Marriage."—Even so will the world be doing in the day of our Lord's coming, according to His own words. Matt. 24:38. The passage indicates excess, and extravagance in the matter, so much so as to mark it as a sign of the age. And how true this is of our time. Marriage and divorce, divorce and marriage, are the order of to-day. Hasty, unconsidered marriages, thoughtless marriages, ill-matched, ill-advised marriages, unholy marriages, for lust or gain. An article in the *New York World* of September 4 informs us on what is considered good authority that there are marriage syndicates, formed for the express purpose of marrying women with money so as to secure it. The number of women who have been won, wedded, robbed, and deserted by this organization of bigamists is said to be 50,000. The *World* offers \$500 for information leading to the arrest and conviction of one of these arch rogues, Dr. Geo. A. Witzhoff, who is said to have figured himself in twenty-five such marriages as principal, and planned a hundred others. Since January 1 it is estimated that 3,000 women in New York City have thus been married, robbed, and deserted. Gangs operate in all the large cities. Authorities are about to begin prosecution of the rascals. How careless people are respecting one of the most important events and relations of life.

Addressing the Deity in Prayer.—There are good men, most earnest men, who use a form of address to the Deity which to many refined ears and true, reverential, sensitive hearts, is shocking. The invariable Bible form of address to the Deity is "Thou," "Thee," "Thy," "Thine,"—second person singular. That form has become inwrought into the heart and speech of every lover of good classic English. To such it sounds shocking to hear "you" used instead of "thou," "your" instead of "thy," "yours" instead of "thine." It smacks of irreverence and thoughtless familiarity. It is a term one would expect to hear from a person who had just begun to pray, and was ignorant of Bible language. One does not expect it from a minister, and it strikes hard on the ear of the heart to hear it. We have heard a devoted minister in one sentence use in his prayer a beautiful Biblical expression in which "thou" was used, and finish the sentence in his own words, addressing Deity by "you." Read the prayers of prophets, apostles, and of Jesus Christ. Use the sacred, solemn form, brethren. The other hurts your influence with the best of people, and helps no one.

The difference between *faith* and what men ordinarily call *belief* is illustrated in the fact that, in connection with the efforts of our laborers, so many people are found who will say, "I believe that the seventh day is the Sabbath of the Lord, but I don't see how I can keep it, and make a living." Yet the psalmist says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

"Printer's Ink" for September, for some reason reached us late. It is a special edition to general advertisers. It contains a vast fund of information in the matter of advertising information, it seems to us, that the general advertiser would wish to obtain. Write the manager, Chas. J. Zingg, for a copy, 10 Spruce Street, New York City, inclosing five cents.

Good words come to us from Hinsdale (Ill.) Sanitarium and Training School, conducted by Dr. David Paulson. This institution is only seventeen miles from the heart of great, needy Chicago, which furnishes a grand field for training workers. We pray that God's guidance and protection may be over physicians, teachers, nurses, and patients.