

SIGNS OF THE TIMES



STEERING BY A FALSE STAR.

“The prophet that hath a dream, let him tell a dream; and he that hath My Word, let Him speak My Word faithfully. What is the straw to the wheat? saith Jehovah.” “Thus saith Jehovah, Stand in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls.”

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.)

A. O. TAIT, CIRCULATION MANAGER.

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Pacific Press Publishing Company

Mountain View, California

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

285 Salmon St., Portland, Ore.

Sigmas of the Times.

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

Volume 32, Number 5.
For Terms, See Page 2.

MOUNTAIN VIEW, CALIFORNIA, JANUARY 31, 1906.

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

All Manuscript should be addressed to the Editor.

For further information see page 2.

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THE PRAYER OF HUMAN NEED.

A Lesson for To-day.

NEVER is man in more need spiritually than when he feels his need the least.

Never is man in more need than when he thinks his own knowledge and judgment of right and truth sufficient.

Never is man in more need than when he depends upon his own religious experience, however rich it may be. In all these cases he is depending upon himself—poor, weak, foolish self. For experience is of little worth in spiritual things if it stand alone. The man of years may have had more than the novice, yet if human experience alone be the ground of assurance, there is but little to choose between, for—

"As the child to the child of four
Is the sage to the fool, and
the best of our lore
Is the lore of the babe that
begins to grow."

Matched against the experience of our great adversary, with his principalities and powers, of millenniums of experience, ours is of little worth. He has met the experience of men of every generation, met and defeated them.

If this prayer of David ever ought to be made the petition of another, it is now. Nay, more, the multitude need it, both teacher and pupil, both pulpit and pew, both pastor and flock, both parent and child, both prince and peasant.

"Shew me Thy ways, O Jehovah;
Teach me Thy paths." Ps. 25:4.

It is the prayer of an unsatisfied one. "Show me." There are many such to-day who stand confused in the wilderness of sin, with no plain path before them; many who have fed upon the husks of pleasure till mind

and heart are famished; many who have followed the human path of tradition till soul is barren and the heart hungry for fresher, greener pastures; many who are out in the world's great highway listening to the multitude of discordant voices each crying a way, who would be certain as to where is the true way; many who are so sunk in the sophistries and delusions of sin that they are satisfied. But it is encouraging to know that poor human nature is unsatisfied, and is desirous of being shown some way.

"TEACH me;" the prayer is that of the true

is willing, to some extent, at least, to be taught.

BUT the prayer must go further than this. The great mass want to be shown wealthy ways, prosperous, pleasant paths, smooth roads, easy paths, sloping downward, wealth-bestrewn, flower-bordered, filled with the multitude. But he who thus pleads never improves his condition. He may find ease at the cost of strength; wealth at the sacrifice of honor, life, or character; popularity at the cost of God's companionship. The true prayer reaches beyond self, beyond man, beyond sense, beyond time, even to the infinite.

"Show me Thy ways, O Jehovah." Nothing less can suffice. Let me see God's ways. Not the ways that lead to His ways, do I desire to see, to know, but His ways, where He is, where He walks. It matters not its condition. Men in their blunders may have torn it up, as inexperienced roadmakers injure highways; there may be thorns bordering its path; the devil may have dug his pit upon one side and developed his poisonous, miasmatic slough on the other; still show me Thy way. There may be a myriad voices calling from it; I may meet men rushing backward, frightened at the perils before; it may wind up the Hill of Difficulty and down into the Valley of Humiliation, still, O Lord, show me Thy way. And God will answer such a prayer.

"TEACH me Thy paths." Not alone show me the way; I would walk therein. I shall meet perplexities; teach me how to pass through them without loss of wis-

dom. I shall meet difficulties; teach me how to overcome them and not dishonor Thee. Obstacles will lie in the pathway; teach me how to surmount them and not stumble. I shall meet deceived ones in the way, used by the enemy to oppose my progress; teach me how to fight loyally the battles of my King, yet bear no malice toward my opposing fellowmen. There will be others who will meet me



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as friends, as brethren; as children of the King, mayhap, they have journeyed a part of the pilgrim-way with me; they will assault me with the very sophistries and deceptions of Lucifer; still, O Lord, show me Thy ways, give me clear spiritual discernment, teach me how to meet them.

O FRIENDS, we want a humble, teachable heart before God in these days of perplexing, sophistical questions in state and church. No schemes of man or angel will do now; we must have God's direction. However great or high men have been or may be in the councils of men or even God, we must not depend upon them. Lucifer once stood in the councils of heaven. However great has been our own experience with God or men, it is worthless now unless it teach us greater humility, more of utter dependence upon God, stronger grasp of His great, divine, everlasting principles of righteousness and truth.

OBEDIENCE, willing, submissive obedience, must be the basis of such a prayer. Does God show His ways, enter them. "Teach me Thy way, O Jehovah; I will walk in Thy truth. Unite my heart to fear Thy name." God's law will be the chief delight of such a heart. God's Word will be his daily food. God's cause will demand whole-hearted loyalty. He will find in Jesus Christ the "Chiefest among ten thousand," "the One altogether lovely."

A GREAT LITERAL PROPHECY.

This Generation.

III. Special Signs of His Coming.

THE disciples asked: "What shall be the sign of Thy coming?" In response Jesus said: "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world; for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21: 25-27.

Matthew and Mark are more specific as regards the signs: "In those days, immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall they see the Son of Man coming in clouds with great power and glory." Matt. 24: 29, 30; Mark 13: 24-26.

There are three specific signs mentioned here to occur before Christ's coming; for the fourth—the shaking of the powers of the heavens—takes place in direct connection with His coming. Heb. 12: 56; Joel 3: 12; Rev. 6: 14-17.

The darkening of the sun and moon from their light-relations would naturally occur together. And so they did, and they occurred just when Jesus declared they would, in those days, immediately after their tribulation. The days began A.D. 538. They ended in 1798. The tribulation ceased in 1776. Within those days, only four years after the ending of the general tribulation, May 19, 1780, the sun was

supernaturally darkened. Long before noon candles were lighted, cattle came lowing from the pastures, and fowls went to roost. The following night was fearfully dark, tho the moon was at the full. Other predictions of the same signs are found in Joel 2: 31; Rev. 6: 12, 13. The latter prophecy was written twenty-five years after Jerusalem was destroyed. A volume of evidences might be given as to the historical facts; we must content ourselves with references to a few. As to the "Dark Day" Timothy Dwight, D.D., in "Connecticut Historical Collections," says:

The 19th of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the *general opinion* that the day of judgment was at hand. The Legislature was in session at Hartford, but being unable to transact business, adjourned.

Dr. Samuel Tenney, in 1785, wrote to the Historical Society concerning it as follows:

Altho the uncommon darkness which attracted the attention of all ranks of people in this part of the country on the 19th of May, 1780, was a phenomenon which several gentlemen of considerable ability have endeavored to solve, yet I believe you will agree with me that *no satisfactory solution has yet appeared.*

It was not an eclipse; for the moon was at the full, and the darkness lasted much longer than that of an eclipse could. It was God writing in the sun and in the moon what He had spoken through his Son eighteen centuries before.

The following night, altho the moon was at the full, it was as dark as tho "every luminous body in the universe," says one writer, had been "struck out of existence." When, however, the moon appeared, as it did at times, it had "the appearance of blood," says another writer. But these alone were not a sign of His coming, till the "stars fell."

The third sign came Nov. 13, 1833, in the falling of the stars, or the great meteoric shower, of that date, the like of which is not recorded in all the annals of time. Prof. Denison Olmstead, of Yale College, a celebrated scientist, says of that event:

Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world. . . . The extent of the shower of 1833 was such as to cover no considerable part of the earth's surface.

Abundance of historical testimony exists for all these, and many are now living who witnessed the latter. When the stars fell, the great threefold sign was complete, and it has been heralded to the world in the light of the prophecy, and thousands have thus seen it as a sign of Christ's coming.

God has thus given His own twofold witness, between which there could be no collusion, as to the signs of Christ's coming. Eighteen and three-fourths centuries ago, by the voice of His Son, He declared when the signs would come and where they would be seen. Eighteen centuries rolled their round, and then God wrote again the words in sun and moon and stars, in order that all might learn the divine mission and truth of that Son, and that He was coming again as surely as He first came.

But you say, "These signs were not seen all over the world, only in the eastern part of America." Granted. Jesus spoke the first

words to only a few, but the world soon heard them. Those who looked upon these visible signs did not "see" them in the true sense. They saw awful sights in the heavens, but many knew not their import. Not until the last sign occurred and the first witness—Christ's own word—was proclaimed, could men truly see the second witness. But when the message of Christ's second coming was heralded to all the world in 1840 to 1844 the whole world saw or had the privilege of *seeing*, in the light of that Word, the signs of His second coming.

But there are other signs to occur in this very time of the giving of the message, comprehended in the abounding iniquity, the growing cold, the false Christs and prophets of Matt. 24: 11-13, 24-26, and the distress of nations, the perplexity, the storms and cyclones, intimated in Luke 21: 25, 26, and elsewhere. There are a score of these specific signs of Christ's coming falling within the giving of the last threefold message, the proclamation of the everlasting Gospel with the proclamation of impending judgment, the preaching of the Gospel of His kingdom. Rev. 14: 6-14; Matt. 24: 14. Thus we have not alone the specific signs in the sun, moon, and stars, in the light of His Word, but we have the *cumulative evidence* of all the other omens, signs, precursors, which the same Word, inspired by the same Spirit, predicted of this very time. Among these may be mentioned, increase of knowledge, of riches, of crime; capital and labor troubles, great social unrest, great corruption in church and state, spiritual declension and unbelief, growth of Socialism and Catholicism, preparation for war, peace-and-safety cry, last-day scoffers, and amid all of earth's confusion the preaching of God's great threefold message of instruction, warning, and salvation. Therefore, with all these things in mind as applying in these our days, our Lord continues His prophecy:

"Now from the fig tree ["and all the trees," Luke] learn her parable; when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but My words shall not pass away." Matt. 24: 32-35.

The signs have been given, piled one on another, massed and battalioned, for this time, that all may see and know. We see not one, but many. It is not the witness of one, but many. It is cumulative evidence, piled upon evidence.

One of these events, which the Master has given as signs, may have appeared in another generation. Two or more of them may have occurred in another age. But it is safe to say that no time since the Nazarene uttered His prophecy has any generation seen all these omens as this generation now sees them, and has been witnessing them for the last three-score years. What then?—In the words of Him who spake as never man spake: "When ye see all these things, know ye that He is nigh, even at the doors." We see them, we may know.

"This Generation" will be continued in our next.

INDIVIDUAL RIGHTS AND SELF-DENIAL.

THERE is such a thing as abuse of liberty. It is sometimes better to exercise self-denial than to insist on personal prerogative. The Christian will have an eye to the good—not merely the good opinion, but the *good*—of others, even at the sacrifice of his own liberty. Christ had a right to be set at liberty by Pilate, and He had the power to set Himself free, but the welfare of humanity was at stake. Peter and John were set at liberty by the Jewish council on condition that they would cease to preach in the name of Jesus of Nazareth; but the people were in need of the Gospel. Paul, knowing that “in every city” bonds and afflictions awaited him, was not thereby deterred from duty to others. In declaring such to be his purpose, he said: “Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.”

When one urges his liberty as the prime consideration under all circumstances, he simply puts self foremost, which is contrary to all Christian principle. The apostle Paul would forego his right to eat whatever was proper food. In the matter of eating things dedicated to idols he says: “As concerning therefore the eating of those things that are offered in sacrifice unto idols, *we know* that an idol is nothing in the world, and that there is none other God but one.” It would not hurt one thus fortified. The offering of the food in sacrifice to an idol would not affect the food in any way. Many of the heathen devoted every article they ate, drank, or used in any way, to their gods; therefore a Christian could not have eaten with such at all without partaking of food dedicated to an idol. “Howbeit there is not in every man that knowledge,” that is, the knowledge that there is “but one God, the Father,” and “one Lord Jesus Christ.” So we are instructed that, altho we have such liberty in the matter of food, we should “take heed lest by any means this liberty of yours is become a stumbling block to them that are weak.”

There are two classes to whom the exercise of this liberty might be injurious: (1) The heathen, in some instances, seeing the Christian eat that which he knew was offered to an idol, might assume that it was an endorsement of his practise of thus dedicating his food. So Paul would eat without asking any questions on that subject. He would utterly ignore that issue. (2) There might be weak *brethren* who were over-conscientious in such matters; and they, seeing him exercise his right so freely, might be discouraged, or might become reckless for want of discrimination, and run to the extreme of outright apostasy.

As Christ, ready to sacrifice everything but allegiance to the Father's will in order to save the lives of sinners, did not regard His own life, so the true Christian, while ever solicitous for the rights of his fellow men—believers or unbelievers—will not hinder the progress of the Gospel by *always* insisting on the exercise of his individual rights. Self-denial is a prime factor in Christian experience, of far more importance than the uninterrupted exercise of individual rights. While we may not sacrifice principle, or ignore the dictates of a good conscience, our acts must be modified by a proper

regard for their influence upon others. We must not become stumbling-blocks to the unbeliever by stiffly demanding all that is due, or by roughly riding over their conscientious scruples; nor may we discourage the weak brother by avoidable indulgences that may offend his uneducated sense of right. It is better to instruct him than to trample upon his misunderstanding. G.

THE MINOR AND THE MAJOR.

IN the great Song of Triumph there are no minor strains; for these are the echoes of defeat and sorrow. They appeal to our souls now only because of our sadness for sin. There are times in the lives of most people when they like to be by themselves and feel sad. They are extracting sympathy from defeated purposes.

The cheer of the victor has no minor strain. In the song of triumph it would be an incongruity. It comes in with sad sweetness when the victors are burying the dead; and there it is in its right place.

But when the last dead have been buried; when the last defeat has been swallowed up in eternal victory; when the scars of sin have been at last erased from the entire universe, and all is perfection and beauty again—when there is nothing more in all the universe to be sorrowful for—we will bid farewell to the sweet, sad minor, and join in the great, glad strains of the major chords. And that will be no more monotonous than the glad, sinless lives of the saints will be monotonous. He who knows how to give glad variety in the life of a ransomed soul will also know how to give joyous, harmonious variety to the music that has in it none of the memories of sin, sorrow, and death. S.

A BROAD CONFESSION.

EVERY day the evidence increases concerning the prevalence of corruption in the world through lust. The latest is a wholesale tacit confession of being susceptible to bribes on the part of newspaper editors and legislators in Pennsylvania. The confession is perhaps unwitting on the part of some, but it is none the less flagrant. With the beginning of the year, the railroads of the state put in force a rule prohibiting passes. Now the indignant editors and legislators propose retaliation. These classes had been the recipients of such favors for twenty years, and as a result the railroad companies had been allowed whatever legislation they desired.

It is now said that bills are contemplated that would fix responsibility for accidents, and compel the railroads to provide more safety appliances. Bills to insure better sanitary arrangements in cars, to provide a seat for every person with a ticket, and to change the laws that give the railroads such a great monopoly over the state, are now under consideration. It is also said that more railroad accidents are being reported than ever before. And a measure to allow trolley lines to carry freight, that has been held up in the Legislature and discouraged by the press, is now to be taken up.

Now all these things are proper measures, and in the interest of the people; and the fact

that they are to be advocated by the legislators and editors in retaliation for a withdrawal of passes, shows that they had been bribed by the passes to favor the railroad companies at the expense of the people—to the estimated extent of about two million dollars a year. And they are calling their change of attitude “independence of the railroads,” whereas they could not exercise any such independence in the face of standing passes on the cars. Retaliation is not independence; it is more in the nature of blackmail.

This is not saying that conditions are any worse in the Keystone State than elsewhere; but this specific circumstance is a marked illustration of political corruption posing as political virtue. It is a current disposition, this striving to get something for nothing; but few are willing to give anything for nothing. The plea of interest in the public welfare is a good lever with which to get official position; but it soon gives way to self-interest in most cases. G.

Question Corner

1769.—Questions on the Amalekites.

1. Saul destroyed all the Amalekites except Agag, who was slain shortly afterwards by Samuel. This point is brought to view in the Sabbath-School Lesson of October 21, and the inference is made there that these Amalekites increased greatly during the next twenty-three years. How could these Amalekites increase so much in twenty-three years if they were all destroyed by Saul and Samuel?

2. Where were these Amalekites to receive their punishment? When does Deut. 25:19 place this event? B. H.

3. How could the Amalekites become so strong in thirty years if Saul slew them all except Agag? 1 Sam. 15:8, 31. J. E. G.

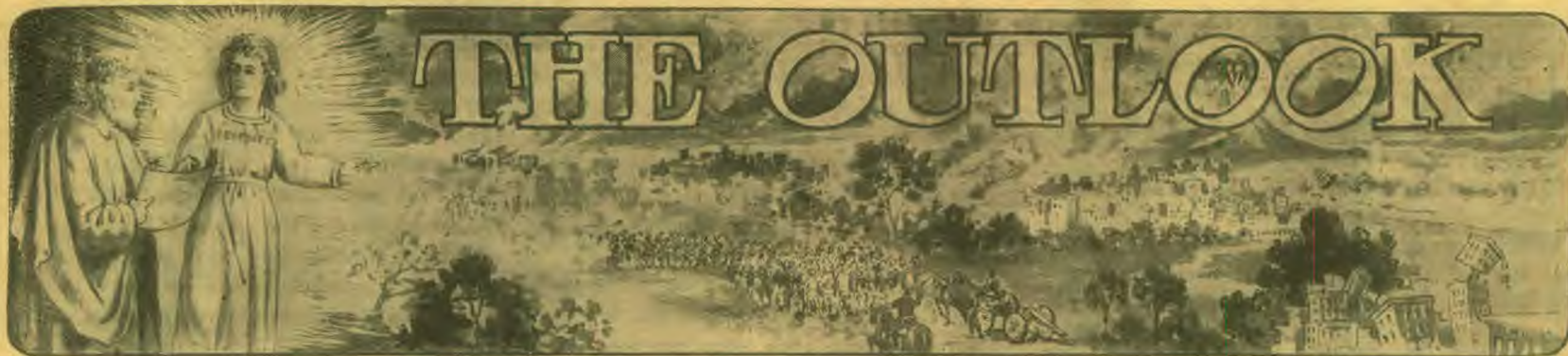
1. In all probability, Saul destroyed only those who came out to fight with him or were in those cities which he took. Those who were left certainly increased in a few years enough to take Ziglag. See 1 Sam. 30:1, 2. The “all” were confined to those in the cities and immediate places where Saul fought.

2. The Lord designed that the Amalekites should receive their punishment when He gave Saul his commission to punish. And Deut. 5:19 would have been fulfilled then had Saul been faithful to God. As it was, the Amalekites increased—those who were left—until they had become strong enough in power and influence to induce others to unite with them, and they were doubtless the ones that were destroyed by the Jews in the time of Mordecai. When the issue was once understood, that Mordecai was a Jew, and that Haman was determined to slay the Jews, the whole old controversy must have been raised between Israel and the Amalekites, and doubtless at that time Amalek as a people perished.

1770.—Conduct of Vashti.

How do you know the reason Vashti would not come in before the king? The Bible is silent, and if it is the reason given in the lesson would she have been doing wrong even tho she went against custom? Please explain.

A knowledge of the ancient customs and of their manners at great feasts makes it very clear indeed as to why the king desired that Vashti should come before them. It was when they were well-drunken with wine that he commanded the queen to come to exhibit her beauty in a way that no true woman would submit to before a crowd of gross, drunken men; and that too seems evident from the record itself, “and therefore the queen Vashti refused to come at the king's command.” We have an instance of this in which the shameless daughter of a more shameless mother, Herodias, danced before King Herod when his heart was merry with wine, and being influenced and inflamed by her beauty, commanded that any request that she should make should be given her, even to the half of the kingdom. Vashti did a noble thing in refusing. As history does not mention the name of Vashti as the queen of Xerxes or Ahasuerus it has been supposed, and may probably have been true, that she was only one of the favorite, legitimate concubines according to the customs of that time, but one evidently who prized her purity and womanliness. The world has ever honored her for the course she pursued.



WHICH IS TRUE ?

Just this minute we picked up two newspapers, both leading papers, both having a large circulation. In the first was an editorial stating that the world, its inhabitants, all conditions, have improved. "There is every reason why we should all be optimistic;" "we have discovered the means of abolishing poverty;" "the greatest of all our blessings is the progressing freedom of the intellect;" "knowledge is making him [man] free;" "in all civilized countries the distribution of knowledge is the most important business of the state." In the second there are several editorials, the first one entitled, "Russia's Shame," the third, "The Wave of Radicalism," the fourth, "A Royal Bigamist," the fifth, "Equitable Corruption," revealing the endless crimes and frauds of the insurance investigations, and so on. In one of these is a tremendous warning against the wave of radicalism. It quotes Governor Holt, of Kansas, as saying, "I want to say to you, not as an alarmist, but as a slight contributor to the American awakening, that, until we find some effective means for the control of the great trusts and corporations in the interest of all the people, a tidal wave of Socialism will sweep over the country one of these days that will do incalculable damage."

The paper from which we first quoted is filled from first to last, day after day, week after week, month after month, with one constant record of crime.

Referring to the last days, the Lord, by His prophet, says of His watchman, His prophets, and priests, "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." Jer. 6:14. Again He tells us, "His watchmen are blind, they are all without knowledge; they are all dumb dogs, they can not bark; dreaming, lying down, loving to slumber. Yea, the dogs are greedy, they can never have enough; and these are shepherds that can not understand; they have all turned to their own way, each one to his gain, from every quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, a day great beyond measure." Isa. 56:10-12. But when that time shall come, and even now it is impending, it is declared, "When they shall say: Peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thess. 5:3.

HOW A PROMINENT BAPTIST VIEWS THE SITUATION.

[In an address at the Union Baptist Church, Greenpoint, L. I., October 29, the pastor, Dr. R. H. McCullough, delivered some strong anti-Roman sentiments. The following will give an idea of how he interprets the growing influence of Rome in American politics]:

We must always remember that Rome and her principles never change, and that Romanism has never been so emphatically Roman as it is now.

We are on the eve of aggressive clericalism in America. Catholics as a body have offered passive resistance to the school laws and all over the country to the public school. They are getting ready to make the most strenuous resistance of their lives against the American public school.

The Vatican greatly desires to establish a nuncio at Washington. The desire of the Vatican and of Cardinal Satolli, with his three visits to America,

was to be appointed papal nuncio at Washington. The American government is not ripe for such a revolutionary act. Yet it is progressing favorably toward that end. The Vatican exhibit at the Louisiana Purchase Exposition, one of the costliest and most interesting, had for its purpose the exaltation of the sovereign pontiff in America. This government and the Holy See have been brought into very close relations during the past few years. The Taft commission to the Vatican was an epoch-making event. The treaty between the insular government in the Philippines and the papal delegation in the archipelago was an event of scarcely less significance. What has been done in a few short years in the way of *rapprochement* encourages the hope of still greater relations.

The question of the friars in the Philippines gives a striking illustration of the changed position of the United States. In 1776 the government in its infancy

tous changes in popular sentiment, and there is no telling what the future years will bring, for the papal authorities feel that a country with 12,000,000 Roman Catholics in the United States, 6,500,000 in the Philippines, and 1,000,000 in Porto Rico should not be without a representative of some kind at the Vatican. It would be as un-American to permit a nunciature at Washington as to enstate the pope in the White House. It can not be done without violating the Constitution of the United States.

But Catholic optimism has a wider vision. Archbishop Quigley has said: "Within twenty years this country is going to rule the world. Kings and emperors will soon pass away and the democracy of the United States will take their place. The West will dominate the country, and what I have seen of the western parochial schools has proved that the generations which follow us will be exclusively Catholic. When the United States rules the world, then the

Catholic Church will rule the world." This is a prophetic bid for a Catholic president.

The Roman hierarchy is making itself solid in Washington, the center of our national government. They have the Indian Bureau there; the chief object is to influence legislation in favor of Rome. Cardinal Gibbons is only forty miles from Washington, and his contemporaries are fast friends with the President, and they graciously assist him in crowding the departments of government with Romanists, who owe their first al-



An Interior View of St. Peter's Church, Rome.

forbade the pope the nomination of a single prelate, and refused to make any kind of recognition of the Holy See. To-day, the outcome of the Philippine issue is that the pope has the official nomination of 100 prelaties within American territory, with the added triumph of having received American ambassadors at the Vatican. The mission of governor Taft, it is true, was represented by the government at Washington as without any official character, but this flimsy hooding of the facts can never bear examination. As the *Independent* observed, Judge Taft was equipped with credentials and empowered to negotiate with the Vatican as formally and completely as any other ambassador.

The conduct of the Catholic leaders in America at the beginning of the agitation against the friars was significant. Archbishop Ireland counseled prudence and forbearance as the course of the church, lest public apprehension should be aroused by the revelation of the power of the Catholic community, now solid and formidable in the heart of the American nation. His counsels, however, were not adopted by the Federation of Catholic Societies, then in session at Chicago. Bishop McFaul, of Trenton, led a bold arraignment of the American administration in the Philippines, declaring that it had been animated by Protestant fanaticism, and calling on the President to do his duty under the Constitution, and secure personal rights and property to the friars in the Philippines. This means that Catholicism in the United States feels itself sufficiently powerful to lay aside diplomacy.

A few years ago, and before the creation of the Taft commission, the suggestion of a papal nuncio at Washington would have raised a howl over the whole land. These are years of sudden and momen-

legiance to the pope of Rome.

Bishop O'Connell is in Japan on a diplomatic mission from the Vatican to establish a nuncio. A nunciature at Washington—are you ready, gentlemen? You answer, "No." You are right.

UNPOPULAR DOCTRINES.

THE coming of the Lord and the resurrection of the dead are plainly set forth in the Scriptures—as the hope of the Gospel. Phil. 3:8-11; 2 Tim. 4:7, 8; Heb. 9:28; Rev. 22:12. Yet, so unpopular has the doctrine of the coming of Christ become in the popular churches, that to be known as an Adventist is to be deemed fanatical. The Scriptures also tell us that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

Yet these scoffers are proving to be the leaders and influential men of the great churches. Like those mentioned in 2 Timothy 3, as "despisers of those that are good," they have "a form of godliness" but are "reprobate concerning the faith." Their hostility to the doctrine of Christ's second personal advent, as announced by the angels to the disciples of Christ (Acts 1:9-11), is almost as bitter as it is toward the law of God, which Christ declared could not fail while heaven and earth should stand (Luke 16:17). An Adventist minister (not a Seventh-day Adventist either), reporting to the *World's Crisis* from Florida, gives the following straight testimony on this point:

There is no danger of Advent churches joining the Alliance, for it is an impossibility to work in harmony and unity with it. The grand truths of eternal life through Jesus Christ, and the resurrection from the dead, are doctrines which can not be advocated in a union meeting. My experience is that a person who attempts to speak in a union meeting concerning the second coming of the Saviour, the saint's inheritance, the resurrection of the dead, or salvation by grace through faith, will not be allowed much time.

Then we should remember that Adventists are a people fulfilling the prophetic mold; called out to proclaim the last message, with assurance that Jesus will keep us from the hour of temptation, which shall come upon all the world. If we join a confederacy, our usefulness will cease.

Let us stand by the truth, if we stand alone.

But the day is coming, is near at hand, when those who do not stand on both "the commandments of God, and the faith of Jesus" will stand together. There will be virtual, if not nominal, alliance. Nothing short of a stand on both of said doctrines will enable one to fully "proclaim the last message." No one can pass through the experiences of giving the last message while walking on one leg, and come out victor. The last message is a proclamation against receiving the "mark of the beast," and this "beast" symbol represents a power that shall "think to change" the law of God. Therefore to reject the law of God is ultimately to accept "the mark of the beast."

The apostle Paul's argument in Romans 3 inseparably connects the law and the Gospel. He concludes with this emphatic statement: "Do we then make void the law through faith? God forbid; yea, we establish the law." And "the Revelation of Jesus Christ," given through His servant John, connects in a most essential manner the coming of the Lord and the recognition of His law. It is at His coming that His saints are rewarded with an entrance into the holy city. So, in connection with the declaration of His coming "quickly," it is said, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:12-14.

G.

"HYPNOTISM A PERIL."

SO an article states in the Chatham (Ontario) *Daily News* of November 11. Of course our friends know that we have stated the same thing many times in this paper. Whatever that science be which enslaves mind to mind is evil. God designed that the human mind should be subject to no one but the Creator, and the Creator never enslaves it. The article above referred to is based on the experience of Dr. Mary E. Sellen, of London, who has had fifteen years' experience with hypnotism. She says it tends to lessen the individuality of the person hypnotized, and renders the subject more or less receptive to allied influences. Of course it does. It takes away all the individuality at last, all the independence and freedom of soul, which God gave. She thinks that the cases are very rare indeed where it truly helps individuals.

She refers to two young men, bright young fellows, who were taken as subjects for the purpose of investigating hypnotism, and were always hypnotized by the same person, the hypnotic state being induced two or three times in the course of the evening. After two or three months she noticed that their opinion was always that of the hypnotist. They seemed to have no opinion of their own, and usually appealed to him for support. They had really lost their own individuality and become mentally a part of the hypnotist. Six months later she left town. After three years she returned and learned that one of the young men had been placed in the insane asylum. The other, tho able to follow his usual occupation, was queer in his actions and not firm in his opinion. Previously they were perfectly normal.

Another case was that of a brilliant girl fifteen years old, whose father began to practise upon her, hypnotizing her two or three times a week. Up to this time she had stood at the head of her classes in school; but during the year she grew morose and stupid, at times refusing to eat, lost interest in her school work, and no longer cared to mingle with her former companions. Friends of the father warned

him against the course he was pursuing, but he was still doing the same work when Dr. Sellen last heard from him.

She instances another case of another young man who was affected by a spiritualistic seance to kill some one, but no one in particular. It seemed as tho at times he must commit murder.

Another case was that of a man who wished to get rid of his wife. He hypnotized her, inducing her to believe that it would be a benefit to her to leave him. This was kept up at intervals of a few days. On each occasion he suggested that she should dislike him and make an effort to leave him at her own volition. This idea actually possessed her until she concluded that her husband was no longer necessary to her existence, and left him. She was not heard of for weeks. Suddenly she reappeared at the home of her sister, but refused to return to her husband. Apparently she was well. In two or three weeks, however, she began to exhibit signs of insanity, when she was taken to a sanitarium at the expense of her husband. He, becoming terrified at the results of his work, attempted to reverse the process that produced it. His wife recovered her sanity and returned to his home, but always seemed adverse to his presence.

Dr. Sellen continues that there are only two classes who can not be hypnotized, the insane and the idiots. Men of strong, positive mind can not be hypnotized involuntarily. She carries this thought still further, and there is a moral to it. She says it is not good in a mixed world to be receptive to everything that comes along, for the most part of what we call public opinion is thought-transference. The opinion formed by the average man is more the opinion of others than his own. All catch this from stronger thinkers in every department of life. The man who would form his own opinions must keep the key to his own brain; and this is true.

But how are we to escape the peril? That is the one great question that Dr. Sellen does not answer, and which many others do not answer who see the evil of hypnotism. The great, mighty will of the universe is God's will; the great thoughts of the universe are God's thoughts. None can hinder His will. No thoughts or opinions are as mighty as the living thoughts of God. There is a will set to oppose God's will, and a mind set to the perversion of God's thoughts. The master mind of evil is working through hypnotism, spiritualism, and a thousand other isms to enslave the minds of men and make them subject to the flesh instead of to the Creator. That means dooming them to destruction. The only way to escape this peril is to yield our will to God's will, and think the thoughts of God after Him. He who yields to the hypnotic influence of Satan has no power to break from Satan's spell, but he who yields to the freedom of God's will, will be kept by that will from yielding to evil as long as he yields himself in harmony with it; but at any time and at all times he may choose to depart if he will. The service of God is perfect and absolute freedom. Outside of that, apart from that, it is slavery in one form or another, in one degree or another, and the last degree is absolute submission of soul and body to the prince of darkness. Flee from hypnotism as from a plague. Keep the mind positive for God.

NEVERTHELESS ABSOLUTE SECRECY IS IMPOSSIBLE.

So many swindlers pretending to belong to the secret orders have defrauded people that the penal code of the State of New York has just been amended by the following. The act took effect Sept. 1, 1905:

Any person who willfully, by aid of any false token or writing, or other false pretense or statement, or without the authority of the grand lodge of the order, obtains the signature of any person to any written application, or any money or property for any alleged or pretended degree, secret work, or secrets of, or membership in, any secret fraternal society having a grand lodge in this state, or in any subordinate lodge or body thereof, is subject to a penalty of imprisonment of not more than three years, or by a fine to an amount not exceeding the value of the money or property so obtained, or by both.

Independent of the utility of the law, it reveals the fact that people of common sense and observation

have long since known that it is impossible to make and maintain an absolutely secret society. Unless the so-called work of any society has been changed within six months, it is possible to get every ceremonial they have, and with substantial accuracy the language used.—*Christian Advocate*.

SOME SUNDAY-LAW LOGIC.

IN Winston, N. C., a man was twice convicted of violating the Sunday law by keeping open a small store. In both instances he was fined; in the last instance he refused to pay the fine, and was imprisoned. A few days before his imprisonment, during a firemen's carousal, a stone was thrown through this man's store window and considerable damage was done. But there was no arrest for the malicious mischief.

In the city of Minneapolis the saloon-keepers have become prosecutors of other business men for doing business on Sunday. Have they become converted to Sunday sacredness? have they become convinced that it is a sin to sell intoxicating drinks more than six days in the week? O no, it is simply a matter of retaliation. This illustrates the character of the Sunday law. Its peculiar feature as a law is that it can be made an instrument in the hands of vicious people for the persecution of innocent, good-citizen neighbors. Its very first use, on recognition as a church institution in the fourth century, was as a bitter persecuting agent. And that is always its mission where there is sufficient sentiment to enforce it vigorously.

Separation of Church and State.—A despatch from Paris, under date of December 7, states that the senate, after a long debate, has adopted the bill for the separation of church and state, by a vote of 181 against 102. When it was announced, there were enthusiastic scenes and loud cries of "Long live the Republic!" and "Long live Liberty!" That majority under all ordinary circumstances would be considered large, but to our mind it is far from satisfactory. It means continual strife and against the wisest, the craftiest, the oldest, diplomatic persuasive power in the world, the Papacy. We should have more faith in it, too, if the whole thing were based on pure love of liberty rather than enmity against the Roman Catholic Church. We believe that is the case with many who have supported the bill, but with many others it was enmity to Catholicism which animated them. But even now, if the authorities in France will adopt a wise course, revealing the government not to be an anti-religious power but a non-religious power, giving freedom to all religions or no religions, it yet may be seen by many who have opposed religious liberty that the action of the state has been the wisest thing; but the maintenance of this means even more than the adoption of the thing. A free people politically must be a free people religiously, must be a strong people morally, must be those moved by principle rather than by feeling or emotion. Such we wish France to be.

Catholicism and Socialism.—Whether the old political parties realize anything whatever of the growth of Socialism or not, Roman Catholicism does. The *Catholic Mirror* of November 4, 1905, referring to the mix-up in municipal politics in New York, says that Mr. Hearst's vote is "another evidence of the Socialistic ideas in the public. During the last ten years these have grown to such an extent that thousands of malcontents, men disgusted with corruption to be found on both sides of the fence, and seeing no hope of reform from men, have joyously hailed Socialism as a realizable Utopia." And yet the *Mirror* counts the Socialistic piping as seductive music, and sees in Socialism a menace to the government, and counts the admirable reforms which Socialists advocate as not belonging to Socialism, but existing in spite of it, and declares that "Socialism radically and rationally considered is a nightmare vision, and hallucination." Really the one great foe which Socialism has is the Roman Catholic Church, and Romanism counts Socialism as one of its great obstacles, and the fearful struggle is becoming more and more evident and imminent.

THE WILL OF GOD

BY W. A. SWEANY

The Necessity of Instant Obedience.

THE candid consideration of the primary and fundamental relations between creature and Creator demonstrates the wisdom and justice of instant obedience, even tho the object and result of the mandate may not be understood. It is neither necessary nor possible for the servant or soldier to always fully understand the object or result of the order of his master or captain. It is his to obey, leaving the responsibility for results and consequences with the one in authority.

The application of the simple, everywhere-recognized, "right of property" to our relations with Jehovah demonstrates at once His right to command and our duty to obey; for we are His by the double right of creation and redemption. Isa. 43:1-7; 45:9-12; 29:15, 16; Jer. 18:1-6; 1 Cor. 6:19, 20; 1 Peter 1:18, 19. Moreover, intelligent self-interest demands obedience, since, as hereinbefore shown, it is best for us, both here and hereafter.

It is evident, however, that the reason why disobedience and death, and loyalty and life, stand thus related to each other is not fully and generally understood as it should be. Jehovah's will or law is the expression in words of His nature and character; a statement of what He is, and what He desires us to be. Matt. 5:44-48; 1 Peter 1:13-16. Righteousness is right-doing, or right-being. Jehovah's righteousness is, therefore, what He does and is, and the record or statement thereof is His will or law for us.

God's Will a Living Word.

His commandments are not simply *spoken* and written; they are what He Himself has *done* and still *does*, in truth and uprightness. And since we know that whatsoever Jehovah doeth, it shall be forever; nothing can be put to it nor anything taken from it, and Jehovah doeth it that men may fear before Him, "they stand fast forever and ever." Ps. 111, especially verses 7, 8; Eccl. 3:14; Ps. 119:152, 160, 172; Matt. 5:17-19; Luke 16:17.

The righteousness or life of Jehovah that is thus described in the written Word, is fully revealed, illustrated, and manifested in the living Word—the Word made flesh. So fully was God in Christ—"manifest in the flesh"—that to see Him was to see the Father. John 1:1-14; Rev. 19:11-16; 2 Cor. 5:17-19; 1 Tim. 3:16; John 14:1-11. He is therefore our Pattern and Example, and nothing is required of us but what He does and is. 1 Peter 2:21; 1 Tim. 1:16. And so, by beholding, considering, believing, obeying, and following Him, we become "partakers of the divine nature," and "are changed into the same image." 2 Peter 1:3, 4; 2 Cor. 3:18.

Perfection of the Law.

The law, like its Author, is righteous, holy, pure, spiritual, just, true, and good, and through obedience thereto, we become partakers of His fulness, which is made up of these various characteristics, graces, and attributes. "The law of the Spirit of life in Christ Jesus" converts the soul, and makes "free from the law

of sin and death." Rom. 8:1-5; Ps. 19:7-11. But in Him all fulness dwells, "and ye are complete in Him." Col. 2:9, 10.

So not only is He the Author, Source, and Giver of all the above-mentioned graces, but He is also the Source, Fountain, and Giver of *life*. Ps. 36:9. And, just as His Word and commandment, when believed and obeyed, transmits to the obedient believer the foregoing graces of His character, so the words that He speaks to us, they are *spirit* and they are *life*. John 6:63. "His commandment is life everlasting." John 12:50. "The man that doeth them shall live in them," for "the commandment is ordained unto life." "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. "Sin is the transgression of the law," and "sin, when it is finished, bringeth forth death," for "the wages of sin is death." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." 1 John 3:4; James 1:15; Rom. 6:23; 5:12.

It is therefore certain that if Adam and Eve had never sinned, they would still be living, as are the angels "that do His commandments, harkening unto the voice of His word." Ps. 103:20-22. It is true, in the eternal nature of things, that—

In Obedience and Righteousness There Is Life,

while in disobedience and sin there is death. Lev. 18:5; Neh. 9:5-38, especially verses 28, 29; Eze. 20:1-44, especially verses 11, 13, 21; Matt. 19:16-22; Luke 10:25-28. It should be carefully noted that Jehovah did not say, In the day that thou eatest thereof, I will kill you. It was not a threat of vengeance or retribution, but a solemn, loving warning of an inevitable consequence. Death was in the disobedience, not in the fruit. But just so surely "as by one man's disobedience many were made sinners," "by the obedience of One, shall many be made righteous." Rom. 5:15-21. "Tho He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him." Heb. 5:8, 9.

But it should always be remembered that the obedience of Christ avails nothing for us unless it is reproduced and wrought out in us. "Of our own selves," "without Him," "we can do nothing;" but we can do all things through Christ who strengthens us. Rom. 8:1-17; John 15:4-7; Phil. 4:13. And so it is that the faithful, loving, tested, tried, unyielding, continual obedience of Him who dwells in the heart by faith, restores His image in the soul, and insures and secures eternal, immortal, life for the believer. Gal. 2:20; 2 Cor. 4:10, 11; Eph. 3:17; Rev. 22:14. It is because of this that Satan uses to the utmost every art, blandishment, deception, influence, and power at his disposal, to cause us to sin.

God's Infinite Love.

It is for this reason that Jehovah, with infinite love and longing, beseeches us to obey, and

warns us against transgression. He is "not willing that any should perish." He has "no pleasure in the death of Him that dieth;" "wherefore turn yourselves, and live ye." "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." "He that sinneth against Me wrongeth his own soul; all they that hate Me love death." 2 Peter 3:9; Ezekiel 18, especially verses 30-32; Prov. 8:35, 36.

Surely, in view of all this, obedience should not be regarded as a cross. Rather, let every one say, "Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law; yea; I shall observe it with my whole heart. Make me to go in the path of Thy commandments; for therein do I delight. . . . So shall I keep Thy law continually forever and ever. And I will walk at liberty; for I seek Thy precepts. I will speak of Thy testimonies also before kings, and will not be ashamed. And I will delight myself in Thy commandments, which I have loved." Ps. 119:33-47.

(Continued in our issue of February 14.)

POLYGAMY.

TO persons who have not been brought up in the midst of Mormon practises and influences, it may seem superfluous to inquire into the Biblical teaching on the subject of polygamy. The records of the spread of Mormonism, however, show that not a few persons in recent years have become confused on this matter. To those not familiar with Scripture *principles* and their application, who know no duty unless it come as a direct *command*, a very plausible argument in favor of polygamy may be drawn from the examples of Abraham, Jacob, David, Solomon, and other individuals of sacred history. The fact is, one whose conduct is governed by *precepts and examples* only, who has no discernment for *principles*, will find abundant excuse to dance, play cards, use strong drink, hold slaves, go to war, marry wives many, and have concubines.

But it is certainly true that the Word of God is opposed to all these things, as any one acquainted with its spirit knows. This could be shown in each instance; but the purpose of the present article is much more limited. Suffice it to say here that the development of pure religion since the time of Abraham illustrates what is often the case in *individual* experience—a gradual growth toward higher and truer conceptions of what the will of God is; and to the mind that has once grasped these purer ideals, any return in practise to the baser conceptions is as positive a sin as if it were the direct transgression of an express command. "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

We shall not stop to show how God in the beginning revealed His will concerning the number of husbands a woman should have and the number of wives a man should have, and how Jesus put His stamp of approval on the principle when He interpreted the indefinite "they" of Gen. 2:24 to mean explicitly *two*. The former text says that "they [the man and woman] shall be one flesh." Christ says in Matt. 19:5 that this "they" includes only *two*.

Neither shall we take time to enlarge upon the fact that only by families so constituted could a pure morality be attained in the world or the church, as is said in Mal. 2:15, "Did not He [God] make one [woman for one man, —see verse before]? . . . And wherefore one?—That He might seek a godly seed."

Nor shall we even refer to the numerous texts which show the discord and unhappiness that resulted when this divine purpose was not heeded.

At present we shall emphasize but one point; namely, that *there is* in the New Testament a positive prohibition to servants of God against having more than one wife at a time.

For those who want the direct statement, it is there. Every one might read it plainly for himself had not King James's translators, in obedience to his express command,

for fear of disturbing the ecclesiastical order, —which in his mind was absolutely essential to the existence of a king,—mistranslated the word *diakonos* and its derivatives in more places than one. "No bishop, no king," was the way James summed up his belief. Not to change "the old ecclesiastical words" was his command. That they followed the injunction is shown by their words, as found in their preface to the larger Bibles: "We have avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake themselves to others." The words referred to are such as tend to uphold the hierarchy, the various ecclesiastical orders as found especially in the Episcopal Church. One of these words is *diakonos*.

Of the thirty times this word is used in the New Testament, not once does it in the original Greek have the official and technical import implied in the English words *deacon* and *minister* used to translate it. Its true meaning is most nearly given by the word *servant*. Concerning its use we quote the following, which illustrates the point:

"Whosoever will be great among you, let him be your minister [*diakonos*]; and whosoever will be chief among you, let him be your servant [*doulos*, slave]." Matt. 20:26. "If any man desire to be first, the same shall be last of all, and servant [*diakonos*] of all." Mark 9:35. "If any man serve [*diakone*] Me, let him follow Me; and where I am, there shall also My servant [*diakonos*] be; if any man serve [*diakone*] Me, him will the Father honor." John 12:26. This is a very important instance of the usage of the word, as it is in fact a description of all Christ's deacons, ministers, or servants. *Any one that serves Christ is His diakonos*. "Jesus Christ was a minister [*diakonos*] of the circumcision for the truth of God." Rom. 15:8. "I commend unto you Phebe our sister, which is a servant [*diakonos*] of the church which is at Cenchrea." Rom. 16:1.

In the following texts, the Authorized Version has the word "minister" where we have used "servant," the correct translation:

"Who then is Paul, and who is Apollos, but servants [*diakoni*] by whom ye believed." 1 Cor. 3:5. "Our sufficiency is of God, who hath also fitted us to be servants of the new covenant." 2 Cor. 3:6. "Satan himself is transformed into an angel of light. Therefore it is no great thing if his servants [*diakoni*] also be transformed as servants [*diakoni*] of righteousness." 2 Cor. 11:14, 15. "Are they servants [*diakoni*] of Christ? I am more; in labors more abundant," etc. 2 Cor. 11:23. "Tychicus, a beloved brother, and faithful servant [*diakonos*]." Eph. 6:21. "Timotheus, our brother and servant

[*diakonos*] of God." 1 Thess. 3:2. "These instances, then, will be sufficient to show that the *diakonos* of the Greek text is a word generally expressive of service, and that to translate it *deacon* or *minister* . . . is not to represent the true meaning of the original, but rather the ecclesiastical prejudices of the translator. And, in fact, the word 'deacon,' and 'the office of a deacon,' tho making a conspicuous figure in the English Bible, have no existence in the original."—"Ministry According to the Scriptures," Pages 40, 41.

We turn now to examine a text where this word is mistranslated, and where the proper rendering gives the point we are after.

In 1 Tim. 3:12 we read, "Let the deacons

be the husbands of one wife." Since the Greek word is here *diakoni*—also spelled in English *diakoni*—it is clear from what has been said above, that the proper word to be used is *servant*, or minister (without the official or clerical import). In the next verse, 13, we read of the "office of a deacon." This phrase is wholly imaginary. There is nothing to warrant it in the original. The word thus translated is *diakoneitosain*; its meaning is simply "let them serve," or "let them be in service."

Here, then, we have the direct, explicit command that servants of God, Christians, shall have but one wife. J. A. L. DERBY.



FEDERATION OF CHURCHES

A FALSE LEAD.

The Aim of the United Church.

IN the conference there was constantly held forth and urged as "the transcendent aim of the united church," and therefore of this Federation, "the conquest of the world for Christ, and the transformation of the state and kingdoms of the world into the kingdom of God on earth."

It was impossible not to see that this idea was the spring of the whole conception and design of the conference, and of the Federation that was established. The churches must federate, so that by their combined influence pressure can be brought to bear on the officials of city, county, state, and nation, and, logically and finally, of the world, in order that city, county, state, nation, and the world shall be "subdued to Christ." Federation must be accomplished so that the "combined influence" of the churches, "in all matters moral and social" "in every relation of human life" shall "promote the application of the law of Christ" to the conversion of every soul, and so the bringing of individuals, hamlets, towns, cities, counties, states, the nation, and the world, in subjection to Christ, and so to the full establishment of the kingdom of God on the earth.

Now this whole conception and aim is an utterly false lead. No evidence, no thought, of the Bible sustains it. The Scriptures from beginning to end are solidly against it.

What Christ Declared.

Christ said, "The good seed are the children of the kingdom; but the tares are the children of the wicked one." And of these two classes He said, "Let both grow together until the harvest." And of the harvest He said, "The harvest is the end of the world." By the explicit word of Christ therefore, "the children of the kingdom" and "the children of the wicked one" are to grow "together" in this world "until the end of the world." And then, and accordingly, He says, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." The tares are never gathered into the kingdom of God; they are "gathered and burned in the fire." It is "in the end of the world" that they are so gathered; and they grow in this world "together" with the children of the kingdom, "until the end of the world." Matt. 13:29, 30, 38-40.

The second coming of Christ, in His great

power and glory, brings the "harvest," which "is the end of the world;" for so it is written: "I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14:14-16.

Again, of that time it is written: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day." 2 Thess. 1:7-10.

That Scripture is literally impossible, with the conversion of the world. But "the Scripture can not be broken;" therefore the conversion of the world is neither promised nor contemplated in the Scriptures.

Again, of "that day" and the coming of the Lord, and the end, it is written: "I saw heaven opened, and behold a white horse; and He that sat upon him is called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew, but He Himself, and He was clothed in a vesture dipped in blood; and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords." Rev. 19:11-16.

Foes Against Christ to the End.

That Scripture also is impossible with the conversion of the world, and with the nations being subject to Christ in righteousness. And yet there is more to this passage of Scripture itself; for in the same connection, it is further

said: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth; and all the fowls were filled with their flesh." Rev. 19:19-21.

Instead of this world ending with all converted, or with all the nations the kingdom of God, it ends with false religion and the kingdoms of the earth and their armies in grand alliance under the leadership of unclean spirits, "gathered together to make war on Him," the Lord Christ, as He comes in His glory. And the power of deception of these unclean spirits is so great that they do actually deceive the nations into this thing. This gathering together of the nations is to Armageddon; for so it is written of these unclean spirits, that they come out of the mouth of the dragon, and of the beast, and of the false prophet, and "go forth unto the *kings of the earth* and of the *whole world*, to gather them to the battle of that great day of God Almighty." And the place of their gathering is stated: "He gathered them together into a place called in the Hebrew tongue Armageddon."

And then, the Word continues, "The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, *from the throne*, saying, *It is done*. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city [Babylon] was divided into three parts, and the *cities of the nations* fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."

Succeeding, Not Converting.

Such is the condition and the order of things in the earth and amongst the nations at the end of the world, when the kingdom of God in its fulness comes and is set up on the earth. And this is exactly the story of the Bible—Old Testament as well as New. In the book of Daniel it is declared that when the kingdom of God does come and shall be set up on this earth, it "shall break in pieces and *consume* all these kingdoms;" that they become as the chaff of the summer thrashing-floor, and the wind carries them away and no place is found for them; and then the kingdom of God becomes a great mountain and fills the whole earth, "and it shall stand forever." Dan. 2:34, 35, 44, 45. This is told also in Isaiah, in Jeremiah, in Ezekiel, in Micah, in Joel, in Zechariah, in Zephaniah, in the Psalms, in the Kings, in Judges, in Deuteronomy, in Genesis—in the whole Book of God.

Therefore again we say that this whole conception and aim, as designed, as advocated, and as formulated, in the Federation of Churches, is utterly a false lead. Yet these people believe that the world is to be converted, and turned into the kingdom of God on the earth, and that their Federation is to be the mighty means of accomplishing this. And they really believe it. No one could think for a moment of charging them with insincerity, with dishonest purposes, or with evil designs.

Unquestionably they mean well in what they are aiming at.

Nevertheless, still more unquestionably the thing which they are aiming at is altogether wrong in the sense that no such thing will or can ever be; and they are altogether wrong in it, in the sense that they are expecting, and working for, and toiling unto, a thing that is utterly a blank. It is a blank so far as the idea, the conception, their aim, and their hope, are concerned; but in the awful results of this mistaken notion and false lead, it is the farthest possible from being a blank, either to themselves or to any others.

Results to Follow the False Lead.

And the wickedness and the horror of the results is in nowise lessened by the fact that these people are entirely honest and sincere in their views and purposes. It is an impossible end that they seek. It is a false lead that they are following. And men can be just as honest and sincere in using false means in following a false lead to a mistaken end, as they can be in holding the mistaken view itself. For error never sanctifies; it only blinds the discernment and fosters the passions.

But beyond all this, these people are not building only for themselves, nor for a day. They are building for all time, and for others who shall follow them. And they simply can not guarantee that those who come after them in this Federation shall all be as honest and sincere as themselves now may be. Indeed, in view of the flood of accessions of selfish and designing men that will inevitably flow into the churches to become the most active life of the Federation, it can with perfect safety be guaranteed that those who shall come after these in the Federation, will *not* be as well meaning and sincere as these can readily be believed to be.

In this Federation, these men are building a machine that is to be operated in all the years to come. If it were to be operated only by themselves, it *might* be operated without much material damage to state or people. Yet even in that case there is no *certainty* that it would be so operated; because it is so easy, so natural, and in so many ways deemed "justifiable," to operate it otherwise. But when it shall pass from the stage of infancy and from the hands of apparent innocency, to the stage of active maturity, and to the hands of hard, designing determination, then the machine will be operated only to the subversion of the state and to the misery of the nation. This is certain. It is so certain that there can be no just or reasonable doubt of it.

An Example of Old.

For this is not the first instance of federation. It is not even the first instance of federation for the conversion of the world and the turning of city, state, and nation into the kingdom of God on earth. All this now is only in the plain likeness of the procedure in the third and fourth centuries, by which the full-formed Papacy was developed. In the procedure at that time, the Emperor Constantine, according to the will and purpose of the "combined influence" of the church-power, "framed his earthly government according to the pattern of that divine original, feeling strength in its *conformity* to the *monarchy of God*;" "by the appointment of the *Cæsars*, fulfils the predictions of the holy prophets, according to what they uttered ages before; 'And the saints of the Most High shall take the kingdom;'" and "by bringing those

whom He rules on earth to the only-begotten Word and Saviour, renders them fit subjects of His kingdom."—*Eusebius*.

And the way in which Constantine brought to the Saviour those whom he ruled on earth, and made them fit subjects of the kingdom of God, is illustrated in the following:

Victor Constantinus Maximus Augustus, to the heretics: Understand now, by this present statute, ye Novatians, Valentinians, Marciovites, Paulicians, ye who are called Cataphrygians, and *all ye who devise and support heresies* by means of your private assemblies. . . . We give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies; and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the Catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. . . . For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error, to the right path, from darkness to light, from vanity to truth, from death to *salvation*."—*Eusebius's "Life of Constantine," Book III, chapters LXIV, LXV.*

That which the federation at that time thus began, by Constantine, it completed by the Emperor Theodosius. Thus was the Roman empire "converted;" thus that empire was made to be "the kingdom of God on earth." But it was no sooner well accomplished than ruin overtook it, because of its essential hypocrisy and iniquity, and swept it to eternal annihilation.

This Federation now will find its Constantine and its Theodosius. By these it will accomplish the "conversion" of the nation, and by a world Federation will also accomplish the "conversion" of the world, and the turning of the nation and the world into "the kingdom of God on earth." And when it shall be well accomplished, and they begin to congratulate themselves on the blessed "peace and safety" assured by the grand success of their political gospel, then, because of the essential hypocrisy and iniquity of the whole thing at that time, "sudden destruction shall come" (1 Thess. 5:3) that shall sweep it all to eternal perdition, as shown in the scriptures quoted in the former part of this article.

The idea of the conversion of this world is a deception. The turning of the nations of this world into the kingdom of God on earth is a delusion. A federation to accomplish that thing is a snare. The people of this Federation of the Churches are in that deception; they are indulging that delusion, and they and multitudes of others will be caught by that snare.

There are thousands upon thousands of people in the nation who know the truth of the Scriptures concerning the kingdom of God and its coming on this earth. To all these who do know this truth, can there be any mightier incentive to make known to every soul that all-important truth, than is presented in the situation that has now been created by the formation and working of this Federation of the Churches in that deception, and led by the utterly false lead of that delusion?

May the Lord in His mercy again bring the

day when "the people that do know their God shall be strong and do exploits." Dan. 11:32.

ALONZO T. JONES.

[The next article in this series discusses "The Fundamental Error."]

IS IT A RELIGIOUS DUTY TO FAST?

ABSTAINING from food as a religious observance had considerable prominence among God's people in Old Testament days, and is mentioned a number of times in the New Testament. Is such fasting a Christian duty to-day? The question is asked by a Tennessee reader:

We are anxious for a revival in our church, and some of our members think we should fast as well as pray. Jesus fasted, and He told His disciples to fast. Will you please, in your "Notes on Open Letters," give some views on this subject?

There come times in every one's life when, under the burden of great sorrow, or the exaltation of an uplifting experience, or the pressure of an approaching ordeal, fasting is the only natural and acceptable condition of the body. It is well to fast then, until nature again demands the strength which food brings. Lighter eating than usual immediately before such special work as teaching or preaching is simply the part of wisdom; failure to heed this means poor work and an injured body. But there is no record that to abstain from food solely as a religious observance, apart from such circumstances as those noted, was enjoined as a duty by Jesus.

Fasting seems to have been one of the Pharisaical perversions of ceremonial observance which Jesus' disciples were deliberately taught to refrain from, and for which He and they were misunderstood and criticized. Even John's disciples asked Him: "Why do we and the Pharisees fast oft, but Thy disciples fast not?" Our Lord's answer, that it was no time for fasting while He was with them, but that there would be occasion for it when He was crucified, points unmistakably to His teaching that mere fasting as such was no part of His followers' duty or service, but that fasting in time of great sorrow was a natural and proper thing.

Entirely in accord with this was Jesus' recognition of the fact that there were times when His disciples would, for special cause, wish to fast; and He did not forbid this, but He cautioned them against Pharisaical ostentation: "when ye fast, be not, as the hypocrites, of a sad countenance . . . that they may be seen of men to fast. . . . Be not seen of men to fast, but of thy Father who is in secret." This was no enjoining of fasting upon His disciples as a duty, but a caution as to how not to fast when they felt impelled to do so.

It is significant to note that the English and American revisers have omitted, either as not well authenticated or as incorrectly translated, the word "fasting" in Matt. 17:21, Mark 9:29, Acts 10:30, and 1 Corinthians 7:5, thus eliminating it as in any sense a duty enjoined either by Jesus or by Paul. Where fasting is mentioned by Paul in 2 Corinthians 6:5 and 11:27, it is as a hardship or privation to be endured when providentially sent, not as a religious form. It was natural that some of the early Christians, Jews, and Gentiles, should have practised fasting as part of their religious ceremony; but it does not appear to have been laid upon them as a duty, nor would it seem to be a formal duty to-day. That most of us would be better off, however, physically and spiritually, for less eating and some judicious fasting, would also seem to be equally beyond question.—*Sunday-School Times.*

THEE ONLY.

I would not have a hand to guide
But Thine;
For Thou hast trod where sinners stray,
And knowest well life's troubled way,
And mine.
I would not have a will to rule
But Thine;
For Thou art wise as Thou art good,
And none can better choose what should
Be mine.
O, I would tread the sorest path
For Thee;
For Thou canst make the roughest plain,
Give joy for grief and calm the pain
For me.

—Rev. John Brownlie.

WORKING FOR GOD.

WHEN the Master went away He gave to every man his work. Not one was excused.

The influence of the Spirit of God is thus brought to unite with man's human power, so that there is a co-operation. The God of heaven does not work for man without his co-operation. The Spirit of God co-operates with us, and our powers co-operate with the Spirit of God. Thus we become laborers together with God. As we are laborers with God and work out our own salvation, it is not we that work, but God that worketh in us, to will and to do of His own good pleasure.

Thus we acknowledge always that in the great work of redemption, Jesus Christ is the ladder, the base of it resting upon the earth, and the topmost round reaching into the highest heaven; that He connects earth with heaven, and finite man with the infinite God.

The powers that God has given us in reason, in ability, are God's gifts, and it is for us to use them for His service to employ in doing good to mankind around us. We need not think that because we do not go to foreign countries that there is nothing for us to do. There is missionary work to be done right around your own door. We want to know how to bless humanity, to know and to meet the high claims that God has upon us; to acknowledge that all our reasoning powers are a gift from God, and that we must put every talent to use. We must use every ability that God has given us, and the education in our life will never cease. It will continue reaching upward and forward making the very most of our God-given abilities in time and eternity.

MRS. E. G. WHITE.

"IS THIS A CHRISTIAN NATION?"

THIS was the theme of Dr. White's discourse in this city (Oakland, Cal.) recently, in the course of which he uttered some palpable truths, words which should be often proclaimed if our country is to be saved from a deluge of despotism as black as that of the Dark Ages. Coming from one connected with and representing that large body of professing Christians who have bent every energy to get local, state, and national law-making powers committed to religious legislation, his words should have no little weight with the thinking public. He says:

This allegiance to Christ is voluntary, not compelled or coerced. True faith can not be forced. It can not be planted in the hearts of the people by statutes or laws, but only can be written there by the hand of God. Christianity would gain no real power over the people by being declared the state

religion and placed in the Constitution. The worst calamity which ever happened to Christianity was when it was made the religion of the Roman empire under Emperor Constantine. A thousand years of perversion of it followed. Let us thank God that in these United States the supremacy of Christ is not by edict, but by the unconstrained, untrammelled love of the hearts of free people. This is God's plan for us.

To all of which every lover of liberty should say, Amen. But since "like causes always produce like results," and if "the worst calamity which ever happened to Christianity was when it was made the religion of the Roman empire under Emperor Constantine," would any better thing befall it were it *now* made the religion of the United States?—Assuredly not! And since, back there, "a thousand years of perversion of it followed," for the simple reason, as the historian says, that "the church often used the state for the furtherance of her own ends," would not the church down here, through her ministers, use the state also for the furtherance of selfish interests?—Of course she would, and one can even now get an inkling of what would be done, in some respects, by the way in which the Reform Bureau at Washington is abusing the franking privilege—for the wholesale distribution of literature at the government's expense. And this, saying nothing of the many other evils that would surely follow—from defrauding the mails to persecuting dissenters, from the thumbscrew and the stocks to the whipping-post and the stake.

But Dr. White makes the mistake of saying:

The fact of religious liberty's being granted is one of the best proofs that this is a Christian nation, for that is the spirit of true Christianity.

Let me ask, Who is it that *grants* this liberty? Who has the right, either ecclesiastical or civil, to grant me that liberty? I would also ask, If religious liberty is the spirit of true Christianity, could that liberty, as to the observance of any religious institution, be denied to anybody by the state, and that state still be a Christian state? If not, and of course it could not, then, when this nation, which is claimed to be Christian, shall take Sunday, a religious institution, and place it by act of legislation in the statute law of the land, is it not "the best proof" that this is not a Christian nation?

Dr. White most truthfully says:

Yet none of the matters enumerated are the real proofs that this is a Christian nation. It is not in constitutions, codes, laws, institutions, and public declarations that the real loyalty to Christ is proven, but in the heart-faith of the people.

So, then, let us "preach the Word," in order that "Christ may dwell in our hearts by faith" unto the end, that victory may be sure.

U. G. ADKINS.

SUN, moon, and stars are God's traveling preachers; they are apostles upon their journey, confirming those who regard the Lord; and judges on circuit, condemning those who worship idols.—*C. H. Spurgeon on Psalm 19.*

BE persevering; if one effort fails, try another. There are many ways of reaching results. Persist until you succeed. Brother Persistence has won scores of revival victories on the very ground where Brother Feeble Effort failed. The word discourage is not in the successful soul-winner's vocabulary. God forbids it, and it may be as bad to yield to it as it is to steal.—*The Revivalist.*



SUPREME LOVE.

He might have built a palace at a word,
Who sometimes had not where to lay His head;
Time was when He who nourished crowds with
bread

Would not one meal unto Himself afford.
Twelve legions girded with angelic sword
Were at His back, the scorned and buffeted!
He healed another's scratch; His own side bled,
Side, feet, and hands with cruel piercings gored.
O, wonderful the wonders left undone!
And scarce less wonderful than those He wrought!
O, self-restraint, passing all human thought,
To have all power and be as having none!
O, self-denying love, which felt alone
For needs of others, never for its own!

—Archbishop Trench.

DESTRUCTION OF OUR PRINTING-PLANT AND TRACT-SOCIETY OFFICE IN VALPARAISO.

WE are exceedingly sorry to have to communicate to our friends and readers of the SIGNS OF THE TIMES the fact that the fire which destroyed the Pasaje William's buildings in Valparaiso destroyed all the equipments of our printing-plant, which had been accumulated by great sacrifice on the part of our brethren, and by careful management. All the equipments of the tract society were also destroyed. In one short hour all was turned into ashes.

Why the Lord permitted this, we do not know, but we do know that all things work together for good to them that love God. Rom. 8:28. In this calamity there is a blessing in disguise. We may not see it now, but shall see it hereafter. If we wait patiently, God will open our eyes and reveal to us His kind, fatherly care for His work even in permitting this calamity.

When Jacob was robbed of his son Joseph, who was sold into Egypt, he knew not why such calamity should befall him. He thought that he must go down into the grave in sorrow, mourning for his son, whom he thought had been destroyed by some wild beast. How wonderfully God opened his eyes, when he saw that the Lord had sent Joseph beforehand into Egypt to prepare the way for the safety of his people! What joy filled Jacob's heart when the blessing disguised in the great calamity was made known unto him!

The three brethren in Babylon were brought into the great calamity of being cast into the sevenfold-heated furnace, but what joy and privilege was theirs, to find that Christ had united Himself with them in their affliction, and saved them from any harm! This experience has been recorded for the benefit and comfort of all succeeding generations, and is a testimony to us that in all our afflictions He also is afflicted. He did not permit the three brethren to enter the fiery furnace alone. Christ entered the furnace with the believers, and it is also a testimony to us that those who persecute the children of God persecute Christ. When Nebuchadnezzar cast three men into the furnace, he found that he had cast in four. He could not cast the believing children of God into the furnace without casting Christ in.

There are so many examples of the Lord's kindness in His dealing with the children of men, in permitting calamities. Daniel in the lion's den, Elijah in his different experiences under sentence of death, David hunted as a wild beast by Saul, and many others, are examples to which we might refer.

We are now living in a time when calamities of

different kinds are taking place in rapid succession. The daily papers speak of floods, of famines, of murders, of war and rumors of war, of destructive storms, of tempests, of earthquakes, of robberies, of dishonest dealings, and of distrust among the nations and people. All these things speak of the fact and announce to the believing heart that Jesus is about to return. They are omens of the breaking day, and the coming morn. We are almost home, and soon our Saviour will come to gather His people to a heavenly country.

There will be strikes and disturbances of different kinds in most all of the large cities. It may be a warning of the Lord, in permitting our property to be destroyed, for us to seek some rural district for our publishing plant. In such a place we would be more free from the furious elements of the world. We shall ask God to guide us, and then move as He opens the way.

It is evident that we shall need new equipments for printing. The old press served us well, and I believe the brethren who donated in helping get it have received rich rewards for their sacrifices. This press has preached the truth to many thousands, and many have received the message of light by this means. The *Senales* and the *Rivista* have been printed several years on this press; also the Sabbath-



Llama Pack Train.

school lesson pamphlets, and several tracts of four to six pages. The tract, "Los Diez Mandamientos" (sixteen pages), was also published on this press. Thirteen thousand were published, and over ten thousand circulated, while the remaining number were destroyed in the fire.

We hope that all the friends of the truth will prayerfully ask themselves what donation they can make to help purchase a new press. The new press will have to be more modern than the old one, and will necessarily cost more money. We shall have to publish to a greater extent in the future than in the past, for the message will have to be published largely by the printed page. Send all your donations to the Mission Board, Takoma Park Station, Washington, D. C. The Board will faithfully forward the money to us.

F. H. WESTPHAL.

A BOGUS SAINT.

IT is very difficult for those born and educated in Protestant countries to appreciate the importance that Catholics attach to the worship of their "saints."

We are accustomed to treat this matter lightly, and to smile at their credulity in believing such absurd teachings. But the Catholic, on the contrary, will use the argument drawn from the so-called miracles of the saints as his most powerful weapon when all other means fail.

A priest was commissioned by his bishop to go and try to win back to the Church of Rome, a professor who has been converted to the truth here at Rome. He tried the arguments based on love of family, money, and position, but these all failed of having the desired effect; then as a final master-stroke, he suggested that he would pay the professor's expenses to take a trip to Lourdes to see the famous statue of the "Madonna," which has a reputation for working miracles. He felt sure that this would do him good, and convince him that the Catholic Church is the true church, as God favors them with miracle-working power.

This belief in the efficacy of saint-worship is so deeply rooted in the Catholic breast that it is one of the last vestiges of Catholicism to disappear in the new converts to Protestantism. In fact, some members of the other churches that have been "converts" for a number of years still see no harm in conserving an image of some favorite saint with the hope that it may do them some good. Of course, with us the problem of saint-worship is very much more simple of solution. For believing as we do that all the dead lie silently in the grave until the resurrection, there is no difficulty in showing that prayers to the "saints" are of no avail, as these "saints" can neither hear us nor help us.

Then, recently an event has taken place that ought to shake the confidence even of Catholics somewhat in their "saints." There is an image of a Roman soldier that has been found until recently in a number of churches here in Rome, and elsewhere, which is worshiped under the name of "Santo Espidito." This "saint" is said to have worked many miracles, and, as a consequence, his image has a large number of silver hearts hung on its shrine as presents from its faithful devotees for favors bestowed. But now it appears that this saint never existed, but was made through a mistake.

Some French nuns about fifty years ago asked the pope that he might send them a bone from the martyrs, disinterred from the Catacombs. The pope complied with the request, and the bone was sent in a box upon which was written the Latin

word "Expedi," which means "sent," and by which expression the pope intended to indicate that the bone had been sent according to the request. But the nuns, ignorant of the meaning of the term, took it for the name of the saint, and therefore called him Saint Expedi, and as the bone was supposed to be from the Catacombs, they decided that the person to whom the bone pertained was a Roman hero and consequently made an image of a soldier to represent the saint. But now the mistake has been discovered, and the church authorities have asked that the saint be removed from the churches. But the people of Naples are so fond of the "saint," that they say they will not give him up be he true or false, and are prepared to defend him even to the using of force.

This fact in itself ought to convince one that this saint-worship is not founded on reality, but on sentiment and superstition. And if to a bogus saint so many miracles have been attributed, surely the many so-called miracles of other saints do not argue anything in favor of their being living, working agencies. O how much these Catholic idolators need to know the truth!

Rome, Italy.

C. E. MILTON.

OUR WORK AND WORKERS.

THE permanent address of Brother D. T. Shireman is Toluca, N. C., via Cleveland Mills.

AT the last quarterly-meeting of the church at Mage, Texas, eight members were added.

A POSTAL card, dated January 15, says that at a meeting conducted by Brother Wm. Kennedy and L. A. Spring, at Palisade, Colo., twenty-six persons professed conversion, and twenty-two were baptized.

A NEW church building is being erected at Keene, Texas. This will add to the facilities of the academy, as the chapel can now be used for class and other school purposes. The enrolment of the school on January 8 was thirty-seven more than one year previous.

WRITING to the Welcome Visitor, Brother H. W. Miller says: "At present there are eight workers and one mission in Canton, China, which is the largest city in this empire. There are two workers and one mission in Amoy, in the Province of Fukien. In the Province of Honan, the oldest province in China, there are nine workers and four missions, making a total of nineteen missionaries and six missions."

FROM the Watchman we learn that Brother F. R. Schaeffer, who was vice-president and acting president most of last year in Mississippi Conference, has been elected president for the present year. The conference has prospered during the year, making good progress in the way of membership and clearing off its indebtedness. Brother and Sister Schaeffer were formerly successful workers in California, and we wish them abundant success in their difficult Southern field.

AT one of the meetings in Cleveland, Ohio, during the week of prayer, when a letter from Africa had been read, a poor sister arose and said, "I will give a half year's support for a native worker." Noting this incident in the Visitor, Brother D. E. Lindsey says: "The result was that, in addition to our usual annual offering, we raised over one hundred dollars to support a native worker for Brother Anderson in the heart of Africa." Were it not for the poor, the Gospel would not go to the world even as speedily as it does. If all the people in the world were rich, the Gospel could hardly be given universal proclamation by means of human agency.

WRITING to the Watchman from the Alabama Conference meeting, Elder Geo. I. Butler notes the election of Brother A. J. Haysmer as president for the current conference year. Brother Haysmer's experience as a president of a conference in the West Indies will stand him in hand in this field. On account of failing health, Brother W. L. McNeely was no longer able to bear the burden he has carried for several years. Sister Helen McKinnon was elected secretary and treasurer. In connection with the president, Brethren McNeely, W. S. Cruzan, and W. J. Blake were chosen as an executive committee. The conference office address is Fort Wayne.

WRITING to his father in this office, from Leicester, England, Brother J. D. Baker notes encouraging results from the work of himself and wife in giving treatments to the sick. This line of missionary work is making friends for our sanitarium there, and for

the truth, both with the patients treated and the physicians of the city. The week of prayer there began December 30. The month of December is the time the brethren there devote largely to the special circulation of their periodicals—Present Truth and Good Health. Of these about 75,000 each are sold during that month; hence they postponed their week of prayer exercises until the season when everything is quiet and they can better attend the meetings.

"The Best."—One of our good ministers writes of the special SIGNS:

For twenty-two years I have been reading our papers. It seems to me that the first three of these special numbers (all I have yet received), are the best I have ever read. I wish they might be placed in the hands of every English-reading person in the world. I am praying that the Lord will help me do my part in accomplishing that end.

F. I. RICHARDSON.

If all had done and would do their part, the circulation of these specials would have aggregated a million copies.

An Object Lesson.—Away down in Tonga Island there is a little mission school that more than pays its way. The teacher, Sister Ella S. Boyd, writing to the Union Conference Record, says:

The school income is, on an average, a little above a pound a week over all expenses. I wish that the financial part of all our church schools could be managed as easily as it is here. The tuition charge is two shillings per week, with no reduction where even three come from one family. No one speaks of the price as too high. The school-building was put up by a private loan which is now being paid back. Very soon we hope that the school will have paid for its building, and be bringing in funds to the conference to help where it is needed.

The make-up of this prosperous school of twenty-eight members is noted in another paragraph:

About half of the school are half-castes, while the other half are about equal numbers of white children and Tongans. We use the English language wholly, as the Tongans are very anxious to learn to speak English, which to their minds is a great accomplishment; consequently, as a reward for their earnestness, they make rapid progress.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

SIGNS, old or new, and "Signs of the Times Leaflets." Address, C. J. Holmes, Fresno, Cal.

P. U. M. M. & B. ASSN. MEETING.

A SPECIAL meeting of the members of the Pacific Union Medical Missionary and Benevolent Association will be held in connection with the sessions of the Pacific Union Conference, at Portland, Oregon, from Feb. 15, 1906, to Feb. 25, 1906. It is expected that this will be the last meeting of the P. U. M. M. & B. Assn., and that a medical department of the Pacific Union Conference will be formed. W. R. SIMMONS, President, E. E. PARLIN, Secretary.

BIENNIAL MEETING PACIFIC UNION CONFERENCE.

THE third biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist Church at Portland, Ore., at 9:00 A.M., Thursday, February 15, and will continue until the 25th, 1906, for the purpose of selecting the officers and executive committee of the Pacific Union Conference for the ensuing biennial term, and transacting such other business as may properly come before the meeting. Each local conference and mission field is entitled to one delegate in the sessions of the conference, without regard to numbers, and one additional delegate for every three hundred church-members. W. B. WHITE, President, J. J. IRELAND, Secretary.

WANTED AT ONCE—Harness-maker. Must be first-class workman, and a Sabbath-keeper, J. J. Jarboe, 143 E. 7th St., Los Angeles, Cal.

AN INDUSTRIAL MISSION SCHOOL.—Brother Joseph Clark, Ceballos, Cuba, appeals to those who have some means, however limited, or property or articles which they might dispose of, to invest in establishing an Industrial Mission School in Cuba. He writes that there is an excellent opening for a self-supporting work, and that trained workers can be secured, if they are able to get some means with which to start. He desires to correspond with any who may possess any surplus property which might be realized from and used in this worthy cause. Address, Joseph Clark, Ceballos, Cuba.

EXCURSIONS

Low Rates to California



On sale every day, from February 15 to April 7, from all eastern points. Following are a few:

- Chicago, \$33.00
- Bloomington, \$32.00
- Peoria, \$31.00
- St. Louis, \$30.00
- Cairo, Memphis, and New Orleans, \$31.65
- Kansas City and Leavenworth, \$25.00
- St. Joseph, Atchison, Council Bluffs, \$25.00
- Omaha, Dallas, Fort Worth, Houston, \$25.00
- Nearly all points in Kansas, \$25.00
- Oklahoma and Indian Territory, \$25.00
- Denver, Colorado Springs, Pueblo, \$20.00
- New York, \$50.00.

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MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet the last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand;
O, fill their lives with sweetness!

Wait not till the little hearts are still
For the loving look or praise;
But while you gently chide a fault,
The good deed kindly praise.
The word you would speak beside the bier
Falls sweeter far on the living ear;
O, fill young lives with sweetness!

Ah, what are kisses on cold, clay lips
To the rosy mouth we press,
When our wee one flies to her mother's arms

For love's tenderest caress!
Let never a worldly bauble keep
Your heart from the joy each day should reap,
Circling young lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home
Would you rifle the earth of pearls?
Wait not for death to gem Love's crown,
But daily shower life's blessings down,
And fill young hearts with sweetness.

Remember the homes where the light has fled,
Where the rose has faded away;
And the love that grows in youthful hearts,
O, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill young hearts with sweetness.

—Selected.

TRAINING FOR THE THRONE.

"Less, less of self each day, and more, my Lord, of Thee;
O keep me in the path however rough it be.
Leave naught within me of all that is my own,
Strip me of self and so complete my training for the throne."

LIFE is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts by kindness, this is evidence that the Spirit of Christ dwells in the heart.

The standard is high to which we must attain if we would be children of God, pure, holy, and undefiled. How could we reach this standard if there were no difficulties to meet, no obstacles to surmount, nothing to develop patience and endurance? Trials are not the smallest blessings that come to us.

They are designed to nerve us to determination to succeed. Instead of allowing them to hinder, oppress, or destroy us, we are to use them as God's means of enabling us to gain the victory over self.

In the daily life we often come in contact with those who are full of pettishness. In dealing with such ones, we are enjoined to "stand and rejoice." By obeying this injunction we shall be able always to gain the victory. When some one speaks fretfully, simply "stand and rejoice." Do not speak a word in reply to the provoking utterance. If the lips are open to speak in vindication of self, a volume of words will flow out. Keep silent. This is the easiest way to gain the victory.

Words spoken in reply to those who are angry usually act as a whip, lashing the temper into fury instead of soothing it. Great blessings are lost because of passionate words. Let us learn lessons of self-control. Feelings of anger, when met with silence, die out very quickly. Silence is eloquence, and puts to shame the one who is full of wrath. We can mortify Satan by keeping the tongue with all diligence.

Not only are we to rejoice, but "glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly." Wonderful love! "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we



were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him."

The apostle Paul declares, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Those who do not have this peace are liable to become irritable. He who manifests a fretful, scolding spirit may well ask himself the question, Am I a Christian? So long as he frets and scolds, he is not a Christian, and is exerting an influence that does great harm. Let us put on Christ; let us be Christ-like in every word and act; let us so live that others may see the difference between the disposition of a Christian and the disposition of one who makes no claim to be a follower of Jesus.

We are to realize that the divine Presence is constantly by our side. Christ has said, "Lo, I am with you always, even unto the end of the world." He hears every unkind word, every harsh, cutting

expression. Could we see Him standing by our side, would we speak such words? Words that create heart-burnings and disunion should never escape our lips. Let us guard carefully every word and act, walking in all lowliness of mind, cherishing a spirit of meekness and kindness.

Fathers and mothers, whether you are in your home or elsewhere, it is never right for you to speak one disrespectful word to each other. If you are harassed, say firmly to yourself, "This is from Satan. He wants me to echo his words, to communicate his spirit; but this I will not do." Determine to speak in love; to cultivate patience, kindness, long-suffering, courtesy, and delicacy in dealing with one another. Why?—Because you are Christians; because you are preparing for the society of the heavenly angels, for a home in the kingdom of glory, where no harsh, unkind, impatient words are ever spoken. Remember that it is Satan who prompts men and women to speak unkindly. Sanctify your talent of speech. Words are a precious gift, capable of doing much good, of accomplishing a great work for the Master. Every thought, every word, is recorded in the books of heaven. Guard well your thoughts and words, that in the judgment you may not be ashamed to meet your record.

As Satan failed utterly in his attempt to cause Christ to sin, so he will fail of overcoming us, if we act sensibly. Let us firmly resolve that when the enemy tempts us to speak hastily, feeling that we are treated unjustly or are misunderstood, we will

not open our lips. If we should speak even one word in reply, the enemy would be almost sure to gain the victory. We must learn the lesson of silence. With tongues bridled, we may be victorious in every trial of patience through which we are called to pass. Let us here resolve that we will not sin against God with our lips, that we will never speak in a light and trifling manner, that we will never murmur or complain.

the providence of God, and that we will not become accusers of our brethren. We can not always hinder the thoughts that come as temptations, but we can resist the enemy so that we shall not utter them. The adversary of souls is not permitted to read the thoughts of men, but he is a keen observer, and he marks the words and actions, and skillfully adapts his temptations accordingly. If all would labor to repress sinful thoughts and feelings, giving them no expression in words or acts, Satan would be defeated; for he would not know how to prepare his specious temptations to meet their cases. We want to form the habit of talking of heaven, beautiful heaven. Talk of that life which will continue as long as God shall live, and then you will forget your little trials and difficulties.—Mrs. E. G. White.

"LIKE as the waves make toward the pebbled shore,
So do our minutes hasten to their end;
Each changing place with that which goes before,
In sequent toil all forwards to contend."

PRACTICAL HOUSEKEEPING.

ALL mothers the world over should be interested in practical, systematic housekeeping. We find demanding our attention such home duties as housekeeping, the preparation of wholesome meals, making home neat and attractive, and maintaining a cheerful face and conversation. Then there are social duties, charitable work of various kinds, and self culture, moral and intellectual, for the sake of our families as well as for ourselves. And if the children are still young, first, last, and middle, the care of them.

All of these duties are laid before us, and every day and all day long we are trying to assign to each its share of time and attention.

We are living in a fast age. We are driven and hurried with work, often feel overpowered with the crowd of little engagements, little duties, little cares, with most of all the feeling that there is nothing to show for all the labor, that we have not done what we meant to do, that so much has been aimless and unprofitable. Is this the ideal life we want to live? Is there not some serener, nobler way? some way that perhaps we think a dear friend has attained, or whose steady, well-ordered course we look to with longing.

Whatever our work may be, it demands our best efforts. Order is Heaven's first law. Order brings its own reward, as a labor-saving machine. So we must have system and order for our foundation in housekeeping. First of all, let us ask wisdom from on high to guide us in these duties, that all may be done to the glory of God.

Importance of Arrangement.

I will suggest some remedies, some ways of making time. My first is that there should be an endeavor after system and method in arrangement. That the day's work should be planned beforehand, the day mapped out, as it were. The plan, of course, is of little value if not adhered to. Let this plan include a time for rest, for reading, for outdoor exercise, be the moments ever so few. And, if only for the sake of order and method, keep as nearly as possible to your plans. If disturbed, and things seem to turn topsy turvy, let us yield gracefully to the inevitable, but, like the stream, wind around the obstacle and again pursue our course.

My second remedy is to keep our standards within the limits of a reasonable possibility. Don't try to give all of your energies to your housekeeping, that your dwelling may be the cleanest, best arranged, your cooking the most delicate and varied, your hospitality abundant, your calls all duly made, keeping up with the news of the day, and rubbing bright the intellectual powers with the friction of fresh reading and study. Don't think to do all of this and yet keep out of the retreat for the nervously prostrated. Rather leave a margin of time between, leave spaces for rest, cut off some of the unnecessary calls, the formal acquaintances, and keep your plans well within the bounds of possibility. Face the facts and arrange your affairs accordingly.

The Wearisome Usual Way.

We must not allow our occupations to be at the mercy of other people. We are so hurried and worried the day does not seem half long enough for us to accomplish the work we have undertaken. I suppose that many a day's record would read like this: A hasty bit of housekeeping, a little sweeping and dusting, a trip to town for shopping, some friend drops in, or you receive a formal caller. Little things fill the brief spaces between, and lo, the day is gone. The hour for the good man to arrive has come. The children are to be fed and put to bed. You seem to have done little, and yet feel tired. "Tired to death!" we often say. A crowd of undone things looms up before us, and the only relief is found in closing our eyes until another morning brings a repetition of the story.

All the work done is harmless, even good. So let us not weary in well-doing. Some one has well said that the kitchen is the heart of the home, and certain it is that no home can be perfectly comfortable in which the kitchen is not agreeably adjusted to its work.

The Importance of Cooking.

In cooking, the food should be prepared in a simple and healthful manner, so that it will be found

more palatable as well as more wholesome because of its simplicity.

Cooking is no mean science, and it is one of the most essential in practical life. Some like the employment, while to others it is a painful drudgery. Let us not be discouraged in this work. We may not be able to realize that perfection in the performance of woman's duties as housewife as soon as we expected, for it can only be obtained by a long process of education. We can not expect to plant seeds to-day and reap fruit to-morrow. Let us carry to that effort the steady underlying determination to do this work as an angel of God might do it, and as Herbert says, "the meanest work becomes divine."

Let us regulate our lives in such a way as not to lose all of the sweetness of the present, while we strive after that which is beyond.

MRS. B. R. NORDYKE.

NOBEL PRIZE-WINNERS.

The Nobel prizes, founded with his vast fortune by Alfred Nobel, the inventor of dynamite, to reward each year those who have most aided humanity by scientific or medical research, by idealistic literature, and by the promotion of peace, have been assigned this year to—

Philip Lesnard, Kiel University, for researches into cathode rays;

Adolph von Baeyer, Munich University, for researches in organic chemistry;

Professor Koch, of Berlin, for researches designed to promote the prevention and cure of tuberculosis;

Henryk Sienkiewicz, whose trilogy of Polish historical novels is a lesson in patriotism.

Baroness Berthe von Suttner, of Vienna, for labors and writings in the cause of international peace.

The *World* here adds the names of all who have received the Noble prizes since their foundation until the present year:

1901—Roentgen, X-rays; Van't Hoff, physicist; Von Behring, developer of antitoxin for diphtheria; Sully-Prudhomme, poet; Henri Dunant, founder of the Red Cross; Frederic Passy, writer on peace.

1902—Lorenz and Zeeman, physicists; Fischer, investigator of uric acid; Major Ross, malarial investigator; Mommsen, historian; Professor de Martens, who visited this country, with the Russian peace envoys.

1903—Becquerel, of the Becquerel rays; M. and Mme. Curie, finders of radium; Arrhenius, Swedish chemist; Finsen, discoverer of Finsen rays; Bjornsen, poet; W. H. Cremer, M.P., of the London Arbitrator.

1904—Baron Rayleigh, British Royal Institution; Sir William Ramsey; Professor Payloff, St. Petersburg Military Academy of Medicine; Frederic Mistral, Provençal poet, and Jose Echegaray, Spanish dramatist.

Already the lengthening list is becoming an international Upper House of the truly great men of Europe—the men whose achievements dwarf the deeds of warriors and the petty contrivances of ordinary statesmanship.

THE VALUE OF CALCIMINE.

[Isabel McDougall, in *The Pilgrim* for November.]

If you are unfortunate to live amid walls papered in a way that is thoroughly distasteful to you, calcimine is your best friend.

Many considerations enter into the choice of colors: the size of the room, its woodwork, its outlook, etc. Blue is the most difficult color to use. There are some beautiful shades of grayish blue and greenish blue, but calcimine apparently can not master them. On the contrary, green is nearly always successful, but it darkens a room, and is best for one with a sunny exposure. Yellow lightens a room; it takes the place of sunshine. Every house should have at least one yellow room in it. There are innumerable shades playing between yellow, brown, and red that are admirable but hard to describe. Indian red, rust color, terra cotta, tawny, russet, wood brown, convey no very clear idea.

"HOURS are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken,
E'er the pilgrimage be done."

"WHOLLY Thine, my blessed Master,
Wholly Thine in work or rest,
This day, all days, till the last one
When I lean me on Thy breast!"

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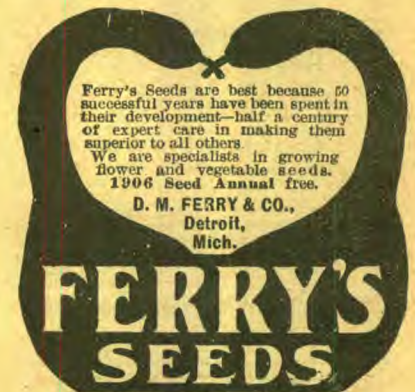
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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation 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.

CONTAINED IN THIS NUMBER.

Poetry.
 Thee Only 11
 Supreme Love 12
 Make Childhood Sweet 14

Editorial.—The Prayer of Human Need—A Great Literal Prophecy—Individual Rights and Self-Denial—The Minor and the Major—A Broad Confession 3-5

Question Corner.—Nos. 1769, 1770 5

Outlook.—Which Is True?—How a Prominent Baptist Views the Situation—Unpopular Doctrines—"Hypnotism a Peril"—Nevertheless Absolute Secrecy Is Impossible—Some Sunday-law Logic 6, 7

General.
 The Will of God, W. A. SWEANY 8
 Polygamy, J. A. L. DERRY 8
 Federation of Churches, ALONZO T. JONES 9
 Is It a Religious Duty to Fast? 11
 Working for God, MRS. E. G. WHITE 11
 "Is This a Christian Nation?" U. G. ADKINS 11

Missions.—Destruction of Our Printing-Plant and Tract-Society Office in Valparaiso, F. H. WESTPHAL—A Bogus Saint, C. E. MILTON 12, 13

The Home.—Training for the Throne—Practical House-keeping, MRS. B. R. NORDVKE—Nobel Prize-Winners—The Value of Calcimine 14, 15

Publishers 2

The cartoon on the first page is not our conception, nor did we solicit it. It was a gift from the artist himself who saw that very danger in the Federation. We believe that there are thousands of others in the great churches who will so see it, too. There is but one power with which God has panoplied the Christian church—His Holy Spirit. That Spirit brings in its train all other blessings. All things which lead the church to ally itself to the state lead to death.

"Got Past That Long Ago."—A story is told under various forms, of which this is one of its simplest versions, of a man and boy who were crossing a large lake in a sailboat. The boy, as he grew weary, fell asleep, the man steering the boat on the way. After several hours the father grew sleepy, and, waking the boy, he said to him, "Boy, you steer while I take a little nap." Then pointing to the north star, he called the boy's attention to it, and told him to "steer by that star." "All right," answered the boy; but after a short time of watching he fell asleep, and the boat swung around with the loosened rudder. The flapping of the sail roused the man. "Here, boy," he shouted, "what are you doing? Didn't I tell you to steer by that star?" "O, yes," lazily replied the boy, "but we got past that long ago." The incident in anecdote is well illustrated by our cartoon on our first page. Read the article on page 7, "Following the Wrong Lead." The church of Jesus Christ seems to have lost her bearing of the simple north-star Gospel doctrine, Gospel light, Gospel power, and is following a nearer, brighter light, which will soon die out and leave the church adrift on a dark, stormy sea, or a wreck on the shoals of state-and-church absolutism. God's light still constant shines. "Man turns from God, not God from man."

Our new Special, or, rather, our special number on New York conditions, next week. Many of them will be used in New York City. The conference there has subscribed for a large number. We have already received some subscriptions from others for use in the great metropolis of the country. Yet once more we ask, Who desires to pay for from five to one hundred or 1,000 copies to be used in that great city by the Greater New York Conference, the most populous in the United States, and the hardest to work? They will cost at the rate of \$2.00 a hundred. Send money direct to the SIGNS OF THE TIMES, Mountain View, Cal. Designate it "For New York Specials." Send by Draft, Check, Post-office, or Express Money-order, or by Registered Letter. All the others are preferable to the latter. Small sums may be sent in stamps, but wrap them so they will not stick. Here is a splendid opportunity to deny ourselves something we do not need and invest it in that which will save souls. But act promptly.

A NEW SUNDAY BILL.

We are indebted to Pastor W. A. Colcord, of Washington, for a copy of the following Sunday Bill. It will be considered later on its merits. The number of the bill is H. R. 10,510.

In the House of Representatives.

January 5, 1906.

Mr. Allen, of Maine, introduced the following bill; which was referred to the committee on the District of Columbia, and ordered to be printed.

A BILL

To further protect the first day of the week as a day of rest in the District of Columbia.

Whereas there has recently been an increase, not only of traffic, but also of hard labor on Sunday in the national capital, including the public filling and driving of dirt carts, to the great offense of Christian and humane citizens; and—

Whereas the President has been appealed to by philanthropic societies of the city to suppress this Sunday toil ordered by contractors for government work, and others, and has regretfully said that there is no law that would enable him to do so; and—

Whereas the following bill has been twice approved in previous Congresses by the commissioners of the District of Columbia: Therefore—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, excepting vendors of books and newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day; and for any violation of this Act the person offending shall for each offense be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

Sec. 2. That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided by the law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage.

MELCHIZEDEK AND EGYPT.

THERE was published in the Chicago Times of Feb. 7, 1892, among the wonderfully-sensational things the Sunday journals serve to the public, the following, which has been lately resurrected and used as an evidence that Melchizedek was a veritable king in Jerusalem:

Professor Sayer of Oxford, England, has written a history in which he gives an account of the discovery on the banks of the Nile of a royal library which dates back to 1430 B.C. Such a discovery was sufficiently important in itself, but what lends to it an uncommon degree of interest is the fact that it contains sundry letters written by Melchizedek himself. In these letters he speaks of himself as king of Salem, or Shalem, and sometimes as king of Jerusalem. The identity of this latter name with Jerusalem can hardly be successfully disputed. This is certainly a remarkable confirmation of the historical integrity of the Pentateuch. . . . It shows, too, that Palestine had libraries and historical documents at a much earlier period than has been generally

believed. Finding the letters of Melchizedek on cuneiform tablets on the banks of the Nile is certainly a most important and unexpected discovery.

The Professor Sayer mentioned is evidently Prof. A. H. Sayce of Oxford, no one, so far as we know, has ever heard of any Professor Sayer of Oxford who has gained celebrity in archeological discovery, but Prof. A. H. Sayce is known the wide world over as one of the greatest. I enclosed a copy of this clipping to Professor Sayce of Oxford, and received from him the following, dated "Istar, Egypt, Dec. 18, 1905."

As you have guessed, the newspapers statement is an echo, and a very faint one, of the discovery of the Tel El-Amarna tablets in 1887, and of what I wrote about them in my 'Higher Criticism' etc., in 1893. As you know, a king of Jerusalem does appear in the correspondence, but his name was Ebedtobor Ebed-kheba.

The statement in the Chicago Times was published before Professor Sayce's book was written, and the writer finding reference to a king of Jerusalem seems to have jumped to the conclusion that it must have been Melchizedek, inasmuch as Melchizedek is a title instead of a name, as is the case with so many of the ancient names which have come down to us; as for instance Pharaoh and Agag, titles instead of names.

More and more he who attempts to analyze newspaper reports will find that they are not to be depended upon at all. For instance, one comes to us in the Chicago American giving three pictures of persons every one of which is faked, and a story a little over half a column long in which there are no less than sixteen absolute misstatements, some of them without any sort of foundation at all; and that, as we have learned at different times, is a characteristic of the statements in papers of a sensational character. This, with the three false portraits published, make, it is safe to say, a score of false statements in the one little report.

What makes it clearly evident that the mistake is made in the name of "Sayer" for "Sayce" is the misspelling of the word "cuneiform."

The Navy Department is said to be buying \$15,000 worth of books to furnish and replenish libraries for the crews of war-vessels. In this connection, especially concerning the need of replenishing, it is said that "on the training-ship Pensacola, at San Francisco, many books, notably those of fiction, have been so worn by constant handling as to be out of issue; so it has been decided to replenish." It is a serious question, How much of growing unreliability in all branches of society is due to the inordinate reading of fiction? This report from the naval training-ship is only an instance. The same principle prevails elsewhere, and fiction food produces fictitious men and women.

Summary Judgment.—The Last Day publishes this item:

Consternation reigns in the little town of Allen, in southern Maryland, over the strange death of Walter H. Whitney, a pronounced atheist, but one of the most popular residents of the place. Whitney was conversing with some friends, when he suddenly exclaimed: "I defy the Almighty to strike me dead!" Instantly Whitney fell to the floor, and when those about him picked him up he was dead.

If there are any of our readers in the vicinity who know of the matter, we hope they will verify it. If they know it to be untrue, kindly inform us of that.

"Testimonies" for "Our Experience Meeting" must be short. If they are so written that they can not be shortened, we fear they will never find place. It is not that we want long stories of what others have done, are doing, or ought to do; but personal testimonies of what God has done, is doing, for us. Let the sentiment of every testimony be: "Come, and hear, all ye that fear God, and I will declare what He hath done for my soul."

We return thanks for the new calendar of the Springfield Republican. It is like the paper itself, neat, plain, practical, and reliable.