

44

# Signs of the Times

## "MY BOW."

"I have set My bow in the cloud."

Ere Sorrow's shade had fallen  
O'er Earth's rejoicing day,  
The God of Right  
Had formed the light  
To chase the night  
Away;  
As storm-cloud finds no resting-place  
Where bursts the sun's bright ray.

Bold Wrong may flaunt its banner,  
And rule a little day,—  
But e'er the wrong  
Was Justice strong,—  
And Mercy long  
Held sway;  
And blighted Earth will know a birth  
That Sin can never stay.

As oft we see God's rainbow  
When cloud and sun unite,  
So surely we  
Will ever see  
The victory  
Of Right,—  
And know that Justice sits for aye  
On Mercy's throne of light.

FLORA E. YERGIN.





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NEED YOUR HELP.

Valparaiso, Chile.

AN extensive portion of Chile was severely shaken by a terrible earthquake the night of August 16, 1906. Sad, it is, but nevertheless true, that the most of the people that died that awful night were not prepared. Not to all of them had the Gospel been preached. Only a few, if any, really knew what communion with God meant. And we know that in every place (Luke 21:11) have to come great earthquakes and other noted signs of Christ's near second coming. But, O how sad! the people do not know enough of the Gospel even to study the prophecies to see and understand that the end is at hand.

I am so exercised when I think of the fate that awaits the people, that I would like to be one thousand preachers at once, and go to all places to proclaim the message of the judgment. Now it is high time to appeal to Jesus in earnest for forgiveness and power. Yet I am only one, and so I am anxious to awaken others to help. O to help to awaken the people! Dear reader, your help is needed, do not let souls perish without telling to them that Jesus wants them to be holy and saved.

Ed. W. THOMANN.

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TOPICALLY ARRANGED

Since the fire we have made a careful study of our tract publications, and have decided to republish only those numbers for which our field workers urgently call. The following is the list that has stood this test, and which we are now reprinting:

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# Sigms of the Times.

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

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W. N. GLENN, - - - - - ASSOCIATE EDITORS  
A. O. TAIT,

## GOD'S CALL TO THE KINGDOMS OF EARTH.

(Read Exodus, Chapters 1 to 12).

THREE and one-half millenniums ago Egypt ruled the world. Of all the kingdoms of earth she was the greatest. The world acknowledged her might and power and skill and wisdom in statecraft. Her river in its annual overflow fertilized her land and brought abundant substance, and she deified it as one of her gods. The sun joined with the river in producing food, and she worshiped the sun, from whom her kings received their title as the representative of the sun-god upon the throne of men.

AMONG the peoples that sought supplies from her granaries were the few descendants of a nomadic patriarch named Abraham. Only a few years before, one of the same people, a captive slave named Joseph, had taught Pharaoh how to store his grain in plentiful years, that he might become rich in time of famine. At the same time he instituted one of the best land-laws for Egypt the world has ever known, and the rental and the taxes combined were easy for the people. During the time while this truly great young man was prime minister to Pharaoh, Egypt prospered, and the people who lived in Egypt knew no oppression. Nay, more; as long as his memory lived among the rulers of Egypt he was honored, his laws governed, the country flourished, and the people prospered.

BUT a new dynasty arose. A king came to the throne who "knew not Joseph," Egypt's great prime minister of blessed memory, or his people who were in Egypt with him. The

king of Egypt saw that people prospering in the province of Goshen. He coveted their property. He envied them in their prosperity. To check their growth, he subjected them to slavery under taskmasters. Finding this insufficient, he declared that all their male children under a certain age should be slain. This was not enough. Learning that their teachers were endeavoring to induce them to be faithful to the God of their fathers, and remember His creative power by observing His Sabbath, the king suppresses this, and lays upon them additional burdens so that they shall be compelled to desecrate their holy day or suffer corporal punishment.

great blessing would have come to him. He would have enjoyed part emancipation from the fearful system of idolatry which held him in thrall.

PHARAOH refused, and pressed the burdens heavier. He proudly declared, "I know not Jehovah, and moreover I will not let Israel go." Jehovah is kind. He would save the king; He would save His people. Therefore He wrought miracles before Pharaoh, and the king's servants seemed to duplicate them, and the ruler's heart was made obstinate. The river is turned to blood, and Pharaoh's god demonstrated to be nothing,

but he digs wells and finds water to drink, and again hardens his heart. Once more the man of God comes with the reasonable request, "Thus saith Jehovah, Let My people go, that they may serve Me." Ex. 8:1. Then comes the warning, repeated subsequently again and again, that if Pharaoh refused to let Israel go, all the gods of Egypt and all their worshipers would be humbled. But the king made stubborn his heart, and refused the request.



MOSES AND AARON BEFORE PHARAOH.

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To the teachers he said, "Ye make them [the people] rest [literally, "sabbatize"] from their burdens." Of the people he said, "They are idle," therefore were they set to make bricks without furnished straw.

THE oppression could not go on forever. God sent His servants to Pharaoh with the reasonable request, "Thus saith Jehovah, the God of Israel, Let My people go that they may hold a feast unto Me in the wilderness." As tho He had said, "All these years Egypt has been enriched by Israel. During all this time you have worshiped as you will your multitude of gods with multiplied ceremonies. This people desire but to worship the One God. You will not let them do it here; they will go into the wilderness to do it. They will keep the simple feast apart from Egypt." If Pharaoh had yielded to that reasonable request,

NOTE always the reasonable request of Jehovah, the Creator, to Pharaoh, the creature, and to all the kings of the earth, for all time, "Let My people go that they may serve Me." Not that God would compel their service, but that they would be able to render free service. No ruler on earth, no religion on earth, pagan or Christian, papal or Protestant, has the right to bind one single soul in bondage. Nor council, nor consistory, nor presbytery, nor conference has the right to throw about one single soul that which will fetter him in his worship or non-worship of God. Let the soul go that he may, if he will, worship. That soul is responsible to God alone. God created him. God redeemed him. To God he belongs. But God made the soul free to choose. Around him He placed the sacred circle of choice that even Deity will





not enter to compel. "Choose ye" is God's message to human souls. Leave them free to choose is His message to the rulers and oppressors of people.

God longed that Pharaoh should learn to know Him by the manifestations of His love, His reasonableness, His power. He longs that all rulers shall learn that "the Most High ruleth in the kingdom of men." He will permit the working out of evil's seed-sowing; He will show the utter powerlessness of the gods which men worship whether carved in gold or wood or stone, whether written in constitutions and laws, whether built into fine houses, or written in stocks or bonds, whether transcribed in creeds or dogmas. Not one must touch the conscience, and Jehovah will show them all to be powerless to make men better or fetter the conscience. If men still refuse to know Him and identify themselves with their gods and their sin, the plagues of God's just wrath, of which Egypt was the type, will devour them, as Egypt's king was destroyed in the Red Sea. That lesson of three and one-half millennia ago is God's lesson to rulers to-day.

#### THE COVENANT NAME.

IF the only excellence of the American Standard Revised Version was the simple one of leaving untranslated the Name of the God of the Bible, that alone should endear it to the heart of the Bible lover.

The apostle truly says that while "there are gods many and lords many, yet to us there is *one God*, the Father, of whom are all things." The very word "Baal" means lord, master. The true God did not thus reveal Himself to men.

One of the names He has used is *El Shaddai*, the Almighty God, the Omnipotent One, who is able to fulfil all He has promised. Thus He came to Abraham and Jacob. With them He *made* His covenants.

But the great name of the true God is Jehovah. It is His *covenant* name. It includes His self-existence, His almighty power, His everlasting love. It is His note in blank to His people that they may fill out with all His precious covenant-promises, according to their need and His fulness.

Just take some of these striking passages in the American Standard Revised Version and compare them with the Common Version. Moses did not say to Pharaoh, "Thus saith the Lord, the God of Israel, Let My people go;" nor did Pharaoh answer, "I know not the *Lord*." Moses came to the spiritually-darkened king with a message from a God he knew not: "Thus saith Jehovah, the God of Israel, Let My people go." And Pharaoh truly replied, "I know not Jehovah." Ex. 5:1, 2.

Moses did not say, "Hear, O Israel: The Lord our God is one Lord." He did say: "Hear, O Israel, Jehovah is our God, Jehovah is one." Deut. 6:4, margin. The covenant God is not many but *one*.

Our God did not say to Moses when He proclaimed His name, "The Lord, the Lord God, merciful and gracious;" but He did say: "Jehovah, Jehovah, a God merciful

and gracious, slow to anger, and abundant in loving-kindness and truth," etc. Ex. 34:6, 7. There were many gods among the nations; Jehovah was the one God, unique in every excellence.

Elijah did not say, "If the *Lord* be God, follow Him; but if Baal, follow him." It was not a mere decision between two lords; but if Jehovah be God, follow Him; but if Baal [be God], then follow him." 1 Kings 18:21.

Speak it reverently, but with ever-growing assurance: "I will trust, and not be afraid: for Jehovah, even Jehovah, is my strength and song, and He is become my salvation." Isa. 12:2.

Take home to your poor heart God's note in blank, signed, "JEHOVAH." Are you a sinner?—There is forgiveness. Are you weak?—He is strong for you. Are you in darkness?—He is thy light. And thus with every need.

Read the Word; read it constantly with His covenant name, and rejoice that Jehovah is your God forever and ever.

#### THE BASIS OF TRUE DOCTRINE.

THE Christian religion is founded on the Word of God. It stands or falls with that Word as revealed in the Holy Scriptures. And, contrary to the popular theology of the day, it is founded on the Word as revealed in the Old Testament, and must stand or fall with the Old Testament. Concerning the false theory that many parts of the Old Testament are mythical and unreliable, and, as some assert, the whole is obsolete, we have the inspired testimony of Paul that "*all Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished* unto all good works." 2 Tim. 3:16, 17.

Now bear in mind that the Scripture—the "*all Scripture*"—here referred to is the Old Testament; for the New Testament was not yet recognized as such; in fact it was not all written. So in Paul's day the Old Testament was sufficient to "*thoroughly furnish*" the man of God with "*doctrine*" and "*instruction in righteousness*." Paul was giving his parting counsel to a young minister, one who had been brought into the faith under the apostle's own labors—one who was bearing, and was to continue to bear, important responsibility in the Gospel work, not the least of which was to instruct other teachers after him.

Note particularly that Timothy's mother was a Jewess (Acts 16:1), and had taught Timothy the Scriptures from his childhood (2 Tim. 3:15). Being a Jewess, she would not have taught her son any other Scriptures than those recognized by the Jews, even if the later Testament had been in existence. But Paul, speaking of the "*Holy Scriptures*" which had been taught to Timothy from childhood by a Jewish mother, said that they were able to make him "*wise unto salvation* through faith which is in Jesus Christ." So the "*unfeigned faith*" in Jesus

Christ which was in the young man Timothy, and in his Jewish mother and grandmother, was based upon the Old Testament Scriptures.

Note again, in this counsel of Paul to Timothy, he alludes to the close of his own life and labors as being "*at hand*;" he alludes to the fact that "*evil men and seducers shall wax worse and worse, deceiving and being deceived*;" but to his fellow-laborer he says: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." So this minister of the Gospel was to *continue* in the doctrine of Christ as he had learned it from the Word of God as revealed in the Old Testament.

A notable instance in preaching the Gospel from the Old Testament is that of Philip's instruction to the Ethiopian eunuch, recorded in the eighth chapter of Acts. The man was riding in a chariot and reading the prophecy of Isaiah, and pondering over the statement in chapter 53:7, 8. When Philip joined him in his carriage by direct command of the Spirit, the man asked for explanation of the words he had been reading. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." And so effective was his instruction that it resulted in the eunuch's baptism as they came to a convenient place by the way.

When the New Testament came into existence it was not designed as a substitute for the Old, but as a complement of it. Christ had preached from the Old Testament, and counseled the people to search it for eternal life. It was one witness to His mission and teaching, a witness to the great plan of salvation. But in the mouth of *two* witnesses every word may be established. The New Testament is a witness corroborating the testimony of the former witness. The New Testament would have no basis whatever but for the testimony of the Old, and no scripture can be made a basis for anything that contradicts its doctrine.

The world is full of doctrines to-day, which purport to be Christian doctrines, yet are out of harmony with the Scriptures. And various doctrines are promulgated for the very purpose of contravening the truths set forth in the Old Testament, as also in the New. All such doctrines are based on some "*science falsely so called*," and the Scriptures place such theories in the category of "*doctrines of devils*." In the days of Christ the Old Testament was comprised in three books, known respectively as "*Moses*," "*The Psalms*," and "*The Prophets*," and He indorsed all these books by referring to them and quoting from them. A striking reference to "*Moses*" and "*The Prophets*" is that in the parable of the rich man and Lazarus, Luke 16:29-31; also to all the three books in chapter 24:44-48.

When Christ would confirm His bewildered disciples in the Gospel doctrine, after His resurrection, "*beginning at Moses and all the prophets*, He expounded unto them in *all the Scriptures* the things concerning Himself." Luke 24:27. It is also said that He opened their understanding, that they



might understand the Scriptures. Verse 45. Surely the basis of true doctrine set by the Master Himself ought to be enough for any professed disciple.

G.

### PEACE ON EARTH.

THERE never can be a state of peace in the world—that is, genuine, permanent peace—as long as the common notion prevails that one person's prosperity must necessarily mean another's adversity; that one man's gain must needs be through some other man's loss. In the world where such conditions exist, either in theory or in fact, the dove of peace will be kept constantly on the wing. As long as I entertain the thought that there is no place for me unless I can get some other man's place, I will probably strive to get that place. As long as one nation feels that it is not safe for another nation to occupy certain territory; as long as combinations and treaties and alliances of a diplomatic character are deemed necessary between nations in order to avoid conflicts, there can not be more than mere outward peace.

When one race fears to allow another race equal advantage lest the one deemed inferior shall predominate, there can not be peace. As long as there is one people who deem it essential to their prosperity that another people shall be kept down, there can not be permanent peace. In short, a peace that has to be enforced by any power but that of unfeigned recognition of human rights—unselfish recognition of equal rights—is not peace; at best it can be only expediency.

"The peace of God, which passeth all understanding," is based on love, on a love that loves one's neighbor as himself. The peace that is not based on the Golden Rule is not Christian peace. As long as peace must be maintained by standing armies, or great navies, or by any kind of diplomatic compromise, or uncertainty as to relative strength, or a recognized supremacy of man over man, or race over race, or class over class, any cry of peace will be a false cry; any claim of peace will be a false claim.

No true, reliable peace can obtain between man and man, in any capacity or station, that is not the result of a primary peace of individuals with God. And this must come through the mediatorial work of Jesus Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ." This is the peace that will obtain when the Lord sets up His kingdom in the earth, on the ashes of all other kingdoms. Then "the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

G.

## Question Corner

### 1926.—Illegitimate Children.

Will children of unknown fathers be saved? This is a question I was asked and I replied, "Whosoever will may come," and I was referred to Deut. 23:2.

F. R.

Deut. 23:2 seems to have reference, not to salvation of any sort, but to a place in the recognized

congregation of the Lord. Not having recognized part in that did not seem to cut one off from salvation. The assembly here mentioned seems to have been not one which included the whole people, but the ruling body, and that must be composed of men who in outward appearance typified perfection. As to children of unknown fathers, let Eze. 18:20 speak. "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." And Deut. 24:16: "The father shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." God is no respecter of persons, and He will not hold a single soul responsible for that which is not that soul's fault.

—O—

### 1927.—The Two Witnesses.

What are the two witnesses of Revelation 11? A.

The two witnesses in Revelation 11 are the Word of God,—the Word of God as recorded in the Bible and the Word of God as manifested in His living church, both witnesses agreeing together. The one presents before us the Old and New Testaments, and the other the truth of God in the life of His Son and His people.

—O—

### 1928.—The Third Angel's Message.

What is the Third Angel's Message of which you speak so often? H. G.

Technically speaking, the Third Angel's Message is found in Revelation the fourteenth chapter, verses nine to eleven, the message which it is said the angel itself proclaims; but in a general way it includes Revelation nine to fourteen. A better term is the great three-fold message, or the three angels' messages. The first goes forth to proclaim the Gospel. Rev. 14:6, 7. The second announces, "Babylon is fallen;" the third pronounces a fearful warning against the mark of the beast and his image; but as each one goes forth it includes the previous one, so the third includes both of the others, and so all are sometimes called the third angel's message. In other words, it is God's great, warning, saving message to the world including in its wonderful scope the entire Word of God.

—O—

### 1929.—The Signs in the Heavens.

You claim the sun and moon have been darkened and the stars already fallen, when it reads to me as if they were all to follow each other as rapidly as possible, and then immediately after those things our Lord is to come. Please explain this. H. G.

Many times the Bible language does not indicate what lies between even closely connected parts of sentences. Take for instance Isa. 61:2. Now the second verse reads right in connection with the first telling the wonderful things that Christ was to do, beginning, "The Spirit of the Lord Jehovah is upon Me." Then among the wonderful things that He was to do, the prophet declares, "To proclaim the year of Jehovah's favor, and the day of vengeance of our God." It certainly would seem as tho that would be proclaimed at the same time; but when Jesus quoted that very passage in Luke 4, He stopped at "the year of Jehovah's favor," "the acceptable year of the Lord," closed the book, and sat down. Only so much did He fulfil in person. The "day of vengeance of our God" was reserved to be proclaimed by those who should tell of His second coming in the last days. There may have been a hundred different darkenings of the sun and the moon; there is but one which can fulfil the prophecy. The sun was to be darkened "in those days" of persecution, "immediately after the tribulation" of those days. Mark tells us that the darkening was to come in the days; Matthew says it came "immediately after the tribulation." The tribulation

of those days of papal persecution of the Dark Ages ended 1776. The days themselves ended 1798. There was a little period of twenty-two years within which the sun must be darkened according to the prophecy, and it must come soon after the persecution closes. The event occurred just four years after the tribulation, May 19, 1780. The following night the darkening of the moon occurred. The falling of the stars came considerably later than that. A very notable fall in the old world occurred in 1799; but the greatest of all in America in 1833. Now these were to be signs of Christ's coming. They could not be until after the last sign was given. Upon those, in part, at least, was to be based the message of the coming King. That message in its unity could not be said to begin until 1840-44. Then, and since, those signs have been held up to all the world as signs of Christ's coming, and all who have heard have seen them, or perceived them in the light of the prophecies.

—O—

### 1930.—Pledging.

Should pledging be encouraged, and should a Christian who will not pay his pledge be trusted a second time? Should he be placed in office or have authority in church business. W.

Of course there may be those who have pledged and who by force of circumstances—sickness, or something of that kind—are not able to pay the pledge. Such a thing of course is deplorable, and it ought not to be held against a member, but if one deliberately pledges to any good enterprise and refuses to pay it, he certainly is breaking his word, is a covenant-breaker; and when one occupies that position certainly he should not be placed in a position of trust in connection with God's work, whomsoever he may be. The Bible instruction concerning pledging is good to follow: "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in heaven and thou upon earth; therefore let thy words be few." But on the other hand, "When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in fools. Pay that which thou vowest. Better is it that thou shouldst not vow than that thou shouldst vow and not pay." Sometimes it is a good thing to encourage pledging, sometimes it is not. Circumstances and the Spirit of God must control in such things.

—O—

### 1931.—Future Probation.

What is there to show that there will be no future probation? A. L. W.

1. The universality of God's law. The transgression of that law is sin, and "all have sinned and come short of the glory of God." Consequently all are condemned to death, because all have sinned, and in the sinner there is absolutely no hope for salvation.

2. The remedy for sin in God's perfectly wise plan is just as broad as the sin, and in it there is salvation for all. It may not come to all men in the full form of the Gospel as it comes to those to whom the written Word is an open book. It may come in one single ray of light alone, but it comes to every soul, for "Christ is that Light that lighteth every man that cometh into the world," and the soul in the deepest depths of idolatry which has but one ray of light, if he follows that ray with all his heart, yields with all his heart to its enlightening powers, allows that light to be dominant in his life, will be saved; while, on the other hand, he who has all the light of the Word, if he rejects one ray of that light will find in that rejection death. God's word is written in His book; God's word is also written in the sun and moon and stars, for "the heavens declare the glory of God, and the firmament showeth His handiwork;" and so God's great ethical, saving school is just as broad as the shining sun and reaches as far as the light of the stars. Compare Psalms 19 with Revelation 10. See also Rev. 22:11, 12, the last part of Proverbs 1, and many other scriptures.





## THE PAPACY IN PROPHECY

By ABDIEL.

### THE BEAST OF REVELATION XIII.

THE reader will note the different symbols under which the adversary and his agents are set before us in the Revelation. We first have the seven-headed dragon, with his ten horns, existing to the end; secondly, the seven-headed ten-horned beast of chapter 13, working in the end with its associate, the two-horned beast; thirdly, a seven-headed, ten-horned, scarlet beast, ridden and guided by a woman in chapter 17; fourthly, the woman herself as the corruptor of all kingdoms in chapter 18. These represent various phases of the same evil working. A right understanding makes perfect harmony.

Read again the first four verses of Revelation 13:

"And I ["he," Am. Rev. Ver.] stood upon the sand of the sea, and ["I," Am. Rev. Ver.] saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name ["names," A. R. V.] of blasphemy.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat ["throne," Greek], and great authority.

"And I saw one of his heads as it were wounded to death ["As tho it had been smitten unto death," A. R. V.]; and his deadly wound was healed; and all the world wondered after the beast.

"And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?"

The dragon we studied last week, and found that he represented the devil, God's adversary, working through the apostate kingdoms of earth, symbolized by the heads. The dragon was a persecutor; for he persecuted the woman, the church. Rev. 12:13. He did this in the decrees he issued against her through these apostate powers. These heads spoke for him through persecuting laws.

#### The Beast of Chapter 13.

Mark the symbolism of the prophecy. The "sea" upon the sand of which the dragon stood, represents the peoples, and multitudes, and nations, and tongues. Chapter 17:15. As a result of Satan's machinations there arose a great counterfeit system of government in opposition to God, a seven-headed monstrosity.

As with the dragon, the beast has seven heads and ten horns. In fact, the seven heads of the dragon are beast heads, shown on the dragon as the devil's agencies, shown on the beast as the visible foes of God.

The beast is a composite, having combined in it all the forms and nature of the beasts of Daniel 7. It had ten horns (Rome); body was like that of the leopard (Grecia); it had the feet of the bear (Medo-Persia); it had the mouth of a lion (Babylon). It was an agent of the dragon, the devil; for from him

the beast received his power, his throne, and great authority. It was antagonistic to God; for upon its heads were names of blasphemy.

These heads are not contemporaneous, but successive, that is, one followed another. Rev. 17:7, 10. The horns, as we learn from Daniel 7, exist at the same time, they are contemporaneous, coming upon the stage of action in only the last agencies of Satan.

It is the head, the brain, the mind, which gives character to the person. While the Babylonian head flourished, the beast was Babylonian, so also with the heads Medo-Persia and Grecia. After Grecia came Pagan Rome, which the devil used to put Christ, the Man-child, to death; but the child was

#### THE TRUE MAN.

HE stood upon the world's broad threshold wide;

The din of battle and of slaughter rose;

He saw God stand upon the weaker side,

That sank in seeming loss before its foes;

Many there were that made great haste and sold

Unto the cunning enemy their swords;

He scorned their gifts of fame and power and gold,

And, underneath their soft and flowery words,

Heard the cold serpent hiss; therefore he went

And humbly joined him unto the weaker part;

Fanatic named and fool, yet well content

So he could be the nearer to God's heart,

And feel its solemn pulses sending blood

Through all the widespread veins of endless good.

—James Russell Lowell.

caught up to God and His throne, and the effort of the devil was turned against the church.

Medo-Persia, Grecia, and Pagan Rome are no more as existing dominant powers, all are merged in their successor. Through it all the Babylonian mouth speaks. The fifth head is identical with the little horn of Daniel 7; for they are both persecutors; they both speak great things against God; they both attempt to change His law; they both continue as dominant persecutors the same period of time; namely, 1,260 years. Both are therefore demonstrated to be symbols of the Papacy.

#### An Evil System.

Again, we say that our contention in these articles is not against Catholics as men and women. Our prayer for them all is that they may be saved. It is the system which is presented in these prophecies; it is our duty to proclaim the prophecy. Note its character:

1. The beast is the legitimate successor of all the beasts before it. Papal Rome is the legitimate successor of all the heathen powers before it. This has been ably and copiously set forth by both Mourant Brock in his

"Likeness of Paganism to Catholicism," and by Hyslop's "Two Babylons."

2. The beast is a bearer of blasphemous heads, of which the Papacy is one. Are not the claim of infallibility, the assumption of the power to forgive sin and grant indulgences; the divine titles assumed, and the change which that power has thought to make in God's law, certain evidences, if any could exist, that to that system belongs the name blasphemy.

3. The beast demands and receives worship. "They worshiped the beast," and worshiped the dragon by worshiping the beast. "And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain." Verse 8. The Papacy demands worship in that it requires obedience to the changes it has made in God's law, rather than obedience to the law. The highest form of worship is service. Matt. 4:10. The Papacy demands homage and service contrary to God's law.

4. The beast continues forty-two months, 1,260 days, symbolical of so many years. The Papacy in its dominating power of the churches, as "the corrector of heretics" flourished from 538 to 1798.

5. One of the heads of the beast was wounded unto death. What is comprehended by this? The beast represents a church-and-state system. A civil power, unconnected with religion or church will not persecute, or be intolerant. A religious power, having no connection with civil government can not persecute. The union of the two inevitably makes an intolerant power. When Justinian decreed in the sixth century that the bishop of Rome should be "Head over all the Holy Churches," and "true and only corrector of heretics," there was in that decree a union of church and state. In 538 that union became effective by the suppression of the Ostrogoths, the last of the Arian powers opposed to the Papacy. This union made the head of the beast, and for the time it existed it gave character to the beast.

The wounding of that head to death would be the destruction of that union. That could be effected by the destruction of the ecclesiastical power, a thing in itself unlikely and well-nigh impossible; or the taking away of the power to furnish heresy by the civil government. This was done by the wounding of the vigorous blows of the Reformation, the coming in of a liberal spirit, and the separation in a decided way by the nations of Europe, till the last blow was struck by France in 1798. Since that time that head has been wounded to death. The beast has not been a papal beast. The Church of Rome has ever since been lamenting her widowhood, her separation from the state.

The other, the two-horned beast, in our next.

#### WHAT ARE THE SIGNS OF THE END?

"WHAT shall be the sign of the end?" The apostles were anxious to know. The Master had told them that the end would come, and they, knowing that never in the past



had God brought His judgments upon the earth without a warning, desired to know the signs that would show the end near.

"Nation shall rise against nation," He said, "and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles." "False Christs and false prophets shall rise." "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall." "And then shall they see the Son of Man coming in the clouds with great power and glory." This is His own word for it; and "heaven and earth shall pass away; but My words shall not pass away." Mark 13:4, 8, 22, 24-26, 31.

All these things are harbingers of the end, even as the putting forth of the leaves indicates that summer is near. "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." Mark 13:29. Some would put us off by quoting, "But of that day and that hour knoweth no man." True, but when the evidences multiply that the event is imminent, it behooves guilty man to prepare to meet it. Unbelief and scoffing will not in any way prevent the Lord's return; indeed, these very things are signs of that event. Soon, very soon, the cry will be heard: "Behold, the Bridegroom cometh! Go ye out to meet Him!"

LAURA GIBLY.

#### TRUSTING GOD.

MRS. E. G. WHITE.

IF we commit the keeping of our souls to God in the exercise of living faith, His promises will not fail us; for they have no limit but our faith. "All things are possible to him that believeth." We may make or mar our own happiness. Many pet and excuse the defects in their characters; but these must all be remedied. Every deviation from the right is sin, and sin must be put away. We can not afford to walk carelessly before our brethren or before the world.

Many confess their sins again and again, but do not put them away by genuine repentance. Unless we have a firm purpose and the aid of the grace of God, strong resolutions and vigilant watchfulness will be vain and powerless when temptations assail the soul; and under such circumstances some give up in despair, fearing that they must ever remain slaves of sin. These have not a living faith in Jesus. We can not trust in ourselves; if we do, we shall fail. Jesus has spoiled the powers of darkness; and it is through faith in His might that we shall be made strong. He will lift up a standard against Satan in behalf of every trusting, believing soul. We have the assurance that His grace is sufficient for us, and that we shall not be tempted above that we are able to bear. This is our only hope.

The apostle says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When the Holy Spirit was poured out upon the Christian

church at Pentecost, great wisdom and grace rested upon the whole body of believers. This blessing was given in answer to earnest, persevering prayer; and to-day God is just as willing to listen to the petitions of His people. "Faithful is He that calleth you, who also will do it."

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these fruits appear in the life, a telling influence will be exerted upon the world. The truly converted man will cease aspiring to be thought great. He will not seek for worldly honor, nor for luxury, ease, or wealth; neither will he be sensitive to reproach or neglect. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Self is no longer the supreme object of love; family and friends are no longer the boundary. His heart is enlarged. Jesus has the first place in his affections; he loves Christians, because he sees in them the image of his Master, and all mankind with a love that prompts him

#### THE IMPATIENT STONE.

[Aldis Dunbar, in *Harper's Magazine*.]

I WAS a stone beneath a Sculptor's hand  
That lay and muttered in my discontent:  
"Yea, worn am I. No beauty hast Thou  
lent  
My surface—naught of splendor where I stand.  
My quarry-brothers, Lord, at Thy command  
Receive great honor—carven ornament—  
Rich traceries. Good Master, was I sent  
For uses dull? for no brave glory planned?"  
Then He: "O eager stone—that can not wait  
My hour in patience—heed thou in what wise  
From blocks of shapeless marble I create  
All works divine. Thy brothers from such  
guise.  
Grow into noble outlines, day by day  
Not as I give, but as I rive away!"

to do them good. This is the fruit growing on the true Vine, more precious in the sight of God than all the wealth and learning of earth's great men.

The unparalleled exhibition of love that was made on Calvary shows how God estimates souls. If we have this love in our hearts, we shall seek to win sinners to Jesus, that for them this great sacrifice may not have been made in vain. The language of the heart will be, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." We shall say with the psalmist, "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving-kindness and Thy truth from the great congregation." We shall rejoice to speak of the wisdom and goodness of God as shown in the way He has led His people; for we shall have proved that "the path of the just is as a shining light, that shineth more and more unto the perfect day."

#### THE POWER OF THE WORD.

THIS is the way the "sword of the Spirit, which is the Word of God," operates to put down crime and reform criminals:

"A Japanese evangelist held a series of mission meetings in an important town in Japan for Christians and inquirers after Christianity. There were some remarkable confessions of sin. One young man of twenty, an inquirer, confessed that four years previously he had set fire to a house, had done various petty pilfering, and caused the death of two children. He boldly went to the police station and told the whole story, including the fact that through the power of the Gospel of Christ he had been led to confess. He is a railway telegraph operator, and now spends all his spare time going from place to place on the railway, telling of the Gospel of the grace of God."

No doubt many people will scoff at the idea of such a man becoming a Christian, and especially at his being a missionary. But in the great judgment day, when the secret acts of all and the secret thoughts of all hearts will be laid bare, how many scoffers will appear in any better light? It is not past life, but the obedience of faith in Christ, that saves men.

#### "WE WOULD SEE JESUS."

"We would see Jesus." We would see Him as He once walked this earth, a Man of sorrows and acquainted with grief. We would see the spirit which characterized the life of the Saviour of men, that spirit that was exhibited in the lives of His disciples, a spirit of love and devotion. Where would we see this spirit?—In the lives of the followers of Jesus.

"We would see Jesus." We would see Him as He toiled at the carpenter's bench beside His earthly father. We would see that devotion which He exhibited in His daily life, that integrity which was characteristic of Him, never sacrificing principle. We would see the loyalty He showed to His heavenly Father as well as the honor to His earthly parents.

"We would see Jesus." We would see Him as He sat in the temple teaching those learned doctors of the law, astonishing them with His wisdom and penetration of the Scriptures. We would see Him as He taught the multitudes in the fields and woods, or by the lakeside, of the kingdom of heaven. Again we would see Jesus as in tender compassion He fed these multitudes in the wilderness, healed their diseases, relieved them of evil spirits, restored to them their dead, forgave their sins.

"We would see Jesus." We would see Him in Gethsemane, weeping over and praying for a fallen race, wrestling alone in the darkness of night in an agony of souls unapproached by any other man, His faith clinging to God, willing to do the Father's will, to drink the cup, that man might be saved.

We would see Jesus as He was led to Pilate's judgment hall, there to be condemned to death, and that the most ignominious; and then led out of the city, bearing His cross, to Golgotha, where the climax of that life of love was reached, where the Lamb of God, the slain from the foundation of the world, died that sinful, mortal man might have life.

"We would see Jesus." To-day we would see Him, in the lives of His professed followers. We would see the love He mani-



fested, the kindness, the devotion, the sacrifice. These attributes are only revealed in those who walk in His footsteps, who emulate His Spirit, His words, His deeds, who live His life. O, that the world as it looks for these characteristics in Christians might find them all, and be led by that manifestation to follow Him!

ARTHUR CARLYLE LOGAN.

## TWO GREAT SHAKINGS.

**I**N the Word of God and the spirit of prophecy, we have brought to light *two* great shakings, yet to come in the history of this world; and both are now in the near future. In fact, for several years we have been in the *time* of the first of these shakings. They will not both occur at the same time, for the first is to prepare the way for the second. The cause, character, and consequences of each are clearly revealed in the inspired Word.

### First Great Shaking.

This great shaking comes under the Third Angel's Message, in the last generation. It is to be the shaking of the remnant church of Christ, called in the Bible the church of the Laodiceans. The message from Heaven, from the faithful and true Witness, the Lord Jesus, the head of the church, will cause this shaking among God's people. Upon this solemn testimony the destiny of the church hangs. It has been feebly declared for years, and as feebly heeded. The testimony of Jesus which is to fully heal the church of Christ and send her to all the world, clothed in the light of God's eternal truth and glory, has never been half heeded, and by many entirely disregarded. Hence the shaking of the church up to this time has been very moderate, and at times has nearly ceased. But a mighty shaking of the church must come soon. There shall be delay no longer.

Souls with zealous repentance, with strong cries and tears, will believe and receive the straight testimony of the True Witness. They will cast off all the works of darkness, and put on the whole armor of light. By hungering and thirsting after righteousness they will be filled with faith, with joy, with love, and indeed they will be filled with all the fulness of God. Thus filled and thrilled, they will pour forth the straight testimony, the living testimony, with great power. This testimony will not be received by all, many will reject and oppose it, and this will cause a mighty shaking in the church. Those who are unwilling to zealously repent, and let Jesus into their hearts, will be shaken out, and others will fill up the ranks. The shaking will then extend to every nation, kindred, tongue, and people, where the victorious remnant church will go with the Gospel of the kingdom under the Master's great commission. And Jesus will go with them to earth's remotest bounds, and He will work with them, confirming the word of truth by signs, wonders, miracles, and the mighty power of the Holy Spirit.

Reader, will you be one of the struggling,

faithful, and victorious ones? or will you continue lukewarm, and be spued out of the mouth of the Lord? This will be to be weighed in the balances and found wanting. It means to be blotted out of the Lamb's Book of Life—lost, lost, eternally lost.

### Second Great Shaking.

This will be the shaking of all material things on the earth, and in the atmospheric heavens around the earth. The mighty shaking in the remnant church, which will extend to all people in the world, will bring the human race to the end of probation, the end of man's day, and the beginning of the day of the Lord. Then the time will have come for the great earthquake. It will be caused by the voice speaking from His throne in the heavens. The Lord will roar out of Zion; He will utter His voice from Jerusalem above. Then the voice of God will terribly shake the heavens and earth. Never has been so mighty an earthquake and so great. Every mountain and island will be moved. Cities of the nations will be shaken down. No pen can describe, no tongue can

#### PSALM 127:1.

EXCEPT the Lord shall build the house  
The builders work in vain;  
Except the Lord the city keep  
It shall not long remain.

Then, Lord, build Thou my house for me,  
Be Thou the architect;  
Be Thou my watchman day by day,  
My house and life protect.

MAX HILL.

tell, no mortal mind can conceive, the terrors of that day.

But the Lord will be the hope of His people. It will be the time of the coming of the Lord right in the climax of that trouble. When Jesus comes, with all His holy angels, for His people, He will appear in flaming fire, and it will be very tempestuous round about Him. He calls to immortal life all His sleeping saints. The ransomed host will all be gathered up by the angels of God. By His power they will be "caught up to meet the Lord in the air," with Him to ascend to the beautiful home prepared for them.

Thus we see that the results of the first mighty shaking of the church is to prepare a people for the coming of the Lord, to ripen the great harvest of the earth, both the tares and the wheat, that each may receive the just recompense of their reward. The second mighty shaking will result in the execution of the judgment upon the house of God, the destruction of the wicked by the brightness of the coming of the Lord; the earth in desolation to rest till the end of the millennium, and then to be made new and glorious, the saints' eternal home.

H. A. ST. JOHN.

CONCEAL not the meanness of thy family, nor think it disgraceful to be descended from peasants; for when it is seen that thou art not thyself ashamed, none will endeavor to make thee so.—*Cervantes.*

## RECONCILED TO GOD.

### 1. WHAT is enmity to God?

"The carnal mind is enmity against God." Rom. 8:7, first part.

### 2. Why is the carnal mind enmity?

"For it is not subject to the law of God, neither indeed can be." Last part of same verse.

### 3. Can one please God while he is carnally minded?

"So then they that are in the flesh can not please God." Verse 8.

### 4. What will those receive who remain in that state?

"For to be carnally minded is death." Verse 6.

*Note.*—Since the "wages of sin is death" (Rom. 6:23), and "sin is the transgression of the law" (1 John 3:4), it follows that, if to be carnally minded is death, it is also sin, or a violation of God's law.

### 5. In what way may this condition be changed?

"We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

### 6. What things are essential to reconciliation?

"Repent ye therefore, and be converted that your sins may be blotted out." Acts 3:19. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

### 7. Is this work effected independently of the sinner's action?

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "For if when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life." Rom. 5:10.

### 8. How is the carnal mind destroyed?

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

### 9. When the work on the part of the sinner has been thoroughly done, how complete will be the change in him?

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

### 10. How may we know whether or not one has experienced this change?

"Wherefore by their fruits ye shall know them." Matt. 7:20.

### 11. If one has a spiritual mind, what fruit will he bear?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

### 12. What is the first result of justification?

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

### 13. How complete is the justification of that person who becomes reconciled to God?

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

### 14. When thus reconciled to God, how will the individual stand?

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

If you would know the value of money, go and try to borrow some, for he that goes a-borrowing goes a-sorrowing.—*Benjamin Franklin.*

NATURAL aristocracy is the eminence of men over their fellows in real mind and soul.—*Henry Ward Beecher.*



# THE GREAT SALVATION

By GEO. W. REASER.

## THE CAPTAIN OF OUR SALVATION.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

**S**ALVATION belongs to God," but He is not alone in this great work of beneficence; He has an Associate. The Central Figure in the plan of salvation, from the standpoint of a union of divinity and humanity, is the Son of both God and man. Wonderful union, amazing condescension. The saving power vested in the Son is amply sufficient to rescue any and all members of the human family, from sin and its power.

### He Bears Many Names;

wears many forms of loveliness, which have deep meaning, merited by the gift of Himself to save the lost members of Adam's race. The first name bestowed upon Him at His birth into the human family, was "JESUS," which is the Greek word for Saviour. He was thus named because He came to "save His people from their sins." In order to be a Saviour, He must possess more than human power, therefore His name is called "IMMANUEL," which means, "God-with-us," and He is clothed with all power in heaven and in earth.

Because He is our triumphant Leader in the plan of redemption, He is called "The Captain of our salvation." Perfect Captain; He never lost a battle; therefore we can have the utmost confidence in Him. He is, to all who obey Him, "the Author of eternal salvation."

He was "made perfect through suffering." We do not understand that the infinite Son of God was not perfect before He became a member of the human family, nor that He could not enter into our feelings as fully before as after His incarnation; but by His dwelling in flesh, our humanity can grasp the blessedness of the thought that He is one of us in all particulars, except in yielding to sin, and that He is in infinite touch and sympathy with us. Thus it is that He became a perfect Saviour to us. Through the Eternal Spirit He dwelt with God's people from the foundation of the world; and "in all their afflictions He was afflicted," but none could fully realize His presence or His power in our sinful flesh, till He became "Immanuel."

### Given in the Beginning.

Immediately after the Fall, or as soon as man needed a Saviour, He was given in the promise of God to humanity, as the second Adam, all having been lost to the race by the surrender to Satan on the part of the first Adam.

When Eve's first-born son came into the world, she evidently thought the God-man had come, to deliver from the thralldom of sin, for she said, "I have gotten a man from the Lord." But instead of his being the God-man, the promised "Seed of the woman"

who was to "bruise the serpent's head," the Saviour of men, contrary to her fond expectations, he was the first human slayer of man.

Instead of shedding his blood for his brethren, he shed his brother's blood, in cruel murder. However bitter the disappointment experienced by mother Eve, the promise could not fail; God had spoken the word; it must stand.

### The Desire of All Nations.

Time sped on, families multiplied into nations; but all members of the human family, feeling the crushing power of sin, were longing for a Deliverer. Hence the True Seed is called the "Desire of all nations." The fulness of time came, the opportune moment in the history of the world,

### EXPIATION.

FATHER, give me strength, I cry,  
To redeem the years gone by,  
Tho I expiate in pain  
In the years that yet remain.

Saving good, for better mould,  
From the ruins of the old;  
False to leave, to hold to true—  
Help me, Lord, to build anew!

Sweet compassion in Thine eyes,  
Upon Thee my faith relies.

GEORGE BIRDSEYE.

Lynn, Mass.

from every view-point, for the appearance of the Deliverer. When the hour-hand of the clock of the universe reached the designated time, the announcement was made, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." He was called "the Son of man," by the prophet five hundred years before He was born into the human family, and nearly twenty-five hundred years prior to the actual fulfilment of the prophecy, simply in anticipation of His being born "unto us." Dan. 7: 13.

When He appeared, a few faithful ones were "waiting for the consolation of Israel." Among these was Simeon, who, being directed into the temple at the exact moment of His presentation, took "Him up in his arms, and blessed God, and said, . . . Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."

Blessed privilege, to have taken the infant Saviour in his arms, to clasp Him to his breast, and feast his eyes upon the diminutive Figure which he held in loving embrace. But

### An Infinitely Greater Blessing

than the outward observation of the Saviour, is to hold His blessed presence in our hearts. This, dear reader, is your privilege

and mine, through the mystery of the incarnation of this Divine-human Saviour. Behold Him; feast your eyes upon Him, for He is "the One altogether lovely," the "Chiefest among ten thousand;" yea rather, invite Him into your soul-temple, and thereby entertain the Guest-royal of the universe.

This same Jesus, was not only born into our family, but was "the Only-begotten of the Father," "the First-born of every creature," one of the morning stars whose voices made the arches of heaven ring with praises to God, long before the foundation of the world, even from "the days of eternity." He was the Creator of the heavens and the earth, and in Him was vested the power to uphold all things.

While on earth He gave abundant evidence of His connection with God, by healing the lame and leprous, restoring sight to the blind and hearing to the deaf, by supplying bread to the multitude, turning water into wine, and by raising the dead. That connection with God brought creative power into His work.

He employs His creative power in the plan of redemption; otherwise it could not be effectual. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The same power is required to transform a sinner into a saint, as that which Christ employed in bringing the world into existence; but this power is freely bestowed in the plan of salvation, and by appropriating it we are created anew in Christ Jesus, unto good works. Surely Jehovah has laid help upon One who is "mighty to save," and "He is able to save them to the uttermost that come to God by Him."

[The next article in the series is "God's Omnipresence."]

### WHO THE SAMARITANS ARE.

THE Samaritans represent the last remnant of the oldest Jewish sect of earth. There are only two hundred of them left. They speak neither English nor any European language; only Arabic or very poor Hebrew. They believe only in the five books of Moses and consider orthodox Jews schismatics.

Four of them have arrived in England, bringing books and manuscripts of priceless value. We described in this paper a number of years ago the scroll which has been used in their synagog for untold centuries. One of these four men is the son of the high priest who showed this famous scroll to the present king of England when he was prince of Wales. Their object in visiting England is to raise, if possible, funds for their tribe, which has been harried and taxed by the Turks so that they can hardly live.

The despatch, speaking of their visit, describes them as tall of stature, gaunt, dignified and silent, and they are clad in the robes of their priestly office. This is a true description. They are particularly silent because they can not talk with anybody who does not speak Arabic, and as for talking with one another, long since in their isolation the thoughts and intellectual accumulations (meager indeed) of one must now be known by all.—*Christian Advocate*.



**WANTED, BOYS.**

Sawmills Can Not Run Without Logs. Saloons Can Not Run Without Boys.

[Robt. H. Oury, in *Federation Agitator*.]

WANTED, some bright boys, full of life and cheer,  
To stand at my counters as drinkers of beer,  
To fill up the ranks, without further delay,  
Of the army of drunkards passing away.

Fifty thousand a year will only supply  
The loss of our trade from the drunkards that die.  
Send those who can toil or have wealth to bestow,  
For profits are small on old drunkards, you know.

Let them come from the shop, the school, or the home,

We'll welcome them all whoever may come;

And once at our counters, tight in our grasp,  
We'll craze them with rum, till we kill them at last.

Let mothers surrender their sons to our cause,  
And fathers keep voting for old license laws,  
For if you will vote to keep running the mill,  
You must furnish the grist or the wheels will stand still.

Then give us your boys; placed at our wills,  
We will make of them demons and fill up our tills.  
Give us your boys, hearty and well,  
And we will make of them murderers, subjects for hell.

Let each city come with its votes and boys,  
And we will rob them of peace and earthly joys,  
And in place of homes, happy and true,  
We'll make hell on earth—such as whisky will do.

## Influence and Responsibility of Mothers

By MRS. L. D. A. STUTTLE.

**X. TRAINING TO REVERENCE.**

HOW can parents expect their children to exhibit qualities which they do not themselves cultivate. There was never a truer saying than the trite one about example being better than precept.

"O, but you are harping on the same old string," some one exclaims. "Will you never cease insisting that mothers and fathers are responsible for everything the children do?"

I do not take quite so extreme a view of the matter as that, but I must always believe that parents are responsible for the bringing up of their children, and that it is a responsibility which must not—can not—be shifted to other shoulders. Ah, when mothers and fathers cry from their hearts constantly: "How can I go up to my Father and the lad be not with me?" there will be less disposition to shirk the solemn responsibility which parents must assume as soon as the little ones are placed in their arms. And the children should not be censured too severely if they follow the example of their parents.

Brother and Sister A come home from church, and discuss the weak points of the sermon at the dinner table in the presence of John and Mary. "I declare," says Sister A, "Elder B grows more and more tedious every Sabbath." "Yes," says Brother A, "I came very near going to sleep myself." Not a word said about the solemn and important truths to which they had listened; and yet Brother and Sister A are shocked when Mary and John speak of going to a picnic the next Sabbath, on the ground that the minister is so tedious they don't want to go to church. I tell you there is a responsibility resting upon parents which is not half appreciated.

I am thinking as I write, of a young lad I know so well. Every Sabbath morning I used to see Frank and his father, hand in hand, hurrying to Sabbath-school. What a dear boy he was; cheeks as red as roses; eyes dark and tender and loving and true. "He has in him the promise of a noble and useful manhood," we used to say.

But time passed on. The father began to drift into the ways of the world. The mother learned to love the lodge meeting better than the prayer-meeting. By and by a lucrative position was offered the father. The salary was large, the position one of worldly honor. Christ or the world, which? The temptation was too great. The glitter of the yellow gold dazzled his eyes. He chose the world.

To-day the young lad who used to walk hand in hand with his father to Sabbath-school is a fugitive from justice—his name gone, his character blotted. Without friends, without hope in Christ, he stands before the world—the world for whose favor his parents had sold their hope—a miserable thief. The father was willing to break one commandment for the sake of gold. The son had chosen to break another. Whose is the responsibility?

But I digress. How shall we teach the children to be reverent?—By being reverent ourselves. Do you think it reverent, on the smallest pretext, to leave your seat in the house of God, drawing the attention of the other worshipers, and confusing the speaker? Again, can we teach the children to regard the Bible reverently, if we indulge in light jokes and witticisms concerning it? Can we expect our sons and our daughters to regard as sacred that which we lightly esteem and mention carelessly and irreverently? By our own godly example we must teach our children the dif-

ference between the sacred and the profane.

"Well," says some worried mother, "I have no trouble teaching Robert to be reverential toward the Bible, or to be careful about speaking the sacred names of the Deity, but I can not teach him to be respectful toward the aged! He always sees something funny or ugly about them, and truly he makes me ashamed very often. There is old uncle Blake; he is very ugly looking, and he is so deformed that really it is quite funny to see him try to walk; sometimes it makes me smile, myself. He is a good old man, I suppose, but I can't make my Robert treat him respectfully."

Pardon me; but by your own admission, I can not wonder. If the poor old man arouses feeling of mirth in your own heart instead of a sense of sympathy and pity, God help you, then, I say. Have all the fountains of human love and sympathy dried up in your heart? Most likely your boy Robert has seen you smile sometimes, and children are quick readers of human nature. No wonder he laughs at the poor man and ridicules his deformity. You "didn't mean any harm?"—no; but I beg you to get down on your knees until you have enough of the Spirit of Christ to pity and aid the suffering, the aged, and the unfortunate.

### HEALING ORDINARY AND EXTRAORDINARY.

"Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." Matt. 9:35.

THIS scripture tells us that the Master healed "every sickness and every disease." While this was true of His miraculous working when here on earth, it is equally true to-day, for all those who truly recover when smitten by disease are healed of God.

But we must make a difference between healing that is *ordinary* and that which is *extraordinary*,—that which is the natural process, and that effected by miraculous power. Not but that they are both effected by the same God; indeed they are both manifestations of the same divine and merciful power. The difference consists, not in the personality of the Healer, nor in the character of the healing, but rather in the elements of time and human co-operation. In one instance, God chooses to heal the sick by what we ordinarily term "a miracle,"—that is, independent of *time* and *means*, and without any apparent material co-operation on the part of human agents, or the ordinary remedial agencies of Nature.

In the other case, it is the same God that heals, and the healing requires the same mighty power, but it is effected only after the lapse of time, during which human hands co-operate with the healing process in the application of those powerful and potent natural remedial agents which God has placed within our grasp. This ordinary healing differs also from the extraordinary and miraculous in the rate of its progress,





consuming oft-times weeks, or months, and in some instances even years.

"Then asked they him, What Man is that which said unto thee, Take up thy bed and walk? And he that was healed wist not who it was; for Jesus had conveyed Himself away, a multitude being in that place." John 5: 12, 13.

Here is an illustration of how God oft-times heals those who do not even recognize His divinity, much less seek Him as a healer. No doubt God is just as liberal with His healing as with His rain and sunshine, causing it to be bestowed like many other material blessings, upon both the just and the unjust.

The fact that God chooses to heal the unworthy or cure the ungrateful, in no way belittles His work of healing, but rather exalts His love and mercy. Many a sufferer, cured of His disease, has honored the doctor or glorified some patent medicine, little dreaming that his recovery was due to the ministry of life by a merciful Father who loves His erring children in spite of their sin and all its train of physical sickness and suffering.

"One of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him." Luke 22: 50, 51.

In this instance the Son of God worked a miracle to rectify the mistake of one of His followers. In rashness the disciple smote off the right ear of the high priest's servant, and in compassion His Master touched the wound and made it whole—another illustration of how liberal God is with His ministry of healing, willing even sometimes to help us over the results of our rash blunders and heal the consequences of gross carelessness.

W. S. SADLER, M. D.

#### A FAITHFUL SHEPHERD BOY.

GERHARDT was a German shepherd boy, and a noble fellow he was, too, altho he was very, very poor.

One day while he was watching his flock, which was feeding in a valley on the borders of a forest, a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," replied the boy, "but the road is only a sheep track, and is very easily missed."

The hunter glanced at the crooked track and said:

"My lad, I am hungry, tired, and thirsty. I have lost my companions and missed my way. Leave your sheep, and show me the road. I will pay you well."

"I can not leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by the wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more money than you have earned in a whole year."

"I can not go, sir," rejoined Gerhardt, firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to

me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me, while you go to the village and get some food and drink, and a guide? I will take good care of them for you."

The boy shook his head. "The sheep do not know your voice," said he, "and—and—" Gerhardt stopped speaking. "And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word with me?"

The hunter laughed, for he felt that the boy fairly cornered him. He said: "I see, my lad, that you are a good, faithful boy."

#### PATIENCE.

A little girl once said, "Patience is to bide a wee and dinna weary."

"WHAT is patience?" once I asked  
Of a little Scottish maid.

"To bide a wee, yet  
Dinna weary get—  
Is patience, sir," she said.

To bide a wee, the task seems light,  
But life-work tries us sore,  
And then we forget  
Half the task she set—  
To "weary not" forevermore.

But patience wins the promise-crown  
The Book says very clearly.

So let us hold fast  
The wee maiden's task—  
"To bide a wee and dinna weary."

EMMA S. BROMLEY.

I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt now offered the humble contents of his script to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then, Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country around. The duke was so pleased with the boy's honesty that he sent for him shortly after, and had him educated. In after years Gerhardt became a very rich and powerful man, but he remained honest and true to his dying day.

Honesty and truth and fidelity are precious jewels in the character of a child. When they spring from piety they are pure diamonds, and make the possessor very beautiful, very happy, very honorable, and very useful. May you, my readers, wear them as Gerhardt did. Then a greater than a duke will befriend you, for the Great King will adopt you as His children, and you will become princes and princesses royal in the kingdom of God.—*Young Pilgrim.*

"It takes far less insight to discover defects than it does to discern noble and lovely qualities."

NOTHING resembles pride so much as discouragement.—*Amiel.*

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If you haven't already done so, why don't you drop us a postal asking us to send you a copy of our monthly paper, "The Bank of Mountain View Journal." It is very interesting. It is full of good ideas, and it is free to you for the asking. If you live in the East, send for a copy and see how we do it in California. We still hold ourselves ready to furnish you with information about Mountain View. Write us.

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## II. JAPAN AS A MILITARY POWER.

THE success of Japan in the recent war, both on land and sea, has been quite phenomenal; and various opinions have been expressed by those who have sought to account for this success. Some writers, seeking support for a favorite theory, have given undue importance to those features of the case that seemed in harmony with their theory. An unbiased view will bring to light several causes that together account for the excellence of the Japanese arms.

Prominent among these is the intense patriotism of the Japanese people, which has its origin in the earliest traditions of the nation. Their emperor is unlike any other ruler in the world, in that he is descended from the gods; and hence rules, not simply by "divine right," but by divine descent. Loyalty and obedience to the emperor are instilled into the minds of children from their earliest years. With a great many of the people, the emperor is put in the place of God in the minds of their children. As Christian parents teach their children that they must live to please the Lord, who created them, so Japanese children are taught that they must live to please the emperor. This is the incentive placed before Japanese boys and girls to restrain them when they are naughty, and to encourage them in right ways.

One result of this early education is that the boys are miniature soldiers from the time they can toddle about. Swords, guns, drums,

public schools; and ere the boy has become a man, he has no higher ideal than to be a soldier, and fight for his emperor and his country, should occasion require. And when war actually does ensue, the soldier who goes to the front, to all intents and purposes actually gives his life for the emperor and the country. As another has tersely expressed it, "He goes into service determined that, if even the smallest good to his em-

soldiers consisted largely of rice, and that very little animal food was furnished them. But boiled rice was not the whole staff of the soldier's life. Large quantities of a kind of hard-tack were also used. These biscuits are made of wheat flour, sweetened a little, and contain a few oily *sessamum* seeds. The results prove that an army can be maintained on a practically vegetarian diet. But it seems too much to claim that this is the principal cause of Japan's success in the war; or to conclude that the Japanese as a nation possess an ideal dietary.

If the Japanese are to any extent vegetarians, it is by compulsion and not from principle. The country is so nearly devoid of natural pasturage that one may travel for hundreds of miles without seeing a single herd of cattle or flock of sheep. The bright



Entrance to Imperial Residence, Tokyo.

peror can result, he will die willingly and gladly."

With an understanding of this ideal of the Japanese mind, it is not so difficult to appreciate the reckless daring shown in such actions as the frontal attacks on Nanshan Hill, where whole battalions were swept away. Yes, such intense patriotism certainly does make good soldiers, as the world reckons. Would that the soldiers of the cross were always equally brave and self-sacrificing.

But an efficient soldier, be he ever so patriotic, must have the physical stamina that will enable him to endure the hardships and privations of war. And the Japanese soldier has shown himself to be not wanting in this respect. To what causes or conditions does he owe his fine physique and great endurance? It is to the answer of this question especially that writers with theories to support have addressed themselves. One finds an answer in the vegetarian diet of the Japanese. Another in *ju-jit-su*, a peculiar system of physical training, in which the Japanese excel. It is granted that a vegetarian diet is ideal; and that the Japanese have a fine system of physical training. But it would seem that some have built large conclusions on a somewhat narrow foundation of facts.

It is true that the rations of the Japanese

green herbage covering the hillsides is found to consist largely of bamboo grass, so tough and siliceous as to be wholly unfit for fodder. So the few cattle found are used as beasts of burden, and sheep are practically unknown. But while mutton and beef are scarce and dear, the waters by which the country is surrounded yield an abundance of fish. And almost every living thing in the sea is used for food, from the whale and shark, to the mollusk, squid, and devil-fish. And yet even fish is comparatively so expensive, that most people use but little.

A word further concerning the diet of the common people of Japan will not be out of order. It is well recognized that even a vegetarian diet may be deficient in nutriment, or the food may be poorly prepared, or improperly eaten. For example, the dietary of the Japanese is almost entirely lacking in bread stuffs that require thorough mastication. Rice, their "staff of life," is simply boiled in water; and this, with other food quite as soft, is very hastily eaten. Ten minutes, or even five, is a common period for the eating of an ordinary meal. After observing the dietetic habits of the people, one is not surprised to learn that fully seventy per cent of them have some form of stomach trouble.

In view of these facts it seems more rea-



Warrior in Ancient Armor.

and flags are favorite toys, and military movements enter largely into their play. This line of education is continued in the



sonable to conclude that the physical efficiency of the Japanese soldiers is due rather to the care with which the men are chosen, and then provided for while in service. There is a strict conscript law in Japan; and whether in war or peace, every young man, upon reaching the age of twenty, must take an examination for the military service. By this means the Japanese army is composed of the very flower of the country so far as physical fitness goes. The addition to the soldiers' bill of fare of the hard-tack already mentioned would supply one deficiency in the ordinary diet of the people. And it must not be supposed that the Japanese would be averse to the use of meat in the army, as far as they might be able to supply it. It would be interesting to know what use was made of a cargo of 9,500 barrels of corned beef that was confiscated while en route to Vladivostok during the war.

As to training in the art of *ju-jit-su*, I have it on good authority that not more than one Japanese in thirty or forty is so trained. Under the old feudal regime every *samurai* was versed in the art. At present it forms no part of a soldier's training. But policemen generally learn the art, and practise it as occasion requires.

A correct estimate of the Japanese army can not fail to take account of the masterful way in which the Japanese military authorities have taken advantage of everything that is known of the science of war. Much might be said on this subject, but the whole history of the war bears testimony. It may be sufficient to notice the remarkable results of the measures taken for the care of the soldiers' health. The statistics of the war show that the number of killed and wounded exceeded the number thrown out of action by disease. This is recognized by all military experts as a very remarkable and unprecedented record.

Thus the secular historian studies and weighs the various events of human history, and seeks for their causes. But, too often, no account is taken of the Power behind these earthly scenes. But the eye of faith sees an omnipotent Hand directing and restraining amid all the confusion and apparent uncertainty of results. It is still true that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." With Russia restrained in her unscrupulous aggressive policy in the far East, and with her borders torn by internal strife, let us hope that there will come out of this chastisement a greater degree of civil and religious liberty, that the closing message of the everlasting Gospel may speedily be carried to her people.

The student of prophecy sees also, in the unexpected conclusion of peace, the controlling hand of God. The circumstances seemed very unfavorable for an early close of the war; and when peace was finally concluded, it came as a surprise to the whole world. We see in this another evidence that the angels are still holding the winds of war till the work of God is accomplished in the earth.

But the final struggle will not be much longer deferred. The prophecy of Joel is

being fulfilled, as it is written: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord." Joel 3:9-11. The rise of Japan as a military power is one of the wonders of modern times. And now China, profiting by the example and success of her island neighbor, is beginning to arouse, and will doubtless be ready to take an important part in the coming conflict long foretold. But it is not merely "the yellow peril" that threatens the peace of the world. There is anger and distress of nations, with perplexity, the world over. And all these things are but signs of the soon coming of Him whose right it is to reign. And when the kingdoms of this world become the kingdoms of our Lord and of His Christ, then shall be ushered in the everlasting reign of peace and righteousness. "Even so, come, Lord Jesus."

F. W. FIELD.

Tokyo, Japan.

## AN EFFORT IN CHILE.

SINCE the earthquake of the 16th of August, which ruined so many thousands of the costliest buildings and destroyed many human lives, the people, at least some of them, seem to be a little more willing to hear something of a place where one will be surer than on this earth. Making the best of the opportunity, we had 30,000 copies of an earthquake special of *Las Señales de los Tiempos* (Spanish, the *Signs of the Times*). Our people and many others took hold of the work, and are selling them. One brother took 10,000, another sold 740 in one day, others sold 500 and more in a day; so we see we need a second special, which, with the Lord's help, we will issue, hoping that much good will be done among the people by these papers.

Our office was reached by the fire the morning after the earthquake. About \$500 worth of books were lost, yet we are of good courage and see already that the loss in money will be repaid by souls. If only one soul may be saved because of the earthquake that will be a million times better than having had no financial loss.

ED. W. THOMANN.

[From Brother Westphal's letter the second edition of their paper, 20,000 in number, seems to have been issued. Ed. S. of T.]

## OUR WORK AND WORKERS.

A CHURCH of nineteen members has been organized at Shattuck, Okla.

At the camp-meeting held at Darby, Mont., last month, six persons were baptized. Seventeen subscriptions were taken for the SIGNS.

EIGHT persons were baptized at Flagstaff, A. T., October 6, by Brother J. E. Bond. As many more were expecting to be baptized soon afterward.

FROM Mabelvale, Ark., Brother H. Clay Griffin reports the baptism of four converts in connection with meetings in that place, and the interest was still encouraging.

IN the Pacific Union Recorder, Brother Marcial Serna reports the baptism of two candidates at Clifton, A. T., and one at Globe. The labors of Brother Serna are among Spanish-speaking people.

SOME of the sisters of our home church have forwarded a box of clothing, bedding, and table linen to the Oakwood Manual Training School, at Huntsville, Ala., whose main building was recently destroyed by fire.

A NOTE from Brother Warren Latham, of Lakeside, Wash., reports the baptism of ten persons on

the 14th ult. In connection with his work there, he has secured the publication of fourteen Bible readings in the local paper.

BROTHER J. N. LOUGHBOROUGH arrived in Mountain View, October 26, from a visit to Battle Creek, Mich., where he had been called to some special labor for a few weeks. His brother, W. K. Loughborough, whose son is employed in this office, accompanied him.

WRITING to the Union Reaper from Thief River Falls, Minn., Brother J. F. Anderson reports that as a result of tent labors in that place, thirteen persons have been baptized. Several others have accepted the truths presented who have not been baptized as yet.

AT Arecibo, Porto Rico, a man and his wife were baptized September 29, by Brother J. C. Brower, who, with his wife, had arrived there two days before from Michigan. A meeting was held on the river bank. The following day a church of twelve members was organized, and the ordinances were celebrated.

OUR monthly journal, *El Centinela de Verdad*, published in Porto Rico, has a monthly circulation of between 4,000 and 5,000. The paper is edited by Brother B. E. Connerly, and a gentleman recently told him that these papers are passed around from one to another until they are read by 9,000 or 10,000 people.

FROM the Northern Union Reaper we learn that the brethren of the Minneapolis church have commenced an active campaign with the SIGNS and Liberty, our religious liberty periodical. October 14 they ordered 2,360 copies of Liberty and sixty yearly subscriptions to the SIGNS. This, however, was designed only as a beginning.

A NOTE from Brethren H. Shultz, C. M. Gardner, and — Taphouse, engaged in tent work at Mount Bullion, Cal., says they have had good attendance, and that so far ten had decided to "keep the commandments of God, and the faith of Jesus." They were also holding some meetings at Snow Creek, where two persons had accepted the faith.

THE Missionary News Letter says: "On Sunday, October 14, eight persons were baptized in the First Baptist church, at Pleasantville, N. J., preparatory to uniting with the Atlantic City church. Elder Jayne officiated. The pastor of the church was very kind, attending himself and inviting his people to attend. Others in Atlantic City are now awaiting baptism."

IN the Nebraska Reporter, Brother L. Johnson notes the addition of five members to the churches in Omaha, Neb. One of them is a sister seventy-nine years of age. Two united with the English church, and three with the Scandinavian. In the same paper Brother C. Swenson reports the addition of two converts to the church at Gothenburg. Two others were to unite soon after.

WRITING to the Wisconsin Reporter from Amoy, China, under date of September 13, Brother B. L. Anderson says: "The message is onward in Fookin Province. Just recently five persons were baptized; three here in Amoy and two up at Chin Chew—a city of one hundred thousand inhabitants and about seventy miles from Amoy. From the reading of Brother Keh's tract on the Sabbath and other sources, eight or ten souls are now keeping all the commandments of God at Chin Chew. A mission will be opened there in a few days and the Third Angel's Message permanently established.

"Tobacco and the Sabbath have no more fellowship in China than in the States. Two old men of sixty-five and seventy-six years have thrown away their tobacco. We are looking forward to September 22 with a great deal of anticipation, for on that Sabbath day, the Lord willing, we shall organize a Chinese Seventh-day Adventist church here in Amoy. This will be our first church in Fookin Province."

## WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

Good, clean copies of Bible Training School, Life and Health, Life Boat, and Liberty. Address, Chas. H. A. Brooke, Alcatraz Light Station, San Francisco Bay, Cal.





#### SUNDAY ENFORCEMENT BY CONSTITUTIONAL AMENDMENT.

A FAR-REACHING project for securing a Sunday law in California has been prepared for presentation to the next Legislature. It is designed to plant the principle of enforced Sunday observance in the State Constitution, and to this end the following proposed amendment will be submitted to the Legislature for reference to the people:

"The necessity of encouraging and fostering the observance of one day in seven as a day of rest, is hereby recognized as essential to the welfare of the State, and to that end it is hereby provided—

"1. That the keeping open of bars, saloons, race-courses, and coursing-grounds on the first day of the week is prohibited, and the Legislature shall provide penalties for the violation of this provision, and for the proper enforcement of the same.

"2. That the Legislature may provide that stores, workshops, banking houses, and other places of business of all classes or calling, shall not keep open on the first day of the week, and shall provide penalties for the violation thereof.

"3. That the legislative body of any city, city and county, or county, may provide by ordinance that stores, workshops, banking-houses, and other places of business of any class or calling, shall not keep open on the first day of the week, and shall provide penalties for the violation thereof; provided, that such ordinance may enlarge, but can not restrict or limit, the scope or penalties of any provision enacted by the Legislature on the same subject; provided further, that whenever a petition is presented to the legislative body of any city, city and county, or county by ten per cent. of the voters thereof, asking that any ordinance authorized under this subdivision to be passed by such legislative body set forth in said petition be submitted to the qualified voters of said city, city and county, or county for their approval or rejection, the said legislative body must submit the same to the voters of said city, city and county, or county for their approval or rejection at the next general election held therein, or at a special election called by such legislative body for that purpose. At least two weeks' notice shall be given of such election by publication in some newspaper published in said city, city and county, or county. If approved by a majority vote of the voters, voting therein, the same is thereby adopted and becomes binding as a valid ordinance of said city, city and county, or county as the case may be, and supersedes any ordinance in conflict therewith, and can only be modified or repealed by a majority vote of the voters of said city, city and county, or county voting upon the question of the modification or repeal thereof.

"4. Provided, however, that any law or ordinance passed or adopted under the second or third subdivision of this (article or section) shall not apply to persons who conscientiously believe that the seventh day of the week should be observed as the Sabbath, and who actually refrain from opening their places of business on that day."

We are informed that this proposed amendment was drawn up by a prominent attorney of Sacramento, and favorably passed upon by Judge Waste,

of the Superior Court of Alameda County. Also that it has been endorsed by the California M. E. Conference, by the Southern California M. E. Conference, by Bishop Moreland of the Protestant Episcopal Church, and by the Lay Convention of the California M. E. Conference, and by the State Convention of the Woman's Christian Temperance Union.

#### THE EARTHQUAKE IN CHILE.

[Further news comes from the great earthquake in Chile, in a letter from Pastor F. H. Westphal of Valparaiso, from which we take the following. We also thankfully acknowledge the receipt of three photographs from Pastor Westphal, and two from Pastor Wm. Steele. As the latter came first we have not time to use the former in this article. Will give them next week. Ed. S. of T.]



Front View of the Church of the Mercedes, Valparaiso, Chile.

WHILE you, intimately connected with the Pacific Press, have had a great loss, because in our eyes there was much to lose, we in Chile have had a little loss, because apparently we had little to lose. You have evidently read of the great disaster in Valparaiso. Valparaiso was not the only place that was shaken by the earthquake, but a large portion of Chile and also of Argentine. The entire range of the Andes that stretch between Chile and Argentine, and from the Pacific Ocean, and we know not how far within the ocean, eastward through the mountains to Rosario in Argentine, was shaken.

I read with deep interest your descriptions of the catastrophe in San Francisco, and they brought some things vividly to my mind, but the real thing itself produces still more profound impressions. I was not in the fury of the disaster directly, but was much farther south, near the southern limits of the earthquake. The shocks were, nevertheless, so severe that many of the people ran out of their houses, but no material damage was done. To reach Valparaiso I had to travel over a stretch of country of about one thousand miles. As I proceeded on the journey little by little I could see how the force of the earthquake had been more severe. The first

indications of damage done were the ruin of some heavy walls made of sun-dried bricks, and next the cracks made in many houses. After that the inner walls of houses were caved in, and then parts of the outer walls and roofs of houses thrown down. This was followed by lives lost, and next came sections where the earth had been cracked, and in one place it was cracked in furrows resembling very much a field of ground that had been newly plowed.

I forward three illustrations to you. There is such a call for pictures that the photographers can not produce them fast enough to supply the demand. One of these illustrations is of the Republican Street of Limache, a city between Valparaiso and Santiago, and another of Veña del Mar, about three miles from Valparaiso, the other of the back part of the Catholic Church de la Merced in Valparaiso. You can get some idea of what I saw on the way to Valparaiso by these illustrations. Veña del Mar is a place where many of the wealthy people of Valparaiso have their dwellings, and these were mostly ruined and many lives lost.

When I neared Talca, a city much farther south of Santiago, there was almost a panic in a coach of the train. Some spoke of an earthquake, and the train made several severe movements because of the roughness of the track caused by the shaking of the earth a few days before, when the people began to scream and beat their breasts and cry for mercy. When we came to the station some of the ladies had almost fainted and others were still

cries very sorrowfully. Surely "the hearts of men are failing them for fear and for looking after the things that are coming on the earth."

In a store, while talking with a merchant about the cause of the earthquake, he said that the real cause was the many Protestants and Masons in the land. In various places the priests are teaching this. The merchant was surprised when I read to him Isaiah 24, and Hosea 4 where the real cause is named, which is, summed up in a few words, the transgression of God's law of Ten Commandments.

It is now springtime in this southern zone, and the beautiful blossoms of the fruit trees and the flowers are sweetly spreading their fragrance everywhere. All the trees join in putting forth their buds beside the ruined buildings, but the fearful and sad hearts of the people tell us that the end is nearing. The Saviour said: "There shall be signs, in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth." Luke 21:25-27. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth



forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [He] is near, even at the doors." Matt. 24:32, 33. "Watchman, what of the night?" "The morning cometh, and also the night." The everlasting night of despair and death to the wicked is at hand; also the never-ceasing glorious morning of life, joy, and happiness to the pure and the faithful. The Saviour is coming soon.

The needs of the people are many, and the work to be done great. We ought to have had workers stationed in various cities and villages for some time in the past. What a work might have been done, and what a work we now might do, if the cities and the outposts were well supplied with workers.

When the earthquake occurred, thousands and thousands of voices were heard crying in despair for succor to the Virgin Mary, Saint Antonio, and other saints. How few, how very few, know their Saviour! Many, very many, are returning to the confessional, and thousands are inquiring, What do these things mean? We have published a special number of *Las Señales los de Tiempos* (*Signs of the Times*) of fifty thousand, with one of the headings of articles, "What Do These Things Mean?" In a very few days about ten thousand were sold in Valparaiso by our little company there. They passed some into the hands of the newsboys who sold them freely. A blind man not of our faith, possibly a Catholic, sold our paper readily, and another man with but one foot hobbled through the street selling *Señales de los Tiempos*. We published more of this special number than we usually publish during an entire year. We could not send any papers away from Valparaiso through the mails, because of the destruction caused by the earthquake. We shall have to send various workers to our churches and companies with thousands of these silent messengers of truth, and set the brethren to work.

The bright light of present truth ought to shine in clear, bright rays upon the moral darkness of the world. What a work could be done if all who profess to believe it were at work and stationed in various places in this world! The people know not a loving Saviour. Pamphlets are being sold by the clergy calling upon the people to offer prayers for the souls in purgatory, and the people are doing so. I bought one the other day to see what it contained; and the description of purgatory is horrible. It is presented as a place where the sun, moon, and stars never break the intense darkness by their rays of light, and the sufferings of the souls is intense beyond all description. It is said that one day in purgatory appears as long to the souls there as one hundred thousand years in the world would be to us if we should live so long. The terrible things taking place in this world and the horror of purgatory after death has stamped a hellish fear in the hearts of thousands upon thousands of people. They are afraid to live and they are afraid to die. Hearts of men are failing them for fear.

I wish that I could impress upon the minds of all the readers of this letter how important it is that we know our Saviour and His pardoning love, and then make Him known to those who know Him not. The favorable time to work in the cities is fast passing. Strikes, famines, pestilences, earthquakes, fire, and severe persecution face us. A Bible colporteur was attacked and beaten and cast into prison twice for selling Bibles in the city of Santiago, the capital city of Chile. The judge was a liberal-minded man and so the colporteur was set at liberty each time. What we have failed to do in favorable times we must now do under very unfavorable circumstances and trying times. Let us therefore buckle on the armor, and do under unfavorable circumstances a quick and successful work.

F. H. WESTPHAL.

*Casilla 787, Valparaiso, Chile.*

One of the reasons for urging at this time the building of a great government establishment in San Francisco—with wharves, warehouses, and other extensive improvements—was to help out the struggling city by the expenditure of a large sum of money. But the demands of the labor-union agi-

tators have become so extravagant that it is found that the work can not be done within the appropriation. While the times are propitious for good wages and plenty of work, they are also favorable for strikes and idleness, on account of the large sum of relief money on hand.

### A POOR SUNDAY-LAW ARGUMENT.

A PROMINENT lawyer, who is a candidate for representative in the next Legislature of California, has publicly expressed the opinion that the growing corruption in the state is due to disregard of Sunday. Therefore he is booked for a strong advocate of proposed Sunday legislation the coming winter. The argument that a stricter Sunday observance would work a cure of the many evils now extant is not new; it has been advanced for years in this state; but a new stress is laid upon it because a prominent legal light and prominent politician—not noted as a religious man—has given it utterance.

It is somewhat strange that one so well posted on the political history and condition of the country as this same attorney and politician should advance such an argument. He certainly is not ignorant of the reputed character of political conditions in Pennsylvania. The situation in political circles in the Keystone State have been a byword for twenty years or more. Not a state in the Union has a more unsavory political record; and business condi-

include the promoters. The Trans-Siberian Railroad Company was incorporated at Trenton, N. J., October 24, with a capital of \$6,000,000, including telephone and telegraph systems along the route. The incorporators are Loicq Don Lobel, of Paris, France, general delegate of the French, Russian, and American syndicates of the railway; J. A. L. Waddell, of Kansas City, delegate of the advisory board of consulting engineers of the railway; John Healy, of Seattle, delegate of the western syndicate; William H. Black, of Jersey City, and John R. Turner, of New York. The plan is to make connecting links so as to have one extended line of railroad from the Cape of Good Hope, by the way of the Isthmus of Suez, and Behring Strait tunnel, to Cape Horn. It is said that a few thousand miles only need building to connect railroads already constructed.

One of the bills before Congress, called the "Crumpacker Bill," introduced by Judge Crumpacker of Valparaise, Indiana, provides that any person or institution secretly accused shall have the right to be heard in their own defense in open court, know the accusers, and know what their charges are. This is to overthrow the secret spy system which has been used by some of the great trusts and combines against individuals. Surely it would seem as tho Congress would be willing to grant as small a thing as that, and one in perfect harmony with the principles of democracy.



A Street Scene in Valparaiso after the Earthquake of August 16, looking toward the hills.

tions, especially concerning great corporate interests, are always affected by the political atmosphere, and *vice versa*. In fact, it has been through the corrupt business methods of the trusts that the political corruption of the country has been more especially realized.

But Pennsylvania is a special object-lesson illustrating the futility of the argument for a Sunday law in California. Why that state especially?—Because it has the most stringent Sunday law of any of the states; and that Sunday law has been in force for more than a hundred years.

Dr. Eugene H. Plumacher, American consul at Maracaibo, Venezuela, has devoted a lifetime study to leprosy, and has come to the conclusion that this dread disease is not contagious, but is to a great degree hereditary. He has given personal attention to lepers afflicted in the most revolting form, and believes that the disease is curable. One of the special remedies used by him is the tuatua plant. His investigations have been among people having both classes of the disease, the dry class, as well as the wet or soft leprosy, where the parts rot away. The most of his experiments have been at his own expense.

The famous scheme to tunnel Behring Strait and so connect the Eastern and Western continents by rail seems at last to be developed far enough to

One of the great causes of death among mankind mentioned in the Bible is said to be "evil beasts." Eze. 14:21; Rev. 6:8. A special cable despatch from India, September 20, gives the following official statistics: 21,380 killed by snakes in India in the year 1904; 796 by tigers; 399 by leopards, and enough by other animals to make the total 24,034 persons. There were 48,482 cattle killed. There were killed of snakes, 65,146; other wild animals, 16,121.

A concession to build a million-dollar hotel in Yosemite Valley, California, has been granted by the general government to Frank A. Miller, of Riverside. In giving out the news, after returning from Washington, D. C., he says that the Southern Pacific, Santa Fe, and Salt Lake Valley railroad companies are all interested in the project.

October 24 the new St. Paul's Roman Catholic Cathedral, said to be the finest edifice in all Pennsylvania, was dedicated at Pittsburg. It cost \$3,500,000. It was dedicated by Mgr. Diomedé Falconio, papal delegate to America, assisted by Cardinal Gibbons and other high prelates.

Tho I am well satisfied that it is not in my power to balance accounts with my Maker, I am resolved, however, to turn all my endeavors that way.—Addison.





# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., NOVEMBER 14, 1906.

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

We print in our Outlook department another word from friends in South America, on the earthquake of August 16. The photo reproductions will be of interest and will look as tho they might have been taken in California. Note the wide extent of the Chilean temblor.

A despatch from Tokyo under date of September 22 informs us that crime in Japan has increased alarmingly since the close of the war, particularly among discharged soldiers. Many policemen have been killed and wounded by malcontents, and burglaries with violence are extremely prevalent. But this is the kind of education that war usually gives. The moral influence of the Civil War in America was fearful.

The World's Fifth Sunday-school Convention will meet at Rome, Italy, May 20-23, 1907. The White Star Line Steamer Romanic has been chartered to take the American delegates from Boston, Massachusetts, to Naples and Genoa, and will sail from Boston April 27, 1907, due in Rome May 16. Sunday-school missionary meetings will be held at Funchel, Island of Maderia, Algiers, in northern Africa, and Naples and Genoa, probably at Gibraltar. Noted clergymen will be present from different parts of the world. Convention sermon will be preached by Dr. Campbell Morgan. The chairman of the transportation committee is Mr. W. M. Harts-horn, 221 Columbus Avenue, Boston, Massachusetts. We are glad that this Protestant convention will meet in Rome. We sincerely hope that it will be another mighty force to batter down the walls of ignorance and superstition.

**How We Look at It.**—An article comes to us from a good brother which deplores the condition of the followers of Christ. Here are two sentences: "They [men] would see . . . that spirit that was exhibited in the lives of His [Christ's] disciples. But where is it to-day?" What spirit exhibited in the lives of Christ's disciples? Is it the spirit of fear, exhibited in the storm on Galilee (Matt. 8:24-27)?—We see it to-day. Is it the spirit which would send away the Syro-Phenician woman (Matt. 15:23)?—We see it to-day. Is it the spirit manifest by James and John in wishing to destroy the Samaritans (Luke 9:54-56)?—There are many exhibitions of it now. Is it the spirit exhibited in the desire of being greatest (Luke 22:24)?—It is not wanting to-day. There are still other exhibitions we might name; this will suffice.

"All dust is frail, all flesh is weak,  
Be thou the true man thou dost seek."

Here is another sentence from the same article: "Men are too busy to exhibit love to-day." But may there not be the very highest love in their busyness, only another form of writing business. Did not the early disciples show love when they "forsook all," in unseemly haste, from a world point of view, "and followed Him"? Are not men doing it to-day? Did they not exhibit love when at the Master's command they went forth with His urgent message, saluting "no man by the way"? Luke 10:4. The men who wanted to talk thought, perhaps, that it was no exhibition of love, because they would not do this. But "this is the love of God that we keep His commandments."

In the supper message God gives to His servants, He says, "Go out quickly." There is no time for dawdling when it is time for work. "The King's business [busyness] requires haste" oftentimes; and it is not love to linger then. "Be diligent" is an everlasting command. Whether we can see the things we long to see among God's people now depends upon how we look at it.

The Russian Government seems to be afraid of peace. Perhaps this is because it is such a stranger to the ill-fated empire. But a late St. Petersburg despatch says: "The peaceful regeneration party, headed by Count Heyden, M. Stakovich and Prince Lvoff, has been refused legalization on the ground that its program menaces the public welfare." On the other hand, however, the title, "peaceful regeneration party," like that of some political parties in other countries, is only a name.

## OUR THANKSGIVING NUMBER.

Our next issue will be a Thanksgiving number, issued thus early in order to give our agents plenty of time to give it a good sale before Thanksgiving. We have a new, attractive cover page, speaking of harvest, autumn, and the fruits of the year, and the thanksgiving feature will find sufficient emphasis in special articles.

Among the articles which the paper will contain are the following:

"Thanksgiving, Ancient and Modern;"

"What We Have to Be Thankful For;"

"The Spirit of Thanksgiving;"

A Thanksgiving Story,

By Mrs. Stuttle;

"Nearing Home, Signs of the End;"

"The Two-Horned Beast of Revelation 13," By Abdiel;

"The Result of Forgetting God,"

By Mrs. White;

"California's Proposed Sunday Law;"

In illustration it will have—

A fine new cover design;

Illustrations of our own work;

Two striking scenes of the earthquake's work in Chile;

Other appropriate illustrations and poems.

There ought to be a fine sale for this issue. One of several articles will be worth much more than the paper. Order at once.

Prices in quantities as follows: 25 to 75, three cents each; by the hundred at two and one-half cents each.

"One is your Master, even Christ, and all ye are brethren." The head of every man is Christ. While every soul is under measurable obligation to his brethren, while it is proper to submit to their judgment in matters where no vital principle is involved, yet where duty to Christ leads otherwise, that duty is paramount. "Quench not the Spirit." Be true to every call of God. He knows your limitations and capacities and how He can use you as your brethren can not; therefore keep passive underneath His hand. But be sure that you are not following selfish desire when you think you are following Christ.

A street-car disaster near Atlantic City, N. J., on the night of the 28th ult., resulted in the death of fifty-nine persons, and many others were more or less injured. The cars left the rails and plunged over a bridge into the water. A despatch from Tokyo, Japan, dated October 28, reports a hurricane off Goto Island, which destroyed 228 coral-fishing vessels, drowning 822 persons. About one hundred others were injured. There were 1,210

men aboard the vessels. More than a score of lives were suddenly put out by the burning of the Chamber of Commerce Building in Kansas City, on the 26th ult. Such occurrences, in connection with the great hurricane and tidal wave that swept the coasts of Florida and Cuba on the 17th ult., causing a loss of six hundred lives and \$4,000,000 in property, are strong reminders of the uncertainty of life. Who knows that he will have a to-morrow in this life? One thing we do know, however, and that is, "Now is the accepted time" to seek peace with God; "now is the day of salvation."

Carnal weapons never were in greater demand than at the present time. In the cities of San Francisco and Oakland the sale of revolvers is said to be almost incredible. In the former city sales to the number of seventeen thousand were reported in one week, six thousand of which were effected in one day. In the latter city the sales of such arms are unprecedented. Yet the hold-ups and burglaries seem to be on the increase notwithstanding the general arming. That this disposition to depend upon carnal weapons for defense, and as peace preservers in general, is not confined to special localities, we note in connection with the recent death of Daniel B. Wesson, the celebrated manufacturer of firearms, the statement that his estate is valued at \$30,000,000. This was all accumulated in the business of making and selling carnal weapons, and his is only one of many great establishments of this character in this "Christian nation." It seems that the more "civilization" we have in the world, and the more profession of Christianity there is, the greater the dependence on improved instruments of death. Modern Christianity apparently forgets that the weapons of the true Christian "are not carnal," nevertheless they are "mighty through God to the pulling down of strongholds." 2 Cor. 10:4. Of course the "sword of the Spirit," which is the Word of God, can not be effective to the pulling down of the strongholds of sin unless it be practically utilized by the faith of those who profess to believe in it. It is only "mighty through God"—through the power of His Spirit—and not through a mere nominal profession of belief in it. If all who profess faith in God really depended upon the influence of His Word, through actual obedience, to counteract the evil that is in the world, the business of making carnal weapons would not produce such large fortunes.

"What about a minister running for a political office, as, for instance, Dr. Beehtel in Colorado, a candidate for governor?" O, nothing about it. In doing as he is now, he has, of course, done either right or wrong. He may be doing right in forsaking the profession of the minister and becoming a politician. This may have been the business he has been working in all these years, and the place to work at politics is outside instead of inside the church. He may be doing right and simply going to his own. If he has been a true minister of Christ, he ought so to remain. It is an awful step downward from the pulpit to the political rostrum; from the minister of Christ Jesus to the self-seeking politician.

We have received from President Wheeler of California University a copy of "The Rules of the Rugby Game of Football," played by California and Stanford Universities. President Wheeler declares that this shall be the game of the universities of the Pacific whatever the eastern footballers do. Now we are not a football crank or devotee, but we think the old Rugby game will be a welcome one compared with the pugilistic, murderous substitute adopted by the American colleges, and responsible for so much maiming and killing.

New Zealand, remarks the *Christian Advocate*, is by no means yet a heaven. The relations that now exist between employers and employees as compared with the relations of a few years ago are much less cordial. Major-General Babington, commandant of the military forces, makes this statement in the report presented to Parliament.