

STUDIES IN PROPHECY  
COMING OF THE LORD

*Bible-Reading Series No. 3*

# SIGNS OF THE TIMES



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# With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

## 2289.—The Mediator of the New Covenant.

Please explain Heb. 8:6, 7. A Disciple minister claims that the Ten Commandments were destroyed or annulled, nailed to the cross, and we only have to keep those mentioned in the New Testament, and that the fourth is not mentioned. He also refers to Heb. 10:9; Rom. 6:14; 7:1-4; Gal. 3:23-29; Col. 2:13-17, etc., etc.

W. E. P.

All these scriptures and others will be troublesome to us until we can settle upon the great principle of God's government; first, that God is all-perfect, all-wise, omniscient; that because of this He is unchangeable; that His government is always the same, His moral requirements are always the same, under all circumstances, in all ages, thruout His dominion; that His requirements in one age for the development of character are just the same as in all other ages; that He is no respecter of persons; and that Jesus Christ is simply God's manifestation of love to bring men back to the great and wonderful unity that there is in God.

Because of man's sin, God has given certain object-lessons thruout all the ages, and these object-lessons have changed as human circumstances have changed, but the one purpose of the object-lessons has always been to bring man back to God. In Abel's day it was the simple sacrifice of the lamb upon the altar. In Israel's day these object-lessons were made fuller and more complex in all the great symbols and types, offerings and sacrifices, imposed on them until the time of the reformation. Heb. 9:9-11. There were necessarily laws regulating these types and offerings which all pointed forward to Jesus Christ. When He came, the type reached the antitype, the symbol the thing symbolized, the lamb and the kid vanished before the Lamb of God that taketh away the sin of the world; the shadow reached the substance, and all those laws and ceremonies by virtue of that very fact expired by limitation and were nailed to the cross. But God's Sabbath existed before sin ever entered, or before type or symbol was ever made.

God's Decalogue, written on tables of stone, was eternal, and it would be a perversion of language to speak of tables of stone being nailed to the cross.

Jesus Christ did not come to give a new law or set forth a new plan. He declared, "I and the Father are one." John 10:30. He came to bring men back to God, as expressed by Paul, "God was in Christ reconciling the world unto Himself." He Himself had not changed, the sinful world had changed, and sin is the transgression of the law. The old covenant, resting on men's promises, could not enable man to keep the law, but Jesus Christ, the very personification of all the Ten Commandments, the one perfect Sabbath-keeper, in men's hearts, could enable them to observe God's law. Christ takes away all the self-righteousness of sin and establishes in the heart the obedience of faith. All Scripture is in perfect harmony with this. The Scriptures are full of absurdities and contradictions and confusion looked at from every other standpoint. God becomes a changeable being, one no longer to be trusted, and His government is a matter of the whim of the sinful subject and not the great perfect order of divine procedure.

## 2290.—The Matter of Tithe.

When I owe debts and I do not make enough to pay them, how much tithe would I be in duty bound to pay? Should I pay a tithe on what I make or a tenth of what I clear?

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It is a tenth of the income, of what the individual makes; that is, if only the man himself is concerned. It is a tenth of what he receives. If he has others connected with him in the work, of course he pays them first. They are supposed to tithe what they receive. For instance, here is a

man who owes a debt of \$3,000. He conducts a farm from which he receives \$2,000. He hires help to the extent of \$500, and pays interest, \$150. His own work is the \$2,000 minus the \$650. He deducts that \$150 of interest as representing a part of the farm which he does not own, which the man who receives the interest should pay tithe upon. He deducts what he pays for labor, which the man who labors should pay tithe upon, and he pays tithe upon the rest. If he owes twice that amount, that does not affect the matter at all. The tithe is not his; it belongs to God; and one who will truly relate himself to God, who will truly become a steward for God, will find, as thousands have found, that the nine-tenths will go farther with God's blessing than the ten-tenths will without. The Lord will help a man who will truly be a steward for Him so to plan his debts and obligations and so to economize in time and means, that he will be better able to meet his obligations in paying tithes than in retaining them. The law of tithing is found in Leviticus, chapter 27. See also Mal. 3:10.

## 2291.—"Son of Man." Heb. 2:6.

"But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?" Who spoke the words there found? To whom did he speak them, and what is meant by "the son of man"?

W. B. W.

You will see by the marginal reference that the words are found in the eighth Psalm. The words were spoken there by David. They are found in that Psalm which was designed to be sung by every one. They express David's language to the Lord, "What is man, that Thou [God] art mindful of him? and the son of man [that is, himself evidently, and so every one], that Thou visitest him?" The writer of Hebrews applies it not only to man in general, but to the One who became the Son of Man, Jesus Christ.

## 2292.—Fasting.

Do Adventists fast as described in Matt. 6:16, 17?

It depends on what is meant by this question. Does our inquirer mean, Do they fast as the Lord indicated, or as the Lord tells us that they should fast? Presumably those who fast, fast as the Lord has instructed, as do Christians of other denominations. We have known of many who fast, but they wash their faces and comb their hair the same as usual, making no public show of it.

## 2293.—Laying on of Hands.

Please explain the passage in Acts 19:6, and others which speak of laying on of hands. It seems to me plain in these passages that this ordinance is right in the church.

H. A. B.

Certainly, we know of nothing against it. There were times when the Spirit of God was given to His believing children thru the laying on of hands. That seems to have been the case in the setting apart of men to special service, as in the case of the deacons, and that has been followed in the Christian church to the present time. There were times also when the Spirit of God came upon persons without the laying on of hands. It would seem that the Lord is willing to give it with or without that, as, for instance, Acts 10:44-47. How much and how fully it should be practised must be determined by the Spirit of God and the light that is given to men in His word. We certainly have instances of the Lord's pouring out His Spirit without it; we also have instances of where the Spirit of God moved upon His servants to impart the Spirit thru the laying on of hands, and in the

matter of ordination of His ministers and special workers that seems to have been the regular course taken.

## 2294.—Tree of Knowledge of Good and Evil.

Was the tree of knowledge of good and evil good for food? H. A. B.

It is said of the Garden of Eden that "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." We know no reason why it was not good for food, and yet the Lord reserved that for Himself. There seems to have been placed in that tree that which would enable man to discern between the good and evil, or which would quicken his senses in some way so that he could perceive the more clearly; yet it was God's plan that man was to learn that by simple faith in his Creator. Therefore God reserved that tree unto Himself. Man must not touch it. When man did touch it, did partake of it, he broke the relationship between himself and his Creator. The evil which followed was not the result of the fruit, but the result of man's rejecting the command of his God and breaking His law. It would seem that there would come a time when that prohibition would have been lifted, when man had developed right character by simple faith.

## 2295.—Unclean Meats.

Please explain Lev. 11:21, 22. The Bible says that the swine is unclean; it tells also of other beasts that shall not be eaten, and of others that are good to eat, like the locust. Now if we obey by not eating swine, should we not obey by eating the things spoken of? C. E. O.

If you will read again the scripture over which you ask the questions, you will see that the instruction is not mandatory, that is, it is not a command, that thou shalt eat of this, or that, or the other thing, but it is permissive; "these may ye eat of every flying creeping thing." Man need not eat anything mentioned in that chapter. There are certain things which he should not eat because in their very nature they are unclean, unwholesome, unfit for food. There are certain other things that are permitted to be eaten and which as food are wholesome, of which it is said John the Baptist ate, and of which many of the poor natives of the Eastern lands eat to-day. They are not the best foods by any means, but they do not seem to be unwholesome foods. The best food is not animal food of any kind, but that which God gave man originally. Vegetarianism may be called a fad, may be said to be an unbalanced diet, but there are thousands who have found health in following it when their digestions have simply been ruined by mixed and flesh diets; and there are thousands of others who have maintained and are maintaining good health, under the hardest kind of work, who are vegetarians. By this we mean fruits, grains, and vegetables. God's ideal diet when He brought His people out of Egypt was manna, not an animal food; but His people cried for the flesh-pots of Egypt; therefore the instruction which He gave in regard to the wholesomeness and unwholesomeness of flesh foods.

## 2296.—A Nazarene. Matt. 2:23.

Can you tell me what prophet it was that said Jesus would be called a Nazarene, as stated in Matt. 2:23? A. R.

There is no record which states this in so many words. It is true, however, that there have been writings of prophets which have not come down to us. We read in different parts of the Old Testament of the writings of this one and that one, but which in the lapse of ages have been destroyed. Presumably a very small part of what has been written to God's children has come down to us. Others, however, have seen a reference to this in Zech. 6:12, "Behold the Man whose name is the Branch." Nazarene comes from *nazor*, a branch, and the reference in Matthew is supposed to be to Zech. 6:12. This is the best light that has yet been thrown upon the passage.



# Signs of the Times.

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

For Terms, See Page 15  
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## "O Give Thanks unto Jehovah"

**I**T is good to give thanks to God; for he that offereth praise glorifieth God. It is good to have a day of thanksgiving, when together God's people can meet to recount His praises and blessings. It is good that that day should come when the harvests and fruits of the year are gathered, and the blessings of God are more manifest tho not more real than at other seasons. For all the fruitage of autumn is but the ingathering of the year—the frost and snow of winter, the rain and seeding of spring, and the warmth and fulness of summer.

Not the best of crops in all things has the year given us. Many apple barrels will be empty, and potato bins will run low. But notwithstanding the failure of a few crops and the partial failure of others, still in this great, prolific country there is plenty for all at home and much to be spared for the devouring millions of earth's lands beyond the seas. For all this we should thank God.

Thank God for liberty of conscience, liberty to worship God as His word and conscience dictate, with none to molest, none to hinder, none to overawe the timid or stir the resolute and determined. And yet these conditions are not absolute. While many of us have known or seen nothing of intolerance or religious tyranny in our own experience, yet in several places in this broad land Christians have suffered and are suffering fine and imprisonment for working and resting as did their Master. Such things ought to stir the very soul of every true American. Yet we thank God for the freedom there is; thank Him that there are still those in legislative halls who throw their influence against every measure which fetters conscience or circumscribes Christian liberty.

Thank God that despite the corrupting influences of immense predatory wealth and colossal law-breaking combinations, there are still those whose acts are open and honest as the day, who are God's salt in the seething corruption.

Thank God for every victory true temperance has gained during the year in staying the awful tide of drunkenness and its ever-constant attendants—vice and crime and poverty and misery.

Thank God that notwithstanding the infidelity manifest in religious circles, there are still voices of faithful watchmen crying

His warnings, preaching His word, proclaiming His Gospel of grace as the only power to save.

Thank God that He has given us that great panacea for all earth's ills—the everlasting Good Tidings, clear, pure, and strong-laden with the life and love of God.

Thank God for the light of His word, and especially His prophetic word which gives us light in the midst of the gloom and uncertainty of this world.

Thank God that beyond all the misrule, corruption, and tyranny of earth He is coming again, coming to reward justly and to reign righteously over all the earth.

Thank God that His Gospel has lost none

thanks unto Jehovah; . . . for His loving-kindness endureth forever."

But let not our thanksgiving be for an hour in a day or for one day in a year. Rather let it be day by day, hour by hour. The pouring out of thanks to God will enlarge the heart and make it an inviting channel for greater blessings. Let us show how grateful we are to God by rendering to others who are needy and despairing.

"That man may last, but never lives  
Who much receives, but nothing gives;  
Whom none may love, whom none can thank,  
Creation's blot, creation's blank!"

"But he who marks, from day to day,  
In generous acts his radiant way,  
Treads the same path his Saviour trod,  
The path to glory and to God."

### Let Us Give Thanks.

(From Psalms 92, 105, and 106.)

"O give thanks unto Jehovah; for He is good;  
For His loving-kindness endureth forever."

"It is a good thing to give thanks unto Jehovah,  
And to sing praises unto Thy name, O Most High;  
To show forth Thy loving-kindness in the morning,  
And Thy faithfulness every night."

"O give thanks unto Jehovah, call upon His name;  
Make known among the peoples His doings.  
Sing unto Him, sing praises unto Him;  
Talk ye of all His marvelous works.  
Glory ye in His holy name:  
Let the heart of them rejoice that seek Jehovah.  
Seek ye Jehovah and His strength;  
Seek His face evermore."

"Blessed be Jehovah, the God of Israel,  
From everlasting even to everlasting.  
And let all the people say, Amen.  
Praise ye Jehovah."

of its recreative, regenerating power. Notwithstanding all the hypothesis of evolution, the aberrations of Christian Science or New Thought, that Gospel is still the power of God unto salvation to every one who believes. It can make of the drunkard a sober man; of the liar, a truth-teller; of the covetous and stingy man, one generous and charitable; of the hater of men, a lover of men; of the dissolute and idle, the diligent and industrious; of the vicious, the virtuous; of the sinner, a saint. There is hope for the despairing, strength for the weak, courage for the fearful, salvation for the lost.

For all these and many other blessings in home and public life, for the great, common, every-day-and-hour blessings, we "give

fest in the Lord Jesus Christ,—God with us,—who took upon Him man's nature, who lived our Example, died our Sacrifice, and now lives, a pitiful, all-sufficient High Priest, a mighty Redeemer, a present Helper, one able to save to the uttermost all who would come to Him. This was the Gospel preached by the early church.

BEFORE that Gospel,—the simple facts of the Bible,—sent home by the Spirit of Christ, Jewish traditions were swept away like cobwebs, pagan gods crumbled into dust, pagan shrines melted away, and by the love and mercy of God in it, pagan hearts were won and transformed from sin to righteousness. The life in that word, the life of God from

### The Gospel and Its Power.

**T**HE word of God is the Gospel which was preached by the apostles and early Christians. It knew naught of any of the subtle philosophies of the schoolmen, none of the interpretation of creeds, none of the traditions of men, none of the errors of paganism. It presented God's law as the great moral mirror which revealed sin. It pointed to the history of the past as the record, not of human devices and victories, but of God's ruling and overruling providences, despite human plotting and ambition. It predicted by the inspiration of the Infinite wisdom the fall and rise of kingdoms, empires, nations, and the ultimate triumph of Christ over all sin, even as He was the mighty Creator who brought all things into existence. And above all, it presented the love of God to a rebellious world, mani-



above, regenerated men. It changed the heart. It found them *in* sin and sinning; it saved them *from* sin and sinning. The disobedient to God's law were made obedient; and the law which condemned in every par-

ticular became a blessed witness to the perfection of the righteousness placed upon and wrought within the character and life of every one who accepted by faith Jesus Christ as the Saviour. Rom. 3:21, 22.

ness to perish. Myriads are now wandering in the mazes of doubt, skepticism, error, and political uncertainties. Blessed be God that He has given us the sure, clear light, that shines in the darkness, and illuminates the path of the just even to the end.

With these divine assurances, dear reader, may we not in humility, ever by faith asking God to grant us the guidance of that Spirit who inspired the prophecy, undertake its study with the assurance that we shall there find God revealed—a Teacher, a Guide, a Helper, a Saviour, and an everlasting King?

W.

### Christianity a Warfare.

HE who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace; but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of headwinds and hard fights, of crosses carried and of steep hills climbed on the road to life. "The *trial* of your faith worketh patience." So it is with all the noblest traits of a robust, healthy, and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to the kingdom in a cushioned parlor-car. John Bunyan sent his sturdy "pilgrim" to the Celestial City on foot; and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart, and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of some old favorite sins by the roots, and cutting loose from some entangling alliances, and some sharp set-tos with the tempter; it will cost you the submitting of your will to the will of Christ.—*Dr. T. L. Cuyler.*

ONE of the chief objects of man is to make for himself a name—a reputation. But when Christ became a man, He "made Himself of no reputation, and took upon Him the form of a servant." The word says to the Christian, "Let this mind be in you, which was also in Christ Jesus." As our Example, "He humbled Himself," and what was the result?—"Wherefore God also hath highly exalted Him, and given Him a name which is above every name." So all who follow Him in humble obedience to the commandments of God will inherit eternal life and a part in the honors attaching to His name. Then humility of heart and life is the sure road to a truly great name.

"WHEN one takes Christ into his life, a change takes place. There is a change in his desires, in his thoughts, in his convictions, in his affections, in his principles, in his aims, in his hopes, and in his influence over others." "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.

## Studies in Prophecy

### The Lesson of History.

AUTHENTIC history is not to the Christian student a mere enumeration of dead facts. It is not a mere record of the struggles and changes, the defeats and triumphs, the gains and losses of men and nations. If we see only one or all of these in the history of men and nations, our view is indeed limited and we have failed to learn its lesson.

In a strange land, fraught with dangers and difficulties seen and unseen, filled with numerous foes, who lurk in ambush and lay hidden snares for our feet, it is wise now and then to ascend some high hill, to climb to the top of some lofty and commanding eminence, whence we may review the ground already traversed, and behold as best we can the perils and pitfalls, the dangers and difficulties, which await us in the future. If to be forewarned is not wholly to be forearmed, it is a necessary step to that end; for he will make no preparation to meet perils or difficulties who believes that there is no danger.

History is one of the lofty eminences from which we may view the past, but not in its own light. For he who studies history from any other view-point than that of the divine, misses the great lesson which history teaches.

God's invitation to Moses is applicable here: "Come up to Me into the mount, and be there;" or to Ezekiel: "In the visions of God brought He me, . . . and set me down upon a very high mountain, . . . and the Man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest;" or to Isaiah: "O thou that tellest good tidings to Zion, get thee up into the high mountain."

He who would rightly judge the past, understand the present, or discern the future, needs, like the prophet of old, to get up into the high mountain, to the "top of the rocks" "of Pisgah" and "of Peor," if he would see the Israel of God; if he would know God's purpose in calling them out; if he would understand their victories over opposing powers, and their latter glory under King Immanuel. He must see in the vision, or seeing, of God. To God's outlook of vision, to His seeings, these studies invite the reader. The watch-tower—the mountain—is the sublime heights of the prophecy of God—history in advance—written by the pen of Inspiration as kenneled by prophet and seer.

### God in History.

God is in history, whether His name be named or not. Tracing it thru the ages with that thought dominant, chaos becomes

cosmos, confusion becomes order. The indefinable to human wisdom may be seen to have been ordered of God; while despite all the machinations of men and the efforts of hostile powers, the divine Master works to the one great end,—the establishment of the kingdom of righteousness, and the gathering out from the wickedness of a corrupted world all those who in Him are worthy to inhabit that kingdom forever. "The Most High ruleth in the kingdom of men."

In thus reading history, the clear-sighted student may see, often repeated, God gathering from seeming defeat, utter ruin, and nothingness, the most glorious victories, the grandest structures, and the mightiest impulses, forces, and movements earth has ever known.

### Two Great Witnesses.

The great theme of these studies is God revealed in history and prophecy. In the prophecy He reveals in word and symbol Himself and the future, which He works out despite of sin. In history is the same word and symbol developed in deed and monument, in man and nation, in movements and changes, and in some form or way ever revealing the working of God.

Prophecy and History are two agreeing witnesses which God gives to the truthfulness of His word—two witnesses between which there can have been or can be no collusion. The former is written oftentimes long before with the pen of Inspiration: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:10. The latter—History—worked out despite the sin, the corruptions, the efforts of Satan thru the overruling of God, writes again in after years, centuries, ages, the things which Prophecy recorded.

Concerning God's purposes among the children of men, His word declares: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. Concerning what He thus reveals thru His prophets, His apostle Peter declares: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. . . . For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21.

We are now in the long, dark night of sin. Many lights are gleaming, but few, indeed, mark the pathway of life. Many are but the combustion of the noxious gases rising from the miasma of pestilential morasses which lead the hapless wanderer into sloughs of despond, where they leave him in total dark-



## Studies in Romans

Rom. 1:16, 17.

**I**N our studies last week the first fifteen verses of the first chapter were considered. The next statements of the chapter are the following:

"For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." Rom. 1:16, 17. A.R.V.

The apostle makes a clear statement of what the Gospel is. In the first place he tells us that the Gospel is the power of God. It is not that there is a power concealed somewhere in the Gospel; but the Gospel itself is power. And not only so, but it is the actual

ifested is strikingly shown in the following verses:

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son, whom He appointed heir of all things, thru whom also He made the worlds; who being the effulgence of His glory, and the very image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3. A.R.V.

The power, according to the foregoing verses, that is exercised by the Son of God is the same power that was exercised in the creation of the "worlds," and is still exercised in "upholding all things by the word of His power." God, thru Christ His Son,

unceasing efforts in carrying them to the ends of the earth. Not so with those who have in their minds and hearts a personal knowledge and acquaintance with the Son of God. The true Christian receives the Spirit of his Master and he can not rest, he must carry the benefits of what he knows for himself to every one he can reach.

And so He who was declared to be the Son of God with power has wielded His mighty influence in the minds of men all thru the ages. This power in the Son of God has even withstood the storms of ridicule and abuse of unbelievers who have hurled their sarcasm and satire against the Gospel because of the hypocrisies and the superstitions that millions of misguided and deluded souls have held in the name of Christ. The power is infinite, and it triumphs over every obstacle and sweeps on with the same ma-



The Appian Way, near Rome, where Paul met friends and "thanked God, and took courage." Acts 28:15.

power of the all-powerful Father in heaven.

This is the Gospel which Paul tells us in the first verse that he was "separated unto;" this is the Gospel to proclaim which he gave himself a "servant to Jesus Christ"—literally, as in the margin, a "bond-servant"—but it is the bond-service that has no slavery in it, it is the greatest freedom of all the universe. This Gospel, as in verse four, is concerning Him who "was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

Our Lord and Saviour Jesus Christ was declared to be the Son of God with power, even the power of the resurrection from the dead. Jesus arose from the dead, and the mighty power that thus declared Him to be the Son of God is the power that Paul tells us is the Gospel. These are wonderful facts. They are soul-stirring, and fill one with strength and hope and courage. The power thus man-

launched the worlds in space, and there they ever move in their majestic orbits with an infinite precision and at the expenditure of infinite power. The finite mind may think of the great power required to do this great work, but it is impossible for man to comprehend it.

This is the power, however, that was exercised in declaring our Saviour to be the Son of God by His resurrection from the dead. That power has fixed the fact of the divinity of Christ in the minds of millions. That power has kept a knowledge of Christ before the world all thru the ages. That power has enabled Christ to hold His rightful place in the minds of men in the face of the most torturing and relentless persecutions, and amidst the deepest and grossest darkness and ensnaring delusions and superstitions.

False religions have wielded great influence for a time in limited sections of the world; but they have not inspired men to

jestic movement that characterizes the planets in their measureless orbits.

And this power is the Gospel. Observe further that "it is the power of God unto salvation to every one that believeth." The Gospel is power unto salvation to those who do believe, whether we believe it or not. It goes right on saving them. And the Gospel is so kind and impartial that those who may have been indifferent to it, or who may even have doubted and fought it, are immediately saved by it as soon as they cease their rebellion and turn to the Lord.

This saving power of the Gospel brings salvation because in it "is revealed a righteousness of God from faith unto faith." The Gospel is so perfect that it does not leave man to work up or manufacture a righteousness of his own, but it gives him the very righteousness of God Himself. The individual that accepts the Gospel as it is in Christ Jesus has a power for right-doing imparted



Compare Rev H May 1-1894

# Drunkenness and Crime

(Continued from Last Week.)

By Mrs. E. G. White

## The Work of the Liquor Seller.

**W**O unto him that buildeth his house by unrighteousness, and his chambers by wrong; . . . that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? . . . Thine eyes and thine heart are not but for covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it."

This scripture pictures the work of those who manufacture and who sell intoxicating liquor. Their business means robbery. For the money they receive, no useful equivalent is returned. Every dollar they add to their gains has brought a curse to the spender.

Every year millions upon millions of gallons of intoxicating liquors are consumed. Millions upon millions of dollars are spent in buying wretchedness, poverty, disease, degradation, lust, crime, and death. For the sake of gain, the liquor-dealer deals out to his victims that which corrupts and destroys mind and body. He entails on the drunkard's family poverty and wretchedness.

Houses of prostitution, dens of vice, criminal courts, prisons, almshouses, insane asylums, hospitals, all are, to a great degree, filled as a result of the liquor-seller's work. Like the mystic Babylon of the Apocalypse, he is dealing in "slaves and souls of men." Behind the liquor-seller stands the mighty destroyer of souls, and every art which earth or hell can devise is employed to draw human beings under his power. In the city and the country, on the railway trains, on the great steamers, in places of business, in the halls of pleasure, in the medical dispensary, even in the church, on the sacred communion-table, his traps are set. Nothing is left undone to create and to foster the desire for intoxicants. On almost every corner stands the public house with its brilliant lights, its welcome and good cheer, inviting the working man, the wealthy idler, and the unsuspecting youth.

Day by day, month by month, year by year, the work goes on. Fathers and husbands and brothers, the stay and hope and pride of the nation, are steadily passing into the liquor-dealer's haunt to be sent back wrecked and ruined.

More terrible still, the curse is striking the very heart of the home. More and more, women are forming the liquor habit. In many a household, little children, even in the innocence and helplessness of babyhood, are in daily peril thru the neglect, the abuse, the vileness of drunken mothers. Sons and daughters are growing up under the shadow of this terrible evil. What outlook for their future but that they will sink even lower than their parents?

## License Laws.

The licensing of the liquor traffic is advocated by many as tending to restrict the drink evil. But the licensing of the traffic places it under the protection of law. The government sanctions its existence, and thus fosters the evil which it professes to restrict. Under the protection of license laws, breweries, distilleries, and wineries are planted all over the land, and the liquor-seller plies his work beside our very doors.

Often he is forbidden to sell intoxicants to one who is drunk, or who is known to be a confirmed drunkard; but the work of making drunkards of the youth goes steadily forward. Upon the creating of the liquor appetite in the youth, the very life of the traffic depends. The youth are led on, step by step, until the liquor habit is established, and the thirst is created that at any cost demands satisfaction. Less harmful would it be to grant liquor to the confirmed drunkard, whose ruin in most cases is already determined, than to permit the flower of our youth to be lured to destruction thru this terrible habit.

By the licensing of the liquor traffic, temptation is kept constantly before those who are trying to reform. Institutions have been established where the victims of intemperance may be helped to overcome their appetite. This is a noble work; but so long as the sale of liquor is sanctioned by law, the intemperate receive but little benefit from inebriate asylums. They can not remain there always. They must again take their place in society. The appetite for intoxicating drink, tho subdued, is not wholly destroyed; and when temptation assails them, as it does on every hand, they too often fall an easy prey.

## A Solemn Warning.

Concerning those who practise various forms of wickedness that are to-day so prevalent in many of our cities, the Lord has spoken plainly. He says:

"Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

"Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands.

"Therefore [for the reasons above given] My people are gone into captivity, because they have no knowledge; and their honorable men are famished, and the multitude

to him that is absolutely unobtainable in any other way. And this imputed and imparted righteousness is caused by the same power of God to cover the past as well as to act in the present. But this phase of the subject is more fully considered later on in Paul's Roman letter, so it will not be considered further in this article.

Returning to the subject of the power of the Gospel, we find some very precious promises. Said the Master as He was about to ascend to His Father at the close of His earthly ministry:

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1: 8.

In a preceding verse the "promise" of the Holy Spirit is mentioned as follows:

"Being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye heard from Me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." Acts 1: 4, 5.

An individual may hold the Gospel as a theory and thus make a profession of Christianity. But he who yields himself completely to God has the promise of the Holy Spirit, and the Spirit brings the power of the Gospel into the life. And with this power in the life, Christian duty is no longer an irksome task. It is this power that sustains the true Christian in the face of every trial and every difficulty. It is this power that enables him to give up home and friends in his native land and endure the hardships and the privations that are incident to the missionary in foreign heathen lands. It is this mighty power that enables men to do in so many ways and under so many conditions the seemingly impossible.

O that every one who has taken the name of Christ would so yield to Him that they may have the baptism into the Holy Spirit and thus be clothed with the mighty power of the Gospel.

## Sowing and Reaping.

"ONE soweth and another reapeth." Are you reaping where some one else sowed? Then do not assume that the sower failed and you have succeeded. In all works of true reform, pioneers have labored with little apparent success, and those who came after entered into their labors. It is quite satisfactory to enjoy the results of pioneer labor in a good cause. In doing so, however, we should remember our indebtedness to those who toiled when toil was apparently their chief reward.

## All Heaven Is Interested in You.

THE word of God says of the angels, "Are they not *all* ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Who will be heirs of salvation?—You will be one of them, if you so choose. By choosing to be an heir of salvation, you enlist all the angels of heaven as helpers in every trial, in every temptation, in every vicissitude of life. Can you afford to lose all this help by neglecting "the commandments of God and the faith of Jesus"?



dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled; but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

"Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!"

"Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

"Wo unto them that are wise in their own eyes, and prudent in their own sight!"

"Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him!"

"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

"Therefore is the anger of the Lord kindled against His people, and He hath stretched forth His hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still."

Has not this prediction been fulfilled in San Francisco, in Valparaiso, and in Kingston? Yet how few recognize the hand of God in these judgments!

Well could it be said of the cities of our world to-day, as the Saviour declared of the cities wherein most of His mighty works were done, "Wo unto thee!" "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah." When the Lord sees men whom He has spared as He spared the inhabitants of Nineveh, continue to legalize and carry on the liquor traffic, the next stroke of the Infinite will be to destroy life. God has given men an opportunity to repent, to prepare to meet death with Christ's armor on, if death must come; and yet they continue in the wicked works that brought the cities under the rebuke and the chastening hand of God, and caused the devastation of that in which they took so much pride.

In recent disasters human lives have been wonderfully spared. Should there not be an acknowledgement of the Lord's mercy? Should there not be heartfelt repentance? Should not the liquor-saloons that have wrought so much evil be entirely abolished?

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that ev-

ery possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.

"If thou forbear to deliver them that are drawn unto death,

And those that are ready to be slain;

If thou sayest, Behold, we knew it not:

Doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it?"

And "what wilt thou say when He shall punish thee?"

(Concluded Next Week.)

### What for the Bible?

MANY persons in these days are saying and writing much against the Bible as our fathers knew it, on which their souls were fed, and which strengthened and encouraged them in the trials which fall to the lot of all. Let me ask these souls one question.

Take from us the belief in the Bible, the Saviour from sin which it reveals, the Friend and Helper in all days of trial and darkness, the hope of seeing Him when He comes, and of greeting our loved ones who have entered the dark river of death—take all this from us, and what have you to give us in its place?

We who have for fourscore years trusted that word ask the question.

Of the blessed home beyond, that Book says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

What can the Bible critics give us in exchange for this hope?

Portland, Ore. MRS. S. E. MILLER.

### Righteousness.

RIGHTEOUSNESS is found in Jesus Christ, as the following quotation will prove: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness." This scripture plainly teaches that Christ is made unto us righteousness as well as wisdom. Since Christ is the wisdom of God, and in Him dwelleth all the fulness of the Godhead bodily, it is evident that the righteousness which He is made unto us is the righteousness of God.

Let us see what this righteousness is. The psalmist addresses the Lord in the following language, "My tongue shall speak of Thy word; for all Thy commandments are righteousness." Thus it is so clearly stated that no man need be mistaken as to what the

righteousness of God is, for the commandments of God are the righteousness of God, as is thus declared. Then to do away with the commandments of God, as some try to do, is but to do away with the righteousness of God. May God pity those who attempt to do so.

For further proof that the commandments of God are the righteousness of God, read the following quotation from the prophet Isaiah: "My salvation shall be forever, and My righteousness shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law." It is readily seen from this scripture that they who know the righteousness of God are those in whose heart is His law, and, therefore, the law of God is the righteousness of God. This is the truth whether men believe it or not.

It is evident from the Scriptures quoted that obedience to the law of God is righteousness, and it is also evident that disobedience to God's law is unrighteousness, or sin. The law of Ten Commandments is the measure of the righteousness of God. Each of our characters must be measured by it, therefore it is all-important that we, day by day, live by faith in Christ, in perfect harmony with the measure of God's righteousness—the law of the Most High.

H. W. REED.

### Words of Inspiration.

#### The Prophets.

1. What led the prophets of old to speak?

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

2. How did the Lord promise to reveal Himself to, and speak thru, the prophets?

"Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

3. Did they understand that the words they spoke were not their own?

"David, . . . the sweet psalmist of Israel, said: The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:1, 2.

"And the Lord said unto me, Behold, I have put My words in thy mouth." Jer. 1:9.

#### The Disciples.

4. Did the disciples speak only their own words?

"It is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:20.

5. How, indeed, were all the Holy Scriptures given?

"All scripture is given by inspiration of God." 2 Tim. 3:16.

6. For what is it profitable?

"For doctrine [the grounds of our faith], for reproof [when we are going wrong], for correction [to turn us about, set us right], for instruction in [the way of] righteousness." 2 Tim. 3:16.

7. How thoroly will he be equipped who makes a diligent study of the Scriptures?

"That the man of God may be perfect, thoroly furnished unto all good works." 2 Tim. 3:17.

8. But in order to work effectually in us, how must the word of God be received?

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

I. E. L.





## The Coming of the Just One

### His Coming Is Personal.

1. Did the disciples, with their natural eyes, see the Saviour when He ascended to heaven from earth at the close of His work in His first advent?

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:19.

2. How intently were they beholding the scene of the Lord's ascension?

"And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11.

**NOTE.**—The disciples were not only looking at Christ when He ascended, but they "looked steadfastly"—they had their attention and their eyes fixed upon Him. In their literal, mortal bodies with their natural eyes they saw Him go.

3. What promise was made to the disciples while they were thus looking so steadfastly at their ascending Lord?

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

**NOTE.**—The One who is promised to return is "this same Jesus" that they knew and had been associating with in person. He was a personal, literal Saviour when He was here in His first advent, and when the foregoing promise is fulfilled He will return, the same personal, literal Christ that He was then. This is the plain, obvious teaching of the text.

### His Coming Is Literal.

4. What promise had Christ made to His disciples while He was yet with them in His earthly ministry?

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

5. What statement does the apostle Paul make concerning the second coming of Christ?

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

6. Who will attend the Lord Jesus when He comes?

"For the Son of Man shall come in the glory of His Father with His angels; and

then He shall reward every man according to his works." Matt. 16:27.

7. How many of the angels will attend the Lord when He returns?

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25:31.

8. In what emphatic language does the apostle Paul speak of the second coming of Christ in his letter to the Thessalonians?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

**NOTE.**—The Lord HIMSELF is the one that is coming. Language could not be made more emphatic and clearer. And not only is the Lord HIMSELF coming, but He will bring with Him all the holy angels. The foregoing scriptures tell this story in simple, plain, direct language. It could not be made clearer than the language of Scripture puts it. The Lord HIMSELF could be none other than the Christ of God, and the Lord HIMSELF could not come without His coming being both PERSONAL and LITERAL.

### His Coming Will Be Visible.

9. How manifestly plain and visible will the coming of Christ be?

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:27.

10. How many will see Him when He comes?

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7.

**NOTE.**—"Every eye shall see Him." And "they also which pierced Him" shall see Him, showing that the resurrection takes place at His second coming, and those who so cruelly put Him to death on the cross will be required to see the enormity of their awful deed. As the lightnings shine from east to west, illuminating with intense brightness the whole earth and sky, even so shall the coming of our Lord, in all His glory and with all the glory of His Father and with all the glory of His holy angels, illumine this old earth with a glory that has never before appeared upon it.

11. What warning does the Master give concerning those who will teach that His coming is secret or private?

"Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: Behold, He is in the secret chambers; believe it not." Matt. 24:25, 26.

12. What further warning emphasizes the fact that we must not look for the second coming of Christ in some private or local manner?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

**NOTE.**—These warnings against "false Christs, and false prophets" are also prophecies that such characters will arise. And it should be plain to any one that they will be most abundant and deceptive in the time just preceding the second coming of the true Christ. Satan would especially exert himself to this end. But we have the comfort from the Scriptures that while these great deceptions are aimed especially against the "elect" of God, yet they will not be able to lead them astray. They are studying and heeding the warnings that the Master has given concerning the work of the arch-deceiver. "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him." John 7:17, 18. A.R.V.

### Man May Know when His Coming Is Near.

13. What statement does the Master make in regard to the definite knowledge that we may have in regard to His second coming?

"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 is near, even at the doors." Matt. 24:32, 33.

**NOTE.**—There are certain things that the Lord has given us in His teaching that are to betoken the approaching day of His coming. And we are told to know that His coming is so near that it is even at the doors when we see "all these things." Observe that His instruction is that we are not to say that we know His coming is so imminent until we see "ALL" the things that He tells us in His word to look for.

14. What clear instruction does the apostle Paul give us concerning the definite knowledge we may have concerning the time when the great day of the Lord is near?

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. For ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." 1 Thess. 5:1-5.



# For Winter Evenings

**NOTE.**—There are those whom the apostle speaks of in the third person as “they” who are in darkness, and so the day of the Lord steals in upon them as a “thief;” it will come to them as a great surprise and shock. But those whom Paul claims as his “brethren”—those who are with him the followers of Christ—are not in darkness, and hence that great day does not come upon them as a thief. They have studied the prophetic word that reveals the “times and the seasons” when His coming is near, and so they are looking for Him and are ready for Him when He comes.

## There Shall Be Signs.

15. *What plain statement does Christ make concerning the tokens that should mark the approach of the day of His coming?*

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21: 25-28.

16. *What other statement does the Teacher make on the same subject?*

“And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven.” Luke 21: 11.

17. *What is the character of the prophecies that foretell the coming of the Lord?*

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” 1 Peter 1: 16-21.

**NOTE.**—The one who reverently, devotedly, and unselfishly follows the teaching of the word of the Lord concerning the second coming of Christ can not be led astray. For there will be signs so numerous and so completely out of the sphere of man’s power that the intelligent Christian will make no mistake. The mighty earthquake, the “fearful sights and great signs from heaven” and all the rest of the mighty signs that we are to be guided by are clear beyond the power of man. They are wholly under the control of Him who guides

the universe. And then we have the “more sure word of prophecy” that can be depended on even beyond our natural senses, because no prophecy of God’s word ever came by the will of man; but men spake from God, being moved by the Holy Spirit. The Lord has fixed things so plainly in His word that there is no chance for the sophistries and delusions of the last days to reach His children. They stand firmly and securely on the impregnable and eternal foundation of God’s word.

## The Coming of Christ.

“It must, therefore, be a matter of absorbing interest to every man, *how*, and *when*, and with what antecedents and results, the Son of Man shall come. ‘This,’ says Charles Beecher, ‘is the question now in



The Ascension.

Hofmann.

the providence of God first claiming the solemn attention of the churches.’ What can be more momentous than the closing up of this whole present scene of things—the passing away of the world’s present fashion and administration? What revolutions in government—what subversions of present social arrangements—what destruction of empires, thrones, principalities, and powers—and what shakings of the heavens and of the earth—are involved! What new and strange experiences shall pass over men when once the glorious King and Judge of quick and dead shall blaze forth His startling presence in the clouds, and summon the earth to answer for all its deeds! And shall we not seek to understand the revelation of God concerning these amazing scenes? Shall we not awake from our dreams of peace, and open our eyes to the startling things that are crowding thick around us, and our ears

to what God has said about them? Have we not been allegorizing, and spiritualizing, and *Jerusalemizing* the prophetic word until we hardly know where we are, or whether there is anything more to be expected or not? Let us, then, rouse up upon this momentous subject. We have mighty interests staked upon it. There is more said about it in the Scriptures than upon any other single theme. And yet Christians now hardly cast a thought forward to the mighty occurrences which it involves. We say the prayer, ‘*Thy kingdom come!*’ but so cold and lifeless is the petition on our lips that we scarcely know what we are asking. Jesus says, ‘*Behold I come quickly;*’ but we fold our arms and answer, *No, no*; it will yet be a thousand years or more. He says, ‘*Watch;*’ but we say, There’s no danger that He will come in our day. . . . Alas, whose heart now thrills to the startling announcement, ‘*The Lord cometh!*’ Who looks, and sighs, and prays now, for the return of our Saviour to our world? Who is waiting for, as he is hastening unto, the coming of the day of God? Who is keeping himself in readiness for its solemn revelations?”—Joseph A. Seiss, D.D.

## His Work and Cause.

IN the language of Doddridge, “let us with the apostles look up after an ascending Saviour, and send our wishes and our souls to heaven where He now is, and where He must remain till that important day in which He shall descend to the final judgment. In the meantime, may His cause and service be ever dear to us! And while He is attending to our concerns in the world above, may we, with grateful and joyful alacrity, pursue that which He graciously condescends to own as His interest here upon earth.”—Henry J. Ripley, *Notes on Acts 1: 11*.

## The Coming Judge.

THE person by whom God will judge the world, is Jesus Christ, God-man. The second person in the Trinity, that same person of whom we read in our Bibles, who was born of the Virgin Mary, lived in Galilee and Judea, and was at last crucified without the gates of Jerusalem, will come to judge the world both in His divine and human nature, in the same human body that was crucified, and rose again, and ascended up into heaven. Acts 1: 11: “This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”—Jonathan Edwards.

IN order to preserve health, temperance in all things is necessary—temperance in labor, temperance in eating and drinking. —Mrs. E. G. White.



# THE OUTLOOK

## Sunday-Law Agitation

FROM various parts of the United States comes news of agitation for Sunday laws—state, district, and municipal. The article in this department concerning the recent attempt in Los Angeles is typical of many others.

Mr. K. C. Russell, at the head of the Religious Liberty Bureau of Washington, D. C., has been waging a vigorous warfare in Kansas City, Mo., against Sunday laws, and the reports of his lectures on the subject, printed in the Kansas City papers, show clearly that he has conducted a logical, consistent, straightforward, manly warfare against all union of church and state in whatever form manifest. Mr. Russell opposed Sunday laws on the broad ground of American liberty and the still broader one of Christianity. A masterly address was presented to Judge Wallace, reported in the Kansas City "Post" of October 10, and three lectures were given by Mr. Russell in the New Casino in which the question was thoroly discussed before large audiences.

In Oregon the question is agitated by the National Reformers in favor of a Sunday law.

"Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not harkened unto My words, nor to My law, but rejected it."

Note first that it is the duty of man to put himself in the way of ascertaining the truth. He should seek it not in human theories or expedients, but in the ways of God. (2) He should ask for "the old paths," in which "the good way" is found. In the Sabbath agitation such an inquiry would inevitably lead to the paths of God's commandments and the example of Jesus Christ confirming the seventh-day Sabbath. In that way is rest—rest in God, true Sabbath rest in His creative, redeeming power and love. (3) As ever, many refuse so to do; they declare, We will not walk in "the good way" of "the old paths." (4) Then God sends His prophetic warnings, declares His time has come for reform, and portrays the sure result of rejection. But they will not hear. (5) Then God declares the result and reveals the core of every decision: evil will come upon them, because they have rejected HIS LAW.

It is plainly writ in God's law that "the seventh day is the Sabbath of the Lord thy God." We can not change it. No man or men can change it. No loyal citizen of Heaven will desire to change that which is good and only good. Neither God nor His government needs adjusting. Our hearts and lives need to be adjusted to His law.

3. The great sad feature of this whole Sabbath agitation is that men want their own way, not God's. They will take the time-honored counterfeit instead of the vital, God-honored Sabbath. They will clothe that counterfeit with the sanctions of human law, because they have no divine law. They will thus reject the day set apart by God, honored of God, observed by our Example and Saviour, and eternally established in His immutable law.

This is a time of decision. Will you decide for men or for God? "All flesh is grass; . . . the word of our God shall stand forever."

### The Twentieth Century or the Fourteenth?

THE Springfield Republican of September 9 has the following:

"What is this the Roman pontiff commands in



City Hall, Kansas City, Mo.

regard to 'modernism' in the holy church? One reads:

"Modernists are to be removed from professorships and the direction of educational institutions.

"The clergy and faithful are not to be allowed to read modernist publications.

"A committee of censorship is to be established in every diocese to pass upon the publications which the clergy and faithful shall be permitted to read."

"Is this the 20th century or the 14th? It is a pity that the good Pius X should associate his name with such a policy and attempt to crush out the really vivifying thought and forces which 'modernism' in the church represents."

But that is the only consistent course the pope could take.

### Seeking Sunday Laws in Los Angeles.

CALIFORNIA enjoys the distinction of being the only state in the union without a Sunday law. Repeated efforts to secure the enactment of restrictive legislation have failed, owing to the liberal sentiments of the foremost legislators and the unceasing watchfulness of some devoted Christians whose logical remonstrance thus far has proved an effective bar to such enactment.

Foiled as often as they have appeared at the State capitol, the Sunday agitators have been obliged to content themselves with local issues upon which they have been concentrating their energies of late. Los Angeles,



Court-House, Los Angeles, Cal.

having now a population of 300,000, has been the scene of the most recent crusade.

Rev. W. F. Ireland, a cousin of Archbishop Ireland of the Catholic Church, tho himself a minister of the Baptist denomination, has been taking the lead in this movement. In early life Mr. Ireland was an actor. Without going to the theatrical people in this city to ascertain their views regarding the proposed crusade to be undertaken ostensibly in their interest, he seized upon the pretext that they would be benefited by a day of rest, to press the Sunday issue to the attention of the city council. This championship of their cause and its palpable insincerity was resented by the theatrical people, who were not long in finding out that petitions demanding the desired legislation had been distributed by Mr. Ireland at a meeting of the ministers of the city, the associated clergy assuming the sponsorship for his act.

They secured the cooperation of one of the daily newspapers and proceeded to canvass the churches for signatures, heralding from day to day their success, and it was reported that "thousands" were signing the petitions. Published interviews from leading citizens disclosed a lamentable ignorance of the principles of religious liberty and the silence of the five other daily newspapers regarding the Sunday-closing proposition afforded no defense.

The time was opportune for presenting the truth. Communications were addressed to the various newspapers, outlining the fact that



Jackson County Court-House, Kansas City, Mo.

The same is true in Wisconsin, and the latest is from New Jersey. In Tennessee men are going to jail for quietly working and resting on the same days that Jesus did.

These agitations are world-wide. What do they mean?

1. They mean the fulfilment of prophecy. The Sabbath agitation can not be stopped by public opinion, by legislation, by court decisions. All the present proponents and opponents of all sides of the question might be silenced or die to-morrow; but the agitation would not cease. Why?—Because it is of God. For centuries—since the early apostasy in the Christian church—God's law has been trampled underfoot, and His Sabbath—the sign of His creative, regenerating, sanctifying power in Christ—has been hidden from men. It is the "fulness of time" for it to be restored; hence the world-wide agitation.

2. It is God's desire that men should decide for Him, and so turn from age-long tradition, hoary error, or modern hypothesis. Yet many are turning from the law of God and the example of Christ Jesus to the human substitute, the Sunday, which has no authority or support from God's word. Listen to His call, applicable to all times and ages when moral questions are in the balance and human character and destiny are at stake (Jer. 6: 16-19):

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not harken.



the campaign in the assumed behalf of the actors and employees of theaters and playhouses was a poorly masked effort to commit the city council to religious legislation that might be made more drastic after a precedent had been established. Several of these letters were published by the other papers and elicited hearty personal responses from those not of the same faith, but whose appreciation of religious liberty was sincere.

A counter petition was filed with the council even before the much-vaunted demand for legislation reached that body. The theatrical people supplemented this with petitions from actors, stage hands, bill-posters, musicians, and from about a dozen trade unions, such as the teamster's union, the shirt-waist workers, the painters, the plumbers, and various other guilds, who vehemently demanded that the council should not attempt to dictate what day, if any, should be observed by them as a day of rest, and attorneys were employed by the theatrical managers' union to plead their cause if matters should come to a pass where such defense should be required. Literature covering the principal issues from a religious standpoint was placed in the hands of every councilman, the mayor, the city attorney, and the newspaper reporters being supplied, as well as the editors of the newspapers, with material facts regarding Sunday legislation elsewhere and the Scriptural and constitutional objections to interference with matters of religion by the civil power.

The commercial bodies were on the alert, and the secretary of one of the most influential of those organizations stated that should there be any likelihood of the enactment of such legislation the matter would be taken up vigorously by the merchants and manufacturers who would not tolerate any such dictation on the part of any body of religionists. Back of the outward seeming indifference there was a strong determination to protect the personal, civil, and religious liberty of every citizen in Los Angeles without respect to the dogmas of any sect or the clamor of any people however respectable or influential in the community.

In response to a letter sent to him, Mr. Ireland replied: "I want it distinctly understood that we are not making a religious issue of this matter. We are circulating the petition entirely on moral grounds, for it is undeniable that mankind requires one day of rest in seven, and we are determined that he shall have it."

### A Political Guillotine.

In the course of the conversation it developed that he had been advised to leave the matter to the Federation of Churches, now organized in Los Angeles, but he declared he would not consider that plan, "for," said he, "the Federation is controlled by four or five persons who are running it for their own personal advancement. I am going back to Washington to confer with Rev. W. F. Crafts. We purpose to organize a Sunday-Rest League and to erect a guillotine in the United States in view of which every politician will recognize the fact that he is destined to political beheading if he does not give to us the legislation we demand for the protection of the moral welfare of the people."

Incidentally, he said the petition asking for the adoption of a Sunday-rest ordinance in Los Angeles would be presented to the council Monday afternoon, October 7, and in accordance with such plan he presented himself with about twenty or twenty-five clergymen and others at the afternoon session of the council on that day. But it was noticeable that not one of the prominent ministers of the city was in the company. They had nothing to gain and much to lose.

Mr. Ireland contented himself merely with reading the petition and making an appeal for

legislation that would enable the actors and others employed at the theaters and playhouses to have a day of rest in each week. Mr. McVey, the secretary of the Y. M. C. A., read certain resolutions that had been adopted by that body. Prof. E. S. Ballenger made a short but effective address in the interest of religious liberty. "This petition reminds me of the action taken many years ago in Rome," said Mr. Ballenger. "There the theaters were the first to feel the demand for religious legislation, and a law was passed closing them on Sunday, but then the people would not go to church and more stringent legislation followed, leading up, as you well know, to the centuries of persecution of the Dark Ages and to the horrors of the great Inquisition. I would favor any plan that promised to benefit mankind, for I am interested in the advancement of religious work and I am interested in young men, but I am opposed to the restriction of religious liberty by the civil power, and I trust your honorable body will take no action in the interest of any religious institution." Attention had been directed to the fact that six or seven thousand Jews reside in Los Angeles, as well as about six hundred Seventh-day Adventists, all of whom denied the sanctity of the first day of the week.

Repeated efforts were made by the solitary councilman known to be favorable to Sunday closing to induce some of the other ministers to speak to the issue, but not one responded. Some of the councilmen began to oppose the desired legislation, and the theatrical representatives came in while the debate was at its height to add their protest. They repudiated the movement as not of their seeking, and they expressed resentment that any one should have presumed to ask legislation in their assumed behalf without having shown them even the courtesy to inform them of the intended championship. As for being overworked, they declared that Sunday would be devoted to rehearsals if the theaters were to be closed by city ordinance, and the actors and others employed at the playhouses would find that legislation secured in their alleged interest actually would be an injury to them by compelling them to perform more labor than if left to meet their accustomed engagements. Then, too, they said, the stock companies, which alone would be specially affected by the proposed enactment, were not overworked at the present time, instances being of frequent occurrence in which actors were left off the bills for weeks at a time, and held only subject to call should their services be required at any time, the receiving their salaries right along, just the same as when appearing on the stage in parts assigned to them. The protection sought by the clergy in their behalf they did not want, but rather they esteemed their professed solicitude as an impertinence.

The owners, managers, actors, and friends of theaters, all were heard in opposition to the petition, and finally the attorney for the theatrical managers' union appeared and made a forcible plea for freedom to perform on Sunday acts that were regarded as legitimate on the other days of the week, and one of the councilmen clinched the argument by declaring if the theaters were guilty of presenting attractions that were injurious to public morals on Sunday, the same attractions could not be otherwise than injurious to public morals on days other than Sunday, and the playhouses tolerating them ought to be closed every day in the week as a measure of public safety. But he evinced a dislike to have nine men—the number composing the city council—decide a matter affecting the interests of the entire community, and he suggested that the demand for Sunday-closing of the theaters be submitted to a vote of the people at the next general election. Subsequently it was explained that this was a device to prevent

the Sunday advocates from resorting to the initiative, and by the filing of subsequent petitions forcing the calling of a special election to determine the issue.

While the issue would be deferred in the manner indicated, the constitutional objection to submitting to popular decision an issue that clearly could not be determined even by Congress, the highest lawmaking body in the land, was pressed to the notice of the council. Assurances were given by the president of the council, however, that the matter would not be made the subject of determination by popular vote if it should appear that the constitution prohibits the passage of an ordinance regulating the time that the theaters may be open, and with this assurance the council voted to defer the question to the next general election, which is due to be held in December, 1909, more than two years hence, thus affording the petitioners opportunity to withdraw with less embarrassment than if denied outright. It is not expected that the matter will be presented for a vote of the people, but the opportunity afforded for educating the public in principles of religious liberty will not be disregarded. Should the vote be taken, it is evident that the proposition would be defeated by a large majority.

JOHN F. BLUNT.

### The Latest War Instrument.

A GOOD deal of space is being given just now in the newspapers to reports of the successes of modern balloons, equipped with power so that they can navigate the air. These "airships" can be guided about in the heavens over our heads very much the same as a ship at sea. Their use in a commercial way has not received very much consideration. The principal thought seems to center in the use they can be in case of war. One of these balloons was recently sailed about over the harbors of New York and a lieutenant from the navy, who was one of the company, was so deeply impressed by what could be done to destroy forts by dropping dynamite into them that he will make a report suggesting that all possible speed be exercised in equipping the fighting force with a squadron of war-balloons.

It has been but a few years since experiments began to be successful in the development of the submarine torpedo boat. But now every navy in the world is being equipped with this late form of fighting-craft. And to the destructive war-ship that can be used under water to destroy the unsuspecting enemy is now added the ship that navigates the air, loaded with the terrible explosives that have been developed in this generation.

The eagerness with which every new invention and discovery is scrutinized to see if it can be made useful in war shows that there is a strong spirit working to fill the minds of men with the emotions that drive them to the strifes of the battlefield. The agitations of all who are lovers of peace are doing something to hold this spirit in check. God's word also tells us that He has commissioned His angels to hold the winds of strife and war until He has finished His work of sending the Gospel of His kingdom to "the whole world for a testimony unto all the nations." And when that work is finished, peace-loving men and women and the angels that cooperate with them will cease their humane efforts, and Armageddon's "war of the great day of God, the Almighty," that war so clearly announced in prophecy, will quickly follow. And then comes the glorious consummation, the second coming of Christ in all His glory and the glory of His Father and the angels.

That soul-inspiring and soul-rejoicing day is right at hand! And how is all the sadness and gloom of this time dispelled by the hopes that it awakens in the breast of every one who is preparing to meet his Lord in peace!

The Methodist Episcopal Church reports its annual increase for 1906 at 42,747, and the present membership at 3,277,271. A considerable part of this increase was in foreign fields, especially in Korea.





## A Plea for the Inca Indians of Peru

**T**HE condition of the Inca Indians of Peru is worse than that of the Negroes in the South and is comparable only to that of the Kongo natives.

The Inca Indians are descended from the inhabitants of the great Inca empire which the Spaniards found when they discovered Peru in the sixteenth century. They numbered at that time twenty million, settled over the territory now occupied by the republics of Peru, Bolivia, Ecuador, Colombia, Chile, and Argentina. The Incas, with the Aztecs of Mexico, were the most civilized people of America at the time Columbus discovered the continent, and they realized such a degree of civilization as to be a wonder to students of archeology and the history of past civilizations.

With the Spanish conquest came the downfall of the Incas. The Roman Church combined with the government of the new colonies to compel the people to accept the Roman Catholic faith. Since then the Indians, under the system of forced labor in the mines, etc., have been the objects of most unjust treatment.

Markham, in his "History of Peru," says:

"Within two hundred years, nine-tenths of the Indians were destroyed, and the survivors were ground down by pitiless slavery and oppression, which became unendurable.

"Many districts which originally contained one thousand adult male Indians and yielded 8,000 dollars of tribute, were reduced to a hundred within a century; YET THE ORIGINAL TRIBUTE WAS DEMANDED FROM THE SURVIVORS, and payment being impossible, they were carried off into slavery. Vast tracts were thrown out of cultivation, and the country was rapidly depopulated."

The result of this system of rapacity and oppression was that of the ten million Indians of Peru in 1580, only one and one-fourth million survived in 1795. Since the political Spanish yoke was broken in 1821,

the condition of the Indian has somewhat improved, but not to any great extent, as a much worse form of tyranny—the Roman slavery—has not been banished from the country.

But how sad is their present condition! To the descendants of his conquerors, the Indian is in most cases but a beast of burden. These people, after four hundred years of Spanish tyranny and Romish rule, are for the most part "servile, filthy, and drunken, the victims of every vice," says Mr. D. F. Watkins, who has spent the greater part of thirty-six years in missionary labors in behalf of the Indians of Mexico, and who has recently traveled among the Indians of Peru.

As soon as the Indian is born, he becomes the prey of both priests and local authorities. When he is twelve months old, his parents must pay \$8.50, and the same amount again when he is three and seven years old. In addition, baptism and other ceremonies cost a considerable amount, and if these taxes are not promptly paid, the priest will take



An Indian Village in the Sierra.

the Indian's property by force, and sometimes imprison him.

When the Indian, like other men, falls in love with one whom he hopes to make his wife, both he and his intended must serve the governor gratuitously for one month, and the second month they must serve the priest under the same condition. If any utensils are broken, the woman has to pay more than three times their value. If neither she nor her future husband has sufficient means to do this, the man is put in prison until he can pay. Meanwhile his fiancée is subjected to all kinds of ill treatment. For the marriage ceremony the priest sometimes demands as much as \$40.00 or \$50.00.

Religious feasts, or rather bacchanalian revelries, where vice is rampant, are greatly encouraged by the priests. These feasts, according to the confession of some of the best priests of Peru, the tales of foreign travelers, and from what we have personally seen, are hotbeds of fetishism and gross idolatry.

When one is held in a village or town, a certain Indian is made responsible for the expenses,—perhaps three hundred soles



An Inca Family Group.

(about \$150),—while a dozen others have to pay ten or twelve soles (about \$5.00 or \$6.00) each for a solemn mass. Many Indians are compelled to sell and spend all they have, leaving themselves without a cent; but they are proud to have been at the head of their religious feast. If they can not pay, their property is sold; and if they possess nothing, they are imprisoned.

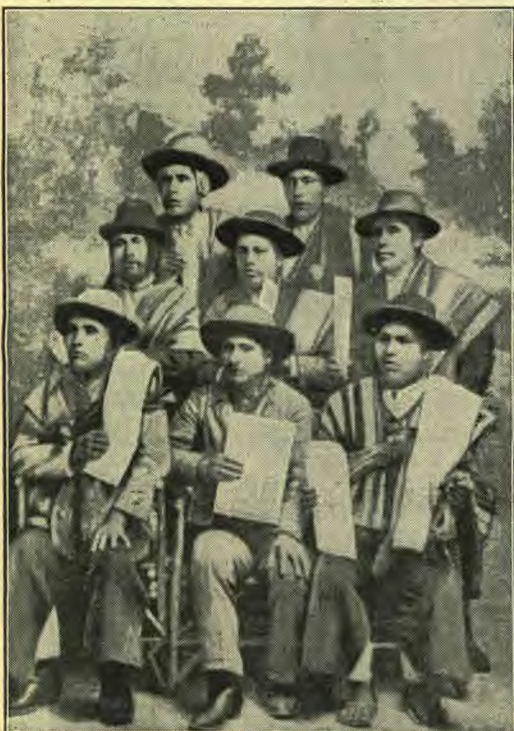
It is a common saying among the Indians that they work both day and night and forever remain poor. No wonder, since the priests and the governors regard the Indians' produce as their greatest source of wealth.

The encouragement they receive to indulge in drunkenness is fearful. Vendors of liquor carry the poisonous stuff all over the country, and it is their practise to leave a certain quantity near the door of the Indian, generally against his will, and a few months later return with authority to collect by force goods equal to three times its value. If need be, everything that he has is sold without his consent, to pay the unjust debt. In this way many an Indian has lost all his property. If he takes his case into court, nothing is done for him, on account of the influence of the governors, priests, and rich merchants, and the injustice of the judges.

The priests and the local authorities employ an Indian to collect the debts of his fellow Indians, and in case the real debtor fails to pay, the collector himself must do so. Of course many of these things are quite contrary to the laws of the land, but there is no redress. The judicial treatment of



An Inca Indian.



An Indian Deputation to Lima.



the Indian is cruel and unjust beyond description.

The life of the Indian is of little value. He has been known to be shot down for his debts; but even when he dies, his widow is frequently the victim of the priests' rapacity. She must pay about \$60.00 for his interment in consecrated ground; and to secure this money she is often shamefully abused, beaten, and insulted in her own house, or put into prison. Finally, if nothing else can be done, the children are disposed of by the priest, that he may make sure of his money.

Again and again deputations of Indians have gone to Lima, the capital of Peru, to ask help from the central government. Recently the government appointed a dispassionate lawyer as delegate to investigate conditions among the Indians and make an independent report. The report confirms absolutely the statements of the Indian deputation, but only part of it was published, probably because it contained accounts of such terrible procedure perpetrated by the priests, etc., that it could not be brought to light. All these things happen in spite of the good laws of the country, which are written, but remain a dead letter.

The efforts of the central government to help the Indians are unsuccessful because it has no power to reach the innermost lives and consciences of individuals. The Roman Catholic Church, which is the church of the state, has power over them and controls them, even as she controlled souls in the past. But, thank the Lord, the power of that church is becoming weakened. We have in Peru now a strong anti-Catholic feeling, and the hope of that country, as well as of the Indian, lies in the growing influence of true Christianity.

With the object of bringing the Gospel of Christ to the Indians, an Inca Evangelical Society was formed in Arequipa, in connection with the Evangelical Independent Church there. In order to secure means, that society appointed Mr. D. F. Watkins delegate to foreign countries, and there was given him the following petition signed by more than seven hundred and sixty gentlemen from many cities and towns of Peru, some being lawyers and doctors and men in prominent positions, and others plain working men:

**Considering:**

"1. That it is a fact that the Peruvian Indians are in a most lamentable condition from the intellectual, moral, and social standpoint;

"2. That it is a sacred duty of patriotism and humanity to save the Indians from so abject and sad a state;

"3. That Romanism, after four centuries of labor, has proved its impotence to elevate the Peruvian Indians;

"4. That the means employed by the government up to the present time, with the object of civilizing the two millions of Indians in Peru, have resulted in barrenness;

"5. That the propagation of the Gospel among them, together with the benefits of general instruction necessary to render their lives happy, is the best means within human reach tending toward their emancipation;

"6. That in order to give so great an undertaking its needed impulse, it becomes necessary to make an appeal to the great philanthropists of evangelical lands;

**"Agreed,**

"To appoint Mr. David Watkins, an honorable apostle of the Gospel, as representative of the Arequipa branch of the Inca Evangelical Society in foreign countries, principally in the United States and in England, especially in London; authorizing him to raise financial

assistance and solicit moral support wherever he may think it most convenient, to the end of carrying to the Quechua Indians the Gospel in its simplicity, and employing teachers and schoolmasters who will take the initiative in a new era of civilization about to dawn among the unhappy descendants of this historic empire.

"EDUARDO F. FORGA, President,

"EUSEBIO S. CABELLO, Secretary.

"Arequipa, Peru, July 25, 1905."

In March, 1906, as president of that society, I went with Mr. Watkins to London. There Dr. H. Grattan Guinness, acting director of the Regions Beyond Missionary Union, profoundly interested in what he called "a Macedonian cry," took the matter in hand, and published articles and pamphlets, circulated by the hundreds of thousands, spoke publicly in England, Canada, and the United States, and succeeded in raising approximately ten thousand dollars, with the purpose of buying a large farm, which would serve as a center of protection and Christian education for the Indians. Lately he went to Peru with his daughter, Mr. Watkins, and a special worker to carry out this plan.

Regarding myself: A few months after my arrival in London, I was providentially led to the British Union camp-meeting of the Seventh-day Adventists, where I accepted the truth. From that time I could no longer work with other Protestant denominations.

Now I understand that the many marvelous ways which the Lord has opened during these last few years to strengthen the spirit of reform and to carry the light of reform, are providential openings that the people of God may soon powerfully carry the last great message for the nations to that downtrodden people.

Perhaps no other people in the world so enslaved in the awful darkness of Roman Catholicism are in their despair more earnestly looking and longing for the coming of a Redeemer. How much would they appreciate the message of the third angel!

In the name of my country, and in the name of six million unhappy Quechua Indians who live scattered along the Andes chain of South America, I make an appeal that they be helped, and that most speedily.

ED. F. FORGA.

### Our Work and Workers.

BROTHER H. A. AUFDERHAR baptized five young people, three of them German, at Niwot, Colo., recently.

THERE are twenty-one Seventh-day Adventist churches in Greater New York. Five have been added the last year.

At Florence, Colo., a church has been organized with twelve members, five of whom were baptized by Brother M. Mackintosh.

FOUR obeying, and twenty-five or thirty deeply interested, is the word from Brethren V. L. Piepmeier and H. C. Tarr, at Belle, Mo.

FORTY-THREE new recruits in West Philadelphia is the report that Brother O. O. Bernstein gives in an October number of the Atlantic Union Gleaner.

WITH a new church building and a newly-organized church of twenty-eight members, the brethren in Snohomish, Wash., are full of courage in the truth. Brother William Boynton reports their progress.

The book, "Studies in Gospel History," by Prof. M. E. Kern, the stock of which was destroyed in the College View, Neb., fire, is being published by the Pacific Press. The price will be \$1.00 post-paid. We will be ready to fill mail or express orders by November 15, no providence preventing. Address this office.

"A United States History in the Light of Prophecy."—Prof. M. E. Cady writes us that a new book is out with this title by Prof. F. S. Bunch, principal of the Gravel Ford Academy, of Gravel Ford, Ore. It is published in eight installments, at \$1.00. We have not yet seen a copy. Those desiring further information should address Prof. M. E. Cady, College Place, Wash.

"Liberty."—The number for the fourth quarter presents in forty-eight well-filled pages a large number of strong articles on different phases of the subject of religious liberty, well written, well illustrated, and well chosen. The following are some of the subjects treated:

"Rome and the Constitution," "Conscience-Free," "The Triumphs of Rome," "What Were the Principles for Which Roger Williams Was Banished?" "The Papal Theory of Government," "Religious Liberty," "The Sabbath in Puritan New England," "Temperance," etc., etc.

Single copies, ten cents; 2 to 25 copies, five cents a copy; 25 to 500 copies, four cents. Address Liberty, Takoma Park Station, Washington, D. C.

"Life and Health."—The November number of *Life and Health* is called the "Why Worry" number. It considers such subjects as "Nature Cures," "Unnecessary Troubles," "Work as a Medicine," "What Is Fear?" "Telling Patients the Truth," "Humbugged Back to Health," "Self-Martyrdom," "How We May Avoid Dreams," "The Comparison of the Dark Side and the Light Side," etc. The size has been increased to forty-eight pages, which gives space for new departments, more and better illustrations, more instruction on the important themes of health and healthful living. Single copy, ten cents; 2 to 25 copies, five cents a copy; 25 to 500 copies, four cents a copy. Address *Life and Health*, Takoma Park Station, Washington, D. C.

Thoughts from the Mount of Blessing. An exposition of Christ's Sermon on the Mount. It has 218 pages and six chapters: On the Mountain-side, The Beatitudes, The Spirituality of the Law, The True Motive in Service, The Lord's Prayer, Not Judging but Doing. A new edition just printed on fine enameled paper, new type, and reillustrated with 27 beautiful half-tone engravings specially prepared for the book by eminent New York artists. It will be found full of comfort and blessing by all fortunate enough to obtain and read it. A beautiful gift book. In paper covers, 35 cents; bound in cloth, gold title, 60 cents; half calf, marbled edges, \$1.00. Address this office.

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# The Building of a Home

By Mrs. L. D. Avery-Stuttle

## Beautiful Young Womanhood.

UGLY! no, no; she is one of the most charming and—yes, *beautiful* young women I have ever met."

In the eyes of the speaker there was a pained surprise, which well supplemented the intense earnestness of her manner.

"You always find some beauty in these very plain people, Hortense, I almost never knew it to fail; given a face and form ugly enough to draw pity from a savage—and, forsooth, we have a heroine—in *your* eyes! Will you kindly give me a description of your ideal of womanly beauty, together with your reasons for your particular tastes? Also, perhaps you will give me some formula by which I myself may hope to aspire to the lofty heights to which the young person referred to has evidently risen?"

There was a touch of playful banter in the clear voice and a twinkle in the bright eyes as Evelyn Willis turned a smiling face toward her companion.

"Your question is a challenge for a story, Evelyn. Very well; it is a short one, and one which shall be told without adornment or embellishment like the sweet girl of whom we were speaking and of whose life I shall tell you.

"Martha Gray never knew the tender care of a father; he died when his little girl was too young to mourn for him. Left alone with her widowed mother, the child had little opportunity to attend school, tho she was naturally studious and thoughtful beyond her years. As the hard, toilsome years went by, she never complained or murmured, tho prevented by cruel poverty from joining in the festivities of the young people of her acquaintance. Of course she developed into a shy, sensitive, self-distrustful young woman.

"Finally came the crowning sorrow of her young life. On account of her strenuous life of hard work and grinding poverty, the mother, to whom the daughter was most tenderly attached, became a helpless and hopeless invalid. But that which to many another young woman would have been the last drop in an already full cup of bitterness, and furnished a ready excuse for a sour temper and a sullen disposition, only developed in her a tender, sympathetic manner and a loving, patient unselfishness which still grow more beautiful as the years pass. The constant care of her mother forbids the brave girl from earning much with which to supply the necessities of life, so that the galling poverty of the weary years grows even more bitter. At last the poor invalid's brain has become affected, so that she does not even rec-

ognize her devoted daughter. Yet not even now will the noble girl give her mother up to the care of strangers; and whenever she accepts charity, it is for her mother's sake.

"Seven long years she has toiled and sacrificed, and still toils and sacrifices for her loved one, until already the hand of Time has been busy writing his cruel autograph on face and form. But, my dear, her voice is the most musical I have ever heard. Constantly attuned to the music of gentle, loving, soothing words, it is wonderful in its richness and quality. Her hands are hard, but it has not been selfish greed which has hardened them; her features may be plain

### My Work.

MASTER! to do great work for Thee, my hand  
Is far too weak. Thou givest what may suit,  
Some little chips to cut with care minute,  
Or tint, or grave, or polish. Others stand  
Before their quarried marble, fair and grand,  
And make a life-work of the great design  
Which Thou hast traced; or, many-skilled,  
combine

To build vast temples, gloriously planned;  
Yet take the tiny stones which I have wrought,  
Just one by one, as they were given by Thee,  
Not knowing what came next in Thy wise  
thought.

Set each stone by Thy master-hand of grace,  
Form the mosaic as Thou wilt for me,  
And in Thy temple-pavement give it place.

—Frances Ridley Havergal.

and irregular, but into her eyes has crept such a wondrous light and such a mellow tenderness,—the logical result of years of unselfishness,—that I am sure if you only knew her, you would be constrained, as well as I and many others, to pronounce her beautiful—yea, more than this, you would love her."

There were tears of sympathy in the eyes of Evelyn Willis, and her voice trembled as she replied:

"To think of my unkind words! I'm so glad, so glad she never need know them."

"No, my dear, *she* will never know them, but we must not forget that hard, unloving, ungenerous words and even thoughts leave their ugly marks on the soul. But I have not forgotten that you asked me for a formula by conforming to which you might achieve that beauty of soul which is so much to be desired. Perhaps it might be summed up in two words—love and unselfishness. Do you know, my dear, these are the greatest beautifiers in the world?"

The story was ended. But that formula is worth more than all those of all the fancy specialists and beauty doctors in all the

countries of all the world. Love and unselfishness inwrought into the life and into the heart of a young woman never yet failed and never will fail of transforming the plainest face into one of true beauty. They are veritable wonder-workers.

Did you ever see an otherwise pretty face distorted with passion? There was no beauty about it then, was there?

"What do you use—what medicine do you take, Mrs. W——, to make your eyes so bright?" questioned a vain woman of a dear friend of mine.

My friend assured her that she did nothing except to keep her brains busy and to make an intelligent use of the powers God had given her, and that if she would do the same, she would have no further trouble about keeping her eyes bright. But whether the silly creature thought the formula too hard to follow, or whether she feared the result would not be certain, suffice it to say she resorted to the use of a certain powerful drug as an "eye-brightener," and the good doctor who succeeded in saving her life wondered that she had not been obliged to spend the remainder of her days in total blindness.

Beautiful young womanhood, then, must not be sought in such ways as these. If girls would learn to be content with the eyes and complexion and form God gave them; if they would not squeeze their lungs and their livers until they are objects of pity, under the mistaken idea that people admire them for their sylph-like forms; if they would refuse to call for a number three shoe to fit a number five foot; if they would cease to imitate the example of their savage sisters who bedaub their faces with paint and blacken their teeth with the betel nut; if they would study more the graces of the mind and heart, and refuse to cherish anything but love toward all—then would they become *truly* lovely; for soul beauty is the sweetest thing in the world.

## "Now You Will Not Wet Your Feet."

By Emma Hildreth Adams.

SOME months ago there stepped off the front end of a car of the Los Angeles and Redondo railway, in the latter little town, an aged lady carrying a light traveling basket and a parcel not heavy but quite large in size.

At the same moment there alighted from the rear end of the car a young girl probably ten years of age. Instantly, with blithe step and charming manner, she approached the elderly traveler, extended a hand, and said very courteously:

"Lady, please let me carry your basket, your parcel is enough for you to carry. Do you go down this avenue?" pointing to a street stretching away northward.



"Yes, little girl," replied the woman, won by the child's kind act, "but neither of the articles is heavy, and the distance is short. Thank you greatly, I do not need help."

"But, lady," continued the young illustrator of the Golden Rule, "I go down that next avenue"—a parallel street in full view—"and it will not be a step out of my way to walk with you. Kindly let me carry your basket."

Somewhat surprised, and yet pleased by the persistency of the child, the woman put the basket into her hand, and together the two, representing the opposite extremes of human life, passed down the Camino Real to the intersection of Carnelian Street. Here there happened to be, laughing along, just within the curbing, a gleaming ribbon of water, barely a half-yard in width.

Before the lady herself had even noticed the stream, the maiden had leaped across it, caught up a short piece of board lying upon the oiled street, and placed it across the rivulet, exclaiming in tones of happy satisfaction:

"There, lady, now you will not wet your feet! Cross on that; it will surely bear you."

The lady could have stepped across the stream easily; but to please the infant bridge builder she crossed on the frail girder.

Passing on then, a block and a half, the little one chatted with her companion—equally alive to their beauty and charm—about the vivid blossoms of the mosses, adorning either side of the way.

Then, when the great, blue sea came into full view, she cried: "Lady, isn't that sea wonderful? I'm so glad to see it again."

Coming now to the home, within which the lady was to pass a few days, she turned to the child, whose kindness and pretty ways had impressed her deeply, and said: "Now, little girl, please step inside with me, and let me reward you for bearing part of my burden. I wish to thank you, also."

Quickly from the lips of the bright little maiden fell the words: "Lady, lady, I did not do it for pay; I *just wanted* to carry your basket. Good-by."

Then, turning away quickly, she sped down the broad, green slope before her, an arm swinging rapidly at either side, and soon entered a gateway half a block distant.

Now, to what teaching or influence or example was due that young girl's thoughtfulness, readiness, even eagerness to lighten another's burden, that other being not a child like herself, but one traveling near the farther verge of life's journey?

Had a rarely wise mother guided her along such unworldly and ideal pathways? Had a mother, opulent in common sense, remarkable for faithfulness, gifted with keen mental foresight, impressed upon her the thrilling fact that to *live out* the Golden Rule is exalted wisdom, is living, so far as it goes, the true life on earth?

One marks a sad difference in human beings, of all classes, in the practise of genuine courtesy, and especially in the practise of that charming grace—politeness to the aged. And one need not long have been an observer of child-life—as it is lived in our

own country—to have learned that deeds "full of fragrant comfort" like that upon which we have just turned the pen's electric light are seldom performed spontaneously by children of but ten years.

In most instances such acts are the fascinating fruit of a conscience made quick by high religious training. They are the fruit of pure seed sown at an auspicious season; seed, the delicate stem from which has been trained by skilled hands.

Such fruit is rarely borne by child-plants left to mature without care, without attention, in soil unfriendly. Next to acts of direct obedience to the divine Father, and to the earthly father and mother, deeds of true courtesy are the most tasteful, most welcome fruit they can bear. They are fruits that will bring high award in the great Assembly Day on high.

Wise and worthy of good recompense are the father and mother who instil into the heart and habit of their children the principle of genuine courtesy, of lofty kindness, of forgetfulness of self.

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Circulation Manager: C. H. JONES.

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# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., NOVEMBER 27, 1907.

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A gift came to us the other day with which the giver said: "Use this as you see fit, and pray for light for the giver." Surely, one's heart is open toward the light who loves the cause of God. Let this dear soul keep the heart open toward God, read His word, and receive His truth. Even so will God lead; even so may He lead the giver into all truth.

**Making Advancement.**—A young lady tells us in the November *Circle*—an excellent number, by the way—that she secured her position as news editor on a paper by "doing what was not required" of her. And that is the secret of success in thousands of cases—being willing to do a little more than one is paid to do.

**To Bible Band Applicants.**—Be patient; we have been a little slow, seemingly, in getting out our application blanks and Bible cards, but there is plenty of time yet. We hope to send them all out within two weeks of this writing, November 8. We shall have more to say next week. We are glad so many are becoming Band members. Let the good work go on.

"Our Little Friend" is getting out a double holiday number with colored cover. It will be a beauty, and all the children will be glad to get it. It will be full of beautiful pictures, stories, articles. It will contain the first lesson on drawing, and there are more to follow, which will greatly help the boys and girls who wish to learn to make pictures. A subscription to *Our Little Friend* will make a splendid present for a boy or girl in the year to come; it will be fifty-two presents in fact—one every week. Why should not parents interest themselves in this, teaching their children to make holiday presents of this kind to their little playmates or friends. The paper is only fifty cents a year. Address *Our Little Friend*, Mountain View, Cal.

**Judge Wellborn, in the United States District Court on November 7, imposed a fine of \$330,000 on the Santa Fe Railroad Company for rebating. The fine was what the judge called "an intermediate penalty." The maximum which might have been assessed was \$1,320,000 and the minimum \$63,000. The government is making a strong and determined effort to compel the large corporations to live within the law. This effort will no doubt steady things for a time. But any one can see, in the light of the financial panic that the nation is just passing thru, that there is also a strong determination on the part of the big moneyed interests to have things their own way, and the outcome will eventually be disasters that are hard to predict. But we know that they are coming, for the prophets have described these conditions and told us of the perils that will result. If there was ever a time when Christians should heed the Scripture admonition to pray for our rulers it is now. And if ever there was a time that Christians should heed the Master's injunction to send forth laborers into the harvest it is now. For truly there are conditions springing up in the world with an intensity which shows that the time for working in comparative tranquillity is about over.**

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## Our Next Issue

will contain,—

1. A strong and comprehensive Bible-reading on the Second Coming of Christ and its results upon the righteous, the wicked, the earth.
2. Another study on the wonderful book of Romans.
3. An article on Babylon and her king, in the great prophetic series.
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## Some Newly Printed Pamphlets.

1. "An Exposition of Matthew 24, or the Second Coming of Christ." This is a verse by verse exposition of that wonderful discourse of our Lord in the chapter named above. Bible Students' Library, No. 58. Price 10 cents.
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3. "The Saints' Inheritance, or the Earth Made New." By J. N. Loughborough. A setting forth of the glorious everlasting kingdom of God. Bible Students' Library, No. 140. Price 10 cents.
4. "Christ Our Advocate; His Ministry in the True Tabernacle." By M. H. Brown. Do you wish to know what the multitude of types and shadows, sacrifices and offerings of past dispensations meant? It is all explained in this pamphlet. Bible Students' Library, No. 128. Price 10 cents. Address Pacific Press, Mountain View, Cal.

**Worshippers of Stone.**—The old days of idolatry are not by any means past. When Chile and Argentine Republic settled their differences they erected a statue of Christ on the very summit of the Andes and on the boundary line settled without

strife by the two countries. Against such a memorial as this we have no particular objection, but if the respective people of the two republics expect that that statue of stone or bronze will keep the peace in the future they are cherishing a fading dream. They have recorded on the monument these words: "Sooner shall these mountains crumble into dust than shall the people of Argentina and of Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer." All of which is good if held by hearts which keep their pledge to Christ. It is strongly advocated that the various nations of earth erect such monuments as that on their boundary lines. But the nations of earth may erect such monuments as that thruout the length and breadth of the world, they will not keep them from war which reigns in the carnal heart, and which the word of God declares will eventually end in the battle of Armageddon.

## New Foreign Postage Rates on Letters.

On and after Oct. 1, 1907, the rate on letters addressed for delivery in foreign countries, except Canada, Mexico, Cuba, and the Republic of Panama, will be five cents for the first ounce and three cents for each additional ounce or fraction thereof. The rates for printed matter remain the same as before. This is true of practically all other matter. For six cents a "reply coupon" can be purchased at post-offices which will entitle the person presenting it at a foreign post-office to a five-cent stamp, by which arrangement one in the United States can furnish his correspondent with stamp for reply. Reply coupons are valid in nearly all the countries of the world.

**A despatch from St. Petersburg, October 5, states that Russia is spending \$19,000,000 in fortifying Vladivostok. At the same time we are told by Russian authorities in charge at Vladivostok that Japan is using fearful haste in fortifying Korea, and under cover of mercantile industries erecting large buildings in Russian territory and storing vast quantities of ammunition as merchandise. It seems to them generally that Japan's action can be nothing more or less than the seizure of all Russian Pacific ports.**

**Destruction of Life on Railways.**—The record of 1906 has just been made public, and it certainly is a fearful one. There were killed on railways in 1890, 6,335; in 1906, 10,618. There were injured the former year, 29,027; last year, 97,706. It is to be hoped that the vast number of grade crossings thruout the United States will be greatly lessened in the next few years. Many of the accidents occur at such points.

**Airship Success.**—October 5, two trials demonstrated that England's airship is a success. A dirigible airship sailed one and one-half miles against a nine-mile breeze at the rate of six and one-half miles an hour. This ship will be used for military purposes. A military airship in this country sailed from St. Louis, October 17, and landed near Walton, W. Va., 475 miles distant, twenty-one hours later.

**It has been reported that the Lindsay Island, lying between the Ladronez and Carolines, has disappeared. Captain Neilson of the steamship Thyria reports that he was in the vicinity where the island is chartered for more than a day but could find nothing of it. Frequently accounts are received in the hydrographic offices of the disappearance of islands in the far Eastern waters.**

**An article which will be read with a great deal of interest will be found in the November number of the *American Magazine*, entitled, "In the Interpreter's House; Religion Inside of the Church and Out." It certainly is worthy of reading, and ought to arouse a great deal of interest on the part of those within the church as to where the trouble lies.**

**Despatches state that the shah of Persia is making ready for war. Funds have already been subscribed amounting to nearly a million dollars which are to meet encroachments of nations which are pressing upon Persian territory.**