

# SIGNS OF THE TIMES

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

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## Isaac and Rebekah

By Mrs. E. G. White

**A**BRAMHAM had become an old man, and expected soon to die; yet one act remained for him to do, in securing the fulfilment of the promise to his posterity. Isaac was the one divinely appointed to succeed him as the keeper of the law of God and the father of the chosen people; but he was still unmarried. The inhabitants of Canaan were given to idolatry, and God had forbidden intermarriage between his people and them, knowing that such marriages would lead to apostasy. The patriarch feared the effect of the corrupting influences surrounding his son. Abraham's habitual faith in God and submission to His will reflected in the character of Isaac; but the young man's affections were strong, and he was gentle and yielding in disposition. If united with one who did not fear God, he would be in danger of sacrificing principle for the sake of harmony. In the mind of Abraham, the choice of a wife for his son was a matter of grave importance; he was anxious to have him marry one who would not lead him from God.

In ancient times, marriage engagements were usually made by the parents; and this was the custom among those who worshiped God. None were required to marry those whom they could not love; but in the bestowal of their affections, the youth were guided by the judgment of their experienced, God-fearing parents. It was regarded as a dishonor to parents, and

even a crime, to pursue a course contrary to this.

Isaac, trusting to his father's wisdom and affection, was satisfied to commit the matter to him, believing also that God Himself would direct in the choice made. The patriarch's thoughts turned to his father's kindred in the land of Mesopotamia. Tho not

free from idolatry, they cherished the knowledge and the worship of the true God. Isaac must not leave Canaan to go to them; but it might be that among them might be found one who would leave her home and unite with him in maintaining the true worship of the living God. Abraham committed the important matter to "his eldest servant," a man of piety, experience, and sound judgment, who had rendered him long and faithful service. He required this servant to make a solemn oath before the Lord, that he

would not take a wife of the Canaanites, but would choose a maiden from the family of Nahor in Mesopotamia. He charged him not to take Isaac thither. If a damsel could not be found who would leave her kindred, then the messenger would be released from his oath. The patriarch encouraged him in his difficult and delicate undertaking with the assurance that God would crown his mission with success. "The Lord God of heaven," he said, "which took me from my father's house, and from the land of my kindred, . . . He shall send His angel before thee."

The messenger set out without delay. Taking with him ten camels for the use of his own company and the bridal party that might return with him, provided also with gifts for the intended wife and her friends, he made the long journey beyond Damascus, and onward to the rich plains that border on the great river of the east. Arrived at Haran, "the city of Nahor," he halted outside the walls, near the well to which the women of the place came at evening for water. It was a time of anxious thought with him;



REBEKAH.



important results, not only to his master's household, but to future generations, might follow from the choice he made; and how was he to choose wisely among entire strangers? Remembering the words of Abraham, that God would send His angel with him, he prayed earnestly for positive guidance. In the family of his master he was accustomed to the constant exercise of kindness and hospitality, and he now asked that an act of courtesy might indicate the maiden whom God had chosen.

Hardly was the prayer uttered before the answer was given. Among the women who were gathered at the well, the courteous manner of one attracted his attention. As she came from the well, the stranger went to meet her, asking for some water from the pitcher upon her shoulder. The request received a kindly answer, with an offer to draw water for the camels also, a service which it was customary for the daughters even of princes to perform for their flocks and herds. Thus the desired sign was given. The maiden was "very fair to look upon," and her ready courtesy gave evidence of a kind heart, and an active, energetic nature. Thus far the divine hand had been with him. After acknowledging her kindness by rich gifts, the messenger asked her parentage, and learning that she was the daughter of Bethuel, Abraham's nephew, "he bowed down his head, and worshiped the Lord."

The man had asked for entertainment at her father's house, and in his expression of thanksgiving had revealed the fact of his connection with Abraham. Returning home, the maiden told what had happened, and Laban, her brother, at once hastened to bring the stranger and his attendants to share their hospitality.

Eliezer would not partake of food until he had told his errand and of his prayer at the well, with all the circumstances attending it. Then he said, "And now if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left." The answer was, "The thing proceedeth from the Lord; we can not speak unto thee bad or good. Behold, Rebekah is before thee, take her and go, and let her be thy master's son's wife, as the Lord hath spoken."

After the consent of the family had been obtained, Rebekah herself was consulted as to whether she would go so great a distance from her father's house, to marry the son of Abraham. She believed, from what had taken place, that God had selected her to be Isaac's wife, and she said, "I will go."

The servant, anticipating his master's joy at the success of his mission, was impatient to be gone; and with the morning they set out on their homeward journey. Abraham dwelt at Beersheba, and Isaac, who had been attending to the flocks in the adjoining country, had returned to his father's tent to await the arrival of the messenger from Haran. "And Isaac went out to meditate in the field at eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the

servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a veil, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death."

Isaac was highly honored by God, in being made the inheritor of the promises through which the world was to be blessed; yet when he was forty years of age, he submitted to his father's judgment in appointing his experienced, God-fearing servant to choose a wife for him. And the result of that marriage, as presented in the Scriptures, is a tender and beautiful picture of domestic happiness: "Isaac brought her unto his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death."

What a contrast between the course of Isaac and that pursued by the youth of our time, even among professed Christians! Young people too often feel that the bestowal of their affections is a matter in which self alone should be consulted,—a matter that neither God nor their parents should in any wise control. Long before they have reached manhood or womanhood, they think themselves competent to make their own choice, without the aid of their parents. A few years of married life are

usually sufficient to show them their error, but often too late to prevent its baleful results. For the same lack of wisdom and self-control that dictated the hasty choice is permitted to aggravate the evil, until the marriage relation becomes a galling yoke. Many have thus wrecked their happiness in this life and their hope of the life to come.

Parents should never lose sight of their own responsibility for the happiness of their children. Isaac's reference to his father's judgment was the result of training that had taught him to love a life of obedience. While Abraham required his children to respect parental authority, his daily life testified that that authority was not a selfish or arbitrary control, but was founded in love, and had their welfare and happiness in view.

True love is a high and holy principle, altogether different in character from that love which is awakened by impulse, and which suddenly dies when severely tested. It is by faithfulness to duty in the parental home that the youth are to prepare themselves for homes of their own. Let them here practise self-denial, and manifest kindness, courtesy, and Christian sympathy. Thus love will be kept warm in the heart, and he who goes out from such a household to stand at the head of a family of his own, will know how to promote the happiness of her whom he has chosen as a companion for life. Marriage, instead of being the end of love, will be only its beginning.



## The Second Commandment

By J. O. Corliss

**I**N our study of the first commandment of the Decalogue, we saw that God proclaimed Himself to the house of Israel as the Lord and as their God who had delivered them from slavery. Not only was attention directed to the power displayed in effecting that deliverance, but Jehovah, the mighty One, presented Himself to them as *theirs*, virtually saying to them, With Myself as yours, all the enormous power you have seen attending Me is at your service. The only condition stated in that first utterance necessary to secure the companionship of this new-found Friend was to hold Him supreme in their affections. No other god was to displace Him in their worship or in their dependence for help.

"Thou shalt have no other gods before Me," is a brief sentence; how much does it mean? How may one know when he is trenching on ground here forbidden? In short, since the God of our deliverance has not bodily appeared to sight, and we are not acquainted with His form, by what standard shall the difference between Him and other gods be measured? These would have been pertinent questions to those people at Sinai's base, who had been reared among the gods of Egypt, some of which were very crude and even indelicate in form. True, they had

now come to believe that the Egyptian gods were of an inferior caste, from the fact that the God who was now speaking to them had been able to deliver them from the power of Egypt and its gods, upon which the king of that country relied. More than that, from Jehovah's unseen presence on the mountain, an immense flood of unspeakable glory had appeared, and His audible voice had shaken the ground beneath their feet, until they were ready to flee for safety. But while being so different from the gods of Egypt in these ways, how does His form differ from theirs? May He not have a similar form to those bright lights of heaven from whence He came, since His presence here is amid fire and smoke, and the thunders of heaven accompany Him? May we not build some form like these to look upon in worship, when our God has returned to heaven and left us without this physical display of His grandeur that we now see? If not, how shall we always keep Him uppermost in thought, and so prevent other gods from having the place in our minds that belongs to Him?

How natural such questions from men and women of nature, those who had never known aught of faith, but had always depended upon physical sight to determine what course to pursue. How many of the same class may be found without great effort even in



this boasted age of civilization and Christian teaching! So many now continue to walk wholly by sight, that various figures and images of supposed heavenly saints must be employed to draw their thoughts into spiritual channels. Yet we pity the poor Israelites, just separated from their heathen associations, who seemed so dense in perception as to be unable to separate God from things of physical sight. If they needed such minute direction in positive commandment to keep them in the way, who will say that the same instruction is not now needed to guide our feet in the way of the Lord?

### No Other Gods before Him.

The first commandment was clearly enough stated for the comprehension of the most benighted, so far as preferring some being before Jehovah. But he who had first deceived man regarding God's attributes knows well enough that if men can be induced to bow before some image or likeness of a heavenly Power, it is only a question of time until they will forget the real, the true, yet invisible God, through habitual genuflection before some supposed image of Him. But further than this, the very suggestion of placing some created substance between a worshiper and the Creator to be worshiped is, at least, to plant an inferior thing before the mind, through which to give an impression of the Creator. To bow down thus before the product of one's own hands, which, being only the work of a faulty maker, must of necessity be very imperfect, and to expect by viewing it to receive exalted views of the infinite One, is, to look upon the matter in the most favorable light, to belittle God, even in one's own eyes, as the infinitely great and glorious Being, taking away the glory to which His power as Creator entitles Him.

This does not fall far short of putting another god in the place of Jehovah. Satan could see beforehand the result of making images to bow before in worship, and so God, being aware of Satan's master mind in diplomacy, forewarned the seed of Abraham at Sinai not to enter this stage of a journey which would land them in absolute idolatry, and so place them beyond the pale of salvation unto eternal life. In that memorable prayer offered by the Saviour in behalf of His followers, He reminded Jehovah of the power awarded to Himself as Son of God, to bestow eternal life on as many people as God should give Him. As tho He would reveal His knowledge of what this power included, and to what it was limited, He reverently said: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." John 17:3.

### No Image to Worship.

It may be well at this point to place the second commandment before us, in order to mark how carefully it enters into detail to guard the sanctity of the commandment by which it is preceded. This is the way it reads:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the

earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments."

It will be noticed that in this commandment, after forbidding the making of any supposed likeness of earthly or heavenly things for the purpose of bowing before it, an attribute of God's character is added which was not before mentioned, as tho the Lord would have men know the consequence of disregarding His injunction. He says that He is a jealous God, visiting the iniquity of parents upon their children. This word "jealous" does not have the sense of enraged suspicion of rivalry, but rather stands for what is now expressed by the word "zealous." In other words, the Lord is zealous in the right, which engages Him justly to

### A Failure (?)

HE kept his soul unspotted  
As he went upon his way,  
And he tried to do some service  
For God's people day by day;  
He had time to cheer the doubter  
Who complained that hope was dead;  
He had time to help the cripple  
When the way was rough ahead;  
He had time to guard the orphan, and  
One day, well satisfied  
With the talents God had given him, he  
Closed his eyes and died.

He had time to see the beauty  
That the Lord spread all around;  
He had time to hear the music  
In the shells the children found;  
He had time to keep repeating  
As he bravely worked away:  
"It is splendid to be living  
In the splendid world to-day!"  
But the crowds—the crowds that hurry  
After golden prizes—said  
That he never had succeeded,  
When the clouds lay o'er his head—  
He had dreamed—"He was a failure,"  
they compassionately sighed,  
For the man had little money in his  
pockets when he died.

—Unknown.

hold the wicked accountable for their wickedness, as well as to show mercy unto all who love Him and keep His commandments.

### The Law Binds All.

The Judge of all the earth must do right. If those who receive the law into their "inward parts," and have it "written in their hearts," so that "out of the abundance of the heart" the mouth speaks only things in harmony with God, are accounted worthy to live forever with Him, should not those who refuse thus to grow into His image find their place at last among those who are haters of God? Is not the fate of one class as just as that of the other, especially since each individual chooses for himself which class he prefers?

In the zeal of God to be just in dealing with the two classes of men, must He not have the same exact rule by which to deal out justice to those of every age? Or to put the question in Scripture form: "Is He the God of the Jews only? is He not also of the Gentiles?" The apostle answers this question very definitely: "Yes, of the Gentiles also." Rom. 3:29. Satisfied that his answer is correct, the apostle

draws this conclusion, "seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law."

Circumcision was established in Abraham, as a seal of the righteousness of faith which he had before circumcision. This seal of righteousness by faith, both with and without circumcision, was conferred upon Abraham in order to constitute him the father of all believers, whether circumcised or uncircumcised. Rom. 4:11. The Israelites were Abraham's descendants, who became circumcised and received the oracles of God at Sinai to hand down to us who are not lineally descended from Abraham, and who are uncircumcised, but who choose to join ourselves to the household of God. Acts 7:37, 38. From the curse of the law spoken of in the second commandment, we, as Gentiles and idolaters, have been delivered by the death of Christ, in order that the blessing of Abraham, also spoken of in the law of ten commandments (Ex. 20:12), might come on us through faith in the Son of God. Gal. 3:14.

And why should it not be so? Mercy was promised to those beggared Israelites, who had become not only supreme idolaters, but who had also lost all knowledge of the very import of circumcision through their ignorance of the God of their father Abraham. The first lesson to them in righteousness by faith, God attempted to give through a revelation of Himself, that the people might learn to distinguish between Him and every false god. So He began: "I am the Lord thy God, which have brought thee out of the land of Egypt. . . . Thou shalt have no other gods before Me." And further, Thou shalt not make anything to represent Me. Faith in Me as creator must prove your loyalty under all circumstances. 2 Peter 4:19. With the apostle we are quite ready to ask at this juncture: "Do we then make void the law through faith? God forbid; yea, we establish the law."



### Science of Prayer.

PRAYER should be characterized by a faith that will not shrink or turn, and a determination to choose the things that please God. The house of prayer should be a joyful place of meeting. The silent hour of prayer should be a delightful communion with God.

The science of prayer would signify an orderly arranged prayer, and especially exact, just the true facts in the case presented before the throne of God. Such a prayer will include much in brief form, and it will be conformable to reason, wise and prudent, manifesting forethought and sense. Prayer should be marked by no selfish desire, but by a desire to receive the knowledge and blessings of God in order to impart to others.

MRS. J. W. BASSETT.



## The Man Jesus.

By Felix Blachowski.

**W**HAT human being that ever lived on this earth could be compared with Jesus? His saving influence, His spiritual power, is simply beyond estimation. Even unbelievers acknowledge this fact. As Napoleon I said, "To-day there are thousands of human beings who would cheerfully lay down their lives for Jesus." Think of it: who would lay down his life for a dead Cæsar or Homer?

What nation then would not be supremely proud and happy, even from this worldly point of view, that such a Saviour of men was born among them? The influence of Jesus is stamped on the whole civilized world—stamped with His name and not with His Spirit, it is true, but there it is! Time is reckoned from His birth. The greatest festivals are celebrated to commemorate some event of His life, and laws and usages are molded according to the letter (if not the Spirit) of His teachings. His blessed influence enters into men's hearts; thousands, yes millions of human beings begin and end their prayers with that holy name. It is on the lips of the holiest saint as well as in the depths of the soul of the vilest and remorse-stricken sinner. Loving mothers teach their prattling babes that blessed name as one of the first words. It is the sweetest name to soothe the pain of declining age, and thousands of sinking lives have whispered with the last breath that holiest name. No name on earth is so sweet to the pure in heart and the sin-crushed soul!

The Polish nation feels proud of such men as Kopernikus and Kosciuszko; every nation feels proud of its great men. But what man, from the beginning of the world, could for an instant compare with that majestic Spirit, that moral grandeur—Jesus Christ?

And yet, what is the attitude of the orthodox Jew toward that incomparable Man—a Jew? How infinitely sad, how strange, sounds the following letter from a Jewish mother to the son of her heart, who became a meek follower of Jesus. I take the letter from the *Good Tidings of the Messiah*. It does not begin with the affectionate "My darling son," of a natural mother, but:—"Max, you are no longer my son; we have buried you in effigy; we mourn you as one dead. And now may the God of Abraham, Isaac, and Jacob strike you blind, deaf, and dumb, and damn your soul forever. You have left your father's religion and the synagog for that of Jesus, the impostor; and now take your mother's curse. Clara."

How sad, how strange and inexplicable from the point of any natural law! And yet, my dear reader, this is only the mystery of sin. It belongs to the same strange spiritual power that is striving for supremacy in my heart and in your heart. Instead of arousing indignation in our souls, this strange behavior of the poor, blinded Jews should only inspire us with pity and love for their salvation. The least hatred and dislike for them, if cherished in our hearts, leads to the same depths of infamous hatred and spiritual insanity that we find in so many of the orthodox Jews.

And it is only by the power of this same Jesus that you and I can conquer this unreasonable and inhuman foe. Rom. 8:6, 7. Acts 4:12.



## The Sabbath of the New Covenant.

By A. Delos Westcott.

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

**I**T is by the Holy Spirit and the blood of Christ that Christians are sanctified. This was true in the old dispensation as well as in the new.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess.

### Rays of Light.

(On Keuka Lake, N. Y.)

By George E. Tack.

OUT of the world-night, bitter, drear,  
Shineth a star,  
Flashing its ruddy beams of cheer  
Anear and far.

Down through corridors, vasty, cold,  
Where each planet swings,  
A ray of love from the throne of old,  
Its glad course wings.

Before me gleams the starry vast  
House of the Lord,  
The many mansions, that at last  
Shall peace afford.

There where the seraphs lowly bend  
Before the throne;  
And sweet their holy anthems blend  
Love's praise to own.

There shall my eager eyes behold  
The walls that gleam,  
The glorious highway, paved with gold,  
And crystal stream.

Never again to tread alone  
Streets of despair;  
Never to go in fear, or moan  
Or sorrow bear.

Never a farewell tear to know,  
Or parting sigh,  
But joy supreme, unknown below,  
But pledged on high.

But dearest to my soul shall be  
The wondrous sight,  
The Martyr-king who died for me  
Reigning in light.

2:13. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11. "Through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1:2. See also Eze. 11:19, 20 and 36:26, 27; Heb. 10:28, 29.

As the Sabbath is the sign of sanctification, and as it is the Holy Spirit and the blood of Christ that sanctify, it is therefore plain that the Sabbath is the sign by which Christians are to know that God sanctifies them by the Holy Spirit and the blood of Jesus Christ. In other words, the observance of the Sabbath is the sign that men accept the Holy Spirit and the blood of Christ for their salvation.

It is only by virtue of the new covenant

that the Holy Spirit and the blood of Christ are available for man. That the term "new covenant" means "renewed covenant" is demonstrated by the fact that it existed in the days of Abraham; and is, in short, identical with God's "everlasting covenant." See Gal. 3:13-18; 4:22-27; Heb. 13:20, 21. Christ died on the cross, "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." And the purpose of Christ's death was to carry out the provisions of the renewed, or everlasting, covenant. See Heb. 9:15; 10:29; 13:20; Matt. 26:27, 28.

Therefore, since the Holy Spirit and the blood of Christ are available only by virtue of the everlasting covenant, it is demonstrated that the observance of the seventh-day Sabbath is the sign of the acceptance of the renewed, or everlasting, covenant.

The only fancied objection that can be brought against these plain Bible statements is the fact that in the past many persons who did not keep the seventh day have been blessed with the Holy Spirit. But God blesses people, not because of their entire freedom from error, but because of their sincerity, and because of their willingness to accept and obey all the truth that He has sent them.

Sixty years ago very few people had ever had their attention called to the fact that the majority of Christians were keeping the papal, instead of the Bible Sabbath. Now the light on the Sabbath question is shining everywhere. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. Said Christ, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." That which was once a sin of ignorance, now becomes a sin of presumption. When the Jews rejected the light, Jesus said, "Behold, your house is left unto you desolate."

Reader, have you not noticed that since the proclamation of this Sabbath message began, there has been more and more a dearth of the Holy Spirit in the religious bodies that have rejected the message? "Walk while ye have the light, lest darkness come upon you." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." John 3:19-21; 12:35; Heb. 10:26, 27.



CAREY, the cobbler, with a map of the world hanging on his shop wall, was the fore-runner of Carey, the missionary statesman, laying the foundations of the kingdom of God in India. Once at a meeting of student volunteers, a young man declared with great earnestness, "Wo is me if I preach not the Gospel to the heathen." His friend exclaimed, "I know why he feels so. Over his bed hangs a chart with black squares representing 856,000,000 heathen. Any man sleeping with such a chart at the head of his bed must decide to be a foreign missionary or have a nightmare every night." His decision was the outgrowth of mission study. —S. J. Porter.



## The Unpardonable Sin.

By C. M. Hicks.

**W**HAT is the unpardonable sin? When and how is it committed? These questions have often been asked, and demand a Scriptural answer.

It is very evident that there is an unpardonable sin, for in 1 John 5:16 we read, "There is a sin unto death." And also we read in Matt. 12:31 of a sin against the Holy Ghost. Christ visits His people in the form of the Holy Ghost. John 14:16; 16:7, 13.

The unpardonable sin is not a specific sin, for do we not read in 1 John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? In this we do not see any limitations to God's forgiveness, but that it may appear stronger, in Isa. 1:18 the Lord says, "Come now, let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." And we are promised in Zeph. 2:3, "Seek ye the Lord, all ye meek of the earth; . . . it may be ye shall be hid in the day of the Lord's anger." Also we read in Eze. 33:13-16 that repentance brings forgiveness.

But God will not admit of any half-hearted work. "Ye shall seek Me, and find Me, when ye search for Me with all your heart." Jer. 29:13.

It may seem to some that in these texts we have a direct contradiction, but in the light of God's word we hold to the text, "Ye shall know the truth," and believe it still rests with man whether he will be saved or not, for God is still stretching out His hand to Israel. Rom. 10:21.

Christ has said, "Ye will not come to Me, that ye might have life." John 5:40. And His pleading voice is still heard, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37. Also please read Luke 14:16-24.

God's commission to all is: "Whosoever will, let him take of the water of life freely." Rev. 22:17. Let us heed the admonition of Paul in Phil. 2:5, "Let this mind be in you, which was also in Christ Jesus." But how can we let this mind be in us?

In the state of Nevada the great irrigation system is used. After returning to the house one morning, my little daughter asked me where I had been. I told her, "To let the water into the ditch," and explained to her how, by raising the flood-gate, I let the water flow in. Just so we let the mind of Christ flow into our hearts.

What is the flood-gate that is keeping Him out? — Sin. Isa. 59:1, 2, "The Lord's hand is not shortened that it can not save; neither His ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

Therefore with all the heart let us heed the injunction of Isa. 55:6, 7, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord,

and He will have mercy upon him; and to our God, for He will abundantly pardon."

Thus we believe that the unpardonable

sin is the final and lasting rejection of the Holy Spirit; the final, "I will not" that the individual gives to God's pleadings.



## Why Should Children Be Encouraged to Work?

By D. H. Kress, M.D.



**A**MONG the ancient Hebrews every child was expected to learn a trade so as not to be a dependent in after life. This developed a practical class of men and women. The physical toil proved a blessing also in mental culture.

Institutions of learning are beginning to see the need of having physical exercise as an aid to mental development. They have encouraged foot-ball, bicycle riding, the gymnasium, etc. I have no hesitancy in saying that the harm that has resulted from these overbalances in many instances the good derived from them. The greatest danger in the various games, the gymnasium, and the bicycle, is in overexertion. Lifting heavy weights and swinging on bars or rings, tax the muscles so severely that they may be injured beyond repair.

The constant or excessive use of any one muscle or set of muscles to the exclusion of others results in injury. The muscles thus used, instead of being strengthened, are weakened, and will soon wear out. The crooked legs and hard, contracted muscles of the stage horse demonstrate this.

If the brain is confined to close thought or study, and the physical powers are allowed to remain inactive, the muscles become weak, while the brain wears out. There are many extremists, one-idea men, or monomaniacs. This is due to the concentration of the mind upon one subject. A certain portion of the brain is overworked, while the rest is permitted to be inactive. In order to have health in its fulness, all the faculties of mind and body must be cultivated.

### Labor the Best Exercise.

No mode of exercise can take the place of useful labor or walking in the open air. The farmer and the gardener have exercises which are the most beneficial, all the muscles being brought into use. But work must not be looked upon as drudgery. It must be taken up with cheerfulness, just as boys engage in the playing of ball.

When the muscles are inactive, the blood does not circulate freely. The impurities or wastes are not expelled. The accumulation of impurities in the system not only causes feelings of physical feebleness and is responsible for physical diseases, but it also causes a depraved condition of the brain, leading to impure thoughts and acts. This was the cause of the licentious condition of Sodom. "Fulness of bread and abundance of idleness was in her and in her daughters."

The girls found walking the streets of our large cities, trying to gain a livelihood with-

out working, are girls who have been reared in idleness in nearly every case. They are girls who have no aim in life beyond dress and appearance. By tracing back the history of these poor unfortunates, we find that in their homes pride was encouraged, and they were allowed to eat and drink as they pleased, controlled by appetite instead of principle. Doing a little fancy work or playing the piano was all they were expected to do, while mother did the cooking, the housework, and so-called drudgery. This is the surest way for mothers to ruin their daughters. Hard work and some definite aim in life, simple foods, and God's blessing are the surest protectors against a life of immorality. The only way to save children from lives of shame and crime is by avoiding the causes which lead to such a life. Women who have not been taught to work, when thrown on their own resources, find themselves helpless as babes.

### Teach Children Trades:

The question then arises, "What shall I do?" There may be no disposition to work, or there may be a desire without the ability, or the know-how to. Never should a girl be compelled to go out into the world in this way. Every girl should master some one thing at least by which she may earn an honest living, in addition to a thoro knowledge of general housekeeping.

Sometimes we hear some unfortunate young woman say, "If I were only a man" — but if they were men, and faced the world as poorly equipped for practical life, the result would be the same. The power to work is one of God's special gifts to mankind, and this power was given alike to men and women. Workers are in demand everywhere, — idlers nowhere. It is the duty of parents to make the work attractive and to encourage children from earliest infancy to take pleasure in doing things about the house, little tho the tasks may be. The time thus spent by the mother will never be regretted.

Air in motion purifies itself. It is the standing pool that becomes filled with filth, germs, and slime. The water of a flowing stream keeps free from impurities. The inactive horse soon becomes short-winded and worthless. Perfect health depends on perfect circulation, and perfect circulation of the blood is impossible without exercise.

None are so happy and healthful as those who are always busy, cheerfully going about their daily work, not scheming to do as little as possible, but seeing how much they can do to lighten the burdens of others. Labor performed in this way "doeth good like a medicine."



## 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.]

### 2652.—Saved, Yet So as by Fire. 1 Cor. 3: 15.

Will you please explain 1 Cor. 3:15, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." W. W. M. C.

If you will note the context, the apostle is speaking of the ministry. He tells in verse 11 that there is only one Foundation, Christ Jesus. He wanted to build surely. Some would build upon that Foundation gold, silver, precious stones; others would build wood, hay, stubble. So it is in the work of some ministers of the Gospel. The converts gotten by some are steadfast, stable, well-grounded in the truth; other ministers, equally honest, tho not so well fitted for the building up of character in the church, fail in these respects. Their work, so to speak, ravel out; their converts do not stand the test. They are like the seed that is sown on stony ground, which springs up quickly, but in time of drought burns away. And the apostle tells us that while this may be the case with earnest, honest laborers, they themselves may be saved, tho their work will prove of little worth. It does not have reference to individual character. For the character which is built of wood, hay, and stubble, will be devoured in the fires of the last day.

★

### 2653.—Trust and Insurance.

Please harmonize Mal. 3: 10, 11 with the custom of those Christians who pay tithes in getting their buildings and crops insured. Does not the Lord say, "I will destroy the devourer," etc.? They profess to believe this is true, but in taking out insurance policies, do they not virtually say that in case the Lord does not do as He agreed, they want some resource for loss? T. J.

The matter of insurance is one which must be settled by conscience. If one feels that it is impossible to insure in the light of Mal. 3: 10, 11, by all means he should not do it. Follow conscience in the matter. There are some who use the principle that "a prudent man foreseeth the evil and hideth himself." Such a one thinks it duty to insure. Sometimes he thinks it duty to insure for the reason that not only is he in danger because of carelessness on his part or the part of some of his family, but on account of the carelessness of his neighbors. Sometimes his property is mortgaged, and insurance is demanded. These and other facts enter into the solution of the problem.

Among God's children, all in the ranks are pledged by virtue of their relationship to God to help those in affliction. The ideal insurance society among Christians would be the insurance of the church; so that whenever need, or want, or death came to a family, it would find the people of God all willing and anxious to help the one who is afflicted. That ideal condition can not be realized in this world. The only way to do is to leave all in the hands of the great Father; that is the better way; "according to thy faith, be it unto thee, as thou wilt." If one has not the faith, he is still in the Lord's hands. Let the Lord teach him.

★

### 2654.—The Bread and Wine.

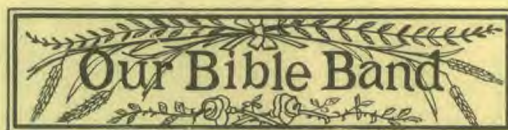
What should be done with the bread and wine left over after the Lord's Supper? Have we any definite instruction regarding it? H. W.

We know of no definite instruction. What was left over of certain sacrifices was to be burned. Why not follow this practise regarding the consecrated elements? If they were used at all, we would say give them to the poor. After they have been consecrated to God, ought they to be made common?

### 2655.—Israel in Egypt.

Please tell (1) how many children went into the land of Egypt; (2) how long they were there; (3) how many of them were God's children who kept His covenant after they came out of Egypt; (4) why God put them there. E. M. S.

In reply: (1) Acts 7:14. (2) About 215 years. (3) We do not know, nor does God tell us. Many fell in the wilderness, yet over 600,000 of the children under twenty years of age when they started entered Canaan. (4) First, to carry the Gospel to Egypt; secondly, to teach Israel the right way, the humble way, the true and trusting way. Read Psalms 78 and 105.



### Schedule for Week Ending November 28, 1908.

|           |         |               |             |
|-----------|---------|---------------|-------------|
| Sunday    | Nov. 22 | 2 Corinthians | 5-7         |
| Monday    | " 23    | "             | 8-10        |
| Tuesday   | " 24    | "             | 11-13       |
| Wednesday | " 25    | Nahum         | 1-3         |
| Thursday  | " 26    | Habakkuk      | 1-3         |
| Friday    | " 27    | Zephaniah     | 1-3         |
| Sabbath   | " 28    | Haggai        | 1, 2 Gal. 1 |

### Suggestive Notes.

As we come to the shorter books of the Bible, we have a variety of reading each week, rendering also necessary much briefer notes to each book. The closing chapters of 2 Corinthians speak for themselves. From the 20th verse of chapter 5 to the first verse of chapter 7 inclusive ought to be learned by every Christian. They are packed full of the most blessed instruction and experiences in Christian life. Chapter 7 refers to the person reproved by the apostle in the first epistle, showing how that reproof worked repentance. Chapter 11 contains the summary of some of the apostle Paul's sufferings, yet in it all he triumphed.



### Righteousness and Sin.

1. In whom does all righteousness find its source?  
"Their righteousness is of Me, saith the Lord." Isa. 54:17.
2. In what is God's righteousness expressed?  
"Harken unto Me, ye that know righteousness, the people in whose heart is My law." Isa. 51:7.
3. How enduring and unchangeable is this righteousness?  
"My righteousness shall not be abolished." Isa. 51:6. "All His commandments are sure. They stand fast forever and ever." Ps. 111:7, 8. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.
4. What is the transgression of this law called?  
"Sin is the transgression of the law." 1 John 3:4.
5. Is there sin apart from transgression of God's law?  
"All unrighteousness is sin." 1 John 5:17.
6. What is the inevitable harvest of sin?  
"Sin when it is finished, bringeth forth death." James 1:15.
7. How may we become rid of sin?  
"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

The date of the book of Nahum was probably during the reign of Josiah, about 630 or 640 years B.C. His name means "Rich in Comfort." He was born at Elkosh, which may be the Old Testament term for Capernaum, inasmuch as Capernaum means "Nahum's village." His prophecy is largely against Nineveh, the bloody city; and Nineveh is a type of latter-day conditions.

★

Habakkuk prophesied not far from the same time, probably a little later. Some place him as late as the middle of Jeremiah's prophecy. The word Habakkuk means "to embrace." The prophecy is largely against the Chaldeans, who should sweep over the land on account of its wickedness. Various woes are presented against those who are covetous, cruel, intemperate. How clearly last-day conditions are depicted in chapters 1 and 2. The last chapter is a beautiful lyric poem expressing much of the glory of God, and the prophet's trust in His power.

★

Zephaniah means "Jehovah hides." How fitting it is that a prophet with such a name should be used to describe the great wrath which should be poured out upon a world by a God who in the midst of it all would be the hiding-place of His people. The burden of the entire prophecy is, The great day of the Lord is near, and hasteth; that the only hope of His children was to repent. It closes with precious assurances to the children of Zion. It was probably written between the books of Nahum and Habakkuk.

★

The meaning of the word Haggai is "Festal." He was a Jewish prophet, who came forward in about the year 520 to urge Zerubbabel to rebuild the temple. The work was begun in the very autumn of that year. It is a plain, simple declaration of the duty of God's children, with occasional prophecies of the glory of Christ who was to come.

★

With this same week also begins the epistle to the Galatians, written by the apostle Paul to the Gauls, or Celts, who had accepted the Gospel. The entire book is a setting forth of the principles of the Gospel with the one view of meeting the heresies by which false teachers were endeavoring to lead astray the Galatians.

### Unselfishness.

1. What was a prominent characteristic in the life of our Lord?  
"For even Christ pleased not Himself." Rom. 15:3. "Who being originally in the form of God, counted it not a prize to be on equality with God, but emptied Himself, taking the form of a servant." Phil. 2:5, R.V.
2. To what extent did He go in His self-denial?  
"He humbled Himself, becoming obedient unto death, yea, the death of the cross." Verse 8.
3. For whom did He do all this? and for what purpose?  
"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. "Tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9. "Rich toward God." Luke 12:21. "Rich in faith, and heirs of the kingdom." James 2:5. "Rich in good works." 1 Tim. 6:18.
4. By what spirit should we be actuated?  
"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. "Let every one of us please his neighbor for his good." Rom. 15:2. "If any man will come after Me, let him deny himself." Luke 9:23.





## To the Volcano Cotopaxi.

By Delwin Rees Buckner.

THE snow is reddened by the flames at night;  
Like vapor-clouds thy smoke ascends by day,  
Fresh from the furnace God hath stored away  
Within earth's center, hidden from our sight.  
Thou Cotopaxi, but a chimney art,  
Yet on thy slopes the Inca feels the heat,  
Knows that an oven burns' beneath his feet  
And feels the throbs grow quicker in his heart.  
And who is he that can not comprehend  
That God, as just, must have a Day of Doom?  
Now He reserves His fiery arsenal,  
Which, like a flood, will issue at the end.  
Then, Cotopaxi, too, thou wilt consume  
When God ariseth and consumeth all.

Ambato, Ecuador.



## Ecuador.

By Thos. H. Davis.

**E**CUADOR, like all other South American republics, has been under Catholic rule since Spain raised her flag in the Western Hemisphere.

It is said that President Garcia Moreno, the president before the setting up of the liberal party in 1895, sent 50,000 sucres a year to the pope of Rome.

General Eloy Alfaro, the present president, and his party, after many years of fighting, gained in the revolution of 1895. Since then the country has been open to Protestant denominations for propaganda work.

Altho the conservative party has been very bitter against his work, the country has been steadily advancing, especially in liberal ideas.

The inauguration of the Guayaquil and Quito Railroad, at Quito, the 25th of June, has silenced as it were the enemies of progress. The head ones of course are always the priests who scheme to keep the people in ignorance.

The writer was privileged to see Quito for the first time at the inauguration of the train. Quito is 289 miles from Guayaquil. Being elevated 9,400 feet above sea-level, it has a very agreeable climate. The population is about eighty thousand. I was sur-



Panorama of Quito, Ecuador.

prised to find it much cleaner than other smaller interior towns. Being situated on the mountainside, it is very easily drained. The water for the city is piped from a water-

fall up in the snow belt, so no ice is needed to cool the water.

It is said that there are forty Catholic churches and convents in the city, but with all this number of temples there are many who think Protestantism is the best religion. Some evangelical work has been done there, but at present there are no Protestant workers, so now would be just the time for us to enter this great city. It seems to me a school (English) could be started very easily there now on a self-supporting plan as Mr. Buckner is doing of late here in Ambato, and at the same time he is teaching the third angel's message to his students in a quiet way. Any one coming as a teacher should know the Spanish language before coming, or stay at least six months in the country before attempting to teach. Any one interested in this line of work could write to William Steele, the director of our mission of Ecuador, Ambato, Apartado 3.



Gen. Eloy Alfaro, the President of Ecuador, with his family.

## Our Work and Workers.

FIVE were baptized at Foosland, Ill., recently by Brother Chaney Wood.

BROTHER C. J. BUHALTS reports the baptism of nine persons at Monon, Ind., the fruits of the labors of himself and Brother J. M. Ellis.

A CHURCH of seventeen members was organized at Alva, Okla., October 10, the results of tent-meetings conducted by Brother J. R. Bagby.

BROTHER R. C. PORTER, writing from Australia, states that in that field progress is being made in all lines of the work, the Avondale school, the Wahroonga Sanitarium, the publishing and other lines all

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being prosperous. Elder J. N. Loughborough's labors are much appreciated in all the different centers of the work. Brother and Sister Porter left Australia for Africa September 30, to take up labors in that needy field.



Interior of Mercy Convent, Quito.

**Papers for Jail Work.**—Mrs. C. Willeford, Chattanooga, Tenn., just writes that she is going to take up jail work again. She says, "The prisoners have time for reflection and time to read, and I know of no better help than the SIGNS OF THE TIMES."

Sister Willeford's health will not permit of her going into the paper work sufficiently to make her work self-supporting, but she will carefully use a club of twenty-five copies of the SIGNS each week if sent to her. Would you like to donate toward sending such a club through the Cooperation Corner? Twenty-five copies will cost fifty cents a week. Send donations to Cooperation Corner, SIGNS OF THE TIMES, Mountain View, Cal.



## Wanted for Missionary Work.

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SIGNS OF THE TIMES. Mrs. F. F. Hibbard, Colton, Cal.

SIGNS OF THE TIMES. Elder T. Godfrey, Creston, Iowa.

Little Friend and Instructor. Mrs. J. M. Williams, 630 Eleventh St., Bowling Green, Ky.

If any of our brethren having relatives in this city will send me their names and addresses, I will call on them. R. E. Burke, 129 Arlington St., Dubuque, Iowa.

RELIGIOUS LIBERTY literature and Icelandic books and papers. Mrs. A. J. H. Bingham, "The Anchorage," Union, N. J.

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## Contents of This Number.

| General                                    | Page |
|--|------|
| Isaac and Rebekah                          | 1    |
| The Second Commandment                     | 2    |
| The Man Jesus                              | 4    |
| The Sabbath of the New Covenant            | 4    |
| The Unpardonable Sin                       | 5    |
| Why Should Children Be Encouraged to Work? | 5    |
| <b>With Our Inquirers</b>                  |      |
| Questions Nos. 2652 to 2655                | 6    |
| Our Bible Band                             | 6    |
| <b>Our Bible Reading</b>                   |      |
| Righteousness and Sin                      | 6    |
| Unselfishness                              | 6    |
| <b>Missions</b>                            |      |
| Ecuador                                    | 7    |
| <b>Poetry</b>                              |      |
| A Failure (?)                              | 3    |
| Rays of Light                              | 4    |
| To the Volcano Cotopaxi                    | 7    |

The December number of the monthly SIGNS OF THE TIMES has for its general subject, most fitting to the Christmas season, "The Word Made Flesh;" God in Christ Jesus reconciling the world to Himself, and that word triumphant, not only in this life over sin, but over all that has come in consequence of sin.

It is a number of great encouragement to the Christian, and yes, more than this, to him who is not a Christian, because it shows him the way in which he may become a partaker of all the benefits which God has given in Christ Jesus our Lord.

Among the principal articles are: "The Coming of Christ;" "Meaning of the Nativity;" "The Love of God Expressed in Christ;" "Christ in You the Hope of Glory;" "The Enmity Existing in the Heart of Man Against Sin;" "The Rest of Christ in the Fourth Commandment;" "The Two Comings of Christ Compared;" "The Triumphant Word Through the Ages."

A special article for this number, copiously illustrated, is entitled: "Rome's Challenge to England," by our own correspondent, being a report of the great Eucharistic Congress held in London, and the lessons to be drawn from it. There is another striking article on "More Battle-Ships," especially dealing with England's plan for her navy of the future.

The departments are themselves well sustained; in fact, the December issue is an excellent number, and one which ought to have a large circulation. Added to all this is an illustrated cover, with Ploekhorst's great picture of "The Nativity" for the center.

The price of the number is ten cents. It ought to have a large sale.

**Special announcement concerning the Signs of the Times next week.**  
All our friends will be glad to see it.

## The Vatican and the Nations.

WHAT to many is significant, and to more ought to be, is the relationship which is manifest between the Vatican and the various powers of earth. He who understands history at all, knows something of the part which the relationship between the Papacy and the various European powers has played in the world's history. He who understands the Roman Catholic Church knows that it is a vital part of her doctrine that church and state ought to be united, or the state should be subservient to the church.

The relationship noted is coming home to us much closer than in the European states. In the recent election of a very eminent citizen to the post of Chief magistrate, one of the first to offer his congratulations is the pope. A despatch from Rome, dated November 4, declares:

"The pope has cabled his congratulations to Mr. Taft, whose election to the presidency is thought to guarantee the acceptance of the pope's proposals in the matter of compensation to the religious congregations of Porto Rico."

The next day a statement even more striking appears in the daily press, sent from Rome on November 5. It reads:

"The *Tribuna*, in an article on Wm. H. Taft, recalls his visit to Rome in 1902, and the excellent impression he made on Pope Leo XIII. To Mr. Taft Pope Leo expressed the hope that he [Pope Leo] would one day realize his dream of having an American diplomatic representative accredited to the holy See." The *Tribuna* concludes by saying: "Now that Mr. Taft is President, can Leo's successor entertain the same hope which is against the spirit of the American Constitution?"

We note this and suggest to our readers that it is worthy of remembrance in the rapidly developing events of modern-day history.



**The Success of the Submarine Torpedo-Boat.**—In the naval maneuvers this summer, the submarine torpedo-boat has received considerable attention. The feats accomplished by these little vessels make their promoters very jubilant. In the United States navy, five submarines made a sham attack on the cruiser "Yankee." They steamed away from the "Yankee" in broad daylight, closely observed through glasses by the officers on board the cruiser until they were out of sight. Returning to the attack, at twenty miles distant they were submerged and proceeded under water, making observations at intervals by means of the periscope until they came within striking distance, when each boat discharged a blank torpedo which found its mark in every case. Altho the "Yankee" kept up a close watch for surface indications of their approach, and altho she knew they were coming, yet no signs of them were seen till the torpedoes struck.

Italy in her maneuvers sent a flotilla of submarines from Venice to Spezia, a distance of 1,300

miles, under their own power and without any assistance from auxiliary vessels. And England sent four submarines for 300 miles under war conditions, and during that journey they stayed forty consecutive hours under water.

The ambition among naval men now is to make the submarine much larger so as to have it as an adjunct of the navy on the high seas instead of being confined as at present to the vicinity of harbors.

★

Last year it was reported that a peak called Mt. McCulloch had been pushed up from the bottom of the sea at Bogaslov, one of the Aleutian Islands. Measurements were taken at that time by Capt. Geo. M. Daniels of the revenue cutter "McCulloch." Captain Daniels arrived in his vessel from the north November 5. He has another chart of the island, but now where the volcano stood there is nothing but water, a bay in fact. There is this difference, however, that before the mountain was pushed up this part of the island consisted of flat, wave-swept reefs. Now there is a beautiful bay surrounded by a rim of high land. It is stated that when the mountain first came up, geologists told us that the peak was of the solidest rock, and born to live many a year; but the poor, little geological infant died when less than twelve months old.

★

According to "The Independent" of October 22, the meeting of the American Board, the oldest of our missionary organizations, and the largest, with the exception of the Presbyterian, declares that their missions in the East have grown so fast that the proper support can not be obtained. Hence louder appeals than usual for money, but "an even more serious matter than this is the failure of candidates for the mission field, whether ordained men, physicians, or unmarried women as teachers; yet religious liberty in Turkey opens a new opportunity," with less opposition than has ever been met before. Why is it that the missionary spirit is falling off? We wish to raise the question; we will let our readers answer it. May we not find one of the causes of this, the turning from simple evangelical methods, and the seeking of the support of the State in the home land? If the true Gospel spirit were prevalent at home, would that not arouse many to extend it abroad? If, for instance, the federation of the churches were a true Gospel movement, would it not stir men and women to give their lives to Christ and the work of missions?

★

The Rev. W. C. Martin, in an article in *The Homiletic Review* of November, justly observes that the "attempt to reform and elevate by satire and pasquinade and witty flings and hits at common vices, may make men angry or amuse them, but to elevate practical life, they are a failure. Men who make this their forte miss the only thing which can give success. To reform the practical life of men, you must give them an ideal. 'Be ye perfect, as God is perfect.'"

★

"Life and Health" for November treats two themes in a pleasing, instructive manner. These are health and joy and peace for the adult and proper play for the child. In addition to these leading themes are pointed, practical articles dealing with the questions of food, exercise, and temperance, timely things tersely told. Price ten cents. Address "Life and Health," Takoma Park Station, Washington, D. C.

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