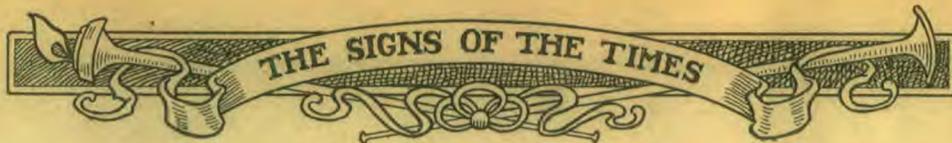


Signs of the Times

GOD'S POWER AND GOODNESS.

PSALM 146.

Praise ye Jehovah.
Praise Jehovah, O my soul.
While I live will I praise Jehovah;
I will sing praises unto my God while I have
any being.
Put not your trust in princes,
Nor in the son of man, in whom there is no
help.
His breath goeth forth, he returneth to his
earth;
In that very day his thoughts perish.
Happy is he that hath the God of Jacob for
his help,
Whose hope is in Jehovah his God;
Who made heaven and earth,
The sea, and all that in them is;
Who keepeth truth forever;
Who executeth justice for the oppressed;
Who giveth food to the hungry.
Jehovah looseth the prisoners;
Jehovah openeth the eyes of the blind;
Jehovah raiseth up them that are bowed down;
Jehovah loveth the righteous;
Jehovah preserveth the sojourners;
He upholdeth the fatherless and widow;
But the way of the wicked He turneth upside
down.
Jehovah will reign forever,
Thy God, O Zion, unto all generations.
Praise ye Jehovah.



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And Solomon had horses brought out of Egypt, and asses.

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Signs of the Times.

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

No. 32 Number 39
For Terms, See Page 2

MOUNTAIN VIEW, CALIFORNIA, OCTOBER 10, 1906.

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BEHOLD YOUR KING!

BEHOLD your King! Tho the moonlight steals
Through the silvery sprays of the olive tree,
No star-gemmed scepter or crown it reveals,
In the solemn shade of Gethsemane.
Only a form of prostrate grief,
Fallen, crushed, like a broken leaf!
O, think of His sorrow! that we may know
The depth of love in the depth of wo!

Behold your King! Is it nothing to you
That the crimson tokens of agony
From the kingly brow must fall, like dew,
Through the shuddering shades of Gethsemane?

Jesus Himself, the Prince of Life,
Bows in mysterious mortal strife;
O, think of His sorrow! that ye may know
The unknown love in the unknown wo!

Behold your King! With His sorrow crowned,
Alone, alone in the valley is He!
The shadows are gathering round,
And the cross must follow Gethsemane.
Darker and darker the gloom must fall:
Filled is the cup, He must drink it all!
O, think of His sorrow! that we may know
His wondrous love in His wondrous wo!

—Frances Ridley Havergal.

OUR GREAT TREASURE-HOUSE

By MRS. E. G. WHITE

XIX. BLESSED ARE THEY THAT DO.

THE Bible teaches the whole will of God concerning the sons and daughters of Adam. It is the rule of life, teaching us what characters we must form for the future life. We need not the dim light of tradition to make the Scriptures comprehensible. As well might we suppose that the noonday sun needs the glimmering torchlight of earth to increase its glory. The utterances of priest or minister are not needed to save men from error. Those who consult the divine oracle will have light. In the Bible every duty is made plain. Every lesson reveals to us the Father and the Son. The Word is able to make all wise unto salvation. In the Word the science of salvation is plainly revealed. Search the Scriptures; for they are the voice of God speaking to the soul.

Christ and His Word are in perfect harmony. Received and obeyed, they open a sure path for the feet of all who are willing to walk in the light as Christ is in the light. If the people of God would appreciate His Word, we should have a heaven in the church here below. Christians would be eager, hungry, to search the Word. They would be anxious for time to compare scripture with scripture, and to meditate upon the Word. They would be more eager for the light of the Word than for the morning paper, magazines, or novels. Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result, their lives would be conformed to the principles and promises of the Word. Its instruction would be to them as the leaves of the tree of life. It would be to them a well of water, springing up unto everlasting life. Refreshing showers of grace would refresh and revive the soul, causing them to forget all toil and weariness. They would be strengthened and encouraged by the words of inspiration.

Weariness would be forgotten in the sunlight of Heaven. Truth would be interwoven with their lives, and its heavenly principles would be as a fresh, running stream, constantly satisfying the soul.

The Lord's Philosophy

is the rule of the Christian's life. The entire being should be imbued with the life-giving principles of heaven. The busy nothings which consume the time of so many shrink into their proper position before a healthy, sanctifying, Bible piety.

The Bible, and the Bible alone, can produce this good result. It is the wisdom of God and the power of God, and it works with power in the receptive heart. O what heights we might reach if we would conform our wills to the will of God. It is the power of God that we need, wherever we are. The frivolity that cumbers the church makes it weak and indifferent.

The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. And it is the only sure means of intellectual culture.

Causes of Falling.

The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the Word of God and meditate upon it as they should. The lack of firm, decided will-power, which is manifest in life and character, results from their neglect of the sacred instruction of God's Word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought and divert it from that which is impure and untrue. There are few who choose the better part, few who sit at the feet of Jesus, as did Mary, to learn of Him. Few treasure His words in the heart and practise them in the life.

The truths of the Bible, received, will uplift the mind from earthliness and debase-ment. If the Word of God were appreciated

as it should be, both old and young would possess an inward rectitude, a strength of principle, that would enable them to resist temptation.

Let men teach and write the precious things of the Word of God. Let the thought, the aptitude, the keen exercise of brain power, be given to the study of the thoughts of God. Study not the philosophy of man's conjectures, but study the philosophy of Him who is truth. Other literature is of little value when compared with this.

The mind that is earthly finds no pleasure in contemplating the Word of God; but for the mind renewed by the Holy Spirit, divine beauty and celestial light shine from the sacred page. That which is to the earthly mind a desolate wilderness, to the spiritual mind becomes a land of living streams.

The Agency of Transformation.

The Scriptures are the great agency in the transformation of character. Christ prayed, "Sanctify them through Thy truth; Thy Word is truth." If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, soul, body, and spirit, to his own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.

The truths of the Word of God meet man's great practical necessity—the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to permeate all the great things and all the little things of life.

Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving.

HAPPINESS.

THE secret of happiness is not the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart. Some professed Christians pinch and starve themselves into walking skeletons, says Dr. Cuyler, and then try to excuse themselves on the plea of ill-health or "constitutional" ailments. The medicines they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the heart's

windows to the promises of the Master, atenance and help your digestion than all few words of honest prayer, a deed or two the drugs of the doctors. If you want to of kindness to the next person whom you get your aches and trials out of sight, hide meet, will do more to brighten your countenances under your mercies.—*Ram's Horn.*

THE GREAT SALVATION

By GEO. W. REASER.

I. ITS AUTHOR, SCOPE, AND POWER.

"To you is the word of this salvation sent."

WHAT is the greatest plan ever devised for fallen humanity? Make diligent research of the history of the world from completed creation till the present moment, and determine what deep-laid plan has been the most far-reaching and uplifting in its influence; the most all-embracing in its benefits; the most magnanimous and unselfish in its conception and execution; and which will be the most enduring and happy in its ultimate results.

We will not attempt a comparison of our present theme with the plan of Jehovah in creating the glittering spheres which bedeck the heavens, and in hanging them all "upon nothing," yet keeping them all in perfect adjustment, for the finite can not measure infinity. Suffice it to say that both plans have the same Author, and the same power is pledged to assure the success of each.

When the inhabitants of this world in which we dwell had

Plunged Headlong in Sin

and rebellion against their Creator; when every "imagination of the thoughts" of the majority of mankind "was evil and only evil continually;" when corruption and injustice held all but universal sway; when nearly all members of the human family were enslaved by sin; when an appalling percentage of Adam's posterity had lost their mental balance and reasoning powers; when Death, with his sharp sickle, was reaping down the teeming millions of earth; when the cities of the dead had become vastly more populous than the cities of the living; when, to all outward appearances, Satan was triumphant; at such a crisis as this, the power that could effectually lay hold of the general state of ruin and desolation, and rescue the sin-defiled earth from its death-breeding condition; restore loyalty and love, harmony and peace, wherever rational beings dwell; fill all surviving minds with thoughts of purity and holiness; firmly seat justice and righteousness; break every band of sin; enthroned reason, never again to lose its delicate balance, in the mind of every soul "accounted worthy;" arrest grim Death, with sickle in hand, in his mad pursuit of men, and destroy him evermore; loose every captive from the grave; heal all sickness and infirmity; plant the bloom of health and perpetual youth upon every form and face; banish all suffering and wo; establish happiness complete, where hitherto, misery reigned; and thus achieve a glorious triumph over sin, death, and Satan—such a plan must be indeed great. All of this, and much

more, will be accomplished by the scheme of redemption. Inspiration denominates this plan, the "great salvation."

The Greatness of the Plan.

Than this plan of salvation, nothing can have a broader sphere of usefulness, for it clasps the whole universe and eternity in its embrace; nothing can be more uplifting in its influence, for it takes members of a race, who, defiled by sin, were condemned to death, and places them upon an equality with unfallen angels. No scheme can be more all-embracing in its scope, for its provisions are ample for every member of the human family, and even the loyal angels are unmeasurably benefited by it. All was magnanimity in its conception and execution, for its author is self-existent and could have blotted this world from existence and have spoken a sinless world into existence. Only infinite love prompted it and amazing, super-abounding grace, made it effectual. Its results will be as enduring as eternity and as blissful as the capacity of all beings in the universe for pure enjoyment.

That we may have a mutual understanding of terms, let us inquire the meaning of "salvation." Salvation means to save, or having the power to save, from sin and all of its direful results. This salvation is called

the "Great Salvation"

because it saves from the greatest depths of sin and wo and misery to the greatest heights of righteousness, well-being, and happiness. It saves those who are in the greatest need of help and who are utterly unable to save themselves.

A physician, applying some of nature's remedies, may thus save his patient from death; an arm extended to help a drowning man may save his life; a stream of water applied to a burning building may save the structure from ruin; a skilful captain may guide the stately ship, with its precious burden of humanity, safely through the raging storm; a loyal and valiant army may save a city or a nation from destruction at the hands of a cruel foe, but none of these deliverances can compare with the "great salvation."

When a whole race, comprising countless millions are doomed to eternal destruction unless help is provided, the saving power that can grapple with the calamity and save, even to the "uttermost," from the impending gulf of misery and oblivion, reclaiming all that was lost by the Fall, *this must be the "great salvation."*

What It Will Do.

This salvation, if appropriated, will take the proud and arrogant, and make him

humble and submissive; the sinner, and transform him into a saint; the man of violent temper, and make him mild and gentle; the ill-natured and cruel, and make him kind and affectionate; the one "dead in trespasses and sins" and, quickening him, give him a seat "in heavenly places" with the Saviour of men; the thief, and make him an honest man, "willing to distribute to the necessity" of others; the habitual liar, and make him love the truth; the profane, and cause him to reverently praise the God of his salvation; the cursing man, and inspire him to bless; the wandering mind, and bring every thought into captivity to Christ; the adulterer, and make him pure in thought, word and deed; the covetous, and make him generous; the Sabbath-breaker, and cause him to reverence God's holy day and delight therein. It has ample power to take the drunkard, and, lifting him from the gutter, wash him without and within, and make him a sober, industrious man, an ornament to society, and a praise to his Deliverer. It can take the Satanic man, and, if he be willing, make him Christlike. It can transform a home of misery, strife, and cruelty, into a miniature model of heaven upon earth. It has inherent power to break every chain of evil habit and every hereditary tendency toward sin, and "set the captive free," and thus, laying hold of sin's victim, it will take him, and in the ultimate, make him fit to associate with the elect angels who have never known the contamination of sin. It is capable of taking the heathen and causing him to abandon his idols and worship his Creator; the soul-destroyer, and, making of him a soul-winner, place him among that blessed company of whom it is written, "How beautiful upon the mountains is the feet of him that publisheth peace, that bringeth good tidings of good, that publisheth salvation." It is in its ultimate results,

a Perfect and Complete Antidote

for all of the ills and woes known to the human family.

The supernatural power which makes this salvation effectual, laid fast hold upon Lazarus and wrested him from the tomb. It brought Dorcas to life. It has cleansed lepers and healed all manner of infirmities. It caused the Philippian jailer, who at nightfall cruelly lacerated the backs of Paul and Silas, to tenderly wash them, ere the light of morning came. It made Peter, the profane at the trial of the Saviour, the loyal and fearless on the day of Pentecost, and by its re-creative power, three thousand souls were converted on the same occasion. It conquered Saul, the persecutor, and made him Paul, the martyr. It firmly grasped Moses, the deceased leader of Israel, and, regardless of Satan's opposition (Jude 9), parted the earth asunder, and, lifting him from the grave, transported him to the third heaven. It took Enoch and Elijah and translated them to Paradise, without tasting death.

When the Lord applied this power to the deliverance of His people from the spiritual and physical bondage of Egypt, He made this appeal to them: "Ask now of

the days that are past . . . since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" Surely it is well named,

"The Great Salvation."

Reader, seeing that this great salvation was planned for your personal benefit,—for "to you is the word of this salvation sent,"—may I ask if you have availed yourself of its manifold blessings? if you are to-day saved from past sins and from the "dominion" of sin? and if you are standing in such a relationship to this scheme of

of life freely." "Free was the offer, free to all, of life and of salvation."

"COME UP ON THE MOUNTAINS."

AWAY off in the cosy little republic of Switzerland, far-famed for its industrious workers, its hardy peasants, and the unsurpassed scenery of its mountains—for Switzerland is all mountains—there is a peak of the Alps which travelers and adventurers from the four corners of the earth seek; for if they are there at the right moment they may behold from the lofty summit of Mount Pilate the magnifi-

of persistence. Yea, it is a reward, even for the brief space of time that he may behold it; he feels satisfied for his spent energy in looking upon one of the most magnificent pictures of earth.

Is it not so, in figure, in that humble, every-day life of ours? Are we not content, even satisfied, with ourselves in the lowlands of life; too content to ever know the infinitude of grandeur and glory that await us on the mountain-top?

Our fellow men toil and slave in the swamps of life, down among the loathsome, sickening bogs. Like the man of Bunyan, continually digging the filth with his muck-



Mount Pilate. City and Lake of Lucerne in Foreground.

redemption that you are ready to enjoy its full benefits, when the Author of the plan bestows them upon its happy recipients?

Life is of no real value to mankind if the "great salvation" is not attained. It would have been far better never to have been born, than, having had life, to lose this salvation. Every misspent life, every shipwreck of human existence, will be because "they trusted not in His salvation." "How shall we escape if we neglect so great salvation?" Why not "take the cup of salvation, and call upon the name of the Lord?" "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water

cent and sublime grandeur of a panorama of the Alpine system.

Their eternal snows covering their rocky peaks, their dark and awful cliffs, their rivers of ice, and their far-reaching views of mountain range beyond mountain range, to the north, to the south, to the east and west, as far as eye can reach, till the beholder marvels at the greatness and majesty of it all.

But not all can behold this wondrous scene. Nay; it is he only who is there when the clouds and fog lift for a brief time, that is permitted to gaze upon such sublimity. It is for him who waits after his struggle to the summit, who beholds by faith on his upward toilsome journey the reward

rake while the shining crown hung over his head, so they stir the miasmatic dregs of the stagnant pools rather than look up and behold their reward in the pure, inviting mountain.

And there are also the vale and plain-dwellers, shut in by the narrow horizon of their own small dwellings. It is somewhat as the narrow sectarian prayed, who was evidently a vale-dweller, "God, bless me and my wife, and my son John and his wife; us four, and no more." Yes, they toil and labor, and work and grind, but to what effect? Still dwellers of the plains, no higher do they strive. Why?—They are content with their efforts such as they are; their success comes to them in proportion to their en-

deavor and energy; it seems to offer no incentive to better things and higher steps. They are satisfied living and dying without the knowledge of the hill country and its greater opportunities.

The invitation is, "Come up higher"—up to the mountains, the mountains of hope and salvation, where there is room to expand, to live and breathe. Come, ye swamp-dwellers, from your poisoned, miasmatic, lifeless atmosphere of the lowlands. Come, ye dwellers of the plain and valley, from your narrow, limited, fenced habitations. Come, ye cave-dwellers, whose strength has failed in the days of adversity, one and all, up from the lowlands of sin to the limitless expanse of the mountains, nearer heaven, where you may look with undimmed eye over the immeasurable immensity of the Creator's domain, to the great, vast perspective of the Divine, over to the gleams of the Eldorado of glory, the golden gates of Paradise which lie just beyond for the mountain climber who perseveres. Dear friend,—

"Are you tenting on the lowlands
Of the faded flowery plain,
Are you nearing life's high mountains
As the night comes on again?"

Do the petty trials and conflicts of life ennerve and discourage you? Do you often think, "What's the use anyway?" Then it is to you that the evangelist must point out the path upward, even as in the days of Christian; where amid trials and temptations you must overcome the difficulties and surmount the obstacles, that you may be guided to that blessed land "where the wicked cease from troubling, and the weary are at rest."

"To the mountains of salvation,
Hear the angel Mercy call,
Do not tarry, look not backward,
Hasten on ere vengeance fall.

"Keep tenting toward the highlands,
Each evening nearer home;
Keep tenting toward the highlands,
Keep tenting nearer home."

UTHAI VINCENT WILCOX.

prophecy of great world-powers which have exercised, or may exercise, a dominating influence in church-and-state affairs from the days of the prophet unto the end.

The vision was given two years before Babylon reached the close of her career. The first year of Belshazzar was B. C. 540.

Under the symbols of a winged lion, a cruel bear, and a four-headed, winged leopard, the empires of Babylon, Medo-Persia, and Grecia are depicted. There are no differences of opinion as regards this application of the prophecy, so far as the writer is aware, by those who profess to believe the prophecy. The beasts of the prophecy, the angel declares, are symbols of kingdoms, to be superseded by the everlasting kingdom of God. Verses 17, 18. Other scriptures liken Babylon to a lion, a figure often seen upon her monuments. Jer. 4:7; 5:6. The bear is parallel to the two-horned ram of chapter 8:3, 4, 20; and the leopard to the rough goat of chapter 8:5-8, 21, 22.

Babylon was near her end. Her lion heart had departed. Medo-Persia was already entering the dominion of Chaldea as a conqueror. Grecia, starting as a single monarchy, was to be divided into just four. And all the definite specifications were met in history.

Following Grecia came Rome, a world-power to a greater extent than any that preceded her, symbolized by "a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet; and it was diverse from all the beasts that were before it; and it had ten horns."

This symbol can apply to none other than Grecia's successor in world-empire, namely Rome.

"Rome, an empire far renowned,
Tramples on a thousand states."

Gibbon tells us that when Rome ruled, the world became a safe and dreary prison; one could not fly, and it was impossible to escape. The ten horns denote ten kings, or kingdoms (the words are used interchangeably). Dan. 7:24.

How literally was this fulfilled! Between the years of A.D. 351 and 476 Rome was divided into just ten kingdoms, as follows: Alemanni, Franks, Vandals, Ostrogoths, Visigoths, Suevi, Burgundians, Heruli, Lombards, Anglo-Saxons. The prophecy is specific. Rome should be divided into ten kingdoms, no more, no less. History records that between the years A.D. 351 to 476, Rome was thus divided. The "ten kingdoms" have been a stock expression in history ever since.

Among these horns arose another, a little horn. The work and character of this horn is specifically outlined. There are not less than twelve specifications in the prophecy concerning that horn, ten of which have already been fulfilled. These will be given in the next paper.

NO MAN gets any nearer heaven by standing on an inventory of his own virtues. —Trumbell.

THE PAPACY IN PROPHECY

By ABDIEL.

MACAULAY, the great Englishman, has truly said:

"There is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church."—*Von Ranke, par. 3.*

This is true from its history, its greatness, its influence, its principles.

Surely an organization, an institution which has survived the vicissitudes and ravages of time from the days of Constantine to the present, stronger to-day in many respects than ever before in its history, an institution which brings within its control and influence so many millions of souls in the civilized countries of earth, an institution which has had so much influence—an influence now awaking and extending with more than pristine vigor—in moulding the affairs of nations and governments, an institution that assumes to be the mouthpiece of God for the world, without whose pale lies at the best but little hope, such an institution is worthy of examination.

More than this: It is worthy of examination in the light of the great Book of Christian Revelation and Principle—the Bible. Only in the light of the Bible can it be rightly examined. Only by comparing its principles and history with that "more sure Word" can we rightly understand the meaning and power and character of the Papacy.

"But what has the Bible to do with all these?" one asks. Simply this: In that Book God has traced with the unerring pen of Inspiration the rise and fall of all the great powers of earth which have to any extent had a moulding moral influence upon the world.

In the face of the great facts that God is our Father, that the Bible is His Revelation to us, that our welfare is seriously affected

either for good or ill by such a mighty power as the Papacy, making the high claim it does, it is demanded either that God shall exhort us to flee to its fold to find refuge, or to warn us against its principles and influence.

Surely when God has foretold the career and fate of cities so comparatively insignificant as Damascus, Bozrah, Tyre, Sidon, Capernaum, Bethsaida, and a score of others greater and lesser, He must tell us of a power sweepingly world-wide in extent and influence over the consciences of men and the policies of nations.

We believe that the Papacy is a subject of divine prophecy; that it is there set forth as regards its principles, its influence, its power, its work, its end.

In this series of articles I wish to examine it in the sure light of that Word, calmly, dispassionately, kindly. The writer has naught against one single Roman Catholic in this world from Pope Pius X. to the last convert to that church in New Guinea. He believes there are honest, faithful, devoted souls in its communion, noble men and noble women who are sacrificing much, laboring faithfully for God and humanity. He does not believe that its priests are all lecherous scoundrels or its sisters of charity and nuns all harlots. To no such examination as this does he invite his readers.

Rather, our examination is respecting the Papacy rather than the Roman Catholic Church, the great controlling system rather than the mere ecclesiastical body.

I begin our study, therefore, by asking my readers to go with me to a prophet indorsed by our Lord Himself as recorded in Matt. 24:15, and be assured from his own Word that it is also now, as then, the privilege of "him that readeth" to "understand."

The seventh chapter of Daniel is a divine

SIGNS OF THE TIMES

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For further information see page 2.

MILTON C. WILCOX, - - - - - EDITOR
W. N. GLENN, - - - - - ASSOCIATE EDITORS
A. O. TAIT,

"IF" AND "WHY."

IF Christianity be not all that its Book tells us it is, it is nothing more than a system of "ethics" based on a lie.

If Jesus the Christ is not the Saviour He is said to be, He is an impostor.

If Christianity does not save man from sin and the disposition to sin, its beautiful sentiments lure but to deceive.

If the Bible is not the revealed Word of God to the world, it is worse than no message; "let us eat and drink, for to-morrow we die."

If Jesus the Christ does not save from sin by recreative power, there is no hope for the sinner. Evolution is as helpless to save as it was six thousand years ago, and as helpless to save here in America as in India.

If the Bible is not the Revealed Will of God, we have none; for there is none other which lifts above the human, save as the sentiment—not the power—has been borrowed.

Either Jesus Christ was a deceiver, a deceived one, or He was and is the Saviour of men. We can not accept a part of His teaching as divine and reject another part equally His. It is all or nothing. "Whosoever he be of you that forsaketh not all that he hath, he can not be My disciple." "And whosoever doth not bear his cross, and come after Me, can not be My disciple." "Heaven and earth shall pass away, but My words shall not pass away."

Thousands are halting before "ifs" to-day, raised by the infidelity of professed science and the unfaith of professed Christians. Looking to this time the prophet saw "multitudes, multitudes in the valley of decision." The multitudes are there to-day undecided. Not long will they remain there; for undecision as regards Christ is decision against Him and all He will do for them.

Man stands to-day in the enemies' land, a slave of sin and selfishness and death. Christ comes down from above, stoops to conquer and save, and offers man righteousness and life and power if man will only believe.

"But will Christ do this?" "If He only would," and then indecision pauses. Christ has done it all, gave it all to every poor individual mortal when He gave Himself. He asks us to take it, to accept what He died to give you.

"I wish I knew." You may know. You may know. Here is His test; how simple it is. "If any man willeth to do His [God's] will, he shall know of the teaching, whether it be of God, or

whether I speak from Myself." There is Christ's test to you, to all, pure and simple. Yield your whole being to do God's will—to believe, to obey, to wait, to receive, keeping back nothing. You shall know.

Have you not tried sin long enough? What help has it been? What blessing has it brought? What satisfaction has it given? We need not answer. Sin is only and always an enemy. Then why not, why not accept the Saviour from sin?

CHRIST'S ANSWER TO CAVILERS.

WHEN Christ was personally teaching on earth, the Pharisees, and others who wanted to be thought wise, often tried to puzzle Him with hard questions. At one time two prominent classes—the Pharisees and Herodians, two classes that ordinarily had no sympathy with each other—united in an effort to "catch Him in His words." They sent their learned representatives, who introduced their mission by flattery. They said, "Master, we know that Thou art true, and carest for no man; for Thou regardest not the person of men, but teachest the way of God in truth." After this clever bit of eulogy, the like of which would have captivated any one of them, they asked a very cunningly-devised question: "Is it lawful to give tribute to Caesar, or not? shall we give or shall we not give?"

These artful critics desired and expected that Christ would answer, Yes, or No; and from His answer either way they thought to break His influence. The Jews were especially grieved and chafed because of the tributary tax to the Roman Government; therefore, if Jesus said the tax was lawful, the Jews would not be convinced that He was the Messiah who they supposed would relieve them of that yoke. On the other hand, if He should say the tax was not lawful, they would charge Him before the Roman authorities with teaching treason to the government.

But Jesus, "knowing their hypoerisy," told them to bring Him a penny. When they had brought it to Him He asked, "Whose is this image and superscription?" They answered, "Caesar's." Then was manifested the wisdom of Christ in answering puzzling questions, as He replied, "Render to Caesar the things that are Caesar's, and to God the things that are God's." The men who were trying to "catch Him in His words" recognized their defeat, and were much surprised at His answer.

But the reply of Christ was more than a shrewd parry to disconcert His enemies. It forms the foundation of a very important doctrine, namely, *the separation of church and state*. It was easy for Christ to see that the union of church and state would be a very effective means employed by the adversary for perverting the plan of salvation. If this answer of Christ to the representatives of the Pharisees and Herodians had always been heeded by the church, none of the unholy alliances with human governments, that have so demoralized both church

and state, could ever have taken place. If men would always render to God His full due, and to the state no more than its due, the God-designed principle of religious liberty would always have recognition. This is the lesson we learn from the Lord Himself, and surely His professed disciples ought to heed it, whether the world does or not.

God's plan is that the Gospel should be taught to the world by His disciples, through persuasion. 2 Cor. 5:11. When, however, the church delegates its mission to the state and asks the state to do any part of its work by compulsion, God and His cause are dishonored. Jesus says to His disciples: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Now if Christ be with the church unto the end, and He has all power in heaven and in earth, what more can be added in the way of power? To seek any other power, is to deny His omnipotence; it is to say that His power is not sufficient for His work. Moreover, Christ imparts His power through His Spirit, and not through the state. And any attempt to "catch Him in His words," and make Him appear to teach something else, is to act the part of the Pharisees and Herodians. g.

WHY CALLED THE "NEW COVENANT."

WE learn from 1 Tim 2:5 that there is "one mediator between God and man, the Man Christ Jesus." We also learn from Heb. 12:24 that He is "the mediator of the new covenant." According to the Standard Dictionary, a mediator is "any agent that stands or goes between; especially, one who interposes between parties at variance in order to reconcile them." Two parties at variance are God and the world, the variance being caused by sin—by man's departure from God through disobedience. And the plan of salvation was devised that the world might be reconciled unto God, this reconciliation being through Christ the mediator. The Gospel of Jesus Christ is the "word of reconciliation." See 2 Cor. 5:17-21; Eph. 2:8-18.

When did Christ become a mediator?—Evidently when the Gospel was first proclaimed, or just as soon as a mediator was needed. Before man sinned he had been formally notified of the consequence of disobedience; so the moment he did disobey he was under sentence of death. Then what alone could save him from eternal execution?—Only the interposition of a mediator. The Gospel of salvation, the "word of reconciliation," was immediately put into action. So Christ's work as mediator of the covenant began as soon as there was variance between God and man. The sin of the first man opened the way for sin and death to lay hold upon all his posterity, and "God so loved the world [from Adam down], that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Then the moment that Christ's mediatorship began, that which is called the "new," or "second," covenant went into effect; for Christ never was a mediator of any other covenant. Men were saved back there, and they could not have been saved by the "old" covenant,—first, because it was not in existence until the exodus from Egypt; and secondly, there could be no salvation under it alone, as all its service was only typical and could make nothing perfect, as its power of performance on man's part was merely human. See Hebrews 9.

Why, then, is this covenant, by which alone men could be saved in any age, called the "new" or "second" covenant, in contradistinction from the "first" or "old" covenant, which did not exist until the people of Israel were delivered from Egypt?—The reason is, that it was second in ratification. It was ratified by the blood of Christ. The death of Christ made good all that had been done under it from the beginning. All that had been done of worth during the time of the old covenant was subject to, and dependent upon, the "better promises" of the new covenant. Christ "is the mediator of the new testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15.

The old covenant stood only in the blood of animals and on the promises of a vacillating people. Its service was a temporary system of symbolic object-lessons for the instruction of the people. Nothing that was done under it availed anything for salvation only as those for whom the service was performed were actuated by faith in the promises of the new covenant, which had been made before. But this covenant, altho it could not fail because it was backed by the word of God, was not deemed complete until the death of Christ. "For where a testament [covenant] is, there must also of necessity be the death of the testator. For a testament is of force after men are dead."

In the case of *men*, however, "it is of no strength at all while the testator liveth." This is because that while fallible men are alive, they may change their testament, or will; so there is no certainty as to what it will finally be until they are dead, then the last will is of force. But in the case of the covenant of which Christ is the mediator, it was just as sure when first uttered as it could be, because it was based upon the immutable promise of the Father and the Son that it would be ratified by the death of Christ. Yet the death of Christ was necessary because that was the voucher of the faith of all who had or should become parties to the covenant.

But, as before stated, it was not deemed completed until the ratification, when it was reckoned as "new" because of the passing away of the "old." Again, that which is faulty, and of no value in and of itself, must of necessity become old in the sense of wearing out; while that which is infallible is always practically new. Like all

the mercies of the Lord the "covenant of sacrifice" is "new every morning." G.

THE "NATIONAL REFORM" DELUSION.

FOR over forty years the National Reform Association has been carrying on a work designed to establish religious domination in the government of the United States. It had its rise in one denomination—one of rather limited influence, too; but to-day its influence and its support may be styled interdenominational. One of its constitutional purposes is "to promote needed reforms in the action of the government touching the Sabbath," etc. Another expression of purpose is, "The association constantly presents God as the source of authority in civil affairs, Jesus Christ as King of nations, and the Bible as the supreme law-book in the civil-moral sphere."

To the casual reader these expressions of purpose might, and evidently do, appear to be the utterances of an "angel of light." Not so, however, when given a little closer consideration.

1. The Sabbath reform which the movement advocates is the establishment, in the "law-book" of the nation, of a Sabbath entirely unknown to the Law-book of God. It would stamp out the Sabbath which the Creator hallowed in the beginning, and which the Saviour honored even when resting in death—the only weekly Sabbath recognized in all the Bible—and would set up in its place, with human pains and penalties attached, a man-made counterfeit, the Sunday institution. To promote such a "reform" is to squarely stultify all claim to regarding the Bible as the "supreme Law-book."

2. To present "God as the source of authority in civil affairs," and then to set up an association of men having political ambition to control the action of government, and to urge *their authority* because they profess to be religious, is another gross stultification of principle. God's manner of influencing men to do right is by His Spirit impressing their minds. Over and over heathen rulers have been moved in this manner to do God's will; while, on the other hand, the centuries of Dark Ages, the darkest in this world's history, were the result of that species of "national reform" that nominally recognized God's "authority in civil affairs" by putting the church in charge of the government. And the men who brought about that consummation were just as pious and just as sure that they were reforming the nation as are the most ardent National Reformers of to-day. Nor were those ancient "reformers" any more mistaken than are those of to-day. The same means will produce the same effect to-day, just as surely as that human nature is the same.

3. To advocate Jesus Christ as King of nations has two very illogical features: (a) It is a position He utterly ignored when on earth. When the people essayed to take Him and make Him a king, He took Himself out of their way and sought solitude

in the mountains, to escape the results of such a foolish action. Again, when questioned by Governor Pilate concerning His kingdom, He plainly declared that it was "not of this world." His Word ought to settle that question with people who claim to take the Bible as the "supreme Law-book." (b) When Christ comes to establish His kingdom, it will not be as King of any nation then existing. True, these will be given to Him, but for what purpose? For answer, read the prophetic declaration recorded in the second psalm:

"I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth [not the United States] for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth."

This is what will become of the nations of earth when the Lord sets up His kingdom. This is plainly indicated by Nebuchadnezzar's dream of a great image, recorded and explained in Daniel 2. The image represented the kingdoms of earth until the end of time, when a "stone," representing the kingdom of Christ, fell upon them and broke them to pieces. So complete was the demolition, that all parts of the image "became like the summer thrashing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." So it is said of Christ's kingdom: "The kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." And we are emphatically assured that "the dream is certain, and the interpretation thereof is sure."

Christ has a spiritual kingdom in this earth, of which He is the Priest-King, reigning in heaven (Eph. 1:19-21; Heb. 1:1-4; 12:1, 2; Rev. 3:21); and His subjects are in every nation and kindred and tongue and people, in the world but not of the world, even as He is not of the world. And when He shall fully establish His glorious kingdom it will not be in this sin-cursed earth, which is to be destroyed by fire; but it will be upon the "new earth, wherein dwelleth righteousness." See 2 Peter 3. Then will be brought to pass the saying, "The meek shall inherit the earth." Ps. 37:9-11, 28, 29.

The present National Reform movement is a delusion and a snare of ever-increasing dimensions and influence. G.

THAT PEACE CRY.

"PEACE, peace," is a notable cry in these last days, and no doubt many of those who so loudly advocate universal peace among the nations really expect such a consummation. But we see no action on the part of the great nations that indicates official expectancy in that direction. The nations that could do the most in that direction are the very ones whose vast armaments, and vast increase of appropriations for such purposes, indicate a different prospect.

For instance, Lord Roberts, head of the British army, has issued a manifesto urging that a three or four months' drill be made in every public school, and that every man during certain years of his life be made *legally liable*, in any national emergency, to be called out for service.

Some such system is in vogue in every European nation of prominence, and the greater oriental nations are manifesting a like purpose. In our own country the military spirit is encouraged, from the primary school up, under the guise of "patriotism;" and everybody knows that the ultimate of popular patriotism is war. If the people really wanted to inculcate peace in the minds of the rising generation, they would entwine the olive branch around the flag on the schoolhouse, and some peaceful design would take the place of gunpowder and the military parade in the celebration of our liberties. What is liberty but a name, if it be dependent upon war? The Prince of Peace, who came to proclaim peace to the earth and good-will to men, employs no physical force, yet he says, "If the Son therefore shall make you free, ye shall be free indeed." And real peace can come from no other source.

But from the standpoint of the world's nations the prospect of universal peace is not very brilliant. The very last view the Word of God gives of their condition is that they are all gathered together in battle. Whatever else one might gather from this prophecy, it is certain that these nations "of the whole world" are not imbued with the spirit of peace. And how could it be otherwise, if the people are to have war-training from their earliest school days to manhood? G.

Question Corner

1898.—Mistakes in Copy and Conception.

Please harmonize 2 Chron. 22:1, 2 with chapter 21:20. These Scriptures show that the son was two years older than the rather. S. A. B.

The mistakes have evidently been made in copying. A mere dot or a dash sometimes makes a great difference. Very few of these have crept into the Scriptures as compared with other ancient works, yet doubtless there have been some mistakes of this kind made. 2 Kings 8:26 reads instead of "forty and two years," "two and twenty years," which is probably the correct reading.

2. In the reference to the three days and three nights in the heart of the earth, would say that the term "day and night" is a common expression in Jewish parlance for a day. There is no reason for thinking that three days and three nights meant absolutely three full days and three full nights. Look up the various expressions concerning the trial and crucifixion of our Lord. Note where one evangelist uses "the third day," or "on the third day," or "this is the third day," and another uses the expression "after three days," and these are all parallel. Again, there is no reason for contending that "in the heart of the earth" meant in the grave. We have no right to say just what it does mean, inasmuch as that is the only place where it is used. The power which controlled the earth at that time was the Roman power. Up to the very time of Christ's betrayal, no power on earth could have any control over Him; but when He was apprehended by the Romans, He declared: "This is your hour and the power of darkness." Then

He was delivered of the Father to the power of evil, and that extended until He broke the power of the sepulcher and went forth in the glorious liberty of the resurrection. If His betrayal were upon Thursday evening, the three days would include the night of Friday and the day of Friday, the night of the Sabbath and the day of the Sabbath, the night of Sunday with the early morning; and so we read that His own disciples declared on that first day, Sunday, "To-day is the third day since these things were done." The common usages of the language it is well worth while to consider.

1899.—What Kind of Sabbath? Lev. 26:34.

Is this the seventh-day Sabbath as spoken from Mount Sinai, or is it a ceremonial Sabbath? Is the Sabbath as spoken of in Lev. 26:34 the same as 2 Chron. 36:21? B.

The Sabbath in Lev. 26:34 included all the Sabbaths. It was God's design that every seventh year should be a Sabbath of the land. It was man's duty to keep every seventh day. So man's Sabbath upon the land was every seventh day, God's weekly rest day. Besides this there were several ceremonial Sabbaths which occurred yearly. See Leviticus 23. Then there were the Sabbaths of the land, as before mentioned, coming every seventh year. The Sabbath of 2 Chron. 36:21 is evidently the same as that of Lev. 26:34. It is well to remember, however, that the Sabbath of the land depended upon man's keeping faithfully God's Sabbath. Had man been faithful to God in the weekly rest day, there would have been no question but that he would have been faithful to God in the Sabbath of the land.

1900. When Was Christ Hungry? Matt. 4:2.

In Matt. 4:2 it says: "When He had fasted forty days and forty nights, He was afterward an hungered." Are we to understand from that that He was not hungry until the termination of the forty days and nights. And did he have water to drink? ONE UNCERTAIN.

Christ's agony in wrestling with the temptations of the evil one during the forty days seems to have been so great as to make Him forget all bodily needs and longings. But physical powers could not always be denied. When victory came at the close of the period of forty days, a keen hunger-sense returned. Then came again the devil with, "If Thou be the Son of God, command that these stones be made bread." Doubtless He was faint and weary all through the forty days, but He did not feel as He did afterward. Whether He had water or not, I can not say. Probably not. Read the accounts in Mark 1 and Luke 4.

1901. The Book of Esdras.

Can you tell me why the Books of Esdras were rejected from the Canon? There seems to be a remarkable prophecy concerning the latter days in Second Esdras. J. M. P.

Because in language (Greek) and chronology (long after Malachi) they were similar to the other books of the Apocrypha. The word "Esdras" is another form of "Ezra." In some versions they are called the third and fourth books of Ezra, Nehemiah being reckoned the second. Some scholars have counted them both canonical. Second Esdras is altogether different from First Esdras. It is supposed by some critics to be a translation from the Hebrew or Chaldee. The date of the books is placed from B.C. 100 to A.D. 100. There are those who believe it to be predictions of the last days.

1902. The Tares. Matt. 13:38.

Please explain Matthew 13:38: "The tares are the children of the wicked one." Would this imply that there are certain people who are created by the devil? Of course, we know that the devil himself is a created being. See Eze. 28:13. H. A. D.

Not at all. If you will call to mind, you will note that those are called children of various personages who are like them in character. For in-

stance, Jesus said that the devil was father of the disobedient Jews (John 8:44); "children of Belial," we continually read of (1 Sam. 10:27; 1 Kings 21:13, etc.), "children of disobedience," etc. (Eph. 2:2,3). "The tares are children of the wicked one," drinking in from him their elements of wicked character. Satan can create nothing; he can only pervert what God has created; and when responsible souls turn from their Creator and choose Satan and his service, they thereby become his children.

1903. The Beginning of the Law.

Did the law of God, the Ten Commandments, exist before the world was made? R.

God gives no law for the moral conduct of His children which is apart from Himself. He could not do it if He would. All His commandments are righteousness. "Holy and righteous is He." He does not have two standards of righteousness; He says, "I am Jehovah, I change not." His law therefore in any, in every, age is the expression in words of His own character. What that law enjoins in one age, it enjoins in every age. What it requires in one age, it requires in every age. The Ten Commandments are the reflect of God's character in a largely negative form to the children of men. The great original is in heaven. God's great Gospel purpose is to write in living characters on the hearts of His children what He wrote with His own finger on tables of stone. Every one of the precepts of the Decalogue is referred to as existing and binding before we come to the speaking of the Decalogue from Mount Sinai. Read the book of Genesis and Exodus with this thought in mind.

1904. Uniting Believers and Unbelievers.

Is it right for Christians to marry those who are not Christians? If it is not, is it right for a Christian minister to perform such a ceremony? A. D.

As to the first question, read 2 Cor. 6:14, 15: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel?" Surely, this is clear and explicit. Such marriages are everywhere condemned in God's Word, and almost invariably work out ill. The second question is answered by the first. We do not see how a Christian minister can join together what God has said should be kept separate.

1905. How Is the "Mark" Received? Rev. 13:16, 17.

Will you please explain Rev. 13:16, 17? Does this mean a real mark in the forehead or in the hand? C. E. O.

We have not space in this department for a full explanation of this prophecy. It should be studied with Rev. 14:1-5 and chapter 7. God's children are sealed with His seal in their foreheads; they have the Father's name in their foreheads. This is one and the same thing. It does not mean a literal mark, but that as the forehead stands for the seat of the intellect, the mind, His children are subject to His will, have His law written in their mind, and are as truly bond-slaves of His infinite love and service as were ever branded slaves in the Roman galleys the slaves of those whose brands they wore. "The mark of the beast" is that by which the worshipers of the beast are distinguished from the worshipers of God. It makes the difference between the law of God and the law of the beast, or church and state. The seal of God centers in the Sabbath; the mark of the beast will center in the man-made counterfeit or Sunday as enforced by law. Some will yield their full assent to this, and receive it in their minds; they will have the mark in their forehead. Others will yield to it simply because it is human law, and render that law their service, as expressed by the hand, the chief instrument of service. In the mania for badges, marks, labels, uniforms, etc., humanity may devise some literal mark for church-and-state adherents, just as we have numbered teamsters and union cards.



"INTO EACH LIFE SOME RAIN MUST FALL."

If this were all; O! if this were all,
That into the life some rain must fall,
There were fewer sobs in the poet's rhyme,
There were fewer wrecks on the shores of time.

But tempests of wo pass over the soul,
Since winds of anguish we can not control,
And shock after shock we are called to bear
Till the lips are white with the heart's despair.

The shores of time with wrecks are strewn,
Unto the ear comes ever a moan—
Wrecks of ships that set sail with glee,
Wrecks of love, sinking silently.

Many are hid from the human eye;
Only God knoweth how deep they lie;
Only God heard when arose the cry:
"Help me to bear; O, help me to bear!"

"Into each life some rain must fall;"
If this were all; O, if this were all!
Yet, there's refuge from storm and blast,
Gloria Patri! we'll reach it at last!

Be strong, be strong, to my heart I cry,
The pearl in the wounded shell doth lie,
Days of sunshine are given to all,
Tho' "into each life some rain must fall!"
—Anon.

Influence and Responsibility of Mothers

By MRS. L. D. A. STUTTLE.

TRAINING TO BEAR RESPONSIBILITY.

JACK can never be a child but once,—he will have to bear the responsibilities of life soon enough,—do let the boy have a good time while he is young."

Aunt Ellen looked up from her sewing, and quietly replied:

"Do you call it giving him a good time, sister, to allow him to grow up with no sense of responsibility—and with no serious thought or care for any one else than himself? I'm sure you don't want Jack to be selfish, do you?"

"Why no, of course not,—and he isn't,—Jack's the most lovable, unselfish boy I ever saw; but I can't see what you mean, Ellen, just because the boy came in from school, and threw his cap and books into the corner on the floor, you are pleased to term a little thing like that, selfishness." And Mrs. Wilson gave her sister a grieved look as she carefully placed the offending books on a shelf.

"I don't think Jack is naturally a selfish boy, but surely the commonest form of selfishness is a desire to gratify one's self at the expense of others."

Aunt Ellen said no more, for just then the door opened, and in rushed Jack like a whirlwind:

"Mother, mother, Charlie Jones has come for me to go fishing with him. I wonder where my rod is. I'm in such a hurry,—where did Willie put it? I told him to take care of it for me yesterday."

"Here it is,—I put it away in the back shed myself, Jack," smiled Aunt Ellen; "but, my dear," she continued, "will you be back in time to bring in the night's wood and to fill the water pail for your mother?"

"Me, why I hardly ever do that; Willie does—or some one—I don't know who; but I don't believe I'll have time."

The next day grandma wanted some potatoes dug for dinner. "Where's Jack?" she called. "I asked him to dig a basket of

potatoes yesterday, and now there isn't one."

"Dear me!" cried Jack. "I forgot all about it; you see Willie most always does that; it isn't my business—that is, it's his business just as much as it is mine."

"Yes, and what is everybody's business is nobody's business," quoted grandma.

As a result of this, dinner was late, and Jack was obliged to go to school without any to avoid a tardy mark. He started off in a bad temper and without his usual cheery "good-by," for he was quite hungry.

As he marched on rudely slamming the door behind him, Aunt Ellen glanced at mama, and quietly remarked that it was all right so long as Jack was having a good time, with no responsibilities.

It is only just to add that Mrs. Wilson was sensible enough to admit that she was wrong. She very wisely made up her mind that it is only kindness instead of severity which lays upon children a reasonable share of the responsibilities of life. And Jack soon learned that it was not only useless to undertake to shirk his tasks, but that there was great satisfaction in performing them faithfully and promptly.

"But," you protest, "all this sounds very well, and looks well in print; but I tell you, children don't like to bear even the slightest responsibility—they like to play—that's about all, and I don't see how you can put old heads onto young shoulders. Now there's my Jennie, she's a regular little butterfly."

Wait, my friend; we do not believe in trying the foolish task of putting old heads onto young shoulders. What an unnatural and ridiculous hybrid we should have, indeed! But I know that Miss Jennie Butterfly can be taught that there is a beauty and satisfaction in the performance of even the humblest task. She may be taught—so may her brother—that a reasonable amount of labor faithfully done is as satisfying as play.

Children should never be allowed to per-

form any task, however menial, carelessly and slightly. If Mary blacks the stoves, teach her to delight in doing it well. If John milks the cows, he must be taught that "cleanliness is next to godliness," and that a lot of filth in the bottom of the milk pail shows a carelessness that is not only disgusting, but almost criminal. After a while he will learn to take an honest pride in the care of old Brindle and the stable.

Let me tell you what I saw the other day: It was my *privilege* to enter the bedroom, playroom all in one, of a little girl of only ten years. "Privilege?"—Yes, so I considered it. This is what I saw: A little white bed neatly made; a carpet carefully swept, a tiny table daintily laid with "play dishes," and a bureau containing a neat wardrobe for Dolly,—all the work of the carefully-trained little fingers. And I said to myself, This child will grow up to be neat and useful. She will not be a mere idle butterfly, dependent upon mother to do her mending and sewing, and to coddle her into a life of uselessness. Sensible mother; fortunate child. She has probably been taught to heed the command: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

HEALING POWER. NO. 1.

"Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103: 2, 3.

THE power that forgives sin heals disease. God is just as surely and truly the healer of disease as He is the forgiver of sin. He "forgiveth all thine iniquities," and "healeth all thy diseases." Many who would shudder at the thought of seeking forgiveness of sin and healing of soul at the hands of man, will go to a doctor in full confidence that he is able to heal their diseases and save them from the results of physical transgression.

There is but one divine Law-giver. Spiritual and physical sin are transgressions of laws from the same source. There is but One who can save us from the results of sin, whether physical or spiritual. To be forgiven and healed either physically or spiritually, requires the life-giving ministry of Him who died that we might live. The same power that forgives sin, heals disease; and just as surely as God only can forgive sin, so He only can truly heal disease.

Doctors, nurses, medicine, treatments, have in themselves no power to heal disease. At best they are simply means that may be intelligently utilized to co-operate with the healing power of God which, to a certain extent, is constantly operating within the body.

Power and Authority to Cure Disease.

"Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases." Luke 9: 1.

The power and authority to cure disease,—to heal the body,—has the same source and channel as the power and authority over wicked spirits. The power that heals the sick is the power that saves from sin. It

is the same power manifesting itself in a different sphere of human need.

If you should find an unsaved soul in moral peril, and succeed in leading him to recognize his lost condition, and then pass through the blessed experience of seeing him born into the kingdom of God, would you for a moment think that *you* had forgiven his sins, or healed his soul? Not for an instant would you entertain such a thought. You were simply a willing instrument used by Providence to point out the way of life to an erring fellow, as did John the Baptist who cried, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

You brought the sin-sick soul to Jesus; his sins were forgiven; his soul was healed. Your prayers and words were simply a means in the hand of God, and under His blessing, of leading this erring one back to the path of obedience to God's law. Here is another sufferer, a different kind of sinner; one out of harmony with God *physically*; one who has violated the laws of health and begun to suffer the consequences. He needs physical forgiveness and healing, just as the other soul needed spiritual healing. A physician comes along and helps this physical sufferer by telling him what he did that made him sick, and how to get back into physical harmony with God. He labors with him, as it were physically, and helps him to return to the divine way of living. The man ceases to transgress the laws of life, begins to cultivate health, and by and by gets well. Who healed the sick man,— the doctor, or the power of God?

It is evident that the physician did for this one physically no more than the minister did for the other spiritually; that is, he simply pointed out the cause of his troubles, told him of the forgiving and keeping power of God, and helped him, by means of advice and treatment, to get back into harmony with Nature's laws, just as the minister helped the sinner, by his counsel and prayers, back again into harmony with God and the moral law. In either case, it was by way of the same cross and through the blood of the same Jesus, that pardon and peace were secured.

The Nature of True Healing.

"Heal me, O Lord, and I shall be healed; save me, and I shall be saved." Jer. 17:14.

Real healing of disease must proceed from God. Powerful drugs may paralyze the nerves, remove symptoms, and deceive the patient, but when the sick recover, either by the ordinary healing process of Nature, or by miraculous means, it is the man himself who has been healed, not merely his malady modified.

The forgiveness of sin (and after all, sin is the real cause of all affliction) is a matter wholly in the hands of God; likewise the healing of disease, which is but the effect of sin, is the work of God, a thing that God only can perform. Divine healing is a transformation by the aid of God's power, from the sphere of disobedience to that of obedience; from the realm of sin and death to that of righteousness and life.

Healing is a process whereby man is able, both physically and spiritually, to get out of a wrong state into the right one, after having secured a disposition to make the change. The healing power is from the same source, whether manifested mentally, morally, or physically. To the Christian, divine healing is but a continuation of the miracle that was wrought when the soul returned to God, and first tasted the sweets of Heaven's healing grace.

W. S. SADLER, M. D.

OCEAN TRANSPORTATION OF CATTLE.

THE transportation of cattle across the ocean is said not to be free from painful incidents. It is probable that the cattle on the best lines of steamers get across in fairly comfortable conditions, but here is a record of one winter voyage on a line of steamers going out from Boston. In a storm seven hundred sheep were washed overboard, and seventy-five steers fell and broke their legs and were thrown overboard alive. For three days the storm was so bad that neither food nor water could be given the cattle and sheep, and when they were landed some were too weak to walk, some were lame, all were stiff from standing, in cramped positions, in a wash of icy water for ten or twelve days. One sheep was seen to drop dead when taken from the vessel.

Cruelties even worse than these were reported to the editor of this magazine by a young man of undoubted reliability who went across in care of the sheep and who can never forget the suffering he witnessed and was powerless to prevent. Can we call ourselves humane or a Christian people while such treatment of our "fellow mortals" is allowed?—*Our Four-footed Friends.*

SOUL-WINNING.

THESE are not days when men wear their hearts on their sleeves. They must be sought patiently, tenderly, persistently. "The Son of Man came to seek and to save that which was lost." The divine search preceded the divine sacrifice. Men ought to understand that we are now after their souls. We ought not to be afraid to avow our steady intention to win them for Christ.

Some souls are shy. They evade the gaze of the public. They have gotten into out-of-the-way places; they may have wandered thither as did the witless sheep, through no fault of theirs. They may have slipped into a corner out of the view of every one. We need to be circumspect as well as zealous, delicate as well as persistent, in our search after these shy, shrinking souls. We shall have to go more than half way in order to find them. We may have to overcome many an obstacle, to light every lamp whose gleam we can bring to bear upon the darkness. But the souls are still precious; they have the stamp of the divine valuation upon them. But it is our task to approach them so lovingly and persuasively that they shall be glad to be borne back on our shoulders to the safe lodging, and never to stray away from their home in God.—*Rev. H. A. Bridgman.*



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A. E. Loveland, Johnson, Vt., writes: "On Friday I sold six dozen E-Z Washing Tablets; my mother sold five dozen, and another friend sold four dozen,—fifteen dozen in one day! Nearly every one likes the Tablets." Agents make a profit of over 100 per cent. Not necessary to canvass. Send 5 cents for samples and particulars. Either sex. Address, Alfred Mallett, Elkridge Station, Baltimore, Md., or to Clinch Mercantile Co., Grass Valley, Cal., Pacific Coast Supply House.

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

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RESTING IN HIM.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake."

CASTING all your care upon Him,
Leave the vain, perplexing sum;
Walk amid the shade and lilies,
Just as if the Lord had come.

Rest in peace, for you He careth,
Let thy soul be meek and dumb;
In green pastures, by still waters
Walk as if the Lord had come.

Now by faith we see the Pillar
That once guided Israel home;
Follow on, till heavens departing
Tell us sure the Lord is come.

HELEN MAUD MERRILL-PHELPS.

CHINESE JEWS.

"For, lo, I will command, and I will sift the house of Israel among all the nations." Amos 9: 9.

"My God will cast them away, because they did not harken unto Him; and they shall be wanderers among the nations." Hosea 9: 17.

"And they shall fall by the edge of the sword, and shall be led captive into all the nations." Luke 21: 24.

THERE are perhaps no predictions in all the field of divine prophecy that have received a more literal, specific, and minute fulfilment than the ones quoted above. In response to the query as to what is the great outstanding evidence for the inspiration of the Bible, the court chaplain of the skeptical old Frederick the Great said, "The Jews." In the light of Jehovah's wonderful dealings with this people during almost four thousand years, all of which are vividly portrayed in both the Old Testament and the New, this conclusion may not be far amiss.

Even a casual and hasty glance at the sacred and profane history of this unique people reveals the fact that they have been both the "children of promise," and the objects of divine wrath, as no other nation. No nation ever approached so near to God, nor has any nation ever become so estranged from God. By rejecting Christ and His message God sifted them; they are wanderers, and indeed captives among all nations.

In the light of the foregoing prophecies it is of interest to study the fortunes of this, the most scattered race, in the midst of the Chinese, the most self-contained race on earth. There have been Jews in China for centuries, scattered in various parts of the empire. The first authenticated accounts of the Chinese Jews we owe to the Jesuits, who came to China in the time of Queen Elizabeth, being commissioned by the church of Rome. While at Peking, for these Jesuit missionaries were men of the world seeking political power and social standing, one of their number, Ricci by name, received a visit from a scholar who had come from

Kai-fung-foo, the ancient city of Honan, to the imperial capital to attend the literary examinations. He disclosed the fact that he was a Jew, and that at Kai-fung-foo there was a large community of his people, a synagog, which had recently been repaired, in which there was a roll of the law over four hundred years old. At Hang-chow-foo, he said, there was a larger congregation of Jews, who also had a synagog; Jews dwelt in other provinces also.

Succeeding Jesuits wrote fuller accounts of these Jewish colonies. They gave full details of their customs, describing their synagog, and making a sketch of their communal buildings. Still others obtained

holding of superstitions. Abraham pondered over problems of nature and arrived at the belief in the one true God, and became the founder of the religion we believe in to this day. . . . It is incumbent on the Jew to venerate his ancestors. Twice in the year, in the spring and in the autumn, he offers them oxen and sheep together with the fruits of the season."

In this we see that they had ancestral worship in all of its hideousness; and in a long preamble of one of the other inscriptions an attempt is made to show that there is nothing in the sacred law of the Jews which is not in conformity with the six canonical books of the Chinese. They had indeed the law, a rabbi, a synagog, and all the other necessary sacred things, but what was the value of all this in the face of avowed and outspoken idolatry?

From the inscriptions we learn that their synagog was first erected in the year 1163; and it was rebuilt about one hundred years later in the year 1279. Again in the year 1421 it underwent some repairs, and forty



Chinese Jews.

copies and made translations of their inscriptions on the walls and on certain monumental stones.

These inscriptions deal with the original construction and rebuilding of their synagog, and at the same time references are made to the ancient history of the Jews, their religion, the time of their coming to China, and their fortunes and experiences since coming to China. Here again we are reminded of the word of the inspired prophet, when he said, "And there [among other nations] thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone." Witness the following: "The patriarchs handed down the tradition forbidding the making and worshiping of images and spirits, and the

years later the entire structure was completely destroyed by the overflow of the Yellow River. After having withstood a furious siege of six months, in the year 1642, Kai-fung-foo fell into the hands of the attacking Tartar general, who had recourse to the stratagem of diverting the course of the Yellow River, thus inundating the city. The loss of life was frightful, amounting to not less than 100,000 persons. The city was practically destroyed; the synagog was laid in ruins, and only 200 families of the Jewish community were saved by passing over to the north side of the river. A large part of their scrolls and sacred writings were rescued from the waters, all that was left to them of their sacred things. For ten years the surviving Jews worshiped in a large

house on the river bank, when a Jewish mandarin from the province of Shen-si came to Kai-fung-foo and restored the city and rebuilt the synagog in the year 1653.

The scattered bits of historical reference in the inscriptions and in the accounts of the Jesuit fathers go to show that the Jews first settled in China in the Han dynasty, which ruled from 200 B. C. to 220 A. D. Some hold that the settlement was made just after the terrible persecution of the Jews in Babylon in the year 34 A. D., while others contend that it dates from the fall of Jerusalem. Of course they came overland across the deserts and steppes to central China, settling in such cities as Kai-fung-foo, which was then a city of the first rank in the empire, both in population and trade. It has since suffered severely from inundations of the Yellow River, and frequent conflagrations, reducing it to much less importance, tho it is still the provincial capital and now has communication with the outside world by means of a railroad.

The Jews in those parts were then, and are still, known as "the sect that pluck out the sinew." As of old, form and ceremony played a large part, in fact the leading part, in all their worship; and, little by little, the surrounding heathenism and idolatry insinuated itself into their worship and practise. Their own worship and the synagog gradually fell into decay, and to-day it is only the remnant that is left, with no temple, no law, no priest, no rabbi, no Sabbath, no God—the whole Hebrew community being all but swallowed up by the heathenism all about.

Several attempts have been made both by Jews and Protestant missionaries to revive this withered olive branch by seeking to educate them to restore their worship, but all to no purpose. Years ago there were flourishing communities of Jews, not only in Kai-fung-foo, but in Hangechow, Nanking, Peking, Canton, Ningpo, Ningkiang Chow, in Shen-si, Shay Hung, in Seechuan, and in other places. Some among them attained to considerable prominence, both politically and in the literary race, but with these few exceptions they were the despised race in China as elsewhere.

They were very particular about their writings, and it is written of them, "All these books are preserved with greater care than gold or silver." They prayed toward the west in the direction of Jerusalem, following their ancestors in that they made supplication three times each day.

In company with Dr. Miller it was my privilege to visit this historic place last February, which afforded us an opportunity of seeing their ancient seat of worship, which now is a desolate space some three or four hundred by about one hundred and fifty feet, full of all kinds of filth and refuse, as if in derision of the unfortunate and pitiful worshippers. Only two stone slabs are left of them, one of them standing in the open space while the other is set in the wall of a house. They bear inscriptions severally dated, 1489, 1512, and 1663. There are some sixty or seventy men, women, and chil-

dren, in Kai-fung-foo who claim to be the descendants of these Jews. Several gathered about us, and in some instances it seemed quite easy to read Jewish features in their faces, and upon questioning them they manifested no little pride in counting themselves Jews, giving us fragments of their history. The desolation of the place and the ignorance and apostasy of the people, all combined to make a melancholy sight. Insensibly it impressed on our minds one truth—the great danger of rejecting light.

By request of Dr. Miller two of them consented to stand for a photo, standing on either side of one of their stone slabs.

J. N. ANDERSON.

"IN HIS STEPS."

WHAT a holy inspiration
Would be mine if I could stand
Where the footsteps of our Saviour
Gave to men a Holy Land.

One, whose home was high in heaven,
Laid aside His royal crown,
Took man's flesh, and bore man's sentence,
Said by God on Eden's ground.

Bethlehem, His humble birth saw
Mother pure of Royal line,
Thus fulfilling prophet's story
Of this Root, and Branch divine.

Sea of Galilee would tell me
Of His grace supreme to teach,
Who rebuked the raging billows,
Called its fishermen to preach.

Calvary's Hill. Ah! could I view it!
Mighty picture of God's love!
It would thrill my heart's slow beating,
Help to raise His cross above.

Dreaming of this land, held sacred,
Makes the sad hearts glad with song,
Gives the weak ones hope and courage
Leads the blind from sin and wrong.

Walking in His holy footsteps,
Bearing crosses in His name,
We will reach the land made holy,
Freed from sin, and curse, and shame.
LILLIAN S. MARDEN.

OUR WORK AND WORKERS.

CHURCH schools are soon to be established in Decatur and Peoria, Ill.

FIFTY candidates were baptized at the recent camp-meeting held at Hastings, Mich.

FROM Colombo, Ceylon, Brother G. K. Owen reports six converts as a result of recent labor.

FROM the Eastern Tidings we learn that three Bengali men were baptized August 1, in the church at Calcutta, by Brother A. G. Watson.

AT Winnipeg, Manitoba, Brother C. J. Kunkle reports the conversion of seven persons to the faith "once delivered to the saints." Also that a young lady recently from Russia is donating her work, and is exerting a good influence.

THE Southern California Conference office reports the receipt of \$37 from Sister Rosa Leitzmann, of Anaheim, for the support of a native worker in Africa. This is the fourteenth contribution of this kind from individuals in that conference within a few months.

OUR press at Karmatar, India, has put out 10,000 copies each of three tracts on the message. The Tidings says: "We are planning to put out many vernacular tracts in the near future. A song book for the Santali work is being put through the press as rapidly as possible."

AT the North Michigan camp-meeting, which closed September 8, thirty-one candidates were baptized, and at the close of the meeting three more took their stand for "the commandments of God, and the faith of Jesus." At this meeting Brother O. Montgomery was ordained to the Gospel ministry.

WE have received the third annual calendar of the Meadowglade Intermediate School, situated near

Battle Ground, Clarke County, Wash. The scope of the curriculum comprises studies in the seventh to the tenth grades, including also Bible, industrial work, music, and instruction pertaining to missionary work. A new building, 32x40 feet, was dedicated September 29 and 30. For catalog or other information, address Prof. G. E. Johnson, principal.

REPORTING to the Northern Union Reaper, Brother F. H. Conway notes the baptism of six candidates at Regina, Saskatchewan, Canada; also the baptism or three at Arcola, in the same province. He also states that there are now nine new Sabbath-keepers at Regina, as a result of his tent labors, besides a good sale of literature.

A NEW church was organized at Los Gatos, Cal., September 15, by Brethren H. W. Cottrell and J. O. Corliss. There were twenty who united with the church, and we are since informed that four others are waiting baptism. The Sabbath-school has an enrolment of twenty-five. Brother Seth W. Walker, who has been laboring there some time, was elected elder, and Brother Henry Wallace, a former employee of this office, was chosen deacon.

THE publishers of Sion's Vaktare, our Swedish weekly, announce a special double number about the middle of this month. The principal tenor of this number will be religious liberty and the movements that have been developing in this country for the overthrow of liberty and for the union of church and state, making this question a burning one for this time. The paper is to contain thirty-two pages, well illustrated, and to be printed in two colors, with a special design for the first page. Address, International Publishing Association, College View, Neb., for prices, etc. Give it a good circulation among those who read Swedish.

AN interesting report of labor comes from Brother W. A. Sebastian, who is now in Natchez, Miss. On going to that city he found four Sabbath-keepers; began work in a tent August 1, and now reports twenty-one, four of whom are teachers, and another desires to attend one of our schools. Brother Sebastian thinks there is a prospect of a good church and church school, and in this connection mentions that there is for sale a church building of 200 seating capacity and a four-room parsonage. It is owned by the Episcopalians, and is for sale at a bargain (\$1,200). If any of our brethren, or others, feel inclined to assist in this matter, contributions may be sent to L. V. Crawford, Box 29, Vicksburg, Miss.

BROTHER G. W. REASER, president of Southern California Conference, reports a sad case of persecution that occurred in connection with meetings held in Pasadena by Elder W. Simpson. A woman of unusually brilliant mind came to the meetings from night to night and finally decided to accept the truth. She expressed her convictions to her husband, who is a strong Roman Catholic. He told her that if she became a Seventh-day Adventist he would have her placed in an insane asylum. True to his threat, through the influence of a relative who is a strong Catholic attorney in the State of New York, he has had his wife placed in close confinement in an insane asylum. People in Pasadena, and others who are acquainted with the lady, are ready to give evidence that she was a woman of unusual talent, and perfectly sane in mind.

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SIGNS, Review, Instructor, Our Little Friend, and tracts; also foreign papers and tracts. Address, George E. Tack, 2838 W. Lanvale Street, Baltimore, Md.

MEDICAL FOIBLES.

The editor of *Life and Health* has placed some of the superstitious practises of many people under the X-rays of common sense in an article upon "Some Medical Foibles," in the October number of his journal. Contrasted with these crystallized practises of the people are presented rational remedies, coupled with "Divine Healing," based upon Matt. 8:17. The entire contents of the October number will be found interesting and practical. The subscription price of this health journal is only 50 cents a year. Single copy, five cents. Address, LIFE AND HEALTH, Takoma Park Station, Washington, D. C.



"BONAPARTE TALKS ON WAR."

SECRETARY OF THE NAVY, the Hon. Charles J. Bonaparte, delivered an address September 12, at the graduating exercises at the Naval Academy, Annapolis, Md., and assured the graduates that "the era of perpetual peace is not near." In part he said:

"Young gentlemen, you begin to-day the work of your profession; your profession is the profession of arms; you have chosen a military life. I saw not long ago the prediction that 'in forty years, war would be a lost art.' This sapient deliverance rolled along in that flood of talk about the beauties of peace and the horrors of war which ripples around us just now, as it has from time to time during all the history of civilized mankind, too often as a prelude to bloody and disastrous wars."

This declaration concerning the deception of the "peace and safety cry," is very significant considering the source from which it comes and at the time it comes. No one is better prepared to make such a statement as will remove the mask of false peace assurances just as we are on the eve of the most "bloody and disastrous wars" this old earth is yet to witness, than the man in the war chamber, feeling the momentary pulsations of the coming storm and crisis among the nations of the whole world.

It would be well if some of these "peace and safety" dreamers could listen to a lecture on the "prelude to the bloody and disastrous" war of the French Revolution. History informs us that on the eve of this most bloody war the clergy of Paris and from every pulpit in France declared with vigor that the millennium of peace on earth was beginning to dawn, and that in a few years the sword would be beaten into the plowshare, and nations would lose the art of war. Gibbon, the great historian of the decline and fall of Rome, prefaces several "bloody and disastrous wars," with the prelude of this soft "peace talk" from the clergy, declaring that the millennium was about to dawn.

They would learn still more if they would open their Bibles and read the Word of the Lord; thus, "Hear ye the Word of the Lord: Thus saith the Lord God: Wo unto the foolish prophets, that follow their own spirit, and have seen nothing! . . . Because, even because they have seduced My people, saying, Peace; and there was no peace." Paul, in giving one of the signs showing the unmistakable proximity of the great and dreadful day of the Lord, writes: "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 this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God"—"For, behold, in those days, and in that time . . . I will also gather all nations, and will bring them down into the Valley of Jehoshaphat, . . . for the Lord hath spoken it. Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. . . . Let the heathen be awakened, and come up to the Valley of Jehoshaphat; for there I will sit to judge all the heathen [nations]. . . . The Lord also shall roar out of Zion, and utter His voice, . . . and the heavens and the earth shall shake; but the Lord will be the hope of His people."

John, the Revelator, writes of the last of earth's struggles as follows: "I saw . . . the spirits

of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty; . . . and he gathered them together into a place called in the Hebrew tongue Armageddon." Armageddon is that range of mountains hemming in the Valley of Jehoshaphat, spoken of by the prophet Joel, where God will cause to be gathered "all nations," and "the heathen."

There will occur the most "bloody and disastrous" war, styled "the battle of that great day," and "a time of trouble, such as never was since there was a nation even to that same time," and the "blood" flowed "even unto the horse-bridles, by the space of a thousand and six hundred furlongs." And this most "bloody and disastrous" final conflict will be introduced by the prelude song of



"The Departure;" the Genius of War Summoning the Nations to Arms.

"A Good Time Coming"—of pulpit lectures on "war becoming a lost art," and by "that flood of talk about the beauties of peace" in the millennium.

Thank God, these deceivers and the deceived are without an excuse when, in the providence of God, such men as Bonaparte are led to unmask the deception and publish the true situation according to fact and Gospel prediction.

C. S. LONGACRE.

The people of Georgia, it is said, will express their appreciation of a large cotton crop this year by an offering to the god of war. In other words, the new battleship to be named after that state is to have a golden service presented to it, instead of the silver set usually presented by states so honored. This will be the first gold service put onto the table of any battleship in this country, or any other that we know of; and it will probably set the pace for future offerings of this kind, as

no state will want to come behind in its offering to its naval representative. That portion of the people who go barefoot and eat off tin plates may now feel rich until the next state naming a battleship shall present a service studded with diamonds. Notwithstanding the oft-repeated cry of "Peace, peace," in these times, the god of war is really the most popular deity in the world. His only real rivals are wealth and pleasure.

THE EXPANDED "EASTERN QUESTION."

THERE is more to the "Eastern Question" than, Who shall occupy Constantinople? The "more sure Word of prophecy" says, "And the sixth angel poured out his vial upon the great river Euphrates [the Turkish Government]; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16:12. The preparation of this way, whatever the object of those through whom it is being prepared, will have the effect to gather the kings of the whole world "to the battle of that great day of God Almighty." As to preparing the way, or facilities for the gathering to "a place called in the Hebrew tongue Armageddon," the following article from an exchange may be of significance:

"Railways in the East."

"A German railway from Konia to Bagdad is nearing completion, and the time is approaching when an attempt will be made to extend the line to the Persian Gulf. The choice of a terminus is a problem of grave concern to Great Britain. It has been commonly believed that the Germans have designs on Koweit, situated near the head of the gulf. But when it was urged that the sheik of Koweit is under British protection, the Germans withdrew their pretensions without a murmur. Their choice appears to have fallen on the Khor Abdullah, to the north-east of Koweit.

"Of the Khor Abdullah so little is known in Europe that it is usually described as a shallow arm of the gulf, beset with sand banks, and absolutely useless for the purposes of a port. Charts give no indication of the possibilities of the place; but the survey made by the British war-ships revealed a splendid anchorage, with from eight to ten fathoms of water, within 500 yards of a bluff

solid enough to bear the construction of a terminus for a great railway. The shoalest part of the channel gives eighteen feet of water, and sand dredging with modern appliances is a simple operation. The survey party made an interesting discovery—the canal made by Xerxes to get his ships to Bussorah.

"As Persia has been the chief storm center of the Russo-British contention in Central Asia, it is especially notable in connection with the Bagdad railroad that Persia has lately concluded negotiations for an agreement with the German minister at Teheran, under which Germany is to lend Persia \$6,250,000, and to receive in return for the accommodation a port or facilities for establishing a large-coaling station on the Persian Gulf at the terminus of the Bagdad railway.

"In Asiatic Turkey railroad building began in 1856, and very little progress was made, until in 1882 came the German military mission, familiarly known as the Van der Goltz mission, for the reformation of the Turkish army; and from that year

Germanophil and Anglophobe counsels prevailed at Constantinople, greatly facilitated by the British occupation of Egypt, and by subsequent unsympathetic policy of Britain, that an ambitious railway program was initiated by the sultan at the instigation of his German advisers, and various concessions were accorded to various concession hunters. There are now 2,405 miles of railroads constructed in Turkey. Of these lines 840 miles are German, 653 French, 266 British, and 646 Turkish. The projected lines extend 3,305 miles, and of these 2,505 are German, 180 French, and 620 Turkish. On the other hand British lines are working toward Persia from India. It will be seen from these facts and figures that the whole of the region around Babylonia will soon be traversed by a vast net of railroads, and with their operation will come commerce, population, reconstruction of ancient cities, the creation of a vast wealth that will make our present millionaires look like pygmies. Commercially the West has had its day of brilliant growth; we now look to the East for the climax of its greed for gain."

PROPHECY OF LORD MACAULAY.

In a letter written on May 23, 1857, in which he pointed out at length the dangers to our liberties that would result from social unrest, Macaulay said: "The day will come when in the state of New York a multitude of people, none of whom have had more than half a breakfast, or expect to have more than half a dinner, will choose a legislature. Is it possible to doubt what sort of legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about the tyranny of capitalists and usurers, and asking why anybody should be permitted to drink champagne, and to ride in a carriage when thousands of honest folks are in want of necessities. Which of the two candidates is likely to be preferred by a workingman who hears his children cry for more bread? . . .

"Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by the barbarians in the twentieth century, as the Roman Empire was in the fifth; with this difference, that the Huns and Vandals, who ravaged the Roman Empire, came from without, and that your Huns and Vandals will have been engendered within your own country and by your own institutions."

THE CZAR'S CLAIRVOYANT ADVISERS.

AMONG the advisers of the Czar of Russia for the last few years was Phillippi, a fortune-teller. His delineations of character and his knowledge of the secret history of the ladies and gentlemen were astonishing. The czar kept him about the palace all the time, consulting him daily and often several times a day. About the time of the beginning of the Japanese war he was in the habit of calling up the spirit of Alexander III., the present czar's father, to consult concerning the affairs of state and domestic policy. It is asserted that the advice of Alexander III., purporting to be given through Phillippi, had more to do with bringing on the war than anything else. At last Alexander III., through Phillippi, recommended the employment of various contractors. This created general suspicion of his accuracy; but the czar would not give him up until Colvarski—now one of the most noted detectives in Europe—looked up his record and found him to be a former French barber and women's hairdresser. He was then expelled from the palace, banished from St. Petersburg, and kept under surveillance until his death about a year ago.

Another impostor was a Hungarian medium, clairvoyant so-called, by the name of Ojke. He claimed to be able to call up the spirits of Peter the Great and Catherine II., who both gave reactionary advice to the czar and told him to hold on to the autocracy; but Ojke had a short career. He was found to be a notorious confidence man from Budapest, and the Hungarian detectives came up and took him away.

The last clairvoyant was a Frenchman named

Papus. We noted lately that he had to retire on account of shattered nerves. He was a palmist and a fortune teller, and made quite a reputation among the "four hundred" of St. Petersburg. Last winter he predicted the incident which occurred when the czar was blessing the waters of the Neva River, and the charge of grapeshot was fired directly at his majesty. When his majesty heard that Papus had predicted the danger he was sent for and went to the czar's palace, "read his palm," and made favorable predictions. All the Russian czars have been superstitious, even Peter the Great. With whatever learning they possessed was mingled a semi-barbarous tradition a thousand years old. We have summarized these things from Curtis's letters from Russia, now running in various papers. To those who have kept pace with the situation they are nothing new, but are well stated by him.

Whosoever followeth mediums and clairvoyants "at his end shall be a fool."—*Christian Advocate*.

STATISTICAL ITEMS.

[From the General Conference Report.]

THE total tithes paid by Seventh-day Adventists of the world in 1905 was \$858,014.91, being an increase over the previous year of \$166,195.58. Besides the tithe, there were offerings amounting to \$169,335.11.

The total appropriation for mission fields in 1905 was \$267,032, being an increase of \$39,288.69 over the year 1904.

There was contributed in the North American Conferences in the year 1905 for special work, such as orphanages, religious liberty work, colored work in the Southern States, etc., where funds are sent outside the church but not to a foreign field, \$95,232.75.

The grand total of all funds raised by the denomination for 1905, for evangelistic work, was \$1,180,917.64. This was an increase over the previous year of \$324,203.36. This is a per capita contribution of \$14.34 for North America, and \$11.13 for all other countries.

The membership of the denomination in Russia at the close of the year 1905 was 2,457. The three mission fields of Russia—northern, middle, and southern—are divided with respect to language rather than territorial lines.

The total church-membership is placed at 77,443 for 1905, while the number of Sabbath-keepers, including unorganized companies and isolated persons not formal members of the church, foot up 87,311. The gain over the previous year was slightly over seven per cent.

The total number of regular laborers of all grades, including book agents, in 1905, was 2,797. Of these, there were 647 ordained ministers, 339 licentiates, and 719 licensed missionaries.

The total value of book sales for the year 1905 was \$548,067.

The total Sabbath-school donations for the year 1905 amounted to \$68,613.71, of which \$49,894.97 went as donation to missions.

During the earlier half of the nineteenth century, the old allopathic physicians made a very free use of such drugs as calomel, mercury, ipecac, etc. Generally the first prescription for internal troubles was either the calomel physic or the ipecac emetic. One or the other of these was sure to be the primary medicine. Now these old school physicians were not ignorant concerning diseases. They were expert in the matter of diagnosis—generally correct as to the nature of the disease—but their medicines too often left serious after effects. This reminds us of the Socialist "doctors." They can diagnose the diseases that are affecting the body politic, including social and business ills; they can describe almost to perfection the troubles that are agitating the world; but they have only the one salivating remedy—Socialism. The leading organ of that persuasion, in predicting, or rather in noting, the decline and passing of the small retailer's business, tells us that the cause lies in the mail-order stores. And the editor might have added, the great department stores. But the point is, his remedy for this trouble is the same as for all other

current ills: "Socialism is the only thing that will save them [the retailers] and the nation from poverty and degradation." While we acknowledge the correctness of the diagnosis, we submit that any proposed remedy for either the cause or the results of sin that ignores the only Saviour of men, comes far short of the mark.

Wild Beasts.—A statistical paper on India, recently issued, shows that in 1904 there were killed in that country by snakes and wild beasts, 24,034 persons. Of these, 21,880 deaths were by snake-bites; 796 by tigers, 393 by leopards, and the rest by other animals. The number of cattle killed was 48,482. The other side of the account shows that 65,146 snakes and 16,121 wild animals were killed. The suffering of the people of India by snakebite is largely the result of their false worship. Especially in the past, many of the people regarded snakes as sacred, and would not kill one on any account. A missionary of the Salvation Army who lived for several years in native style among the Hindus, found a large serpent in his bungalow one day and unceremoniously killed it. He soon found out that he had aroused the superstition of his neighbors almost to the danger point, because he had slain one of their deities. But they calmed down when they found that no vengeance from the gods fell upon him, and no disaster befell the community. The harboring of "the serpent" in any form is sure to beget evil, and to worship false gods of any kind must end in disaster. How much better to worship Him who gave His own life to save men's lives. Read Rev. 6:8, last clause.

"Good as the Japanese," is the latest standard of military efficiency. And this comes from France, the once military leader of the world. Just after the recent near-collision of France and Germany over Moroccan affairs, which was patched up by "the powers" at the Algeiras Conference, France began to brush up her military situation and put things in better order for whatever might suddenly happen again. So it is said that the regular year's "maneuvers" have been as near as possible to real war. "The problems solved have been those that would actually confront fighting forces upon the actual field of battle." For the last few years, it is said, "the maneuvers have been more like play," but this year they have been conducted with a view to putting the army in good fighting trim. Officers and men entered upon the work with real enthusiasm of expectancy. And now that the exercises are over, it is claimed that in point of excellence and endurance the French soldier "is not excelled by even the Japanese." So it appears that the Japanese have suddenly arisen to an eminence where they are not only to be reckoned with, but to be emulated, by "the powers that be." But all this is far from auguring a time of peace in the world.

Rats are themselves deemed a plague wherever they exist to any considerable extent, but in India they are accused of being a cause of the malady known as "the plague." Their connection with this dread disease is now said to have been proved by an extraordinary success in decreasing the scourge through a war of extermination against rats, carried on in sixty towns in the Punjab. The operation is still incomplete, but the experiment is regarded as of immense importance in view of the fact that a million people have already died from the plague in the Punjab alone.

A Chinese commission recently made a tour of the United States and Europe, looking into such matters as might be of advantage in their home affairs. As a result of their recommendation, together with that of Tang Shao Ki, vice-president of the board of foreign affairs, an edict has been issued ordering the abolition of the use of opium, both foreign and native, within ten years. The edict strongly condemns the vice, and commands the council of state to devise regulations for the enforcement of the law against opium-smoking and the cultivation of the poppy.



MOUNTAIN VIEW, CAL., OCTOBER 10, 1906.

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

We have made some changes in our make-up this week. It may not be permanent, but occasional.

In noting the donations on the Earthquake Fund in our issue of September 12, the amount given was too much by \$5,614.75. This was included in items numbered 2 and 4.

We begin in this issue two series of articles. The first is a subject of great importance, "The Papacy in Prophecy." It ought to be studied. We should know the meaning in God's surer light of the events now occurring. The other series is, "The Great Salvation," always a subject of paramount importance, treated in these articles in a new form.

Our report of the American Federation of Catholic Societies closes with our last issue; but this is not the last of the Federation discussion. The subject has come to stay, and he who would deal with the signs of the times must give heed thereto. The articles on "The Papacy in Prophecy," by Abdiel, will help us better to understand the character and future of Federation.

On the point of paying debts, we find this item going the rounds, and deem it worth often repeating: "Neglecting to pay debt will ruin anybody's spiritual influence, blind the soul to clear moral distinction, undermine any religious life, and render a person unfit to be used by the Lord, in spite of the greatest gifts or the most thrilling experiences in religion. If any who read this are slack about paying their debts, begin at once to pray earnestly that the Lord will awaken you to its true magnitude, and to inspire you with perfect integrity to begin at once the settling up of all your financial matters in perfect righteousness, and you will find God will begin to bless you both inwardly and outwardly."

It is a conglomeration of sentiments to raise a banner with the following inscription: "One Flag, One God, One Country, No Saloon." What about the other fellow who lived under another flag, the Union Jack, for instance? Could we not have "one God" with him? Is He the God of the Americans only? Should the flag be placed before God? What is such a god worth? Is he god of that flag and country alone? Then he is not the true God. If it is a selfishly patriotic banner, let it be content with "one flag, one country." If it is purely religious, let it be "one God." If purely temperance, emblazon "no saloon," and ask the world to help you, liquor sellers and all. But don't seek to make such a mixture. They make an indigestible and highly noxious compound.

The Pope Wants More Money.—A press despatch of September 25, says: "The pope will soon issue an appeal to Catholics throughout the world to come to the financial assistance of the Vatican and increase their contributions. In view of the French crisis and falling off in income from that source, Cardinal Vannutelli has started the ball rolling in Germany, where the response is liberal. It is expected that every bishop in America will also appeal for aid in replenishing the Vatican deficit through enlarged contributions to the Peter Pence fund. The Jesuits' order, reputed to be the richest in the world, will now send a yearly contribu-

tion to the Vatican, to be added to the subscription started by their Roman organ, the *Civilita Catholica*, and a similar movement has been started in Austria." As soon as France sees an increased liberality on the part of Germany, Austria, and the United States, there will be started a reaction there that will surprise those who are not counting on the fulfilment of prophecy. The time is at hand when no country will want to be left behind in the race for papal favor.

Renaming Indians.—Dr. Eastman, himself an Indian scholar, is renaming all that are left of the Sioux tribe. In some cases we do not see how he is helping it. For instance, Tacyohnakewastewin signifies She-who-has-a-beautiful-house. Dr. Eastman renamed her Goodhouse. Why not call her Kewastewin, or Wastewin, or Yohnakewa. None of these are hard to manage, and they retain the musical Indian sound. How much better would it have been if we had the state of Takoma instead of the state of Washington. How beautiful are most of the Indian names of our lakes and rivers! How soft and smooth they flow,—Mississippi, Ohio, Chautauqua, Oneida, Tennessee, etc. How beautifully Mrs. Sigourney has expressed it:

"Within the forest, brave and bold,
There rings no hunter's shout;
But his name is on the waters yet;
You can not wash it out."

Let the musical, beautiful Indian names live.

ARE YOU INTERESTED IN THIS?

In presenting opportunity for our readers to have a part in the rebuilding of the office of the SIGNS OF THE TIMES, we are making no selfish plea. We are receiving no profit personally in any good which may come to our office. The work is the Lord's. The institution is His; the publications are issued to bear His Gospel to the world.

By affliction God would have the sympathies of His children quickened and made practical. By giving us opportunity to help His needy suffering cause, we come into fellowship with His sufferings and identify ourselves with His work. Christ saw our needs, and became one with us in the suffering, that we might be one with Him in the glory. The conflict is still on. The field is still demanding reapers. The cause of God still demands sacrifice, and will till the work is done.

We report those who have donated to the work thus far. Some have been transferred from our pledge list to the cash list. If there are any mistakes, kindly inform us. We want it just right. If any do not wish their names published, let us know it in time, and their wishes will be respected.

Previously reported	\$1,977.95
Mrs. Louise Ross	4.00
Mr. and Mrs. McAlexander	2.00
Mrs. Fannie Fenton	5.00
Minnie Gillespie .....	.85
Geo. M. Sheldon	2.25
S. Fern Kintner .....	.50
A. Jones	50.00
John Hicks	4.16
Mary H. Brown	1.00
Dr. P. R. Camp	10.00
Lois and Ethel McCoy .....	.20
Brother Wilson	3.00
Mrs. M. Rudolph	10.00
Robert Grierson	4.60
Alonzo Beauchamp	5.00
Rellah Beauchamp	5.00
Mrs. S. Pine	10.00
N. J. and J. N. Payne	100.00
Victor Weed	1.00
J. F. Buford	5.90
Mrs. B. Tough .....	.50
J. F. Beatty	12.00
N. P. Union Conf.	56.06
J. M. Whitney	25.00
Mrs. A. C. Campbell	5.00
W. H. Lashier	2.00
Abbie J. Burns	5.00
Charles Beater	5.00
A friend	2.00
B. M. E.	2.00
Chester Kinsley .....	.50
Mrs. A. Lamb	3.50
Vern B. Crandall	2.00
Veterans of Yountville	12.95
Irene Griffith	5.99
Caroline Schultz .....	.25
L. E. Wright	6.00

W. B. James	5.00
P. Padurson	1.00
Mrs. Jesse Hoopes	1.00
Mrs. Lydia Cris	2.75
Mrs. Emma Sakuth .....	.20
Max W. Anderson	3.00
Mrs. Mary Cott	3.00
Primary Class, Spartensburg S. S. ....	.10
Mrs. H. Busing	10.00
L. J. Carlstrand	3.50
M. M. Jorgenson	10.00
Mrs. W. B. Tucker	2.00
C. W. Porter and wife	20.00
Mrs. S. Whiting	2.00
H. Rust	1.50
Nellie A. Barnes	1.00
Friend, Mountain View	10.00
Brother Anliker	1.00
Percy Sanford	5.00
Mrs. B. B. Barrett	1.00
Mr. and Mrs. C. E. Gorthy	10.00
E. R. Hartman	8.00
Mrs. Ella Peterson	5.00
Henry Obermeyer	1.00
Miss Gladys Neun .....	.14
Felix Grindal	1.00
G. W. Smith .....	.50
Adelbert C. Fry	5.00
Louis Oberti	80.00
Robert Grierson	6.00
Mrs. Edna Edgar	4.00
Mrs. R. Zinn	5.00
Mr. and Mrs. Wm. Russell	5.00
M. E. Whipple	1.00
Mrs. P. C. Lee .....	.50
Mrs. W. O. Berry	1.00
Mrs. B. Dickens .....	.50

Total to September 27\$2,560.06

"The Practical Politician."—Incidentally *American Industries*, of September 1, offers a suggestion which national and other political reformers would do well to heed. In speaking of a class which advises its members to vote for old-party candidates "if those candidates will make a few promises," it asks, "and what practical politician will be slow in making promises before election, or in forgetting them afterwards?" Erect a standard of reform as high as the moral law, and if it becomes popular, the old-time corruptionist in politics will swear by its chiefest god that he always believed in that standard and will vote for it. And he catches the votes as a sugar-and-water mixture catches flies; but his heart is the same, and he is the same old corruptionist in a new role. Reforms do not come that way.

Papus, a Spiritualist, says the *Christian Advocate*, has given fifty seances to the czar, receiving twenty-five thousand dollars as compensation. The Russian czars have been very superstitious. Henry Slade utterly fooled Alexander II. No wonder the czar has been vacillating. The press has revealed the situation and brought out so many facts that Papus has gone abroad for medical treatment, his nervous system being shattered by the attacks upon him. The czar must be on the intellectual and moral grade of Saul when he went down to see the witch of Endor. It is a case of the blind leading the blind.

Three days of race riot in Atlanta, Ga., September 22-24, resulted in the death of twenty persons, two whites and eighteen negroes. The arrest of 257 persons by the militia succeeded in quieting the storm. A meeting of business men demanded vigorous action on the part of the authorities in the matter of closing the saloons. There is one thing always notable where social trouble arises, and that is, the open saloon invariably adds fuel to the fire—which, in nine cases out of ten, originates by the combustion of saloon goods.

The apostle does not exhort us to deceive not God; for he knows that God can not be deceived; "God is not mocked." Our greatest danger is self-deception, and the only thing which can save us from that is God's revelation of self and Himself. Thus will we learn to distrust self and trust Him more.

Only God can know the motive; only God can deal with the heart, and religion is a matter of the heart.