

SIGNS OF THE TIMES

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

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DENOUNCING THE PHARISEES.

CHRIST is in the temple for the last time. He had warned the Pharisees and scribes and denounced their evil practises while at their table, invited there that they might find something whereby they might cause Him to be put to death. Now He addresses them and His disciples, saying, "The scribes and the Pharisees sit in Moses' seat." The Jewish teachers stood up to read the Scriptures, but were seated when they expounded them. As persons exalted, they supposed themselves capable of acting in the place of Moses as interpreters of the law given by God.

"All therefore," continued Christ, "whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say [when teaching the law from the Scriptures], and do not." They did not bring their own works into accordance with the written Word. They enjoined upon others what they were to do, but their own teaching they did not practise. "For they bind heavy burdens [of requirements and exactions] and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men; they make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the market-places, and to be called of men, Rabbi, Rabbi." Whatsoever good thing they do, whatever zeal they show, is not that they may obey and honor God, but to gain approval and respect for themselves, that others may think them pious and holy. Their phylacteries were strips of parchment, with scrip-

tures written upon them, and were worn upon the wrists, the forehead, and the arms. But all this outward appearance of piety was, through their spiritual pride, only violating both the spirit and the letter of the law.

The oft-repeated "rabbi," was very acceptable to the ear, but Jesus warned His disciples against this. He said to them, "But he ye

ecclesiastical superiority, which has always resulted in the injury of the men who have been trusted and addressed as "father." It confuses the sense of the sacredness of the prerogatives of God.

Of this list of sins the scribes and Pharisees were guilty; and it was for this reason that Christ denounced them. "Wo unto you,

scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men." And to the lawyers He said, "Wo unto you lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."

Knowledge is the only key that will open heaven. The inspired John declares, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." A right knowledge of God and of Jesus Christ whom He hath sent is eternal life to all who believe.

"Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation. Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. . . . Wo unto you scribes

and Pharisees, hypo-

crites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at [out] a gnat, and swallow a camel. Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first



"They Make Broad Their Phylacteries."

not called Rabbi, for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father which is in heaven. Neither be ye called masters; for one is your Master, even Christ."

By these words Christ meant that no man is to place his spiritual interest under another, as a child is guided and directed by his earthly father. This has encouraged a spirit to desire

that which is within the cup and platter, that the outside of them may be clean also. Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

"Wo unto you, scribes and Pharisees; hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation."

Anguish, deep and unfathomable, pressed upon the soul of Christ; and in the intense pain of unrequited love He exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee [not content to receive with indifference and spurning God's message sent by His servants unto thee, your enmity and hatred against God you have vented upon His messengers. You will not suffer them to live], how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not." The same works that ye do to My messengers whom I send, will be reflected back upon you. Refusing to be gathered, you will realize what it means to be scattered, to be the despised of all nations.

"How often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." Christ's representation is a most striking one. He would have gathered her children together as a hen gathereth her chickens under her wing. He would have given them protection, they would not have been left defenseless. When the hen sees her brood is in danger, she calls them under her sheltering wings to protect them. She will resist any enemy that may approach. She will die rather than that those who have fled for protection under her sheltering wings should suffer. This will Christ do for those who fly to Him for refuge. He will gather His children together under His mediatorial wings, and there they will be safe.

MRS. E. G. WHITE.

THE LAW.

THE fourth commandment lies in the bosom of the divine law. It is there just as the finger of the Artist carved it in the enduring slab. The ten heaven-born precepts photographed the character of the Infinite One. It can no more be destroyed, or made void, than can its Author. We know that all the efforts of man to do either will be a miserable failure.

Will not man in this take warning from the fate of Uzzah? He did not touch the sacred precepts, but only the depository of these God-given words; and for his heaven-daring sin

God justly smote him that he died. This ought to serve as an everlasting warning, to those who, with impious hands, dare to touch the living oracles of God and rudely mar the photograph of God's character, by defacing one or all of them.

Since the ark that concealed the perfect law was so holy, as the case of Uzzah shows, what may be said of the holiness of the precepts themselves confined within its sacred walls? Whatever can be said of the holiness of the ark, it is sure that much more can be said of the holiness of the divine tracings inscribed upon the tables within this sacred chest. And as the punishment was severely met by death upon the offender for touching the receptacle of the law, who will look for the punishment to be less upon one who tears from the bosom of the law the fourth commandment, and teaches others to walk upon it with unhallowed feet? Can any one reason thus except at the peril of his soul?

H. W. REED.

PRESENT CONSOLATION.

DISCOURAGED! nay, arise; be glad;
Look up, help comes from yonder hills.
Why be disconsolate and sad
When God His promise sure fulfils?
Revive thine hopes, new courage take,
Since Christ the King of kings doth reign;
He ne'er will leave thee, nor forsake;
Thy foeman all will He arraign

Weak saint, be strong in Jesus' might;
Thy strength is weakness, naught hast thou
Whereof to boast; yon satellite
In heaven's horizon doth endow
The Christian's heart with glorious hope;
Weak tho thou art, strong shalt thou be
In Jesus; look then constant up—
From self—to triune sovereignty.

Thus shall thy terraqueous path
With heaven's fragrance be perfumed;
As thou dost supplement thy faith,
So shall thy self-esteem be doomed
To banishment from this thy life.
Christ's power thy power alone shall be.
Thus shalt thou triumph in earth's strife,
And strike heaven's note of harmony.

Angelic chords resound aloud
Whene'er the saint doth victory gain;
On heaven's battlements the host
Of cherubs gather; earth's campaign
Is watched with interest divine;
Oft yon celestial arches ring
When we accomplish God's design,
And bid Satanic hosts take wing.

JUAN MCCARTHY.

Republica Argentina.

DEATH: ITS NATURAL, THEOLOGICAL, AND BIBLE MEANING.

THE Greek word *thanatos*, from which death is usually translated in the New Testament, is defined by Liddell and Scott as "death, whether natural or violent." They do not say it does, or may mean, eternal life in misery. Greenfield gives its primary meaning as death, the "extinction of life, whether naturally or violently." He also defines it in the following texts: John 8:52; James 5:23; 2 John 5:16, 17, eternal death, "eternal unchanging state of wretchedness and misery."

Here we have the same Greek word defined to mean extinction of life, and also an eternal continuation of existence in suffering. Can the word have two meanings diametrically opposed to each other?

Buck, in his theological dictionary, says, "Death is generally defined as the separation of the soul from the body."

Webster defines it as "that state of being, animal or vegetable, but more particularly of the animal, in which there is a total and permanent cessation of all the vital functions, where the organs have not only ceased to act, but have lost the susceptibility of renewed action. In theology, perpetual separation from God, and eternal torment, called the second death."

We now notice the texts to which Greenfield refers, to prove that death sometimes means eternal torment:—

"Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death." John 8:52.

It is plain that in this passage Christ did not mean natural death, or the life of the body, but He evidently refers to the second death, brought to view in Rev. 20: 6: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." What is the first death?—The cessation of life, or of man's existence, or of the life of the body. Then what is the second death?—If there is any analogy between this and the first, it must mean the extinction of the life of the soul; or, as the second death occurs after the second resurrection, the extinction of all that makes a wicked being in the resurrected state.

We read in James 5:20, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." This text, instead of proving the eternal life of the soul, and its consequent suffering, proves its death, for the soul that is saved is not saved from eternal life in misery, but saved from eternal death, or cessation of being.

Greenfield also quotes 1 John 5:16, 17, but the word "death" in these texts, and also in many others, refers to the second death. These words must not be wrested from their true meaning.

Buck's definition (or, as he says it is generally defined, "the separation of the soul from the body") is simply a metamorphosing for a change from the chrysalis state to that of the winged being. This will accord pretty well with the notions of Spiritualists, with whom the so-called *orthodox* in their ideas of immortality are so closely allied. But as this general definition does not accord with its primary, we will let it go for what it is worth, remembering this, that death in Scripture means death, cessation of existence.

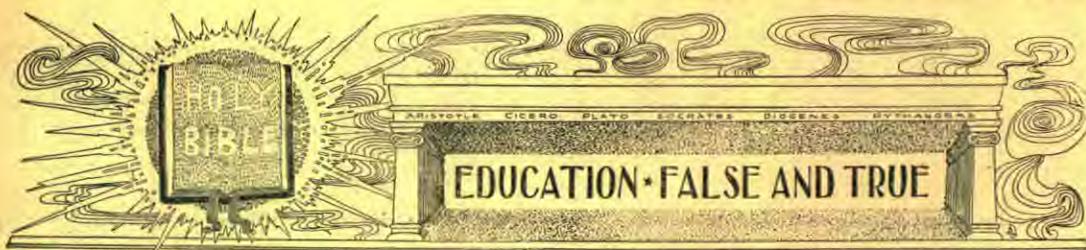
WM. PENNIMAN.

EARTH DWELLERS.

THE Bible definition of the word "heathen" is, one who knows not God. The word means literally, in the old Anglo-Saxon, a dweller on the heath, a countryman. The word "pagan" has a similar signification in the Latin original. In common use this original meaning is lost in these words, but it is strictly true of the heathen or pagan, in the Bible sense, that he is an earth dweller. His life, his hopes, his efforts are here. The Christian is a pilgrim and a stranger here, and his citizenship is in heaven. He is not seeking to build upon an earthly foundation, but his affections are set on things above.—*Oriental Watchman*.

"THE people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

"THE eyes of the Lord are upon the righteous, and His ears are open unto their cry."



IN THE DAYS OF CHRIST.

LIKE a giant oak, broad of limb, straight, strong, and hardy, stood the true principle of education. Rooted in the soil of earth, its leaves absorbed the atmosphere of heaven. Its fruit was life; its leaves were for the healing of the nations. But like a parasitic plant, beginning with one tendril-like root buried in the bark, sapping the life of the oak, spreading stem after stem around the massive trunk, creeping higher and higher until each branch is enfolded in its grasp, hugging the tree to death and still clinging to the lifeless branches and preserving the former shape but emitting to the atmosphere around its poison breath, grew the false principles of education.

Evil does not all at once destroy the good. The thunder-cloud does not suddenly overcast the sky. There must be the gathering of the storm-cloud, the first faint mutterings before the storm bursts. So, while truth had been planted in the earth, and men had been given an opportunity to eat of its fruit, evil and death had gradually dwarfed and stung it until its nature was well-nigh lost.

It was only here and there that individuals recognized the light and were following the rays to their Source. The Jewish nation, to whom had been committed the sacred oracles of divine truth; to whom had been entrusted the principles which were powerful enough to make of them a wise and understanding nation, had been in Babylonish captivity seventy years. On their return their ideas of right were but dimly defined. Close contact with the manners and customs of the East had taken from them their strong faith, and they groped in a twilight which ever darkened instead of brightening. Nearly five hundred years served only to fasten more firmly in their minds the form of religion, and to remove them further from the truth.

As the darkest portion of the night is often just before the dawning, so do we find the mental darkness densest just before that fulness of time when God sent His Son into the world, a Light to light every other soul who cometh hither.

It was as an educational as well as a religious reformer that He came, for without the one the other could avail but little. "He came unto His own, and His own received Him not." The peculiarity of mental and moral darkness is that those most deeply enshrouded are the most oblivious to their condition. So, while the Christ-child "grew and waxed strong in spirit, filled with wisdom," it was not the result of earthly instruction. His mother was His first human teacher, for that was a Jewish custom, and His mother had yielded herself to the control of the Spirit of God. At the same time He wandered in the fields and through the woods, holding converse with the works of His own hands. God was His Teacher, and the "grace of God was upon Him."

He had never attended a rabbinical school when, at the age of twelve, He visited Jerusalem for the first time since His dedication as a babe in the temple. Lingering after the multitude departed for various quarters of Palestine, He entered a school conducted in the temple court, and with other youth took His place at the feet of the learned doctors. They were surprised at the wisdom manifest in His questions and answers, which flashed into their

minds truths concerning the long-expected Messiah.

But it was "His Father's business" which He had in mind, and instead of remaining for further instruction He returned to Nazareth and was subject unto His parents until the days of His baptism. The original plan was that youth should be educated by the Levites, and had this tribe remained true to their sacred trust the Son of God might have sat a learner at their feet. But their teaching had degenerated into cold formalism, and the life and spirit of a young child would have been starved instead of fed by their recitals. Of their teaching Geikie says:—

No wonder that when He had finished such an address, the multitude were astonished at His teaching. They had been accustomed to the tame and slavish servility of the rabbis, with their dread of varying a word from precedent and authority; their cobwebbery of endless sophistries and verbal trifling; their laborious dissertations on the infinitely little; their unconscious oversight of all that could affect the heart; their industrious trackings through the jungles of tradition and prescription; and felt that in the preaching of Jesus, they, for the first time, had something that stirred their souls, and came home to their consciences. One of the rabbis had boasted that every verse of the Bible was capable of six hundred thousand different explanations, and there were seventy different modes of interpretation current, but the vast mass of explanations and interpretations were no better than pedantic folly, concerning itself with mere insignificant minutia which had no bearing on religion or morals.

It was as a teacher that Christ met opposition from the world, and it is His principles of education that are to-day accepted by faith, or, being rejected, leave the educator to grope his way with naught but human invention. Should the educators, whose minds are exercised to find the best methods and the best materials for young minds, but turn to Him who held the keys to the fountain of knowledge, nay, who was made unto us *wisdom*, all caviling would cease, and humanity would sit at His feet and learn of Him, whom to know aright is life eternal.

That He was a Teacher was evident, for He was so recognized by the master of Israel who came to Him by night with the words, "Rabbi, we know that Thou art a Teacher come from God," and to the mind of Nicodemus, Jerusalem's greatest teacher, the proof of His power to teach lay in the fact that miracles attended His work. The power to perform miracles was then a result of His education. Since they were always based upon faith, the secret of His education is revealed to be a faith that laid hold upon the throne of God.

Now, to the instructor in the worldly schools it may seem inconsistent to speak of faith as the basis of education; but without it you will have no learning. The only question is, In whom will you place your faith? in God, or in the words of men who speculate upon the theories of science and kindred truth? The ultimate result of faith in the latter leads to the formalism which killed the Jewish system. Faith, as taught by Christ, gives life and power to the instruction.

The contest of Christ's life was over this question. The controversy of the last nineteen centuries has been over the same question. The living connection with heaven, the life of faith,—this is what distinguished Christ and His system from all others. It is the lack of

this to-day which prevents the professed followers of Christ from reaching that high ideal.

Turning to the instruction given by the master Teacher, we are surprised to note the simplicity of His manner and to find that He could choose His followers from the humble seaside fishermen. Nor were they pupils of whom He was afterward ashamed, for He sent them forth to the whole world, and they, with the truths they taught, and the methods learned from Him, shook the very foundations of the civilized world.

So nicely did He deal with the problem which to-day perplexes the educational world that should educators make His life a study and follow His methods they would find all perplexity at an end. At His ascension His last words to His disciples were that He would send them the Spirit, which should guide them into all truth. The Master left not His followers comfortless, but sent the Holy Spirit as a teacher of truth. The work accomplished at Pentecost shows the fulfilment of the promise. It was a marvelous educational movement. The power of the early Christian church as it met in almost deadly conflict with paganism in Europe, verifies the truthfulness of the promise. It was a return to the time when Israel's youth received instruction in the schools of the prophets, and for several years after the life of Christ was ended His followers maintained their steadfast adherence to these principles. The sunlight of truth had shone on the world; life sprang up at its touch, but no sooner does the herald of truth begin to sound than the enemy strikes a note lower and begins to play on a downward scale. The world remains in tune but for a moment; the discord grows more and more pronounced. The work of the last days of earth's history will be to strike that higher key of education by faith which will lift the learner to a position where all wisdom is at his command.

E. A. SUTHERLAND.

OUR WORDS.

"OUT of the abundance of the heart the mouth speaketh," says our Saviour. Matt. 12:34. James compares the heart to a fountain, and the words to a stream that issues from it. He asks, "Doth a fountain send forth at the same place sweet water and bitter?" Chap. 3:11. So, then, the words are an indication of the character; for they show what is in the heart. If "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," dwell there, the words will show it; if the heart is "like the troubled sea, when it can not rest, whose waters cast up mire and dirt," this, too, will appear in the words.

Judging people by their words, what a variety of characters we meet. There are talkers of the type of—

"Jagoo, the great boaster,
He the marvelous story-teller."

The writer knew one of this class, a soldier in the ranks, who was fond of telling how, just on the eve of an important battle, a major-general came down the line of the company tents, inquiring for private Blank; and the major-general actually spent two hours discussing the military situation with this soldier who had worn Uncle Sam's uniform but a very few weeks. The hallucination deceived no one, and the conceit made the soldier better disposed toward himself. But that is the way with the boaster. He is a hero in his own eyes; and it is evident that self is very dear to him, and has a large place in his heart.

Then there is the inveterate talker, the individual who goes into no end of tiresome

details in relating incidents of no possible interest. One can not help wondering that he can talk so much and say so little. But tho he may waste time and patience, he is often well-meaning and kindly, and he is certainly a far more pleasant person to have around than one who is sullen and sulky.

The gossip seems to have an itching ear for news, and a burning desire to be the first to tell it. He prys into everything, and repeats everything he hears, seeming quite unconscious of the harm he may be doing. He may not be really malicious, but he likes to make a sensation, and so a scandal is a choice morsel under his tongue. The inveterate talker and the gossip seem to desire "to make talk" and be entertaining. It is pretty certain that trivialities occupy the minds of both.

Still worse is the malicious gossip. Wo to the man, woman, or child whose character passes under his dissecting-knife. The pain he may cause, the harm he may do, will never deter him from telling all he knows or imagines, that may injure another. If he would stop with what he knows, it would generally not be so bad. The faults of his near friends give him great pain, no doubt; but he will often discuss them with a gusto that indicates a sincere relish. Try it, tho, and you will find that he does not like scandals or harsh criticisms that touch those who are really "nearest and dearest;" so it is not pure unselfish love that speaks from the heart in detraction. Whatever his profession, the gossip does not love as himself the one whose character he blackens, and it is not the charity that "thinketh no evil," that leads him to confess his neighbor's faults and sins behind his back.

There are some people who seem to think they ought to contradict every remark that does not strike them just right, and they conscientiously do this duty. Truly wonderful are their resources for showing that anything they take exceptions to is impossible, unreasonable, or absurd. They have been known to flatly contradict a statement made by "one who was there," in no way deterred or embarrassed by the fact they had no personal knowledge of the things whereof they spoke. Such persons can hardly be said to obey the apostle's injunction to be "gentle, showing all meekness unto all men." If they believe that the narrator of some incident either lies or "don't know what he is talking about," they would hardly be held guilty of dissembling if they were politely to say nothing.

Another unpleasant companion is the one who always has some misfortune to relate. Any true, warm-hearted man or woman will delight to give sympathy, and aid if possible, to those in trial and affliction; but there are many who morbidly dwell on the dark side of things, and who overwork the command, "Bear ye one another's burdens." We can hardly believe that joy and peace reign in their hearts, or that they have learned the sweet lesson that "godliness with contentment is great gain."

Some may think that where the singular pronoun has been used to represent "talker" or "gossip," it should be "she," and not "he." Very well, friends; read it that way if you like; but observation has convinced the writer that neither sex has the monopoly of the talking business. Men take as great an interest in their neighbors' affairs as women do, and are as fond of discussing them. And of all these talkers, except the hopelessly bad, no doubt Burns' words are appropriate:—

"O wad some power the giftie gie us
To see oursel as ithers see us,
It wad fra mony a blunder free us,
And foolish notion."

In conversation, as in everything else, Jesus is our Example, and of Him it was said prophetically, "Grace is poured into Thy lips." Ps. 45:2. He denounced the priests and scribes who were false to their trust as religious teachers, and were misleading the people; but He received the repenting sinner with tender, loving forgiveness. He reprov'd Peter, James, and John when they manifested a spirit that, because of the influence it might exert, could not be silently tolerated; but in His daily life with His disciples He was patient and forbearing, and not even the thieving Judas was betrayed to his fellow disciples.

Jesus did not guide His hearers into the right way by reproaches and criticism; but by His life and teaching He placed before them the beauty of holiness. John, who was with Him through all His ministry, testified: "He dwelt among us, . . . full of grace and truth." What winning, gracious sweetness, what loving tact, what tender sympathy, do these words suggest. Grace was poured into His lips because in His heart "love, joy, peace, long-suffering, gentleness, goodness," held undisputed sway. He was "full of grace and truth" because He was one with the Father, and reflected His glory.

Because the words are an index of character, because they show what is in the heart, they will have due weight in deciding our final destiny. The Saviour says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. But if we will seek grace and wisdom where He found them, our words will not condemn us in the judgment. E. J. BURNHAM.

Troy, Pa.

THE WONDERFUL CITY.

O ZION, we long to behold thee!
We weary at times of the rod,
Which must chasten till proud hearts are humble,
Ere we see thee, fair city of God.

O Zion, prepared for thy children,
By faith we can see thee afar;
The bright gleam of thy mansions invites us,
Like the olden-time Bethlehem star.

And, Zion, we watch for His coming,
Almost we're forgetting the rod,
As we think of thee, wonderful city,
Whose builder and maker is God.

DORIS.

WHO IS ON THE LORD'S SIDE?

OFTEN we hear people say, "O, if I were only rich, how easy it would be for me to do good!" Another moans, "If I were only well and strong, how much I could do."

But they forget, as we all do sometimes, that not man, but God, giveth the increase. He seeth not as man seeth, for He has chosen the weak things of the world to confound the things that are mighty. And if the simple and weak and poor will humble themselves, God will work through them to do the deeds of Omnipotence.

One day an old gentleman, well-to-do and retired from active life, was walking with a poorer man, who was engaged in relieving suffering. During their conversation the lack of sympathy among people was spoken of.

"Yes," said the poorer man, "but there are those who, being taught in the school of suffering and poverty, have learned the divine lesson of brotherly love."

As it chanced, seemingly, they came at this time to a park and sat down. An old crippled man sat on an opposite bench trying to warm himself in the morning sunshine. He was

apparently hungry, too, for he several times stopped passers-by to ask for coppers, but with no success. Strong and happy people went by, but without pity for the old man. So at last in despair he ceased to stop them and apparently decided to go hungry. But a little crippled girl, coming slowly along on her crutches, had noticed his distress; and she did not pass him by as others had done. Instead, she accosted him kindly, and in her own gentle way learned his story of want, and finally induced him to go with her to a cheap eating house. There she paid for a simple meal for him, and, with close-set lips, went out hungry herself.

But our friend, the old gentleman, had been a looker-on, amazed and delighted with what he had seen. He took the little girl to his own home. Needless to say, she was never again hungry. Yet more than all this, the old gentleman's heart was opened, and the remainder of his life was spent helping the poor.

Thus, in hidden and mysterious ways, the great and good Father works for men. O, cast thy bread upon the water, He says, even the little that thou hast, and I will care for it, and it shall return to thee after many days.

EDISON J. DRIVER.

Fresno, Cal.

THE DIVINE HEALER.

"IS there no balm in Gilead; is there no physician there? why then is not the health of the daughter of My people recovered?"

Jesus Christ is the Great Physician, the Healer alike of the diseased body and the sin-sick soul. Such He was when He walked upon the earth in human form; such He is to-day after He has returned to the Father, and received of Him all power in heaven and earth. Contact with the Saviour means health to the believer to-day just as much as it did to the poor woman with the issue of blood who touched the hem of His garment, and was made whole.

Why, then, are so many professing Christians afflicted with disease? What reason can be given why God's people, take it on the whole, do not seem to enjoy better health than unbelievers? These are questions which should be pondered well. Health is too great a blessing to be lightly regarded.

Every good gift, the apostle James tells us, is from above; and comes down to man from the Father of light. This includes health as well as all other blessings. By means of our faith the channel is kept open. When unbelief is permitted to enter the heart, the channel is stopped up, and the stream of blessing ceases to flow. If we ask of the Lord health, in faith, nothing wavering, as we are bidden to do, we shall receive it.

Nevertheless, it is to be remembered that true faith is active, not passive. Paul tells us that it *works by love*, and James says that faith without works is dead. Hence it follows that a person who exercises faith in the healing power of Christ will conscientiously obey His Word in all things, adhering strictly to those habits of eating and drinking which an enlightened judgment pronounces right.

It would be absurd for a man to throw himself into the river and then ask God to keep him from drowning, or to fill himself with whisky and ask God to keep him from being drunk. So also it is absurd to go on eating bad food, living in poorly-ventilated rooms, and ask God to give us healthy stomachs, strong lungs, and clear, retentive minds.

God's efforts in behalf of man are limited by the unwillingness on man's part to fully cooperate with Him. When He is given the right of way, He can do great things for the weakest of His children. The Gospel in its fullness means health of body as well as of soul, and the Christian life, rightly viewed, involves obedience to the physical laws of the Creator as well as to His moral laws.

Sickness is the result of sin; it belongs to Egypt. God called the children of Israel out of Egypt, and in doing so promised them that He would keep them in health provided they kept His laws. God has not changed; the same arrangement holds good with His people to-day. If we find ourselves incapacitated by sickness for the Master's work, let us diligently study the laws of our being, and having put ourselves in harmony with them as far as in us lies, rest assured that God will make His part of the bargain good by restoring us to health.

M. E. OLSEN.

THE GOSPEL FOR ALL.

THIS is well set forth by the following from Dr. Alex. McLaren, in an article in the *Sunday School Times*: "The high priest therefore asked Jesus of his disciples, and of His teaching! If they did not know about either, why had they arrested Him? Cunning outwits itself, and falls into the pit it digs for the innocent. Jesus passed by the question as to His disciples unnoticed, and by His calm answer as to His teaching showed that He saw the snare. He reduced Caiaphas and Annas to perpetrating plain injustice, or to letting Him go free. Elementary fair play to a prisoner prescribes that he should be accused of some crime by some one, and not that he should furnish his judges with materials for his own indictment.

"Why askest thou Me? ask them that have heard Me,' is unanswerable, except by such an answer as the officious 'servant' gave, —a blow and a violent speech. But Christ's words reach far beyond the momentary purpose; they contain a wide truth. His teaching loves the daylight. There are no muttered oracles, no whispered secrets for the initiated, no double voice, one for the multitude, and another for the adepts. All is aboveboard, and all is spoken openly to the world. Christianity has no cliques or coteries, nothing sectional, nothing reserved. It is for mankind, for all mankind, all for mankind. True, there are depths in it; true, the secrets which Jesus can only speak to loving ears in secret are His sweetest words, but they are 'spoken in the ear' that they may be 'proclaimed on the housetops.'"

WOMEN IN THE CHURCHES AGAIN.

A Suggestion.

LET your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.

"What? came the Word of God out from you? or came it unto you only?" 1 Cor. 14: 34-36.

Why divide this paragraph of Paul's Corinthian letter?

By studying the whole letter we see that much, if not all, was a reply to a letter of inquiry from the Corinthian brethren about certain points of dispute among them and of other things that were unpleasant in the social

worship. For one thing, the women seemed to have transgressed the bonds of womanliness in the social worship, and the brethren made the suggestion in their letter to Paul that "the women keep silence in the churches," as a quietus to them. The Revised Version says, "Let *the* women," etc., the correct reading, evidently, instead of "Let *your* women," which puts the suggestion from Paul, while the whole of the thirty-fourth and thirty-fifth verses is a quotation from the letter Paul had received from them. In reply he expressed his indignation at the suggestion of their putting the women to silence by saying: "What? came the Word of God out from you [men]? or came it unto you [men] only?"

Keeping sight of the pronouns in each passage, we see that those representing the women are in the third person, and those in Paul's reply to the suggestion are in the second person and are, without doubt, addressed to the men, who wrote the letter to which Paul is replying. Otherwise we can possibly see no sense in the thirty-fourth verse whatever.

Another objection to charging Paul with the authorship of the thirty-fourth and thirty-fifth verses is that they are entirely inconsistent with the general teaching of the Scriptures and with church membership for women.

MRS. AMANDA BOSTICK.

Fresno, Cal.

THE SILENT HOUR.

ALONE with God!
How sweet the hour.
The solemn quiet hour
Of midnight,
When I think of Thee
And contemplate
Thy handiwork,—
The stars that shine
In yonder sky!

At this loved hour
I know Thou'rt near;
I feel Thy presence
At my side,
Beloved One.
Converse with me,
O, grant me favor
In Thine eyes.
Great is Thy power;
For not one star
From his appointed place
Doth fall.
The sun and moon
Thy Word fulfil
As round the world
They shine.

How sweet to know,
In this Thine hour
Of silence,
Thou dost walk abroad,
Altho unseen.
Thou keepest watch
O'er loved ones,
Dear to Thee.

I kneel me down
This midnight hour
To seek from Thee
Full power
To live a holy life
And yield obedience
To Thy Word.

Refine me in Thy
Furnace, Lord,
Till I transforméd be
Unto Thine image,
Showing forth
In all its power
Thy perfect life
Unto the end.

In these last days,
O help me be
Thy face prepared to see,
That when Thou comest
In the clouds,
And I all changéd be,
May fly to meet thee in the air,
Thine immortality to share.

S. OVERGARD.

Austin, Texas.

"PUT YOURSELF IN HIS PLACE."

THE new Chinese minister to the United States, Wu Ting Fang, is said to be the most learned envoy ever sent to represent the Chinese Empire. He recently wrote an article, published in the *Sunday Examiner* of May 7, touching on the two countries and their misunderstandings. Here is an extract, the truth and wisdom of which Christians will do well to ponder:—

The most important questions with which the Chinese Government has to deal, arise from the spirit of commercialism and the spirit of proselytism. In all the treaties which China has concluded with western powers there is an article generally known as the "toleration clause." This article provides, in effect, that Christianity inculcates the practise of virtue and that those professing or teaching it should not be harassed or persecuted. This apparently innocent provision has not, however, helped to further the cause of Christianity in China. It must be borne in mind that this official recognition of Christianity was first obtained from her after a disastrous war. The clause was no doubt inserted with the best of intentions. But it had the apparent effect of exciting in the native mind the unfounded suspicion that a deep-laid political object was intended under the cover of religion.

But let us put the shoe on the other foot and suppose that Confucian missionaries were sent by the Chinese to foreign lands, with the avowed purpose of gaining proselytes, and that these missionaries established themselves in New York, Philadelphia, San Francisco, and other cities, and that they built temples, held public meetings and opened schools. It would not be strange if they should gather around them a crowd of men, women and children of all classes and conditions. If they were to begin their work by making vehement attacks on the doctrines of Christianity, denouncing the cherished institutions of the country, or going out of their way to ridicule the fashions of the day, and perhaps giving a learned discourse on the evil effects of corsets upon the general health of American women, it is most likely that they would be pelted with stones, dirt, and rotten eggs for their pains.

What would be the consequences if, instead of taking hostile demonstrations of this character philosophically, they should lose their temper, call in the aid of the police, and report the case to the government at Washington for official interference? I verily believe that such action would render the missionaries so obnoxious to the American people as to put an end to their usefulness, and that the American Government would cause a law to be enacted against them as public nuisances. Can it be wondered at, then, that now and then we hear of riots occurring against missionaries in China, notwithstanding the precautionary measures taken by the local authorities to protect them?

But all this good sense is taught in the Golden Rule.

THE ONE LOST SHEEP.

DO NOT let us mistake the meaning of the ninety and nine, as if God loved sinners more than the righteous. It is better to be in the fold than astray. But the lost has all the claim, all the thought, all the effort. You know that when a little one is ill in the home, everything centers about that one. The others must wait and be content to be forgotten. The others must manage for themselves as best they can. Nobody has time to think of them. That does not mean that it is better to be ill than well—not at all. But it does mean that the sick one has a claim and a need that the others have not. I pray you believe it and bless God, for it is a glorious truth. Lost one, there is a sense in which you are more to the Saviour than are the very angels of God, more than the happy ones within the fold. Over you yet there yearns a tender pity; for you He comes with all His power to help and all His graciousness to offer: "My child, My own lost little one," said He, "I cannot rest until I find thee and bring thee home again."—*Mark Guy Pearse.*



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WHAT HIS FAITH MEANT

ABRAHAM is often called "the father of the faithful." The apostle Paul calls him "the father of all them that believe."

He is called "father" not in the sense of fleshly descent, but in the sense of character. He is the father of all those who have the same faith that he had. And therefore God's promise "is of faith, that it might be by grace; to the end the promise might be sure to all . . . of the faith of Abraham."

Now Abraham's faith consisted in fully persuading him "that what He [God] had promised, He was also able to perform."

Mark the exercise of this faith in almost our first introduction to Abraham. "Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

Now here are God's promises of blessing unrivaled and unnumbered; and here are the conditions:—

1. "Get thee out of thy country." He is henceforth to be a man without a country on earth. The world was to resound, if it did not already, with the glories of Babylonia and Egypt. Abraham was a citizen of neither. He was henceforth to be a foreigner, a pilgrim, a stranger, till the King should give him inheritance in the "better country, that is, an heavenly."

2. "From thy kindred." He is not to clannishly stay with the tribe. He is not to feel that "these my relatives are the best in the earth, and I stay with them. We will build us a city, and make us a name lest we be scattered abroad." Not at all. There is no clannishness in the faith of Abraham. "Get thee out . . . from thy kindred" is the command of God. He is to be a man without earthly kindred only so far as they are bound by the claims of God.

3. "And from thy father's house." It is hard to leave one's country. It is harder still to leave loving kindred. It is hardest of all to leave father's house. But earthly fathers die, and then the house gets too small for too many. Why not leave it to the weak and home-sick and characterless ones; leave it for a greater work, involving strong character building. Leave it; for God calls.

The simple record of the result of God's call is, "So Abraham went as the Lord had spoken unto him." He became a man with-

out a country, without kindred, without a home, a stranger and a pilgrim for Christ's sake: "Wherefore God is not ashamed to be called their God; for He hath prepared for them a city," a "continuing city."

And God blessed him, and made him a blessing. Every one who harbored the pilgrim was blessed. Every one who blessed him was blessed. Every one to whom he ministered was blessed. And this was all true even in his earth life. See Mark 10: 29, 30. Since then all the families of the earth have felt his blessing through his Seed, our Lord Jesus Christ.

Are you Abraham's child? Have you his faith? Have you even yet gotten out of your country and its politics?

THE TRUE CHURCH

THE church of God is composed of the called-out ones, those regularly summoned. They are called by the Gospel. They are called out of the world, out of sin and selfishness, out of Babylon and darkness, out of the kingdom of Satan, out of death and destruction. They are called *into* holiness, righteousness, grace; into the kingdom of Christ, into light, into life and obedience and service.

Jesus Christ is not only the Head of this church, but He is the Head of each one belonging to this church. All this has been abundantly proved in the past.

Now it must logically and inevitably follow, that he who will not submit to God's call, who will not be effectually called, who will not make that calling "sure" by submitting to do and letting God do all that God requires, can not be a citizen of God's kingdom. He is not one of the called-out of God; he is not a member of the church of God. The church to which he belongs may be called by man, "The Church of God," "The Church of Christ," "The Church of the Apostles," or "The Christian Church," or "The Holy Catholic Church," or "The Roman Catholic Church," or the "Methodist" or "Baptist" or "Adventist Church;" the name of the church will not make him a citizen of God or a called-out one from the world; for a man may nominally belong to any ecclesiastical body, and yet be as much of the world as one who believes in no church whatever.

It must inevitably follow that he who once yielded to God's call, but who turned from the path of right, and in time of trial preferred and walked in his own way and the way of the world instead of that of God, would by thus doing take himself out from among the called-out ones, the church, and become one of the world, wherever his name might be enrolled. And this is as true of a church or body of such persons as it is of the individual. "Many are called, but few are chosen," because the many will not submit to God's call.

By not yielding to God's call, however or wherever we may be born according to the flesh, we remain separate from Christ the Head. By not yielding, or refusing to walk in His way, we separate ourselves from Christ our life.

"Christ is the Head of the church; and He is the Saviour of the body" (Eph 5:23), and His church is the body, and the individuals who compose it are "members in particular" (1 Cor. 12:12, 13, 27). We are united to Him

and to each other by His Spirit, His life; "for by one Spirit are we all baptized into one body." 1 Cor. 12:12, 13. The union, if it exist at all, is vital and personal between Christ and each one, as tho he were the only called-out one.

Christ is the life, the power, the knowledge, the all in all of every soul saved. Christ tasted death for every soul, He lives for every one, He calls every one, and He personally saves every one who yields to the blessed call of the Gospel. If we cut ourselves off by unbelief, we die as surely as does the branch cut off from the living vine. If we hope for life in a church that has cut loose from God by unbelief, and accept tradition and error in the place of truth, we will just as surely die. The only way to do is to heed God's call and come out from the dead forms and worldly emptiness. *There is life only by personal abiding faith in Jesus Christ.*

The claim that succession of the priesthood is through a certain organization is a deception. A round of forms, elaborate ritual, and splendid ornate ceremonies, great names and sounding titles, wealth, magnificence, numbers, a succession of priests from Christ to the present, not one or all of these can save. Lucifer came pure from the hand of the almighty Creator, and could certainly claim unbroken succession even in his own person; he was "the anointed cherub that covereth," and God set him so (Eze. 28:14); but he fell, and he now ministers death rather than life.

Israel of old were the chosen people of God, to whom pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." Truly this would seem a sufficient guarantee of divine credentials! It would seem to show that Israel was the congregation of God! All these wonderful blessings of God were most precious. But the fact was that the children of Israel were called out of Egypt that they might "serve" God, and unless these blessings were held in the heart, and God's truth in the life, curses followed instead of blessing. God in mercy bore long with the rebellious children, and again and again called them back to righteousness. Still Israel trusted in the outward, and refused the call of God. But succession of priesthood through Levi was not sufficient; tracing the genealogy back to Abraham did not alone prove them to be the people of God, the possession of the temple, the ritual, the ark, were not of themselves credentials. Holding all these, yet Israel of old crucified the Lord of glory.

The Test of the Church.

Our Lord gives us a test, a most effectual one for all peoples, ages, conditions, and time. That test is, "Ye shall know them by their fruits." Matt. 7:16. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20.

When the Jews boasted that they were free, because they were Abraham's seed (John 8:33), Jesus replied: "If ye were Abraham's children, ye would do the works of Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will do" (verses 39-44). Said John the Baptist to the same class: "O generation of vipers, who hath warned you to flee from the wrath to come?"

Bring forth therefore fruits meet for repentance ["answerable to amendment of life," margin]; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:7-9.

Man must be "born from above" before he becomes a child of God, before he is a member of Christ's body, or church, before he is a branch of the True Vine, before he bears fruit to God's glory. If this be not the case as respects the individual, he is not a member of the church of God. If this be not the case as respects a church, it is not the church of God. Lineage, priesthood, ritual, form, ceremonies are all nothing apart from God. The indwelling Word, Christ dwelling within the individual soul by faith, the fruits of righteousness manifest in the life, obedience to all God's commandments as given in God's Word, the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance,—these are God's indications of the true church, the body of Christ.

Praise God, this blessed relation is open to every one. Reader, are you a member of the church of the living God? Are you His child? Are you among the *regularly-summoned citizens*? Are you lawfully called? If not, why not?

"WHATSOEVER HE DOETH SHALL PROSPER."

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1-3.

The foregoing words are *not* the statement of a theory. They are *not* what people usually call theology. But they are the statement of an actual Christian experience. Every one who really and truly believes God's words, and who has consequently learned how to feed upon them, knows of the complete realities of every utterance in the foregoing expressions of the psalmist.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Not that the man *will be* blessed at some future time. But "blessed *is* the man" right now. God does not leave us in anxiety and doubt for a single moment. He blesses us now, even to-day, so that we may know that His blessings are sure for all time. The man who is walking not in the counsels of the ungodly is walking in the counsels of God. In other words he is walking with God, and he is also blessed of God, and he knows it—he really and positively experiences the blessing.

The one who is thus enjoying the blessing of God can always say with the keenest and deepest emotions of joy, "My delight is in the law of the Lord; and in His law do I meditate day and night." God's law, God's way, God's great fountain of the right and true, is indeed a "delight." There is no drudgery at all in the service of God. There is no gloom in it. There is no ray of sadness or despair. The service of the Master is delight. It is pure joy, and we meditate in the law of the Lord

because it is an inexpressible pleasure, and not as a painful duty that we must perform in order to be religious.

Then the person who has thus learned to delight in the Lord "shall be like a tree planted by the rivers of water, . . . and whatsoever he doeth shall prosper." A superficial human view may lead some to say that there are exceptions to the foregoing statement of a divine principle. But if it appears to us that there are cases in the which the principle does not hold good, it is only because of our superficial understanding, and not because of a failure in the Word of God.

Sometimes a person will profess to delight in the Lord, and to meditate in His law, while his profession is not genuine, and so it may seem that there is a failure in God's Word. But the failure is in the individual instead.

We should find our delight in the law of the Lord, and in His law we should meditate day and night; and then we should expect prosperity. "Whatsoever he doeth shall prosper" is the sure promise.

This prosperity comes both as a reward and as a result. The man who is meditating in the law of the Lord is drinking at the great fountain of wisdom. His mind is being lifted above the fog into the sunshine. He is enabled to see as God sees. He works on correct lines. The hand of Infinite Perfection guides him, and prosperity comes as a blessed result as well as a divine reward.

Now, we beg of you, do not spend your time philosophizing over this subject after the manner of men. Neither allow the failures of some superficial professors to cast shadows between you and the bright truth of God. God's Word is truth, and the verses quoted at the beginning are actually so. They are not theory, but fact. You may theorize about the words of God, it is true, but the words are facts—they are vital, and real, and true,—all the while that you are expending your energies on mere theory. But if you so choose you may lay down your theory, and take up the actual experiences of a definite knowledge that every word of God is a literal fact. T.



NOTE.—We wish those who ask questions to take particular notice: (1) Only such questions will be answered here as we believe to be of general interest and information. (2) We can not undertake to explain from four to a dozen scriptures, as in one sentence we are often requested to do. (3) Do not ask to "explain" a certain text or passage. State clearly the point in question. (4) Give full name and address, not for publication unless desired, but as evidence of good faith, and to give us the privilege of replying by letter if deemed best. (5) Unsigned communications of any kind find the quickest way to the waste-basket. (6) It is always well to inclose stamp. (7) "Foolish and unlearned questions avoid," also those that minister to mere curiosity. (8) Study the Scriptures yourselves.

935. "Is Every Day a Sabbath?"

HERE is a clipping: "There is no single day of the week which is not accepted by some portion of the human race as the 'day of rest.' For example: Christians, Sunday; Greeks, Monday; Persians, Tuesday; Assyrians, Wednesday; Egyptians, Thursday; Turks, Friday; Jews, Saturday." Is it true? W. G. P.

No; it is not true. Most Christians observe Sunday, and these include Greeks. The Mohammedans—including Egyptians and Turks—observe a portion of Friday. Assyrian literature speaks of the sacred seventh day. The old Persians were fire or sun worshippers, and therefore observed Sunday. But the idea of "rest" all came from the Biblical idea. We have the true Sabbath, the seventh day; we have two spurious sacred days, the Mohammedan Sixth day and the pagan Sunday.

936. Baptism—Water and Spirit.

PLEASE explain Luke 3:16. What is the difference between water-baptism and Holy Ghost baptism? What is meant by the fire spoken of?

1. Water baptism is the outward sign of an inward work. It is the Heaven-ordained rite by which we put on Christ before the world. It is the marriage ceremony between the believer and Christ. See Rom. 7:4; Gal. 3:27; Matt. 28:19, 20. Baptism by the Spirit is that experience by which we come into full communion with God, and are swallowed up in His life. His Spirit fills us and enswathes us. It is that by which vital union is effected with the body of Christ and the soul fitted for His work. 1 Cor. 12:13; Acts 1:8; 2:1-11.

2. The baptism by fire is utter destruction of sin; the burning out of its last remains. The fire comes from the presence of God; "our God is a consuming fire." His presence in us will destroy all sin if we will let Him in. His burning glory will destroy us with the sin when He comes, if we cling to the sin. See the lesson taught in Lev. 9:24 and 10:1-2. The burnt offering represented the sin of the people who put away sin; but Nadab and Abihu are types of those who cling to sin. See also 2 Thess. 2:8.

937. Tares and Wheat.

IN Matt. 13:24-30, 36-43, and in John 8:44, are we not taught that there are in the world many who, like the tares, resemble wheat so closely that we can not at all times tell the difference; and yet, being children of the devil, they can not be changed into the children of the kingdom without abrogating the law, "Let every seed bring forth after his own kind," given in the beginning? And if this is true, is it not misleading to say that the vilest, the worst, can become "children of the kingdom"?

J. P. H.

1. A parable is not designed to teach everything. To use a stock expression, it will not go on all fours. The parable of the tares is given to show that the wicked will exist with the good till He comes who alone can separate; it is not given to show that the wicked can not be saved. See Isa. 1:18, 55:7. The lesson for man is, Do not attempt to judge; God alone can decide. Man's salvation depends upon his choice and submission to God. The wickedness and vileness have naught to do with it; for God's saving power is creative power. "If any man is in Christ, there is a new creation." 2 Cor 5:17, R. V. It is, therefore, not misleading to say that any one may be saved if he will.

938. Matt. 12:40.

NOW if Christ was crucified Friday, and was, according to Matt. 12:40, three days and three nights in the heart of the earth, did He not rise Monday morning? Would not that show Sunday to be the seventh day? E. E.

Why linger about the "ifs"? (1) What proof is there that "the heart of the earth" in Matt. 12:40 means "the grave"? The expression occurs nowhere else in the Scriptures. May it not as truly mean in the power of earth's rulers, the rulers of the darkness of this earth? (2) What proof is there that Jonah was in the sea monster just seventy-two hours? There is none. Jesus says on "the third day." Mark 9:31; Matt. 16:21; 17:23, Luke 9:23, 24:21, 46. Jesus was betrayed into the hands of the powers of earth on what would be our Thursday night. Luke 22:53. All of Sixth day, all of Sabbath and part of First day, Jesus was in their power. That Sabbath was the one according to the commandment (Luke 23:56; Ex. 20:8-11), the day regarded by the Jews to the present time. The Bible First day began at sunset following, but not until midnight following that day did the Roman Sunday begin.

939. The Foundation of the Earth.

WHAT is meant by the "foundation of the earth," as spoken of in Heb. 1:10? W. H. W.

The original for foundation is defined, to "lay a basis for, to erect, consolidate, to settle." It everywhere means the substruction, the basis. See Luke 6:48; 14:29. It is therefore the beginning. See "began," Ezra 7:9. The foundation upholds the superstructure. See Heb. 1:3.

940. The Beginning.

(1) IS THE "beginning" spoken of in Heb. 1:10 the same as in Gen. 1:1? (2) Is the "beginning" spoken of in Gen. 1:1 the same as the "beginning" mentioned in John 1:1? W. H. W.

(1) We should so understand (2) No. The Creator was before the thing created.



THE OUTLOOK



THE PEACE CONFERENCE.

THE New York *Independent* does not entertain very hopeful anticipations in regard to the results of the Peace Conference. Concerning it the *Independent* says:—

"The more that is learned of the general opinions in regard to it, the less confidence there appears to be in any result in the line of actual disarmament. The czar has just issued a special edict, forbidding all Jews, even foreign Jews, to reside in St. Petersburg, and that is to be extended over the empire. An agreement has been arrived at by negotiations between the European powers not to receive any petitions, memoranda or letters, whether from governments or associations, which deal with national grievances, international conditions, or political or religious questions of individual countries. The refusal to send invitations to the Transvaal and the Orange Free State, while such countries as Montenegro and Bulgaria are invited, has created considerable bitter feeling in Holland, and there was opposition to the vote of supplies for the entertainment of the Conference. It has been decided that the votes of the Conference shall be by delegations, each delegation to have one vote, to be deposited by its representative. There are various suggestions with regard to possible arrangements for arbitration, etc., but these do not appear to have substantial foundation. Professor Bloch, whose article, it is understood, suggested to the czar the project of the Conference, affirms that the opposition of diplomats and military leaders who are to attend will paralyze any positive action, and suggests that the most that can be done is to order a preliminary inquiry into two questions: (1) Whether the time has not actually arrived when war would result in mutual destruction of the combatants, and (2) whether the existing balance of power would not remain the same after a war, with the difference that it would no longer be possible to prevent a Socialist movement from leading to catastrophe."

There is just one way to secure peace, and that is to allow the Prince of peace to have His rightful place in every heart. And this work must be accomplished between the individual and Christ Himself in the private conference of the closet. Every other effort to enforce peace will be a failure. For we are in the time when prophecy is being fulfilled by the stirring up of the war spirit through the agency of the demons of darkness. The dove of peace has departed from this earth, and the clamorings and the clashings of war will prevail until the Master appears in person to end it. And may the day be hastened.

THE INERRANCY OF THE BIBLE.

THE following, clipped from the *Syracuse (N. Y.) Journal* of March 7, 1899, is significant as showing the attitude which professed Bible expositors are assuming toward the infallible Word of God:—

"At the regular weekly meeting of Methodist ministers of New York, the proposition 'that the inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men' was advanced in a paper read by the Rev. S. P. Cadman, pastor of the Metropolitan Temple. Mr. Cadman pointed out alleged discrepancies, and asserted that the time had come when people could find truth only at its fountain head, Christ."

"At the conclusion of Mr. Cadman's paper, the four hundred ministers present, including Bishop Edward G. Andrews, applauded him, and entered into a lively discussion of the proposition. The paper was one of a series, the first of which was based on practically the same grounds, and was read at last week's meeting. The utterances contained in these papers involve a radical departure from the tenets of the Methodist Church since its foundation, and were accepted by the most representative body of the clergy of the church in America. It places the Bible on a plane with historical works, and rejects the authenticity of all parts of the Scriptures that are not in accord with modern human reason."

"Mr. Cadman said the authorship of the greater part of the Old Testament was unknown. The New Testament likewise contained many contradictions."

"By the new construction, the truth of such Bible stories as Jonah and the whale, the fate of Lot's wife, Elijah's ascension, the age of Methuselah, Daniel in the lions' den, and God speaking to Moses out of the burning bush are questioned, thus undermining the fundamental pillar of Methodist theology."

In view of the above, it would seem that the time foreshadowed by Paul in 2 Tim. 4:1-5 had fully come. When a large and influential religious denom-

ination begins to place the Bible on a level with such works of historic research as those compiled by Gibbon and others, and reins it up at the bar of human reason, it is time to become alarmed, not for the Word, but for the people who are led into the ditch by blind shepherds. The time has come when those who believe the Bible are no longer looked upon as "reasoning men," but are regarded as old fogies.

Pointing out "alleged discrepancies" has been the unholy work of infidelity in the past, and it is with sorrow we see them aided in their work by the professed watchmen on the walls of Zion. Yet, the Bible still stands. One celebrated infidel in the past declared that twelve men established the Christian religion, but he would demonstrate that one man could overthrow it. He is dead; but the Bible is still here, translated into the leading languages and dialects of the earth, and millions of copies are sold annually. Its precious truth still lives, and the fruition of the Christian's hope which it portrays will soon be realized. Man may continue the work of searching for "discrepancies," but there are none. "Thy Word is true from the beginning; and every one of thy righteous judgments endureth for ever." Ps. 119:160.

G. B. THOMPSON.

A CONFESSION OF WEAKNESS.

THE Lord's Day Alliance, of Canada, is making a desperate struggle to secure, by law, a better observance of the Sunday. The following is the solemn warning and clarion call to battle by the *Westminster*, the chief organ of the Presbyterian Church of Canada:—

"What does it mean? Plainly it means conflict, a more determined and costly conflict than the Christian people of Canada have ever known. The *temperance question is not to be named with the Sabbath question* as involving in its settlement life or death to the church and to society."

"A battle for the Sabbath is upon the churches in Canada. It can not be evaded except at the cost of the church's life. The church that draws back on any pretext of pre-occupation, or out of respect to any theory of the Sabbath, or of the functions of the church, does so at its peril, and its perdition is sure. The Presbyterians and every other evangelical church must know that the fight is on, and that it is a fight to the death."

An editorial in the *Hamilton daily Herald* of May 13, commenting on the above quotation, aptly says:—

"A fight to the death. 'It means conflict.' But the fight must be in the political arena, and the conflict must be a secular one. If this were purely a social question, there would be nothing strange in the appeal of the *Westminster*. But it treats the question as a religious one—one that can be evaded only 'at the cost of the church's life.' It is 'a fight to the death' between the church and the forces of evil."

"And has it come to this, that the church, in its conflict with the forces of evil, must take shelter behind the civil power, appealing to the State to save it from destruction? Alas! has the church grown so weak that it must fall unless it have the aid of the civil arm? This is not the spirit of the church in apostolic times and in the three centuries following. Then it defied all the powers of darkness, the civil power included, and triumphed."

"This appeal from the chief organ of the Presbyterian Church in Canada is a *confession of weakness*. We think it not only evidence of a timorous spirit, but that the fear it expresses is not well founded. There is no good reason to fear that the interests of true religion will suffer from a less rigid observance of the Sabbath than the Puritanic observance which some extremists deem desirable. Let there be rational liberty. But if the churches have not influence enough to induce the people to keep holy the Sabbath day, we don't think that they have a right to demand of the secular authorities that the people shall be compelled to keep it holy. . . . 'A battle for the Sabbath is upon the churches of Canada,' says the *Westminster*. But has not this battle always been upon the churches? Let the churches continue the battle, using as their weapon the sword of the Spirit, and not calling upon the politicians to relieve them of their responsibility."

What a comment by the secular press upon the weakness of the aggressive policy of Canadian Christianity. But the professed Christianity of Canada is not alone in its methods of aggressive warfare—in its

anti-Christian policy of seeking to secure obedience by force. The professed Christianity of the United States, of England, and all the so-called Christian nations have adopted the same policy.

Truly it is a "confession of weakness" when all "Christendom" enters upon a united attempt to bolster up its Sunday sabbath by the aid of the civil power.

Where is the manifestation of Pentecostal power in this present crusade? There is none. The Holy Ghost can not venture into such an enterprise. The armory of Heaven affords equipments for no such warfare. Such forceful methods are against the principles of the Gospel of Christ.

In His commission Christ said, "Go ye into all the world and PREACH the Gospel to every creature." The Gospel of Christ is a Gospel of persuasion and not of force.

The *Westminster* says:—

"The temperance question is not to be named with the Sabbath question as involving in its settlement life or death to the church and to society."

True, indeed, the temperance cause is of insignificant importance compared with the question of compulsory Sunday-sabbath observance, in the eyes of aggressive workers and supporters of the cause of popular Christianity. It has become the paramount religious question of the day,—the supposed life-and-death problem of all Christendom.

All this is pointed out in the prophetic Word. Rev. 13:11-18. This religio-political worldly-policy Christianity—this gospel of force—was to become one of the mightiest Santanic forces to oppose the closing work of the Gospel of Christ.

It was to be a repetition of the history of the workings which developed the Papacy, the "man of sin," the "beast" of Rev. 13:1-11. In other words, it is to be the "image to the beast."

We are in the midst of the fulfilment of that prophecy. Satan is marshaling his forces to press this issue to a climax. The final message of Rev. 18:9-11, is to warn every soul to separate himself from this cause and keep the commandments of God. Its work is to call every honest soul from the support of this false Sunday-sabbath movement to obey the Sabbath of Jehovah.

Reader, on which side of this controversy do you stand?

E. J. DRYER.

Hamilton, Ont.

NEED OF REVIVALS.

THE *Christian Advocate* begins an editorial in the following words:—

"A contemporary which still occasionally treats religious subjects remarks that if less has been heard during the last year of 'revivals,' it only shows that the church has outgrown them. Whether that conclusion is warranted depends on what is meant by 'revivals.'"

After speaking of a certain kind of revival that is not wanted, the editor forcibly presents the need of a true revival constantly, and thus concludes:—

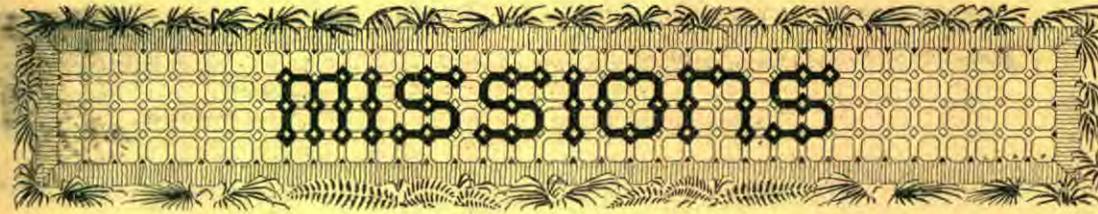
"Every church not now in a state of revival, or busy garnering the fruits of such a time of refreshing from the presence of the Lord, should humble itself and do its first works over again."

"How blessed the work! Let an extract from a personal letter received at this office inspire every Christian, lay or ministerial, with zeal:—

God has graciously poured out His Spirit upon us. Fifty-nine persons up to the present time have turned their feet into the testimonies of the Lord. The work continues; my heart rejoices; the people are entering into rich and blessed experiences. Twenty-six young men thus far, ranging between seventeen and thirty years of age, have been reached. For these young men I am specially solicitous. I wish to hold them to Christ and save them to the church. Splendid fellows they are, and full of promise. I can not bear the thought that one of them shall stray. I love them every one, and my heart is drawn toward them with an unusual affection and solicitude. In your judgment as a pastor and an observer, what is the very best course for me to pursue in their training and development for the largest usefulness and greatest service to the church?

"The candlestick of the church that has outgrown such revivals and such a spirit as this, is ready to be removed out of its place; and if the angel of the church sympathizes with the church, the star that represents it in the hand of the Ancient of Days is in danger of being left to follow the candlestick into outer darkness."

Tea Tasting.—The *Evening World* of May 18 tells us that Mr. J. S. Wolf, formerly a prosperous tea merchant in Bethayres, Penn., "lost his reason from tasting teas." It is well to remember that there are stages of unreason. Tea-drunkenness is not an uncommon thing.



FAITH.

FAITH is a grasping of almighty power,
The hand of man laid on the arm of God—
The grand and blessed hour
In which the things impossible to me
Become the possible, O Lord, through Thee!
—Anna E. Hamilton.

ROME.

A RIDE through Switzerland and across the Alps, viewing scenery which the Europeans claim to be the grandest in the world, is a fitting experience for one who is going to visit Rome, because in the mountain one is impressed with the sublimity of God and the grandeur of His handiwork; while in Rome we see the crumbling remains of man's greatest effort in building. The great tombs which were intended for lasting monuments have either disappeared altogether, or are a heap of ruins. Rome is very choice of these antiquities because they bring so many visitors and revenue, and we can not but notice how suitable in comparison with the government itself are its colossal ruins.

American travelers in Europe necessarily have very different ideas of what they see, as some seek antiquities, some, perfection in arts, and some, society; but to the Christian who awaits his Lord's appearing, there are signs on every hand which show that that event is not far distant. For in spite of the fact that we naturally try to hide it from our minds, the world is degenerating in many ways; and while inventions give an appearance of progress, yet a glimpse at even the ruins of ancient work shows us that we are weaker than our forefathers.

To-day, as we paused on an eminence along the Appian Way (the road by which Paul entered Rome), and viewed the massive



The Arch of Constantine.

walls which surround the city, being sixteen miles in circumference, and saw the remains of the baths of Caracalla, built nearly one thousand seven hundred years ago, and noted the great Colosseum, and recalling the experience we had just had in the Catacombs, with their eleven miles of underground passages, we asked the guide if such work could be performed now. He shook his head and said, "Where are the men to design them? and if designed, where are the strong, skilled workmen to do the work? and if done, where is another Michael Angelo or Bernini to adorn them?" We think it wonderful, with all our machinery, to bring an obelisk from Egypt,

yet Augustus Cæsar brought several, and they stand in the public squares in Rome to-day.

A little chapel along the Appian Way attracts considerable attention, because of its connection with the book "Quo Vadis," which has been in such demand of late years. It is believed by many that Peter, the apostle, started



Ruins of the Colosseum or Amphitheater.

to flee from Rome to escape persecution, and met Christ at the place where the chapel now stands. This inscription is over the door: "*Hæc Petrus a Xsto Petiit, Domine, Quo Vadis?*" ("Here Peter asked of Christ, 'Lord, where goest thou?') The legend is that Christ answered, "*Venio iterum crucifigi*" ("I go again to be crucified"), and then vanished, leaving a footprint.

Peter understood this, and returned to Rome and was crucified head downwards. The footprint is now preserved in a church near by and worshiped by the deluded people.

Come with us, reader, as we pass through the Porta S. Sebastiano into the old city. Turning to the right, we go by the Arch of Constantine, built over the Via Triumphalis, with its three arches and eight columns of the Corinthian order, raised A.D. 315 to commemorate Constantine's victories over Maxentius and Licinius, and stop in front of the gigantic Colosseum. A feeling of sacredness seems to steal over us, as we think

of the trembling ones who, no doubt, have entered this same passage to seal with their life's blood their faith in Jesus Christ, and that in a most barbarous manner, yet happy to suffer with their Saviour and witness before the many thousands. May God give us such faith if He should will to again purify His church by such trials. But let us listen to our guide. This amphitheater was begun by Vespasian in A.D. 72, on the site formerly occupied by the fishponds of the garden of Nero. It was completed by Domitian. The height of the outer wall is 157 English feet. It is composed of three stories of arches, eighty arches to each story. The style of architecture varies at each

tier. The first being Doric, the second Ionic, and the third Corinthian. The length of the arena is 278 and the width 177 feet. It was capable of containing over a hundred thousand spectators. The emperors and their families, the vestals, the senators, the patricians, and the priests, had a separate place allotted to each class. We shudder as our intelligent guide describes the bloody contests which took place right where we stand, how the gladiators and the wild beasts fought, until we almost imagine we see fierce eyes gleaming in those dark recesses under the amphitheater.

With a lingering look we leave the Colosseum, and, turning northwest, ascend the Palatine Hill.

On our right are the ruins of the home of the Cæsars. (See p. 13.) What a mammoth place it must have been! Its great arches are still standing, and the hill under it seems to have been a perfect labyrinth of passages. We are all familiar with the debauchery, drunkenness, and crimes perpetrated within its walls, and now all is silent, and we speak with bated breath as we view it. It is a monument to the truth that, "All is vanity;" "Man is but grass;" "But the Word of God endureth forever."

What is this excavation in front and to the left of us, some twenty feet deep, three or four hundred feet wide, and twice as long, with a company of men in it excavating with great care? It is the remains of the Roman Forum. Here and there stand a few marred columns, marking the spot where once stood the beautiful temple of Castor and Pollux, Saturn, Vespasian, the Vestal Virgins, and the temple of the deified Julius Cæsar built on the spot where Cæsar's body was burned. The temples have perished, as have the honors of the gods for whose worship they were built. We next notice the spot where Cæsar fell, and the rostra from which Cicero addressed the people.

There is one place we must not overlook. Situated near the temple of Concord, is the church of "S. Giuseppe dei Falegnarni, with the chapel of S. Pietro in carcere below it." Under the latter is the traditional prison of S. Peter, the ancient carcer. In its rock floor is the miraculous (?) spring.

There are five other forums in Rome, surrounded by magnificent monuments, but, as in the Roman Forum, the statues have been removed to some museum.

Rome is full of interesting places, but perhaps that which attracts the most attention in the modern world is St. Peter's and the Vatican. Volumes have been written concerning them, and it would be useless to attempt a

description here. They must be seen in order to be really appreciated. "It required three and a half centuries to bring the building of St. Peter's to completion. At the close of the seventeenth century its cost was estimated by Carlo Fontana at ten millions of pounds" (\$50,000,000). In the Vatican is an immense art gallery, museum, and library.

Rome and vicinity is dotted with costly churches. We asked our guide, "Who pays for all this elegance?" He answered, "Those poor people kneeling before the altars, clothed in rags, pay a great deal, but we pay most of it." We asked whom he meant by "we." He told us that the people paid taxes, and their taxes went to support the church. He said it was not right, but they could not help it. Poor down-trodden people! but the government must be supported; those soldiers who are found everywhere must be fed and clothed. The army of monks and priests that are so common here must be cared for. And the pomp and show of royalty must be kept up.

Night is about us and, with the exception of a few late revelers, sleep has silenced the multitudes. Many are weary with the day's sight-seeing, more with toiling for the sustenance of life. Then there are those crowds of beggars, large and small, maimed and decrepit, whom one meets at every turn, and who, in the poorer parts of the city, flock around you asking alms. In the sight of their needs you wonder how the public granaries could have ever been discontinued. But now the people of Rome are quiet, some resting on downy beds, others on the stone pavements. But decay and destruction are still going on. Moment by moment those great monuments and baths are crumbling into dust. The angel of death is hovering over many, and we think of Xerxes, who, after having counted his vast army of over 5,000,000 men, wept at the thought that in one hundred years not one would be alive.

Many centuries have passed since then, each giving stronger proof of man's weakness. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." 1 Peter 1:24, 25.

"Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me!"

H. A. HENDERSON.

Athens, Greece, Hotel Alexander the Great.

Seeking Emolument in Two Kingdoms.—

According to the following paragraph in the *Missionary Herald*, it would appear that, as in the so-called "Christian nations," the professed Christians of Japan are also seeking places in the world:—

"It is a notable fact that ever since the establishment of the Imperial Diet of Japan the number of Christians who have been elected as members has been quite out of proportion to the Christian population of the empire. The president of the House of Representatives of the late Diet was Mr. Kataoka, an elder of the Presbyterian Church in Kochi, who has been a member of every Diet since a representative government began. Rev. Mr. Loomis, of the American Bible Society in Japan, reports that recently Mr. Kataoka called a meeting at his official residence for prayer and thanksgiving, which was attended by other Christian members of the government, with several personal and official friends. At this meeting Mr. Kataoka spoke with much feeling of the answers to his daily prayer for guidance in connection with his official duties. News has also

come that a staunch Christian layman, Hon. Y. Nakamura, a well-known member of the Fourth Kumi-ai Church of Kyoto, was elected a member of Parliament in August last. It is noteworthy, also, that on the committee chosen to act for the newly-organized party which now controls the government, consisting of four members, the two who represent the liberal wing are both Christians, Mr. Kataoka and Mr. Ebara, the latter being connected with the Canadian Methodist school in Tokyo."

The foregoing was designed to show how Christianity is appreciated by the people of Japan, but it really emphasizes another fact, namely, that they have not yet been taught the Christianity of Christ. When they shall have been so taught, they will not be looking for its exemplification in the government officials. "If any man love the world, the love of the Father is not in him." 1 John 2:15. No worldly office-seeker can well say that he does not love the world.

Self-Support.—Discussing this subject in the *Indian Witness*, Rev. C. B. Ward, of Sheldandu, says: "For more than twenty years I have fully believed that India is better able to support Christianity, that blesses, than heathenism, in which there are no compensations. From the most careful and oft-repeated investigation, I am left no room to doubt that heathenism costs the poorest of its devotees *two tithes* of all that ever comes to him, in cash, or kind, and in the majority of cases much *more* than this." He adds that in thirty years he has never known a Christian to lose by tithing for Christ's sake, while he has known many who were wonderfully prospered of God both in body and soul by so doing.

Not a Bad Showing.—In the "Missions" department of *The Examiner* (Baptist) of April 2 we find the following item:—

"Professor Dean C. Worcester, the Hon. Charles Denby, Admiral Dewey, and others are agreed that the Filipinos are better capable of self-government, and otherwise more intellectual, than the natives of Cuba. Our *Missionary Magazine* now adds that only seventeen per cent. of the Filipinos can not read, while in Spain only seventeen per cent. *can* read. The Missionary Union is quietly arranging to take up the work in the Philippine Islands as soon as possible."

OUR WORK IN THE SOCIETY ISLANDS.

BROTHER JOSEPH C. GREEN AND WIFE, who went on the Pitcairn as missionaries to the Society Islands three years ago, arrived in San Francisco on the 26th ult. They return on a visit to their friends, and left for Battle Creek, Mich., on the 29th. Brother Green says the work in the Society group presents a very promising aspect. Brother B. J. Cady and wife, who went there on the first voyage of the Pitcairn, have been devoting the most of their time for the past nine months to the island of Raiatea, where they have lately bought a coconut plantation. They intend to start a boarding-school at this place, and, as far as possible, to make it self-supporting. Their object is to train native laborers for this group.

Just prior to the arrival of the Pitcairn last March, Brother Cady was asked by the deacon of a large native Protestant congregation to become its elder. Two European families and a young lady have recently been baptized, and others were awaiting baptism when Brother Green left. Brother Stringer is at work on a church building in the city of Papeete, Tahiti. Land for that purpose was secured some time ago, but on account of lack of means and calls in other places, the work on the building has been delayed. This building will be a valuable addition to the work, as many of the people, especially the whites, do not care to attend services in a private house. The lot upon which the church is being built

is large enough to admit of erecting a mission home, and it is designed to build such a home as soon as the means is available.

The little company in the district of Paœa, Tahiti, are about ready to erect a house of worship. Brother Deane, the oldest native Sabbath-keeper there, is busy distributing literature and giving Bible-readings.

OUR WORK AND WORKERS.

SEVEN members were recently added to the church at Lehigh, Kansas.

FIVE candidates were recently baptized at Elgin, Kansas, by Brother Brock.

THE church school started at Mankato, Minn., March 15, now has twenty-two pupils.

A CHURCH of fourteen members was recently organized at Russell, Lucas County, Iowa.

MAY 13, three new members were added to the church in Topeka, Kansas. On the same day two were added to the church at Cambridge.

THE Omaha, Neb., church school has been moved from the city to the country, where a few acres of ground have been secured for the use of the pupils.

NINE persons were baptized at Burlington, Iowa, May 6, by Brother C. A. Washburn. He also baptized eleven candidates on the 13th, at Mount Pleasant.

UNDER the labors of Brother J. W. Scoles at St. James, Ill., fifteen have been added to the church, together with a Sabbath-school organization of about twice that number.

A NEW house of worship was dedicated at Glenwood, Iowa, May 7. This is the only church owned by our people in Mills County, and has attracted considerable attention.

THE steamer St. Louis, which sailed from New York to England, May 3, carried thirty-five of our people, bound for different parts of the world in the interest of the cause of truth.

THE brethren of Nebraska have decided to open an orphans' home at College View. The use of a house and grounds have been donated for the purpose of inaugurating the enterprise.

AT Hutsonville, Ill., Brother Ernest Miller reports that six persons have begun to keep the Sabbath "according to the commandment." Also that a Sabbath-school has been organized.

IN a report to the *Review* from Brother Juan McCarthy, concerning the cause in Argentina, we note the organization of two companies,—one at Ocampo with twenty-one members, and one at San Antonio. Most of these were formerly Roman Catholics.

BROTHER F. L. MEAD and party of missionaries reached Bulawayo, Rhodesia, Africa, April 4. Brethren Anderson and Armitage met them at the depot with an eight-mule team. After driving all night and until 4 P.M. the next day, they reached their destination at the mission farm.

AT Port Elizabeth, on the southeast coast of Africa, Brother W. S. Hyatt, formerly president of Kansas Conference, was holding tent meetings in April. On the 14th of that month he wrote a letter to the *Kansas Worker*, from which we take these items: "This is a very important shipping point, and one of the largest towns in this country. There are about 30,000 inhabitants, people of all classes. Less than half of them are white. The colored people here are very much like those in America. They are of all shades, from the coal black to those that are nearly white. I never was in a section where there are so many children; they are of all shades, and a tougher set of little fellows would be hard to find."

A REPORT of the church school in a suburb of Topeka, Kansas, which appeared in a recent number of the *Worker*, says: "Altho it was of only three months' duration, the benefits were very marked. The pupils who before had been taught in the public school, among other things, that the earth was not created in six days, but in six indefinite periods, and that it gradually evolved, were in the church school instructed in the truth of God, and the influence was decidedly for the better. Among other interesting circumstances, he related the case of two boys who could not agree, and had become enemies. After considerable study over the matter, the teacher decided to have a season of prayer with them. He took them into a room by themselves, and, after a short talk about their ill-feeling toward each other, he had prayer with them. The result was a complete change of feeling on the part of the boys, and they became friends."



LESSON I.—SABBATH, JULY 1, 1899.

FEEDING THE MULTITUDE.

Bethsaida and Capernaum, A.D. 30.

Lesson Scriptures.—Matt. 14:13-36; Mark 6:30-56; John 6:12, 26, 27, 48-51, 63.

Mark 6:30-41.

30 "AND the apostles gather themselves together unto Jesus; and they told Him all things, whatsoever they had done, and 31 whatsoever they had taught. And He saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure 32 so much as to eat. And they went away in the boat to a 33 desert place apart. And the people saw them going, and many knew them, and they ran there together on foot from all 34 the cities, and outwent them. And He came forth and saw a great multitude, and He had compassion on them, because they were as sheep not having a shepherd; and He began to 35 teach them many things. And when the day was now far spent, His disciples came unto Him, and said, The place is 36 desert, and the day is now far spent; send them away, that they may go into the country and villages round about, and 37 buy themselves somewhat to eat. But He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and 38 give them to eat? And He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, 39 and two fishes. And He commanded them that all should sit 40 down by companies upon the green grass. And they sat down 41 in ranks, by hundreds, and by fifties. And He took the five loaves and the two fishes, and looking up to heaven, He blessed, and break the loaves; and He gave to the disciples to set before them; and the two fishes divided He among them all."

Luke 9:11.

11 "But the multitudes perceiving it followed Him; and He welcomed them, and spake to them of the kingdom of God, and them that had need of healing He healed."

Matt. 14:23-36.

23 "And after He had sent the multitudes away, He went up into the mountain apart to pray; and when even was come, He 24 was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night He came unto them, 26 walking upon the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spake 27 unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee upon the waters. And He said, Come. 29 And Peter went down from the boat, and walked upon the 30 waters, to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save 31 me. And immediately Jesus stretched forth His hand, and 32 took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up 33 into the boat, the wind ceased. And they that were in the boat worshiped Him, saying, Of a truth Thou art the Son of God.

34 "And when they had crossed over, they came to the land, 35 unto Gennesaret. And when the men of that place knew Him, they sent into all that region round about, and brought unto 36 Him all that were sick; and they besought Him that they might only touch the border of His garment; and as many as touched were made whole."

John 6:26, 27, 48-51, 63.

26 "Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw signs, but because ye 27 ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you; for Him the Father, even God, hath sealed."

48 "I am the bread of life. Your fathers did eat the manna in 49 the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not 50 die. I am the living Bread which came down out of heaven; if any man eat of this bread, he shall live forever; yea and the bread which I will give is My flesh, for the life of the world."

63 "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life."

SUGGESTIVE QUESTIONS.

NOTE.—The texts inclosed in marks of parentheses, while not essential to the lesson study, will be found to throw much light upon the lesson, and are suggested for those who wish to study further.

1. Upon the apostles returning from their first missionary trip, what did they tell Jesus? Mark 6:30. (John 15:5.)
2. What did the Saviour then suggest? Verse 31.
3. Where did they go? Verse 32. Note 1. (Luke 9:10; Matt. 14:13.)
4. What did the people do when they heard that the Saviour had thus departed? Luke 9:11.

5. How did Jesus feel upon meeting the people there? Mark 6:34. (John 6:14.)
6. As the day closed, what request was made by the disciples? Verses 35, 36. (Matt. 14:15.)
7. What conversation then followed between Jesus and some of His disciples? Verses 37, 38. (John 6:5-9.)
8. What were the disciples then asked to do? Verses 39, 40.
9. Before giving the loaves and fishes to be distributed by the disciples, what did Jesus do? Verse 41. (2 Kings 4:43.)
10. What lesson in economy did He give? John 6:12.
11. After sending away the people, where did Jesus go? and for what purpose? Matt. 14:23. (Luke 6:12.)
12. What experience did the disciples have on the sea? V. 24.
13. How did Jesus overtake the disciples on the sea? Verse 25. Note 2. (Job 9:2-8.)
14. Relate the circumstances which followed. Verses 26-33. (Mark 6:51, 52.)
15. Upon Christ and the disciples landing, what did the people do? Verses 34-36. (John 6:22-25.)
16. Why did the people seek Jesus? John 6:26. (Matt. 14:22.)
17. What counsel did He give them? Verse 27.
18. What did He declare concerning Himself? Verses 48-51.
19. What did He mean by this? Verse 53.

Side Lights.—"Desire of Ages," chapters 38-41. "Spirit of Prophecy," vol. 2, chapters 20-22, 25.

NOTES.

1. In a desert place.—The news of John's death had doubtless to do with suggesting the proposed rest. It was to Christ the warning that His labors in Galilee must also soon terminate through the people's rejection of Him, and the shadow of His own violent death as well. There were many things to communicate to His apostles which could not well be said before the multitude. Besides, they needed a spot for quiet meditation and prayer. The Bethsaida, or Fish-house, here mentioned as the place of retirement, is supposed to have been a place six miles from Capernaum, at the head of the Sea of Galilee, east of Jordan, sometimes called Julias, in honor of Julia, a daughter of Emperor Augustus. It was beyond the territory of Herod Antipas, and in the tetrarchy of Philip, therefore entirely distinct from the place by that name west of the Sea of Galilee. Bethsaida was at one time the home of Andrew and Peter and Philip. It was doomed because of its rejection of light.

2. Fourth watch.—Formerly the Jews had but three watches of the night, enumerated as the first, or "beginning of the watches (Lam. 2:19), the middle watch (Judges 7:19), and the morning watch" (Ex. 14:24; 1 Sam. 11:11). These were respectively from sunset to 10 P.M., from 10 P.M. to 2 A.M., and from 2 A.M. to sunrise. At this time, however, they had mostly given up their own computation of the night watches, and adopted that of the Romans, namely, four watches, from 6 P.M. to 6 A.M., and known as even, midnight, cock-crowing, and morning. Mark 13:35. The "fourth" watch must, therefore, have been between 3 and 6 o'clock in the morning.



LESSON I.—SUNDAY, JULY 2, 1899.

GRACIOUS INVITATIONS.

NOTE.—The name Hosea means "salvation." The name of the prophet's father was Beeri. His ministry was "in the days of Uzziah, Jonathan, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam [II.] the son of Joash, king of Israel." Amos, belonging to Judah, but prophesying in Israel, and Isaiah, prophesying in Judah, were contemporary with Hosea.

Lesson Scripture, Hosea 14, R.V.

1 "O Israel, return unto the Lord thy God; for thou hast 2 fallen by thine iniquity. Take with you words, and return unto the Lord; say unto Him, Take away all iniquity, and accept that which is good; so will we render as bullocks the 3 offering of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods; for in Thee the fatherless findeth 4 mercy. I will heal their backsliding, I will love them freely; 5 for Mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his 6 roots as Lebanon. His branches shall spread, and his beauty 7 shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine; the scent thereof shall be as 8 the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him; 9 I am like a green fir tree; from Me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein."

Golden Text: "Come, and let us return unto the Lord." Hosea 6:1.

SUGGESTIVE QUESTIONS.

- (1) What appeal does the prophet make to Israel? Why does he make this appeal? V. 1. Note 1. (2) What were the people admonished to take with them to the Lord? What were they to say to Him? V. 2. Note 2. (3) What confession were they to make in regard to former dependence? Then what would they find in God? V. 3. Note 3. (4) What would the Lord do for them? How could He do this? V. 4. Note 4. (5) What would the Lord be to Israel? And what would be the result? V. 5. (6) How would this affect his appearance and pleasure-giving qualities? V. 6. (7) What is said of them that dwell under such blessings? V. 7. Note 5. (8) What then will Ephraim say? V. 8. Note 6. (9) Who shall understand these things? V. 9. Note 7.

NOTES.

1. Israel's condition.—In order to fully comprehend this chapter, it is necessary to study the whole book, with its contemporaneous history. Hosea came to the front in what to Israel was an ominous time. Israel was in a fallen condition morally, and consequently was declining politically. Succeeding the three victories over Syria which Elisha had promised to Joash, king of Israel (2 Kings 13:14-19), there was a period of great prosperity to both Judah and Israel. But increase of power and wealth brought also increase of wickedness, and in Hosea's time Israel was confronted with conditions that must surely bring disaster. Hence the warning message of the prophet.

2. "Take with you words."—Note that the "words" suggested are words of penitence and supplication. Here is a lesson in true national reform. The secret of all political corruption is moral depravity on the part of the people. The secret of political reform is moral reform, returning to God and the observance of His law,—"Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." Time and again the Lord sent His prophets to Judah and Israel, as also to Nebuchadnezzar, Darius, and others, with messages of reform morally that they might be prospered politically. But in every instance the appeal was to voluntary repentance; in no case was the appeal suggestive of civil law to compel a moral reformation, nor was there any attempt on the part of the prophets to secure official power. The National Reformers of to-day would reverse this order; they would purify politics by political methods, in order to compel moral reform by political force, or civil law. The absurdity of such a proposition is manifest when compared with the Lord's way.

3. "Asshur shall not save us."—"Asshur" was Assyria, of whom both Israel and Judah had formerly sought help (chap. 5:13; 7:11; 8:9). "Not ride upon horses."—These came from Egypt, and were "a vain thing for safety." Ps. 33:17. See, also, Ps. 20:7; Prov. 21:31; Isa. 31:1, 3. These and other scriptures give emphatic lessons that moral reform can not come through the power of flesh. The true penitence suggested in this verse is shown in putting away the works of human hands, which have been depended upon as gods, and looking to the living God for mercy. The principle involves the putting away not only of images, but human methods as well.

4. The Lord's design toward all who will heed His gracious invitations to repentance is summed up in verses 4-6. The Gospel call from beginning to end is to repentance, with promise of mercy. See Eze. 18:30, 31; Joel 2:12, 13; Matt. 3:2; 4:17; Acts 2:37, 38; Rev. 3:19, 20.

5. Dwelling under his shadow.—Dwelling under the shadow of Israel repentant and reformed would be practically dwelling under the shadow of God. The "shadow" of God indicates a place of safety, a nearness to Him. See Ps. 17:8, 9; 91:1.

6. Ephraim stands for the kingdom of Israel as separate from Judah. Ephraim was the principal tribe in the northern kingdom, and the capital (Samaria) was in the land of Ephraim. "From Me is thy fruit."—The complement of this verse is John 15:5: "I am the Vine, ye are the branches, he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."

7. Who shall understand these things?—The wise. Who are the wise?—They that fear the Lord. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments." Ps. 111:10. See, also, Deut. 4:5-9. Let the Word of Christ dwell in you richly in all wisdom." Col. 3:16. Christ is "the wisdom of God" (1 Cor. 1:24), and He is "made unto us wisdom" (verse 30). Therefore whoever has learned to know Christ may understand this lesson.



GRANDMOTHER'S THOUGHTS.

WHAT happy thoughts are fitting
(As grandmama sits knitting)
Throughout the aged heart still true and strong?
Ah! 'tis just the same old story:
She is giving Christ the glory
For the mercies which have blessed her life so long.
For "like stitches on my needles"
(Says this happy Grandma Gray),
"So He multiplies my blessings,
And increases them each day."

—Mary D. Brine.

LOVING OUR NEIGHBOR.

DOROTHY hurried through her work and was soon almost ready to go, but before she had put on her wraps, there came a knock at the door.

"Why, good afternoon, Ruth! I am so glad to see you," exclaimed Dorothy; "will you come in?"

"Only for a few minutes," replied Ruth, "I must go down to see little Jane Blackwell, she is one of my Sabbath-school scholars and is quite ill, you know."

After a few minutes pleasant conversation Ruth rose to go. "I am going to see Grandma Finly," said Dorothy, "and if I may, I will go with you."

"O, do!" answered Ruth; "I shall be so glad to have you."

The girls separated at a corner a few blocks away, each feeling refreshed by having been in the other's company.

Grandma Finly was very much pleased to have Dorothy come. "I have been so lonesome," she said, "indeed, it seemed sometimes that I could not endure the solitude. Each day it seemed that surely Delia would come; I could not realize that she would not come any more, but I am so glad, Dorothy, that you thought of poor old me."

Was it by chance that Dorothy opened her Bible to the nineteenth chapter of Matthew?

"That's what it means to love our neighbor," said Grandma Finly. "The rich man thought he loved his neighbor as himself, but the Lord knew he did not; and the rich man himself realized, to a certain extent, that he did not, when he refused to sell his goods and go and give to the poor. Dorothy, how few of us love our neighbors as ourselves."

"Yes," said Dorothy, "The Lord has shown me how far short I have fallen, and with His help I mean to get nearer the high standard upon this point."

"What a nice time I have had!" thought Dorothy as she hurried toward the tumble-down cottage where crippled Grace lived. "How many things we have to learn before we can love our neighbor as ourselves."

Little crippled Grace lay in her white bed, counting the flowers in the border about her bedroom. "I wonder why God wanted Delia Deen to go to sleep," thought she; "now if I had died"—here she was interrupted by a knock at the door.

"Come in," she called.

"Good afternoon, Grace," said Dorothy, "perhaps you don't know me. My name is Dorothy Deen, my sister Delia used to come and sing for you, you know, and I thought perhaps you would like for me to."

"O, indeed, I would!" said Grace. "Can you sing, 'He loves Me Too?'"

In a clear, sweet voice Dorothy sang the song. And Grace clasped her hands with joy as she finished.

"Now, won't you please sing, 'My Days are Gliding Swiftly By'?" Mama would like to hear you sing, and so would lots of the folks around here," said Grace, as Dorothy finished.

She thought one moment, "Yes, that would be loving my neighbor," and then said, "If you will tell your mama to come up to my house this evening, and bring all of her neighbors who want to come, I will sing for them."



"Dorothy sat at the piano, her fingers ran softly over the keys."

"That will be so nice," said Grace; "I know mama will come."

"I would like to go over and see old Mr. Lane," thought Dorothy, "but it is getting late, and papa will be home for his supper; so I must hurry."

"Why, Ruth!" she exclaimed, as her friend came up close beside her. "Have you had a nice afternoon?"

"O, splendid!" said Ruth, "I have been to several places, and have had a real good time. How much dearer our neighbors—for these poor are our neighbors—seem when we go out among them."

"There is something more about our neighbors," thought Dorothy; "I wonder if every one is thinking of them this afternoon." She then told Ruth how thoughtful little Grace had been of her neighbors, and asked if she could not come and help her sing.

"I will try," called Ruth after her, as she hurried toward her home.

"Papa," said Dorothy, at supper time, "there are several people coming here this evening from Lowly Row, to have me play and sing for them, and I would like to have you here so much. Won't you come?"

"I will think about it," said Mr. Deen, as he hurried away.

Dorothy knelt and asked the Father in heaven to go with her papa and bring him safely home. She then cleared the table, washed the dishes, lighted the lamps in the parlor, and waited for some one to come. Soon Ruth came, and soon after a crowd of poorly-dressed, but expectant people. The girls sang "Rock of Ages," "Nearer, my God, to Thee," and many others of these dear old hymns that brought to each of them such tender recollections.

Dorothy listened anxiously for her father's footsteps, and still he did not come. She felt sure, however, that he would come, for had she not asked that he would? and had not Jesus said, "Whatsoever ye shall ask in My name, I will give it you?"

"Will you sing 'The Ninety and Nine' for us?" asked one of the old ladies.

"You please sing it, Dorothy," said Ruth.

Dorothy sat at the piano, her fingers ran softly over the keys. What a world of memories that old tune brought? It was her mother's favorite song. As she sang, she seemed to forget there was any one present; she sang with such tender pathos, she did not hear her father enter the house. He came into the hall and stopped, as he heard her voice singing that old song—

"Lord, Thou hast here Thy ninety
and nine,
Are they not enough for Thee?
But the Master answered, It is of
Mine own
That has wandered away from
Me."

"That means me," said Mr. Deen to himself, and as Dorothy sang the next verse Ruth was startled to hear a sob in the hall; but thinking it was one of the visitors or that she was mistaken, paid no further attention. Mr. Deen hurried to his room. How many times he had heard his wife sing that song, and she had asked him to meet her. He knew full well that the closing scenes were upon the earth and he was not saved.

"O God, help me!" was all he could say as he knelt there. The guests had all gone.

Dorothy sat alone thinking of the events of the day and wondering why her father did not come. Suddenly his voice startled her by saying, "Daughter, will you sing that song again?"

"Why, papa! I did not know you were here; which one do you want?"

"'The Ninety and Nine,' dear, you know it was your mother's favorite song." Dorothy wondered at her father's tones, but sang the song again.

"Daughter," said her father as she finished, "this night the Lord has forgiven my sins, and I am a new man in Christ Jesus."

Dorothy's heart was filled with an unutterable joy. Surely the Lord is good! What a nice time she and her papa had talking over this new-found happiness; and when at last Dorothy went to her room and knelt in thanksgiving beside her bed, this thought came to her, "Surely it pays to serve God. This has been one day's loving my neighbor."

"Do you know, mama," asked Ruth that evening after she had returned to her home, "that when we love our neighbor as ourselves, we see so much good in them, and so little in ourselves, that we are not tempted to speak evil of them?"

"Yes, my child," said Mrs. Wiley, "let us

pray that the Lord may give us of His love, and of that charity which thinketh no evil."

AVA ELTHYN BARNES.

Pueblo, Colo.

A DEAR BUTTON.

"I WAS well acquainted," says a reformed gambler, "with the circumstances of a young man starting to go to the Hot Springs of Arkansas. He was a man who had acquired, by honesty and industry, about nine hundred dollars. He had been in bad health for some time, and concluded to visit the springs to recruit his health. On his arrival at the mouth of White River, he was detained for a boat, and while there he was induced to play cards. I am unable to say at this time what was the game that he played, but he won some forty or fifty dollars, and the game broke up.

"After the game was broken up, one of the gamblers pulled out a button and bantered the young man to win it at a faro, and he pulled out a quarter and bet against the button, and the banker won. He tried again and again, until he lost some three or four dollars, to win

Professor Burnham applies the principle to two metal circles, one within the other. The scale is cut on the inner edge of the outer circle. Both are cut together on the machine, so they register exactly. The scale is divided into 1,000 lines, with extended lines at the hundreds and tens. The inner circle is movable. This permits an indefinite prolongation of computation.—Press Dispatch.

THE CRAZE FOR "DOSING."

THERE is a great and growing craze in this country for the taking of drugs, especially drugs whose nature and effects are to the taker wholly unknown.

A man or a woman has a qualm. Instead of asking himself or herself, "What have I eaten? What have I drunk? Have I been sitting in a draught?" he or she—he no less than she—casts about for some drug which he or she has heard about or read about, no one knows where. And having found one with a sufficiently terrifying name, odor, or taste, he or she pours it into his or her helpless interior and



"Ruins of the Home of the Caesars" and "Remains of the Roman Forum." (See article on "Rome," p. 9.)

the button, and then went to bed. The banker had now several persons betting small bets on the game, and had won some eight or ten dollars, and there was quite a noise and bustle going on. The young man who had quit and gone to bed, got up, and felt a strong propensity to win all. He began betting on the game again, and in a short time lost the whole of his nine hundred dollars trying to win a button; for that was all he could have won, as the man had no money at first but what he had won from the young man. The young man was obliged to make his way home, without his health being benefited, and without his money."—Selected.

A MACHINE THAT SOLVES PROBLEMS.

PROF. S. W. BURNHAM, the noted astronomer, has invented a calculating machine which will lighten the labor of the mathematician in intricate and involved work. Simple in construction, by its aid multiplication and division, the extraction of square roots and roots up to the ninth power entail no more mental work than the mere moving of a screw and an index hand. The principle is the same as that of the sliding computing rule, but it does away with the double work of the use of the sliding rule.

with a sublime faith and courage awaits the results.

Usually the drug is harmless and passes ineffectually away, leaving nature free to pursue its task of curing the cause of the qualm. But only too often the drug, worthless for curing the disorder at which it was aimed, strikes and injures some other part of the delicate internal economy.

Of course it would be a waste of words to ask people to take care of their health, to defend their stomachs against their greedy palates, to exercise as much prudence in the care of their bodies as they exercise in the care of their horses, dogs, or birds. But is it equally useless to ask them to let the drug bottles alone after they have made themselves ill by over-eating or the other common imprudences, and to give nature a fair chance to nurse the injured part back to health?—New York World.

"HE who puts the intoxicating cup to his lips makes himself responsible for all the injustice he may commit under its besotting power."

"THE Lord Jesus seeks the co-operation of those who will become unobstructed channels for the communication of His grace."

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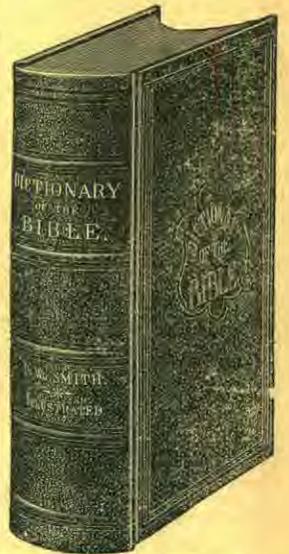
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A BOOK FOR THE TIMES. The following is one reason why this discussion by these two able lawyers and statesmen should find a large place amongst the people of this country to-day: Another attack is made upon the Declaration of Independence and the Constitution in an attempt once more "to turn a free people back into the hateful path of despotism." Then, the attack was upon the clause which declares that "all men are created equal." Now, the attack is upon that clause which declares that governments derive their just powers from the consent of the governed. Then, there was rendered a decision of the Supreme Court of the United States which perverted the Constitution in the interests of that attack. Now, there is a decision of the Supreme Court of the United States which perverts the Constitution in the interests of this attack. The careful study of this history-making discussion and of the principles involved will prepare the people successfully, and in the right way, to meet all attacks upon the immortal Declaration, and to correct any and all perversions of the Constitution.

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ADDRESS SIGNS OF THE TIMES, OAKLAND, CAL.

NEWS AND NOTES

International.—President Krueger, of the Transvaal Republic, has been given permission by his government to cross the frontier, and discuss with the premier of Cape Colony the differences existing between English subjects and the Transvaal Republic. . . . There was a riot in the Italian Chamber of Deputies on May 27, in which the Socialists were attacked by the Rightists. A free fight ensued, the session was suspended, and the chamber cleared by the officials. . . . Russia now has no representative at the Vatican. For several months the czar's minister to the "Holy See" has endeavored to obtain an audience with the pope. On making inquiry as to the reason for his failure in this, the minister was informed that as the czar had ignored the pontiff's sovereign rights by omitting to ask him to send delegates to the disarmament conference, "his holiness" did not feel called upon to receive the czar's representative. The Russian minister at once requested to be relieved of his mission, and it is reported that the czar will not be again represented at the Vatican. . . . The Diet of Finland, after a protracted debate over the new Russian military law which places additional burdens upon the Finns, is drawing up a set of counter propositions to the Russian Government which it is hoped will safeguard the Finns. Proclamations are being circulated among the people urging them to "make common cause with the Poles against Russian barbarism."

Orders have been issued from Peking directing the viceroys and governors of the neighboring provinces to put all their forces on a war footing, owing to the arrival of six Italian war-ships in San Mun Harbor. It is thought also that the Chinese are contemplating an attempt to drive the Germans from Shantung Peninsula. . . . There is marvellous activity through Russia along the line of outlets to the Indian Ocean and the Atlantic. Three of these projects are being pushed as rapidly as possible. One is a line of railway from Russia south through Persia to the Arabian Sea, another is an extension of her Trans-Caspian system toward the headwaters of the rivers of China, and a third is her Trans-Siberian Railway of 6,500 miles, from St. Petersburg to Vladivostock and Peking China, or more than twice as far as from New York to San Francisco. To the completion of these systems the Russian Government is giving itself assiduously, and it may be regarded as a stroke of brilliant diplomacy on her part to induce other nations to cease increasing their armaments by land and sea until she is in a condition to keep pace with them.

Guatemala is seeking to intervene between the United States and Honduras in the Pears case. The Honduras Government has resisted the demand of the United States for indemnity in behalf of the relatives of Pears, who was murdered while in that country. . . . There is serious rioting in the island of Guadeloupe, French West Indies, between the natives and British contract laborers, and much property has been destroyed in consequence. In a conflagration due to this condition, thirty-one lives were lost and 2,000 persons rendered homeless. . . . The Nicaraguan Government has removed General Torres as commander of Bluefields. The removal is the result of the demand of the American Government, and was due to Torres' demand that American merchants in Bluefields pay double taxes to the Nicaraguan Government. . . . An expedition under Prof. A. G. Nathorst has sailed from Copenhagen, to search for Professor Andree along the northeast coast of Greenland. . . . Through the efforts of the United States State Department the Belgian markets have been again opened to American cattle. They have been closed since 1894. . . . A Liberian statesman is now on his way to America empowered by his government to secure an American protectorate for Liberia, or failing in that, he is empowered to approach the British Government on the same subject.

The Philippines.—An attack was made by the Filipinos on the American forces at San Fernando, the former Filipino capital, on May 26. The attacking party was repulsed with a loss of twenty-five killed, and many wounded. A battalion of the California volunteers has been sent to the island of Negros to assist in putting down the forces of those opposing American occupation. There are uprisings both in this island and Cebu, due it is said to the emissaries of Aguinaldo. The Spanish have evacuated the island of Jolo, and it was at once occupied by the Americans. Zamboanga, on the island of Minda-

nao, has also been evacuated by the Spanish, and the island of Sulu has been occupied by the Americans. The new constitution of the island of Negros has been adopted by the officials of the island. This constitution is similar to that offered the inhabitants of Luzon. The arrival of the rainy season seems to be putting new courage into the Filipinos, and the commands of Generals Luna and Mascarido are becoming more aggressive than usual. The United States troops are compelled to sleep in the trenches in their clothing and to be constantly on the alert to prevent surprises and dashes on the outposts. The garrison life of the troops holding small towns is also rendered exceedingly uncomfortable on account of the activity of the Tagalos. . . . The U. S. transports Ohio and Senator arrived at Manila on May 29 with the thirteenth infantry regiment. . . . General Otis has reorganized the Philippine courts, with prominent Philippine jurists on the bench. The Spanish code (in so far as it does not conflict with American sovereignty) has been adopted, and the Spanish language is to be used.

Casualties and Calamities.—A returned prospector from the Copper River country, Alaska, reports that eighty men have been lost in that region during the past winter and spring, having gone out with scant provisions on prospecting trips from which they never returned. . . . A disastrous tornado swept through a portion of South Dakota near Chamberlain on May 28, destroying buildings and standing crops, and killing seven persons. The tornado was accompanied by a heavy fall of rain and hail, the latter as large as eggs. On the same date considerable destruction was wrought by a tornado in portions of Nebraska and Iowa. The hail-stones accompanying this storm were also reported to have been as large as hens' eggs. Thousands of panes of glass were broken and large numbers of fowls were killed. . . . Nine persons lost their lives and twenty-three were injured in a train wreck near Waterloo, Iowa, on May 28, a cloudburst having washed out the roadbed, leaving the track unsupported. . . . Particulars received regarding the famine in Russia confirm the previous harrowing accounts. The press censors had prevented the truth from being published by the press, so that even the Russians were not aware of the gravity of the situation. Some authorities estimate that as many as twenty million peasants are starving. The members of the Russian aristocracy have at last begun to send contributions into the stricken provinces. . . . Several acres of buildings at Coney Island, New York, have been burned to the ground. The property loss is placed at \$1,000,000.

Domestic.—A wireless telephone apparatus is on exhibition in Madison-Square Garden, New York, and in successful operation. The electric waves produced in the transmitter are sent along a beam of light to the receiving instrument, where the sound is heard as distinctly as tho conveyed by the usual wire. . . . A small detachment of soldiers has been sent to the new mining region at Cape Nome, Alaska, to prevent bloodshed among the miners over the possession of claims. . . . A fleet of six revenue cutters has been despatched to the Bering Sea and Alaskan waters to patrol the coast and prevent unlawful sealing. . . . The Washington University, at St. Louis, Mo., has received a gift of \$500,000, to be used on new buildings and endowments. . . . Admiral Kautz, in command of the U. S. cruiser Philadelphia at Samoa, has announced his departure with his vessel for this country. In German circles this is regarded as a move on the part of America to show her desire to be on friendly terms with Germany. . . . The Studebaker Manufacturing Company of South Bend, Ind., has entered into a contract to build \$1,000,000 worth of automobile vehicles for New York and Boston capitalists. . . . By order of President McKinley 4,000 places in the government service have been declared exempt from the civil service rules.

The trusts.—The trusts have won a victory in the State of Arkansas in the decision of the State Supreme Court in the case of the insurance companies which have been doing business in that State, and against whom the Attorney-General had entered suit. . . . A plan is being perfected for the consolidation of all the perfumery concerns in the United States under one management, with a capital of \$20,000,000.

Cuba.—Altho most of the Cuban leaders are endeavoring to have their troops disband without turning in their arms and receiving their share of the money offered by the United States, the tide seems to be turning in favor of disbandment according to the American plans. The work of paying off the troops has now begun in Havana Province, and preparations are being made for extending the work to the other provinces.



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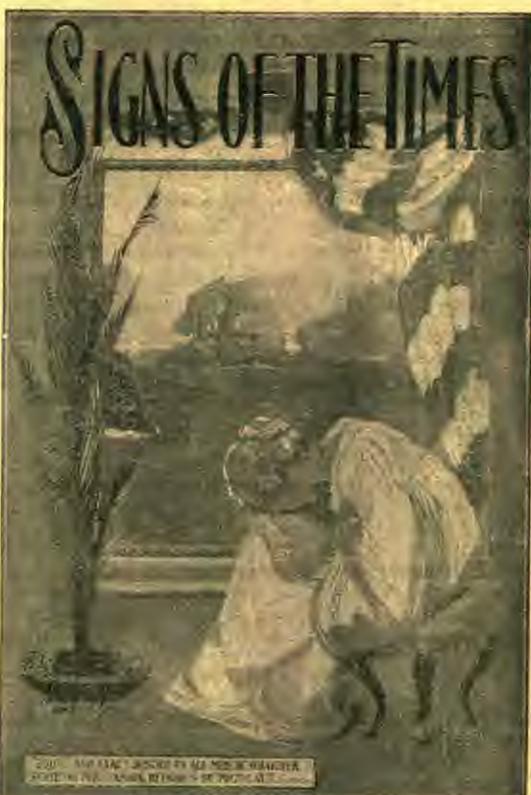
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Independence Number

OF THE
SIGNS OF THE TIMES
Ready June 15, 1899



(Reduced facsimile of first page of cover)

Above is presented a reduced facsimile of the cover design of the Independence Number of the Signs of the Times, which will bear date, July 4, 1899. This is an especially attractive design, and comports well with the illustrations in the body of the paper. These will be largely half-tone reproductions from photographs of historical scenes.

But more important than fine illustrations is the subject matter. As we approach our nation's birthday anniversary, it will be particularly fitting to consider the principles upon which our country was builded, and some of the dangers that menace those principles in these latter days.

This issue will contain

1 PRINCIPLES OF TRUE AMERICANISM AS SET FORTH BY THE FOUNDERS OF THE REPUBLIC.
—BY W. N. GLENN.

None are so well qualified to define those principles as the men who participated in the building of the republic. The Declaration of Independence will be allowed to speak, and added words will be respooken from the writings of men of '76.

2 DEPARTURE FROM PRINCIPLES OF TRUE AMERICANISM AS SHOWN IN RELIGIOUS LEGISLATION.—BY A. T. JONES.

There can be but one meaning to a departure from true principles. To the individual it means death; to the nation it means death. There are remedies. To know the disease is to apply the proper remedy. This article will reveal both.

3 DEPARTURE FROM PRINCIPLES OF TRUE AMERICANISM AS SHOWN IN "IMPERIALISM."
—BY P. T. MAGAN.

A remarkable and significant course is being pursued by this nation in these days of the present. This course with its true meaning will be shown clearly under this head.

4 AMERICA IN THE LIGHT OF THE MORE SURE WORD OF PROPHECY.

Against conflicting opinions and theories of worldly statesmen concerning our nation's world place and her destiny, is here presented the "more sure word of prophecy," whereunto we all shall do well to "take heed, as unto a light that shineth in a dark place."

5 A HISTORICAL SKETCH OF THE DOCTRINE OF RELIGIOUS LIBERTY.

As its name implies, this article will aim to depict the rise and varied progress and phases of the idea of religious liberty during the Christian era. You will wish to be informed in regard to this matter.

The foregoing are the principle articles. Stirring poems and much that is excellent besides will be found in this issue.

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Table listing contents: Poetry (Present Consolation, The Wonderful City, etc.), General (Denouncing the Pharisees, The Law, etc.), Editorial (What His Faith Meant, etc.), Question Corner, Outlook, Missions, International Sabbath-school and Sunday-school Lessons, The Home, News and Notes, Publishers.

In our Mission's department will be found an article on "Rome." It is written by our missionary to Greece, Professor Henderson.

Do not fail to consider the important principles which are set forth in the present articles by Professor Sutherland, on "Education, True and False."

Our Independence Number.—We call attention to the announcement of our Independence Number, found on page 15.

Strong Character.—Ian McLaren (Rev. John Watson) says that America's strength is in the West, in both land and men.

Immediately following our Independence Number there will come two important series of articles. The first is entitled, "Separation of Church and State," by Alonzo T. Jones.

PRESERVED FOODS AND ADULTERATIONS.

THE Senate Pure Food Commission has been sitting in Chicago recently, and listening to testimony relative to the adulteration of foods.

"The use of antiseptics as preservatives," said Professor Mitchell, "has become alarmingly great. They are used as colorings and to stop the development of germs in dairy products; also in chopped meats, bulk oysters, fish, hams, and possibly corned beefs."

Professor Mitchell made the sworn statement that nearly every butcher in Illinois used preserving liquids on scraps of meat which they laid aside for the manufacture of hamburger steak and other alleged delicacies.

"The chemist first told of a liquid known as 'freezine.' Professor Mitchell said that the stuff had been used extensively by farmers to keep milk and butter, it being the custom to mix it with the former in small quantities, and pour it into vats for the preservation of butter."

"This 'freezine' I have found to be nothing less than almost pure formaldehyde," narrated the expert. "This is a chemical that acts disastrously upon the tissue of the stomach, and I can only surmise the results when milk diluted with it is used constantly by a family."

"The professor proceeded to tell of his experiments with a fluid sold extensively to butchers for the purpose of making their hamburger steaks last and keep up a healthy appearance."

"This liquid contains in great per cent. what is known as sulphide of soda with a complement of coloring matter," he continued. "It is styled an antiseptic, and, in certain respects, is."

"Dr. Wiley, the government expert who examined the antiseptic without going on the stand, said he identified it as practically the same chemical which was used during his experience at medical colleges to preserve cadavers, and was now occasionally put to service in disinfecting houses where small-pox patients resided."

"The testimony early in the day assumed the form of a debate as to whether or not the use of alum in the manufacture of baking-powder is injurious to the public health."

"George W. Rew, a chemist, stated that the injuries characteristic of alum was destroyed in the process of baking."

"Prof. C. N. Shallberg, former editor of the Western Druggist, and Professor Mitchell combated this theory, and expressed the opinion that alum should not be used as an ingredient unless the public was made aware of the fact by labels on the cans."

The common basis of jellies manufactured nowadays, according to several witnesses, are the core and parings of apples, utilized after they had been evaporated. This substance it was claimed, is mixed with glucose in large quantities, with sugar in small quantities, and then colored and flavored to suit the outside design on the package."

Reason and War.—Sir Wilfred Lawson, the Sunset Cox of the House of Commons, who says so many good things in such a lightsome way that they lose half their weight, points out the unreason of war by the following anecdote: "I think that reason is clearly on our side [that is, the side of peace]. I will explain that by a story. A young soldier was engaged in a battle. A cannon ball came and carried off the head of the man who was near him, and spattered his brains all about the place."

WHAT ROMANISTS THINK.

COMMENTING on the "Fast Day" proclamation of Governor Rollins, the Ava Maria, a Roman Catholic paper, says:—

"The lament of Governor Rollins should serve as a trumpet-call to the Catholics of America. Protestantism is failing of sheer inanition; its vitality has not been greater than that of other sects that fretted and fumed upon the world's stage for three centuries and then retired into the background of history."

According to Agoncillo, Aguinaldo's representative to this country, the Spanish found that Mohammedan civilization had preceded them in the Philippines through the Arabs by four centuries.

Anti-Imperialists.—Among the eminent men in the Republican party opposed to "imperialism" are Hon. Geo. S. Boutwell, Hon. Geo. F. Edmunds, Hon. John Sherman, Hon. H. S. Pingree, Charles Francis Adams, Andrew Carnegie, Rev. Theodore L. Cuyler, and Senators Hoar and Hale, and Mason.

The world's consumption of beer is said to be 77,700,000,000 litres or quarts. Of this amount 5,000,000,000 quarts are made in Germany; in Great Britain and Ireland, 4,790,000,000; in the United States, 3,200,000,000; and Austria-Hungary, 1,350,000,000.

Juvenile Criminality.—Almost every day the papers print the evil doings of some precocious juvenile criminals; for they are generally in bands. Some of them are as young as six years, and a terrible murderer is only eleven.

It Is True.—The Record of Christian Work truly says: "What this world of sinful men and women needs is . . . power; power to make bad men good, and good men better."

This is what a Western paper thinks of the Peace Congress: "The Peace Congress will not listen to the groans of the Finns and the Poles. It will spend weeks in the polite interchange of vague platitudes and glittering generalities, and will no doubt adjourn, leaving the world as much subject to strife as ever."