

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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For Terms, See Page 15.

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"FOR OUR SAKES HE BECAME POOR."

CHRIST is the great Missionary to the poor, the sick, and the suffering. "The poor have the Gospel preached unto them," He declared. The King of heaven, He could have lived among the wealthiest, but He chose poverty, honoring it by making it His lot,

bution will overtake the wrong-doers. Riches can not save one soul from death. He who gives himself up to work the works of Satan creates a force of evil that he can not repress.

There is a false religion, endangering the souls of all who advance it, which teaches that selfish pleasure and enjoyment is the sum of happiness. The parable of the rich man and

neither can they pass to us, that would come from thence."

Christ took His position with the poor, that He might lift from poverty the stigma that the world has attached to it. He knows the danger of the love of riches. He knows that this love proves the ruin of many souls. It places those who are rich where they indulge



JOB AND HIS THREE FRIENDS.

redeeming it from its humiliation by consecrating Himself to a life of poverty, stripping from it forever the reproach of scorn by blessing the poor, the inheritors of God's kingdom. Poverty with Christ is wealth of the highest value. Such poverty is sanctified and blessed.

Poverty abounds in this world; and why?—Because of selfishness. Many are made poor by the dishonest stewardship of those who are trading on their Lord's goods. To-day, crime of every kind is practised in order to obtain money. Selfishness, deceit, robbery, and bloodshed are making this world a veritable Sodom, and its inhabitants as the inhabitants of the antediluvian world. In the greed for possession, God's law is transgressed. But retri-

Lazarus shows us that this is false. It was the rich man's duty to help Lazarus by giving of his abundance. But he refused to do this, and gave himself up to intemperate, luxurious living. There came a time when the rich man would have given all he possessed to exchange places with Lazarus, once poor and covered with sores. He fell sick, and during his sickness he learned what suffering meant. He is represented as calling constantly upon Lazarus to relieve him in his burning fever. But he had no knowledge of God, and Abraham is represented as answering, "Between us and you there is a great gulf fixed, so that they which would pass from hence to you can not;

every wish for grandeur. It develops the weakness of humanity, and shows that, notwithstanding their abundance, many of the rich are not rich toward God. The man possessing houses and lands, uplifted and deceived by the respect paid to him, looks down upon the poor man, who, nevertheless, may possess virtues that the rich man does not. When weighed in the balances of the sanctuary, the selfish, covetous rich man will be found wanting, while the poor man who has depended only upon God for his goodness, will be pronounced heir to eternal riches.

God has made the rich man His steward, and if he walks in Christ's steps, maintaining a humble, godly life, he will become meek and

lowly in heart. He will realize that his possessions are only lent treasures, and will feel that a sacred trust has been committed to him to help the needy and suffering. This work will bring its reward in rich treasures laid up beside the throne of God. Thus the rich man may make a success of life, as a faithful steward of his Lord's goods.

All suffering is not the result of a perverted life. Job is brought before us as a man whom the Lord permitted Satan to afflict. The enemy stripped him of all he possessed; his family ties were broken; his children were taken from him. For a time his body was covered with loathsome sores, and he suffered greatly. His friends tried to make him see that he was responsible, by his sinful course, for all his afflictions. But he denied the charge, declaring, "Miserable comforters are ye all." By seeking to prove Job guilty before God, and deserving of punishment, his friends brought a grievous test upon him, and placed God in a false light; but Job did not swerve from his loyalty, and God rewarded his faithful servant.

There is a connection between the religion of Christ and poverty. Christianity is the solace of the poor. Christ has ever been the poor man's Friend. In His humanity there are golden threads that bind the believing, trusting poor to His own soul of infinite love. He is the Great Physician, the mighty Healer of all diseases. While in our world, He bore our infirmities and carried our sorrows. He was poor, yet He was the source of all goodness, all blessings. He is a reservoir of power to all who consecrate themselves to the work He came to do.

Jesus, the world's Redeemer, possessed heaven's activity, heaven's ambition. He longed to extend His kingdom to all parts of the world. He endured the agony of the cross to accomplish this work, cheered by the prospect of a universal triumph. In dying for the sinful race, He destroyed him who had the power of death. The blood of the cross sealed the irrevocable covenant which ensures to our Redeemer the heathen for His inheritance, and the uttermost parts of the earth for His possession.

Christians have a sacred duty to perform in carrying forward the work that Christ came to accomplish. He declared, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He longs to have men and women cooperate with Him. They may be ignorant, but if they are meek and lowly, He will make them vessels fit for the Master's use. They will be whole-hearted, sincere disciples, who can comprehend God's great design in favor of a perishing race.

The Lord calls for volunteers who will be self-denying, who will endure hardness as good soldiers of the cross of Christ. He calls for workers who are willing to be laborers together with Him. We can do much to help the poor and brighten their lives, if we will but realize it. Those who work with unselfish hearts, who share Christ's sympathies, who strive earnestly to fulfil His purpose for humanity, will help to swell the tide of His joy, and will give honor, majesty, and praise to His name.

The last great battle in behalf of truth and righteousness is to be fought, and God would have His soldiers go forth in faith. Christians, do you discern the signs of the times? Can you, with humble tread, put your feet in the footsteps of your Redeemer? Can you give yourselves heartily to a good work, a perilous

undertaking? Verily, the Lord has need of armies of workers, and some of the most precious souls will be found in the pit of degradation. God calls upon us to work for this class. Do not lose your purity because you are among the impure, but "building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever."

MRS. E. G. WHITE.

NO SCAR IN HEAVEN.

THERE'LL be no scar in heaven,
No blemish, no defect;
The sin that's all forgiven
No soul will e'er reflect.
Redemption's plan so perfect is,
That beauty's fulness none will miss.

We, who have marred our features
By years of sin and woe,
Will all be fair, new creatures,
With souls as pure as snow.
The nails we've driven will not mar,
He who is love will heal each scar.

No scar will be in heaven,
And yet there will abide
Stamp of the nails we've driven
In Christ, the Crucified;
But, O, they will not be as scars,
They will outshine the brightest stars.
HOPE ONSLOW.

THE TEMPLE OF KNOWLEDGE.

An Allegory.

ON the sands of Time, on the shore of the great Sea (Rev. 17:15), is built a grand and imposing structure called the Temple of Knowledge. Like a bubble of glass it arises in glittering domes, and towers, and massive bulwarks of much seeming solidity. Here is the seat of all worldly knowledge, human science, and philosophy. Every department of human thought and belief is assigned a room for the development of its favorite 'ism or 'osophy by the presiding genius of the temple.

In the left wing of the rotunda, enshrined in a noble auditorium, stands on her high pedestal the Historic Muse, in her right hand the scroll of Fame, and in her left the laurel wreath of Honor. Behind her, arranged in vast tomes dusty with the ages, and portrayed on the panels of the walls, is the history of the nations. From the pillars are hanging the banners and regalia of dead heroes, dynasties, and nations—the symbols of departed human glory.

In the right wing rises the stately dome of the Hall of Science. Here, behind an honored shrine, on a lofty throne, sits the Genius of Science. The microscope of the naturalist, the telescope of the astronomer, the hammer of the geologist, and the crucible of the chemist, are all at her command. With eagle eye she searches for the hidden springs of life, and from evident effects seeks to fathom the cause and nature of organic law. With Reason for her guide and counselor, she spins her theories for the various phenomena of nature; but even her piercing ken can not search out Infinity, "seeing it is hid from the eyes of all living;" no, not so much as to explain the law

of life and growth in a blade of grass. "The way of an eagle in the air," the way of a fish in his native element, and "the way of a serpent upon a rock," are still "too wonderful" for her. The sublime powers of nature—light, heat, sound, fire, electricity, are beyond her crucible of analysis, and their nature is still the subject of vague and unsatisfactory conjecture and theorizing.

Yonder, in her judgment-hall, Justice compiles her codes, or, blindfold, holds aloft the scales of equity, too oft o'erbalanced by the gold of bribery and corruption.

Here in the grand central rotunda is the Arena of Literature. Here Fame has hung her laurels on the memorial urn and tablet. Here, down the ages, have rung in ever-changing cadences the musical intonations of human thought. Bards, poets, orators, philosophers, sages, have here in turn swayed the minds of men, and taken captive the popular heart. Here the modern authors blow their gay bubbles, and mix their intoxicating draughts to appease the esthetic cravings of the fashionable literary appetite. Here Wit, effervescent and sparkling, hands her ringing goblets round. Here the Furies, Malice, Envy, and Cruelty, braid the scorpion-lash of satire, and hew the venomous shaft of sarcasm, wherewith to impale the unfortunate victims of their displeasure.

Here is the world's great amphitheater of Thought, in whose arena has been fought, since the beginning, the great controversy of the ages, between the Prince of Light and His friends and the Prince of Darkness and his deceived followers—Truth *versus* Error.

Here Jesus, the Son of God, met the craft and subtle intrigue of the Archenemy with wisdom and spiritual judgment so heart-searching and confounding to His adversaries that they durst no more meet Him in open combat; but under cover of darkness and solitude they laid violent hands on His sacred person, and by means of fear, force, and perjury accomplished His condemnation, when they could openly find no just cause against Him.

Here Luther met the combined powers of the enemy in the persons of antichrist and his council. Fearing neither papal anathema nor blazing faggot, he wielded the sword of the Spirit with no other shield than his unwavering faith in his heavenly Captain.

But time would fail in which to tell of the faithful ones who have met the friends of the Prince of Evil on this hard-fought arena, and have triumphed by the "blood of the Lamb, and by the word of their testimony." Even in death and torture have they glorified their God, being "made a spectacle unto the world and to angels and to men." Behold, their names are written in glory and chronicled in the earth.

But let us consider the arena. Outside the circle of the arena, between the great spaces assigned to the multitudes, are arcades leading out to the different departments of human thought and investigation; and through these channels flow, in a continuous stream, the newly-manufactured wares. Within the circle of the arena these are exhibited for sale in the gay booths or stately pavilions representing the different departments, each displaying the colors and the badge of its order.

Here, as always, what the enemy can not compass by open hostilities, he essays to accomplish by guileful seduction. In the guise of a charitable and friendly solicitude for the welfare of humanity, and in all-seeming candor and honesty, he offers his victim the poisoned nectar, as he did Eve in the garden. Here and there a silvery-tongued enthusiast who has drunk deeply of the intoxicating cup, pours forth honeyed and ornate oratory; the

quick hand of the stenographer feeds the ready printing press, and the poisonous stream finds its way in copious draughts to the thirsty multitudes.

Wandering through this Vanity Fair, one sees wares of every description gotten up to suit the lusts of the motley crowd. Here are delicious bonbons flavored with delicate flattery, sharp and spicy pickles heightened by the essence of self-conceit; scientific salads, plain, practical sandwiches, and political pastry, embellished with frosted and candied theories on the social problem and its possible cure. Here may be found in nearly every booth, in unlimited quantities, the blood pudding and scandal sausages, upon which the ravenous masses, high and low, daily gorge themselves.

Here the enchantress Romance, cupid encircled and floral-crowned, brews her rosy wine for youth and beauty, drugging the seductive draught with the treble extract of idolatry, sensuality, and fornication, according to the taste of the multitudes she serves. Whether in the vellum dress and cultured, elegant phrasing of the popular novelist, or in the plebeian paper garb of the third-rate article, the *drugs* are the same; they emanate from the same source, have the same malevolent purpose, and produce the same deadly effects.

At the entrance of each arcade stands the advocate of the 'ism or 'osophy of his department. He is an eloquent enthusiast and a zealous proselyter. His cry is ever: "This is the way! Here is truth [O much-abused word]. Turn in hither, O all ye sons of men." The Babel voices of these advocates of the arcades, supplemented by the clashing harmonies of the various bands and orchestras of Vanity Fair, produce a pandemonium of discord most awful and bewildering.

Let us glance through the arcades into some of these departments of human philosophy. Here in this Temple, Christian Science, twin sorceress with Spiritualism and legitimate offspring of the master magician, weaves her mazy spells on her willing dupes. And here—go not too near—wield Spiritualism works her hypnotic charms, and performs her hellish orgies.

This stately and costly shrine is dedicated to the siren Theosophy. Daughter of the East, she revels in the wierd, fantastic imagery of that ancient oriental Spiritualism, and many an uneasy conscience is lulled to rest by her siren song.

Here, at their hell-heated forges, Materialism Agnosticism, Infidelity, and Evolution "sear" with their "hot irons" every troublesome conscience that applies. And Higher Criticism, with her X-ray lens and dissecting knife, sits in judgment on the Word of the most high God, and performs her monstrous vivisection act.

But what is this great splendor, this high and dazzling seat of royal dignity and authority, that seems to brood over the vast rotunda as if it were the presiding genius of the whole? Mark, that shout—the swelling tide of acclamation, like the sound of seething seas—what is it?—'Tis the triumphal entry of the "queen." Rev. 18:7. Down on your knees! let all heads but the cardinal's be bared, and shout till your throat is rent. Chant, seraphic choir, your Latin Mariolatry, and, organ, heave your vast thunders of triumphal homage. Up, up, high above the highest pavilion, above all principalities and powers, authority or creed—still higher, "above all that is called God, or that is worshiped" (2 Thess. 2:4)—see! they have enthroned her on that temple-throne "that far outshines the splendors of Ormus and Ind" in royal magnificence.

Who is this after whom all the world won-

ders (Rev. 17:6; 13:8)?—It is Mystery, Babylon the Great, the mother of harlots and abominations of the earth," arrayed in her purple and scarlet robes, and decked with her jewels, the gifts of her lovers, "the kings of the earth," and holding aloft the "cup" of "the wine of her fornication," wherewith she has made "drunk" the "inhabitants of the earth." Rev. 18:9; 17:2, 4, 5, 8.

What is that *veil* behind her throne, that so carefully enshrouds the background? Hush! that is her nineteenth century "liberal" policy, a pleasing glamour which has blinded the eyes of her "liberal" admirers to her record of the Dark Ages. Let us get an insight into that veiled past. Never mind the crowns of the goddess, or the thunderbolt of papal wrath. Better to feel the "wrath of the dragon" than "the wrath of God." Lift the veil.

O God, what a sight! Are these thy holy martyrs, Lord—these mangled, reeking slain—these scorching funeral pyres of living victims, with their agonizing, tortured prayers, their exile tears, their living graves? Is this sea of blood the dye-vat where her robes were stained? Rev. 18:24.

How long, O Lord, shall martyr-blood tears cry unto Thee from the dungeon, the rack, the stake, and the slaughter-pen? "Arise, Lord, to judgment;" forget her not, O Thou God of justice and vengeance. Rev. 18:7, 8, 20. Save, Lord, thy faithful ones from the clutch of her fell power, according to thy good promise.

RUTH.

(To be continued.)

JONAH AND THE WHALE.

THE Lord has forewarned us that the time would come when professed Bible expositors would arise, having itching ears, and who would turn away from the truth unto fables. 2 Tim. 4:1-5. That this time foreshadowed by the inspired penman has come there can be no doubt. Infidelity has always stalked the earth, boasting how great things it could do, yet the light of truth has gone on spreading, until the most remote corners of the globe, festooned with cobwebs of error, are being enlightened.

A nineteenth century high priest of infidelity has for years been lecturing on the "Mistakes of Moses" for a handsome nightly stipend. Yet his eloquence has not in any way retarded the work of the printing press, which has gone on multiplying annually millions of copies of these "mistakes" to be scattered to the ends of the earth.

But now we are having in this hue and cry against the Scriptures a multitude of other voices. "Higher critics," gathered from the ranks of the clergy, are subjecting the statements of the Deity to human scrutiny, and from the bar of human reason they give, as their verdict, that it contains inaccuracies, and that it is not all the inspired word of the Lord. One of the specimen bricks which they hand us from their babylon of research is that the story of Jonah and the whale is wholly traditional, and that it never happened. They reason and philosophize regarding the dimensions of the throat of a whale. From their researches in ichthyology they claim to have discovered that a whale can not swallow a man.

Perhaps this is true of some whales, but that does not prove that God could not make a whale with a throat sufficiently large to swallow a man, should He think it best to do so. Let us look at the record a moment. "Now the Lord had PREPARED a *great fish* to swallow up Jonah. And Jonah was in the belly of the *fish* three days and three nights." Jonah 1:17. And what is there about all that which

is so impossible? Could not the God who made all the whales and fishes which people all the oceans, lakes and rivers of the earth, *prepare* another to deliver His servant? This is what the Word says was done.

Again, we note that the Saviour, when on earth, while conversing with the carping Pharisees, the "higher critics" of His day, set the seal of the authenticity to the record concerning Jonah's experience. "But He answered and said unto them, An evil and adulterous generation seeking after a sign; and there shall no sign be given it, but the sign of the prophet Jonah. For as *Jonah was three days and three nights in the whale's belly*; so shall the Son of Man be *three days and three nights* in the heart of the earth." Matt. 12:39, 40. The Saviour says that Jonah was in the belly of the whale, and there for three days, as the book of Jonah declares. Of course the books of Jonah and Matthew, being written by the same Holy Spirit, must agree. And the Saviour uses the fact of Jonah being in the belly of the fish as an illustration of His being in the earth. Hence, if Jonah was not in the belly of the whale, as our modern critics declare, then the Saviour never was in the earth, never died, never was buried or rose again. It is, therefore, clear that no man who doubts in the authenticity of Jonah's experience can have any faith in the words of Jesus Christ, can never believe that He hung on the cross, died, rose again, and ascended to heaven.

Reader, the Bible is the Word of Him who can not lie. It does not simply *contain* the truth; many other books do this, but it *is* the truth. It will stand forever. When the world is shivering to pieces, when islands with all their living freight are disappearing, and the mountain can not be found, the Word of the Lord will endure this wreck of matter, and those who are found standing upon it, will be safe. It points to a land undimmed by sin, where the footprints of the deceiver will never come; where funeral corteges will never go by; where no sculptor will ever be seen chiseling in stone the epitaph of a loved one; where tears, pain and sorrow will be unknown.

Having set our face toward that Heavenly Canaan, we do not propose to turn round and go back, because we chance, like Christian, in Pilgrim's Progress, to meet a man who is going the other way, declaring that the chart is not correct. The chart is the revelation of Him who is the "way, the truth, and the life."

G. B. THOMPSON.

SHORT RULES FOR LONG COMFORTS.

PUT self last.

Be prompt at every meal.

Take little annoyances out of the way.

When good comes to any one, rejoice.

When any one suffers, speak a word of sympathy.

Tell neither of your own faults, nor those of others.

Have a place for everything, and everything in its place.

Hide your own troubles, but watch to help others out of theirs.

Never interrupt any conversation, but watch patiently your turn to speak.

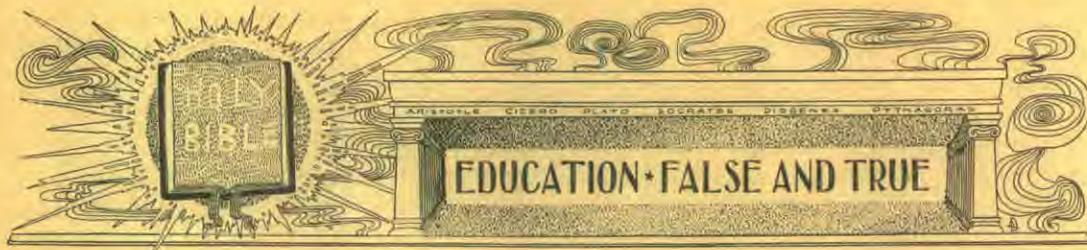
Look for beauty in everything, and take a cheerful view of every event.

Carefully clean the snow and mud from your feet on entering the house.

Always speak politely and kindly to servants.

When inclined to give an angry answer, press your lips together and say the alphabet.

When pained by an unkind word or deed, ask yourself, "Have I never done an ill and desired forgiveness?"—*Soldier and Servant.*



THE BEGINNINGS OF MODERN EDUCATION.

THE heavens had been opened and a flood of light far surpassing the brightness of the sun had shone upon the earth. As vegetation responds to the call of the sunlight, so the natural result would have been that all men should turn their faces Christ-ward, and the principles of education which had rendered His life a success would have become the all-pervading influence of the world. Would that it might have been thus! Imagine watching a cloudless sky on a June day. Depths of blue unfathomable—what could be more beautiful? And yet, as a shimmering cloud spreads over the azure surface and reflects the light in myriad tints and hues, even tho this is a portent of coming storm, does it not enhance the beauty of the scene?

It was thus that a cloud, thin, white and inoffensive to all appearances first caught the eyes of those who had been watching the leadings of Christ. So subtle is the growth of error that it often at first presents an appearance more attractive than unadulterated truth. Little by little subjection to man-made power took the place of the principles of faith and freedom. Little by little the pagan ideas which had been crushed to earth under the full blaze of a pure Christianity, again reared their heads, and the dragon's voice, smothered and smooth of tone, was once more heard throughout the world.

The deadliest error is that which so nearly resembles truth that the unsuspecting grasp it unwittingly. The principles of an education by faith in Christ were thus replaced, not by principles lacking faith, but by those forms which revealed another center than Christ for the faith. The papal system did not remove faith, but transferred it to deeds of men. And the true, pure miracles performed through faith in Christ were replaced by the supposed miraculous healing power of the bones of the prophet Samuel, or the skull of Saint Anne, or the ability of bits of Christ's cross to raise the dead. Physicians were not needed, for could not the napkin which covered the face of an entombed Saviour heal all bodily infirmities? Sciences were not needed. Had not the priests the right, and the only right, to interpret natural phenomena? Chemical experiments had the odor of the infernal regions, and were to be avoided as the fires of hell. Reading, writing, mathematics,—what use had the "common herd" of humanity with such things, since every man had access to some monk who could read and interpret to him all he needed to know? The Bible became an unknown book. Mass was said in an unknown tongue. Pictures of Christ and saints took the place of the real Son of God. It was the period in which the "two witnesses" prophesied in sackcloth. It came upon the world gradually, and men knew not that they were in the bonds of sin; they dreamed that they were free.

Had not Christ bidden His followers abstain from all fleshly lust, to crucify the flesh and die to the world? It was the perversion of such teaching that led to the establishment of monasteries. Thousands left the world and its allurements; the hot, sandy desert of northern Africa fairly swarmed with monks. The only faith of the world was in their hands. Not

only did monarchs tremble when threatened by these creatures, but thrones tottered when the head of the hierarchy of which they formed an essential part uttered its voice.

It was a despicable era, a time which Draper describes as the "tyranny of theology over thought." That One who lighteth every man that cometh into the world was disregarded, and the "noonday of the Papacy was the world's moral midnight."

To show that freedom of thought was entirely out of the question, one needs but to recall the experience of Hypatia, which has been so vividly portrayed by Charles Kingsley. This woman was a highly-educated pagan, living in Alexandria in the fifth century. She represented a class of educators which was fast dying away. Though pagan, she taught in her school many things which far excelled the learning of the fanatics of the church. So far had Christianity and true education fallen that paganism was rather to be chosen than the apostasy. Realizing that there was a power in her work, the monks formed a mob, dragged Hypatia from her chariot, and tore her body in pieces. It was an age of persecution; for one original thought, if uttered, nay more, if but suspected, was sufficient cause for kindling the fires of the stake.

It is one of the most interesting of historical facts to note the rise of the Mohammedan power, on the very eve of this intense darkness; to watch its progress, first by the power of the sword; and when that failed, to see the leaders turn to scientific research and silently, but none the less surely, override the enemy before whom they had fallen when the weapon was the sword. To a people held in the iron grasp of the Papacy for hundreds of years, the intellectual growth of Spain during the twelfth and thirteenth centuries was little less than blasphemy. Yet so powerful is the influence of thought that gradually France, and then more distant nations, caught the spirit.

The narrowness of patristical education is seen when one reads in the writings of the fathers, which were then the only text-books in the hands of Europeans, that at the equator the water boiled; that sailing west, vessels could never return; that the earth was flat, and Europe was the center, not only of this world, but of the universe. It was when men began to oppose these well-established theories that De Gama made his voyage around the cape of Good Hope; that Magellan circumnavigated the globe. It was because men were breaking loose from a thousand such slavish ideas and were beginning to think, that Columbus was enabled to man his boats and sail for a north-west passage to the Indies.

The volumes of events which took place in this period are the results of a violent rending of the fetters woven by the papal church, and which had crushed out reason and hidden God from men for centuries.

It is true that there was a little knowledge hidden in the monasteries—and we are willing to give them due credit for the spark of life they kept alive—but so devoid were they of the life-giving element of true education that men were dying by thousands without knowledge, even within the shadow of the convent walls. The principles inculcated by Christ were wholly

neutralized by pagan principles, which in education, as in religion, were at this time decked in Christian garb and presented under Christian names.

Looking more carefully into the higher forms of monastic education in those years when it became necessary for them to compete with the pagan schools, we find a seven years' course in Latin, while, as Painter says, the mother tongue was almost wholly neglected. Logic, that subject which exalts man's reasoning powers to the debasing of faith, was one of the chief studies, especially in a theological course.

How quickly one feels that he is approaching modern collegiate instruction, and especially the curriculum of our theological seminaries. It is when peering into the annals of our ancient universities that the real secret of modern education is discovered. The Christian youth who flocked to the Mohammedan schools in Cordova or Salamanca, returned to France, England or Italy with the fires of education burning in their veins. Soon universities were established, the oldest being at Paris, Salerno, and Bologna. These were at first free corporations, but the Papacy, recognizing that the power they wielded was turning minds away from the church, in her death struggles grasped these institutions, wheeled them into line with her dogmas, again turning thousands of youth toward her walls. The universities of to-day, although they have passed through the period of Reformation of the sixteenth century, still cling to these medieval courses of study, and the subjects then taught. It is a combination consisting of an overwhelming amount of paganism, with enough Christian principle to flavor and deceive, and hence lacks the life of either taken alone. Here you have the foundation for the long classical and scientific courses, with the degrees and diplomas. Here you find the precedent for an education placing reason ahead of faith, and relegating God and the science of salvation to the background.

Is it not time that, as educators, we should arouse and let the light of truth illumine our minds, instead of holding to the forms which were rooted in the dark ages and fed from the sap of Greco-pagan philosophy? There is a deeper, truer channel in which the minds of youth should run, a spiritual life which is much needed, an education which will form a character which even the world admires but has not the power to produce.

E. A. SUTHERLAND.

AFFLICTIONS AND DELIVERANCE.

THE excuse that many offer for not embracing Christianity is that it brings too much persecution and affliction.

While it is true that the followers of the meek and lowly Jesus have as much trouble, and oftentimes apparently more than other people, it is also true that there is divine help for them in the time of trouble.

Every Christian should have the following words burnt deep into his heart; "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

Nowhere does the Word of God predict the Christian's walk through the road of time to be one of ease, but it constantly warns the traveler of dangers, temptations, tribulations, and afflictions.

"In the world ye shall have tribulation" is the warning spoken to each one who sets out upon the strait and narrow way, and then to offset any discouragement or gloom, follows the blessed words: "But be of good cheer; I have overcome the world."

Tho the cold, cruel world has naught to offer in the way of satisfaction and peace, we who are in the world, but not of it, have the promise, "In Me ye have peace."

It is indeed blessed to know that the Master has overcome for us, and that tho the storms of sin may beat fiercely about us, there is peace and calm for those who are in Him, resting sweetly and peacefully midst storm and strife.

Tho the afflictions are many, He has promised to deliver from them all, and He is able to fulfil His promise, and He will.

C. F. LADD.

SOUL AND SPIRIT.

WEBSTER defines substance as follows: "In a general sense, being something existing by itself; that which really is or exists, equally applicable to matter or spirit. Thus the soul of man is called an immaterial substance, a cogitative substance, a substance endowed with thought." The soul of the Bible and the *theological* soul seem to be quite two different things. Soul is defined in theology as a "simple essence uncompounded, indivisible, indestructible, and hence immortal."

If the soul is immaterial, how can material fire burn it, as is represented in the parable of the rich man and Lazarus?

Again, if the soul is indestructible, what is the force of the words of Christ (Matt. 10:28), "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell"? Here, then, is positive proof that the soul *can be destroyed*, and one "thus saith the Lord" (and many texts can be given) is worth more than all the man-made theology in the world.

In "Smith's Dictionary of the Bible" we find soul defined as follows: "Heb. *nephesh*, Gr. *psuche* (*ψυχή*), one of the three parts of which man was anciently believed to consist." The word *psuche* is sometimes used to denote the vital principle or seat of the senses, desires, affections, appetites, passions. Gesenius, the standard Hebrew lexicographer, defines *nephesh* as follows: "(1) Breath. (2) The vital spirit, as the Greek *psuche*, and Latin *anima*, through which the body lives, that is, the principle of life manifested in the breath. (3) The rational soul, mind, *animus*, as the seat of the feelings, affections, and emotions. (4) Concr. living thing, animal in which is the *nephesh*, life."

We must necessarily be brief in definitions, as one good, positive definition by a standard author is just as good as a dozen, and more especially as they do not materially differ.

Robinson, in his Greek Lexicon of the New Testament, defines *πνεῦμα* (*pneuma*) to mean primarily: "(1) A breathing, breath, breath of air, air in motion. (2) The spirit of man, *i. e.*, the vital spirit, life, soul, the principle of life residing in the breath breathed into men from God, and again returning to God." Grunpell, Parkhurst, Bagster, and others give similar definitions, and none of them prove the natural immortality of the soul.

As there are a great variety of meanings attached to the words "soul" and "spirit," in both the Old and the New Testaments, it seems that the only reasonable way to dispose of them is to give them that definition which the sense of the context requires.

The Hebrew and Greek words from which the words "soul" and "spirit" are translated occur in the Bible *seventeen hundred times*, but in this large number the soul is not once said to be immortal or the spirit deathless.

Webster defines soul as "the spiritual, immortal part of man, life." But as Webster says that "in theology death means perpetual separation from God and eternal torment," it is no wonder that he agrees with many of the modern theologians in *putting immortality into the definition of the soul*. A word may mean one thing in theology, and quite another in the Bible. In theology Sabbath means Sunday, or the first day of the week; baptism means sprinkling; eternal death means eternal life, and so on. Therefore the words "death" and "soul" must be defined to correspond to modern theology.

To prove this point in respect to the warping of definitions, we can not do better than to quote from an article in the *Christian Union* of January 30, 1878, having the signature of Clericus. In the article we find the following significant language: "The words *psuche* and *zoe*, two distinct words in the original, the former referring to the natural life of man and which is defined to be transitory, and the other referring to the higher life given in the new birth and declared to be eternal, are both translated by one and the same word, 'life,' and both considered as being equally permanent, and inextinguishable. . . . The great object and end of Christ to a dying world was not by suffering to save us from suffering; by dying, to save us from death; not to bring eternal happiness to immortals, but eternal life to dying men."

In referring to the Hebrew and Greek lexicons, compiled for the purpose of aiding us in interpreting the Scriptures, to ascertain the true meaning of such words as *ahvad*, *thanatos*, *appollumi*, signifying death and destruction, on the one hand, and *zoe* and *soteria*, signifying life and salvation on the other, after giving the true literal meaning, the author tells us they have a peculiar, unusual meaning in the Scriptures. And why so?—Simply because that meaning has been *put into them* to make them confirm this dogma, and then transferred to their lexicons. For example, referring to Rom. 6:23, "For the wages of sin is death [*thanatos*], but the gift of God is eternal life [*zoe aionios*], through Jesus Christ our Lord," I am informed in the theological lexicon, under "thanatos," that the word here means an *unchanging eternal state of wretchedness and misery*, and under "*zoe aionios*" I am told that everlasting happiness is the meaning! And so it is with every important word bearing on the question.

Referring to the word "soul" in Webster's great dictionary, I find the first meaning to be the "spiritual, rational, and immortal principle in man," as though the author would estop all inquiry as to the question in hand by *making its immortality enter into the definition of the word*; and then in other editions he gratuitously informs us that the immortality of the soul is a fundamental article in the Christian system. And so he would close the doors of the church against all who may venture to call his psychology in question. If he means by the immortality of the soul the eternal life which is given through Christ, it is indeed a fundamental article, and can not be too strongly emphasized; but if he means the immortality of the soul of the *soul* of the natural man, as an inheritance from Adam, so far from admitting it to be a fundamental article of the Christian system, we demand in the name of truth by whose authority it has any place whatever in the Christian system.

The preceding quotation from Clericus is a truthful and forcible representation of the perversion of Scripture terms.

WM. PENNIMAN.

"ABUNDANCE OF IDLENESS."

SO much for pride and fulness of bread, now what about abundance of idleness? Eph. 16:49. This is sapping the very life out of society. I have seen children in the yard raking up leaves and having a gay time. Take those children twenty years from that time and ask them to rake up similar leaves, and they would feel very much insulted. Now, they have reached a stage when they want to learn how they can get through the world without working. They want a "soft snap." Children are taught to look forward, as a thing to be desired, to a time when they can have an abundance of idleness, to seek positions where they will not have much hard work to do.

That is the main reason young people crowd into cities, where they can have an easy time. Parents encourage children in this very direction. Many a father says to his boy: "Johnny, you shall never have such a hard time as I was compelled to have. I will see that you get a chance in the world." So the father saws the wood, and does the necessary work on the premises, while Johnny is getting more and more thoroughly convinced that he is learning more than his father knows, and that there is a better way of getting through the world than by working at honest labor. Seed that has been sown in that boy's mind will, by and by, bear its legitimate fruit. And, unless the grace of God saves him from reaping the full harvest of it, he will some day become an outcast, and possibly, a vile criminal. Our prisons are full of young men who are brought up in that kind of homes, in that kind of training.

What about Johnny's sister? The mother, who toiled at honest labor in her youth, and developed physically as she developed mentally, says: "Mary, you shall never have such a time in life as I have had. I am glad we can give you a chance." So she drums the piano, learns a little crocheting, fools away a little of her time trying to paint landscapes that she has not yet learned to appreciate, and gradually despises more and more the humble duties that her mother has to pursue in order to give her this "chance."

"What shall the harvest be," provided circumstances are favorable for its full development? Go with our midnight mission workers as they go on their errand of mercy on the streets of Chicago to-night; learn the home history of the majority of the 10,000 girls who on the open streets seek to barter their womanhood for money, and you will be amazed to find that they were reared by just such mothers as I have described, and they had just these very advantages (?). But ought we to be surprised at this when the Lord says that "pride, fulness of bread, and abundance of idleness" will produce Sodom, and when children are educated to have all three of them?

"Whatsoever a man soweth, that shall he also reap." But right in the midst of this corruption there will be a people who will follow the Lamb whithersoever He goeth, and as a result of following Him here, they will continue to follow Him in the better world. There will be a difference between those who serve the Lord and those who do not. A thousand will fall on one side and ten thousand on the other side, but it will not come nigh them. It is because they have recognized and avoided these fundamental origins of all sin.

DAVID PAULSON, M. D.

"THE work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience; and that one soul has carried to thousands the intelligence received."



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A LESSON TO TEACHERS.

WHEN Jesus taught Nicodemus the fundamental truth of His kingdom, "Ye must be born again," Nicodemus marveled, doubted, and questioned, "How can these things be?" He followed the method of the schools, which is the method of unbelief, the method of "science falsely so called," the method of unaided human reason.

So Moses, after the wisdom of Egypt, questioned, "Can God furnish a table in the wilderness?" So the unbelieving noble questioned how God could bring plenty in one day where was such sore famine. So the disciples questioned how Jesus could feed a multitude in the wilderness. Men in theological seminaries, set to train young men to bear the Gospel message to a dying world, are questioning God's Word and power by many an insinuating "How?"

"How can these things be?" is an old common question. It is not so sad to hear it from the world, but it is sad to hear it from the professed teacher of the Gospel.

Listen to the Saviour's reproof: "Art thou the teacher of Israel, and understandest not these things?" In other words, the people of Israel were different from other nations only as they were separate from other nations in purpose, in principle, in knowledge of God. Israel was of heavenly origin, prevailer with God. The heavenly birth was a necessity to Israel, to be maintained by feeding on the heavenly manna of the Word. Nicodemus as the teacher, the very leading one in this respect, should above all others have known the fundamental truth of the new birth and its necessity. He felt the necessity of this knowledge. His visit to Christ on that eventful night was evidence of longing for better things. And the secret of his need and the source of supply was revealed in the Saviour's instruction.

There are many honest teachers to-day who are longing to be character-builders. They are following the old treadmill methods of the world. They educate good boys; but the same system and methods educate equally those who are evil. They are longing for something better. And, praise be to God, He has met the longing heart. By the lesson to Nicodemus God would enlighten every teacher.

"Ye must be born again,"—"Ye must be born from above." Only so can you know God or heavenly things. Only by knowing God and heavenly things can you teach heavenly things. Jesus said; "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen." Said the beloved disciple: "That which we have seen and heard declare we unto you, that ye may

have fellowship with us; and truly our fellowship is in the Father, and with His Son Jesus Christ." So if we would testify of the higher things, we must know them; if we would know them, we must be born from above. If we would lead the soul upward, we must have our other hand in that of the Divine. If we would help to build strong characters, our feet must be placed on the Eternal Rock.

"I CAN'T FIND WORK."

YOU will meet thousands of men and women to-day who will pitifully tell you that they are out of a job, and that they can't find work. There are thousands of families depending upon the daily wages of the husband and father, and when he is thrown out of employment starvation stares the family in the face. And usually this father's industrial education is such that he knows how to do only one thing. And no matter how much work there may be around him, unless he can get his particular kind of work he must go unemployed.

This is a condition of things that did not exist fifty years ago. There may have been a case now and then where a man was out of work, and could find nothing to do, but there were so few in this condition that it is hardly worth while to mention it. But now it is no uncommon thing, particularly in the winter-time, to read of from 40,000 to 70,000 in a single large city like Chicago who are on the verge of perishing from hunger and cold because they can find nothing to do to support them.

Fifty years ago the rule was for every man to be his own master. If he was the village blacksmith or carpenter he had his regular customers, and usually had a small piece of ground of his own on which he did his own gardening and raised very much of what he used on his table. The farmer not only raised what he ate, but also raised his own sheep to supply his family with wool for clothing, and also raised his flax and cotton out of which to make fabrics for his household. The raw material was prepared, spun into threads, woven into cloth, and worked into garments right in the home. And every member of the family learned how to do all this variety of work that was necessary in that form of domestic life. And, furthermore, the people were contented, *independent*, industrious and happy. But the last half-century has worked a complete revolution. The factory has come into existence, and men and women and even the boys and girls, have been taken from their happy and independent lives and worked over into mere parts of a great machine. So long as the factory runs all goes well. But if the factory is mismanaged and goes into bankruptcy, or if for any other reason it has to be shut down, then all of its wage-earners are simply adrift, and a drug upon the labor market.

To be sure it is to the interest of the factory owners and large employers of laborers in general to keep the market full of men and women that can be hired at a moment's notice, and who can be just as promptly discharged. But it is not for the best interests of humanity in general. And if the present industrial system is allowed to produce its legitimate harvest, it can be nothing short of an industrial revolution. And with the high-wrought state of feeling, this revolution will be the most bloody that the world has ever seen. To be sure it is

beautiful to sit down and dream of the present difficulties being settled in a peaceable manner. But such is a moral impossibility. Capital is too self-centered, too grasping and greedy, too haughty and indifferent, for the peaceable methods to prevail. And even if the capitalists should begin at once to reform and work upon right lines, it is altogether improbable that they could avert a clash with labor; for the laboring element has allowed such a feeling of intense hatred of the rich to take possession of their minds, and this hostility has rankled in their breasts for so long, that they are surcharged with a spirit of revenge, and nothing short of a mighty miracle will stop the revolution that is even now upon us.

But the laboring class have made and are still making one great and fatal mistake. Men should never allow themselves to become a part of a mere machine in a factory. It is true that circumstances seem to chain some men to the place where they are always dependent on some one else for work. But every effort should be made to break the shackles and get away. You might not find something on the start that was quite so much to your liking as work in a factory, but the mind should be set to hard thinking in regard to what can be done to support yourself and family without being dependent upon some capitalist or factory boss to hire you.

There are millions of acres of unoccupied land. If you are not able to buy you can rent for a time. Five or ten acres well cultivated will furnish a family with more than it can use.

But whatever else you do, begin at once to study some plan by which you can set yourself profitably to work. Do not go through life depending upon some one to dole out work to you. God created men to be more independent than that, and He will help every one who is struggling for godly independence. And in the times into which this world is drifting the condition of those who have no independent means of subsisting will be awful. If you are out of a job and temporarily under the necessity of *hunting* work, do not allow that to hinder you from studying as hard as you can how to make profitable work for yourself. You may think that circumstances have you down. But do not give up too easily. Trust in God and look up. The way of escape may be hanging right over you. T.

THE GREAT "I AM."

WHEN the Lord sent Moses to the children of Israel, He told him to say to Israel, "I AM hath sent me unto you."

This name, with all its fulness of meaning, was God's blank pledge of all His exceeding great and precious promises to His children. In the Lord's covenant to Abraham and his heirs He has given all, all blessings in all fulness. And His announcement to Israel was the Bank of Heaven's blank cheque for Israel to fill out by faith.

I AM hath sent *me* to *you*. He desired to be their fulness at that time, a very present help, their all in all, according to their needs. How much they never knew. How much we shall never know till we stand triumphant on the crystal sea before the throne.

But "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Jesus is the "prophet like unto Moses," the Sent of God. He says, "I AM hath sent Me unto you." Nay, more, He is the I AM in humanity. He is Heaven's cheque in blank for all He has promised for every one of His children to fill out by faith.

Do you want redemption, to be created anew, to have your sins pardoned, cleansed?—Fill out the cheque and present it to the Bank. It will be honored. "I AM thy Redeemer; I AM thy Creator; I AM the propitiation of thy sins; I AM thine Advocate," is His message oft told. Do you desire counsel, comfort, companionship?—I AM thy counselor, thy Friend, thy Brother, thy Shepherd, thy Father, thy God. He is all in all to all who will receive Him.

O soul, needing a Saviour, learn His name; fill it out with all your needs; and know the wonderful goodness and fulness of the great I AM.

"AND GREATER WORKS THAN THESE SHALL HE DO."

THE whole of the life of Christ was a manifestation of the true God. Men did not know the Lord as He really is. They had learned to look upon Him as cruel and tyrannical. And so Christ came into the world to manifest the Father—to show to men by every act and word of His life just what the Lord of heaven and earth really is.

And since Christ was here upon earth all men seem to admit that Jesus was truly kind. Even those who do not receive Jesus as their Saviour will acknowledge that He was the embodiment of every good thing through all His life upon earth. But many even yet look upon the heavenly Father as being harsh and sometimes cruel. They think that Christ is under the necessity of exercising all His loving persuasive powers in order to keep His Father from striking men down in His wrath.

But such a view is a very gross misrepresentation of the divine Father. Christ did not come into the world to manifest Himself; but to make known the character of His Father was the object of His mission to earth. "Jesus said unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14:9-15.

Thus do we see from the foregoing scripture that the work of Christ was simply a presentation to the world of what the Father is. The mighty miracles of Christ, His powerful life of righteousness, the gracious words that He spoke, every act of devoted love and mercy, were all to show lost and fallen mankind how much the Father in heaven loves us.

As we review these mighty works of Christ in manifesting the Father to the world, we

should not overlook the great promise. We are too apt to think that the mighty works of Christ are ended. We look upon what the Master Himself did, and are lost in wonder and admiration. But do we grasp what He proposes to do through us?

The work of manifesting the Father to the world is not completed. Christ did His part while here upon earth, but He has seen fit to share this work with His followers. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

Most blessed promise! "He that believeth on Me," says the Lord, "the works that I do shall he do also." Repeat this promise o'er and o'er. Believe it. Feed upon it. And then let the mind be expanded to grasp the still greater promise, "And greater works than these shall he do; because I go unto My Father."

The foundation of all the mighty works of Christ was His completely perfect life. And when He promises that we shall do the works that He did, He gives us the assurance that we shall have power to live His perfect life. And when He has performed *in us* the mighty miracle of leading us up to the place where we live His perfect life, it will be but a little step then to lead us on to where He will perform *through us* the great miracles of healing, etc., that so strongly marked His ministry.

Even mightier works than were done by Christ while here on earth are to be wrought now through those who believe. This is the word of the Master, and it can not fail. But He must have a channel of *purity and righteousness* through which to work so mightily. And if we, as individuals, are to be the instruments of these mightier works, we must first yield to His cleansing power so that He may prepare us for it.

Most inspiring are the promises of the Lord to every one of us! How they should fill us with the deepest devotion to His righteous cause!

"THE WORLD OF SPORTS."

SOME of the papers of the day have a standing department that they call "the world of sports." And under various other titles every daily paper, as well as most of the weekly papers, have their special columns devoted to the sports of the day. And not only do we have these papers that devote simply a part of their space to sports, but there are many periodicals devoted entirely to the interests of what the world calls "fun."

And if it could only be fully known just what influence this sporting craze has upon the world it would no doubt be seen that very much of the evil of this time is directly traceable to the thirst for fun. Men embezzle funds with which they have been entrusted, in order that they may bet on the races, or speculate in the stock exchange, or on some board of trade; and the object in it all is to grasp a fortune at a bound, so that they may have no stoppage in their rounds of sport. Of course they do not expect to get caught, and perhaps in the most of cases they honestly intend to restore the embezzled funds. But the honesty should commence farther back. Men should not use funds for themselves that are entrusted to them

by others, and if their honesty begins there they will never be embezzlers.

The rising generation is coming up with a regular mania for sports. The solid and useful, and, withal, happiness-producing occupations are looked upon as drudgery. Young men and young women curse their fate if they have to work. What they desire is lots of wealth, so that they can spend their time at theaters, races, hunting, fishing, and at games and sports *ad infinitum*.

There are some who are so unfortunate as to possess this wealth, and to spend their days in useless and hilarious fun. And there are many more who do not possess wealth, and seem doomed to a life of toil, but who also are so unfortunate as to be furiously envious of the rich. They see the display of wealth that is flaunted in their faces, and they witness the rounds of pleasures in which the wealthy are engaged. And the thought comes to them continually, "If I only possessed some of this wealth, I, too, could have an easy, good time."

Thus the spirit of the love of sport is working in the world, and the harvest must soon be reaped. And an awful harvest it will be; for this spirit of fun carries with it every form of vice and debauchery. In some instances, of course, the evil of the degrading vices is concealed to a large extent from the ordinary gaze, but it is there just the same, and the very fountains of society are being polluted.

It has been the unvarying testimony of history that when a people give their time largely to luxurious feasting and gay and hilarious sports they have gone through revolutions into ruin. And what is the outlook to-day, not merely for America, but for the world?

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.

941. J. E.—Yes; we can keep God's commandments if we will yield to Him and by faith let the Spirit of Christ abide in us. Carnal man can not keep God's law. Rom. 8:7. But he who receives the Spirit has the love of God shed abroad in the heart. Rom. 5:5. And "this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3; John 15:10. To the child of God every command of God is an enabling act, containing power to do it.

942. Elijah and John Baptist.

PLEASE explain Matt. 11:14 and Mal. 4:5. Is Elijah and John the Baptist the same man? J. G.

No, not the same man. Elijah was a type of John the Baptist. John went before Christ "in the spirit and power of Elijah." Luke 1:17. Elijah in his spirit and power is also a type (Mal. 4:4, 5) of those who shall bear the message in the last days, even as Jezebel and Babylon are types.



THE OUTLOOK



A REBUKE TO "CHRISTIAN" NATIONS.

THE following from an article recently written by Wu Ting Fang, the Chinese minister to this country, should be read by the Christian people and the "Christian" statesmen of this country and Europe. It contains lessons worthy of consideration. It is a well-merited rebuke from "the heathen Chinese":—

"The spirit of commercialism has lately risen to a dangerous pitch. As a market for the world's goods, China indisputably holds the first place, for the wants of 350,000,000 to 400,000,000 people have to be supplied in some way. It has been said that, as a market, one province of China is worth more than the whole continent of Africa.

"It has always been the policy of China to treat all foreign nations alike. They are all most-favored nations in a literal sense. The maintenance of an 'open door' is exactly in the line of her policy. But unhappily human nature is never contented. WHEN A MAN GETS AN INCH HE WANTS AN ELL. It is now the turn of missionaries to tell us that if there were no foreign adventurers in China there would be no foreign complications.

"Twenty-five centuries ago, our sage, Confucius, the greatest philosopher that ever flourished in China, said, 'Wealth gotten by improper ways will take its departure by the same.' This is equivalent to your proverb, 'Goods ill-gotten go ill-spent.' Nations as well as individuals should not forget this, as the maxim of Confucius as well as your proverb will always come true if any nation or individual should unjustly obtain possession of any property. Some people call themselves highly civilized and stigmatize others as uncivilized.

"What is civilization? Does it mean solely the possession of superior force and ample supply of offensive and defensive weapons? I take it to mean something more. I understand that a CIVILIZED NATION SHOULD RESPECT THE RIGHTS OF ANOTHER NATION, just the same as in society a man is bound to respect the rights of his neighbor. Civilization, as I understand it, does not teach people to ignore the rights of others, NOR DOES IT APPROVE THE SEIZURE OF ANOTHER'S PROPERTY AGAINST HIS WILL. It would be a sorry spectacle if such a glaring breach of the fundamental rights of man could be committed with impunity at the end of this nineteenth century. What would the future historian say when he should come to write about the events of this century? IS IT NOT TIME THAT WE SHOULD AT LEAST RECOGNIZE THE PRINCIPLES OF RIGHTEOUSNESS, JUSTICE, AND FAIR PLAY?

"But I do not believe such practise of ignoring other people's rights is generally resorted to, and I am persuaded there are many people who denounce it. China welcomes to her shores the people of all nations. Her ports are open to all, and she treats all alike, without distinction of race, color, nationality, or creed. Her people trade with all foreigners.

"In return, she wishes to be treated only in the same way.

"She wants peace—to be let alone, and not to be molested with unreasonable demands.

"Is this unfair?

"SHE ASKS YOU TO TREAT HER IN THE SAME WAY AS YOU WOULD LIKE TO BE TREATED. SURELY THIS REASONABLE REQUEST CAN NOT BE REFUSED.

"We are about to enter into the twentieth century, and ARE WE TO GO BACK TO THE MIDDLE AGES AND WITNESS AGAIN THE SCENES ENACTED IN THAT PERIOD?"

Mr. Wu hopes not. Let him read the Christian's Book, not listen to the "Christian" diplomats.

DIVORCE AND DIVORCE.

"'PRACTICAL polygamy,' says Bishop Leonard, of the Protestant Episcopal diocese of Ohio, 'is being practised all over this country. Things have come to such a pass that the flimsiest pretexts are made the means of securing a divorce. A slight quarrel or miserable lust are alike made a means to this end.' Yet divorce was the foundation of all Protestantism and especially of the Anglican Church, the parent of the Protestant Episcopal organization. Divorce brought Protestantism into being, but is now the cancer eating away its vitality. The house of Protestantism was built on sand. The fate foretold in the Gospel is about to overtake it."—*Catholic Mirror*.

The divorce business, as carried on in our civil courts, reveals a sad state of society; but there is no just ground for the *Catholic Mirror's* remark. It knows, or ought to know, that the revolt from Catholicism in England was not caused by Henry VIII.; that gross king simply used it for an occasion.

The revolt was so strong that he felt that under its shadow he could successfully rebel against Rome.

But in a better way "divorce was the foundation of [true] Protestantism." It was the divorce of religion from the world. It was the divorce of Church and State, for which Rome stood. And what is destroying Protestantism to-day is that it has turned back to the world. It was built on the rock of God's Word. It is shifting its base to a foundation composed of the quicksands of worldliness and the slough of medieval tradition.

TEACH me, Lord, my true condition;
Bring me, childlike, to Thy knee,
Stripped of every low ambition;
Willing to be led by Thee.

—H. F. Lyte.

RACING FOR GAIN.

EFFORTS were made during the last session of the California Legislature to so curb the horse-racing enterprise as to practically do away with it. The good people of this city have several times censured the Fabiola Hospital managers for accepting a day's receipts from the race-track as a gift to assist that institution in its charitable work. Foot-racing on the part of professionals is also deemed very bad. It would hardly be expected that those who so loudly condemn such things would publicly indulge in them. It would hardly be expected that they would announce in the papers that they intended to conduct racing games on a set day, and invite the public, and afterward publish the result. But all this is just what has happened recently.

In the *Tribune* of May 25 there was the announcement of "the grand outing of Oakland churches and Sunday-schools." It was promised that it would be "one of the biggest affairs of the kind on record here." A general invitation was extended to "all church people and friends." The place was Sunset Park, in the Santa Cruz Mountains. The special inducement was a program of *twenty-two races*, with two prizes attached to each race—making forty-four prizes to be gambled for in one day. The first race was for boys from 5 to 7 years old, and the second race was for girls of the same age. Think of it! the churches and Sunday-schools beginning with children of that age to teach them racing for gain! What good will it do to tell those children how wicked it is for people outside of the church to do such things? Imagine these children being taught that racing for gain is terrible when conducted by men of the world, but is all right when carried on under the auspices of the "churches and Sunday-schools."

But the day's instruction and the example did not stop here; there were races for all classes—7 to 9 years, 9 to 11 years, 11 to 14 years, races for "all ages" and both sexes, and of all conditions of people who could run at all; and each race was for "prizes." Had there been a horse-race or a professional foot-race for a "purse" anywhere in that region, it would have been "awful." But these races for prizes were under the management of the "churches and Sunday-schools," and not conducted by wicked men of the world. True, it was gambling; and it was teaching children to strive for gain under the influence of the gambling spirit,—but it wasn't on Sunday.

One of the races was especially attractive, and that was a race (professionals would call it a "single dash") by the "pastors and superintendents." The first prize was a hat, and the second prize was a pair of shoes. Both prizes were won by Methodist pastors.

In this connection we would call attention to a prize for which the apostle Paul strove, making a life-long race for it. He mentions it in this way: "Brethren, I count not myself to have apprehended; but this *one thing* I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:13, 14. With the Christian the world's races

and prizes ought to be of "those things which are behind," and to be forgotten. Christians ought to be able to find entertainment for an "outing" without having to imitate the gambling devices of the world, without having to gather up and adapt the things which they so loudly condemn in others.

W. N. G.

THE MANIFEST DOWNWARD TENDENCY.

CONCERNING the immoral tendency in business, political, and social circles, the *Examiner* (Baptist) has these timely remarks:—

"There is no use in mincing matters. In spite of a host of honorable exceptions, and much fine talk about our Christian civilization, conduct in business and the trades is to an alarming extent conscienceless, and the practises of the caucus notoriously corrupt. Indeed, the tendency has been, and is, to jeer at morality in these relations, to wink at political rascality, to regard conscientiousness and simple-mindedness as convertible terms, and with leering approbation of his 'smartness,' to condone the successes of the adroit scoundrel. This would seem a formidable indictment, which we would be slow to utter, were not the facts that justify and demand it in daily evidence.

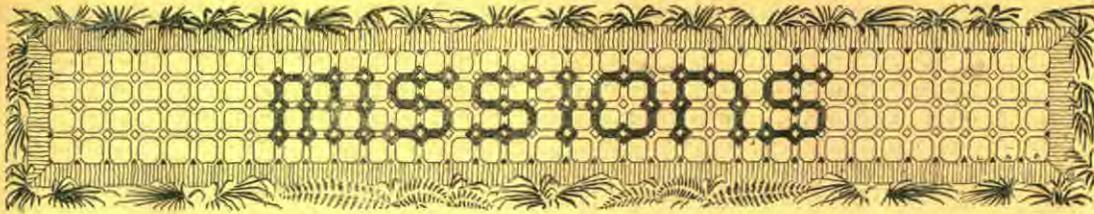
"To such an extent have violations of the moral law been carried, and so supine has been the spirit of resentment, that we have reached a stage where a certain class of people of wealth believe that their money will protect them in any enormity. The most dangerous anarchists at present, in our judgment, are the befouled figures in the aggregation which calls itself 'society.' The depravity of the two wealthy voluptuaries who recently married each other a few hours after the wretched woman's divorce, would have shocked men in the worst days of decadent Rome, and would cause an indignant outcry from the inhabitants of Central Africa, did the like happen there. It is the effect, however, penetrating inward upon domestic life, of the immoral outward conditions to which we refer.

"At such a time it is as gratifying as hopeful to find in the governor's chair of the State of New York a man who has the integrity and courage to sound the note of alarm and indicate the method of reformation. This Governor Roosevelt nobly did at the recent dinner of the Independent Club of Buffalo. The following extracts from his speech will have the hearty approbation of all right-thinking people:—

"All of the great truths up to which we try to act are comprehended in the right. I certainly have not found any new principle of importance in public life, and so far as I have been able to get, I have become a more and more convinced believer in the doctrine enunciated a few years ago by a then eminent statesman, that, after all, the Decalog and the Golden Rule are the two guides to conduct upon which we should base our actions in political affairs. . . . If there is one thing which I should like to eradicate from the character of any American, it is the dreadful practise of paying a certain mean admiration and homage to the man who, whether in business or politics, achieves success at the cost of sacrificing all those principles for the lack of which, in the eye of any righteous man, no possible achievement of such success can in any way compensate."

"We observe that these utterances have been characterized in certain quarters as in line with Christian Socialism. Attempts to discredit truths by likening them to doctrines deemed obnoxious with which they have partial correspondence, is a very old trick of the devil. The truths stated by Governor Roosevelt may or may not be those of Christian Socialism. We presume they are. If so, all the better for Christian Socialism. But, be that as it may, they are most assuredly the truths of Biblical morality—extant ages before Socialism in any form was ever dreamed of—the morality that has approved itself to the race, possessing which individuals and nations become prosperous, and lacking which they perish."

The only fear is that men, who, like Governor Roosevelt, see the evils of these times, and the need of the Decalog and the Golden Rule in the hearts of men, will undertake to force them there by civil laws. And in that case they would only make bad matters very much worse. But we hope that the history of the past as well as the Bible warnings will keep men from resorting to civil power to *compel* where only the persuading power of the Spirit of God can work the needed reforms. The civil power has its place, but it is not in enforcing obedience to the Decalog or the Golden Rule. You may compel men to be civil, but it is only from choice that the high spiritual life of the Ten Commandments can be breathed into the soul. And this deep spirituality is what is needed to stem the tide in these crying times of evil.



LIFE'S TRUE PURPOSE.

WHAT is the greatest good in life
To work for, O my soul?
To give thy time and purpose to,
As on the moments roll?
For what has He who placed us here,
Confined us to this earth?
Why are we here? What shall we do
To fill our lives with worth?

Shall we toward wealth fast set our eyes,
As the supremest goal?
The wisest seer of ages past,
Cries, "Seek it not, O soul."
Is pleasure, then, O ancient seer,
The best thing we can gain?
"I tried it once," he said, "I find
It empty, drear and vain."

Now surely, me, O wisest one,
Is what we all should seek!
"I find, O soul, it's vanity!"
Thus did the wise man speak.

For what, then, shall we strive, O
king?
Thou wisest of mankind!
For what great purpose are we
here?
I would the answer find.

I would not have my days go
past,
And close my eyes in death,
And find that I had missed the
good,
For which God gave me breath?
Listen, O ye who for life's gold
Are losing endless treasure!
Listen, ye sons of fame! give ear;
And you, ye sons of pleasure!

The greatest good for which to
live—
'Twill fill your life with beauty—
Is to fear God, and keep His law,
The Christian's glorious duty.
For into judgment shall be
brought
Each secret of the past,
He has lived best who lived for
God
And held His precepts fast.

Brantford, Ontario.

W. H. SPEAR.

FIRE-WALKING IN THE SOUTH SEAS AGAIN.

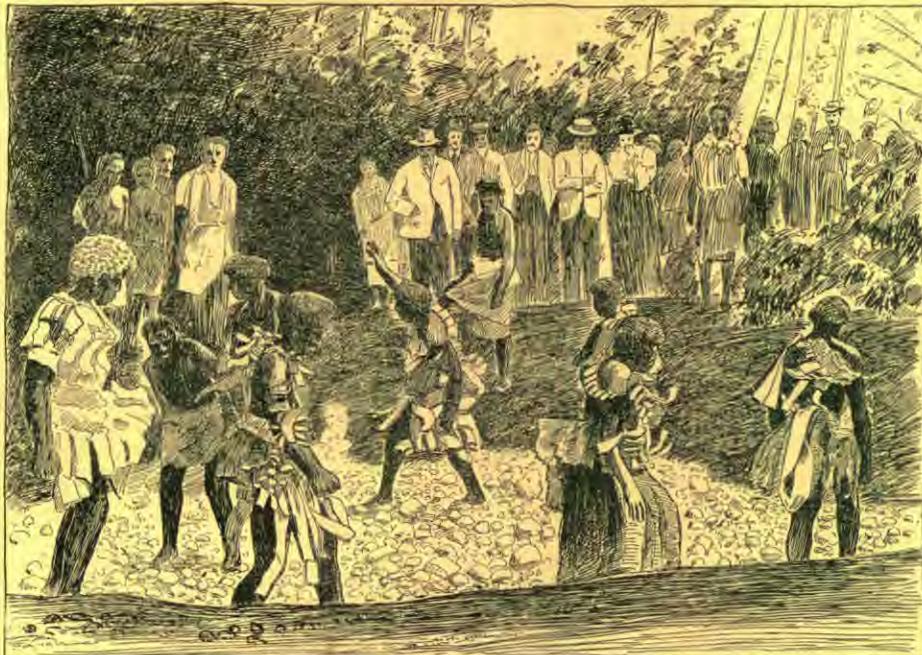
PROPOS to the illustrated article by Elder J. E. Fulton, of Fiji, that appeared some weeks ago (February 1) in the columns of the SIGNS, I would like to describe the same thing—fire-walking—as it is seen in the eastern Pacific.

Here the appearance is much the same as that described by Elder Fulton, except that the priest professes to consult the spirit of a wonder-working woman, long since dead. If she gives him favorable signs when he consults her in the woods the night previous, and if he can see her spirit among the flames when the wood is burning, he takes it as a favorable omen, and proceeds with his fire-walking. He calls upon the spirit of earth, the spirit of air, and the spirit of water—three gods—to aid him.

The old high priest of this order in these parts hails from Raiatea. A disciple of his has lived in this island (Rarotonga) for two or three years, during which time he has made several exhibitions of his sorcery. At these times he invites any or all who wish to follow him

through the fire, telling them that if they follow him, and do not turn aside or look back, they will receive no injury. Several times many strangers, both whites and natives, followed him through the fire. On the last occasion the hospital doctor here, intent on showing his smartness and his contempt for the statement of the priest that the stones were hot, followed him through the hot stones, but turned aside contrary to the cautions given. One of his feet was badly burnt. On the same day a native girl was burnt. The priest said because she did not obey his instructions, but looked around. Other proof that the stones are hot is the fact that it is a common thing for the natives to put food over the stones, after the exhibition, and cook it as for an ordinary feast.

The natives here fear the priest and often speak of him as "*e tangata purepure*," or sorcerer. He figures in this island as a native



Fire-walking in the South Seas.

doctor, professing to cast out the evil spirits of sickness by his incantations and his herb mixtures and drugs.

No specific good is claimed for his fire-walking; but the collection he takes up and the notoriety he achieves as a wonder-worker furnish sufficient motive for his exhibitions. As a doctor he sometimes demands and receives considerable sums of money, reaping advantage from the fear and superstition of the natives.

The saddest part of the story is that those who are punctual in attendance at every native church service are themselves patrons of these heathen priests. I heard that some years ago the missionary of one of the islands thought to disfellowship church members who attend these exhibitions. On being challenged by the priest to show it to be contrary to Scripture, he gave it up. So much for belief in the immortality of the soul.

J. E. CALDWELL, M.D.

Winning India.—A Church of England magazine, the *Mission Field*, suggests the following manner of winning the people of India:—

"It is not a question of individual conversions by individual Englishmen. The people of India must be won by members of their own race. But who is to be instrumental in converting these? Who is to teach them the

faith in its soundness and fulness? Where is to be the nucleus of the native church into which they are to seek admission? By forming Christian congregations of those who can be in some degree living exponents of the Christian life, by maintaining colleges where the best minds of the rising generation can be influenced, by encouraging the increase of the body of native clergymen, by preaching, translations, and other means, we are endeavoring to prepare for what the future has in store for India. But the missionary work there needs to be sustained by the prayers of the church at home, that the will of God may be carried out."

We would add this also: "Preach the Word"—the truth, the whole truth, and nothing but the truth. Jesus says, "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. Then to lift up Christ before the people of "every nation, and kindred, and tongue, and people" (Rev. 14:6) is the only way to win them to Him.

Self-Supporting Mission Work.—Mrs. C. L. Goodenough, of Johannesburg, Transvaal, Africa, writing to the *Missionary Herald*, mentions two notable workers for Christ:—

"You will be interested in Mr. and Mrs. Pindela. They have taken up this mission work from real love to Christ.

"They have no salary, nor any remuneration for this Gospel work except being provided with two furnished rooms to live in. They do laundry work during the day for their support, and give their evenings and Sundays to carrying on the mission. Pindela has a rare quality for a native,—he is a man of great humility. Perhaps this is why he is so much respected by all around, both white people and black. Many of the white people here are bitterly opposed to evangelizing the natives, and it gives us great joy that all our native helpers here are men of such sterling character that even these unsympathetic white settlers are constrained

to acknowledge their worth. Pindela's face is full of joyful hope as he tells us how well the Gospel work is progressing."

Progress.—In 1855 the first missionaries left Barbados, and took up their abode in the Rio Pongo, to the north of Sierra Leone, once a favourite haunt of the slave-traders. The two first heads of the mission—both of them men who gave up home, comfort, and friends to work cheerfully and heroically in Africa—were of European descent, but each succumbed after a short time to the effects of the fatal climate. Since that time almost all the missionaries have been men of color, and to them the climate has been comparatively harmless. The work has gradually extended southwards, and a strong educational center has been established in the Isles de Los.—*Mission Field*.

A Striking Reminder.—A South African Christian should have very vivid and bright views of the resurrection; for, over and above the spring lessons on this truth of other lands, those of South Africa stand out in wondrous force. To see the dry, brown, chippy pieces which were once grass, and to believe that perhaps by a shower or storm, or by the inherent moisture of the soil, these chips will

live again, and these dry roots shoot out and bear green grass, seems difficult. And how wonderful the great doctrine—the great fact—and yet how true! Christ is risen from the dead and become the firstfruits of them that slept; and as He has risen so shall we, and this corruptible put on incorruption, this mortal put on immortality.—*Selected.*

BISHOP OF PORTO RICO.

A DESPATCH from New Orleans says that Archbishop Chapelle has been officially informed by his eminence, Cardinal Rampola, secretary of State of Pope Leo XIII., that the holy father had graciously granted the archbishop's request concerning the Episcopal see of Porto Rico, by appointing the Very Rev. James H. Blenk, S. M., of New Orleans, to fill it. Father Blenk was chosen by the archbishop as auditor of the delegation to Cuba and Porto Rico, and he was recommended by the archbishop for the latter island because he deemed him the most suitable clergyman he knew to occupy that ancient see in the present circumstances. During his stay last winter in the island of Porto Rico, Father Blenk gave such proofs of wisdom, Catholic zeal, self-restraint and patriotism, that the archbishop thought he was rendering a most *signal service* to the church and to the United States by recommending him as the first bishop of Porto Rico under the new order of things.—*Catholic Mirror, April 29, 1899.*

But what should the United States have to do with the appointment of Catholic bishops?

WHAT A PRIEST SAYS.

CATHOLIC priests are generally optimistic, but often startling facts appal the most optimistic. Said "Father" Hayes, of St. Louis (quoted in the *Catholic Mirror* of May 20):—

"This is a fast age. We are on what we might term the toboggan. The labor unions are teaching men the power they possess, capital is combining, aristocracy is becoming more exclusive, and the masses more excluded. If events move as rapidly during the next century as they have since the civil war in this country, there is no telling where it will all end. We are like a great wheel, and once we get started on the downward road, it will be almost impossible to stop. There is danger in it."

And it will not take a century.

OUR WORK AND WORKERS.

At the close of the recent camp-meeting at Milton, Oregon, forty-four persons were baptized.

THE manager of the Melbourne City Mission recently reported thirteen conversions within a fortnight.

A NEW house of worship was dedicated at Cliff Island, Me., May 14, during the State meeting held at that place.

It is expected that Brother J. N. Loughborough will sail for England, July 19, to labor for a time in the British field.

BROTHER H. S. GUILFORD reports a gracious work in Ukiah. Seven have been recently baptized and added to the church.

BROTHER G. C. TENNEY, who recently went from Battle Creek, Mich., to Australia, is now in charge of the Queensland Mission.

MAY 13, in connection with the celebration of the ordinances with the church at Sigourney, Iowa, two persons were baptized by Brother W. M. Adams.

AFTER four weeks' labor at Appleton, Wis., Brother J. B. Scott reports the baptism of eight persons and a Sabbath-school of twenty-nine members.

WHILE on a visit to Cambridge, in the Auckland, N. Z., district, Brother A. S. Hickox baptized two persons and administered the ordinances of humility and the Lord's Supper.

PROF. FREDERICK GRIGGS, who has been at the head of the Battle Creek (Mich.) Preparatory School for the past five years, has been chosen as principal of the South Lancaster (Mass.) Academy.

A CHURCH of fourteen members was organized at Russell, Lucas County, Iowa, May 29 and 30. Brethren C. F. Stevens, C. A. Washburn, Frank A. Washburn and C. T. Adams were present on the occasion.

A CHURCH of eleven members was organized at Stoughton, Wis., May 21, by Brethren Wm. Covert and H. W. Reed. A new house of worship is in process of construction, designed also for church-school purposes.

A SMALL church organization has been effected in Holdrege, Neb., and a house of worship is under way.

In the *Workers' Record* Brother L. W. Terry reports the baptism of four candidates at Macks Creek, Camden County, Mo., and two at Bolivar, Polk County.

MAY 12 and 13 meetings were held at Janesville, Wis., during which a church of seventeen members was organized. The ministers present were Brethren Covert, Olds, and Stebbeds.

AS A result of recent meetings held in Deadwood, S. D., Brother J. H. Wheeler reports twelve converts to the faith. The erection of a house of worship is now under consideration.

BROTHER DAN T. JONES, who has been in charge of the mission at Guadalajara, Mexico, for several years, has returned to his home near Kingsville, Mo., for rest and the recuperation of his health.

THE Montana Conference Committee have appointed camp-meetings as follows: Livingston, July 13-23; Basin, July 27 to August 6; Bitter Root Valley, August 17-27. Brother A. F. Ballenger is to attend these meetings.

IN Merrill, Wis., Sisters Annie and Bessie Sufficool report seventy-five subscribers to the SIGNS. These papers are all delivered weekly in person, and of these readers twenty-nine were taking Bible readings when the report was sent in.

A REPORT in the *Visitor*, of the school among the natives at Kimberley, South Africa, says that the school is gaining a foothold among the people. It is conducted by Brother Moko; was started with six pupils, but now has fifty. Among these are a number of very bright, intelligent children.

On April 3 Brother E. W. Farnsworth visited Tologa Bay, thirty-five miles north of Gisborne, N. Z. Here are a company of Maories and half-castes who have been observing the Lord's Sabbath several years. On this visit of Brother Farnsworth, there were four baptized and added to the church.

THE Star of Hope Mission workers, Buffalo, N. Y., have settled in new quarters, corner of Washington and Perry Streets. The building is four stories, 30x75 feet. A vegetarian dining-room is connected with the institution, and is an important as well as attractive feature. Our friends say the mission outranks anything of the kind in Buffalo.

IN a letter dated Valparaiso, Chile, April 21, Brother G. H. Baber says: "Brother Balada has recently baptized six persons near Malloa, and Brother Avalos eight at San Felipe. Thus the work moves slowly along. We are not dismayed nor discouraged, for the Lord says, 'I will uphold thee with the right hand of My righteousness.' Praise His name for the consolation."

FROM the *Union Conference Record*, published at Sidney, N. S. W., we learn that meetings were continued in Brisbane, Queensland, after the camp-meeting. Brother S. N. Haskell reports that thirty-three have been baptized, a church of thirty-one members has been organized, with a prospect of fifty members in a short time. Also that a house of worship was in process of construction.

IN the *Advance*, of Wellington, N. Z., we find an interesting account of a church dedication at Wanganui, May 7. Brother E. W. Farnsworth, president of the conference, says that on Sabbath (the day previous) he baptized nine persons. The land on which the church is built was donated by a Presbyterian lady, together with a six-room cottage. The land comprises 100 by 150 feet, and the new building was dedicated free of debt.

At the recent annual meeting of California Conference, officers were elected as follows: President, W. T. Knox; secretary, J. J. Ireland; treasurer, Pacific Press Pub. Co.; executive committee—W. T. Knox, R. S. Owen, J. W. Bagby, G. A. Snyder, M. H. Brown, H. F. Courter, C. N. Martin. Henry Scott was chosen president of the State Sabbath-school Association, and Miss Edith King, secretary and treasurer.

THE manner in which the seeds of truth sometimes linger in the soil, is illustrated by the following note in the *Indiana Reporter*, from Brother D. W. Albert, of Plymouth: "Among the late additions is one family, who, altho entire strangers to us, came seven miles to hunt us up. This family made up their minds to serve the Lord, then remembered some preaching they heard by Elder Huffman seventeen years ago on the Sabbath question, which seed germinated and grew, with the above results." The Master-workman has given us this counsel: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

"I USED to endeavor to live for the Lord in a quiet way, by setting a good example," said a young sister at the California camp-meeting; "but now I feel that time is short, that the Lord is soon coming, and there are so many in a lost condition, that I must engage actively in labor for Him." Would to God there were many more young people who would leave the idle, passive, do-nothing life and engage in active labor for Christ.

THE June number of the *Prison Missionary* comes to our table, a creditable looking sheet, filled with helpful Christian instruction, information, and exhortation. It is purely a private enterprise, undertaken for the Master's sake. Its proprietor and editor is a sick prisoner, "No. 2409, in cell 138, Oregon Penitentiary." It is published at 25 cents a year, monthly, when the health and means of the editor permit. He gives the following instructions for ordering:—

"We prefer that you order through your tract societies; but if it is not convenient to do so, order direct from the prison. Do not write long letters, leave out all unnecessary words, as the prison officials are supposed to open all mail matter.

"Remit by P. O. Money Order, Express Order, or Bank Draft on Salem, or Portland, Oregon, New York, or San Francisco.

"2. If paper money or silver is sent, register the package.

"3. Orders and drafts should be made payable to L. J. Sprague, Box 338, Salem, Oregon."

We believe that the publisher is doing a worthy work for the Master.

OUR esteemed contemporary and fellow worker, the *Bible Echo*, published in Melbourne, Australia, presents an attractive and valuable "school number," dated May 8. In addition to a report of the formal opening of "College Hall," on April 13, it gives a full history of the Avondale School enterprise. This school was opened in rented buildings in Melbourne, in 1892, and was so conducted for three years. Then the present site at Cooranbong, N. S. W., was secured, comprising a large tract of land, for the purpose of making the industrial feature of the school more prominent. The paper before us shows, besides the "College Hall," a "Young Men's Home," a "Young Ladies' Home," a "Dining Hall," a church building, and a number of cottages. There are also illustrations of interesting scenes connected with the grounds. "From the splendid fruit-bearing orchards now growing upon it, samples from which the government expert says he has not seen better in the colony, and from the luxuriant vegetables and the beautiful oat and maize fields grown there, the question, 'Can God furnish a table in the wilderness?' is again answered in the affirmative." Other industrial features are noted; for instance: "One year ago the school had twenty-three swarms of bees. Since that time, these have increased to forty-one swarms, and have made about 6,000 pounds of strained honey." Again: "The school board designs, as rapidly as possible, to develop a good dairy;" and to show the possibilities in this, as in other lines, it is stated that "the estate includes 1,425 acres." Here is certainly a good opportunity for students, both young men and young women, to work for an education.



LESSON II.—SABBATH, JULY 8, 1899.

SERMON ON PURITY; THE MEETING WITH THE SYRO-PHENICIAN WOMAN.

Capernaum and Phenicia, A. D. 30.

Lesson Scriptures.—Matt. 15:1-28; Mark 7:1-30, Matt. 15:1-28.

- 1 "THEN there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And He answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honor his father. And ye have made void the Word of God because of your tradition.
- 2 Ye hypocrites, well did Isaiah prophesy of you, saying,
- 3 This people honoreth Me with their lips; But their heart is far from Me.
- 4 But in vain do they worship Me, Teaching as their doctrines the precepts of men.
- 5 And He called to Him the multitude, and said unto them, Hear, and understand; Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. Then came the disciples, and said unto Him, Knowest Thou that the Pharisees were offended, when

13 they heard this saying? But He answered and said, Every plant which My heavenly Father planted not, shall be rooted up. Let them alone; they are blind guides. And if the blind guide the blind, both shall fall into a pit. And Peter answered and said unto Him, Declare unto us the parable. And He said, Are ye also even yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man; but to eat with unwashed hands defileth not the man.

21 "And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And He answered and said, It is not meet to take the children's bread and cast it to the dogs. But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it done unto thee even as thou wilt. And her daughter was healed from that hour."

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.

SUGGESTIVE QUESTIONS.

1. About this time who came to see Jesus? Matt. 15:1.
2. What question did this Jerusalem delegation ask the Lord? Verse 2. Note 1. (Col. 2:8, 20-23.)
3. In what way did Christ answer their query? Verse 3.
4. What reason did He assign for thus answering? Verses 4-6. Note 2. (Mark 7:11, 12; Eph. 6:2.)
5. What scathing rebuke and condemnation did Christ then administer to His interviewers? Verses 7-9. Note 3. (Isa. 29:13; Eze. 33:34.)
6. How did He then explain His position to the multitude? Verses 10, 11. Note 4. (Heb. 9:10.)
7. What effect did this instruction have upon the disciples and the Pharisees? Verse 12.
8. What important truth did the Saviour utter? Verse 13. Note 5. (Isa. 3:12; Mal. 2:8, 9.)
9. What did He say of the Pharisees? Verse 14.
10. How did He explain His meaning to the disciples themselves? Verses 15-20. (James 3:6.)
11. Having brought on Himself the hatred of the Pharisees, where did the Saviour then go? Verse 21. Note 6.
12. Who came out of that country to meet Christ? For what purpose? Verse 22. Note 7.
13. What request did the disciples make when they noted the Saviour's silence? Verse 23.
14. To whom did He address His answer? What was it? Verse 24. (Rom. 15:8, 9; 1:16.)
15. What did the woman then do and say? Verse 25.
16. What apparently indifferent answer did Jesus give the woman? Verse 26. Note 8. (Phil. 3:2, 3.)
17. With what words did she quickly turn the conversation in her favor? Verse 27.
18. In reply how did Jesus commend the woman? What was the result of her pleading? Verse 28. (Matt. 8:10; Mark 7:29, 30.)

Side Lights.—"Desire of Ages," chapters 42, 43. "Spirit of Prophecy," vol. 2, chapter 24.

NOTES.

1. They wash not.—The Jews were very scrupulous about washing their hands before and after eating. To neglect or slight this ordinance was counted one of the three great sins which brought poverty. It was even counted the same as adultery.
2. And honor not.—The divine law commands honor to be bestowed on parents without regard to age or circumstances. Even the Talmud of old had enjoined that "a child is bound to maintain his parents when old and helpless, even if he have to beg to do so." But in the days of Christ, the rabbis had established the maxim that the duty to honor God before honoring human relationship was paramount; hence the tradition that a child dedicating himself or money to the temple was free from all obligations to parents.
3. Ye hypocrites.—This was Christ's first denunciation of the party of the Pharisees. Their hatred of Him from that time was greatly intensified until they compassed His death. They could not challenge His loyalty to God's law; for He had held that aloft as the standard by which to arraign their human inventions. It was the light that shone through His exaltation of the law, condemning their actions, that made them desire to destroy Him.
4. Not that which goeth.—This is to be understood as instruction to offset the external forms, which the Pharisees taught were necessary to salvation. It is plain that the Saviour did not mean to convey the idea that one could take everything, of whatever nature, into the stomach, and not receive harm; for the very Word upon which all His appeals were based, teaches it to be wrong to drink intoxicating

fluids. Hab. 2:15; Prov. 23:29-32. The same Word also pronounces a blessing upon that people whose rulers "eat in due season, for strength, and not for drunkenness." Eccl. 10:17.

5. Rooted up.—The plants not planted by God are those of human tradition and man-made commandments. Those things are no better in the church now than they were then. But it seems almost as hard now to keep free from these as it was for the people of that day.

6. Tyre and Sidon.—This journey led the Master and the twelve northward and westward toward the seacoast. This region was thickly settled with Jews drawn thither by commerce. For ages the population had been half heathen and half Jewish. See Judges 1:32.

7. A Canaanitish woman.—Syro-Phenician—evidently meaning a mixed race growing out of Phenicia, having been attached to the Roman province of Syria.

8. To the dogs.—Dogs were so troublesome in the East, and became such a dislike, that fierce and cruel enemies were called dogs. Ps. 22:16, 20. All uncircumcised persons were called dogs by the Jews.



LESSON II.—SUNDAY, JULY 9, 1899.

DANIEL IN BABYLON.

NOTE.—The first seven verses of the lesson chapter should be read in order to get a proper introduction to that which follows.

Lesson Scripture, Dan. 1:8-21, R.V.

8 "But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. Now God made Daniel to find favor and compassion in the sight of the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the youths which are of your own age? so should ye endanger my head with the king. Then said Daniel to the steward, whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah; Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's meat; and as thou seest, deal with thy servants. So he hearkened unto them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat. So the steward took away their meat, and the wine that they should drink, and gave them pulse. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of King Cyrus."

Golden Text: "Daniel purposed in his heart that he would not defile himself." Verse 8.

SUGGESTIVE QUESTIONS.

- (1) On entering the king's school, what did Daniel "purpose in his heart"? Therefore what request did he make? Verse 8. Note 1.
- (2) On account of this purpose, what did God do for Daniel? V. 9. Note 2.
- (3) How did the prince regard this request? V. 10. Note 3.
- (4) What was the name of this prince? What was his position? V. 11.
- (5) What proposition did Daniel make to the prince? Vs. 12, 13. Note 4.
- (6) How was this proposition received? V. 14. Note 5.
- (7) What was the result of this test? V. 15. Note 6.
- (8) What then did Prince Melzar do? V. 16.
- (9) What special favor did they receive besides healthful appearance? V. 17. Note 7.
- (10) What occurred at the end of their school-days? V. 18.
- (11) Who examined the students? With what result? V. 19. Note 8.
- (12) How was their superior wisdom further demonstrated? V. 20.
- (13) How long did Daniel continue? V. 21.

NOTES.

1. Daniel's condition and purpose.—The seventy years of Babylonian captivity, foretold in Jer. 25:11, had begun. From the first instalment of prisoners, Daniel, Hananiah, Mishael, Azariah, and other young princes, were selected to be taught in the Chaldean language and customs. In this way they could be made useful to the king in governing the captives. The king wanted to give them every opportunity,

not only from an intellectual standpoint, but in the matter of good living. But there were articles of diet at the king's table which Daniel and the three companions named above could not conscientiously use. Yet they ran a great risk in declining the honor of eating that which was set before the king. It would have been a great risk even for a nobleman of Babylon to have declined such an honor, much more for a Jewish captive—a slave—to do so. But there was a purpose of heart behind the action of these young princes not to defile themselves. It was respect to the law of their God that actuated them; therefore the king's commandment, and the consequences of disobeying it, were of secondary importance. Like Peter and John, these faithful servants could say, "We ought to obey God rather than men." Acts 5:29.

2. God helped Daniel's purpose.—When Daniel "purposed in his heart," that secured the help of God. He had only to request the prince who had charge of him; he was not driven to the necessity of refusal. God had a future purpose in Daniel and his three companions, and a refusal to obey the king's order would have been death to the young men. So the Lord brought Daniel into such "favor and tender love with the prince" that the latter was willing to discuss the matter.

3. Perilous position.—If the prince who was charged with the duty of providing food for the captive students would endanger his life by neglecting to give them the prescribed diet, much more would the captive who should refuse to eat that which was given him, especially when the refusal was out of disregard for the king's god. The king meant the best good for the young men; he was, as he supposed, providing for them in the best possible manner then, as well as looking to their future honor and the good of their people. Therefore to slight his good intention would have been adding insult to the capital crime of disobeying his order. Thus when Daniel took his stand on principle, he did so at imminent risk.

4. "Prove thy servants."—Daniel did not say in words, "Prove the God whom we serve," but that was just what it meant. Daniel was standing on the Word of God, and not in his own strength. The sequel proved that it was the power of the Almighty that was being put to the test.

5. The power of God's Spirit had already prevailed upon the prince to the extent of imbuing him with a feeling of "tender love" for Daniel. Although he had no faith in Daniel's God, he was willing to indulge Daniel in a test of the food which he desired. The prince was not so careful to carry out the king's decree as he was to save his own life.

6. The result was a vindication of faith, as shown in the mere physical condition of the young men who had a purpose not to defile themselves with unwholesome or forbidden food. Here was one result of recognizing that they were not their own, that their bodies were "the temple of the Holy Ghost," and must not be defiled. See 1 Cor. 6:19, 20.

7. The reward was more than temporal blessing, for God added knowledge and wisdom which the students could not get in the king's school, besides skill in learning the language of the country and the science of government in which the king desired that they should become proficient. And Daniel, as the leader of the movement, was given understanding of visions and dreams, that he might be a marked instrument in the further purpose of his God.

8. The victory which the Lord had wrought out in His faithful servants (Phil. 2:13) was still more manifest at the close of their college course. On this occasion the king examined them himself, and in all the school was none the equal of these captive students. As a recognition of their superior qualifications, they "stood before the king." So much for integrity, for faith in God, for "temperance in all things."



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KNOWLEDGE.

"O, WHERE is knowledge?" the savant sighed,
As he turned the pages o'er,
Still wearily searching, yet eager-eyed,
Through volumes of treasured lore.
Long years he had struggled in vain to win
The wisdom his soul did crave,—
A knowledge of truth that could save from sin,
And the terrors of the grave.

Then wandering forth with restless feet
In the bush of the Sabbath day,
A little child he chanced to meet,
As she tripped on her homeward way;
Her eyes were as bright as the morning flowers,
And her little singing mouth
Made blithe and happy the shining hours,
Like a bright-winged bird of the South.

"My child," he said, "how glad you look!
Why is it, my pretty one?"
She held up before him a little book:
"This tells about God's dear Son,
How He died that we might go to heaven;
My mother told me so:
His letter is here to His children given;
It tells of His love, you know."

"May I see your wonderful Book?" he said;
And he read, as he raised the lid,
In Christ, who for our sins hath bled,
Are all the treasures hid
Of wisdom and knowledge, and life and love.
Amazement filled his eyes;
'Tis revealed to babes from the Father above,
Tho' hid from the prudent and wise.

Then the learned philosopher bared his head
Before the little child;
"Thou hast the blest knowledge, sweet one," he
said,
"That I've sought for in anguish wild."
He hastened home with a lighter heart,
Through the glow of the sunset's gold,
And brought out a volume long set apart,
All covered with dust and mold.

On the first blank leaf he saw his name,
And the traces of tender tears,
And while the sunset died in flame,
He thought of his mother's prayers;
And the glory that lighted her dying brow
Ere they laid her beneath the sod;
Lo! the gray-haired scholar is kneeling now—
A child before his God.

MINNIE ALEXANDRINA SANDERSON.
Jacksonville, Florida.

A PENNSYLVANIA WINDOW-PICTURE.

IN the background, clearly defined against the winter sky, are the mountains, sober-hued with the dark gray of the leafless woods, yet lighted by the snowdrifts that nestle in the hollows and lie white in the clearings. Half way up their sides have crept the houses, pretty country residences some of them, set off by stolid-looking square buildings of red brick, whose matter-of-fact slate or shingle roofs, constructed without regard to beauty of appearance, are now covered by a tidy snow blanket. The interlacing boughs of bare trees, shivering in their winter undress, form a screen which half hides them from my view.

On the far side of the road, which has just left off calling itself a street, lies the still Monocacy, never a rapid stream, and now ice-bound—having holiday. Winding along the high bank of the stream and crossing it lower down, is the quondam street, whose brick pavements have subsided into a modest plank walk, with picturesque railing on the streamward side.

This road is well traveled, being the main thoroughfare connecting the northern and southern portions of dear old Bethlehem. Far over the Lehigh it stretches, sometimes street and sometimes highway, till it reaches the mountains,—the beautiful "everlasting hills."

These are always lovely, not grand enough to be terrible, even in their sternest winter aspect. They are my great comfort. Their stillness rests me when I am weary; and when faint, they remind me of the strength that is mine for the asking; for "the strength of the hills" is His who has promised: "As thy days, so shall



A Scene on the Lehigh Valley Railway.

thy strength be." I see them as I lie upon my sick-couch, and in my sharpest pain am comforted. They have a voice and a special message for me: "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Sweet human associations also cluster around these Lehigh hills. Among the trees which look so dark from my window, I roamed a blithe-hearted midget, serenely happy in the companionship of my scholarly father, who



On the Lehigh Valley Railway.

brought to this country his English love of rambling, and taught it to his child. Later, when he "slept in Jesus," I scrambled up these same hills with groups of merry-hearted school-girls, who little dreamed that I trod hallowed ground, and that the gleesome laughter of their frolicsome mood was not half as musical to me as the measured tones of the dear voice that would never again break the silence there.

Stopping short of the mountain path, and branching off at "the old bridge," is the graveled walk by the Lehigh River, in summer-time shaded by tall trees, and grass grown to the water's edge. But I must not tempt you thither, as it forms no part of my window picture, tho' I can see the smoke of the locomotive lazily curling upward and marking the track of the railroad on the opposite bank.

Ah, the weather has moderated! See, the little stream that slept so quietly when I began to write now sparkles in the sunshine, its brief holiday ended. Thus it is ever in this work-a-day world. What we call repose is but the interval of rest between periods of labor.

Even nature is full of unrest. Let us learn the lesson she teaches, and, trusting in Him who "by His strength setteth fast the mountains," make sure of the "rest that remaineth." "Here we have no continuing city;" we must "seek one to come."

HELEN A. STEINHAUER.

Battle Creek, Mich.

AN ANSWERED PRAYER.

"O MAMA, come and see my kite!" screamed a babyish voice at the kitchen window. . . . Mother was busy with all the work that crowds in at the end of the week.

Fred was her only child and a sunbeam in the house; if he had been sick she would have left everything to wait upon him, but a kite—no, indeed—and quick came the hasty reply: "The idea! I've no time to waste on kites; don't you come bothering me with your foolishness."

With a crestfallen look Fred turned away, saying sorrowfully, "I've got it up so high, I wish you'd look;" but she didn't, and a few such lessons taught the boy that he could not be sure of mama's sympathy or interest in his pleasures.

A year or two went by, and Fred had grown from kites to baseball.

Rushing into the house one day, he said eagerly: "Say, mama, come with me this afternoon and see the ball game, will you? I want you to awfully. You see you can't care much for things you don't know about, and if you see a game you'll care more about it when I play; come now, say yes."

"Indeed, I'll not go a step, sir. I've more important work than going to ball games," was the mother's reply.

Fred went off muttering to himself, "When I ask her again she'll know it."

Is it any wonder that as the boy grew into young manhood regard and politeness were the substitutes for tender love and whole-hearted confidence?

And the mother said not long ago: "It is thankless work to bring up a boy; as soon as he gets old enough to be a comfort, he'll care more for everybody else than he does for his mother."

Where was the fault? Did it not begin away back in kite days, or before?

But perhaps you say, Do you think mothers ought to stop work and run at every call?—O, no; but what if mama had said, as her fingers flew over her work: "How nice of you to come and tell me. I can't come to see just now, for I really must finish my work, dear, but I dearly love to have you want me to see it." Or suppose she had said, "I mustn't take but a second, dear, for I've so much to do, but I'll have a peep," and then had run to the door and glanced up at the kite with cheery words of appreciation. Would it not have been an added bond between the two?

There were once two boys in a home I know, and after a few happy years one was taken. . . . The two boys and their mother had always knelt together for the bedtime prayer, and each had offered a simple petition. The first night there were only two to kneel the sobbing voice of the lonely brother uttered but one sentence, "Dear Lord, keep mother and me intimate."

Said the mother, years after, "I consecrated my life to answer that prayer."

Did she have to give up anything?—Yes; receptions and calls were secondary matters when the boy's friends needed entertaining.

Embroidered doilies and hand-painted screens

were of no account whatever beside the cultivation of intimacy with her boy, and the answering of his prayer. "Always give me the first chance to help you, dear," she would say; and he did. Whatever was dear to his boyish heart found glad sympathy in her.

Perhaps mothers do not always realize how soon a boy begins to think toward manhood, and so they treat him like a child, to be watched and scolded instead of helped and trusted.

This mother's boy was just as impulsive and self-willed as you often find. But she had a few rules that helped wonderfully. Shall I copy them for you?

1. I will pray and work to be patient.
2. I will strive to grow in grace and in the knowledge of God.
3. No matter what happens, I will try to hold my temper and my tongue.
4. I will try never to scold and never to reprove or punish in anger.
5. I will listen patiently and tenderly to my boy's side of a grievance.

You will notice that these rules are to govern the mother instead of the boy, and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not "good form" to display emotion, but the real holding of one's self in hand.

Fashion would tie the mettlesome steed fast. Control harnesses him to life and lets Christ hold the reins.

This mother's boy made many a blunder; he had his days of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise, and help. There were times when his impulsiveness made him sore trouble, but the first place he turned for help was to the tender, loyal "mother-friend," and he was sure of comfort. Do you think it paid? When she reads in the papers the theories on "how to get hold of the boys," she thanks God she has never lost her hold on hers. And in the answering of the boyish prayer, the mother has not only grown more and more intimate with him, but both have grown intimate with Christ.

Mother, you have no "charge to keep" half so sacred as the heart of your boy. Are you true to your trust?—*Emma Graves Dietrick, in Christian Work.*

THE DEAF HEAR.

THOSE who have read Mr. Chamberlain's article, "Helen Keller as She Really Is," in the *Ladies' Home Journal* for May, can realize something of the difficulty hitherto experienced in the education of those who are deprived of sight or hearing. Now, however, through a recent application of electricity, even the stone deaf are made to hear music and conversation. And having heard, many who were previously dumb acquire the power of speech. For this wonderful discovery the world is indebted to Miller R. Hutchison, of Mobile, Ala. He describes his instrument and its use for *Success* in an article in substance as follows:—

"The shape, size, etc., of the instrument can be adapted to the use to which it is to be put." The instructor has a "receiving instrument," into which he speaks. Each listener has two ear-pieces, a mouthpiece, and a light aluminum breastplate on which are simple switches, enabling him to connect or disconnect himself and the speaker. Wires, of course, join the different parts.

"The deaf mute hears the instructor's words, and, speaking them himself into the mouthpiece,

hears his own pronunciation, so being enabled to learn accurately. The pupil can hear himself whisper, even, but, without suitable change of the switch, no one else in the class can hear. Thus all confusion is avoided.

"The instructor can teach any number of pupils at the same time. He can teach each individually, or all collectively, with no switches to be manipulated by him, or other complicated arrangement." In a thorough trial made at the Alabama State Institute for the deaf, over one hundred children were tested, and all heard loud conversational tones at from fifteen to twenty feet. They were also given a musical treat which caused them to manifest great delight.

"One little fellow was so deaf that he could not hear a cornet blown a foot from his head; but, with the aid of Mr. Hutchison's instrument, at a distance of thirty feet, with eyes closed and back turned he distinctly heard the sound.

"What a wonderful world this will reveal to these poor unfortunates! Competent judges predict through it a revolution in the education of both deaf and dumb. To many it will bring joyful relief from the cheerless gloom of years of total silence. . . . *Success* (Cooper Union, New York City) will be pleased to receive and forward to Mr. Hutchison any letters from its readers concerning this remarkable invention, and will also answer any inquiries that may be sent its editors on the same subject."

EDISON J. DRIVER.

GREAT THINGS.

THE greatest structure ever raised by the hand of man is the great pyramid of Cheops, founded 4,000 years ago, and measuring 746 feet square on the base, and 449 feet high. It took twenty years in construction; 100,000 men worked for three months, and, being then relieved, were succeeded by an equally large corps. The massive stones were brought from Arabia, 700 miles away. The cost of the work is estimated at \$145,000,000.

The largest cathedral in the world is St. Peter's, at Rome. The total length of the interior is 612½ English feet; transept, 446½ feet; diameter of cupola, 193 feet; height of dome from pavement to top of the cross, 448 feet. It was begun in 1450 A. D., dedicated in 1626, but not finished until 1880. Forty-three popes lived and died during the process of building. The cost is set down at \$70,000,000.—*Selected.*

A DIVINE GOSPEL.

WHEN we preach the Fatherhood of God we preach His divinity; when we point to Christ the perfect Saviour, it is a divine Redeemer that we declare; and when we plead with men to hear the voice and yield to the persuasions of the Holy Spirit, the Comforter into whose comfort we invite them is divine. The divinity of Father, Son, and Holy Ghost, this is our Gospel. By this Gospel we look for salvation. It is a Gospel to be used, to be believed in, and to be lived by; not merely to be kept and admired and discussed and explained.—*Phillips Brooks.*

"THE most successful toilers are those who will cheerfully work to serve God in small things."

"THE angel of the Lord encampeth round about them that fear Him, and delivereth them."

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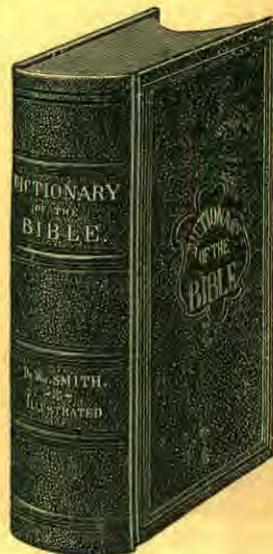
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ADDRESS SIGNS OF THE TIMES, OAKLAND, CAL.



International.—It is reported that cannibalism has been resorted to by the Indians at the head of the Stewart River, Northwest Territory, on account of the fact that the fires of the miners have driven the game back into the interior, and the fish in the river are scarce. . . . Rome and the republic of Argentina are again at peace. For twenty years there had been a suspension of friendly relations; but Argentina has now ordered her minister at Paris to represent her at the Holy See. . . . The commission which was appointed in 1891 to investigate the feasibility of a railway from the United States through Mexico, Central America, and the South American countries, has published a report of its work. The commission regards the undertaking as practical. The distance to be covered between New York and the capital of Argentina will be 10,228 miles, and the cost is estimated at \$175,000,000. . . . It is reported that the island of St. Kitts, one of the Lesser Antilles, has asked for admission into the United States. . . . A report from Samoa states that both native factions are disarming, and that Mataafa has expressed his willingness to leave the matter of the future government of Samoa in the hands of the joint commission.

For the sum of \$5,000,000 Germany has purchased of Spain the Caroline Islands, the Pelews, and all of the Ladrone except Guam, which was ceded to the United States. . . . Spain's new minister to the United States, the Duke d'Arcos, presented his credentials at Washington on June 3. The American minister to Spain, Ballamy Storer, has also presented his credentials to the court of Spain. The two nations are, therefore, really and technically at peace again.

The House of Commons, on May 5, voted General Lord Kitchener a grant of \$150,000 for his victorious campaign in the Sudan. . . . England has demanded of China the removal of one of the provincial governors for his failure to punish the murderers of an English missionary. . . . English gunboats are soon to patrol the Yang-tse River, in order to make more sure of England's influence in the valley of that river, where Russia has agreed to respect her sphere of influence. Steps will be taken to protect British merchants there and to prevent China alienating to another power any territory bordering on that stream. . . . The trouble between England and the Transvaal is not progressing toward a peaceable solution. The Boers are unwilling to grant what the Outlanders ask, and England is preparing to force the Transvaal Republic to grant the concessions demanded. The Boers are reported to be arming in preparation for trouble.

It is reported that the Japanese Government is considering the matter of returning to China the war vessels captured during the Chinese-Japanese war. This is for the purpose of enabling China to more successfully resist the demands which Russia is continually making, and which are obnoxious to Japan as well. The latter government is considerably aroused over the execution of twelve Japanese spies by the Russians on the Liaotung Peninsula. Russia is sending further consignments of munitions of war to the East, accompanied by additional regiments of troops.

The French cruiser Sfax has taken M. Dreyfus from Devil's Island and sailed for France, where a new trial is to be given the famous prisoner. . . . President Loubet, of France, on the occasion of his presence at the Grand Prix, on June 11, was under the watchful eyes of 15,000 soldiers and policemen, as it was feared that another dangerous demonstration would be made by enemies of the president and the republic on that occasion. The precautions taken to preserve order were successful. . . . The French cabinet resigned on June 12, as a result of several votes taken in the Chamber of Deputies which were adverse to the administration. . . . M. Marchand, the explorer, arrived in Paris on June 1, and was enthusiastically received by his countrymen, who presented him with a medal and sword of honor.

Casualties and Calamities.—Reports continue to arrive of great distress and many deaths along the Edmonton trail to the Klondike mining region. . . . Forty-eight persons were injured by a train wreck near Grandview, Mo., on June 9. . . . A landslide is reported to have occurred at Ross Hollow, Ark., on June 8, resulting in the death of twenty-eight men who were working in a cut on the railroad. . . . A heat wave swept over several Atlantic States on June 5, 6, and 7, its worst effects being manifest in

New York City, where on June 6 seven persons died of sunstroke, and on June 7 twenty-five perished from the same cause. . . . The cities of Canton, San Ning, and Fatshan, China, are being ravaged by the plague in a very virulent form, and large numbers of the people are dying. A similar affliction is reported from the island of Formosa, where whole villages have been shorn of their population. . . . A most destructive cyclone visited the town of New Richmond, Wis., on June 12, completely wiping out the business portion of the village, and leaving forty acres of ruins in its path. The dead in New Richmond alone number 126 and the wounded 129, while near-by places also suffered in killed and injured and the destruction of property. Fires added to the horror of the catastrophe, and many are believed to have been burned alive while pinned under the ruins. The following day the town of Herman, Neb., was completely destroyed. Every house was swept clean to the ground, and the number of killed and injured is placed at 70.

Domestic.—A man-hunt of large proportions has been organized in Wyoming for the purpose of capturing the bandits inhabiting the mountain fastness known as the "Hole in the Wall." To this place the robbers of the Union Pacific Express have been tracked, and it is known that many other outlaws are hidden there. . . . The Government is preparing to prevent the departure of a filibustering expedition from Cuba for Guatemala. The expedition has in view the overthrow of the Guatemalan Government. . . . The summer school at Northfield, Mass., under the supervision of Dwight L. Moody, opened on June 9. The student conference for young men will be held from June 30 to July 10. This is to be followed by a similar conference of the Young Women's Christian Association, from July 14 to 24; while the general conference for Christian workers will last from August 1 to 20. . . . Mrs. Jane Stanford, wife of Leland Stanford, the founder of the Leland Stanford Jr. University, at Palo Alto, Cal., recently gave to that institution stocks, bonds, and real estate to the amount of \$10,317,000.

The Philippines.—Aggressive operations against the Filipinos were resumed by General Otis on June 4, principally against those south and east of Manila. An attempt was made to entrap the Filipinos in this locality, but the nature of the country and the oppressive heat rendered the attempt futile. A series of small engagements up to June 11 resulted in driving the Filipinos out of Cavite Province with a loss of fifty killed and 350 wounded. On June 13 the Filipinos made a determined stand at the bridge of the Zapote, where strong entrenchments were thrown up. The bridge was captured and the Filipinos driven from their position beyond, with a loss of 65 killed. The American loss was 5 killed and 20 wounded. . . . A despatch from Manila states that General Luna has been assassinated by the body guard of General Aguinaldo.

Miscellaneous.—Francisque Crotte, a well-known chemist of Paris, has announced the discovery of a cure for consumption. The remedy consists of inhalations of formaldehyde vapor, transported through the tissues by the aid of electricity. . . . A joint conference of physicians and veterinarians was held in Chicago on June 9 for the purpose of making

war on tuberculosis. It is planned to prevent the sale of all milk in Chicago which is not known to be free from the germs of that disease. . . . The French war department has recently indorsed the plans of certain French engineers for bridging streams and rivers by using balloons to support the spans of the bridge. . . . A cave, which is said to be much larger than the Mammoth Cave of Kentucky, has been discovered at Waikato, New Zealand, and plans are on foot for its exploration.

Cuba.—Lynch law is being applied to the cases of captured robbers in the province of Santiago. The citizens in several instances have taken the captured bandits from the rural guards and hanged them. . . . Disbandment of the Cuban troops, by the surrender of arms and acceptance of pay from the United States, is going on slowly, and letters are being received by the officials threatening an outbreak at an early date. . . . A press censor has been appointed for Santiago, because of inflammatory editorials in the local papers.

Trusts.—Twenty-six fruit-canning establishments on the Pacific Coast have combined for the purpose of forming a trust. . . . Plans are on foot for the formation of a billion dollar brewing trust, which will monopolize the brewing business of the entire country. . . . The attempt to form a cracker trust on the Pacific Coast to control the business in that industry west of the Rockies has proven a failure.



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TO CONTRIBUTORS.

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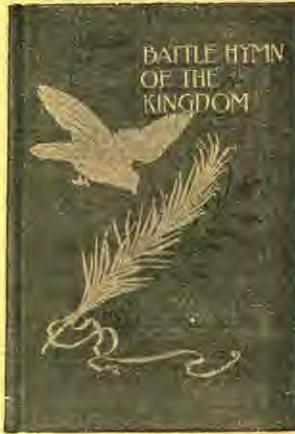
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The Pope as Arbitrator.—How true it is we know not, but a recent despatch tells us that the Peace Conference has slated the pope as arbitrator. We would not be surprised, but a greater mistake could not be made.

We "Can not Come Down."—Frequently our correspondents send us copies of papers or clippings containing some criticism of an article in this paper, or concerning the doctrine it defends, requesting us to reply to them. If we do not do this soon, along comes another letter saying that we can not answer the paper sent; the argument is too much for the SIGNS. Just a word upon this: (1) It would be impossible for this paper to notice a tenth part of the things which come here; we have not space. (2) We have no desire to turn aside to small issues or questions of little moment. God has a definite message for this time, and the SIGNS OF THE TIMES is endeavoring to present it to the world. There are those who will try to hinder God's workers as of old. Let them answer as did Nehemiah on a like occasion, "I am doing a great work, so that I can not come down."

The stand that Governor Steunenberg and General Merriam have taken concerning the recent riots at Wardner, Idaho, will be very apt to materially assist in precipitating the on-coming general smash-up. Indeed, it is very hard in these times to know what to do and say, lest one be found assisting in producing the universal revolution that is so rapidly drawing on. When Governor Steunenberg and General Merriam decided that no union men shall be allowed to work in the Cœur d'Alenes mines at Wardner, they no doubt acted from a sense of duty. But the laboring men of this country are resting under the keenest convictions that capital is sorely oppressing them, and whoever touches the spark that sets these pent-up grievances of labor aflame, is likely to see that the great strike of 1894 is not a circumstance to what will follow. Those of us who know what all these things mean can look the situation calmly in the face, for we know Him in whose hands the final outcome of the whole matter rests. But those who

refuse to believe the Bible warnings concerning these very times in which we live, and these very events that are taking place right about us to-day, may well pause before resorting to any very drastic measures.

The Reason.—The *Pacific Ensign*, W. C. T. O. organ on the Pacific Coast, says:—

"The liquor traffic claims the Christian sabbath [Sunday] as its grand hunting day, and American manhood as an open field for its brutalizing orgies."

Would the *Ensign* editor know the reason? It is because of the insistence that men shall not do honest labor on that day. Being cut off from legitimate employment, they seek whatever else is congenial; and the adversary of souls always finds something for idle hands to do. Enforced idleness always means mischief as also enforced observance of religious dogmas or formalities.

Japan Following Rome.—"There are indications," says *Christain Work*, "that Japan may adopt Christianity as the religion of the nation. The emperor is the religious as well as the secular head of the government." Such a possibility is the omen of a dark day for Japan, and the fact that the professed Christian element of the country have such a false idea of true Christian interest as to desire such a consummation, is evidence of a sad misapprehension of Christian principles. Just such a step on the part of the Roman Empire, the emperor being "the religious as well as the secular head of the government," lead directly to the establishment of the Papacy, followed by the Dark Ages.

THE DAILY RECORDS OF CRIME.

ANY daily paper that we may pick up (and any day in the year) is filled with a recital of the vices and crimes that fill our land. The story is told of the wives that murder their husbands, and of the husbands that murder their wives; of the parents that murder their children, and of the children that murder their parents; of robberies and embezzlements and frauds of every form and description.

Every one is painfully aware of the prevailing evils of these days. The facts are right before our eyes. Statistics are not needed to show the appalling wickedness that is all around us. How much longer can the just heavenly Father behold such things and allow them to continue?

The destruction of the antediluvian world was caused by the fact that in that time "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. The cities of the plain were overthrown because they had so debased themselves that the very grossest vices and crimes prevailed. These, and other similar instances, show that when wickedness becomes high-handed and universal the Lord of heaven will strike it down.

We are surely upon the very borders of the time when God will arise in His power and majesty to destroy this evil world. Do not be deceived, the time is right at hand.

The Wonderful American Sabbath.—In a sermon preached in Kansas City, June 4, by the Rev. H. D. Jenkins, Presbyterian, on the American sabbath, we have the following from the very full report of the *Times* of that city:—

"During these two centuries, in which the American sabbath has been shaping the life of the people and confirming its type, we have developed a distinct race without a physical equal in the world. The most careful measurements of millions of men in our present and former armies show mathematically that Americans stand higher and weigh more and can walk farther than any other men in the world."

And this from the *Journal*:—

"Physically, America owes to its sabbath not a little of that muscular development which makes its men the best fighting material in the world. It is well known that the American army, tested by the most measurements, stood higher and weighed heavier and could fight longer on less food than any other army of the world. Manifestly something has entered into the life of the American people to conserve their native energies and multiply their capacity for endurance."

Wonderful American sabbath! We freely concede that the day has been observed by good men with good consciences, mistakenly believing it was a requirement of God. They did all this with a conscience toward God, not toward America. The men

who have observed the "American sabbath" as such have been and are the men who do as they please. Our strongest men physically, our greatest fighters, it is conceded, are the rough hunters and cowboys of the great West; but these men know naught of Sunday holiness, or Sunday observance, except as a lounging day, a "laying-off" day. To attribute to the observance of a day never set apart by the Lord all the Lord's blessings is to make an idol of the day. But it has been ever thus. The more unscriptural a cherished error the more religion apart from the Word exalts and idolizes it. There is no more blessing in the first day of the week above other days than God has put there; but where is the record? What says His Word? He does say respecting the things He has not commanded: "Who hath required this at your hand?" And He also says: "If ye love Me, keep My commandments."

On the recent Memorial Day many noted clergymen made speeches throughout the country, and these speeches, or extracts from them, are finding their way into the papers. They quite unanimously extol the glories of the American arms in such glowing terms that every boy must have his mind set on fire thereby with the unholy ambition to achieve fame on the battle-field. And then, as if to awake for a moment to the incongruity of a Christian minister thus lavishing his panegyrics on the bloodshed of war, they have prayed for peace, and expressed their longing desire for the time to come when war would be no more forever. All those who truly desire peace should cease praising the heroism of war. The heroism that obeys the simple command of the Master, "Put up again thy sword into his place," is infinitely superior to that heroism that draws the sword and rushes into the slaughtering-pen of war.

Cruelty of Fashion.—It is not alone the slaughter of birds that must be charged to the account of Fashion's devotees, but the poor dogs must suffer likewise. Says the *Kansas City Star*: "For the ladies' trade exclusively, breeders now turn out remarkable dog deformities. The pet bulldogs, for example, are now bred with legs as bandy as those of dachshunds, for it is the fashion to own bull puppies that have abnormally wide shoulders and exaggerated lowness in front. To gain this result the unfortunate animal is confined during the period of his most rapid growth in such a small space that his body is actually forced down and out, and the tender bones of the forelegs bent. The fancy dachshunds undergo similar severe training in many instances, and thus the modern love of curiosities is satisfied." It is sad, isn't it? Just think: Corset and shoe deformed and tortured women petting deformed and tortured dogs, riding behind deformed and tortured horses, wearing the remains of tortured birds! All for fashion! Verily the fickle dame hath many worshipers.

"Power" "to Scorch Men with Fire."—This we are told will be given to the sun in the fourth plague. Rev. 16:8. That vial of wrath is not yet poured out, but the power of the sun's heat is evident. Eastern cities never before experienced such weather in June. At 8 A.M. June 7 the thermometer stood at 83° in New York. The day before there were forty-three prostrations from the heat and ten deaths. In Chicago there were three deaths. In six days in June there were twenty-five deaths reported from heat effects in New York and vicinity. Ten of these were females. Much of this is owing to intemperate habits. Plague and pestilence generally sweep off the gross livers. The lesson is, live cleanly, temperately, and with a clear conscience.

Hypnotism is becoming more active than ever. Certain professors are claiming marvelous cures, especially of nervous-wreck criminals, such as opium fiends, cigaret devotees, etc. At the same time we are told of other hypnotists who are accused of using hypnotism to give them power over their female patients. The thing is evil; and, if in no other respect, this alone should condemn it: No human mind should lose its consciousness in another's mind. No human will should be given to the control of another will. God made man free, subject to no will but High Heaven's. Let no man be subject to another. "Ye are bought with a price; be ye not servants of men." "If the Son therefore shall make you free, ye shall be free indeed."