

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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THE ONLY TRUE MEDIATOR.

"AND if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "For there is one God, and one Mediator between God and man, the man Christ Jesus." "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the new testament, that by means of death . . . they which are called might receive the promise of eternal inheritance."

Jesus is our Advocate, our High Priest, our Intercessor. Our position is like that of the Israelites on the day of Atonement. When the high priest entered the most holy place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression.

Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the most holy place. In His intercession as our advocate, Christ needs no man's virtue, no man's intercession. He is the only sin-bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the most holy place. He will save to the uttermost all who come to

Him in faith. He ever liveth to make intercession for us.

This makes of no avail the offering of the mass, one of the falsehoods of Romanism.

The incense that is now offered by men, the masses that are said for the deliverance of souls from purgatory, are not of the least value in God's sight. All the altars, sacrifices, traditions, and inventions, whereby men hope to earn salvation, are fallacious.

every human being that has been tortured, has been noted by the recording angel.

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father. Verily, verily, I say unto you, he that believeth on Me hath everlasting life."

The mightiest human being, whatever may be his claim, is not infinite. He can not understand infinity. Christ plainly stated, "No man knoweth the Father but the Son." A teacher was once endeavoring to present the exaltation of God, when a voice was heard saying, "We can not as yet understand who He is." The teacher nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God Himself would cease to be God." The mightiest created intellect can not comprehend God; words from the most

eloquent tongue fail to describe Him; in His presence silence is eloquence.

Christ represented the Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen Me hath seen the Father." No man "knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him." No priest, no religionist, can reveal the Father to any son or daughter of Adam. Men have only one Advocate, one Intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love that the Father has manifested in our behalf, the love that He has expressed for us. We can not



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The Tabernacle and Typical Service under the Shadow of Sinai, Pointing to the Offering "Once for All" on Calvary.

Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon sin. They are themselves sinners, and are only human. One day they will see that their deceptive doctrines have led to crime of every stripe and type. They are responsible for many terrible wrongs which men have perpetrated upon their fellow-men. Martyrs have been tortured and put to death by men instigated by Satan to perform wicked deeds. These things have been done under the rule of the man of sin, who has placed himself as God, sitting in the temple of God, and taking upon himself the prerogatives of God, that he may carry out his own schemes. The Judge of the whole earth will call those who have done those deeds to account. The case of every soul that has been imprisoned,

measure this love; for measurement there is none. Can we measure infinity? We can only point to Calvary, to the Lamb slain from the foundation of the world.

"For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; . . . Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

"For their sakes," Christ prayed, "I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, . . . that the world may know that Thou hast sent Me. . . . Father, I will that they also, whom Thou hast given Me be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them."

Thus the great Intercessor presents His petition to the Father. No middle-man comes between the sinner and Christ. No dead prophet, no buried saint is seen. Christ Himself is our Advocate. All that the Father is to His Son He is to those whom His Son in humanity represented. In every line of His work Christ acted as a representative of the Father. He lived as our substitute and surety. He labored as He would have His followers labor, unselfishly, appreciating the value of every human being for whom He suffered and died.

The promise of the Father was pledged that if Christ clothed His divinity with humanity, if He endured the test that Adam failed to endure, His obedience would be counted as righteousness to His people. Thus He would conquer in their behalf, and place them on vantage ground. Thus they would be given a probation in which they might return to their loyalty by keeping God's law. And in this Christ would see of the travail of His soul, and be satisfied.

MRS. E. G. WHITE.

WHO WEARS THE VAIL?

AN Eastern exchange presents this problem to its denominational adherents:—

If our dearly-beloved Seventh-day Adventist brethren, who read the Bible with the vail before their eyes, manifest so much zeal in prosecuting their work, what ought we to do from whose faces the vail is removed?

Accrediting us with "so much zeal," etc., is a credit for sacrifice in the work we are "prosecuting." We confess that both our zeal and our sacrifice ought to be much greater than they are, yet we are mindful that "to obey is better than sacrifice" (1 Sam. 15:22); and it is because we teach the doctrine of obedience to the law of God that our contemporary accuses us of reading the Bible with a vail before our eyes. The writer of that paragraph evidently got his inspiration from a very common perversion of 2 Cor. 3:14. But the vail which was over the Jewish mind (referred to in that scripture) was their failure to see Christ in the sacrifices and services of the sanctuary,

and in the Scriptures which His Spirit had dictated for their learning. This "vail was done away in Christ;" that is, those who accept Christ as the Saviour to whom the Jewish services pointed are not blinded by the vail. But the doing away of this vail did not do away with the necessity for the spirit of obedience; for it is done away *in Christ*, and He was the embodiment of obedience to the law of God. By the Spirit of prophecy He said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8. Again, He said to the Jews, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17. The prophecy also says, "The Lord is well-pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isa. 42:21. Those who read the Word of God with the spirit of disobedience, as did the unbelieving Jews, are they who read "with the vail before their eyes." They cannot lay claim to faith in Christ or in His Word, as is shown in the question and answer of the apostle Paul: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. Of those who look upon the law as a vail hiding the reader from Christ, it can never be said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

W. N. G.

HIS GIFT.

CHEER up, dear one, look up and live,
There's hope for you above;
Give Christ yourself, then He will give
To you His peace and love.

Real peace—'tis known but by a few,
Although 'tis granted free;
'Tis offered now, dear one, to you—
What will your answer be?

C. F. LADD.

THE TEMPLE OF KNOWLEDGE.

An Allegory.

(Continued.)

ONE day an inquiring soul approached the Temple of Knowledge. He was young and buoyant, and filled with queries of the unanswered "why's" and the mysterious "whence." As he was ascending the preparatory slope, with his eye fixed on the glittering domes of the temple, a passing dove dropped an inscribed feather from her wing, and this was its four-fold inscription:—

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13.

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." Isa. 50:10, 11.

"The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

And again:—

"The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men." 1 Cor. 3:19-21. See also 1 Cor. 1:18-31 and chapter 2.

"I can of Mine own self do nothing."

Halting on the brink of indecision, the soul glanced across a low morass in the direction whence the dove had flown, and saw, rising from a rocky promontory beyond, in fair, white

grandeur, simple and pure, the walls of the Temple of Truth. "This is the source of my warning," he said; "this is the path that I ought to tread."

But he looked again toward the world's pavilion, resplendent in the morning sun. A rosy haze seemed to rest upon its splendid heights, and the blood of ardent ambition rose high in his veins. There was a fascination about those untried heights that he could not resist. This new-fledged soul with untried wings could not brook the doctrine of soul-dependency, and the tempter whispered: "You are young. There is plenty of time. You surely are not going to bury your splendid talents and glorious possibilities in that prison. I never knew any one who chose that path that ever amounted to anything. Try for one of my prizes; and you can come back at any time and take this course, when you have had a little experience, and know better what you want."

The soul stood hesitatingly where the road branches. The "strait" road led through a small wicket gate, down a slope, across a slippery bog toward the Temple of Truth, while the right-hand road led downward through a magnificent arch—a broad, beaten thoroughfare, over which the great tides of humanity flowed, a continuous, motley throng. In niches on either side of this grand portal, high on their pedestals, sit the twin goddesses, Fortune and Popularity, scattering their gifts and favors among the eager fortune-seekers, as their caprice or cunning dictates.

Again a white-winged message came in solemn, tender warning: "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Just then the goddess Fortune turned on him a flattering smile, and dropped a gold medal at his feet, and Popularity also bestowed honors. The tempter triumphed, and as the soul passed under the arched entrance, he read on the key-stone, "Excelsior," and above it the legend, "All things are possible to him who wills."

Fired with ambition to excel, he looked around for some way to use his youthful ardor and splendid natural gifts. Here Reason met him, and with grave, proud bearing and conceited flatteries, offered to guide him through Vanity Fair; for he was bewildered by the Babel voices of the champions and the clanging discords of the place. "Surely," thought the soul, "there must be truth somewhere in this confusion, and with Reason for my guide I will try to find it."

"Certainly," said the guide; "I can teach you everything that is necessary to life and happiness. Plato, the world's most profound philosopher, lived by my light alone. You want to begin with history. The lives of great men move us to emulate their glorious deeds. Choose your favorite here, and read him until his life and spirit are woven into the very fibers of your being."

The soul obeyed, and in spirit soared up the heights that his "hero" had gone, and touching the topmost round of human glory, he beheld a grand mausoleum, a crumbling urn, an obliterated inscription. He descended, faint with soul-hunger and discouraged by the brief limit and scope of human greatness.

"Science will satisfy your desire for research," said Reason then. "The world is her workshop; her resources are limitless, and her achievements the marvel of the nineteenth century." So this soul flung himself into the intricacies of scientific investigation. With the

keen sight of a fine intelligence focused to intensity, he peered into the mysteries of life and natural law, and by shrewdest experiments he sought to surprise nature, as it were, in her citadel, and wrest from her the key to her mysteries. But she ever eluded his skill, and Reason failed him in his contemplation of the vast unsearchable profound.

"O God, this is too wonderful for me!" cried the soul. "O that I might know the Author of this majesty and power! 'My soul thirsteth for God; for the living God.'"

But here a dark temptation overtook him. Having lost faith in Reason, one Fate was assigned him, who thus plied his seductive art: "If God has placed you here amid the unknowable, and has withheld from you the power to comprehend Him and His works, He can not blame you if you do not do what you do not know. Content yourself with doing the best you can, and all will be well. There is much good to be got out of life if you only give yourself up to seek for it and enjoy it. I know a place where you may have a rare experience, and it will cost but a trifle."

The discouraged soul consented to be enlivened by the "rare experience," and cast himself on the mercy of Fate, who, with an air of calm assurance and pleased anticipation, strolled into a literary opium-den. There, on a silken cushion, the soul reclined, to draw from the pipe of forgetfulness a solace for his wounded, despairing heart. As he drew on the fatal pipe, he seemed wafted upward in a mist of dreamy delight till his soul seemed to bathe itself in rainbow clouds of ecstasy. All color, light, perfume, and harmony held the enchanted senses by a spell. An enchantress, in the person of a married society queen, wrought her voluptuous charm on him; her glance meets his, and he, notwithstanding a husband is beside her, yields to the seductive witchery of her eyes. More and more he bows to the sensuous charm, until from a height of ecstasy (the bliss of possession) as from a pinnacle, he seemed to fall—down, down, through utter darkness into the abysmal depths of unutterable despair and remorse, while from above pealed forth demoniac laughter, cruel, triumphant, merciless. Hope leaves him; all is lost! A whisper, "Pray." Quick at the straw of faith he snatches, remembering the wonderful mercies of God. "Lord, save; I perish!" Instantly he feels underneath "the everlasting arms." Upward he is borne. Hope returns. The fiends of darkness assail him with all their hellish power, to make him lose his hold on the saving One; but he is held. Up, up above that hell of chaotic discord, blackness, and despair! Up! up! O joy, thanksgiving! his heart is bursting with praise as he opens his eyes and realizes that life, hope, and opportunity are his once more.

"Surely the Lord is in this place, and I knew it not," cried the thankful heart. Gen. 28:16. "If I make my bed in hell, behold, Thou art there." Ps. 139:8. See Gen. 20:2-6; Prov. 3:5-6; 9:17, 18; 2:16-19. He rushed out into the rotunda, crying, "What must I do to be saved?"

"Here," cried Christian Science, "here is nepenthe for the heart-sick. All is good. There is no evil. Come and drink of the true 'water of life;' only believe, and all is yours—life, health, happiness, love."

"Here," cried Spiritualism, "here is power undeniable. What more evidence can you ask than the signs and wonders I can show you? Seeing is believing. Come and see for yourself."

"What's the matter with you, man?" sneered Universalism. "Do you think God is such a monster as to burn His children up in

unquenchable fire? A human father would not do that. All will be saved in His own good time. What's the use to worry yourself? Let God take care of you."

"Here," cried Masonry, "here is the broad and liberal platform of the universal brotherhood and the common fatherhood. Here are honors, and emoluments, and religion enough to get through on, and not enough to be troublesome; come with us."

"Here," shouted a black-robed priest, "know you not that there is no salvation outside the heart of the holy mother? We have the keys of heaven and hell, and God Himself dare not revoke the decrees of our authoritative head. All power is given to us in heaven and in earth, and whom we will we bind, and whom we will we loose. Submit to the authority of the Mother Church and all will be well; but dread her anathema."

"Here!" "here!" "here!" "here!" cried harlot daughters. But he put his fingers in his ears, and ran, crying, "Life, love, joy, peace, O Lord, they are not in this place."

As if by instinct his feet carried him back to the place of his first warning. There, looking across the dark morass, he saw the divine glory of the Temple of Truth. Now the Temple of Truth is built on a mighty Rock in an exposed inlet of the great sea (Rev. 17:15), where for ages it has been buffeted by tempests of persecution and hurricanes of wrath, stirred up by the great wizard, the presiding genius of the Temple of Knowledge, who is the mortal enemy of the Prince of Truth, and loses no opportunity of venting his spite on the Prince's subjects; and the causeway to the Temple of Truth leads, as I have said, across the low-tide flats, where for ages have been cast up by the great sea the spume and filth of shame, humiliation, and ill-repute, so that the approach has come to be called "the valley of humiliation."

And so, as the soul stood the second time at the crossroads of decision and choice, amid the ruins of his youthful hopes and ambitions—bursting bubbles of rainbow promise—the pure white temple of light seemed to his heart like a great safe haven of refuge. He had known what it is to "be horribly afraid" and "very desolate." He had lain down in sorrow, and now the valley of humiliation had no terrors for him. The favor of the world and its scorn were alike to him if only he might enter the service of the One who had revealed Himself as a Saviour, Helper, and Friend, and had opened his eyes to the hypocrisy of the deceiver and his deadly purpose; and as he looked back on the Temple of Knowledge, scintillating from pit to dome with its myriad colored lights, he could more clearly see its unstable "sand" foundation and its perishable structure.

A voice to his heart whispered, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

He put out his hand to open the gate, when "a horror of great darkness" fell about him, and hellish doubt crept into his unwilling heart and seemed to take possession. Faith departed, and the friends of darkness gathered round to snatch him back from the gates of life, and hope, and joy. They scoffed at his presumption and ridiculed his unworthiness. They pierced him with remorse and shame, and heaped on him a mountain of condemnation for past sins. They branded him a deserter, milk-sop, woman-heart, taunted him of lost honors, and tempted his racking thirst with a tantalizing goblet of sensual pleasure. But his soul was steadfast, tho racked with

doubt and tried by the old appetite for the lusty wine. "Tho I die, I will never drink the accursed draught again," he cried; "Lord, help mine unbelief." Then the pressure gave way, and faith, hope, and love once more claimed their own. This great spiritual victory brought down a whirlwind of satanic wrath which well-nigh took his life; but faith and love quickly drew him through the little gate, and attended him over the awful quag, where at every step there seemed to be no bottom, yet when it was taken he felt the everlasting Rock beneath. Faith helped him take each trembling step, and Love's strong arms were round him, while Hope flew on before, to point out the way, and cheer his fainting spirit with her promised joys.

The fiends of temptation had left him, tho Shame and Scorn dogged him all the way. But on the defeated tempter's informing their chief of the deserter's escape, he stirred up a most tempestuous sea against this soul, so that before he could reach the Rock, he was well-nigh overwhelmed with wave after wave of persecution and trouble. Everything he possessed was washed away—home, property, favor of friends, family, love—all, all were swept away by the besom of destruction that flooded his soul, till he could make no headway against it, and could only cling to the Rock and pray. Ps. 69:1, 2.

Faith, Hope, and Love never left him, but bade him be patient and "wait on the Lord," assuring him that all the powers of hell could not wrest from that Rock the weakest soul that will hold on by faith; for no man is able to "pluck them out of My hand," saith the Lord. Thus comforted, he clung close to the Rock, tho the waves dashed him sore. His life was almost gone when a strong hand of help lifted him bodily onto the Rock above, and the voice of Father-love spoke to his trembling heart:—

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:10-13.

"I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people." Isa. 51:16.

Then was he glad in the Lord, and worshiped at the feet of Jesus. And he took up this psalm of thanksgiving from an overflowing, grateful heart:—

"Out of the depths have I cried unto Thee, O Lord," "when my spirit was overwhelmed." "All Thy waves and Thy billows are gone over me." "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a Rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God."

"If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth." Ps. 124:2-8. See also Ps. 121; 119:67, 72, 75; 18:5, 6, 16-19.

RUTH.

(Concluded next week.)

"BLESSED is he whose transgression is forgiven, whose sin is covered."

"REJOICE in the Lord, O ye righteous; for praise is comely for the upright."



THE PERIOD OF THE REFORMATION.

"FAITH is the polar star that guides the Christian's way," and when that is left out of an education the life and energy are gone and but an empty shell remains. D'Aubigne, speaking of the days of papal supremacy, expresses it by saying that "men forsook the precious perfume of faith and bowed down before the empty vessel that contained it."

At the time the first faint rays of a coming reformation cast their beams athwart the darkness, the exercise of faith in religious matters was dead; as for faith in education, or as a basis for mental development, there was none. Man had been for centuries under the grasp of an invincible power. One earthly government after another had striven in vain for its overthrow, only to be itself dashed to pieces as the waves at the foot of a cliff. Nothing but the power of the Eternal could accomplish this end, yet when begun by Him, what mighty things could be accomplished with what seems but the slightest effort!

We wonder when we see the slender blade of wheat forcing aside the clod of dirt which, if placed there by mortal hands, would crush its life. This is the force directed by the Word of God. Similar forces were at work in the sixteenth century, and indeed in the years preceding, which paved the way for that great upheaval. Great moves begin not suddenly. As the seed falls into the crevice of the cliff, takes root, and long after splits the rock asunder, so for years there had been forces at work, destined from the very beginning to shake the whole structure of the Papacy. As the ability of that power to hold in check human progress lay largely,—one might say almost wholly,—in the system of education, or in that system which, so far from being one of education, kept the people in hopeless ignorance, it is but reasonable to look for a countermove to begin with a class of people whose minds were broadening, and in those institutions where learning was offered.

We have seen that schools were started as a result of the progress made by the Mohammedans in the twelfth and thirteenth centuries, and after finding that these institutions had come to stay, the papal power did the next thing at hand; she placed her seal upon the work, and so modified the effort as to realize the least harm possible from the growing idea of an increase of knowledge. But even this could not crush the move. It was God-given, and the plant was bound to grow, producing seed which in turn also grew and multiplied.

Disaffection had been felt in the Saxon States for some time. Frederick of Saxony, in the year 1502, founded the school at Wittenberg. It seems strange that he should declare in its charter that he and his people should look to this school as to an oracle. How well it would meet this object they could but faintly guess. Here was cradled the sixteenth century Reformation.

Luther, the monk, was called to occupy the chair of physics and logic. But he had already heard the voice which said, "The just shall live by faith," and his soul hungered and thirsted for the bread of life. Not long after, he was granted the degree of bachelor of divinity, and then began his career as a teacher of the Scrip-

tures. The new life was receiving recognition. The fountain head of knowledge had been approached, and the stream of living water flowed out to mankind. Thousands flocked to hear him. The secret of success is revealed in the words of the historian: "Luther's lectures, thus prepared, had little similarity with what had been heard till then. It was not an eloquent rhetorician or a pedantic schoolman that spoke; but a Christian, who had felt the power of the revealed truths, who drew them forth from the Bible, poured them out from the treasures of his heart, and presented them all full of life to his astonished hearers." "This entirely new method of expounding truth made a great noise; the news of it spread far and wide, and attracted to the newly-established university a crowd of youthful foreign students."

Of the student life in many other universities of the same period, Painter declares: "The state of morals . . . was very low. Idleness, drunkenness, disorder and licentiousness prevailed in an unparalleled degree. The practice of hazing was universal." The same author quotes from Duke Albrecht of Saxony, who says: "Customs before unheard of, inexcusable, unreasonable, and wholly barbarian, have come into existence. When any person, either of high or low rank, goes to any of our universities for the sake of pursuing his studies, he is called by insulting names; . . . and insulted, abused, derided, and hooted at, until, against his will, and to the great injury and damage to himself and his parents, he has prepared, given, and paid for a stately and expensive entertainment." Then he describes the disgraceful actions of these entertainments, which distinctly remind one of the fraternity swells of more modern times.

Such actions are the natural outgrowth of the studies pursued. The Latin, the logic, the philosophy—what did it bring forth? Bacon quaintly describes it thus: "The wit and mind of man, if it work upon matter, which is the contemplation of the creatures of God, worketh according to the stuff, and is limited thereby; but if it *work upon itself*, as the spider worketh his web, then it is endless, and brings forth indeed cobwebs of learning, admirable for the fineness of thread and work, *but of no substance or profit*." Who can wonder that when the great Reformer cleared Wittenberg of its old text-books, rooted out its long courses of classics, and placed the Bible in its proper setting, students flocked there in hundreds, and that the walls of that university saw such earnest, consecrated work as Luther describes? It became the training-ground for the Christian workers of Europe.

The secret of success in all educational effort, could we but recognize it, lies hidden in these methods. The same methods to-day would produce the same results. Men clamor and toil, stretch forth the hands and seek, but it is in vain, for they fail to accept that beginning of wisdom which is the fear of God, and the acceptance of which means the laying aside of all human inventions and the exercise of simple faith. Those now inclined to feel that to make the Bible the basis of all education would cheapen and degrade, forget that it was a translation of the Scriptures into the vulgar tongue that first awoke the English nation; that laid the foundation of all English literature; in fact,

that made it possible to have a Milton or a Shakespeare, a Bunyan or a Bacon. Luther's German translation of the Scriptures did as much for his native country. Protestantism, which had its birth in his time, and in his country, fostered public education. This was the era for the beginning of universal education, but it is well to remember that it began and was carried forward by arousing faith in the Word of God.

Luther's anxiety to turn from the pagan philosophy which then occupied a large place in the courses of the universities and required eight or nine years of a student's life, was but an indication of the direction in which true religious reformation would turn the minds of educators. The new plan was correct, and would have developed a nation with prospects as bright as the future appeared to the Jewish nation at the time of Solomon's gift of wisdom; but man has ever run to extremes. It is easy to foresee the result, should the pervading spirit of the reformer for a time be lost sight of. As Zwingli in Switzerland lost sight of the true principles of Protestantism by attempting in his zeal to carry them forward with the weapons of the State, and as a result plunged his country into a most terrible politico-religious war, in like manner the system of education inaugurated by Protestantism in the days of its purity was side-tracked by a compromise with paganism.

The Papacy, if it could not overthrow the Reformation, could meet it with a counter-reformation. This it did in educational lines, as well as in strictly religious ideas, and the order of Jesuits sprang into existence. Was there complaint that worldly institutions fostered lawlessness, debauchery and kindred evils? It was met on the part of the Jesuits by the strictest vows of chastity, order and obedience. Again, Bacon says on this subject: "Take example of the schools of the Jesuits, for better do not exist. When I look at the diligence and activity of the Jesuits, both in imparting knowledge and molding the heart, I bethink me of the exclamation, 'Since thou art so noble, I would thou wert on our side!'" The education of all Catholic countries passed into their hands, and their schools were filled with children of all classes; "for," says one writer, "they taught not only gratuitously, but well." Such a system, subtle in the extreme, was far more difficult to meet than open opposition, and it was in such a way that the pure seed sown in Germany was found to be so much mixed with tares when the harvest appeared.

That system which placed God and his Word in the lead drifted into an abstract theological system. As there is a wide distinction between Christianity and theology, so in the days which followed close upon the life of Luther and Melancthon came those years of theological discussion and study of subtle doctrinal points which barred out all life and truth. The study of nature and the natural sciences had awakened an interest, but these things were either replaced or largely overshadowed by the classical courses in the colleges which made the study of Greek and Latin, both dead languages, the final goal for students. Says Painter: "Latin was the Moloch to which countless minds fell an offering in return for the blessing granted to a few. A dead knowledge of words took the place of a living knowledge of things. Latin school-books supplanted the book of nature, the book of life, the book of mankind."

You who read, does this not well describe the work done in our high schools and colleges of to-day? Have you not followed this well-worn path to knowledge, and altho frank enough to acknowledge that much you learned

was absolutely useless when you took up life's duties seriously, are you not pushing your son and daughter through the same grind?

E. A. SUTHERLAND.

SOUL IN THE OLD TESTAMENT.

NEPHESH, the Hebrew word for soul, is derived from the verb *nephesh*, which means to breathe. *Nephesh* in the English version is translated breath, also life, creature, or animal life. It is rendered breath in Job 4:21; Eccl. 3:19; creature, in Gen. 1:2; 2:19. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [*nephesh*]." Gen. 2:7. We read (Eccl. 3:19) that they have all (animals as well as man) one breath. Man was made alive by being made to breathe. Animals were made alive by the breath of life; have they therefore immortal souls? When *nephesh* is rendered creature, as it is in many texts, it may with the same propriety be rendered soul. Thus the text we have quoted may rightly read: "Man became a living creature," or being. The idea of life, or existence, is all that the original implies. There is nothing from which we may even draw the inference that, because God made man a living soul, creature, or being, he must therefore have a never-ending existence, or an immortal soul.

We will now quote some of the texts in which *nephesh* is rendered life (fearing that some readers will not turn to them). "At the hand of every man's brother will I require the life [*nephesh*] of man." Gen. 9:5. "Shall give life [*nephesh*] for life." Ex. 21:23. "All that a man hath will he give for his life." Job 2:4. "In whose hand is the soul [*nephesh*, margin, life] of every living thing." Job 12:10. In this text every living thing is said to have a soul; is the word therefore to be taken in a "never-dying" sense? "A righteous man regardeth the life [*nephesh*] of his beast." Prov. 12:10. "Let us not perish for this man's life [*nephesh*]." Jonah 1:14.

It is not in the province of this article to define spirit, but as its meaning is quite similar to that of soul in certain texts, we will notice it briefly and prove that according to its meaning in the Hebrew there is no more immortality in it than in the word "soul."

Spirit in the Old Testament is from the two Hebrew words *n'shah-mah* and *ruahh*. Both of these words are primarily defined as breath, or breath of life. *N'shah-mah* is defined as the mind, the intellect, and *ruahh* as the rational soul, mind, spirit, etc.

Buck, in his theological dictionary, defines soul as follows: "That vital, immaterial, active substance, or principle, in man, whereby he perceives, remembers, reasons, and wills." He also defines spirit as "an incorporeal being or intelligence." Incorporeal is defined by Webster as "not consisting of matter, not material," and it is on account of its immateriality that most theologians attempt to prove its immortality. Buck says: "The immortality of the soul may be argued from its vast capacities." He does not attempt to prove it (nor can any other theologian) from its meaning in Hebrew and the Greek.

But to prove more fully that we should determine the meaning of the word "soul" by the context and the sense (to which we have alluded) we can not better close this article than to quote from "Man's Nature and Destiny,"* pages 63, 64, as follows: "Thus, when we read in Gen. 2:7, that Adam became a living soul, the sense demands, and the meaning of the word 'soul' will warrant, that we then

apply it to the whole person; Adam, as a complete being, was a living soul. But when we read in Gen. 35:18, 'And it came to pass, as her soul was in departing, for she died,' we give the word according to another of its definitions, a more limited signification, and apply it, with Parkhurst, to the breath of life.

"But some have met us here in this manner: 'Materialists tell us that "soul" means the whole man;' then let us see how it will read in Gen. 35:18: 'And it came to pass, as the whole man was in departing; for she died.' Or they will say, 'Materialists tell us that "soul" means the breath;' then let us try it in Gen. 2:7: 'And Adam became a living breath.'

"Such a course, while it is no credit to their mental acumen, is utterly disastrous to all their claims to candor and honesty in their treatment of this important subject. While we are not at liberty to go beyond the latitude of meaning which is attached to the words 'soul' and 'spirit,' we are at liberty to use whatever definition the circumstances of the case require, varying, of course, in different passages. But in the whole list of definitions, and in the entire use of words, we find nothing answering to that immaterial, independent, immortal part, capable of a conscious, intelligent, active existence out of the body as well as in, of which the popular religious teachers of the day endeavor to make these words the vehicle. It will be noticed, also, that some of the definitions are determined by the theological views extant upon this subject; as, for instance, when *psuche* is defined to mean the 'immaterial soul,' and Matt. 10:28 is quoted to prove it. We shall find, when we come to an examination of that passage, that no such 'immaterial' thing can be there referred to. But let it be marked that in all the definitions of the word 'soul' and 'spirit,' and in all the instances of their use in the Scriptures, they are never once described or referred to as existing, or capable of existing, *without a body*." WM. PENNIMAN.

"SACREDNESS OF THE SABBATH."

SUCH is the heading to a report from the Presbyterian General Assembly of Minneapolis. A sub-heading runs, "Presbyterians Insist upon Obedience to the Fourth Commandment." Why say fourth commandment? There certainly can be no connection between the talk of the Assembly in their discussion of Sunday rest and the rest enjoined by Jehovah in the fourth commandment. The "literal" rest commanded by the Creator there is as foreign to the rest this body of men is seeking to enforce as sun-worship is foreign to the worship of the true God who made the worlds. The commandment reads:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

But in their discussion—

the Sunday street-car, the Sunday train and railroad excursion, the Sunday newspaper, the Sunday-working Presbyterian, and every form of activity which is not in harmony with the literal meaning of the fourth commandment, was condemned.

But every school-boy knows that Sunday is the first not the seventh day of the week. If they desire to discuss the Sunday rest, they are at liberty to do so; but when they say that the "literal" meaning of the fourth commandment

enjoins the observance of the first day of the week, it is time to protest; for the commandment says literally the seventh day is the Sabbath, not the first.

The report continues:—

In the debate on the Sabbath resolutions almost every speaker gave evidence of being imbued with the feeling expressed in the words of the committee: "The American Christian Sabbath is in imminent peril; in fact, in many of our large cities and in other parts of our land, it is already nearly lost. This means that American liberty and American institutions are in peril, for of these the American Sabbath has been both the foundation and the protection."

"The American Christian Sabbath." Here is a sabbath made by the American Government for American Christians. God did not make it, and this American sabbath is in peril. It really seems too bad that which has been the foundation and stood for the protection of our government should not have inherent power enough to protect and save itself. It will be remembered, tho, that those things which stood for the foundation and protection of Israel in the time of Elijah, when put to the test on the day fire descended from heaven upon Elijah's sacrifice, failed in proving to the people that they were worthy of the confidence reposed in them.

It may be interesting to observe some of the winding difficulties experienced by these Sunday-law makers. The Bible says plainly, however, that there is but "one Lawgiver":—

Dr. Hathaway, secretary of the American Sabbath Union, led in the discussion, and Alexander Dixon, of Scranton, Pa.; Elder John Gilchrist, of Boston; Dr. E. B. Wright, of Austin, Texas; and many others, spoke in favor of literal observance of the fourth commandment. D. W. Glass deplored sabbath violation by Presbyterians, and remarked that President Cowan, of the Baltimore and Ohio Railroad, which discriminates in favor of Sunday travel, is a Presbyterian. On the other hand, it was pointed out that the many down-town churches would have to be closed if church members never rode to church.

An attempt to get the phrase "Christian Sabbath" substituted for the phrase "American Sabbath," in the resolution, was defeated. As adopted, the amendments deprecate the secularizing of the sabbath; urge members and young people of the church to realize the importance of sabbath observance; legislatures and Congress are urged to protect the American sabbath; the American Sabbath Union and the Women's National Sabbath Alliance are commended; every pastor is recommended to preach on Sabbath observance on some sabbath of next October, and take a collection for the Sabbath Union; the board of publications is requested to prepare, and sabbath-school superintendents to use, a specific observance leaflet. Sympathy is expressed with 3,000,000 Americans, who, because of sabbath desecration are compelled [?] to do secular work on the sabbath. President McKinley's attention is respectfully called to the fact that employees of the post-office and many other departments of the government are compelled to work on Sunday.

T. E. BOWEN.

IF Christ had called attention to the Pharisees, and had extolled their learning and piety, they would have hailed Him with joy. But when He spoke of the kingdom of heaven as a dispensation of mercy for all mankind, He was presenting a phase of religion they would not tolerate. Their own example and teaching had never been such as to make the service of God seem desirable. When they saw Jesus giving attention to the very ones they hated and repulsed, it stirred up the worst passions of their proud hearts. Notwithstanding their boast that under the "Lion of the tribe of Judah" Israel should be exalted to pre-eminence over all nations, they could have borne the disappointment of their ambitious hopes better than they could bear Christ's reproof of their sins, and the reproach they felt even from the presence of His purity. —*Desire of Ages*.

*"Man's Nature and Destiny, or Here and Hereafter," by Uriah Smith.



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THE BASIS OF ALL TRUE WORK FOR GOD.

IT is God's desire that all should see Him. "Look unto Me, . . . all the ends of the earth." Only by seeing God can man truly realize his own sinfulness, unworthiness, and utter nothingness.

When Isaiah "saw the Lord, sitting upon a throne, high and lifted up," he cried, "Wo is me! for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then [when the prophet saw himself, felt his need, and confessed his sin, "then"] flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." And then when the Lord asked for a messenger, the prophet was ready. "Here am I; send me. And He said, Go."

God desires humility; for He can cleanse and use the humblest. Isaiah "saw the Lord, sitting upon a throne, high and lifted up," before whom seraphim shouted, "Holy, holy, holy, is the Lord of hosts," and he humbled himself. To the man of humility and through Him God gives us this precious assurance: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." He makes the heart of the humble and contrite a holy place by His own presence. He that humbleth himself shall be exalted of God; and only by humility are we fitted for His service.

SOME THINGS IN THE LAST BULL OF THE POPE.

POPE Leo XIII. has issued a bull decreeing that the year beginning with Dec. 25, 1899, and ending a year from that date, shall be a jubilee year, holy to the faithful. There are some things in this document worthy of note regarding fact and doctrine, a few of which we briefly notice. The pope tells us in the beginning (we quote from the *Catholic Mirror*, of June 3, with its capitalization):—

We have gladly determined in accordance with the custom of Our predecessors, to pass a decree which may be a source of salvation to Christian people.

How this decree may be a "source" of salvation to "Christian people" we know not. A Christian is a disciple of Christ, saved in Christ. He needs no other source or end of salvation. He possesses all in Christ Jesus,

"the Beginner and the Finisher of our faith." In the above utterance is the virtual claim, the blasphemous assumption, to the vicegerency of Christ. He says again:—

We Ourselves were witness in Our youth how helpful to salvation was the last Jubilee decreed in solemn form during the Pontificate of Leo XII. at a time when Rome was the greatest and safest theater for a public act of religion.

During this time (Leo XII., we believe, took the papal throne 1822) the Papacy ruled Rome. "Rome was [then] the greatest and safest theater for a public act of [the Roman Catholic] religion;" but heresy, which may have been the truest religion, had no rights which Rome was bound to respect. The pope contrasts that time with the present:—

There is now, in the changed state of Rome, either no opportunity of organizing, or the permission depends on a will other than Our own.

But there are the same liberties for Roman Catholics as for other sects or denominations. Why should she ask more?

In speaking of the great darkness in the world and the lack of faith, the pope remarks:—

It can scarcely be estimated what ruin has already issued from this dark source and invaded the principles upon which states are founded. For the spirit of revolt so widely spread, the stormy outbursts of popular discontent, the perils that no one can foresee, and the crimes of tragic horror are discerned, by those who look into their causes, to be nothing else than a sort of lawless and unbridled endeavor to gain and enjoy the things of this world.

The italics are ours. All these things exist. There are causes. The greatest is the innate selfishness of the natural heart of man. The antidote for this is the obedient faith of Jesus Christ manifest in His church. But the greater part, numerically, of the professed church—the Roman Catholic—which has made of living faith a "a body of doctrine," has presumed to put man in the place of God, and by authority claimed from God, has assumed to set aside the very precepts of God. This is notably true as regards the Sabbath law. God says: "Remember the Sabbath day, to keep it holy." Rome says, "Sanctify the Sunday." She thus sets aside the authority of God simply and solely on her own authority, while claiming to be the church of God. She thus becomes "the mystery of iniquity," or lawlessness, and justifies thereby every other act of lawlessness that may be committed.

If God means not what He says in the Sabbath precept, who can say that He does in the precepts prohibiting theft, adultery, and murder? The church stands as the chief law-breaker. "When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers." Of what use is it for a man to preach the sacredness of law and the necessity of submitting to proper authority, when he himself is a notorious transgressor? Here is matter for Protestants also to meditate upon.

Following are two more vital errors inherent in the Papacy:—

During its [the "Holy Year's"] months our Holy Mother, the Church, mindful alone of mercy and forgiveness, strives with all her zeal and strength to turn the minds of men to better things, and that penitence, the great source of amendment of life, may wash out the faults which each one has committed. With this object in view, multiplying her prayers and increasing her devotion, she endeavors to appease the outraged divinity of God, and to call down from heaven an abundance of divine blessings.

"Penitence" does not wash away sin. The blood of Jesus Christ alone can do this. It is well to be penitent for sin; nay, it is necessary.

But man's sorrow or penitence or repentance or penance can not wash out the stain. God's mercy and grace alone can do this. "The blood of Jesus Christ His Son cleanseth us from all sin." And it does this without any intermediary.

The second point: "She [the church] endeavors to appease the outraged divinity of God, and to call down from heaven an abundance of the divine blessings"! Think of it! Where does the church obtain her mercy? Who is the source of it? Think of the picture: God, the infinitely loving and merciful, who is Himself love, needing to be appeased by poor selfish, sinning mortals! and that because they endeavor, and try, and do penance, and pile up prayers and devotions! This is not the God of the Bible. "He delighteth in mercy;" He is "pleased" with "them that hope in His mercy;" He is the merciful God. While He pities those deceived, His curse is upon the system which thus deceives.

Of Rome Leo writes:—

Wherefore, beloved children, however many and wherever you may be, if you are able to visit her, Rome invites you most lovingly to her arms. . . . Alone from amongst all others, Jesus Christ, the Saviour of mankind, chose the city of Rome for a most high destiny above all human thought, and hallowed it to Himself. Here, not without much long and mysterious preparation, He placed the seat of His Empire; here He commanded that the throne of His Vicar should stand for all time; here He has willed that the light of heavenly doctrine should be piously and inviolably kept, and hence, as from a most sacred center, should be shed abroad over every land; so that the man who shall separate himself from the faith of Rome, shall separate from Christ Himself. The city's sanctity is increased by its ancient religious monuments, the singular majesty of its churches, the shrines of the princes of the Apostles and the tombs of the bravest martyrs.

How poorly Rome has met her "most high destiny"! What a perverted idea has she given us of Christ's "hallowed" things! What a (?) strange "preparation" the Lord used to fit her for "His seat of empire" during the centuries of her heathendom and bloodshed—which have never ceased! How "inviolably" and "piously" the light of heavenly doctrine has been kept there by this dominating power! O what a travesty on fact and truth is this concerning Rome, yet the pope doubtless believes it. We impugn not his motives; but we would undeceive the misled, and warn the unwary. Rome was wicked in her heathendom; she has multiplied her crimes and sins under the false, more deceptive, system of the Papacy. Truly the Lord said to that church which was being led away in the apostasy of Rome, "I know where thou dwellest, even where Satan's seat [throne] is." God gives us a better city, even the New Jerusalem, where He dwells. There is no city of earth specially hallowed by His presence. It is not in Jerusalem or Samaria or London or Rome that great blessings wait the children of God. They ever come, anywhere, to those who seek Him "in spirit and in truth; for the Father seeketh such to worship Him."

"God's love and blessing then and there
Are now and here and everywhere."

And this comes in the close of this decree:—

No one, therefore, may change the terms of this Our declaration, promulgation, concession and will, or rashly oppose it. But if any one shall have presumed to attempt it, let him be aware that he will thus incur the anger of God and of the Blessed Apostles Peter and Paul.

What a blessed thing it is to know that "the curse causeless" will not come. We bear only

the kindest thoughts toward all men; but the Lord has said: "Cry aloud and spare not." We would point out the error. We would point to Jesus, the Lamb of God who taketh away the sin of the world. Would that all knew Him.

THE RAGING ELEMENTS.

THIS is said to be the "cyclone season." But it is coming to the point where the cyclone season extends quite well through the whole year.

These terrific storms fill many minds with untold terrors. They do not understand what they mean. The meaning of them, however, is very definite and clear. For a quarter of a century the SIGNS OF THE TIMES has been telling that the last days of this earth's history would be filled with the most desolating storms of every description. We have stated again and again that earthquake and tidal wave, storm and flood, would be in ceaseless activity as the very last of the last days are reached. And while we have been, and are still, having some fearful storms, yet they are as nothing compared with what lies just before us.

We make these statements, not as a speculative theory, but announce them as literal facts. And the reason why we announce them so positively as facts is because we read such clear and unequivocal statements in the Word of God, as the following:—

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened; the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction." Isa. 24: 1-12.

When the earth is being made "empty" and "waste" and turned "upside down"; when "the land shall be utterly emptied, and utterly spoiled," storm and tempest and every form of upheaval and disturbance will be doing their terrible work. It is impossible for pen to describe or brush to paint the fearful things that are even now beginning to come upon the earth. And we may search, and search in vain, throughout every realm of human investigation, and we will find no solution of the meaning of these calamities that are overspreading the world as the darkness of death and despair. It is only in the light that is shining from the inspired Book that we may know the portent of these things.

Sin has nearly completed its course of misery, injustice, and crime. The seeds of ruin and death that are being sown by transgression are producing their indescribable harvest.

"The earth also is defiled under the inhabitants thereof; *because they have transgressed the laws*, changed the ordinance, broken the everlasting covenant." Verse 5. Then it is clearly because of transgression that the "curse devoured the earth." "The curse causeless shall not come." Prov. 26: 2.

Now, when we consider the vast amount of manifest wickedness that there is in this time, is it to be wondered at that there should be such commotions of the elements? The very "earth is defiled under the inhabitants thereof." And this defiling of the earth by sin is the tap-root of every great storm. "The prince of the power of the air," by means of plunging the world into sin, would have destroyed every thing long ago were it not for the restraining power of God. But as the whole world gives itself over to sin, the Lord can not consistently keep back the destruction, and so the "prince of the power of the air" works direful ruin all over the land.

And do not be quieted with the thought that the conditions will get better. There is no more peace nor good times for this world until the coming of the Prince of Peace in the clouds of heaven.

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison [in the grave until the resurrection of the wicked at the end of the thousand years], and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24: 17-23.

This old earth is in her expiring agonies. Fearful will be the convulsions through which she will pass. But there is a glorious, bright beyond. The destruction of this world of sin means the beginning of that day "when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously."

T.

"A GREAT COMPANY OF THE PRIESTS."

IN speaking of the early triumphs of the Gospel, the Record says: "And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6: 7.

This "great company of priests" who became "obedient to the faith" had heard the teachings and seen the works of Christ. But they had hesitated to take their stand.

The work of Christ was that of seed sowing. He was planting principles in the minds and hearts of men. And when His work on earth was brought to a seeming close by His crucifixion, there were very few, if any, who were truly "obedient to the faith." At the time of His betrayal even "all the disciples forsook Him and fled." Matt. 26: 56. But when time was given for reflection, and after Christ was raised from the dead and the fulfillments of His teachings were clearly seen, then there

were thousands who joined themselves to the Master's cause in a single day. And they did not connect with Christ then in a sort of half-hearted way, as many had done during His earthly ministry; but they took hold of the Gospel truth with firmness, and were ready to suffer and even to die for the cause of Christianity. And among them that made up this early church, so full of devotion and consecrated zeal, there was "a great company of the priests."

The Master had labored faithfully all through His ministry upon earth, and when He was crucified it seemed, to all human appearances, that His cause was hopelessly crushed. But He had sown good seed, and it was only necessary to wait for it to germinate and begin to grow, and then it could be clearly seen that the harvest would be abundant.

The Christian should follow the example of the Lord in seed sowing. We should not be overanxious about results. God will see to it that the results appear in due time if we only give careful heed to the seed sowing. We are apt to think that every one should accept our teachings at once. But we must give men time to reflect, while we go right ahead with our work of seed sowing.

If we become too anxious in regard to results we are apt to fall into the snare of seeking to compel men to come into line with us. But such a course as this would be religious persecution.

The only perfectly safe thing to do is to carefully study each act and point in connection with Christ's life, and then earnestly seek to follow in His footsteps closely. And as we do this it develops faith, courage, patience and every other Christian virtue.

T.

BEAUTIFUL IN SENTIMENT.

THERE are many beautiful and sympathetic things being said. They are elegantly written out in prose, poetry, and song. But it is one thing to tell these beautiful things in words merely, and quite a different thing to tell them in actual deeds.

Mere talk is of but very little account. But when good talk is translated into the corresponding good deeds, it amounts to something. We may sit in a cosy room, with every comfort surrounding us, and write beautiful sentiments; we may tell of "the good we all should do while the days are going by;" we may even become so enraptured that we break forth into song about it; but what good is there in all of it unless we *do* something to actually relieve want and distress.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." James 2: 15-17.

The faith which grows sentimental yet does nothing to relieve the misery and suffering that fills this world is a "dead" faith. And a dead faith is simply no faith at all. For what can anything do when it is dead?

These are times for earnest action. Men and women and pitiable little children fill our great cities and towns and even some of the smaller villages with their cries for bread. Our sympathies at such a time as this should be coined into heroic deeds of sacrifice and service. And then, and only then, can our words have in them the true balm of sympathy.

T.



THE OUTLOOK



THE PEACE CONFERENCE.

THE Peace Conference at The Hague is still carrying on its work behind closed doors. And while there are many who have high hopes in regard to the outcome of it, there are many more who feel very sure that it will not amount to much.

The czar is not credited with sincerity in calling the conference. It is thought by some that he is simply seeking to gain time in order that he may more fully perfect his plans to seize additional territory from China, and otherwise to strengthen his army and navy.

The pope is not at all satisfied with the way in which the conference has been conducted, and so he stands ready to use all his influence against its success. His powers in the line of intrigue will enable him to do much to accomplish the failure of the conference.

There are other like reasons offered as showing why the conference will not amount to much, and they are not without foundation. But leaving such reasons to one side, what is the general outlook for the Peace Conference at The Hague, or for any other peace conference that the men of this world might call?

There is a vast amount of capital invested in plants, a chief item of their work being to build all kinds of warships. There are numerous other plants that have immense sums invested in the manufacturing of cannon and every form of gun, together with ammunition for the same. It takes immense quantities of iron and other materials to build these instruments of death, and hence many other industries, such as iron smelters, coal miners, etc., etc., are interested to have each of the several governments investing heavily in the munitions of war.

Now these men who have so much money invested are among the most influential in the capital class, and it matters little what may be done or said at The Hague, these men of wealth will continue to do as they have been doing. That is, they will bring their mighty influence to bear to have still more and more battle-ships and guns built. It is their business to make these things, and they are not the class of men who will retire from their lucrative traffic just as soon as the Peace Conference speaks.

These wealthy men have large commercial interests in every part of the globe, and they expect to have their business protected by shot and shell. So long as men continue to bend all their energies to the amassing of money, their minds will be filled with selfishness. And the only protection for a selfish, grasping policy is the army and navy.

It takes more than a mere profession of Christianity to take this selfishness from the heart. Hence only those who have really and truly accepted the Prince of Peace as their guide and keeper, will be saved from the destruction of this terrible war spirit that holds the world in these last days.

It has been true of every age that there were plenty of men who would rather see the whole world plunged into war than to have their vested interests destroyed. There has always been those who were so sordid that money seemed of more value than men. And with these there have been combined the men who were possessed with selfish and ungovernable ambition. And so the history of the world has been largely an account of its wars and conquests. There is every ground for believing that the time in which we live will prove to be no exception to the rule.

While the conference is wire-pulling at The Hague, the great battle of Armageddon is drawing on with

haste. And Satan would like to keep every one of us from seeing it by amusing us with beholding the many-colored baubles that his cunning can invent.

Be not deceived. There is but one true conference of peace, and that is between the Father and the Son in the courts on high. The Prince of Peace is soon coming to announce the completed results.

T.

THEY WANTED WORK (?)

WHILE it is a sad, lamentable fact that many poor men and their families are suffering for want of employment; while it is a fact that many are thrown

SUICIDES.

SUICIDES in the United States, as well as in all parts of the world, constitute one of the distressing features of our times. The individual who takes his own life has become so very common that he excites no more than a mere passing notice. But there is something seriously out of joint when such multitudes consider that life is not worth living and hence put an end to their existence. The "murder problem" is certainly a great one, but the problem of *self-murdering* is surely as great. And both of these problems conspire to show that misery and distress, as well as cruel, murderous violence, are filling our world. Just

look at the facts as they appear before you in the world to-day, and then ask yourself, Is the world getting better, as so many would try to have you believe, or is it not getting "worse and worse," as the Scriptures have foretold that it would? The procession of hearses



given herewith, represents a train one hundred miles long. It would take just such a vast procession of funeral cars as this to carry the suicides of a single year to their graves. Just think of what it means.

One o'clock came, but not one of the men appeared. The freight agent then recalled a remark of one old man who wanted work, but was not physically able to unload coal: "These fellows want work, but they all want to be bank clerks." It is such instances as this that cause a loss to laboring men of much of the sympathy they might otherwise have.

W. N. G.

THE GOLDEN RULE THE SOLUTION.

MR. EDWIN MARKHAM, the author of the much-discussed poem, "The Man with the Hoe," at the Howard M. E. Church, San Francisco, June 4, said:—

"I have been asked to say a few words about 'The Man with the Hoe,' and my solution of that problem. I have no new solution. The problem is as old as humanity. The men who built the pyramids struggled with that problem. The men who are building London are struggling with it to-day. I have but one solution—that is the application of the Golden Rule. We have committed the Golden Rule to heart; now let us commit it to life. [Applause.] That is the only solution.

"As to what steps should be taken, I can not say. Various solutions are offered. The Republicans offer one solution, the Democrats another, the Socialists another, and the single-tax people have their solution. In my judgment it is wise for us all to consider all these questions, and try to find some way of enlarging the sphere of justice for all men.

"I believe that the industrial question is a religious question. [Applause.] I believe that everything that has to do with the welfare of men, in politics, in industry, is religious at the bottom; that everything shows our relation to one another and our relation to the Father of life.

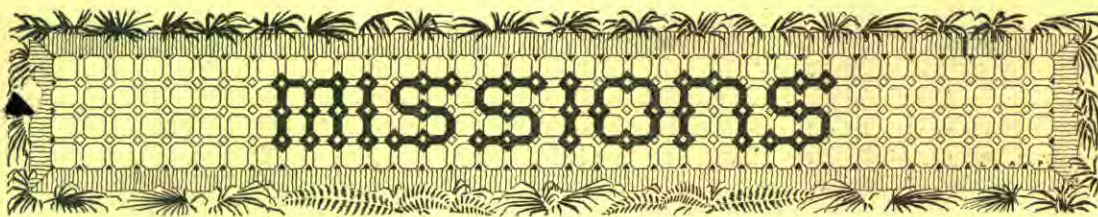
"I believe that Jesus of Nazareth is the Father, the Saviour of the human race. In His principles of justice, in His principles of brotherhood, we find the solution of these questions. Fraternity to me is the dearest of all words, and in that word is the hope of the human race."

But all these principles must be applied in Christ's way. The Golden Rule must be applied in the individual life before it can be applied in the collective life. It must be inwrought in the heart before it can be reduced to deeds. The Golden Rule is the solution, but its power must be the Spirit of God received by faith. Politics or human science is powerless.

Poor Paris.—God's service always furnishes sufficiently interesting work for every soul who will truly enter it. The live worker may become wearied, but never cloyed; never ennuied. As his work enlarges, his interest deepens. But Paris, beautiful Paris, long ago rejected God; and ever since has endeavored to find something to stimulate her jaded energies given to the world and self. She has had her "Café of

Death," with its rattle of bones, and its grinning skulls, a sort of index to her humanly unseen life, but known to God, who sees the harvest in the seed. Now Paris adds another attraction in the "Café Inferno," in which men dressed as red imps and grinning, glaring demons, reckless and noisy, bring the visitors their various drinks on red trays, monstrous serpents are twined and wreathed overhead, and from every corner eyes of demon glare upon the visitor. Realistic scenes of all sorts are enacted to "cheer" (?) the world-wearied habitues of the place, the curious who may enter there. Poor Paris! Poor humanity apart from God!

Insane over Religion.—Insanity because of true religion is non-existent. It may be the occasion of the toppling over of some weak mind. A card party, a death, a fire, a Fourth-of-July celebration, or a circus might do the same thing. Each of these would be an occasion, not the cause. True religion ought to rest the troubled heart and soothe the excited nerves; and it will if its consolations are rightly administered. "For God hath . . . given us the Spirit . . . of power, and of love, and of a sound mind."



THE VOICE OF THE GUIDE.

WALKING through an unknown region—
Tangled thicket, brier, and thorn,
Weaving barriers dark and legion,
Shadows on the face of morn;
Noontide hid in brooding tempests,
Nightfall coming cold and gray;
Lord, we thank Thee for the promise,
Starlike in Thy Word to-day!

Give us listening ears to hear it,
Give us faith to follow on
Tho the clouds, unrifted, cover
All the glory of the sun.
"Thou shalt hear a voice behind thee!"
Do we, waiting as we pray,
Sweet from heaven discern its cadence—
"Tread with courage, this the way!"

Lord, so many thoughts beset us;
Lord, so many whispers press
On the silence of the spirit,
Pilgrim in this wilderness;
Only as Thy voice commands us,
Only as our hearts obey,
We are safe, and sure of reaching
Home, at ending of the way.

Lord, when we are worn and weary,
Lord, when faith is weak and faint,
Give us then, we pray, to hear Thee,
Hush the moaning of complaint.
"Thou shalt hear a voice behind thee!"
Starlike beams the word to-day;
And we listen, and we journey,
God Himself our strength and stay.

—Margaret E. Sangster.

SOUTH AMERICA.

THIS vast country consists of eleven different countries, and has an area of 6,800,000 square miles and a population of 33,342,700. The area is about twice as large as that of the United States.

Colombia.

The republic of Colombia occupies the most northwestern part of South America. It has an area of 502,000 square miles, and a population of 3,500,000. Bogota, the capital, has a population of 110,000, and is also the largest city. The laws respecting liberty of worship are somewhat conflicting, and so liberty to engage in evangelical work is a little uncertain. Among the people generally there is a strong feeling favorable towards liberty, light, and progress. What they need is light which the Gospel alone can give.

Venezuela.

This republic is situated in the northern portion of South America, and its area is 594,165 square miles and the population is 2,550,385. Caracas is the capital and has 70,466 inhabitants. Cojedes has 85,678 and is the largest city. The chief industries of the country are cattle raising and agriculture. Many of the inhabitants are composed of friendly Indians, whose hearts are ready to receive the truth.

Guiana.

This country is in the northeastern part of South America, and is divided into British, Dutch, and French Guiana. British Guiana has an area of 76,000 square miles and the population numbers 284,847. The area of Dutch Guiana is 46,072 square miles and has a population of 57,000. The area of French Guiana is 46,890 and the population numbers 25,596.

Brazil.

This republic is by far the largest of South America, and has an area of 3,219,000 square miles, and a population of 14,000,000. It is divided into twenty States. With the exception of some of its conquered territory and the foreigners who have moved into the country, the language that is spoken is the Portuguese, and therefore it is a separate mission field. The people, and especially foreigners who till the soil, are making a fair living. The country, because of its mountains and valleys and torrid location, is most beautiful, and its resources are almost unlimited. About forty natives have



A Native of Southern Brazil.

embraced the truth and were baptized, but generally our work has progressed mostly among the Germans.

Brother W. H. Thurston, the chairman of the Brazil Mission Committee, writes as follows:

"RIO DE JANEIRO, Brazil.

"TO THE GENERAL CONFERENCE ASSEMBLED JAN. 25, 1899—*Greetings:* As we look over the work in Brazil and see what the Lord has done in the short time since laborers were called here to proclaim the message of peace, we feel to exclaim, 'God hath wrought wonderfully.' The work began May, 1893, with one colporter, and others have been added from time to time until we now have ten. About ten thousand dollars' worth of books have been sold, and the Lord has blessed these seeds of truth to the salvation of souls. Aside from the colporters, we have two ministers, one Bible worker, and four teachers, and our little flock now numbers a few over four hundred.

"Our tithes are increasing year by year, amounting to over sixteen hundred dollars last

year. One hundred and thirty were baptized during the year, and forty-six of these were Brazilians. The work is onward in Brazil, and all are of good cheer. We have many perplexing questions to grapple with, and some things are so void of justice that much patience is needed; but the Lord is our strength, and in Him we trust. In our finances we deal in six different moneys, and all have to be computed into money that has no basis. One month fifty cents may be worth seventy cents, and next month only thirty cents.

"Our needs are many, and we are waiting on the Lord to supply them all. We are trying to develop workers here as fast as possible, but we would be pleased to have another German teacher, a man of age and experience in Bible teaching, as well as secular work. The medical missionary work should soon be started in Brazil, and for this work a man of faith and courage is needed.

"Now, brethren, if the Lord calls any of you to go to Brazil and labor, please do not be afraid to come to this beautiful, warm country. Be sure that the Lord desires you to go, then come, and the Lord will never leave or forsake you, even in Brazil."

I met Brother Stauffer in Rio on my way here, and he told me to tell the brethren that he was glad to be in Brazil to labor for the Lord. Brother Thurston I also met there. The city of Rio de Janeiro has about 600,000 inhabitants. I traveled in Brazil for four months a few years ago, and enjoyed great blessings. Brother Thurston says that the "medical missionary work should soon be commenced," but a little delay may only be for the lack of means and suitable workers. There is vice and disease enough in Rio to most urgently call for medical missionary work immediately.

Chile.

This country is twenty-eight times longer than its average breadth, and has an area of 290,741 square miles. This includes what it has acquired by conquest from Bolivia and Peru. The national language is Spanish. In 1875 it had a population of 2,065,000. It has increased fifty per cent. since, so that now it has 3,309,000 inhabitants. The chain of the Cordilleras pass through its whole length and leave it but very little arable land, but it has great mineral wealth. The arid, rainless districts yield silver and copper in great abundance. In the north are the deserts of Antofagasta and Tarapaca, which yield nitrate of soda, borax, sulphur, and other minerals. The Lord has also some jewels in this country, and we have already seen the result, to some extent, of earnest missionary work. Brother Baber has reported from time to time, and we know that many are rejoicing in the truth. God has truly a people there that shall shine as bright jewels in His crown.

Bolivia.

This country is situated in the western portion of South America, and has an area of 567,240 square miles and a population of 2,330,000. Agriculture and mining are the chief occupations. It is a little difficult to say what the actual population is, for recent statistics give several of the most important cities only about half of what they were said to have thirty years ago. Potosi, at the census of 1611, had 160,000 inhabitants. Now it is reckoned to have 23,000. Bolivia is very rich in minerals—gold, silver, copper, tin, and lead. The products are chinchona, caoutchouc, amber, indigo, and many others of great value. The development of the country has taken a new start since the war, and it is rapidly increasing in importance. The inhabitants are divided into three classes—the descendents of the Europeans, the mixed class, and the pure Indians. Spanish is the official language, but

Quichua is spoken not only by the Indians, but also by the mixed race, and even the whites. There are about 3,000,000 of these Indians. They have not been taught to read. Near the Lake Titicaca the Aimara takes the place of the Quichua language.

Peru.

This country is in the western part of South America, and has an area of 500,000 square miles. The population is 2,971,844. Fifty-seven per cent. of the settled population are domesticated Indians. These till the land and tend their flocks of alpacas, sheep and llamas. About twenty-three per cent. are mixed race, who speak both Spanish and Quichua or Aimara, while the Indians speak Quichua or Aimara alone. The entire coast of Peru, with the exceptions of the valleys watered by the mountain streams, is rainless and waste. Wherever irrigation can be applied the soil is capable of producing almost anything. A great variety of potatoes and barley are cultivated in the region called Sierra. That is in the valleys and mountains. On the eastern watershed, the vast region called in Peru the Montana, is a great extent of tropical forest abounding in caoutchouc, Peruvian bark, and many other products waiting to be gathered. The gold and silver mines are famous. Progress toward religious liberty has been made, and it seems that the time has come to preach the Gospel in Peru more or less undisturbed. Some of the clergy have been admonished by the authorities to so indoctrinate their members that their faith will not be destroyed by reading the Bible. The Lord has so arranged that all nations offer opportunities to preach the last warning message to the people.

Ecuador.

This republic is in the northwestern part of South America, lying to the south of Colombia. The area is 120,000 square miles and has a population of 1,200,000. Quito, the capital, has a population of 40,000, and Guayaquil, the chief seaport town, has 50,000 inhabitants. Liberty of worship is now offered by a new constitution that has been proclaimed. The vast Spanish territory has been wrenched from old Spain and doors have been opened for the last great work to be done among the children of men. By continued defeats the Spanish people have also been humbled and now is the time to lead them to the Saviour.

F. H. WESTFALL.

OUR WORK AND WORKERS.

FIVE candidates were baptized at Beverly, Kansas, in May, by Brother J. W. Westphal.

It has been decided by North Pacific Conference to open a mission in Seattle at the earliest opportunity.

BROTHER C. M. GARDNER, who recently came from Utah to labor in the California Conference, has located in Alameda.

MEETINGS were held at Farmington, N. M., May 20-24, when six candidates were baptized, and the new house of worship was dedicated. Brother H. L. Hoover conducted the services.

BROTHER T. E. BOWEN, who has long been connected with the West Virginia Tract Society, has gone to New York to labor in connection with that conference, with headquarters at Rome, 317 W. Bloomfield Street.

FORTY-TWO of the spring class of nurses from the Sanitarium school at Battle Creek, Mich., are now in Chicago for a summer sojourn and labor in practical missionary work. Dr. David Paulson and Mrs. Paulson accompany the class. This raises the number of laborers of all classes to about one hundred, in that city.

At the late session of Iowa Conference the following officers were chosen: President, Clarence Santee; secretary, L. Flora Plummer; treasurer, C. F. Stevens; executive committee—C. Santee, C. F. Stevens, P. A. Hansen, J. W. Dorcas, Wm. Guthrie; missionary secretary, Jessie V. Bosworth; State canvassing agent, W. L. Marfall.

We find this note from Brother J. A. Leland, of Buenos Ayres, Argentina, in the *Echoes*, of Denver, Colo.: "I praise the Lord for the aid He has been to me in learning Spanish. To me it appears really wonderful. Of course I do not speak it perfectly, and practise is needed. I think our school in Entre Rios will be a great help to this field. Schooling is at a low ebb here. There are thousands of children who do not know anything of school. Our own people are very backward also, but we hope much for the school, and believe there will be much interest in it, and plenty of money to carry it on. It is away from any city, in a colony of Russians. It will seem almost like burying Professor DeLearsy, but that is a missionary's lot."



LESSON III.—SABBATH, JULY 15, 1899.

FEEDING THE FOUR THOUSAND; HEALING OF BLIND, DEAF, AND DUMB.

Phenicia, Decapolis, Gennesaret, and Bethsaida, A.D. 30.

Lesson Scripture.—Matt. 15:29 to 16:12; Mark 7:31 to 8:26.

Matt. 15:29-39.

29 "And Jesus departed thence, and came nigh unto the Sea of Galilee; and He went up into the mountain, and sat there. 30 And there came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at His feet; and He healed them; insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel.

32 "And Jesus called unto Him His disciples, and said, I have compassion on the multitude, because they continue with Me now three days and have nothing to eat; and I would not send them away fasting, lest haply they faint in the way. And the disciples say unto Him, Whence should we have so many loaves in a desert place, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And He commanded the multitude to sit down on the ground; and He took the seven loaves and the fishes; and He gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. 37 And they did all eat, and were filled; and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, beside women and children. And He sent away the multitudes, and entered into the boat, and came unto the borders of Magadan."

Matt. 16:1-12.

1 "And the Pharisees and Sadducees came, and tempting Him asked Him to show them a sign from heaven. But He answered and said unto them, When it is evening, ye say, It will be fair weather; for the heaven is red. And in the morning, it will be foul weather to-day; for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye can not discern the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And He left them, and departed."

5 "And the disciples came to the other side and forgot to take bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, We took no bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that He bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees."

Mark 7:32-35.

32 "And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to lay His hand upon him. And He took him aside from the multitude privately, and put His fingers into his ears, and He spat, and touched his tongue; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain."

Mark 8:13, 14, 22-26.

13 "And He left them, and again entering into the boat departed to the other side.

14 "And they forgot to take bread; and they had not in the boat with them more than one loaf."

22 "And they come unto Bethsaida. And they bring to Him a blind man, and beseech Him to touch him. And He took hold of the blind man by the hand, and brought him out of the village; and when He had spit on his eyes, and laid His hands upon him, He asked him, Seest thou aught? And he looked

up, and said, I see men; for I beheld them as trees, walking. 25 Then again He laid His hands upon his eyes; and he looked 26 steadfastly, and was restored, and saw all things clearly. And He sent him away to his home, saying, Do not even enter into the village."

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. Having to leave Phenicia, after the incident with the heathen woman, into what parts did the Saviour go? Matt. 15:29. Note 1. (Mark 7:31.)
2. What demonstration occurred in the place of His retirement? Verses 30, 31. Note 2. (Isa. 35:4-6.)
3. Relate the circumstances of one special case of healing which was then effected. Mark 7:32-35.
4. What led Jesus to decide to feed the multitude, who had been three days with Him? Matt. 15:32. (Ps. 86:15.)
5. How great was the company to be fed? Verse 38.
6. What amount of food was at hand, with which to feed so many? Verses 34-36. (John 6:32, 33.)
7. Was this amount sufficient for the occasion? Verse 37. (Ps. 37:3; 23:5.)
8. After sending away the people, to what point did the Saviour then go? Verse 39. (Mark 8:10.)
9. Who visited Him there? For what purpose? Matt. 16:1. Note 3.
10. What reproof did He administer in reply to such a demand? Verses 2, 3.
11. What class of people seek for miraculous signs in order to believe? Verse 4. (Matt. 12:38-40.)
12. After this brief but plain talk to His auditors, to what point did Jesus go? Mark 8:13.
13. When His disciples met Him there, of what were they reminded? Verse 14.
14. What made them think that Jesus was referring to their neglect? Matt. 16:6, 7.
15. To show them that He had no reference to their lack of material bread, to what did He call their attention? Verses 8-11. Note 4.
16. By this reminder what was made to dawn upon their minds? Verse 12.
17. Where is Christ next found? Who was there brought to Him for a blessing? Mark 8:22.
18. What did He do to the blind man? Verse 23.
19. What effect did this have upon the sufferer? Verse 24.
20. When Christ put His hands again on the partially-opened eyes, what took place? Verse 25. (Isa. 42:6, 7.)
21. With what charge did Christ then send him home? Verse 26. Note 5. (Isa. 42:2.)

Side Lights.—"Desire of Ages," chapter 44.

NOTES.

1. Decapolis means "ten cities." Nine of these lay east of the Jordan, and one on the west. The country round about these cities was therefore called *Decapolis*. From Matt. 4:23-25 and Mark 7:31 it would appear that this general appellation was given to quite a large district extending along both sides of the Jordan. According to Pliny, it was confined to the eastern side of the river, and extended from Damascus on the north to the brook Jab-bok on the south. This was a region particularly disliked by the Jews, because ten cities therein located had municipal governments distinct from Jewish interference—tho in Palestine—and had joined together in a political alliance against all Israel. They afterward perished by fire and sword, and the entire region, once so densely populated, is said to be now almost without inhabitants.

2. Then came unto Him.—This reveals how impossible it was for the Son of God to be hid. The popular excitement, however, only served to make His enemies hate Him the more, because the people were not only enjoying the rich blessings of His spiritual teaching, but were also experiencing the power of heaven in healing their maladies, which was a foretaste of the kingdom of God restored.

3. Tempting Him.—The word "tempt" as here used means to *try* or *prove*. It appears that they were not satisfied with His past demonstrations of infinite power, and would have others to gratify their own curiosity. Christ, however, would throw away no miracles on these agnostics. They would not have believed had their request been granted. It is evident that the two parties united on this occasion for a mischievous purpose.

4. Beware of the leaven.—Strange that they should so soon forget that Christ Himself was living bread, and that those who possessed Him could never hunger. John 6:35, 36. His reminder of the two miracles, when food was created for the multitude, was to impress the thought that where He is there can be no lack, because *He is living bread*, and that His spoken word can, when necessary, take material form, and become a nourishing substance for the body.

5. Sent Him away.—It must be remembered that Christ was a fugitive from the malice of His enemies, and so the less publicity given to His acts and words the safer He would be, until the hour should come for Him to be delivered up. Luke 22:53.



LESSON III.—SUNDAY, JULY 16, 1899.

THE HEBREWS IN THE FIERY FURNACE.

NOTE.—In the second chapter of Daniel we have the record of a dream of Nebuchadnezzar, king of Babylon, in which he was shown a great image whose head was of gold, its breast and arms of silver, its body and thighs of brass, the legs of iron, and the feet of iron and clay. The interpretation given by Daniel was that the head of gold represented the kingdom of Nebuchadnezzar, or Babylon, and the other metals denoted succeeding kingdoms. Nebuchadnezzar was evidently not pleased with the thought of his kingdom, or dynasty, coming to an end. So he set up an image that was *all gold*, and called for the leading officials from all parts of the empire to come at a certain time to establish the *worship* of this image. By this means he hoped to inculcate the *religious duty* of the people to sustain the kingdom of Babylon for all time. But when the time came, and the signal was given for the officers of the kingdom to fall down and worship the golden image, three of them refused to obey the command. These were the companions of Daniel mentioned in the last lesson—Hananiah, Mishael, and Azariah; but, on entering the service of the king, their names had been changed to Shadrach, Meshach, and Abed-nego, respectively.

Lesson Scripture, Dan. 3:14-28, R.V.

14 "Nebuchadnezzar answered and said unto them, Is it not of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psallery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should be cast into the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their hosen, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste; he spake and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace; he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire. And the satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them. Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God."

Golden Text: "Our God whom we serve is able to deliver us." Verse 17.

SUGGESTIVE QUESTIONS.

(1) What was the cause of the controversy recorded in this lesson? See note. (2) What censorious inquiry did Nebuchadnezzar make of his unyielding servants? V. 14. (3) What further opportunity did he give them? and what would be the penalty of disobedience? V. 15. Note 1. (4) How did the three men answer the king? V. 16. (5) Who did they say was able to deliver them? V. 17. (6) But what was their determination even if not delivered? V. 18. Note 2. (7) How did this bold stand affect Nebuchadnezzar? What rash command did he give? Vs. 19, 20. (8) What further preparation was made for the execution? V. 21. (9) What was the nature of the king's command? What was the first result of the intense heat? V. 22.

(10) When the executioners were slain by the fire, what happened to Shadrach, Meshach, and Abed-nego? V. 23. (11) What sensation suddenly came upon the king? What did he say to his counselors? What did they reply? V. 24. (12) Then what did the king say? V. 25. (13) Seeing the men were unharmed, what did Nebuchadnezzar do? How did they respond to the call? V. 26. (14) Who besides the king saw this wonderful deliverance? How completely was the fury of the flames checked? V. 27. (15) Then what confession did the king make? V. 28. Note 3.

NOTES.

1. Who shall deliver?—Nebuchadnezzar did not understand that it was the God of Israel who had given His people into the hands of Babylon's king, and was able also to deliver them. Altho after the interpretation of his dream he had acknowledged that Daniel's God was "a God of gods, and a Lord of kings," his egotism now led him to imagine himself above all power, because he had become a universal ruler. But he was afterward made to realize that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

2. The spirit of resignation.—It was not deliverance that these three Hebrews were seeking. There was no selfishness in their appeal from the king's sentence. They were actuated solely by a desire to honor the God of Israel. Otherwise their profession of faith would not have been honored. They would not dishonor Him even if He did not deem it best to grant temporal deliverance at that time. They stood on the same ground on which Paul stood when he wrote, "Christ shall be magnified in my body whether it be by life, or by death." Phil. 1:20.

3. Convinced, but not converted.—Nebuchadnezzar was convinced of the power of the Most High God, and as he was desirous of having power on his side, he readily acknowledged the superiority of the God of the Hebrews. But that his recognition was of the same spirit of the modern "National Reform" movement, is shown by the decree, which immediately follows the lesson scripture, and is necessary to make the lesson complete: "Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort." Nebuchadnezzar had to have another experience (recorded in chapter 4) before he learned the lesson of humility that marks the converted man, and learned that the Most High is a God of mercy as well as of power.

LESSON IV.—SUNDAY, JULY 23, 1899.

THE HANDWRITING ON THE WALL.

NOTE.—Nabonidos was king of Babylon. Having associated with him in the throne his son Belshazzar, the latter was left in charge of the capital while the father was in some other part of the empire, perhaps in command of an army. Cyrus, in command of the combined armies of the Medes and Persians, was besieging the city; but Belshazzar, feeling secure within the massive walls, had given himself up to revelry. He had made a great feast to a thousand of his lords, and had brought out for the occasion the golden vessels that had been taken from the house of the Lord in Jerusalem. In the midst of the exciting hilarity, the king saw a mysterious hand writing on the wall of the palace. He was unable to read the writing, and called in the wise men; but, tho offered great reward, they could not read or interpret the inscription. At last the king's mother reminded him of Daniel and his extraordinary wisdom, as manifested on former occasions. So Daniel was called, and the rewards of wealth and honor were offered to him if he would "read the writing and make known the interpretation."

Lesson Scripture, Dan. 5:17-31.

17 "Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another: nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty; and because of the greatness that He gave him, all the peoples, nations, and languages trembled and feared before him; whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that He setteth up and overthroweth whomsoever He will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou

and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified; then was the part of the hand sent from before Him, and this writing was inscribed. And this is the writing that was inscribed, MENE, MENE, TEKEL, and UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom. In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom, being about threescore and two years old."

Golden Text: "God is the Judge." Ps. 75:7.

SUGGESTIVE QUESTIONS.

(1) How did Daniel regard the king's offers of reward? However, what did he propose to do? V. 17. Note 1. (2) Of what did Daniel then remind the king? V. 18. Note 2. (3) What was the extent of the authority that God had given Nebuchadnezzar? V. 19. (4) How did this great honor affect him? What was the result? V. 20. Note 3. (5) How was he further degraded? Till what time was he so humiliated? V. 21. (6) Altho knowing of this experience, what had Belshazzar failed to do? V. 22. Note 4. (7) In what was his presumption especially manifested? V. 23. (8) Then what wonderful thing occurred? Vs. 24, 25. (9) What was the interpretation of "mene"? Of "tekkel"? Of "peres" (or "upharsin," plural of the same word)? Vs. 26-28. (10) What did Belshazzar then command? V. 29. Note 5. (11) In that night what befell Belshazzar? V. 30. Note 6. (12) Who then became king? What was his age? V. 31. Note 7.

NOTES.

1. Spurned the gifts.—Daniel, as a true prophet of God, did not care for the king's rewards. He was only mindful of the glory of the God of Israel, from whom he received wisdom to interpret mysteries. He was unlike Balaam, who would fain have cursed Israel for the rewards offered by Balak. If the Babylonian wise men could have read the writing, they probably would not have dared to interpret it truthfully for fear of the king's wrath. It took one who feared God to have the courage to face the king with a message of unpopular truth. We have like characters in Moses, Nathan, Elijah, Jeremiah, John the Baptist, Peter, Paul, Luther, and others.

2. "Thy father."—Nebuchadnezzar was the grandfather of Belshazzar, the term "father" being used in an accommodated sense, according to the custom of calling ancestors fathers, however remote the actual relationship.

3. "He was deposed."—This experience of Nebuchadnezzar, the cause of it, and the dream which foretold it, are all detailed in chapter 4.

4. Belshazzar's presumption.—He was aware of the humiliation of Nebuchadnezzar, and the reason for it. Yet his presumption was carried even beyond that of his grandfather; for his daring to publicly defile the vessels of the Lord's house was evidently intended to insult the God who had thus humiliated the renowned Nebuchadnezzar. Such is the influence of the excessive use of strong drink, and a dependence upon the defenses set up by human hands.

5. "Third ruler."—This was the highest position then available in the kingdom. There was (1) the king, Nabonidos, and (2) the co-regent, Belshazzar, both of whom would naturally rank before Daniel.

6. The kingdom falls.—The handwriting on the wall was fulfilled that very night. Cyrus' army was awaiting a favorable opportunity to strike a decisive blow. All preparation had been made for turning the channel of the river, which ran under the walls and through the midst of the city. On either side of the river across the city were walls with strong gates, which were usually locked and guarded at night. But on this night, when the officials were feasting, the whole city was in a condition of reckless abandon, and the ordinary precautions were neglected. Cyrus, being apprised of the situation, turned off the water from the river, marched his army under the walls and through the open inner gates to the very palace doors. Thus taking the city by night, the king was slain, and the mighty empire of Babylon was no more.

7. "Darius the Median."—The Medes and Persians had united to overthrow Babylon. Darius was king of the Medes, and Cyrus, his nephew, commanded the combined armies. When Babylon fell, Darius became the first king of the universal empire of Medo-Persia. However, his reign was short (about two years), and Cyrus became king.

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MY DELIVERER.

FAR, far from my Saviour
I wandered, not knowing
What peace I could find in
His haven of rest.
Temptations beset me,
Dark clouds overshadowed,
My heart nigh stopped beating,
My soul was hard pressed.

I then did consider
My life was a failure,
And longed it might end and
My troubles be o'er;
But then I heard Jesus,
Whose love knows no measure,
Say, "Come to My bosom,
And sorrow no more."

I came to the Saviour;
His voice whispered sweetly,
"Your sins are forgiven
If now you believe."

All sick, bruised and
wounded,

I fell down before Him,
To know that His power
My guilt could relieve.

By faith in His promise,
To-day freed from sad-
ness

I lean on His bosom
And rest in His love.
'Tis blessed to labor
For others now dying,
And turn their faint vis-
ions
To Zion above.

Rejoice then, ye sinners,
That Christ came to save
you.

His life He gave freely
That you might'st be
free.

Rejoice in such mercy—
To sinners unbounded.
Shout now and forever,
"He died to save me."

Then, when He return-
eth

His children to gather,

From earth He will call you
To mansions above.
If the blemish of sin
From your soul has been taken,
He will call, "Child, come home
To My kingdom of love."

H. G. THURSTON.

JOE.

POOR little Joe! Poor, lonely, friendless Joe! He had been so fond of the dear young mother, and now that they had laid her away to rest, what was he to do? Who was to mend his ragged coat, tie his old shoes on, and help him to count the few pennies he earned by selling the *Sun*? Above all, who was to give him love and sympathy when he came home tired and cold, and hungry? The thought of his great loss nearly broke his heart.

It was just after Christmas, and very cold weather; but Joe wore a pair of ragged pants and a coat which had been darned and patched with many-hued scraps, till there was little of the original left. These articles, with a pair of old shoes he had found in an alley, and a piece of an old shawl that he wore about his head in lieu of a hat, made up his entire wardrobe.

Can't you imagine how he looked, with his pitiful, pinched little face, and so poorly clad?

Times were unusually dull with Joe the week following his mother's death. He would get his pack of papers, and stand on the street, too cold and hungry and bereaved to try to sell them. One day as he stood on a register trying to warm his poor little feet, he heard an organ. Looking around, he saw Tim, the organ-grinder, not far away, and, with boyish interest in the rude music, he ran to the register nearest Tim. While he stood there warming and listening to the organ, the president of the bank came out and gave Tim some money.

After Tim had gone, Joe gave a timid little knock on the door of the bank. A clerk opened it, and said the president was busy, and that he had no time to fool away on a ragged, dirty boy like Joe. Of course this frightened Joe; but he found courage to say, "Couldn't



Lake Alta Morris, One of the Small, Picturesque California Lakes in the Lake Tahoe Region of the Sierra Nevada Mountains.

you please buy a paper? I'm so hungry." With some difficulty he added, "I'm awfully cold, too."

"Hungry, are you?" said the clerk scornfully, "Well, I think I'll have to buy one of your papers; hand me one, here's the money." And, looking around at the fireplace, he said, "You had better warm your fingers there. Now don't bother me, I'm busy; and don't you forget to shut the door tight when you go out."

"Yes, sir," said Joe, not feeling quite as welcome as he might have been, had the clerk spoken more kindly. Just then, before he had seated himself, a crowd of men came in to see the clerk, so that gentleman bade Joe go.

Joe went, and he cried too. He felt all alone in the world, and he thought the song, "I'm Nobody's Darling," must have been written for poor little newsboys like him. He felt this more keenly than ever before; for that day it seemed as if every one was cross when he asked them to buy a paper.

It was not four o'clock in the afternoon when Joe quit selling papers; but he had cried so much during the day that he was sick, and he went to his garret and lay down before he said his prayers. Then he asked God to take his life, and end his troubles, and let him be like

his mama—dead, till the resurrection day. Then he fell asleep.

Next morning when Joe awoke he was stiff in the joints, and sick, too; but he must try to sell papers to earn money enough to last him the next day; for that would be New Year's Day. He moped along all day, and after receiving plenty of gruff "noes," with seldom a "yes," the poor tired boy strayed off to the potter's field to his mother's grave.

At night, when Joe did not return at the usual time, even the cross landlady who let Joe have her garret, became uneasy about him. But she never said so; for she hated to have people know she was ever troubled about any one, much less Joe. When he did not come at bedtime she said, "I just bet that boy has gone off with one of them good-for-nothing scamps he stays with." That is what she said; but she could not prove that he kept company with any ungentlemanly boy, because, altho he was only ten years old, Joe always shunned evil companions, and lived a Christian life so far as he knew how. If every one would do so, what a different world this would be!

Why didn't some one take Joe and make him a more fit subject for his Father's mansion?

If he had had a place to call "home," and some one to encourage him to walk in Jesus' footsteps, perhaps he would not have felt so friendless, and grieved himself to death, but would have lived and been a light in the world to shine for the dear, loving Saviour.

But no, some of Christ's so-called "big ones" could not conceive the idea that a poor, ragged, little newspaper boy like Joe was one of Christ's little ones in deed and in truth, so the glad New Year found poor little Joe lying cold

and still by the side of his mother's grave. Indeed his boyish prayer had been answered; for he had fallen asleep, to wake no more till Jesus comes to take him home.

At his burial the angels wept, not with sorrow for Joe's death, but because some one had failed to see a golden opportunity to do a good deed in Christ's name.

MIRIAM D. RUCKER.

A BEAUTIFUL CUSTOM.

A PRIVATE letter from a lady who is spending a year among the peasants of Tyrol, says:

"The morning of our arrival we were awakened by the sound of a violin and flutes under the window, and, hurrying down, we found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state.

"The table was already covered with gifts brought by the young people, whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, a basket of flowers, jars of fruit, loaves of bread; but upon all, some little message of love was pinned.

"Is there a bride in this house?" I asked of my landlord.

"Ach, nein!" he said. "We do not make so much a pother about our young people. It is our grandmother's birthday."

"The grandmother, in her spectacles, white apron and high velvet cap, was a heroine all day, sitting in state to receive visits and dealing out slices from a sweet loaf to each who came. I could not but remember certain grandmothers at home, just as much loved as she, probably, but whose dull, sad lives were never brightened by any such pleasure as this, and I thought we could learn much from these poor mountaineers."—*Selected*.

THE NATURE AND CURE OF DISEASE.

FEW things are more universally misunderstood than the nature of disease. The idea seems to prevail that after a person has abused the delicate organs of the body and brought on himself sickness, he has only to swallow some bad-tasting medicine, and he will be well again. But this is by no means so. "Be not deceived," says the Bible, "God is not mocked; for whatsoever a man soweth, that shall he also reap." This is true in physical as well as spiritual things. When we indulge in habits injurious to the body, we are sowing for disease, and will surely reap that kind of a harvest. On the other hand, when we reverently and intelligently care for our bodies, realizing that they are the temples of the Holy Ghost, we shall enjoy the blessing of physical health.

Most sick people are reaping the harvest of years of sowing for disease. The thing for them to do is to turn square about, and begin patiently to sow for health. This is done by laying aside every injurious habit, and conforming in all things to the just demands of nature. The sick person may also take simple treatments, such as baths, massage, local applications of water, electricity, and the like. They will not cure his malady, but they will assist nature in effecting a cure.

But this is not the way health is usually sought. The great majority of people, when sick, think only of the pain they suffer, and not of the dangerous condition of the body which called it forth. They try to get rid of the pain by swallowing bitter medicines, which blunt the nerves so that the suffering is less severe for a time, but the diseased condition is not removed. It is often rendered worse instead. Pain is a blessing, rather than a curse. It is a danger-signal given us by those faithful sentinels, the nerves, warning us that all is not well with the body. The sensible thing to do is to take the warning thankfully, and proceed to correct the abuse. Instead of that, we try to put the sentinel to sleep by harmful drugs.

If you would get well, remove the cause of your sickness. God and nature will do the rest. As the Bible has it: "Wash you; make you clean; put away the evil from your midst; cease to do evil, learn to do good." Never seek to smother symptoms by the use of tonics, painkillers, and the like. God can not co-operate with you in this effort to avoid the penalty of your transgression.

In this country a large use is made of patent medicines. These vile compounds are either absolutely worthless, or contain in considerable quantity such harmful poisons as alcohol, strychnia, cocaine, opium, and chloral. Many cases are recorded where persons have acquired the drink habit, or have become addicted to morphine from the use of medicines containing these poisons. Yet parents will give them to

their children simply because the physicians recommend it, or because the county paper gives a glowing recital of the wonderful cures that have been effected.

As long as we are content to remain ignorant of the structure and proper care of our bodies, we will be left at the mercy of drug-using physicians and patent-medicine venders. But, on the other hand, it is our duty and privilege to study these things for ourselves, and teach them to our children. There is no subject of greater importance, and yet none so much neglected, as how to maintain the health of the body.

Let those in every church who feel a burden to study these principles come together frequently for mutual encouragement, and to seek God in earnest prayer that the truths regarding right living may be more widely promulgated, and precious lives saved.

M. E. OLSEN.

BREAKFAST DISHES.

Fresh Fruits, Cold Baked Apples and Cream, Breaded Nucose, Farina Mush and Fruit Dressing.

Baked Apples.

Wash and core the apples and bake them in the evening, serve with cream at breakfast.

Farina Mush.

Stir one cup of farina into a little more than a quart of boiling water. Cook for one hour. Serve with fruit dressing made by pressing a pint of strawberries through a strainer.

Breaded Nucose.

Slice a half pound of nucose into six pieces, put into a saucepan, add a pint of water and cook thirty minutes. Remove from the pan, dip each piece in egg and bread crumbs, and bake or broil to a rich brown. Serve with cream sauce.

J. E. PATERSON.

"MY HOME SHALL BE MY CLUBHOUSE."

THIS was the language of a traveling man, acting as agent for a firm. He was still a young man and unmarried. He had been visiting one of his former friends, who was married, and lived in a pleasant home. Almost the first words the latter spoke as his visitor seated himself in the parlor, was: "I want you to go over with me to see our nice new clubrooms."

"But I did not come to see them," was the reply. "I came to see you and your family."

"That you can do anyhow," was the response, "so please get ready and we will go over and spend the evening there with a nice lot of friends."

Further protest seemed ungracious, so the visitor yielded. Hour after hour passed by, and it was midnight before the visitor could induce his host, who was beginning to feel the effects of a night's drinking and revelry, to accompany him to his home.

In the morning, the host, who evidently felt that nothing had transpired at the clubrooms that could be objected to, asked his friend, "Well, what is your opinion of our clubroom accommodations?"

"The rooms are very nicely furnished," was the rather evasive reply.

"But what I want to know is, How did you enjoy yourself in them?"

As further evasion was useless, the guest said: "You are asking me a plain question, and I will answer it frankly. I am a single man and expect soon to get married. If I continue to prosper, I intend to settle down in a comfortable home and spend my evenings with my wife and my children. As for your clubrooms, if I wanted to neglect my family and my business and perhaps go to ruin, I think I could soon bring about that result by spending my evenings in your clubrooms; and I am more resolved than ever that when I am married my home shall be my clubhouse."

These are in substance the facts and the language as given by a man who had every opportunity of seeing the snares and pitfalls connected with club life. One of the great dangers that threaten to rob the home life of its pillars is the clubroom; and the age at which to warn against its pernicious effects is that of boyhood. There are many dangers threatening home life and sentiment and feeling, but the greatest of these is the clubroom craze.—*The Lutheran*.

BOOK NOTICES.

GUIDE FOR NUT COOKERY, TOGETHER WITH A BRIEF HISTORY OF NUTS AND THEIR FOOD VALUES, By Mrs. Alameda Lambert. 452 large octavo pages, illustrated. Price, post-paid, \$1.50. Joseph Lambert & Co., Battle Creek, Mich.

Many in the world are becoming sick of flesh foods. The sensitive, refined, merciful heart is averse to the destruction of life to minister to mere taste or appetite. And yet many of this class still use flesh foods, because they think them necessary to strength and health. They do not know that there is a substitute. Many more in the world are fearful of flesh foods. Whole herds of swine are afflicted with *trichina spiralis* or affected with hog cholera, the slaughter-house but a few hours anticipating their death. Whole flocks of sheep suffer from deadly anthrax, and some of the most healthy herds of cattle in appearance, as those killed in Illinois the other day, for instance, are dying of tuberculosis. But those who are fearful of diseased animals know no substitute, yet there is a splendid substitute for meat, namely, nuts; more nutritious, more cleanly, more palatable, if we will let reason guide a little while. "Eat that which is good; custom will render it most delightful." But how to prepare nuts?—Well, the above work will tell you how. Mrs. Lambert, a cook who cooks, describes scores of ways that nuts may be prepared by the arts of cookery to render them digestible and palatable. Almonds, beechnuts, cashew-nuts, castanopsis, chestnuts, coconuts, filberts or hazelnuts, hickory nuts, pecans, walnuts, peanuts and still other varieties are all described in this book—how to make nut butter, nut milk, nut cream, how to combine with grains and fruits, and many other things. But the book is not all of nuts. How to make good breads, how to cook grains, how to cook vegetables, and prepare and preserve fruits, fruit juices, jellies, etc., are told, and well told. It is a book which will be a blessing to the enterprising, honest seeker after a true reformed diet.

THE NINETEEN LETTERS OF BEN UZIEL, Philosophic and devotional essays on the principles of Judaism. Translated into English from the original German of Samson Raphael Hirsch by Rev. Dr. Bernard Drachman. 12mo, cloth, 222 pages. Price, \$1.00. New York and London; Funk & Wagnalls Company.

This work is designed to present in English a picture of Judaism, as a religious and ethical force; in other words, to show Judaism as it appears to the mind of the thinking and believing Jew himself. Whoever would know the motives of the deep attachment felt for the ancient faith by all high-minded and noble Jews, can find abundant instruction and explanation in this little but thorough work. The author, Rabbi Samson Raphael Hirsch, a man equally renowned for profound erudition, eloquence of tongue and pen, and sterling piety, was for many years the most prominent representative of the Jewish clergy in Frankfort-on-the-Main. The work is, in the light of the present Jew, a fairly good treatise on the philosophy of Judaism, its doctrines in regard to God, the world, the mission of mankind, and of Israel, the aims and purposes of the Mosaic legislation and the religious and social problems which affect the Jewish people in the modern age. It is nicely and interestingly written, and said to be well translated.

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This is the third in the Standard Series of dictionaries, and to those who candidly examine it, it will, like its predecessors—the Standard Dictionary (the unparalleled unabridged) and the Students' Standard Dictionary—be heartily welcome. For a small, handy volume for the common schools it is remarkably complete and inclusive in its vocabulary. The newer or later words are given. "Roentgen rays," for example, if the term be forgotten, may be found under "X rays." Where two spellings are sanctioned by good authority, both are recorded, the simpler being given the preference. In definition it is generally excellent. In a condensed form the etymology of the word is given, a feature generally wanting in dictionaries of this class. The illustrations are fine, the typography clear, and the book well bound, and the work, as a whole, a credit to the Standard Series, and that is saying much.

BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.



International.—The resignation of the French cabinet under the leadership of M. Dupuy has thrown the government into a grave crisis. Three different men have been requested by the president of the republic to form a new cabinet, and after an attempt so to do, have been compelled to confess their inability. This leaves the government in a trying situation on the eve of the return of M. Dreyfus, when there is much partisan agitation over his coming trial.

In the house of the Hungarian Diet, on June 14, an important bill was passed, which means the virtual separation of Hungary from Austria in the year 1907. Hungary will then decline to renew the "Ausgleich," and will conclude separate treaties with foreign powers. . . . At the consistory held in Rome on June 19 the pope created thirteen cardinals. By these nominations Leo has definitely decided who shall be his successor, having named men who were favorable to Cardinal Rampolla, now filling the office of papal secretary of State. . . . At the highest court of Cassel, Germany, on June 17, it was decided that a clergyman of a denomination not officially recognized by the government is considered by the government simply a layman, and that for such a person to offer a public prayer is a crime. A clergyman named Wicke has been sent to jail for this offense.

The commander of the armies of Prussia has suggested to the emperor of Germany and the czar of Russia the advisability of reconstructing into a nation the dismembered fragments of Poland. This would necessitate the surrender of Polish territory by Russia, Austria, and Prussia, and would create between these countries what is known as a buffer State. By adopting this plan the excessive armaments maintained on the frontiers of these countries could be reduced to small garrisons, and Russia could then give her entire attention to the absorption of Chinese and Persian territory, whereas she is now compelled to maintain a heavy army on her western frontier. The czar is reported to have referred the matter to a special committee. . . . Advice from Belgrade state that a number of Serbian villages have been attacked by Turks and Albanians, and are now being blockaded by them. The government of Serbia has sent regular troops to the scene of trouble. . . . The arbitration tribunal to decide the disputed boundary question between Venezuela and British Guiana held its first meeting in Paris, on June 15. The commission consists of two American justices, two English barristers, and a Russian professor of international law who is to act as umpire. . . . The large Spanish penal colony for Cuban and Filipino political prisoners on the island of Fernando Po has been almost entirely wiped out by the cruel treatment received at the hands of the Spanish jailors. It is stated that only five of these convicts are now alive. . . . The sessions of the Peace Conference at The Hague still continue, but with what success none but the conference itself knows. . . . The war-clouds which hang over South Africa have failed to disperse during the week. The outlook is far from peaceful. Lord Chamberlain seems inclined to agree with the premier of Cape Colony that the course pursued by the Transvaal demands the interference of England. British munitions of war are being shipped in the direction of the Transvaal, and English newspapers have ordered their war correspondents to hold themselves in readiness to proceed to South Africa. President Krueger has declared that the Transvaal will agree to no more concessions to the outlanders, and intimates that war will be the next step in the controversy.

The Philippines.—In the recent battle around Imus the quick-firing guns of the Americans are said to have done terrible execution. One hundred and twenty-one of the natives were killed and about three hundred wounded. The Filipinos, having sworn upon the crucifix that they would never leave the field alive, made one of the most stubborn fights of the war. On June 16 the Filipinos attacked the city of San Fernando, but were repulsed with heavy loss. It is reported that one hundred dead were found on the field in front of the American lines. The U. S. transport Sherman arrived at Manila on June 19 with 1,875 men, under command of Gen. Fred D. Grant. A battalion of the Fourth Infantry, on a reconnoitering expedition south of the Imus, was attacked by 3,000 Filipinos on June 19, and had a narrow escape from complete annihilation. Upon the arrival of re-enforcements the Filipinos were compelled to retire, having suffered a loss of ninety-three

killed and many more wounded. . . . Preparations are being made at the War Department with a view to placing in the Philippines, by September, 10,000 more regulars. For this purpose a number of transports are being added to the number already in charge of the quartermaster's department. . . . It is reported that a strict censorship has been established at Manila over all news sent out from there, and that correspondents who have sent reports to Hongkong by mail to be filed from there have been threatened with expulsion. . . . The report of the death of General Luna at the hands of Aguinaldo's body-guard seems to have been confirmed. It is understood that his death is due to the rivalry existing between the two Filipino leaders. . . . Captain Charles A. McQuesten, who recently returned from the Philippines, declares that to subdue the islands will require from 100,000 to 150,000 men; and that the work of the peace commission has resulted in utter failure, through its inability to secure the confidence of the natives. The quickness with which the Filipinos recover from reverses at the hands of the Americans is a matter of considerable surprise to the American officers. At the battle of Zapote, in which they suffered great loss, they were thought to be completely demoralized, but the following day they were marching to the attack of Imus.

Strikes and Riots.—Martial law is still in force in the vicinity of the recent mining troubles in Idaho. About four hundred men remain close prisoners, awaiting the slow process of the courts. The mines in which work is being done are under military control; a newspaper has been suspended because of certain utterances of its editor; and the sheriff and commissioner are under arrest. . . . The strike of the Denver and Leadville smelter employees has not yet been settled, and a longer continuance of it threatens to throw out of employment in the State of Colorado at least 30,000 men who are operating the mines of the State. Large numbers of men have already been discharged from the mines on account of the smelters' strike. . . . The Buffalo strike of grain handlers is said to be extending, and but few men are at work. . . . Striking employees of the Cleveland, Ohio, street-car companies caused a riot in that city on June 14 while cars were being operated by non-union hands. . . . The big strike of coal miners at Reading, Penn., is still on, tho no rioting or destruction of property has so far occurred there. . . . In Cleveland a riot occurred on June 17, participated in principally by the striking street-car operatives. The police charged a mob of several thousand, but were received with volleys of missiles, and gave up the attempt to disperse the rioters. . . . Serious rioting is reported from Montserrat, Leeward Islands, over the collection of the excise duty which occasioned similar trouble one year ago. The police were overcome, and for a time the island was in the hands of the mob. . . . On June 20, the street-cars of Cleveland, which were being operated by non-union hands, were attacked by a mob of about 5,000 people. The cars were smashed, and conductors and motor-men assaulted with bricks and stones. The mob also broke into the car house and demolished several cars. . . . On June 21 a number of imported negro miners were shot by strikers at Evansville, Illinois, and some of the injured are expected to die. . . . A pitched battle was fought in Chicago, on June 20, between opposing forces of boys belonging to Jewish and Christian families, and a number were severely injured by clubs and stones. . . . A despatch from India states that over fifty small villages have been burned and looted by rioters in the Timmevally district. These riots have spread to Travancore, where the police were severely beaten and compelled to retire. About 450 houses were burned by rioters in another district.

Casualties and Calamities.—The crops in seven or eight of the famine-stricken provinces of Russia are again to be a failure, and the eleven million poor peasants who were looking to the new crops for subsistence must face starvation for another year. . . . The town of Montana, Minn., was destroyed by a cyclone on June 17. . . . The property damage in the great tornado at New Richmond, Wis., amounts to about \$750,000. The number who perished in that catastrophe is now placed at 125. . . . Four men were killed in an explosion at the smokeless powder factory near San Rafael, Cal., on June 17. . . . In a collision on the river Oder, in Germany, on June 16, thirty persons lost their lives. . . . Eleven men were killed in an explosion in the Caledonia coal mine at Glace Bay, Cape Breton, on June 16. Five of these were men who had gone to the rescue of others. . . . Hundreds of natives are reported to be dying of starvation in East Africa on account of a long-prevailing drought which has ruined the crops upon which they depended. . . . Ten persons were killed and twenty-five injured, five fatally, in the tor-

nado which wrecked the town of Herman, Neb., on June 14. . . . The British ship Lochsloy was wrecked on the south coast of Australia about May 9, and thirty of her passengers and crew were lost. . . . A cloudburst occurred in the mountains near Spofford Junction, Texas, on June 14, destroying a number of lives and much property. At Brackett a large number of houses were washed away, and the inhabitants were forced to flee to the hills for safety.

Trusts.—A trust composed of 1,000,000 farmers is now declared to be in process of consolidation by the president of the National Grange. The purpose of this trust is to combat certain other trusts whose existence is inimical to the interests of the farmers. . . . Seventeen State governors and a number of State attorneys-general have accepted the invitation of Governor Sayers, of Texas, to attend the anti-trust convention to be held in St. Louis, Mo., beginning September 20. . . . The attorney-general of Texas has given orders that no trust shall be granted a permit to do business in Texas. . . . At the session of the Industrial Commission at Washington on June 16 it was developed that the formation of trusts was throwing thousands of traveling salesmen out of employment, and materially reducing the pay of all whom they retained in service. . . . It is reported that a great liquor trust has been formed in Wall Street, New York, including all the largest distilling companies in the country. The amount of capital involved in this combination is \$125,000,000.

Domestic.—It was declared before the Industrial Commission at Washington, on June 19, by the vice-president of the Georgia State Agricultural Society, that the agricultural conditions in the South were worse than ever before in the history of the country. The price of raw cotton has decreased in value, forcing down the wages of the laborers, and turning over to the merchants many of the farms from which the farmers have been unable to lift their mortgages. . . . Immense copper mines have recently been developed in Washington and Alaska. It is reported that on Graviana Island, Alaska, 100,000 tons of copper ore are in sight. . . . According to the latest police census of Chicago the population of that city is now 2,083,043. . . . Steamers are beginning to arrive in Puget Sound cities from the gold regions of the North. The steamer City of Seattle arrived on June 16 with nearly half a million in gold, brought out principally by returning miners.

Cuba.—The payment and disbanding of the Cuban troops continue, but the work is necessarily slow on account of the attitude of the leaders. Many of the troops report that it was only by accident they learned they were to receive American money on the surrender of their arms. They are said to express surprise that the American Government has kept its promises to them. The customs receipts at the port of Havana from January to May amounted to \$763,194, and the municipal expenditures \$178,228, the balance being cash on hand. This surplus is said to create much astonishment among the Cubans, and to be unprecedented in the history of Havana. The figures were never published during the Spanish administration.

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Our regular serial articles will be omitted in our next issue; but will be resumed in the issue of July 12.

In our issue of July 12 we give a most interesting account of the work of our missionary, Brother J. H. Krum, among the Mohammedans of Palestine. Surely the Lord is at work. All Christians will be interested in his report.

Photographic views of the devastation of New Richmond, Wis., by the terrible cyclone of June 12, elsewhere noticed, will be given in our July 12 issue, together with the impressions of one who visited the scene. The photographs came just too late for this number.

Our Independence Number, which follows this issue in date, is already out. It should receive a large independent circulation. It contains vital important truth, applicable to this time and this nation. It shows that we are living in prophetic times. The prophecies which Inspiration gave eighteen and more centuries ago are now being written again in solemn every-day facts. Circulate the Independence Number of the SIGNS OF THE TIMES. Price of single numbers, 5 cents; five copies or more, ordered by one individual, wrapped, and mailed singly to separate addresses, 2½ cents each; five to seventy-five copies 2 cents each; 100 copies or more, 1½ cents each. Address, SIGNS OF THE TIMES, Oakland, Cal.

Many people are striving hard to-day to lead us to believe that the world is entering upon a time of universal peace. But where is the evidence of it? There are no signs of peace. On the other hand, everything betokens wars that will soon involve the whole world. We need to be on our guard lest we come under the condemnation of the prophetic Word, which says: "The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the Lord; and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall inherit them; for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they

ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the Lord." Jer. 8:9-12.

The Appointment of a press censor for Santiago de Cuba is one of the strange things that are happening nowadays. Those who have been taught that freedom of speech and of the press is one of the cornerstones of liberty will be slow to receive this new mode of doing things. This may appear as a small matter to some, but it marks an unmistakable tendency of these times in this glorious republic. America is forsaking her principles, and will lead the world to ruin. This is not a matter of human speculation, but the sure word of prophecy reveals it. The truest patriotism now is to stand by the cross of Christ, and hold the blazing torch of Inspiration high, so that all men may see the meaning of these thrilling times.

CIGARET FIENDS.

In the National Conference of Charities recently held in Cincinnati, the Hon. Mr. Torrance, General Superintendent of the Illinois Reformatory, said:—

"On the first day of this month we had 278 boys between the ages of 10 and 15. Of 63 of this number, with the average age of 12, 58 were cigaret smokers; of 133 of them, with the average age of 14, 125 were cigaret smokers; 82 were 15 years of age, of whom 73 were cigaret smokers.

"This demonstrates that 92 per cent. of the whole number were in the habit of smoking cigarets at the time they committed the crimes for which they were sent to the Reformatory; but even more astonishing is the fact that 85 per cent. had become so addicted to their use as to be classed at the time as 'cigaret fiends.'

"My statement that the cigaret is working much more injury to the young than intoxicating liquors may be challenged, but I repeat it, feeling confident of its correctness. To emphasize it, I will say tenfold more injury. If the application were made to the adult, or the young man over 15, it would not be true, but I am speaking of the young boy—the boy under 15—not yet a vagrant or criminal. But a small per cent. of the boys under 15 have yet used intoxicating liquors; not 15 per cent. of those we get, to the extent that it has worked them serious harm. The use of intoxicating liquor is to be condemned; it destroys manhood, destroys homes, beggars wives and children and fills jails, penitentiaries and reformatories, but not to one-tenth the extent of the cigaret does it start the boy from 10 to 15 on the way to become a criminal. Stealthily but persistently this habit of cigaret-smoking is entering many homes and sapping the vitality and manhood of the pride of a father and mother, while they, unconscious of it, are thanking God that their son does not loiter around the saloon."

Tobacco-using has come to be an almost universal habit. And, as Mr. Torrance suggests, it is one of the most potent influences in starting young men in the way of strong drink. The combined influence of these nerve-destroying and soul-destroying evils are working sad havoc with the rising generation. And how can any Christian aid in destroying our boys and girls by setting before them the evil example of tobacco-using? O, may we not put the question still stronger, Can any one be a Christian and use tobacco? Certainly the streets of the New Jerusalem will never be defiled by either the smoke or the expectorated juice of the filthy weed. T.

STORM-TOSSED

On Monday night, June 12, a black funnel-shaped cloud descended upon the little town of New Richmond, Wisconsin, and almost completely destroyed it. On Tuesday night, June 13, the little town of Herman, Nebraska, was almost annihilated and a hundred persons killed by the terrible tornado. Every day or two the reports reach us, telling of the fearful work that these storms are doing in various parts of the country.

Some are trying to console themselves by the thought that none of these storms have ever visited their part of the world and therefore they are out of the "tornado belt." But the Lord tells what the cyclone belt will be in these last days, in the following graphic language:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken

down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

"All the cities" are to be "broken down at the presence of the Lord and by His fierce anger. And *thus hath the Lord said*, The whole land shall be desolate." "All the cities" and "the whole land" are to be broken down and desolated. This is the divine statement of what the "tornado belt" the "storm belt," and the "earthquake belt," is. The Lord has decreed it, and it will be so. And it is all because of the wickedness of this time. The warning has been clearly and fully given. We are in the very midst of the perils of the last days. Heed God's warnings and live. He has a shelter for all.

CHANGING THE TIPPLE BUT NOT THE TIPLING.

Two pieces of news published yesterday bear queer and interesting and important relations each to the other.

One of them set forth the Church Army's plan of apostleship for tea—telling how tea bars are to be established, with sumptuous fittings, for the sale of the Chinese beverage, hot or cold, "with or without" sugar, lemon, cream and other accustomed accessories; how experts are to teach men and women to drink the decoction, and missionaries are to go about enticing them even in their own homes—all this not as a means of promoting the tea trade, but as a "temperance" crusade to provide a substitute for beer drinking.

The other news article told of a maniac then lying in Bellevue Hospital who was driven mad and has since died as a consequence of overindulgence in tea.

Cases of insanity from tea tipping are rare in this city, as rare as cases of insanity from opium-smoking. But if you go where tea drinking is the popular vice, the proportions of tea drunkards and tea lunatics to the tea-drinking population are about the same as are the proportions of alcoholic drunkards and sufferers from delirium tremens to our drinking population. And the physicians in every hospital out-patient department are familiar with cases of what they call tea intoxication.

Is there not grave danger that in persuading men to change their tipple these Church Army people may be luring them to a still deadlier tipping?—*New York World*.

INSANITY.

THE large number who are going insane these days is a cause of alarm, and should lead to careful reflection. Some one has said that if things go on at the present rate, the whole world will be insane in fifty years from now.

The excitable manner in which so many people live in these days is certainly accountable for much of this insanity. Men with all eagerness and with every nerve put to the highest tension are driving business. Others are even more strongly bent on hilarious and self-destroying pleasures.

Under these conditions exhaustion comes to them, of course. But they are not willing to reform and allow their systems to be built up by rest and proper treatment. So they resort to such stimulants as whisky, wine, beer, coffee, tea, tobacco, etc. And when these more common stimulants fail, then various "nerve tonic" drugs are sought.

One might as well think of stepping over the edge of a precipice without falling, as to think of using these narcotics and stimulants without breaking down his nervous force. And when the nerves are broken down one of the common calamities that follow is insanity.

The wise man tells us "the curse causeless shall not come." This is a solid Gospel truth. Then the thing to do is to avoid the cause, and we may be sure that the curse will never come. T.

A gentleman, prominently connected with the meat business in Chicago, recently remarked that if none but healthy animals were used for food the price of meat would be one dollar a pound. This is an indication of the vast amount of diseased flesh that is being eaten, and furnishes material for meat-eaters to reflect upon. Why eat the diseased flesh of animals when God has provided an abundance of food that is so much better?