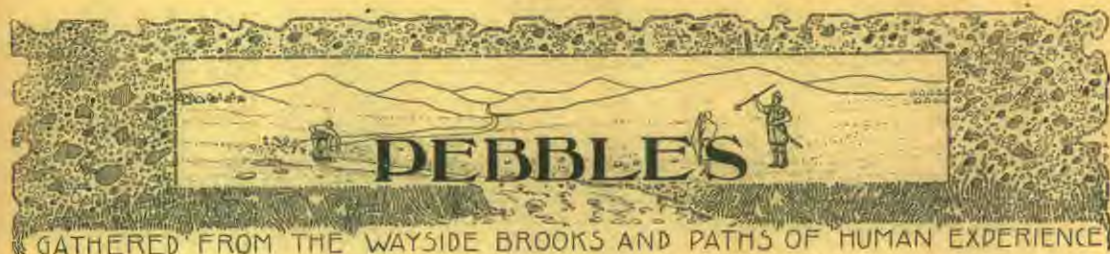


SIGNS OF THE TIMES



"RENDER
THEREFORE
UNTO CÆSAR
THE THINGS
WHICH ARE
CÆSAR'S,
AND UNTO
GOD THE
THINGS
WHICH ARE
GOD'S"



WHITE AS SNOW.

Isa. 1:18: "Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool."

"We have some difficulty," said a chemist, who was explaining the process of paper-making, "with the iron dyes, but the most troublesome of all are the *turkey-red* rags. You see I have dipped this rag into my solution; its red is paler, but it is still strong. If I steep it long enough to efface the color entirely, the fiber will be destroyed; it will be useless for our manufacture. How, then, are we to dispose of our red rags?—We make them into red blotting paper. Perhaps you have wondered why your writing pad is red. Now you know the reason."

But what man can not do, the grace of God through "the precious blood of Christ" can do—change the scarlet and crimson to snow white. The Spirit of God likens sin to the very color which modern science, with all its appliances, finds to be indestructible. But God takes out its stain and renews the fibers.

SEED AND HARVEST.

Gal. 6:7: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Not very long ago, says the *Temperance Standard*, a British paper, a methodical man died in Berlin, at the age of seventy-three. When a young fellow, he commenced keeping a record, which he continued for some fifty years. The record is a good commentary on the life of one who sows to the flesh. His book shows that in fifty-two years this man had smoked 638,715 cigars, of which he had received 43,692 as presents, while for the remaining 595,023 he had paid about £2,086. In twenty-five years, according to his bookkeeping, he had drank 28,780 glasses of beer, and 36,086 glasses of spirits, for all of which he spent £1,070. The diary closes with these words: "I have tried all things, I have seen many, *I have accomplished nothing*." Surely it is not a harvest which one could envy.

FORGIVES LIKE A FATHER.

Ps. 103:13: "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

A minister had a deacon who was continually lamenting about his great sins. One day the minister said:—

"Deacon, you remember your son stoutly rebelled against your authority some time ago, but afterward felt sorry and repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I could not help it, when I saw how sorry he was."

"And does he still ask forgiveness?"

"No! no! Nothing is said about it. It is all settled forever."

"Now do you believe that you can be better to your son than God is to you? He forgives like a father."

TRUE REPENTANCE.

Matt. 3:8: "Bring forth therefore fruits meet for repentance ["answerable to amendment of life," margin]."

2 Cor. 7:10, 11: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

A gentleman once asked a Sunday-school what was meant by the word "repentance." A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer. A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, "its being sorry enough to quit."

That is just where so many people fail. They are sorry enough at the time, but, as one man said: "I kept chopping off one sin at a time for three weeks, until I made up my mind that if I was ever to be a true follower of the Lord Jesus Christ, I must let Him wash me inside and out; when I made this decision the Lord made a thorough job of it, and it has never had to be done over."

NO FEAR IN CHRIST.

Ps. 118:6: "The Lord is on my side; I will not fear; what can man do unto me?"

Rom. 8:38, 39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A Christian was brought before the emperor. The potentate thought to frighten him into obedience to him, and said, "I'll banish you." "No, you can't," said the Christian; "for you can't banish me from Christ."

"Then I'll take your life," cried the irate monarch.

"You can't," was the reply; "for in Christ I live and have my being."

"Then I'll confiscate your wealth."

"You can't," was still the response; "for in Christ I have all riches."

"At least," the tyrant said, "I shall cause you to lose all your friends, and you will virtually be an outcast."

"But you can not," the Christian exultantly replied; "for I have a Friend that sticketh closer than a brother." Is it not sweet then to our own souls, as He was to this servant, Christ is "all and in all"?

THE DEPTHS OF THE WORD OF GOD.

Rom. 11:33: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

"I am glad there is a depth in the Bible I know nothing about," says Mr. Moody; "that there is a height there I can not climb to if I should live to be as old as Methuselah; I venture to say that if I should live for ages on earth I should only have touched its surface. I pity the man who knows all the Bible, for it is a pretty good sign that he doesn't know himself."

"A man came to me with what he thought was a very difficult passage, and he said:—

"Mr. Moody, how do you explain it?"

"I said, 'I don't explain it.'"

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it?"

"Yes, I believe it. There are lots of things that I believe that I do not understand. In John 3:12 Christ says to Nicodemus, 'If you do not understand earthly things, how can you understand heavenly things?' About my own body I do not understand. I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritual?"

NOTHING TOO HARD FOR THE LORD.

Jer. 32:27: "Behold, I am Jehovah, the God of all flesh; is there anything too hard for Me?" (See also verse 17.)

As I was about to enter the Five Points Mission in New York, a few years ago, I saw a man staggering toward me. His face was a diagram of sin; deceit was in his eye, dissipation in his cheek; his lips were distorted with blasphemy, his clothing a mosaic of patchwork. If misery were to sit for a picture, if sin and crime and shame were subjects for an artist's pencil, he was a fitting subject. The thought came

like an inspiration: Can that sin-polluted body become a temple fit for the Lord? Nothing is too hard for Him! With the thought came prayer; with the prayer came action. The man yielded to the Holy Spirit's call, and to-day, with shining face, clear eye, and lips filled with praises, he stands clothed, and in his right mind, a power in the slums of the city, making a place for Jesus on earth.

IN THE WORLD, BUT NOT OF IT.

John 17:14: "They are not of the world, even as I am not of the world."

A true Christian living in the world, is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by being in the world, which he must needs be while he remains in the body, but by the world's being in him.

QUESTION CORNER

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

943. (M. L. S.) Trouble and Tribulation.—The "trouble" of Daniel 12:1 is upon the wicked, those who have rejected God. It will be the greatest, for it will be the final judgment, beginning with the seven last plagues. Revelation 15 and 16. The "tribulation" of Matt. 24:21, and the "affliction" of Mark 13:19, are upon the people of God, as will be seen by the context. This began in the early days of Christianity and lasted all through the 1260 days of papal persecution.

944. "Washington's vision" is an uncertain quantity. He may have had some such vision, but the only account seems to have come down to us through Wesley Bradshaw, who obtained it from Anthony Sherman, an old man, ninety-one years of age, and very feeble. He told it to Mr. Bradshaw in 1856. He stated that no one save himself knew of the incident. How much it has been colored we know not. We have a "more sure word of prophecy; whereunto ye do well that ye take heed."

945. (J. W. A.) Resurrection of the Wicked.—"There shall be a resurrection of the dead, both of the just and unjust." Their bodies will be the same as in this life—mortal, and they will be judged for the deeds done in the body.

946. (J. F. R.) Soul and Spirit.—In 1 Thess. 5:23 the soul is used to denote, what it generally does, the life of man, common to all living creatures; the spirit is the higher spiritual life direct from the Spirit of God.

947. (J. J. M.) Origin of Matter.—The origin of matter is God. "He spake and it was." Why "puzzle" over it? In the words of the ancient Idumean emir, "Who by searching can find out God?" He created all things. We can not understand it; but we may know it by faith in His Word. We can know it no other way. Knowing this, we know that He can recreate us.

948. (J. W.) The Kingdom of God.—The kingdom of Dan. 2:44 is not yet set up in the earth. When it is, there will be no other kingdoms; for His dominion shall be "from sea to sea, and from the river unto the ends of the earth." The only kingdom God has on earth is in the hearts of His people; but His kingdom on earth is yet a consummation for which to pray, "Thy kingdom come." It comes not until Christ comes. Matt. 25:31, 34.

949. (Reader.) The Seventh Commandment.—Whether you should take the Seventh Commandment for a text, with its various references, we do not know. The Lord says, "Preach the Word." Are you His messenger? Then He has for you a message. Give that. If the Lord wants a man to preach on that subject, He will give him a pure, chaste message, clothed in words not offensive to refined tastes. Be sure that you have the Lord's message.

950. (M. F.) Gal. 3:19.—The law of Gal. 3:19 is the moral law of Ten Commandments. The purpose of the law to the sinner is to point out sin; and God added, or spoke, the law—made it plain, that sin might be seen to be sinful. See the parallel text in Rom. 5:20: "Moreover the law entered, that the offense might abound." The only law that points out sin is God's moral law (Rom. 7:7)—the law that shuts us up to only one way of escape, namely, Jesus Christ (Rom. 7:25; Gal. 3:22-24).

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 SEPARATION OF RELIGION AND THE STATE.

The First Great Commandment.

THE separation of religion and the State is one of the most important questions that any people can ever be called upon to consider, as the union of religion and the State has caused more misery than any other thing in history.

The separation of religion and the State is one of the two greatest and most important questions that stand before the people of "the United States of America and Asia" to-day. It is true that not everybody thinks so; nevertheless it is so, not only upon general principles, but also because of the daily aspiration and positive practise of the great mass of professed Christians of all sorts throughout the whole country. Yet the complete separation of religion and the State is Christian. It is not a mere sentiment or side issue of Christianity; it is one of the fundamental principles and chief characteristics of Christianity.

The Bible, not merely the New Testament, but the whole book, is the Book of Christianity. The New Testament is not a revelation new and distinct from the Old; it is the culmination of the revelation begun in the Old Testament.

The Old Testament and the New are one book—one consistent, harmonious revelation of God through Jesus Christ; because Jesus Christ is the revelation of God before the world was made, when the world was made, and through all the history of the world from beginning to end.

The first chapter of Genesis is Christian as certainly as is the first chapter of John. The book of Genesis is Christian as really as is the book of Revelation or any other book in the Bible. We repeat, therefore, that the whole Bible is the Book of Christianity, the Book of the Christian religion, the revelation of God through Jesus Christ.

And the separation of religion and the State is one of the great thoughts of this great Book. It is one of the leading principles of that Book which for man is the source of all sound principle.

Many people think that the two or three expressions of Christ as recorded in the New Testament are all that the Bible contains on the subject of the separation of Church and State; and many others are disposed even to argue against these passages, and to modify them by other passages from the Old Testament. But separation of religion and the State is one of the original thoughts of the Bible, and reaches from the beginning to the end of the Book; and neither the Book nor this subject can be fairly understood in reference to this matter till this is clearly defined in the mind. We purpose to give a series of studies of the Bible on this subject from beginning to end.

Being one of the great thoughts of the Bible, one of the great thoughts of God and of our Lord Jesus Christ, this subject is of vital importance to men everywhere in their relations to

God, and not merely in their relations to the State. It is a principle that is involved in the daily experience of the Christian in his relation to God, and not merely an abstract question that man can stand, as it were, apart from and view simply as a speculative question of the relations between religion and the State.

The ways of God are right. His Word is the only certain light, the only sure truth. The principles which He has announced are the only safe principles for the guidance of men. We hope, and shall seriously endeavor, to make each study so plain that every reader can easily see and readily grasp the truth of it. We shall begin at the beginning.

"The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

"On these two commandments hang all the law and the prophets."

These two commandments exist in the very nature, and circumstances of existence, of any two intelligent creatures in the universe. They existed thus in the existence of the first two intelligent creatures that ever had a place in the universe.

When the first intelligence was created and there was no creature but himself, as he owed to his Creator his existence, as he owed to God all that he was or could be, heart, soul, might, mind and strength; if devolved upon him to render to God the tribute of all this, and to love God with all his heart, and all his soul, and all his mind, and all his strength. And this is the first of all the commandments. It is first in the very nature and existence of the first, and of every other intelligent creature.

But the second of these would have no place if there were but one intelligent creature in the universe; for then he would have no neighbor. But when the second one was created, the first of all the commandments was *first* with him equally with the other one; and now the *second* great commandment exists in the very nature and existence of these *two* intelligent creatures, as certainly as the *first* great commandment existed in the nature and existence of the first *one*.

Each of the two created intelligences owes to the Lord all that he is or has, and all that he could ever rightly have. Neither of them has anything that is self-derived. Each owes all to God. There is between them no ground of preference. And this because of the honor which each owes to God; because to each, God is all in all. Therefore the second great commandment exists as certainly as the first; and it exists in the nature and circumstance of the very existence of intelligent creatures. Consequently, "There is none other commandment greater than these."

These two commandments, then, exist in the

nature of cherubim, seraphim, angels and men. As soon as the man was created, the first of all the commandments was there, even though there had been no other creature in the universe. And as soon as the woman was created, these two great commandments were there. And there was none other commandment greater than these.

Now, if these two great commandments had been observed by man on the earth, that is, had man never sinned, there always would have been perfect and supreme religion; and *there never could have been a State*. God would always have been by every one recognized as the only Ruler, His law as the only law, His authority as the only authority. There would have been government, but only the government of God. There would have been society, but only the society of saints. But there would have been, and could have been, no State.

Therefore it is certain that the observance of these two first of all the commandments, at any time and everywhere, means the absolute separation of religion and the State, in all who observe them. And thus the principle of separation of religion and the State inheres in the very existence of intelligent creatures.

But man did sin. And having sinned, having departed from God, mankind did not love God with all the heart nor their neighbor as themselves. Christianity was introduced to bring man back to the position, and the original relations, which he lost. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And Christ hath suffered for us, "the Just for the unjust, that He might bring us to God."

It being, then, the one great purpose of Christianity to restore man to his original condition and relation to God, its purpose is to restore him to the condition in which he can love God with all the heart, with all the soul, with all the mind, and with all the strength; and his neighbor as himself. It is to restore him to obedience to these two first of all the commandments. It is to restore him to perfect and supreme religion.

We have seen that such a condition maintained from the beginning would have been the absolute separation of religion and State; because, then, there never could have been any State. And now as the one great purpose of Christianity is to restore man completely to that condition, it follows with perfect conclusiveness that Christianity in its very essence, from the beginning to the end, and everywhere, demands the absolute separation of religion and the State in all who profess it.

And it must not be forgotten that the complete separation of religion and the State in those who profess religion, can be maintained only by these persons themselves being separated from the State. For it is so plain as to be indisputable that if the professor of religion is himself a part of the State, then *in him* there is at once a union of religion and the State.

A. T. JONES.



MODERN EDUCATION.

WE now approach a period of most intense interest in the history of education. Wycliffe is often referred to as the "morning star of the Reformation." One hundred and fifty years before the great sunrise appeared that herald of the morning, and as surely as the morning star, in the still darkness, tells of the coming day, so surely did Wycliffe and the principles advocated by him foretell an intellectual revolution. The Reformation of the sixteenth century awoke the slumbering faculties of man, and reanimated that educational system of heavenly birth which through the long night of papal darkness had slumbered, awaiting the resurrection morn. The rays of light shining through the Reformers accomplished God's purpose. The voice was heard. The "come forth" met with a response, and tho, like Lazarus of old, they came forth from the tomb wrapped in grave clothes, yet to man was given the opportunity to release and send forth to the world these reborn ideas. The world itself responded as the wave of light swept over it.

Oxford and Cambridge, the two great universities of England, while as schools taking no part in the Reformation principles, yet harbored within their walls men, who, either from their surrounding atmosphere, or in spite of it, became heralds of advanced thought. Likewise France and Germany at the same time gave birth to minds which stand in the forefront as educators. Never since has the world been without some strict adherents to true principles of education. So closely in point of time are these men connected with the era that witnessed the development of our own government that we cannot do otherwise than notice the important part played by education in its development.

The sturdy Puritans of Miles Standish type were descendants of the Lollards or followers of Wycliffe. Forced from England because of their religious convictions and the pressure brought to bear in the opposite direction by the monarch, they emigrated to Holland. To them a religious training was the uppermost thought. Bunyan, in his world-famed "Pilgrim's Progress," but reflected the religious cast of the Puritan mind. Protestantism engendered a love for freedom of thought which made universal education necessary. Holland afforded poor facilities for Christian training of English youth, and it was with this desire in mind, as well as a determination to establish for themselves a government where they were at liberty to worship as they pleased, that the Mayflower bore its burden of human souls to the bleak New England shores, and made men stout-hearted enough to endure its hardships for the sake of Christianity and Christian education.

True, religious liberty to many a hardy Puritan meant a Puritan theocracy, and freedom of conscience meant to believe with the Congregational Church; and in this narrow view lay the danger. That system which should have been entirely free from any taint or bias, almost without exception failed to be realized. Had the educational system remained pure enough to reflect the heaven above it, there would have been established on the virgin soil

of America an institution which would have henceforth swayed governments. With a fountain head in the snows of Lebanon, let the course lie whithersoever it might, there would have been a neverfailing source of strength and life. It would have been for this nation as when Christ walked amid the filth of earth, but partook not of His surroundings. One hand was on the throne of God—a current of life swept through His being which cast disease from the leprous man and sin from the hardened heart. I repeat, that if the true, unadulterated system of teaching could have taken root in America, it would have sent forth a stream of life so strong that corrupt governments, vile society, the poverty and degradation of city slums, the vice and turmoil upon which heaven is now obliged to gaze, would have been impossibilities. Strong, perhaps, is the statement, but based as it is on the Word of God and backed by the principles which uphold His throne, we cannot draw any other conclusion.

That a start was made in this direction is evidenced by the early history of Harvard and Yale. Of Harvard it is said: "It must be remembered that for sixty years the institution was little more than a training-school for ministers, managed as a theological seminary, having religion of a more or less defined type as its basis and chief object." However, Professor Emerson writes: "It is one of the most remarkable things in the history of Harvard, that, in all the constitutions of the college, there is nothing illiberal or sectarian; nothing to check the freest pursuit of truth in theological opinions, and in everything else." "The Bible was systematically studied for the entire three years (of a course), Ezra, Daniel, and the New Testament being specified." This but shows the tenor of thought—the basic principle with men who favored education in general, not alone college courses.

The results of this trend of thought met with an embodiment in the men who formed the convention which gave birth to our national Constitution, the first and greatest Protestant republican government the sun had shone upon. Should you suggest that of the fifty-five who composed this assembly but twenty-nine were college men, the principle is nevertheless true, and that it may be seen we need but catch a glimpse of some things which at this period were going on in educational circles in Europe.

We are fully aware of the fact that the early Reformers found their strength in the Scriptures, and that their translation and subsequent use for educational purposes was the impelling power in the growth of education. Rollin, the well-known writer of ancient history, was also an educator, and his "Treatise on Studies" clearly shows the tenor of thought among those who fully grasped the situation. We let him speak:—

What is a Christian teacher, charged with the education of the young?—He is a man in whose hands Jesus Christ has placed a certain number of children whom He has redeemed by His blood, in whom He lives as His temple, whom He regards as His members, as His brethren, as His co-heirs; of whom He wishes to make kings and priests who will reign and serve God with Him and by Him through all eternity. And for what purpose has He confided children to him? Is it just to make poets, orators,

philosophers, and scholars of them? Who would dare say or even think that? It is for the purpose of preserving in them the precious and inestimable gift of innocence which He has impressed upon their souls by baptism—for the purpose of making true Christians of them. This is the end of education, and all the rest holds the place of means.

When a teacher has asked and received of Jesus Christ, for the management of others and his own salvation, the spirit of wisdom and knowledge, the spirit of counsel and strength, the spirit of learning and piety, and above all, the spirit of fear of the Lord, there is nothing further to be said to him; this spirit is an internal teacher that dictates and instructs in everything, and that will on every occasion show him his duties and give him wisdom to perform them. A great indication that one has received it is when he feels an ardent zeal for the salvation of children; when he is touched by their dangers; when he is sensible to their faults; when he experiences something of the tenderness and solicitude that Paul felt for the Galatians.

I cannot forbear also quoting briefly from the work of another European educator, which clearly shows the atmosphere pervading some parts of this educational world in the early days of our history. August Hermann Francke was made professor of Greek and Oriental languages in the University of Halle in 1691. Speaking of a previous experience he says: "This reflection made me desire that God would make me worthy to do something for the improvement of schools and education." What he did we learn from Painter, "History of Education," pp. 241, 242:—

In Halle he accomplished a great work, which stands in educational history almost without a parallel. The beginning was very humble. The poor were accustomed to assembly on Thursday before the parsonage to receive alms. The thought occurred to Francke that the opportunity might be improved for religious instruction. He invited the crowd of young and old into his house, and along with bread he administered spiritual food. He learned the condition of the poorer classes, and his heart was touched by their ignorance and need. He deprived himself of comforts to administer to their necessities. He solicited aid from his friends, and hung up a poor-box to receive contributions. One day he found in it the sum of seven florins, the gift of a benevolent woman. With the joy of faith he exclaimed: "That is a splendid capital, with which I must accomplish something useful; I will begin a school for the poor!" Books were immediately bought, and a needy student of the university engaged to teach the children two hours each day. The undertaking prospered; the parsonage soon became too small; more commodious quarters had to be engaged. With increasing wants came enlarged contributions, and Francke continued to develop his work till it at length assumed immense proportions.

Some principles of which the world has today to a great degree lost sight were strongly advocated in those days when our public school system was in its formative stage. Francke further states:—

Youth needs pleasure and recreation. This it finds partly in physical exercise, partly in pleasant and at the same time useful employments, especially in mechanical employments; partly in the examination of new and interesting objects of nature and art. In all instruction we must keep the pupil's station and future calling in mind, but to all classes alike is piety necessary. Hence it must remain in all schools the chief matter, the principal lesson in the instruction of those who are destined to unprofessional employments and trades. The most important thing after religion is an acquaintance with the indispensable arts of reading, writing, and reckoning; but the elements of other branches of knowledge should not be neglected, especially the elements of natural science, geography, history, and government, which, however, are to be brought forward incidentally and later.

However, this does not prove the universality of these noble ideas. Europe had traveled often in circles. She was again making the round. And while the shock of the sixteenth-century Reformation for a time threw her out of the accustomed path, the circle, tho a little larger in circumference perhaps, had the same center, and had always to resist that strong centripetal force which tended ever to narrow and weaken. Paganism, rechristened Papacy, still held her

hand upon the mainspring of European civilization, and gradually the tide turned in her favor.

Free America began sending her sons of liberty to the Old World to complete their education. In those institutions into which, at most, only the faint rays of progress had shone, they sat at the feet of learned doctors, imbibed their philosophy, took their degrees, and returned to America, to relegate first to a secondary position, then to the shelf, those simpler forms of education which had at first made our noblest sons of liberty. The die was cast. The germ once planted grew. No wonder that to-day as a nation we have lost the enviable position formerly held among nations; no wonder we see everywhere the vain attempt to restore the lost life.

Israel was once in the same position. Perhaps it had gone a little further, for she was not able to cope with surrounding nations. The Leader of Israel pointed out the remedy. The adoption of a correct system of instruction again placed the nation in the lead. If our educational institutions are to blame for national decay, is it not time to turn from our course, and demand a reform? How could it be done? Return to Bible principles, were it possible as a nation to do so, and we would take the position once held in the world by Jerusalem; nay more, we could then with truth preach the millennium as vainly heralded from popular pulpits, for ours would be an eternal government, and the King of kings would here sit upon the throne of David. E. A. SUTHERLAND.

A CRUCIFIED AND RISEN SAVIOUR.

“AND without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” The more we study the subject of the redemption of the human race, the greater depths we find, and there, as we think of the Redeemer’s glory, are depths we can not reach. It is the glory of the Prince of Life, and the mightiest powers of man can not fully comprehend it. The angels themselves desire to look into this mysterious and wonderful theme. Writing by the inspiration of the Spirit of God, the apostle Peter says: “Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth. By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God’s government. The cross of Calvary would be

looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. In making His infinite sacrifice Christ would exalt and honor the law. He would make known the exalted character of God’s government, which could not in any way be changed to meet man in his sinful condition.

Who is able to describe the last scenes of Christ’s life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?—The heavenly universe, God the Father, Satan and his angels. Wonderful events took place in the betrayal of Christ. At His mock trial, His accusers found nothing by which He could be proved guilty. Three times Pilate declared, “I find no fault in Him at all.” Nevertheless he ordered Him to be scourged, and then delivered Him up to suffer the most cruel death that could be devised.

“It pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.” It pleased God to bruise His only-begotten Son, to suffer temptation to come to Him, to permit Satan to develop his attributes and the principles of his government. The enmity of the apostate against the Commander of all heaven must be seen. It must be shown that Satan’s mercy is cruelty. What a battle was this, between Christ and Satan! It was waged up to the very time of the resurrection, yea, up to the time of the ascension. Then it was transferred to Christ’s followers, and to-day Satan wars against them.

During His lifetime Christ’s spirit was grieved because His own nation looked upon Him as a root out of dry ground, having no form or comeliness that they should desire Him. He longed for careworn, oppressed, weary human beings to come to Him, that He might give them the light and life and joy that are only to be found in Him. The veriest sinners were the objects of His deep, earnest interest, pity, and love. But when in the greatest need of human sympathy, in the hour of His trial and temptation, even the most promising of His disciples forsook Him. He was indeed compelled to tread the winepress alone, and of the people there was none with Him. An atmosphere of apostasy surrounded Him. On every side could be heard sounds of mockery, taunting, and blasphemy. Satanic agencies full of animosity strove to inspire the human family with deadly animosity against the law of Jehovah; and in his enmity the apostate was joined by the professed worshippers of God, for whom Christ had done so much.

The Lord of hosts suffered with His Son, but He did not abate one jot of the penalty. The world’s Redeemer heard the people taking the oath of allegiance to a rival sovereign. He heard them divorcing themselves from God, refusing to obey His rule, saying, “We have no king but Cæsar.” As He hung on the cross, He heard them say tauntingly, “He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God.”

The Lord permits men to go to a certain length in sin, and then, as in the destruction of the old world, He will arise and punish the inhabitants of the earth for their iniquity. The earth will disclose her blood, and no more cover her slain.

“Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations; the kings

shall shut their mouths at Him; for that which had not been told them shall they see; and that which they had not heard shall they consider.”

Thus it was. The terrible scenes of the crucifixion revealed what humanity will do when under Satan’s control. They revealed what the outcome would be if Satan was to control the world. Those who witnessed these scenes never lost the impressions made upon their minds. Many were converted, and told others of the awful scene they beheld. Many who heard the report of Christ’s death were converted, and commenced searching the Scriptures. Thus were fulfilled the words, “So shall He sprinkle many nations.”

“Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.”

Christ was this Branch, the highest branch of the highest cedar. He was the plant of the Lord’s setting. “As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste.” Christ’s every act was acceptable to the Father. God loved His Son in His humiliation. He loved Him most when the penalty for the transgression of His law fell on Him.

Christ was the Majesty of heaven, the Commander of the heavenly hosts. But He put off His crown, and divested Himself of His royal robe, to take upon Him human nature, that humanity might touch humanity. As the world’s Redeemer, He passed through all the experiences through which we must pass. He found Himself in fashion as a man. He humbled Himself to do the greatest work that could be done for the human race. A beam of righteousness from heaven shone amid the moral darkness of this earth, to enlighten every man that cometh into the world.

Christ suffered in man’s stead, giving His life for the life of the world. All who repent and turn to Him are His heritage. His death proved God’s administration and government to be without a flaw. Satan’s charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. Every voice in heaven and out of heaven will one day testify to the justice, mercy, and love of God.

MRS. E. G. WHITE.

ABIDE WITH US.

ABIDE with us; the somber shadows gather,
The light fades to the past,
The chilling gloom of doubt is all around us,
And night has come, at last!

We need Thee in life’s daytime, when the sunlight
Gilds everything we see;
For joy is only joy as Thou art with us—
All gladness comes from Thee.

But O! we need Thee sorely when the darkness
Droops downward like a pall;
When joy has spread her wings, her nest forsaken,
And tears like rain-drops fall.

When by the grave of our dead hopes we linger,
And silence meets our cry,
We look to heaven, but only see the storm-
clouds—

No stars are in the sky.

Abide with us! then darkness has no terror,
And doubt and fear shall cease;
Our deepest griefs shall all be soothed to silence,
Lulled to Thy perfect peace.

—Annie Clarke.



OAKLAND, CAL., JULY 12, 1899.

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THE WONDERFUL COUNSELOR.

WHETHER we read Isa. 9:6 as "Wonderful, Counselor," as in the text of the Revised Version, or "Wonderful Counselor," as in the margin, it matters not. Jesus Christ is the Counselor, the Advocate of His people, of all that long to be His people. He is also a *Wonderful Counselor*, in wisdom so surpassing, in knowledge so profound, in love so infinite, that all the counsel of all the wise of earth is not worthy of mention.

He knows all about our case. He understands the principles involved. He sees the harvest in the seed, the end in the beginning. He knows all the dangers which lurk in the way. He looks with clear eye upon all the hidden snares of the enemy. He sees the subtle, sweetened, poisoned draughts the adversary has prepared for thirsty lips. He beholds the enchantress' bed which would lull to the sleep of death our wearied limbs and brain. He has met all these things Himself, and knows how to escape all dangers, how to make the best use of all blessings; nay, more, how even to turn the banes into blessings. O, our Counselor understands it *all*; He is perfect in knowledge and wisdom.

Moreover, He counsels to save. He can counsel in no other way, for He loves us with a measureless love. Others may counsel us to do what is "expedient," what is the best "policy." But there are no makeshifts to the advice of our Counselor. His counsel is founded in the everlasting principles of truth and righteousness and life. He would not advise you to endeavor to escape a temporary ill and fall into the permanent evil. He would not save you from confession of sin, to let you meet sin's doom at the end. He would not give you the satisfaction of your temporary triumph here and keep you from His eternal triumph for you hereafter. No; love leads our Counselor to do for us what is always for our best and eternal good.

But the knowledge, the wisdom, the intermingled love are not all that make wonderful our great Counselor. His ear, His private office, is open to all. The poor of earth can not get access, except in rare instances, to the world's great counselors. The legal advice of a Blackstone, an Evarts, or a Choate costs more than the poor can afford. A retaining fee for such as they, even if life were at stake, would be more than the poor could raise. But the Wonderful Counselor ever keeps open office for earth's millions. No servant or lackey will keep you from access to the Master. It is your privilege to go to Him. Surely He speaks not to deceive or tantalize; hear Him: "Come unto Me, all ye that labor and are

heavy-laden." The righteous may come in his perplexity. The sinner, deep-dyed and criminal against his Father's law, may come and find an Advocate who intercedes, a Judge who justifies. And this is love.

Then, reader, go to Him. Let nothing keep you from it. Tell Him all about your case. Keep back nothing. Only so will you realize your need of His help. And then His Spirit will by His own Word teach you the way; and you will indeed know Him to be the Wonderful Counselor.

"NEITHER SO DID THEIR WITNESS AGREE."

IT is not an uncommon thing for two witnesses to disagree. Less frequently we find a witness contradicting himself. That he does directly or indirectly is proof positive that he does not speak the truth. It is a common thing among opponents of the Lord and His work to be self-contradictory. It was so when men endeavored to substantiate a charge against Jesus. It is equally true when the efforts of men are directed against the Lord's Sabbath.

Before us lies a paper of prominence in the country, a chief organ of a great denomination. In it is an article, written by one man, which takes these positions:—

1. As Christ came to fulfil the law and the prophets, all types and sacrifices, and therefore the Sabbath and law, were then done away.
2. The Sabbath was observed by Christ. It was a type of God's rest after creation and of the deliverance of the Israelites from Egyptian bondage. This Sabbath applied to the Israelites.
3. Jesus said He was Lord of the Sabbath; and He said this with the thought of changing it (a thought of which He has said nothing in His Word).
4. He changed it and called it the "Lord's day."
5. The observance of the seventh day is "going back to the law."

Now it is strange that any one can not see the inconsistency of the above propositions. It is strange that any one can not see that the Sabbath as a memorial of God's creative work can not be a part of the law of sacrifices; that it was made before sin entered, while sacrifices came as a consequence of sin; that God made the Sabbath law, in order to forever settle its character, a part of the Ten-Commandment moral law, and that what is true of the Sabbath is true of every other part of that law. God condemns those who are "partial in the law."

The law of which Paul wrote to the Galatians was the living law which brought him and the Galatian brethren to Christ—Paul from a dead Judaism, the Galatians from heathendom—years after the resurrection of Christ. It is the law that points out sin, the law that declares, "Thou shalt not covet," the Decalogue. See Gal. 3:22-24; Rom. 7:7. It fills the same office to the truly converted sinner to-day.

Christ did fulfil the law; He kept it perfectly, and by His "obedience" we are made righteous. His seventh-day Sabbath-keeping justifies the sinner for his Sabbath-breaking; but Christ has no first-day sabbath-keeping to justify a sinner who has not observed the Sunday. In fact, according to the Word, "Where there

is no law there is no transgression," and there is no law for Sunday sacredness.

Jesus says, "The Sabbath was made for man,"—all men,—and that is true; then it was not made for one nation. But nowhere are we told that Jesus changed the Sabbath, or that He intended to change it. In fact, it could not be changed without altering more than one jot or tittle. And what Bible authority is there for the statement that John calls the first day of the week the Lord's day? He does not so say.

Going back to the law to observe the Sabbath which Christ kept, we are told is fraught with the most disastrous consequences!!

And yet Jesus says, "Follow Me." Do those who take such positions expect Christians to refrain from stealing, to honor father and mother, to keep the sixth and seventh commandments? But is not this "going back to the law"?

No true seventh-day Christian keeps the Sabbath in order to be saved; he keeps it because he is saved, as the memorial of Christ's rest in creation, as a sign of His power in redemption. He keeps the third, fifth and sixth commandments for the same reason. And the Spirit says: "This is the love of God, that we keep His commandments; and His commandments are not grievous."

ILLUSIONS ABOUT THE CONSTITUTION.

THE New York *Evening Journal*, of May 23, has the following under the above head, which is worthy of note:—

It is to be expected that foreigners coming to our country to become citizens, even foreigners of considerable education, should have mistaken notions of the Constitution of the United States. Most of them believe that the first twelve amendments are limitations on the States. When the first amendment says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," they fancy that the States are bound by this inhibition. But the truth is that if, for instance, the State of Illinois should want to make Catholicism a State church, there is nothing whatever in our national Constitution to prevent her from doing it.

The foreigners' mistakes are excusable, but what shall we think when a scholarly New York morning paper asserts that "the fifth amendment to the Constitution of the United States provides that no person shall be held to answer for a capital or otherwise infamous crime unless on a presentation or indictment by a Grand Jury," and denounces the District-Attorney of New York for violating that provision in the *Molienx* case?

Can it be an American who wrote that article?

Is there an educated American who does not know that this provision applies exclusively to the United States courts?

Should not a pretentious New York paper know that several States, notably California, have practically abolished indictments by Grand Juries, substituting informations by District-Attorneys in almost all cases?

We would like to ask the *Journal* a few questions. If the State of Illinois should make the Roman Catholic Church the State church, presumably this union would be similar to such establishments elsewhere; fasts and feasts would be ordained by law; citizens would be required by law under penalty to adore "the host" as it would be carried along the streets in solemn procession; utterances against the State religion would be condemned and punished as blasphemy and treason; only Roman Catholic citizens could serve in public office; and other things, too numerous to mention, would obtain. Now, according to the Constitution, would Illi-

nois have the right to do all this? Amendment XIV., section 1, declares: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." Would it not be an abridgement of the privileges or immunities of a citizen of the United States to require him to support a State church in Illinois? Would it not, in the light of the First Amendment, be an abridgement of his privileges to require the observance of a fast day, or bowing before what to him was a mere wafer? These are pertinent questions these days. Is slavery of mind and conscience of less importance than physical slavery?

We are not captious in this inquiry; we would be glad of a candid reply to these questions.

ORIGIN OF SUNDAY OBSERVANCE.

A CORRESPONDENT sends us a leaf of the *Tacoma Baptist*, of what date we know not, which refers to this paper, and requests us to answer it. It is hardly worth while. The article is but a general, bold denial of facts which the SIGNS has stated. The *Baptist* quotes this from the SIGNS:—

The Sunday sabbath rests alone upon the authority of the tradition of the Catholic Church. Shall we keep the Sabbath of the Lord, or the Sabbath ordained by the great enemy of the church of God?

Upon this the *Tacoma Baptist* sweetly remarks:—

We believe that, by this time, the SIGNS OF THE TIMES knows full well that Constantine or the Catholic Church had nothing whatever to do with originating Sunday observance among Christians. I believe they know this, and yet they go on chewing their old chestnut. It is positively untrue that Constantine changed the Sabbath and originated Sunday observance among Christians.

The early Christian fathers all speak of Sunday observance, long, long before Constantine or the Roman Catholic Church were born. Peter, bishop of Alexandria, A.D. 306; Antolinus, bishop of Laodicea, A.D. 270; the Apostolic Constitutions, A.D. 250; Cyprian, A.D. 250; Tertullian, A.D. 200; Clement of Alexandria, A.D. 194; Bardesaneus, Edessa, Asia, A.D. 180; Justin Martyr, A.D. 140; Barnabas, A.D. 120; St. John, on Patmos, A.D. 96; Luke, Asia Minor, A.D. 60; all speak of the first day of the week as being the day kept by the early Christians (not however as the Sabbath, for the Sabbath belongs to Israel only) but as the day on which Christ rose from the dead.

If all this is not known to the SIGNS OF THE TIMES, I pity it. It is not true at all that Constantine or the Catholic Church originated Sunday observance. We say to the TIMES, Never quote again that foolish claim of Romanists that their church changed the Sabbath from Saturday to Sunday. The TIMES knows as well as we do that that is not true.

Now it is not a hard thing for a blind man to declare that the sun does not shine; but his denial does not alter the fact. In 1897 there were published in the SIGNS OF THE TIMES seventy-seven "Historical Facts and Incidents Relative to the Sabbath and the Sunday." They are now published in tract form, "Ap- ples of Gold Library, No. 45." Price 1 cent. The historical facts are not mere statements, but the references to the histories from which they are taken, are given.

Here are a few of these facts for our contemporary to consider:—

43. Says Neander, the greatest of church historians ("Church History," translated by H. J. Rose, p. 186): "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." Neander lived A. D. 1789 to 1850.

Dr. Peter Heylyn, a member of the Church of England, who wrote in 1636, gives this testimony to the same effect: "Take which you will, either the 'fathers' or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no sabbath

set on foot by them upon the first day of the week, as some would have it."—*Hist. of the Sabbath, part 2, chap. 1, sec. 10.*

Says Sir William Domville: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles."—*Examination of the Six Texts Supplement, pp. 6, 7.*

44. A. D. 140.—The earliest testimony among the "fathers" in behalf of Sunday observance that can lay claim to genuineness is by Justin Martyr, a half-converted heathen philosopher, and a portion of the time at least an inhabitant of Rome, the seat of the apostasy. Justin simply speaks of meeting together for worship, etc., "upon the day called Sunday." He gives the day no other title. This testimony is found in "Justin Martyr's First Apology," translated by Wm. Reeves, chap. 67, p. 127, secs. 87, 88, 89. Justin wrote at about the above date.

45. A. D. 196.—The first effort made by Rome to rule the Christian church was an edict in behalf of Sunday. The Eastern churches celebrated the Passover (Easter) on the 14th day of the first Jewish month, without regard to the day of the week. Rome began keeping it on the Sunday following "Good Friday." Victor, bishop of Rome, made a decree imposing the custom of Rome upon all the churches, that is, to observe the Passover on Sunday. "This bold attempt," says Bower ("Hist. of the Popes," vol. 1, pp. 18, 19), "we may call the first essay of papal usurpation." See also Dowling's "Hist. of Romanism," book 1, chap. 2, sec. 9. In the heading of page 32, Dowling, a Methodist Episcopal, calls this attempt of Victor, in behalf of Sunday exaltation, "the earliest instance of Romish assumption."

46. A. D. 200.—The first early "father" who without doubt applies the term "Lord's day" to Sunday, is Tertullian. On that day he tells us that fasting or kneeling was unlawful. They traced on the forehead the sign of the cross, and made offerings for the dead in connection with Sunday observance.—*De Corona, sec. 3.* Concerning these observances Tertullian frankly says: "If for these and other such rules you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener."—"On Prayer," chap. 23; *De Corona, secs. 3, 4.*

47. A. D. 321.—The first law for Sunday as a weekly day of observance on record, human or divine, is by Constantine, at that time heathen emperor of Rome and sun-worshiper: "Let all the judges and town-people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture. . . . Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."—*321. Corpus Juris Civilis Codicis, lib. iii, tit. 12, 3; also Schaff-Herzog Ency., art. Sunday Legislation.*

48. A. D. 325.—Sylvester, bishop of Rome, authoritatively bestowed upon the Sunday the title of "Lord's day." This was needed to supplement Constantine's heathen decree. See "Historia Ecclesiastica," per M. Ludovicum Lucium, cent. 4, chap. 10, pp. 739, 740, ed. Basilea, 1624, library of Andover Theological Seminary.

49. About A. D. 325.—Of Constantine's relation to Sunday Dr. Peter Heylyn ("Hist. of the Sabbath," part 2, chap. 3, sec. 1) says: "So natural a power was it in a Christian prince to order things about religion, that he not only took upon him to command the day, but also to prescribe the service."

50. A. D. 338.—Says Eusebius, the friend and flatterer of Constantine ("Commentary on the Psalms," quoted in Cox "Sabbath Literature," vol. 1, p. 361): "And all things whatsoever that it was duty to do on the Sabbath these we [Constantine, Eusebius, and other bishops] have transferred to the Lord's day, as more appropriately belonging to it." This is a fair example of apostasy's assuming authority to alter what Christ or His apostles did not even presume to change in any way.

Now what of this proof? Sunday observance in professed Christianity originated, not with Christ or His apostles, but in the apostate church, helped on by Constantine, a heathen emperor. It was brought into the church by half-converted heathens.

Yes, some of "the early Christian fathers"

do speak of Sunday observance; but what kind of observance, let the *Tacoma Baptist* tell. It was not regarded as a holy day till centuries had passed. Some of these "early Christian fathers" speak of sprinkling instead of immersion, and even those who immersed followed customs that we hardly think the editor of the *Baptist* would care to practise.

The epistle of Barnabas referred to above, is spurious. John, on the isle of Patmos, never mentions the first day of the week. The Bible Lord's day is the Sabbath. Ex. 20:10; Isa. 58:13; Mark 2:27.

It is true that the Roman Catholic Church did not change the Sabbath. Nor did any other. It can not be changed. It is as immutable as God Himself. We made no claim; we do not believe that the Sabbath is changed; for it is unchangeable. Jesus said: "It is easier for heaven and earth to pass than one tittle of the law to fail."

And there are many more facts in the eternal verities of God. O for Bible Baptists! O for Bible Christians!

WHAT IS "ETERNAL PUNISHMENT"?

IT is not a difficult question to answer. Direct reference to the Word will find simple, clear, and direct reply. It is more difficult to get around the Scripture and endeavor to make it mean something it does not. Says a writer in a Pacific Coast Christian paper:—

Of the nine occurrences of the words "punish," "punished," and "punishment," in the New Testament, only four have reference to the future torment of the wicked: Matt. 25:46; 2 Thess. 1:9; Heb. 10:29; 2 Peter 2:9.

Of the four passages cited, only two express duration, viz.: Matt. 25:46; 2 Thess. 1:9.

The following is the text (R. V.) of Matt. 25:46: "And these shall go away into eternal punishment; but the righteous into eternal life." Now if the term "punishment" means "pain, suffering," as Webster defines it, and the term "aionios"—eternal—means "unlimited duration," as Greenfield, *et. al.*, define it, the Master says to us in this passage that the wicked shall endure conscious pain and suffering, time without end!

Now all this is true *if, if*—but what does the Bible say? Let Rom. 6:23 (not Webster) tell us what this punishment is: "For the wages of sin is death [not life in misery], but the gift of God is eternal life through Jesus Christ our Lord." Let 2 Thess. 1:9, R. V., speak: "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might."

Now what is everlasting punishment?—It is not everlasting punishing; it is death; it is "eternal destruction."

But this is the way the writer above referred to labors to get around the latter text:—

1. Paul has saved us the trouble of going to Webster in this case by telling us that this punishment, whatever it is, is a punishment of suffering.

2. The word here rendered "destruction" is *olethros*, and means, as before shown, "perdition," "destruction," "ruin," "misery."

3. The only way to make this passage teach the annihilation of conscious being is to assume such a meaning for the Greek word *olethros*—a meaning which it does not possess.

But may not "destruction," "perdition," "ruin," mean eternal loss of being? "Misery" is a derived meaning. Liddell and Scott define *olethros* to mean "ruin, destruction, death," and no other definition contrary to the above is given.

The word defined "punishment" in Matt. 25:46 is *kolasis* from *kolazō*, meaning "to curtail, dock, prune." "And these [the wicked] shall go away into everlasting cutting off;" they are the fruitless branches cut off and burned in the fire. See John 15:6.

The above is sufficient to show that a just God takes no pleasure in the torment of the incorrigibly impenitent. He sets before them life and death; they choose death, and are given their choice.



CYCLONE AT NEW RICHMOND.

UNDOUBTEDLY, the cyclone and tornado both combined which passed over the Northwest the evening of June 12, and destroyed the city of New Richmond, was one of the most destructive that has ever visited this country. As the writer had the privilege of visiting the fated city a few hours after the cyclone had done its awful work, these words of the Saviour as He wept over Jerusalem before its destruction, came to mind: "Behold your house is left unto you desolate. . . . There shall not be left here one stone upon another, that shall not be thrown down. . . . And there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

As we stepped from the train about midnight, we were met by a national guard armed with gun and bayonet, and escorted to the next guard, who passed us on to the next, till we reached the end of the picket line, and when we asked where we could find lodging he directed us to the Congregational church as the only possible place where we might find lodging. Arriving there, we found that the church, being in the edge of the path of the storm, was partially torn down, but it furnished a shelter for the living as well as the dead. It had been turned into a morgue and hospital, and sheltered that night seventeen of those who had perished without a moment's warning. Tired surgeons were there lying on the floor after a hard day's work of caring for the dead and dying. After a few hours' sleep on the floor of the church, we went out to view the devastated city. Such a scene of desolation and destruction our eyes had never beheld before. As we walked over those ruins we could only think that the four winds of heaven had been let loose, for that was literally true.

The weather observer had discovered before the storm that the wind had been blowing from every quarter towards the storm center, which was at this fated city. How an unseen force could twist and turn and break and pile up and tear down iron and wood and stone as it did there, is more than human mind can comprehend. I could only imagine that some giant fiend had stalked into that beautiful city, bent on destruction, and literally torn every building in its path from its foundation, and not satisfied with simply destroying the buildings, had passed them through a huge thrashing-machine, after which the wood and stone and iron and all household effects, torn into fragments, had been scattered in shapeless piles or sown broadcast over the land. Horses and cows and chickens were lying dead, with lumber and brick and stone piled on them, or lying alone on the prairie.

Up to the present time over one hundred human bodies have been discovered, and it is supposed many more are yet undiscovered, and many more than this number have been wounded. One little sketch will serve to illustrate how nearly whole families were destroyed. Among the wounded was S. W. Hawkins, suffering from severe internal injuries and a broken leg. A newspaper man leaned over the ambulance and asked his name. The man was

suffering greatly, but replied with cheerfulness, evidently forced:—

"Hawkins, sir, but it don't make much difference; my wife, my two daughters, and my son, were all killed in the same place. They are all gone."

Volumes might be written telling of similar pitiful stories, but such things are becoming so common they receive but a passing notice.

Skeptics read of strange and wonderful experiences in the Bible, and call them fables and falsehoods, while stranger and more unexplainable things are happening all around them, and still they go on doubting and finding fault with God. But God is ever merciful, and goes on warning the world and speaking to hearts that we are living in perilous times, yet the warning is unheeded. Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth, and there is only one place that is safe, where men and women



New Richmond, Wis., at 6 P. M. June 12, was a prosperous town of 2,300 inhabitants. In less than one minute, between 6 and 6:30, the city was a mass of ruins; from 150 to 200 killed,—the exact number will never be known,—and nearly 1,000 injured. The above is from a photograph of the main business street after the tornado did its half-minute work.

can flee, and that is to Christ, the only City of Refuge where the storms of life can not enter to destroy or make sad hearts weep. He is the only sure foundation on which to build our hopes and anchor our lives. All other hopes and aspirations may fail, but God's Word and promises never.

L. B. LOSEV.

Minneapolis, Minn.

THE DEVASTATING TORNADO.

ELSEWHERE our correspondent at Minneapolis gives his impressions of the storm as he viewed the ruins the next day. The following is from the *Minneapolis Times* of June 14, sent us by a friend:—

"In the southwest appeared a black cloud, cone-shaped, the apex near the earth and the funnel in the sky. With an ominous roar, with its substratum of ghastly green, it advanced. . . . When the storm broke over the center of the town, the main street was filled with hundreds of distracted men, women, and children rushing up and down in frenzied terror. A circus was in town on Monday and people had come from all the surrounding country to see the show. After the circus the people had crowded into the city to do their shopping in the evening. It was at this time the storm-cloud came up from the southwest. The scene that followed defies anything approaching adequate description. The black cloud of destruction enveloped the little city in darkness. The furious whirlwind seized the brick blocks as tho they were mere toys and hurled the debris through the air with terrific velocity. It snatched human beings from the ground and dashed them to the earth again or buried them under tons of ruins, mangling

their forms, severing their limbs, crushing them out of all resemblance to humanity. The faces of the dead, even in cases where the features were not distorted or destroyed, were literally filled with dirt and sand that lodged under the skin, imparting a brownish-black hue that often rendered them unrecognizable. Buildings were heaped together; some lay flat on the ground, while the ruins of others still reared their heads, gruesome relics of the horrible devastation wrought by the storm. The tornado had no sooner passed than 'horror on horror's head' accumulated. Fires broke out in the midst of the debris, and those who had not been crushed to death under the collapsing buildings suffered even a worse fate. They were burned to death. The air was filled with the moans and cries and shrieks of the victims, who, pinioned down by the heavy timbers and other debris, perished in the flames.

"The scene at New Richmond was horrible. The storm seemed not content with blowing things around and destroying them, but had literally chewed everything to pieces. Machinery which seemed heavy enough to withstand any force which the elements could bring against it, was twisted and turned a thousand different ways. A heavy piece of mining machinery was deposited near the track and was twisted and turned until it hardly retained its form in any part.

"Not a single business block remains standing in the entire city. Three-fourths of the private residences are either utterly demolished and scattered to the four winds of heaven, or are in so dilapidated a condition as to render them unfit for human habitation. Never before, in the history of the country, has a cyclone of equal force been attended with such frightful loss of life."

The next day, June 13, the little village of Herman, Neb., was struck by a tornado, a score killed, 100 injured, and every building in the place, save two, demolished.

Other sections and towns in Wisconsin and Minnesota suffered more or less from the cyclonic disturbance.

RELIGIOUS PERSECUTION.

[From the *Amory* (Mississippi) *Argus* of June 2, 1899.]

A SHORT time since Elder R. S. Owen, an upright gentleman and a Seventh-day Adventist residing near Hatley, was arrested on the charge of violating the law forbidding labor on Sunday. Mr. Owen says he was taking a little exercise in his garden after a Sabbath rest the day before. Of course he considers Saturday the Sabbath. Bond was given for his appearance at the city hall in Amory, July 19.

Commenting upon a similar arrest in Georgia very recently, the *Gainesville Eagle* observes:—

The hauling of these Adventists before the grand juries is religious persecution pure and simple. It is always instigated by some fellow who is utterly devoid of religion himself—some hypocrite who does not care a rap for the sanctity of the sabbath. If this were not true, why is it that none but Adventists are ever prosecuted for working on Sunday? And these sensitive, tender-hearted bigots who are so unutterably outraged by seeing an Adventist plowing on Sunday in his field four hundred yards from the road—why is it that they can go on Sunday and sit for hours and spit tobacco juice and listen to smutty stories, in front of a livery stable, while the establishment is in full blast, breaking the sabbath by hiring the tired and protesting dumb brutes to sabbath-breaking picnickers?

Can any one tell why a man who believes the first day of the week is the sabbath, is not prosecuted for desecrating that day? Is it not as sinful to break the sabbath, knowing you are breaking it, as it is to break it, believing you are not breaking it? Is it not as sinful to break the sabbath for pay as it is to break it for conscience? The idea of the religious informer and the grand juror is that you may sin, but mustn't believe you are doing right.

And right here is where the unspeakable infamy of the thing comes in—this censorship over conscience, participated in by the law and the religious spy. And here is where the rudimentary fang shows at its best, and here you see on it the blood-mark of the rack and the thumbscrew, those precious implements that were so effectual in persuading the minority to conform their belief to that of the majority.



MINISTRY.

DID we but know the truth and what we may become,
Our feet would forward press with greater speed
Along the road that leads to life and heaven.
Then let us haste to render such poor aid
As we can do to such as service need,
That, serving others, we ourselves may grow divine!
—Anon.

PRESENT TRUTH AMONG MOHAMMEDANS.

AMONG few people has the work of the Christian missionary produced so little fruit as among Mohammedans. For eighty years work has been carried on in Mohammedan lands, but the efforts of the missionaries have been chiefly in behalf of Christians in those countries. This is especially true of Turkey, Egypt, and North Africa. Occasionally, a Mohammedan was converted, but in nearly every case he was soon disposed of. It seems to be an unwritten law for Mohammedans to kill those that apostatize from their faith. As a result, efforts in their behalf have dwindled down to a minimum, and the feeling has become quite general that it is of little use to preach the Gospel to Mohammedans.

But according to Scripture, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." From this scripture alone we must conclude that the Gospel, in its closing work, will be preached among Mohammedans, especially as they number so many millions. From the opening of our work in Turkey, I have watched for a beginning among Mohammedans, and am now much rejoiced to see it.

J. H. Krum, our missionary in Palestine, having made visits to Mt. Carmel, Jerusalem, and the plain of Sharon, returned to Jaffa, to continue his efforts there. Unexpectedly, his work turned among the Mohammedans. First, one accepted Christ and immediately began to work for others; soon a second began, and he likewise worked actively for others. This work has continued till Jaffa and surrounding country is considerably stirred. Of his experience Brother Krum speaks, in a letter of May 14, as follows:—

Since I last wrote you, the interest has been growing, and indeed so rapidly and unexpectedly that I could not leave the house any more. For the last few weeks the Muslims have been coming in to morning worship, and also at the going down of the sun. These have nearly all been brought in by our converted priest of the law. [A sheik from Lydda.] He returned from his trip Wednesday evening. He had visited six villages and Ramleh. In Ramleh, he visited a meeting held by a lady employed by the Church Missionary Society. She was speaking on the resurrection of Christ, and that therefore Sunday

should be observed. He arose and told them that according to the Bible that was all wrong, and gave the Bible proofs for his assertion. The government in Lydda owes him 350 piasters for teaching, but as he has professed Christ, it refuses to pay him.

He confessed everywhere in Ramleh and Lydda where he is known. He also brought a young man with him to Jaffa,—an "effendi," i.e., a gentleman. He is the son of one of the richest families in Jerusalem. He has now confessed Christ among those that congregate in my house. . . . He also brought along a peasant from one of the villages, who has since come here daily. Shaker [the name of this sheik from Lydda] has thus far brought in many people. He has been the fisher, while Hafiz and I dress them. Yesterday, we had a most glorious meeting. . . .



A Mohammedan Sheik.

A remarkable feature of the Mohammedans is that they are very quick to decide for the truth. I preached to them Christ only, and no sooner did they see Christ than they knew all the rest. They were all inveterate smokers; but yesterday morning, when they came dressed up in their very best white linen and silk in honor of the Sabbath, I noticed that not one used tobacco. I asked Hafiz, "Do you think they have given up tobacco?" He answered: "Certainly. They said to me, 'Kall basz,' i.e., 'We have finished.' Yesterday there were seven Mohammedans, eight with the mother of Hafiz, who kept the Sabbath with me. . . . Five of these have committed the Koran to memory, and all except Shaker earn their living by going to the houses of Mohammedans and to the cemeteries to sing parts of the Koran for the people. In other words, they give what we would call Bible readings, and sing hymns from the Koran.

The Germans are all surprised, and indeed all who hear are wondering. The Church Missionary Society has a hospital here since thirty-five years and preaches to each patient before giving him medicine, and only one convert from among Mohammedans is reported. The Jewish Society has operated here

seventeen years, and has not one convert among Jews or Mohammedans. The German colonies are here twenty-seven years, and have not one convert from the Jews, Mohammedans, or Arab Christians. I am here six months, and the blessed Lord has given me at the least six already. The Lord be praised. Amen. . . .

I thought Shaker had left for the villages again, but to my surprise he came in yesterday afternoon, bringing in the highest teacher of the Mohammedans in the city. He had talked with him a few hours, and he finally accepted what Shaker told him as truth, and, like all the rest, he immediately expressed a desire to see me. . . . This teacher is an educated, mild man, and really a hopeful case. He prayed with us twice as a little child. He believed all, and appears to love us. He said he would come to me at night, about three times a week. . . . I had twelve Mohammedans here yesterday, and gave eight Bible readings. . . . The other Christians are afraid to speak to the Muslims about Christ, and so this work has been neglected.

Already Mohammedans have made efforts to persecute those who have professed Christ. Several narrowly escaped being arrested, while an effort was made to enlist the leading one into the army. This is a common way of entrapping and disposing of such. As this work continues, there will doubtless be bitter persecution. Let all Christians remember these souls in their prayers, that they make a noble beginning, and that the power of God may be manifested in their preservation and deliverance.

H. P. H.

Uganda, Africa.—In the Uganda country is a lake with several islands. From an article in the *Missionary Review*, referring to mission work in that country, we take this extract:—

"A missionary visiting a small island in the lake two or three years ago, found but one person who could read at all. Two teachers were sent, and, after nine months, sixty were reading the Gospel. Two teachers were sent to another island, and in a year one very rude church building, that even when uncomfortably full could hold but one hundred, had multiplied into four, one of which would hold seven hundred; the congregation of a hundred had multiplied tenfold. On the large island of Sese all the chiefs are Roman Catholics. Yet there are some three hundred twenty Protestants, nicknamed 'the people of the Holy Ghost,' which, like the nickname 'Christians,' at Antioch, is an honor, not a reproach; and these disciples, ignorant as they are, evince a like readiness with the early Christians to face opposition and persecution for His name; and nowhere has a greater desire for reading been shown."

In Siam the American Presbyterians work among the Buddhistic Siamese and the Laos of the northern hill country, occasionally visiting the Siamese of the lower peninsula, who in turn wander down among the Malays. But *nothing is done by any missionary*, papal or Protestant, among the Malays and Chinese of the east coast of British Malaya.—*Missionary Review*.

FLOODS IN CHINA.

SOME of our readers will already have heard of the severe suffering caused by the recent floods in northern China. *China's Millions* for April gives the following sad account: "The news of the floods in north China is distressing beyond measure. On account of a sudden rise of water in the Yellow River, the great stream has broken its banks, covering hundreds of acres of land, destroying the crops, washing away whole towns and villages, and leaving death in its train wherever it has gone. It is said in the one province of Shantung that thousands of people have perished, and that over 1,000,000 are homeless and starving. These last are moving southward in great masses, seeking for food and shelter, and for new places to locate and to earn a living. The southern provinces, however, are already overfull of people, and those resident there are not ready to welcome hundreds of additional persons, where the land but barely supplies the needs of its present occupants. The result of this condition of things has been that serious rioting has occurred in the provinces of Honan, An-huei, and Kiang-su, while the refugees are reduced to a state of beggary and famine of the worst kind."—*Christian Worker*.

PLAGUE IN BOMBAY.

THE most recent news from India indicates a very terrible state of affairs in Bombay on account of the plague, which should cause us to remember the missionaries and native Christians there much in our prayers. "In Bombay alone 300 victims die daily. On Sunday, March 5, the number of deaths was 391, which is the greatest number ever known to occur in a single day. The total number of victims of the plague for the week was 2,247. The plague has interfered with the work of the missionaries. The natives imagine that all Europeans are employed by the government to spread the disease, and threaten to do bodily injury to the missionaries if they do not move away."—*The Faithful Witness*.

IS THE READY WAY THE RIGHT WAY?

YOU can nearly always decide with confidence that the *ready* way is not the *right* way. When Jonah disobeyed the word of the Lord and fled from Nineveh he found a ship *waiting* to convey him to Tarshish. If a Christian decides to-day to forsake the Lord and serve the devil, to-morrow morning he will find thousands of *ready* ways. This oft-quoted maxim is one of the devil's proverbs. The Christian's only guide is the Word of the Lord. It is always the *right* way whether it is the *ready* way or not.

W. H. B. M.

Religious Liberty in Finland.—A missionary to Finland, writing to the *Bulletin*, Des Moines, Iowa, says:—

"This country is passing through a critical time. A manifesto has been sent from the czar of Russia saying that the Finnish people must accept certain laws forced upon them. It is their wish to have the same liberties which they have had before, but these will be curtailed by the new law. The people are mourning. On February 19 a mass of people met at the railway station and walked up to the capitol, where stands the statue of Alexander II. On the way the band played mournful strains, and the ladies were dressed in black. Sunday, February 26, was appointed as a day of fasting and prayer and mourning for the whole land. I can not say where this will end, but I am glad that the Lord knows."

OUR WORK AND WORKERS.

BROTHER R. W. MUNSON is making preparations to go as a missionary to the Philippines.

IN the church in this city, on the 1st inst., five persons were baptized by Brother J. W. Bagby.

THE addition of four members to the church at Eureka, Iowa, is noted by Brother E. G. Olsen.

SEVEN members added to the church at Monticello, Texas, is part of a report of Brother H. Woodruff.

A CAMP-MEETING is to be held at Canastota, N. Y., August 10-20. The location is on the New York Central Railroad, between Rome and Syracuse.

AT a quarterly meeting held by the church at Beverly, Kansas, in May, eleven members were added to the church. Brethren J. W. Westphal and A. R. Ogden were present.

BROTHER A. O. BURRILL has been transferred from Michigan to New York Conference. He is now engaged in tent-work at Addison, in connection with Brother J. W. Raymond.

AT a recent general meeting in London, it was decided that Brother S. G. Haughey should labor in Ireland for a time. Brother Haughey was assigned to the British field by the late General Conference, having previously labored in Ohio.

THE seeds of truth sown among the colored people of Houston, Texas, several years ago, are now bearing fruit. Brother Felix Conway reports that six of them are now keeping the Sabbath of the Lord. He also states that Brother J. F. Bahler is doing a good work selling the special number of the SIGNS in that city, and the blessing of God is attending his efforts.

FROM the *Atlantic-Chesapeake News* we take this item:—

"A company of four canvassers, consisting of Brethren E. V. Orrell, W. H. Luce and wife, and Geo. Edwin Tack, are now engaged in the exalted work of canvassing on the resident canvasser's plan. They are combining industrial work with their canvassing, and are located on a little farm at Reisterstown, Md., near the Hannah More Academy. They expect to work the country about there for a radius of fifty miles. They have in a nice lot of produce already, and expect, another year, to carry on the industrial part more extensively."

AT the recent camp-meeting held at Warren, Pa., there were present Brother A. T. Jones and Sister S. M. I. Henry, of Michigan; Brother G. B. Thompson, president of New York Conference; Brother J. E. Jayne, secretary of the foreign mission board; Brother S. N. Curtiss, manager New York branch of the Pacific Press Publishing Co., and Brother H. G. Thurston, of California, representing the SIGNS OF THE TIMES. Thirty-six persons were baptized. Conference officers were elected as follows: President, R. A. Underwood; vice-president, Lee S. Wheeler; secretary and treasurer, W. M. Lee.

AFTER an absence in America at the General Conference, Brother C. A. Hall returned to Jamaica. Writing to the *Kansas Worker* of his subsequent labors, he says: "I have visited and held quarterly meetings with several churches, helped put up the framework of a church, and organized the company for whom I have labored since September last. Seventy persons have signed the covenant at that place, and thirty-eight were organized into a church, with others to follow soon. I am now in a new place [Santa Cruz] and have a motley crowd of hundreds in attendance every night. Some are interested, and many are noisy and troublesome. The people tell me there is only one family of whites in the city. I have not seen any yet."

A LETTER from Brother I. D. Richardson (who is canvassing India) to the *Visitor*, of Mount Vernon, Ohio, gives an encouraging account of his work. The letter is dated Lahore, March 30. The writer says: "During the past month, I have canvassed 19 days, taking 183 orders, which amounts to \$518. 'Patriarchs and Prophets' and 'Great Controversy,' are the books being handled here. Many times I take an order for one of each in the same house. I also sell 'Man the Masterpiece' and 'Ladies' Guide.' These books take well among natives and Europeans who care nothing for religious books. . . . I am now about 1,264 miles northwest of Calcutta; and I suppose by the time this letter reaches you I shall be about 1,600 miles from there, on the frontier between India and Afghanistan. The natives there are very bitter against Europeans. Several white people have been killed there. But the God of Israel, who delivered His people from the enemy, is just as able to deliver now."

"WILL A MAN ROB GOD?" is an important pamphlet on the tithing system. It treats every phase of this great question, and deserves especial attention in these days, when the Lord's means of supporting His cause is almost lost sight of. Price, 10c each.

Pacific Press Pub. Co., Oakland, Cal.



LESSON V.—SABBATH, JULY 29, 1899.

PRACTICAL LESSONS OF FELLOWSHIP.

Mount Hermon and Capernaum, A.D. 30.

Lesson Scriptures.—Matt. 17:14 to 18:35; Mark 9:14-43; Luke 9:37-48.

Matt. 17:14-27.

- 14 "And when they were come to the multitude, there came to Him a man, kneeling to Him, and saying, Lord, have mercy on my son; for he is epileptic, and suffereth grievously; for oftentimes he falleth into the fire, and oftentimes into the water.
- 15 And I brought him to Thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to Me. And Jesus rebuked him; and the devil went out from him; and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we cast it out? And He saith unto them, Because of your little faith; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
- 16 "And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; and they shall kill Him, and the third day He shall be raised up. And they were exceeding sorry.
- 17 "And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your Master pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?
- 18 And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel; that take, and give unto them for Me and thee."

Luke 9:46.

- 46 "And there arose a reasoning among them, which of them should be greatest."

Mark 9:33, 34.

- 33 "And they came to Capernaum; and when He was in the house He asked them, What were ye reasoning in the way? But they held their peace; for they had disputed one with another in the way, who was the greatest."

Matt. 18:1-35.

- 1 "In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And He called to Him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in nowise enter into the kingdom of heaven.
- 2 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me; but whoso shall cause one of these little ones which believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Wo unto the world because of occasions of stumbling! for it must needs be that the occasions come; but wo to that man through whom the occasion cometh!
- 3 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee; it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee; it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven.
- 4 For the Son of man came to save that which was lost. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
- 5 "And if thy brother sin against thee, go, shew him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them.
- 6 "Then came Peter, and said to Him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reck-

24 oning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have 27 patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and 28 forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid hold on him, and took him by the throat, saying, 29 Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay 30 thee. And he would not; but went and cast him into prison, 31 till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and 32 came and told unto their lord all that was done. Then his lord called him unto him, and said to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest 33 me; shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was 34 wroth, and delivered him to the tormentors, till he should pay 35 all that was due. So shall also My heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

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. Upon arriving at the base of the mountain, what pitiful plea was brought to Christ? Matt. 17: 14-16. (Matt. 10: 1, 7, 8; Mark 9: 22.)
2. What did Jesus say and do in response to the father's petition? Verses 17, 18. (Mark 9: 25-27.)
3. Inasmuch as power had been conferred upon the disciples to cast out demons, what was the secret of their failure in this case? Verses 19-21. (Mark 11: 23.)
4. Passing through Galilee, what particular truth did the Saviour try for the second time to impress upon His disciples' minds? Verses 22, 23. (Luke 9: 44, 45; Mark 9: 31, 32.)
5. What was the evident reason for the disciples not being more deeply impressed with this important matter? Luke 9: 46. Note 1. (Mark 14: 38.)
6. On their arrival at Capernaum, what question was put to Peter by the tribute collector? Matt. 17: 24. Note 2.
7. Knowing what Peter had said, with what question did the Lord meet him immediately upon his entering the house? V. 25.
8. Receiving the only answer possible, what conclusion did Jesus draw? What did He instruct Peter to do? Verses 26, 27. Note 3.
9. To what was the Saviour's attention next directed? Mark 9: 33, 34.
10. Not being able to agree among themselves, how did they undertake to settle the controversy? Matt. 18: 1.
11. How did Jesus answer this question? Verses 2-6. (1 Cor. 14: 20.)
12. What did He then say of those who in any way led others to do wrong? Verse 7. Note 4. (Luke 11: 44-46.)
13. In what way does He apply this principle to our members which lead us to do wrong? Verses 8, 9. (Matt. 5: 28; James 3: 6.)
14. What warning does He give us regarding these who become like children for Christ's sake? Verse 10. Note 5. (Esther 1: 13-15.)
15. How far will the Lord go to save one such? Verses 12-14. (Matt. 26: 53.)
16. What counsel does the Lord give regarding differences between brethren? Verses 15-18. Note 6. (Gal. 6: 1-3.)
17. In perfect agreement, what may two persons expect concerning their petitions? Verse 19. (Matt. 5: 23, 24.)
18. Why is this sure to be so? Verse 20.
19. When Peter desired to know how many times this agreement was to be reached by forgiveness, what did the Lord tell him? Verses 21, 22. (Col. 3: 13.)
20. Relate the parable by which the Lord further illustrates this subject. Verses 23-35. Note 7.

Side Lights.—"Desire of Ages," chapters 47, 48.

NOTES.

1. Which should be greatest.—The disciples were still clinging to the idea that the Saviour's kingdom was to be an earthly, tangible one, with His throne in Jerusalem, and that at the proper time He would there assume the reins of government. So on the journey toward Capernaum they fell to discussing the question of their relative fitness for positions of trust in the new commonwealth. This material view of the Lord's kingdom so barred the door of their hearts that the spiritual truths their Master wished to impress upon them could not find entrance.

2. The half-shekel.—Not "tribute," as in Common Version. It was not a civil tax, but the half-shekel (Greek, *didrachma*) of Ex. 30: 11-16, which was required of every Israelite above twenty years old, for the current expenses of the tabernacle, and afterwards the temple. It was a piece of silver, in value about thirty-two cents, or one shilling and fourpence of English money.

3. From Strangers.—Strangers being those only who were subject to tribute, the temple could not exact means from Him who was the Son of God, the great King, to whose temple service the money was to be applied. Priests and prophets were exempt from this tax. But the Son of God in that instance gives a beautiful example of waiving personal rights, in order to prevent wrong impressions, which

would produce unnecessary friction. The money necessary to meet the demand was not on His person, but was to be found in the mouth of a fish. The *stater*, thus miraculously produced, was just enough to pay the needed amount not only for Christ, but also for Peter, His follower, who likewise was counted a resident of Capernaum.

4. Occasions of stumbling.—The Greek word usually rendered "offense" in the Common Version, means *cause, occasion of wrong, or an inducement to sin*.

5. Despise not.—Ancient kings shut themselves away from the gaze of men, but their counselors were privileged to behold their faces. See side text. The angels are thus said to behold the face of God, which is hid from mortals. Ex. 33: 20. These same angels being ministering spirits to the humble saints (Heb. 1: 14), the latter have counsel with God through their ministering spirits, and so are the subject of heavenly counsel, regarding their difficulties and dangers.

6. As an heathen.—While a man may be regarded as a heathen, or a publican, and so unfit for church-fellowship, yet the Spirit of Christ teaches us to labor earnestly for the conversion of all such. This can not be accomplished by harsh treatment, or hateful words, or by abandonment. The only way to win any one, in whatever state or condition, is by kindness.

7. Ten thousand talents.—An expression conveying the idea of a hopelessly large debt. Literally it would be \$8,000,000 to \$15,000,000. The smaller debt was about \$15. In other words, sinful man is owed \$15, but is not willing to forgive the debt, tho he owed God \$15,000,000, who freely forgave all. How many will allow an unforgiven sin to destroy them?



LESSON V.—SUNDAY, JULY 30, 1899.

DANIEL IN THE LIONS' DEN.

NOTE.—From last week's lesson we learned that Darius the Median took the kingdom, when Belshazzar, the last of the Babylonian monarchs, was slain by the Medo-Persian army under Cyrus. By reading the first nine verses of this lesson chapter it will be seen that the incident here recorded occurred in the second year of Darius' reign. There were one hundred and twenty princes over the various provinces; over these were three presidents, of which Daniel was first. Practically he was next to the king in the empire, and the fact that he was one of the exiled Jews excited a spirit of envy against him on the part of the other officials. So they made great pretense of loyalty to the king, and flattered him with the suggestion that a decree be issued that no one should "ask a petition of any god or man for thirty days," excepting of the king. Of course this pleased the old man's vanity, and he signed the decree.

Lesson Scripture, Dan. 6: 10-23, R.V.

10. "And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his 11 God, as he did aforetime. Then these men assembled together, and found Daniel making petition and supplication 12 before his God. Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and 13 Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times 14 a day. Then they came near, and spake these words, was sore displeased, and set his heart on Daniel to deliver him; and he 15 labored till the going down of the sun to rescue him. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou 17 servest continually, He will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; 18 that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep 19 fled from him. Then the king arose very early in the morn-

ing, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, 21 able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before Him innocency was found in me; and also 23 before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God."

Golden Text: "The Lord is thy keeper." Ps. 121: 5.

SUGGESTIVE QUESTIONS.

- (1) What circumstances led up to the incident described in this lesson? See introductory note. (2) When Daniel learned of the decree, what course did he pursue? V. 10. Note 1. (3) What did his enemies soon find out? V. 11. (4) To whom did they report the matter? In what cautious manner did they broach the subject? What was the king's answer? V. 12. (5) Then what charge was boldly brought against Daniel? V. 13. (6) How did the king feel when he heard this report? What steps did he take in the matter? V. 14. Note 2. (7) How did Daniel's accusers still urge their case? V. 15. (8) What then did the king command? As Daniel was being put into the den of lions, what did the king say to him? V. 16. (9) How was the den and the decree further secured? V. 17. (10) How did the king further manifest his deep concern for Daniel? V. 18. (11) What did he do in the morning? V. 19. (12) How did he express his feelings as he came near to the den? What did he say? V. 20. (13) What was Daniel's reply? Vs. 21, 22. Note 3. (14) Then how did the king feel? What command did he give? V. 23.

NOTES.

1. Daniel's honesty.—Daniel was honest with God, honest with the government, and honest with himself. He would not defraud the Lord of the honor due to His name; he would not defraud the government or the king by secretly disobeying the law while publicly professing to observe it; he would not defraud himself by depriving himself of the blessings of faithfulness in all things. It was this "excellent spirit" that procured for him his position, that "the king should have no damage." In ancient times it was customary for governors of provinces to fraudulently enrich themselves at the expense of the general government; and one in Daniel's position could have gained wealth and friendship by allowing such things to pass without note or comment. The king knew this tendency on the part of officials, and knew that Daniel would conscientiously look out for the public weal. Hence the king's confidence, and hence the animosity of presidents and princes whose official acts and financial accounts were closely scrutinized.

2. The king's displeasure.—He "was sore displeased with himself" (A.V.). When Shadrach, Meshach, and Abed-nego disobeyed the decree of Nebuchadnezzar, he was "full of fury" toward the men who disregarded his power. But Darius was displeased with himself because he had unwittingly allowed himself to become a tool of designing men.

3. "Shut the lions' mouths."—The writer of the epistle to the Hebrews refers to the prophets "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire," etc. The Angel of deliverance still lives, and faith is as effectual to invoke the power of God as ever it was; for our God is "the same yesterday, to-day, and forever."

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LOVE ME NOW.

If you're ever going to love me,
Love me now while I can know
All the sweet and tender feelings
Which from real affections flow.

Love me now while I am living,
Do not wait till I am gone
And then chisel it in marble—
Warm love-words on ice-cold stone.

If you've dear, sweet thoughts about me,
Why not whisper them to me?
Don't you know 'twould make me happy,
And as glad as glad can be?

If you wait till I am sleeping,
Ne'er to waken here again,
There'll be walls of earth between us,
And I couldn't hear you then.

If you knew some one was
thirsting

For a drop of water sweet,
Would you be so slow to
bring it?

Would you step with lag-
gard feet?

There are tender hearts all
round us

Who are thirsting for our
love;

Why withhold from them
what nature

Makes them crave all else
above?

I won't need your kind ca-
resses

When the grass grows o'er
my face;

I won't crave your love or
kisses

In my last resting-place.

So then, if you love me any,
If it's just a little bit,

Let me know it now, while
living

I can own and treasure it.

—ANON.

CANEA, CRETE.

THIS morning strange
voices, near the
port-hole of our

stateroom, aroused us from a sound slumber, and hastily looking out, we saw the red-capped head of a Turk only a few feet from us; a closer inspection showed that our boat had cast anchor, and that a number of small boats were about her, some having come to carry away freight, mostly sulphur, brought from ports of Sicily, and some to take passengers ashore.

As we were going to stop only about six hours, and our boat being quite large for the small artificial harbor, we anchored almost a mile from the wharf in the open bay. Appearing on deck, one is surrounded by eager boatmen, who always know an English-speaking person, so accost him with all the English they know, which is, "Go ashore, mister?" Altho one expects to go ashore, experience soon teaches him to show no special desire, for financial reasons; so, shaking our heads, we walked along the deck to get a view of Canea, one of the principal cities of Crete. It is situated along the shore, on the slope of a range of hills, which seem to rise almost out of the sea, and which seem to be but a terrace to those

cloud-piercing, snow-capped mountains just behind them.

Having made a bargain with a boatman for about one-sixth his original price, a party of us go ashore. Fortunately it is a holiday, commonly called Prince George's Fête-day, in honor of St. George. The first impression on reaching the shore was very much like the one received in the Midway Plaisance at the Columbian Exposition in Chicago—people of almost every nationality and in as many different garbs.

Passing up through many winding streets, some so narrow that a carriage can not drive in them, we found ourselves following a stream of people into the country, and, desiring to see what was their purpose, we went along.



CANEA, FROM THE NORTH.

The island of Crete, or Candia, lies in the Mediterranean Sea, midway between Palestine and Italy. It is 140 miles long by about 35 wide. Its surface is mountainous, the classic Mount Ida being one of its peaks; but it possesses fertile valleys. It was once very populous, Virgil speaking of its hundred cities. But its early people, while prosperous and many, were corrupt in character. See Titus 1: 12. The Gospel made early progress there. No doubt many Jews were settled in the island. It will be of interest to the student to look up the Scripture references, Acts 2: 11; Titus 1: 5-13; Acts 27: 12. Its people are now mostly Greeks.

The people seemed to be enjoying themselves, many of the women, imitating the English ladies in their dress, with a good supply of paint on their faces, were sitting, with great dignity, upon their little donkeys, while the gallant youths, with their very loose knee trousers and buskins, traveled on foot. It is quite warm, and the way is dusty. On our way we pass a large olive orchard, between a vineyard on one hand and a rye-field, with the grain all headed out, on the other. The fences, where there are any, are of cactus or rose-brier hedge. The land seems fertile and is well kept. We approach a high wall, which incloses a building like a church. There are many people gathered without the wall. Temporary stands are erected, upon which are displayed for sale various articles, and especially refreshments. As the people are constantly entering at a large door in the wall, we follow the impulse of our curiosity, and endeavor to follow. A man with a turban on his head and something like a white blanket wrapped around him, stops us, and, after considerable useless

talk, because we could not understand him, we hand him five centimes each (about one cent in our money), and we are allowed to pass in. Inside the inclosure we find a number of people in a yard surrounding the church building, trying to enter the already well-filled church. The church is built in the form of a cross, the entrance being at what might be called the base of the cross. Seeing that we were strangers, the people made way, and we entered the church. In front of us were a number of images and paintings of the Passion, the Virgin Mary, and of apostles and saints. These the people were constantly approaching, kissing the feet of the images and crossing themselves. Through a small door, which opened into the head of the cross, could be seen a large image of Christ on the cross, and before it were several priests, with long hair, performing the ceremonies. During the entire time there is a ceaseless chanting, mostly by a boys' choir. While this form of worship does not differ materially from that found all through Europe, and to some extent in America, it makes us desire more earnestly that the full liberty of the glorious Gospel of Jesus Christ might be manifested to this people.

Returning to the city, we again follow the crowd, and soon find ourselves on the seashore before the royal palace, which is just to the left of the flag-pole in the accompanying picture.

Crete, having been the bone of contention between Greece and Turkey, is now governed by Prince George, son of King George of Greece, placed in his position by the Powers, and supported by soldiers of England, Russia, France, and Italy, the flags of which nations are to be seen displayed in permiscuous confusion.

To-day we found the soldiers of these nations drawn up before the palace, while within the prince was receiving visitors. Not being in court dress, we had to content ourselves mingling with the crowd. Soon there was a great stir among

the people; an open carriage drove up to the door, and Prince George, with an attendant, came out of the palace and entered it, lifting his hat to the crowd as he drove rapidly away. The soldiers and company dispersed, some running after the carriage, while we hastened back to the ship, and were soon on our way to Athens.

HERVY A. HENDERSON.

WHAT THE FLESH TRAFFIC INVOLVES.

A CORRESPONDENT of the *Milwaukee Sentinel* tells this pitiful tale of what he saw going from Wisconsin to California:—

Before reaching Kinsley, and between Kinsley and La Junta, the fields were literally covered with dead and dying cattle. The uncommon cold in Colorado had caused them to go south.

Reaching the Sante Fe road, their further progress was barred by wire fences, but could they have passed this, the Arkansas River, which is partly frozen, would have prevented them from reaching any more southern point.

Freezing and without food, there was nothing for them to do but to wait for death. Their lips were frozen and they were unable to eat the bits of grass that were above the snow. It was the most pitiful sight, I trust, that I shall ever be obliged to witness. It was estimated that one hundred thousand were in sight from the car windows; and when to this number is added the almost countless herds between Arkansas River and northern Colorado, the amount of suffering is beyond human computation. Many lay under the wire fences dead, having pushed their way as far south as possible. Little calves leaned against the wires with no strength to release themselves from the cruel barbs—waiting for death.

At Dodge City, where we were detained by a wrecked car, the starving creatures were walking through the town, or standing with their mute, appealing eyes turned toward the people, who were powerless to help. The white snow that covered their bodies was the only touch of mercy that we saw. Some of them were Texan cattle, wholly unfitted for northern climates unless sheltered and fed when necessary. Surely the moans of the cattle upon the thousand western hills ascend unto the ear of the Almighty. Thirteen hundred sheep lay in one pile—dead—frozen to death.



Another View in New Richmond after the Tornado of June 12.

And all this suffering of the poor animals comes in consequence of man's gratification of an unnatural appetite for flesh. Flesh foods are disease producing, and if man's nature was not perverted he would revolt at the thought of eating the quivering carcasses of dead animals. The abundant harvests of fruits and grains, and vegetables and nuts, furnish foods that give more physical and mental strength than flesh meats can possibly give, and then the morals are not depraved by the influences of bloodshed. For he who can learn to look with indifference on the suffering and slaughter of the animals, may learn to take the still further step of torturing and killing his fellow-men. T.

THE LACK OF BIBLE KNOWLEDGE.

It is passing strange to notice how little real interest the young people of to-day have in the Book of books. And yet, if we take into consideration the false ideals and systems of education that prevail, the result is not greatly to be wondered at. The following paragraph from the *Youths' Companion* shows the situation admirably:—

A pretty long bow was drawn the other day by the superintendent of education in a great city, when he

told Rev. Dr. Huntington that among the children of school age in his jurisdiction there were one hundred thousand who did not know of the existence of such a book as the Bible. But it is probably no exaggeration to say that, taking the country through, there are millions who know very little of the Book of books beyond its name. College presidents testify that a large per cent. of college students are lamentably ignorant of the Scriptures. Sunday-school instruction does not go far, and the only safeguard against the heathenization of a part of our population seems to lie in a reviving sense of parental responsibility—a re-enthroning of religion in the family.

E. J. D.

LITERARY NOTICES.

FACING THE TWENTIETH CENTURY. OUR COUNTRY; ITS POWER AND PERIL. By James M. King, General Secretary National League for the Protection of American Institutions. 640 large 8vo pages, copiously illustrated, maps. American Union League Society, 156 Fifth Avenue, New York.

The scope of the book is indicated by the following titles of the parts in which the book is divided: "The Sources of American Republican Christian Civilization;" "American Institutions [the State, the church, the school];" "Anglo-Saxon and Latin Civilization;" "The Menace to American Institutions from Political Ecclesiastical Romanism;" "Powers to Protect American Institutions;" "Manifest Destiny;" and a most useful reference appendix, with a copious index. The book is a warning note against the dangerous intermeddling of the Roman Catholic Church in politics. The author has evidently endeavored to

ing at the same time cures for these faults. The book will repay a careful reading.

WHAT A YOUNG WOMAN OUGHT TO KNOW. The second volume to women by Mrs. Mary Wood-Allen, M.D., published in connection with the companion books to men, by Sylvanus Stall, D.D., under the joint title of the Self and Sex Series. Vir Publishing Co., 27 Hale Building, Philadelphia. 264 pages. Price, \$1.00.

The book is divided into three parts; the first treats of the value of the body and its hygiene; the second of special physiology and the laws of maturity, and the third of love, engagements and marriage. The author brings to her task the training of a physician, the sympathies of a mother, and the character of a teacher who is discerning the higher ideals.

The chapters on the care of the body are simple, sensible, and practical, and the directions given have in mind one result, and that is the attainment and maintenance of good health. In treating the subject of special physiology, the author avoids technical medical terms, and tells the young woman of the physical laws governing her nature, how to obey them intelligently, and what penalties follow their violation.

When we first looked through the book we wished that every true mother in the land (and would there were one to every girl, if not her own, some other good mother) would take the book and in quiet holy hours read it with her daughter.

POEMS BY RICHARD REALF. Edited by Col. Richard J. Hinton, the poet's intimate friend and literary executor. 12mo, cloth, deckle edges. Price, \$2.50. New York and London; Funk & Wagnalls Company.

The life of Richard Realf was a sad, eventful one, full of storm and stress, hopeless and disappointing. He wrote none till nineteen; in 1857 he joined the John Brown movement, was a member of the famous Chatham convention, and then went to England and France to lecture for the benefit of the movement. During his absence the tragedy of Harper's Ferry occurred. He afterward served five years in the army. He died by his own hand in 1878 in San Francisco, pursued to his death by a woman he married, supposing his first wife to be dead. Some of his poems are equal to the best of the masters of song.

BABY'S FIRSTS. By Mary Wood-Allen, M. D. Price, 35 cents. Wood-Allen Publishing Company, Ann Arbor, Mich.

The aim of this little work is to teach mothers the first necessary things for the new-born child. These come under the head of "The First Bath, First Dress, First Bed, First Food, First Tooth, First Year, First Work, First Education, The Baby Who Must Travel, The Baby Who Must Stay at Home, The Ownership of the Child, Nervous Children." Dr. Wood-Allen has told in a simple charming way what mothers ought to know. There are those who will get along without such directions, but they are few indeed who would not be greatly benefited by following them; at least the little ones would. It is an exceedingly useful little book.

THE NATURAL FOOD OF MAN AND HOW TO PREPARE IT. By Mrs. J. R. Leadsworth, Healdsburg, Cal. 40 pages, neatly bound in cloth. Price, 40 cents; paper, 25 cents. Address the author.

This little work contains more than 150 recipes for cooking the natural food of man so as to dispense with the use of meat, eggs, butter, and milk, and these articles do not enter into the recipes. How to cook (or make) grains, sauces, breads—leavened and unleavened—legumes, vegetables, nuts, fruits, is told concisely and clearly. "Food for the Sick" is treated by J. R. Leadsworth, M.D., a successful, conscientious and skilful physician, with 28 recipes of food preparations for invalids.

MY YOUNG MAN. By Rev. Louis Albert Banks, D.D. 12mo, cloth. Price, 75 cents. New York and London; Funk & Wagnalls Company.

This is a companion volume to "The Christian Gentleman," by the same author, a book which has had a large sale. This book consists of a series of ten addresses to young men in their relationships as sons, brothers, church-members, members of society, lovers, husbands, citizens, to wealth, and to themselves. The aim of these addresses, or character studies, is to arouse in young men a love and respect for things that they are too apt to regard lightly. The reader may not always agree with the author, but the book is a helpful one to any young man.

July *McClure's* contains the interesting articles: "The Unsolved Problems of Astronomy," by Prof. Simon Newcomb, fully illustrated from recent telescopic photographs by Prof. E. E. Barnard and other eminent astronomers. "The Automobile in Common Use; What It Costs, How It Is Operated, What It Will Do,"—in short, the Automobile, or horseless vehicle, as we find it in actual service to-day. The articles are illustrated with pictures of all the more-important types now under trial.

Among the interesting articles in the July *Cosmopolitan* are: "The Building of an Empire—Omar," by John Brisbane Walker, "The Organization of a Home on \$2.50 per Day," and "What One Should Know about Swimming."

Funk & Wagnalls Co., New York, announce that they have in preparation and will publish about the end of the present year the latest work of Dr. Parker, the "Pulpit Bible." The size will be quarto; the Bible text will be in pica type, and the wide margins of the page will contain pithy, suggestive comments on the verses of the text. The practical value of these marginal comments is seen at a glance. The "Parker's Pulpit Bible" is declared by those who have examined the work to excel both the "People's Bible" and "Studies in Texts."

faithfully, clearly, point out the nation's peril from Rome. He has bravely done his work. The book contains many things which should cause the Christian and patriot to pause and ponder. But, and we say it regretfully, we wish, O, how we wish, that Dr. King had discussed the matter of his book, the perils that menace America, from the only true view-point, the principles of true religious and political liberty and the natural rights of men. Of course this is the standpoint of the Gospel. It is the standpoint of true Americanism as set forth by the founders of this government. If Dr. King had done this, he would not only have seen a foe to liberty in Romanism, but foes to liberty in the politico-religious organizations among so-called Protestants. He would have seen in the clamor for "Sabbath laws" (never mind the day, that is not the question) the very principles of Romanism. He would have seen in the very nomenclature of the "American Sabbath" the "American church," and kindred religio-political terms, the very principle of Rome. An evil principle is no better held by Protestants than it is held by Catholics. We wish the author could see this. He would then oppose all religio-political movements, organizations, and institutions.

WHY MEN DO NOT GO TO CHURCH. By Cortland Myers, minister at Baptist Temple, Brooklyn, N. Y. 16mo, cloth. Price, 60 cents. New York and London; Funk & Wagnalls Company.

The author says in his introductory remarks: "There are many problems which need the mathematics of heaven for their solution, but none more so than the absence of men from our churches. More than one-half of the inhabitants of this country do not attend our churches to-day. There are millions of men in this country who have no connection whatever with the Christian Church. What are the forces in modern life which are the producers of this evil? If we discover the cause of the illness, we are more liable to furnish a cure. Let us be bold in our diagnosis, but patient and skilful and hopeful with the remedy; by all means save the men. Whatever has been said or written upon this problem has been usually a fragment of the truth, a segment of the whole circle." Mr. Myers has made an earnest study of the question, and he considers boldly under three heads, the faults of the church, the faults of the man, and the faults of society, urg-



Domestic.—In the recent elections in Alaska, not a single town voted for prohibition. At Skagway the vote stood 460 for license and 68 against; at Juneau the vote was 401 to 40. Applications for saloon and brewery licenses are coming into the district court without protest from any quarter. . . . President McKinley has decided to enlist the full quota of the provisional army (35,000) allowed by law, thus increasing the whole military force to 100,000 men. This decision is based on the demand for more troops in the Philippines, where it is expected that 60,000 will be in the field by the close of the rainy season—the end of September. . . . The American proposition concerning the Alaskan boundary has been met by a counter proposal on the part of Canada, which bids fair to postpone a settlement for a long time. . . . A fight between white and colored miners, near Cardiff, Jefferson County, Ala., June 27, resulted in the death of three negroes and the serious wounding of two other participants. . . . Of the soldiers that left San Francisco on the Zealandia, June 22, for Manila, four companies were colored troops of the Twenty-fourth Infantry. . . . The anti-trust conference of governors and attorneys-general, proposed by Governor Sayers, of Texas, to be held at St. Louis, Mo., promises to be fairly well attended. Nineteen governors have promised to attend, and others will, if possible. . . . Treasury bureau statistics state that the exports of manufactures from the United States for the fiscal year just closed have averaged more than \$1,000,000 for each business day, and for the first time in our history have exceeded the importations. . . . The Carnegie Company, of Pittsburgh, has contracted to furnish the Russian Government with 180,000 tons of steel rails. The contract amounts to about \$4,500,000. This amount of rails will lay from 1,300 to 1,600 miles of track, according to weight of rails. It is also stated that a representative of the Russian Government is likely to place a large order for ordnance with the American Ordnance Company, of Bridgeport, Conn. . . . A Washington despatch says: "The President has ordered that no copies of the complete report of the beef court of inquiry be printed at the Government Printing Office. Hitherto nothing but a synopsis has been published. The German ambassador asked for ten copies to send to his government. The President saw that the report would be used to the detriment of the commercial interests of the United States, hence his order." . . . It is reported that the government is testing a new shell of very high explosive power at Sandy Hook, and that so far results have been quite satisfactory. It is claimed that it can be exploded at ordinary artillery range, and that its effect is most deadly. The government has guarded the secret of the new missile and expects to use it in the Philippine campaign. . . . Dr. Stone, formerly of San Francisco, writes from the Kotzebue country, in Alaska, that 1,500 men, who were attracted to that region by the glowing circulars of transportation companies, have found nothing but hardship and suffering. All the stories of gold discoveries were wholesale fabrications. Very few of these victims have the means to get back home, even if they had the opportunity, unless the government sends for them. Dr. Stone adds that "one-half of the terrible suffering of the people in this district has not been told." . . . U. S. Marshal Shoup, of Alaska, will investigate the cause of the death of eighteen passengers and crew of the steamer Jessie, who either perished in the wreck of the vessel or were massacred by Indians a year ago, on the Kuskukwim River.

Miscellaneous.—The prospect for active hostilities between Great Britain and the South African Republic is of interest to Americans because of the great number of Americans engaged in mining operations in the Transvaal. The cruiser Chicago, which was to have gone from Madagascar around Good Hope to Brazil, has put into Delagoa Bay, to look after American interests in case of war. It is said that President Kruger has recently sent some valuable presents to Pope Leo, expressing a desire that friendly relations should exist between the Vatican and the Transvaal, in return for which the pope has advised prudence in dealing with Great Britain. . . . The steamer Nippon Maru was placed under quarantine by the Honolulu board of health, June 18, because there had been a death aboard from bubonic plague, the victim being a Chinese passenger from Hongkong. Arriving at San Francisco, the vessel was again quarantined, and two Japanese who at-

tempted to escape, were drowned. These bodies were examined by the bacteriologist of the board of health and found to contain the bacilli of the bubonic plague. The bodies were cremated. . . . The International Council of Women was opened in London, June 26, by the Countess of Aberdeen, president. She introduced Mrs. May Wright Sewell, of the United States, vice-president, then a delegation of Chinese women, and afterward representatives of twenty-six nations. . . . The Antarctic exploring steamer is now in South American waters. When at Montevideo, Commander de Gerlache said that his expedition had been a success. Besides uncovering the Belgica Channel and discovering Dancoland, the expedition found many errors in British charts. They also found evidence that a continent exists in the Antarctic region, and found important flora and fauna. . . . The Secretary of State for the colonies of Great Britain states that the enormous military preparations of the South African Republic has necessitated the increase of the British garrisons in Cape Colony at an expense of \$2,500,000 annually. . . . Affairs in Samba have again been nominally settled. After being recognized as king by the joint commissioners of the three powers—the United States, Great Britain, and Germany—Malieta Tanu abdicated in favor of the commissioners. They then appointed a provisional government, consisting of the consuls of the three powers. Their report recommends the abolition of the kingship and the presidency of Apia, and the appointment of a governor, with a legislative council nominated by the three powers, assisted by a native house of representatives. Chief Justice Chambers is to remain in office. Both of the hostile parties have surrendered their arms.

European.—Again there is friction between Great Britain and France,—this time it is caused by alleged violation of the Newfoundland fishery laws by French vessels. . . . Riots occurred during the last week in June in several cities of Spain. At Saragossa, and also at Valencia, the troops fired into the mobs, wounding several people. Anti-budget demonstrations also occurred at Burgos, Toledo, and Logrono. Martial law was declared at Valencia and Grenada. . . . A Rome despatch of June 25 says: "Serious riots have broken out at Ceciccano, about fifty miles southeast of Rome, in consequence of a priest having excommunicated a parishioner for a private quarrel. The man defies and ignores the ex-communication, and the priest has ceased holding mass. The commune is divided into rival factions, and already several men have been killed. Troops have been sent to occupy the town." . . . A London despatch says: "Famine in seven provinces of east European Russia is sinking the wretched peasantry deeper and deeper into misery. They need about a penny a day to live on, and there are not nearly enough pennies to go around, for in a population of 11,000,000, more than 5,000,000 are hungry every hour of their lives. Actual starvation in the afflicted territory is said to be immeasurably worse than the famine of 1891-92."

. . . . Captain Dreyfus, of the French army, who has been in solitary confinement on Devil's Island for over five years, on a charge of furnishing information concerning military affairs to the German Government, and who has been granted a new trial, was landed in the night of June 30 at Quiberon, France, and secretly taken to Rennes, where he was safely secured in prison. The prisoner's wife was granted a half hour's audience with her long-absent husband. . . . At the opening of the municipal council of Badolona, Spain, on the 1st inst., a crowd assembled on the outside of the building, and shots were fired into the council chamber, killing three of the councilors.

Casualties.—The bark Rufus E. Wood, ninety-nine days from Sydney, Australia, recently arrived in San Francisco. The captain reports that on April 2 a severe earthquake shock occurred at sea. It was a hot, sultry day, and the sea was almost still, when there was a sudden jar of the vessel, as tho it had struck a reef. Then the bark rocked and shivered, and all hands were called on deck; but it was soon discovered that there was no material obstacle in the way, and evidently an earthquake had caused the commotion. . . . A tremendous waterspout in the Pine Ridge region, South Dakota, June 24, extended over thirty miles and caused great destruction of crops, besides damage to bridges, highways, live stock, and farm improvements. . . . The old town of Carrizo, Zapata County, Texas, has been swept away by a flood of the Rio Grande. The town had a population of several hundred, mostly Mexicans of the poorer class, and the houses were nearly all adobe. The river is said to be higher than at any time in forty years. . . . A fire causing \$200,000 damage occurred at Laurel, Del., on the 24th inst. Seventy-eight houses were consumed, including two hotels, a bank building, and the post-office. . . . A storm struck the town of Bradl., Neb., on

the 25th ult., totally wrecking a large brick building and a frame structure containing the post-office. Other buildings were damaged, the ground was torn up in places, and several head of stock were killed. . . . Advices from San Diego, Cal., report a shocking tragedy in connection with the rush to the gold mines in the Sierra Pintada, whose richness has proved to have been greatly exaggerated. The report is that a party of sixty prospectors, having lost their way, perished from thirst, and their bodies had been found by other wanderers. . . . Recent floods in western Texas have damaged the Southern Pacific tracks and bridges to the extent of \$400,000.

Oriental.—Since the introduction of the trolley in Corea, several children have been run over and killed in Seoul. The people, to the number of several hundred, burned one car and smashed another. The Japanese and European engineers narrowly escaped death. The ignorant people attribute the drought, which has continued for some time, to the construction of the electric railways. . . . The Chinese Government has interdicted the export of rice from the Wuhu district, for the alleged reasons that China is on the eve of war, and the requirements of the people will not justify the exportation of this staple product. . . . Several important ports in the Philippines have been opened to trade, including San Fernando, on the west coast of Luzon; Aparri, on the north coast; Curimao, and all ports on the islands of Samar and Leyte. This revival of business will greatly relieve the stagnation in trade and the consequent hard times. . . . The greatest obstacle in the way of establishing a republican government in the Philippines is the difficulty in enforcing the "consent of the governed." The effort is costing the United States about \$300,000 a day. Besides the money expense, something over 700 lives have been sacrificed, and nearly 7,000 men have been wounded or invalidated by disease. It is stated that General Otis recently received a letter signed by native women of the province of Cavite, declaring that if all the men were killed the women would still keep up the fight against the Americans. . . . An armed band of Chinese sacked and burned the French Consulate and Chinese custom-house at Meng Ting, Hunan Province, June 22. Consul de la Batie and the foreign staff at the custom-house escaped, but had to flee from Hunan. . . . General King, who recently returned from the Philippines, says that the Filipinos are far better qualified for self-government than the Cubans, or the uneducated negroes of the South who have been granted citizenship.

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CONTAINED IN THIS NUMBER.

Poetry.	
Abide with Us	5
Ministry	9
Love Me Now	12
General.	
The Separation of Religion and the State, A. T. JONES	3
Modern Education, E. A. SUTHERLAND	4
A Crucified and Risen Saviour, MRS. E. G. WHITE	5
Editorial.	
The Wonderful Counselor	6
"Neither So Did Their Witness Agree."	6
Illusions about the Constitution	6
Origin of Sunday Observance	7
What is "Eternal Punishment"?	7
Outlook. —Cyclone at New Richmond, L. B. LOSEY—The Devastating Tornado—Religious Persecution	8
Missions. —Present Truth among Mohammedans, H. P. H. —Floods in China—Plague in Bombay	9, 10
International Sabbath-school and Sunday-school Lessons.	10, 11
The Home. —Canea, Crete, HENRY A. HENDERSON—What the Flesh Traffic Involves—The Lack of Bible Knowledge, E. J. D.—Literary Notices	12, 13
News and Notes.	14
Publishers.	15, 16

We begin in this issue an important series of articles on "The Separation of Religion and the State," from Alonzo T. Jones. They should not only be read but studied, and then widely circulated.

The special articles on "Education, True and False," will close with next issue. Following that will be published five articles on "Roger Williams, the Luther of America," by Prof. P. T. Magan.

Our first and second pages are somewhat different than heretofore. This is not designed to be permanent, but occasional, perhaps once a month. Our "Pebbles" department will furnish useful illustrations to Gospel workers, and emphasize to others important truth.

The picture on the first page is in itself a sermon. It shows the true relation of Church and State. The former is represented by a pure woman holding aloft the Gospel, and beseeching souls to come to Christ. So has the Lord said, "I have likened the daughter of Zion to a comely and delicate woman." The State is represented by a public building. The motive power of the true church is love and persuasion; that of the State is law and force, represented by the cannon. There can be no true union between them. To establish an unlawful union is to destroy both. This is a lesson to be heeded.

"The Secret Spring in the Dreyfus Case," Prof. Cesare Lombroso, of Turin, Italy, in the *Independent* of June 22, declares to be the plotting of the Jesuits to turn France back under the control of the Roman Church. While the Jesuits did not create the Dreyfus intrigue, they have used it to further their ends, to represent the Hebrews as enemies to France, to pave the way for the same sort of thing with Protestants, "and thus they meant to end by having France united in the Roman Catholic faith, and, what was of the greatest importance to them, in blind, supine subjection to the church." Professor Lombroso finds his evidence for this in the nature of Jesuit plotting, in money furnished Esterhazy, presumably by the priests, in the intrigues of the generals with a priest of that church, in the sermons of another priest, and in the attitude of the young men tutored by the clericals; and he recalls the words of Gambetta, "Clericalism—that is the enemy." And what is true of France is true of every land of importance not under papal control.

The outlook of the world is not cheering from whatever standpoint we view it. It is everywhere perplexity and trouble.

While the Peace Conference more or less amicably confers, the plans, the plots, the counterplots, the intrigues for the partitioning of China still go on. Poor China is like the man which went from Jerusalem down to Jericho. She is now well on the Jericho road, and if not stripped and naked, it is only because the thieves can not agree as regards the spoils.

The Peace Conference is disappointing to those who hoped for much. This is recognized by the most candid writers. The "dum dum" bullet may be set aside as too cruel, but as for taking any decisive step toward universal peace or disarmament, the conference is accomplishing nothing. That this is recognized by the papers at large is shown by the many jokes and cartoons at the expense of peace. And now the czar wishes it to be emphatically retold and clearly understood that he did not ask or expect disarmament, but that armaments should not be increased. The swords are not yet beaten into plowshares, nor the spears into pruning-hooks, nor the cannon cast into church-bells.

War impends in South Africa between England and the Boers. England counts the Transvaal Republic as a vassal government, herself the suzerain power; while Paul Kruger, president of the Transvaal Republic, holds it to be independent. The Uitlanders, largely composed of British, to the number of 21,000, have petitioned Great Britain to assist them in obtaining what they demand as rights from the Dutch Republic. They claim that while they pay the most of the taxes in certain districts they have no voice in their expenditure; that their water supply is poisonous, compelling them to drink mineral waters, specially taxed by the republic; that dynamite, a necessity in mining, is monopolized beyond the reach of the poor man; that citizenship in the republic is attainable only after fourteen years on the condition of forswearing all allegiance to England, the suzerain government, and even at that time uncertain; and that many other grievances exist. It is believed by some that unless England takes a firm stand, she will lose prestige and power in all South Africa, but if she does speak and act decidedly, President Kruger will yield. Others are of the opinion that the Boers will fight rather than yield. And so all South Africa is in a ferment over the uncertain outcome.

There has seemed to be rejoicing by the French Republicans and their friends for some time that each recurring morning found the republic still in existence. About the most unsettling thing which has occurred is the Dreyfus affair. The honor of leading men connected with the government and army has been seriously compromised; two of the witnesses against Dreyfus have either committed suicide or have been killed; a ministry or so has fallen, and the man who in seeming innocence caused it all—guilty only of being a Jew—has suffered terrible punishment in prison and exile. Now as he returns to France, granted a new trial by the supreme court, he must be carefully guarded to preserve his life.

This nation and government has all it can attend to. The great strikes in Buffalo, Cleveland, Chicago, Colorado, and the labor troubles in the mining regions of Montana and Idaho, have been more than serious, not so much in the immediate consequences, but in the intense feeling excited and engendered by friends, enemies, and a pandering press, in all parts of the country. A large standing army has been called for by many; it looks as tho it might be needed at home. In the Philippines matters seem no nearer a settlement than at the close of the war with Spain. The news accounts from them under the press censorship in vogue seem to be about as reliable as were the news from the Spanish-Cuban War under the Spanish control of the press. Many Filipinos, fighting for liberty, have been slain; whole parts of the islands ravaged; but there has been no gain in territory, and in the wet season, loss. The last estimate of needed troops by a trained soldier is 150,000; but it is not promised that this shall end the war. This government paid twenty million dollars for the Philippine Islands in the first place; one hundred million more has been expended in prosecuting the war

against their rightful inhabitants; seven hundred men have been killed or have died in the hospital; ten times as many more are wounded or sick, subjects of indefinite pensions; and the war has just begun. The only party that seems to be losing nothing but gaining much out of this war is the Roman Catholic Church. She has well trimmed her sails to meet the changing winds of unstable earthly governments. But this is not a novel experience to the Papacy. "Through his policy also he shall cause craft to prosper in his hand." But this is not all.

Look where we will, it is uncertainty, unrest, perplexity. Even so Jesus declared it would be in the days of His second coming. Looking down the stream of time to that great event, He foretells: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

TRACTS WORTHY OF CIRCULATION.

"What Is Patriotism in the United States?" by A. T. Jones. Religious Liberty Library, No. 55. This is an address delivered to a large and enthusiastic audience in Metropolitan Temple, San Francisco, June 14, 1896. It is as timely now as then.

"The Present Peril of Liberty and Equal Rights," by Geo. B. Wheeler. Religious Liberty Library, No. 56. It presents an array of evidence showing the imminent peril to Church and State.

"Return of the Jews," by H. P. Holser. Apples of Gold Library, No. 62; 32 pages, price 2 cents. This meets the great delusion respecting the Israel of God from the standpoint of the Gospel. Illustrated.

"The Seal of God and Its Counterfeit," by J. O. Corliss. Bible Students' Library, No. 157. Illustrated. This shows what the seal of God is, and its importance, in such scriptures as Rev. 7: 1-3.

The above may be obtained from this office, its branches, its agents, or any of our associate publishing houses.

"The Church and the World walked far apart" at one time, but it is no longer thus; and one of the most striking unions we have recently seen is that recorded in a New York paper of June 20. The Actors' Church Alliance invited the church people to meet with them at the Berkeley Lyceum. The Lyceum was crowded. Bishop Potter, Father Ducey, Dr. McGlynn, Revs. John P. Peters, R. Herbert Newton, Thomas R. Sleice, Percy C. Grant, Joseph Reynolds, and Rabbi Silverman, were among the speakers, Bishop Potter presiding. The bishop said that while he himself had never been in a theater before, he was heartily in sympathy with the members of the profession, and would be glad to see the church and the stage brought closer together. The attendance and enthusiasm were so encouraging that at the next meeting, which will be called within a month, the alliance will take palpable form. The main object of the alliance will be the establishment in every theatrical center, of a chaplain who shall visit the different members as temporary parishoners. Not only will the temporal welfare of the actors be looked after, but if they are ill or in need, their more material sufferings will also be alleviated. The alliance will also make a vigorous fight against theatrical performances on Sundays. In the final conflict over the pseudo-sabbath, theatergoers and saloon-keepers will be found on the Sunday side.

Multiplying Ceremonies.—It has ever been true that the farther away from God a people drifted, the more they multiplied religious ceremonies, the more ostentatious and ornate their forms of worship. This is especially marked in Catholic countries. The April *Wide World* magazine, of London, publishes a series of photographic views of a procession on Good Friday, in Seville, Spain. In this procession is depicted the last days of Christ upon earth, from the driving out of the money-changers, to the judgment hall, the crucifixion, and resurrection. It is a blasphemous prostitution of Christianity. Those who have Christ enshrined in the heart, would never consent to personate Him in this fashion.