

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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ROGER WILLIAMS—AMERICA'S LUTHER. No. 2.

AFTER a voyage of sixty-six days, which had been tempestuous all the way, the ship *Lyon* dropped anchor in the calm waters of Boston Bay. This was on Feb. 5, 1631. Among her passengers was one who is quaintly described as being "godly and zealous, having precious gifts." This was no other than Roger Williams, whose quiet and unostentatious appearing presaged such momentous events for the New World. It was not long before he was made to realize the truth of the words of the most eminent non-conformist of his time, that "new presbyter is but old priest writ large." The people of Boston, altho their religious practises were diametrically opposed to those of the Church of England, were still legally and technically members of that communion. They had never separated from the established church of their native land. This appears to have been largely a mere matter of policy. They had not openly avowed their separation for fear that to do so might bring persecution upon them.

But with Williams separation from the Church of England had been a sincere matter of conscience. With him it was no form, but deep heart work. It must ever be remembered that the religion of Williams was of that high, simply pure, and spiritual nature, so rare then and so rare now. When he left the Church of England his sensitive soul had been wrenched and torn. To him the detachment had been painful, and he had only taken the step because he believed that the blessing of the Father of Lights could not be with him if he did not. Once he had regarded the Church

of England as the fold of Christ. With sadness he awoke to the belief that she was not, and with bleeding spirit he tore himself from her bosom.

The attitude of the Puritans of Boston was to him, therefore, hypocritical. He dwelt in an atmosphere of spirituality far above them.

Their intention, when they left the Old World, was to establish a theocracy modeled after that of ancient Israel. Clearly they forgot, or never knew, that God Himself had said of that fabric and form of government: "I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him."* To the Puritans, England represented Egypt; the Atlantic, the Red Sea; New England was the land of Canaan, and the Indians were the Amalekites, Amorites, and Philistines, who were worthy only of death.

The exact view which they held of the proper relation of Church and State is ably set forth by John Cotton, who for nineteen years was the "unmitigated pope" of the Massachusetts Bay Colony, and in whose honor the city now called Boston received that name.† Here are his own words:—

"It is better that the commonwealth be fashioned according to the setting forth of God's house, which is His church, than to accommodate the church frame to the civil State."‡

It was not a union

of the two—Church and State—which the Puritans desired, "for that signified some equality at least of authority; but it was a church dominating the State, and using it to carry out its will."

These Puritans were intensely religious men. They earnestly desired that sin might be banished from the community. They were not naturally either heartless or cruel. Their atrocious persecutions sprang not from incarnate wickedness, but from their system. The more closely they adhered to that system the

*Eze. 21: 27.

†Prior to coming across the water, John Cotton had labored in the ministry at Boston, England.

‡See Mr. Cotton's letter to Lord Say and Sele, 1636, Hutchinson, vol. 1, appendix 3.



ROGER WILLIAMS LEAVING HIS FAMILY FOR A HOME IN THE WILDERNESS.

Banished because he "declared his opinion that the magistrate might not punish a breach of the Sabbath nor any other offense [against God], as it was a breach of the first table [the first four commandments of the Decalogue]."—*Schaff-Herzog Encyclopedia*.

They could not understand his view of things. Like the Pharisees of old, they thought only of a carnal or temporal kingdom of the Lord Jesus. This will be more and more evident as the story proceeds.

The Puritans of Massachusetts Bay had indeed fled from Old England because they had been persecuted for their faith. Verily they came to New England in order that they might have liberty to worship God according to the dictates of conscience. But they never entertained any idea of setting up a State wherein men of all faiths, or of no faith at all, might do as they pleased in matters spiritual—in things pertaining to the soul. This thought was farthest from their mind.

more unbearable did they make things for all within their jurisdiction, whose religious views did not wholly accord with their own.

Thus, the State was the servant, the tool, of the church. And the clergy ruled the church; for no one could be proposed for membership therein unless allowed by the elders. So says Hutchinson: "This must needs render the influence of the clergy very great under the Old Constitution. Nobody could be proposed for a member unless the minister allowed it. Nobody could be admitted a freeman unless he was a member of the church."*

It follows from this that any one to become a freeman, that is a member of the body politic, must first be a member of the church. "By this means the clergy administered the temporal power and held fast thereto until the charter was wrested from their grasp in 1684."

The Puritans further believed that the Bible should be the statute-book of the State. The Ten Commandments were the supreme law of the land, and the corner-stone of their whole governmental edifice. Disobedience to parents, adultery, the worship of false gods, and covetousness, were all alike capital crimes punishable with death.

These things brought Roger Williams into immediate conflict with the authorities of Massachusetts Bay. He denied fearlessly, resolutely, and uncompromisingly that the civil magistrate had any jurisdiction over things religious, proclaiming instead, that in soul-matters "soul weapons" could only of right be used. He said that the civil ruler had a right to restrain crime, but no right to control opinion. Guilt should be punished, but inward freedom should never be infringed. The sacredness of the conscience was the almighty tenet which from first to last he so bravely defended.

This noble principle was exactly opposite to every theory of government which the Puritans held. It would wipe every religious statute from off the statute-book; it would extinguish the fires which had so long been burning on the altars of persecution, and repeal every act compelling attendance on public worship, and give equal protection to every class of creed and form of faith. His was a ringing annunciation of that grand old truth spoken by the Master Himself: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." It virtually said to the oppressed of every land and clime: "Beneath my shadow and within my domain, find rest to your souls. Whether you be Jews or Christians, Roman Catholics or Mohammedans, you may worship your god in your own way, so long as you do not commit breaches of the civil peace."

How different is all this from the position taken by John Cotton, who in a draft of laws for the colony of Massachusetts said:—

Whosoever shall profane the Lord's day by doing unnecessary work, by unnecessary traveling, or by sports and recreations, he or they who so transgress shall forfeit forty shillings or be publicly whipped; but if it shall appear to have been done presumptuously, such person or persons shall be put to death, or otherwise severely punished at the discretion of the court.

No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.†

In what, then, did the government of New England differ from that of Old England? The English threw off the tyranny of the pope and substituted for it that of the bishops. In Massachusetts they threw off the tyranny of

the bishops and established that of the brethren. This was tersely put by William Blackstone in the parting shot which he threw at the New England clergy: "I fled from England to get rid of the lord's bishops; and now I flee from New England to get rid of the lord's brethren." Of real religious liberty there was none in the Puritan system. All that had been accomplished was the substitution of many little local popes in place of one big pope centrally located at Rome.

Williams maintained that the people were the origin of all free power in government; but that they were not invested by Christ Jesus with power to rule in His church; that they could give no such power to the magistrate, and that to "introduce the civil sword" into the kingdom of Christ, "was to confound heaven and earth, and lay all upon heaps of confusion." He maintained the then novel doctrine that the ecclesiastical should be totally separated from the civil power; and boldly demanded that the church and the magistracy should each act within its appropriate sphere.

There was clearly no place for Williams in Boston, but the church at Salem needed a minister and called Roger Williams to the charge. This greatly displeased the people at Boston, who remonstrated with their brethren at Salem for not consulting them in the matter. They made things so unpleasant for him that he finally left Salem and went to Plymouth, where he remained for two years, supporting himself by manual labor, and teaching in the church among the Pilgrim Fathers.

PERCY T. MAGAN.

IN ANY EVENT, WORK ON.

AND should the twilight darken into night,
And sorrow grow to anguish, be thou strong;
Thou art in God, and nothing can go wrong—
Which a fresh life-pulse can not set aright.
That thou dost know the darkness, proves the light.
Weep if thou wilt, but weep not all too long,
Or weep and work, for work will lead to song.

—Geo. McDonald.

"BE YE THEREFORE PERFECT."

BE ye therefore perfect, even as your Father which is in heaven is perfect." Man is to be perfect in his sphere, even as God is perfect in His sphere. How can such a lofty standard be reached? The required perfection is based on the perfection of Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." He gave the command requiring perfection, He who was by birth a human being, though allied to divinity. He has passed over the road we are to tread, and He says, "Without Me ye can do nothing." But with Him we can do everything. Thus a perfect character can be obtained. God never issues a command without furnishing the grace sufficient for its fulfilment. Ample provision has been made that man shall be a partaker of the divine nature.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." This is the standard God holds before His children. It is a standard of Christlikeness. Christianity means entire surrender to the will of God. Then it can be said of us, "Ye are complete in Him."

When such possibilities are presented to us; when we see that it is our privilege to attain Christian perfection, should we not strive to reach the standard? Should not our one purpose be to appreciate and understand the high honor conferred upon us? Christ has shown us how the heavenly universe values the beings for whom He made so great a sacrifice. Men

and women are God's by creation and by redemption, and those who receive Christ He invests with His strength. They are bound up with Him, and are fully capable of reaching the highest elevation of character.

It is the Lord's will that we should cherish a solemn sense of our accountability to Him, as the owner of the talents He has lent us. He desires us to appreciate His entrusted gifts, doing all in our power to reach the standard He has set before us.

In the varied lines of Christ's work, each part depends on every other part, and the perfection of the work depends on the co-operation of each part. God has made provision for the reciprocal action and the mutual relation of all animated beings. He has arranged that all shall be connected together, and the whole to God. No one can be dropped out of the Lord's plan without affecting the whole. Nothing is independent of the rest.

In creating man, God designed that each human being should be a part of the web of humanity. He pledged Himself to make every provision for the happiness of men and women by making it possible for them to be like Him. It is His purpose that nothing shall be wanting to their happiness if they remain loyal to His commandments. They are the objects of His special love and care, and He would make them consecrated channels through which blessings from His abundant resources shall flow to the world. How important then that each act his part with fidelity, striving with all his power to fulfil God's purpose for him.

Speaking of Christ, John says: "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

And of His fulness have all we received, and grace for grace."

Here we are shown what we may become by looking unto Jesus, the Author and Finisher of our faith. If humanity will co-operate with divinity, He who made so great a sacrifice in behalf of the human race will complete that which He has begun. Of Himself man cannot obtain completeness, but every gift of heaven is granted to those who will co-operate with Christ, striving day by day for the mastery over the deceptive temptations of the enemy. By searching, we cannot find out God, but Christ has declared Him. "Show us the Father," Philip said, and Jesus answered: "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father."

Christ came to clothe His people with His righteousness. But they would not receive Him, and with pale and quivering lips and broken utterance He exclaimed, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace!" Then came a pause, for the Saviour was reluctant to pronounce the irrevocable sentence—"but now they are hid from thine eyes." It was with a burst of agony that Christ spoke these words. He was bearing a great burden for the people of His care, but they knew not the time of their visitation. The superhuman agony of the Son of God was keenly felt in the heavenly courts, but those for whom He shed bitter tears knew not their day of grace.

*Hutchinson's "Original Papers of Massachusetts Bay," p. 88.

†Quoted by Hessey, Bampton Lectures, VII, p. 285. Lond., 1860.

This is the great sin of which men and women are guilty to-day. They appreciate not the blessings and privileges within their reach. "In this thy day." The day is nearing its close. We are living amid the last scenes of this earth's history. Can it be that we shall be among the number that Christ mentioned with so much sorrow as He halted on the crest of Olivet? O, that all would know in this their day the things that belong to their peace. Shall Christ say to any one of us, "But now they are hid from thine eyes"? He will be obliged to do so if we fail to show our appreciation of His mercy by doing all in our power to co-operate with Him.

When Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," He had in view purity of purpose and action. It is essential for every soul who desires increased knowledge, to possess this purity. There is great need of purity as well as of knowledge.

Perfection can be attained only through the grace given by God. He will be the efficiency of every soul who strives for clear, far-seeing moral faculties. But He requires the co-operation of the human agent. Temperance must be practised in all things, in eating, in drinking, in all the habits of life. Christ said to His disciples, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." He would have us follow Him as tho wholly in earnest. He would have us cultivate a whole-souled earnestness. Some may call this enthusiasm; but if there is any subject in the world worthy of enthusiasm, it is the subject of redemption. We must be heartily enthusiastic over the wonderful work of our salvation. Each one may be so inspired by the life-work of Christ that he will become full of an earnest desire to be a true-hearted Christian. But those who think it will be just as well to be half for Christ and half for the world are under a great deception. They are neither cold nor hot. They are neither successful worldlings nor successful Christians, and Christ says of them: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock. If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

The Lord calls for sincere, earnest work. Half-heartedness spoils us for both worlds. When weighed in the balances of the sanctuary, those who have done surface work will be found wanting. Without life in Christ there can be no spiritual growth, no real development. We each need to grow in grace and in the knowledge of the truth. We turn our blessings into a curse both to our own souls and to the souls of others when we do not do this.

Mrs. E. G. WHITE.

BAPTISM WITH THE HOLY GHOST.

GOD tells us that those who believe on Christ should receive the Holy Ghost.

At Pentecost 3,000 were converted and baptized, and when Peter had preached the second time, the number of converts (Acts 4:4) was about 5,000 men. When Peter and John were released they went to their own company of believers; "and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and of one soul." Acts 4:31, 32.

If those who were converted under the fire of pentecostal preaching needed also to be baptized with the Holy Ghost, do not we need it?

of God knocking for admittance. Rev. 3:20.

How long will we, who profess the name of Christ, urge sinners to repent, while we ourselves reject the plain command, "Be filled with the Spirit"? Eph. 5:18.

How long shall we continue to give a mental assent to the baptism with the Holy Ghost, and deny it before the world by our lives? How long?

If you want this baptism, read Matt. 5:6; Rom. 12:1, 2; Acts 15:8, 9; Luke 11:13, and seek it by prayer and faith.

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"I THIRST."

[Dr. Alexander MacLaren in S. S. Times.]

THE second of the words on the cross which we owe to John is that pathetic expression, "I thirst." Most significant is the insight into our Lord's consciousness which John, here as elsewhere, ventures to give. Not till He knew "that all things were accomplished" did He give heed to the pangs of thirst, which made so terrible a part of the torture of crucifixion. The strong will kept back the bodily cravings so long as any unfulfilled duty remained. Now Jesus had nothing to do but to die, and before He died He let flesh have one little alleviation. He had refused the stupefying draught which would have lessened suffering by dulling consciousness, but He asked for the draught which would momentarily slake the agony of parched lips and burning throat.

The words of verse 28 (John 19) are not to be taken as meaning that Jesus said, "I thirst," with the mere intention of fulfilling the scripture. His utterance was the plaint of a real need, not a performance to fill a part. But it is John who sees in that wholly natural cry the fulfilment of the psalm. Psa. 69:21. All Christ's bodily sufferings may be said to be summed up in this one word, the only one in which they found utterance. The same lips that said, "If any man thirst, let him come unto Me, and drink," said this. Infinitely pathetic in

itself, that cry becomes almost awful in its appeal to us when we remember who uttered it, and why He bore these pangs. The very Fountain of living water knew the pang of thirst, that every one that thirsteth might come to the waters, and might drink, not water only, but "wine and milk," without money or price.

THE Sunday-closing people want everybody and everything, good and bad—the irreligious, the atheistic, the saloon, the theater and the gambling house—to keep the sabbath. God wants nobody to try to keep the Sabbath before he is converted; and wants no evil thing to pretend to do homage to His day. There is no call for such places to be closed on the seventh day.

The Sabbath, to be kept at all, must be kept holy, and as no human law can command holiness, no such law can promote or protect Sabbath-keeping. Hence, even were Sunday the Sabbath, a Sunday law could be no barrier to Sabbath-breaking.—Keene (Texas) Weekly Record.



Paul was converted on his way to Damascus, and three days later was baptized with the Holy Ghost. Acts 9:17. If Paul, who was so miraculously converted, needed also to be baptized with the Holy Ghost, do not all preachers need it?

If those who were converted under the preaching of the Spirit-baptized Philip, needed also to be baptized with the Holy Ghost, do not those converted under modern preachers need it? What can we possibly have more than Philip had?

Need I say more? The apostles preached, first repentance and baptism, and afterwards the baptism with the Holy Ghost, which, as a rule, was sought and obtained in the public assembly, and on this basis was the church of Christ firmly established.

Do you not often feel that something is wanting in your breast? Do you not recognize that vacuum which the Spirit alone can fill? Do you not sometimes feel when you pray, that all is not right in your heart, and do you not yearn for that peace which passeth understanding? That is the Spirit



THE LESSON IN THE "FATHER OF THE FAITHFUL."

WHEN God said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," Abraham "went out, not knowing whither he went."

God had not yet showed him the land or country into which he was to go, and which was to be his. So far, the Lord had only promised to show it to him.

There were three things, however, which Abraham must do before he could fairly expect God to show him the country which He had promised, and which was to be his. First, he was to get out of his country; secondly, from his kindred; thirdly, from his father's house.

He left his country; but when he did so his father and his kindred went with him to Haran, and dwelt there. There his father died; and now, separated from his father's house, he went on to the land of Canaan.

But there accompanied him yet one of his kindred—Lot, his brother's son. While Lot was with him, and he was thus not separated from his kindred, though separated from his country and his father's house, the time could not come for God to show him the land, nor the country which He would give him.

But there came a day when Lot should be separated from him. Lot chose all the plain of the Jordan, and journeyed east, and "they separated thus, one from the other."

And just then it was that God showed Abraham the land which He had promised to show him, the country which should be his.

"And the Lord said unto Abraham, *after that Lot was separated from him*, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15.

And the country which the Lord then showed to Abraham, and which He there promised him should be his for an everlasting possession—that country embraced the world; for "the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

Therefore, when at the word of the Lord Abraham lifted up his eyes to see what the Lord would show him, he saw "the world to come," which is to be the everlasting possession of all them which be of faith. For "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

And from that day forward Abraham "sojourned in the land of promise as in a strange country;" looking for "a better country, that is, an heavenly;" and looking "for a city which hath foundations, whose builder and maker is God." Heb. 11:9, 16, 8. For tho God promised that He would give to Abraham that land, and to his seed after him, yet as long as he was in this world God really "gave him none inheritance in it, no, not so much as to set his foot on." Acts 7:5.

Now note: God had called Abraham out of his original country, and thus had separated him from that. Then He gave him not even

so much as to set his foot on in any other country in this world.

Abraham at that time represented the religion of God. The Lord in His dealing thus with Abraham and in recording it, has shown, for all time and to all people, that it is His will that there should be an absolute separation of His religion from any State. And in thus showing the complete separation of His religion from any State, He shows that this separation consists in the separation of the individual believer of His religion from any State. Are you walking in the steps of that faith of our father Abraham, the friend of God?

Abraham, representing at that time the church of Christ, being thus totally separated by the Lord from every State and country on the earth, there is thus shown to all people, as an original truth of the Gospel of Christ, that there should be total separation of Church and State, and that the church of Christ can never have any country in the world. And in thus showing that the church of Christ can never have any country in this world, He shows that the individual members of the church of Christ can never have any country in this world. For that which composes the church of Christ is the individual membership.

So also dwelt Isaac and Jacob, heirs with Abraham of the same promise, accepting with Abraham separation from every earthly State and country, confessing "that they were strangers and pilgrims on the earth," looking for the country which God had prepared for them, and the city which hath foundations, whose builder and maker is God.

And that they accepted this freely of their own choice, by faith in God, is shown by the fact, as recorded: "Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city." Heb. 11:15, 16.

This dealing of God with Abraham, and the record of it, were for the instruction of all the people who would believe God, from that time to the world's end. For Abraham was the called, the chosen, the friend of God, the father of all them that believe. And all they which be of faith are blessed with faithful Abraham. And not the least element of instruction in this account of God's dealings with Abraham, is the great lesson it teaches that the religion of God means separation of religion and the State. Are you walking in the steps of that faith of our father Abraham—have you gotten out of your country? Or have you still a country in this world? Is there in you a union of religion and the State?

Further, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Gal. 3:16. Therefore the promises recorded and referred to in the scripture, "To Abraham and his seed," are always to Abraham and Christ, and to Abraham in Christ. And therefore, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

And when Christ, that promised Seed, came

into the world a man amongst men, then in Him, as formerly in Abraham, there was represented the religion of God and the church of Christ. And as such He ever maintained the same principle of separation of religion and the State which He Himself had set before the world in the life and record of Abraham.

He refused to recognize, even by a sign, the wish of the people to make Him king. John 6:15. He refused, when requested, to act the part of a judge or a divider over men as to the rights of property. Luke 12:13-15. He refused to recognize the national lines of distinction, the wall of partition, which Israel in their exclusiveness had built up between themselves and other nations. He refused to judge, or to allow any others to judge, any one for not believing on Him. John 12:47, 48. He distinctly declared that tho He is a king, yet His kingdom is not of this world, and that it is not in any way connected with this world. John 18:36. He distinctly declared the separation of His religion from the State. "Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark. 12:17. And when He sent forth His disciples with His heavenly commission to preach the Gospel of His kingdom, He sent them not to one particular nation, but to "teach *all nations*, baptizing them in the name of the Father and the Son and the Holy Ghost." He sent them to preach the Gospel; not to one particular, favored, exclusive people, but "to every creature."

Thus it is seen again that in every phase of the fundamental principle of the religion of God and the church of Christ, from the beginning to the end of the world, there is required the absolute separation of religion and the State—the total disconnection of His church from every State and country in the world, and from the world itself.

And this total disconnection of His church from every State and country in this world, and from the world itself, is, and can be, accomplished only by the total disconnection of the individual members of His church from every State and country in the world, and from the world itself. "Ye are not of the world; for I have chosen you out of the world." "They are not of the world, even as I am not of the world." John 15:19; 17:16. Are you?

ALONZO T. JONES.

DOCTRINE OF ETERNAL MISERY.

IN the examination of texts which are said to prove endless suffering, we first notice Matt. 3:12: "Whose fan is in His hand, and He will thoroughly purge His floor, and will gather His wheat into the garner, but He will burn up the chaff with unquenchable fire." The wicked are compared to chaff to represent their worthlessness, and to show that they are to be wholly destroyed. All that is meant by unquenchable fire is that the fire burns till that which it feeds upon is consumed. The great Chicago fire and many others were unquenchable. *The wicked are compared to the most inflammable substances.* As for instance, see Ps. 68:2; Isa. 1:31; 51:8; 17:13; Ps. 37:20; Mal. 4:3; Matt. 13:40; John 15:6; 2 Peter 2:5, 6.

"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. It will be seen by referring to Rev. 14:10, 11 and to 20:10 that the beast and image worshipers, also the devil and his angels, receive this punishment on this earth.

This passage can not better be explained than by giving an explanation of Jude 7, where the Sodomites are "set forth for an example,

suffering the vengeance of eternal fire;" "the proper interpretation of any portion of the Sacred Record will show that it is in divine harmony with the general tenor and plain facts of the whole Book." It will be seen by the careful Bible student that this principle of interpretation is *the very key of success* in unfolding the true meaning of the Scriptures. Therefore an apparently discrepant text must harmonize when rightly interpreted and understood with others more plain or easy to comprehend. If the great majority of texts prove unquestionably that the wicked will be destroyed, or will finally "be as tho they had not been," then certainly the *very few* which seem, on a careless examination, to be against the position, must harmonize, and can be made so to do. And so it is with the text in question. The eternity of torment is not mentioned, but only the eternity of fire is inferred. We read (Gen. 19:24-28): "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." "And Abraham got up early in the morning to the place where he stood before the Lord; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

Certainly no one could say that these Sodomites, who are set forth for an example, are to this day in that fire. Peter bears testimony to this, all the more valuable because the chapter containing it is almost an exact parallel to the epistle of Jude. Peter says: "Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those who should after live ungodly." 2 Peter 2:6.

Have we not here, then, a perfect pattern of the future punishment of the wicked? Peter thus shows that the fire did its proper office upon the wicked cities of the plain. They were turned to ashes. Their case is an example of what God will do to all the wicked after the resurrection to condemnation, when fire shall descend out of heaven upon them, and the whole earth becomes a lake of fire. Revelation 20; 2 Peter 3; Malachi 4.

In their utter destruction these cities suffer the vengeance of eternal fire; for their destruction was brief, as Jeremiah testifies: "For the punishment of the iniquity of the daughter of My people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Lam. 4:6. We read (Luke 17:29) that the same day that Lot went out of Sodom "it rained fire and brimstone from heaven, and destroyed them all."

But to carry out the point still further; if the Sodomites are not now in that fire, and yet suffer the vengeance of eternal fire, may not the devil and his angels, and all the wicked suffer the vengeance of "everlasting fire" and yet not remain forever in it? There is nothing said to be everlasting in the text but the *fire*. What may the ungodly learn from this *sudden* example?—That their fate will be similar if they do not forsake their sins.

"And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. Here says the objector: "The word 'everlasting,' qualifying the word translated punishment, and the word 'eternal,' qualifying 'life,' are both translated from the same word in the original, *kolusin aronion*, punishment everlasting, or *zoen aionion*, life eternal, or just as correctly life everlasting." We admit this, and yet the text does not prove endless suffering. The true key to this text is the

word "punishment." Everlasting suffering is not necessarily implied in everlasting punishment. The true sense would have been just the same if the text read as follows: These shall go away into everlasting death, or everlasting destruction, or everlasting extinction of being. From the punishment threatened to the wicked we can not consistently infer that they are immortal and will live forever in a lake of fire and brimstone. It is evident that punishment is inflicted for sin, and is the penalty for the violation of God's law. "The wages of sin is death." Rom. 6:25. "The soul that sinneth, it shall die." Eze. 18:4.

Christ is the Lifegiver; therefore there is no immortality save through Him, as He came to bring "life and immortality to light through the Gospel." 2 Tim. 1:10.

But to return to the punishment question. We will conclude this article with a brief quotation from a work entitled "The Theology of the Bible," by Oliver Spencer Halsted. We quote briefly (page 626), as follows:—

Professor Hudson, formerly a preacher of orthodoxy, but who abandoned the system in a work published by him, says he has heard Presbyterian clergymen say they dared not think on eternal punishment lest they should disbelieve it.

The Rev. Doctor Theodore Clapp, in his autobiography, says he had preached at New Orleans a zealous sermon for endless punishment; that after the sermon, Judge W., who, says he, was an eminent scholar, and had studied for the ministry, but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make out a list of texts in the Hebrew and Greek on which he relied for the doctrine. The doctor then gives a detailed account of his studies in search of texts to give to the judge. That he began with the Old Testament in the Hebrew; and prosecuted his study during that and the succeeding year; and yet that he was unable to find therein so much as an allusion to any suffering after death. That in the dictionary of the Hebrew language he could not discern a word signifying *hell*, or a place of punishment in a future state. That he could not find a single text, in any form of phraseology, which holds out threats of retribution beyond the grave. That to his utter astonishment it turned out that orthodox critics of the greatest celebrity were perfectly familiar with these facts. That he was compelled to confess to the judge that he could not produce any Hebrew text. But that now he was sanguine that the New Testament would furnish what he had sought for in Moses and the prophets. That he prosecuted his study of the Greek of the New Testament eight years. That the result was, that he could not name a portion of it, from the first verse in Matthew to the last of Revelation, which, fairly interpreted, affirms that a part of mankind will be eternally miserable.

The preceding quotation is strong evidence against the doctrine of eternal misery. There is no immortality of death or of the "death that never dies."

Reader, let us not fail to gain an immortality of life through the Lifegiver.

WM. PENNIMAN.

"GOD'S ALL-POWERFUL WORD."

"FOR the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:12, 13.

The Word may be treated under three special divisions, to wit: Spoken, incarnate, and written; and no matter what the conditions may be, the Word is ever the same, "quick and powerful."

At creation "He spake, and it was done; He commanded, and it stood fast." Ps. 33:9. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Verse 6. All things in the

whole universe are to-day upheld by that same word (Heb. 1:3; Col. 1:16, 17), for all power is of God (Rom. 13:1; John 19:11).

In the fulness of time the Word became incarnate and dwelt among men. To the palsied man of Capernaum, who was let down through the roof, Jesus said, "Thy sins are forgiven thee." Then the Pharisees said in their hearts, "Who can forgive sins but God only?" Jesus said unto them, "Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, . . . I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all." Mark 1:1-12. Thus He *spake*, and it *was*. When He said, "Thy sins be forgiven thee," the palsied man believed Him, and it was immediately so. And to show that it was so, Jesus healed the sick man instantly. And mark; these things happened while yet Jesus was incarnate. Why then doubt the word of the heavenly Advocate?

"These things happened unto them for examples," showing how quick and powerful is God's Word, and how that, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." These things were written for our admonition, "that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

But what are the Scriptures that we are to have comfort in?—The *written* Word, the *inspired*, *God-breathed* Word of Him who is the same "yesterday, to-day and forever." And that written Word which says, "Thy sins are forgiven thee," and also, "I, even I, am He that blotteth out thy transgressions," is the same all-powerful Word of God. As soon as one accepts that Word, so soon does he possess the righteousness of God, which is by faith.

Notice God's word in creation. When He said, "Let there be light," it was so—was pronounced good, but was only a means to an end. And likewise when He, by the Word of God, brought forth the whole creation (except man), and pronounced it good, yet it was all only a means to an end. But when man was fashioned into the image of God and endowed with divine life, *he* was pronounced *very good*, and the end, of which the pronounced good things were the means, is man's happiness. Sin came, and with it the cross, which forever stands for the forgiveness and destruction of sin. The same power that, silently and unseen, lifts the water of the oceans to the heavens to continually bless man with rain, is the same power that works mighty revolutions in human hearts. 'Tis all accomplished by the same word.

O soul, have faith in that word. Thy name is engraved on the palms of the hands of Him who now is in the holiest of holies of the heavenly sanctuary pleading for fallen humanity, and saying to the heavenly Father, as cases are being brought up, "If he hath wronged Thee, or oweth Thee aught, put that on Mine account." Philemon 18. STEMPLE WHITE.

Brighton, Iowa.

SIR CHARLES AITCHISON says: "The Bible is the best of all missionaries. Missionaries die; the printed Bible remains forever. It finds access through doors that are closed to the human foot. No book is more studied in India now by the native population than the Christian Bible."



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ETERNAL LIFE NOW.

SAYS a recent writer of a widely-circulated tract:—

The gift of everlasting life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it. 1 Tim. 6: 12, 19. It is thus a *hope*, rather than the real life, that God gives us now; the hope that we may ultimately attain it, because God has provided a way by which He can be just and yet be the Justifier of all truly believing and accepting Christ.

Nay, but God gives eternal life now. "Whoso eateth My flesh, and drinketh My blood, *hath eternal life*." John 6: 54. "Those things have I written unto you that believe on the name of the Son of God; that ye may *know that ye have eternal life*." 1 John 5: 13. But, says our author, this is not *actual* eternal life; it is not the *real* life, it is a *hope*, it is by faith. But does not faith bring *actual* blessings? The impotent man at the Beautiful Gate of the temple was healed by faith; but was it not an *actual, real* healing? Or was it only a "hope," an expectation.

The difficulty with this writer seems to be, as with many others, that he confounds eternal life and immortality; he can not see that a thing may be actual, which is not absolute. The children of God have actual life—eternal life—now which the wicked do not possess.

"If any man have not the Spirit of Christ, he is none of His." "The Spirit is *life*, because of righteousness." That Spirit is the "eternal Spirit." The life of that "eternal Spirit" is "eternal life." That life is in harmony with God's righteousness, with the holy law of Jehovah. God is eternal. The wicked are "alienated from the life of God" (Eph. 4: 18), while "the life also of Jesus" is made manifest in the mortal flesh of His people (2 Cor. 4: 10, 11; Gal. 2: 20). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36.

The believer has eternal life, the life of his eternal Father. In this life is power. Only by the power of this "endless life" (Heb. 7: 16) can man overcome. It is that which makes the Christian a victor over sin. It is a new life, a new heart, a new spirit. It is the life of God in mortal flesh.

But man holds that life by faith. As long as faith abides, the life abides. If man yields his faith, he yields the life of God. He takes himself out of the channel of its flowing, and is left dry and barren, or poisoned with the putrid streams of Satanic error.

But tho man possesses everlasting life, he does not possess immortality; for immortality stands for incorruptibility, fixedness of character. When man wins that character, when the

judgment finds him justified, and his Lord comes, this mortal puts on immortality; this corruptible body puts on incorruption. 1 Cor. 15: 51-54. Man lives forevermore. If he lives at that time, he is changed to immortality; if he sleeps in Jesus, he is raised incorruptible. He then has eternal life absolutely. Faith is lost in sight. Man has so used eternal life by faith that God bestows it upon him forever.

BABYLON.

Man's Way or God's Way?

ONE of the prominent and striking characters of Bible symbolism is the name and city of Babylon. It is an active agent in human affairs from the Deluge to the time when Babylon, like the apocalyptic millstone, is buried in oblivion.

Babylon is presented under various phases. In country and city, in cup and woman, her seductive, malign influence is symbolized in the Scriptures. There is, as in all other symbols, danger of misinterpretation.

The *origin* of Babylon is departure from God. The *motive* is selfishness and pride.

God is one. His plan is one. If followed by His creatures, it makes them one with Him.

God's plan is diffusive. It is designed to bless all by uniting all with Him, and so make them blessings to others. Babylon's plan is to secure that we may hold. God's plan is to receive that we may give.

When man was created upon the earth, God commanded him to "be fruitful, and multiply, and replenish [completely fill] the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 28. God blessed man, and designed that man should be a blessing to all His creatures.

After the flood, the inhabitants of earth reduced to one family, God again commanded, "Be fruitful, and multiply, and replenish the earth." Gen. 9: 1. God's purpose is one and eternal.

But selfish man refused, and in his refusal was the beginning of historical Babylon. Men said: "Go to, let *us* build *us* a city and a tower, whose top may reach unto heaven; and let *us* make *us* a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11: 4.

And so men built their center of influence in material things upon earth. They did it to oppose God's plan. They did it that they might save themselves. They did it to make themselves a name. Believing in the idea, not yet coined into *vox populi vox dei*, they named the tower and city "*Bab-il*," or *Bab-ilu*. They inscribed that name on the bricks which they burned so thoroughly (Gen. 11: 3) that they have been preserved to this generation. The meaning of this name is "the gate of God," or "the gate of heaven." It was man's selfish way of self-salvation.

In God's *one* way was perfect harmony. In man's departure was discord and confusion. Man named his effort what he wished it would be. God, in His mercy, named that effort of man—that city and tower—what it was—what it would forever symbolize, *confusion*. "Therefore is the name of it called Babel [Babylon, margin, "confusion"]; because Jehovah did there confound the language of all the

earth; and from thence did the Lord scatter them abroad upon the face of all the earth." Gen. 11: 9. And yet, while this was the beginning of earthly historical Babylon, it is not its beginning. The "king of Babylon" is Satan, once Lucifer, the son of the morning, the day-star of God.

In God's plan Lucifer was light. Wherever he came among God's creatures he was the Light-bringer. He was the chiefest of all God's created works. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God." Eze. 28: 12, 13.

Such he was in God's plan; but being free to choose God's unselfish way of love, or his own, he chose his own; and the day-star of God became the prince of darkness, the king of Babylon. Isaiah speaks of his utter overthrow, and its cause: "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! . . . How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" And here is the reason: "For thou saidst in thine heart, *I will ascend into heaven, I will exalt my throne above the stars [other angels] of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High*." Isa. 14: 4-14.

This was the spirit manifest in the origination of historical Babylon. It is the spirit which dominates in every departure from God.

"Hear, O Israel; the Lord our God is one Lord." Christ is one with the Father. The Gospel is one. The way is not many, but one. There is no confusion in the way. It leads straight to God. The simple-hearted and single-eyed need not err therein. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18. "God is not the author of confusion."

But as soon as men depart from God, as soon as they substitute another way for God's way, they cause confusion. It is as tho the general of an army should erect, upon a disorganized field, his standard as a rallying point, and another standard should be erected at some distance, and men should be told to rally around that. The result would be confusion in that army. If a king should build a road through a forest, and give directions along the way by written waymarks and by his servants, there would be no difficulty to the traveler. But if his apostate servants should cut by-paths, fill up the true way with rubbish, each advertising his own as the better way, albeit he knew not its end, confusion and disaster would result.

These are fair illustrations of what God has done for men, and what men have endeavored to do in the perversion of God's way. God has erected His standard of truth, His holy Word. He lifts up the perfect Example, Jesus Christ. Men on every side have erected false standards in numerous creeds and theories and sciences "falsely so-called;" and "confusion" everywhere exists.

God has cast up the highway of holiness through this world to the holy city and endless life. It crosses morasses of sin; it skirts hills of destruction; it dips deep into valleys of humiliation; it climbs hills of difficulties; it is oft thorn-bordered and rock-bestrewn; but it is a true and tried way, and every step of the distance has been pressed by the holy feet of Jesus

our Saviour. Out of this highway men have cut their by-paths to escape hills of difficulty, to shun thorn-bordered paths, to avoid the valleys of humiliation and sacrifice. They have started these by-paths; they know not where they end; yet they label them "The Gate of God" or "The Gate of Heaven," and invite the pilgrim to leave the narrow way and enter. To all those who accept is confusion.

Babylon of old has passed away; but "greater Babylon" still lives, and multitudes take brief, deluded shelter under her spreading branches. Dan. 4:10, 11. Millions are lulled to slumber by her poisoned wine. Jer. 51:7.

Yet God's way is the *one* way; there is no other. All other ways are of Babylon, however beautiful they seem. Men may call them "The Gate of God," but "God is not mocked;" He calls them confusion. "Be not deceived."

THE CURSE CAUSELESS SHALL NOT COME.

THE wise man tells us that "the curse causeless shall not come." Prov. 26:2.

Then wherever we see the blight of the curse we may know that there is a reason for it. The curse is the effect; there is a cause back of it.

In looking for the cause of the curse we are very apt to turn our eyes in the wrong direction. We are apt to consider ourselves innocent, and charge some one else with being the cause of the curse. It is difficult for proud, selfish humanity to come right up to the mark and say unequivocally, "I did it, I am the cause of this curse,—of this evil that we see everywhere."

Instead of acknowledging our share in the general evil, we seek to place the blame on some one else. We willingly acknowledge the "perversity of humanity," but we are not so ready to say, "I am perverse; I have caused much of the curse myself."

God has opened the way for every one, no matter how sinful he may have been, to come to Him and acknowledge his wrong, and He will heal him. He will not only remove from him the curse, but He will also remove the power that the curse has over him, if he will only let Him.

HE IS MISTAKEN.

Mortal or Immortal?

A WRITER, in what claims to be a "Gospel" paper, takes nearly four long columns to point out "errors of Adventism." The first error is, "Our Adventist friends do not claim to be saved now, but teach that no one will be saved till Christ comes." There may be Adventists who do not believe themselves saved, but Adventists generally do not teach this. They know and teach that the only time to be truly saved is *now*. If we are not saved now, what will we do when the coming of Jesus is *now*? If He is not our Saviour *now*, will He be when the *then* becomes *now*? Praise God, He is a present Saviour from sin. Our friend is mistaken. He does not understand Adventist teaching.

The "second error" is that

Adventists believe and teach that the soul is mortal. Says one: "Show me one text in the Bible containing the phrase 'immortal soul.'" I can not do that, but I can show several texts that clearly teach the immortality of the soul. Before I do this I desire to

call upon the "mortal-soulists" to cite me to a text in the Bible where the phrase "mortal soul" is used. Since neither phrase, "immortal soul" or "mortal soul," appears in the Bible, we can only appeal to scriptures bearing on the subject for a decision. The word *mortal* as applied to the soul by soul-sleepers and others, signifies subject to death. The word *immortal* signifies never-dying. To make this a little plainer, people who talk about souls being mortal, refer to their subjection to physical death. If we prove by the Bible that the soul is not subject to physical death, it will be clearly demonstrated to the honest-hearted that it is immortal. "To the law and to the testimony."

This is simple and good. Let the Word decide it. The word "soul" in the Old Testament comes from the Hebrew word "*nephesh*." The Bible does not say in these words, "the *nephesh* is mortal;" but it says it in a way that is equally clear and positive.

1. In Gen. 1:24 we read, "Let the earth bring forth the living creature [*nephesh*] after his kind." But in Gen. 7:22 we learn that these living creatures (souls) died.

2. The soul of sinful man was so clearly mortal, *subject to death*, that in the scriptures inclosed in marks of parentheses (Lev. 21:11; Num. 6:6; 9:6, 7; Hag. 2:13) and others it is translated "dead body." In Lev. 19:28; Num. 5:2, and five other places, *nephesh* is rendered "dead." And in Deut. 19:11 the same word is translated "mortally."

3. Moreover we read twice, "The *soul* that sinneth, it shall die." Eze. 18:4, 20. "Will ye pollute Me," the Lord says to the wicked, "to save the souls alive that should not live?" Eze. 13:19. Why deceive the wicked by "promising him life," by telling him that he has an immortal soul, when he has it not? See Eze. 13:22.

There is much more testimony in the same line. Again our friend is mistaken. He does not understand the Scriptures.

God "only hath immortality" (1 Tim. 6:16), and He will bestow it when Christ comes, upon all those whose character is perfect in Him (1 Cor. 15:51-54).

THE TEA SALOON.

THE United States Church Army has opened "tea saloons" in New York under the plea that they will offset and counteract the influence of the whisky and beer saloon. We have mentioned this a time or two, but have not been prepared for the surprise that comes to us in the way of the support that some of the most influential temperance papers and temperance organizations are giving it.

These temperance papers speak of tea as a "harmless beverage," and say that it "builds up," while "alcohol burns up."

A more cunning delusion could never have been planned by the enemy of all truth. Tea is a poisonous herb that is one of the greatest nerve destroyers in all the world. This is a fact that science, experience, and observation fully demonstrate.

Tea, by creating an unnatural appetite for something stimulating, is a perfectly natural feeder to alcoholism. The man who constantly indulges in the use of tea, finds that tea will not always satisfy the demand for a stimulant, and thus the way is opened for wine, beer, and whisky to approach the victim with their strongest temptations. In fact, tea, coffee, and tobacco, by creating an abnormal appetite, open a door of temptation to start many a man

on the road to drunkenness who otherwise would have been spared from this awful evil.

Let us be careful about trying to find a "mild stimulant" that will drive alcohol away. That very stimulant enables the drink habit to fasten itself all the more securely. There is but one kind of temperance that is worthy of the name. The Bible defines it as "temperance in all things."

T.

WHAT IS THE DIFFERENCE?

HONEST, now, what is the difference? Wealthy men combine to increase profit, to reduce expense, to suppress competition. Their object is solely to benefit themselves. Everything else must bend to their purpose. They have no enmity against rivals, or the poor; they simply regard them as obstacles to be set aside, quietly and without suffering if they can, but ruthlessly and cruelly if they must. Employers and laborers suffer. Workingmen combine to increase wages, to shorten hours, to crush out competition. Other men as honest, who have families as dear, who are good workmen, but who can not conscientiously join a union, are shut out by persuasion, by threats, by force. They are called "scabs," just as if that affected a man's character. More than this, often lives are lost, property wrecked, other persons injured. For instance, in Cleveland, June 20, one non-union street-car man was badly injured by a brick, one was chased into the woods by a mob. "There were twenty policemen at the barns, but they were powerless to handle the mob. Fences were torn down, and the crowd broke into the barns. In the meantime the non-union men had escaped to the attic, and the rioters contented themselves with smashing a few of the cars. By that time several wagon-loads of policemen had arrived, and the mob was dispersed." One non-union motorman and one conductor were beaten into insensibility, and others were injured. "A Euclid Avenue car was attacked. Many women were on board, and shrieked with terror as stones crashed through the car windows. One woman fainted. At the corner of Wilson Avenue and Quincy Street one man was shot, and others had narrow escapes. The passengers escaped as best they could when the stones began to fly, but the conductor and motorman were struck repeatedly. Four hundred employees of the Cleveland Foundry Company struck, late this afternoon, because the company refused to discharge a man who had ridden on a big Consolidated car. The man was a foreman."

And there is much more. It is the irrepressible strife waged between capital and labor, with the former almost always victor, except in revolution. But the strife is ever on carnal lines, knowing nothing of the Spirit of God.

Now what is the difference in morals of each party? Our sympathies are with the poor, for poverty brings suffering; but in the methods—trust or union, injunction or strike—what is the moral difference? This is a question the Christian must face. No permanent good can come of such methods, either to rich or to poor. The only safe court of appeal is not the Supreme Court of the United States; it is not the arbitrament of strikes or injunctions or war; the only safe court is heaven, the safe advocate Christ Jesus. And He would accomplish for us more than we can ask or think if we would righteously submit our case to Him.

One of the most horrible of diseases—syphilis—has come to be so frequent and wide-spread that there is soon to be held in Belgium, "The International Conference for the Prevention of Syphilis." The president of the American Medical Association, alluding to this, said that he "believed that the time has arrived when physicians, singly or when in convention assembled, should throw aside all restraint when dealing with this vital question. The minister and the priest should aid the doctor in this praiseworthy undertaking. The doctrine should be inculcated into the young of both sexes, that freedom from this awful condition should exist before the marriage relation was thought of."—*New York Medical Record*. It is not the transgressors alone, who suffer; the disease is both infectious and hereditary. But the best prevention is absolute purity of life in every respect, found only in Christ.



WHAT IS TAUGHT IN A CATHOLIC SUMMER SCHOOL.

THE Roman Catholics have a "summer school" at Plattsburgh, N. Y., on Lake Champlain. Concerning that school, "Augustus" has this to say in the *New York Observer* (Presbyterian) of June 15:—

"The outline of the study for the past month at this school is worthy of the attention of Protestants, and especially of those who think that the animosity of the Roman Church towards Protestantism has ceased to exist. The subject for the month was the Protestant Reformation. The list of books recommended to be read by students embraced seven Catholic histories and historical studies, six suggested topics for papers and discussion, and a list of questions and answers from a controversial catechism by the Rev. Stephen Keenan. The topics were: Europe before the Reformation, Cause and Success of Protestantism, Character of the Reformers, the Reformation and Tolerance, the Reformation and Civil Liberty, and the Political Situation in Europe at the time of the Reformation. This is a good series of subjects for fair and intelligent historical discussion. But the method in which they were to be handled can, perhaps, be gathered from the 'questions and answers' which follow their announcement upon the program. The first question is, 'What is Protestantism?' and the answer, 'A new religion, invented and propagated by a person called Luther.' It is then stated that no such theology, either as to faith or morals, was ever known, taught, or believed by any sect in the world until Luther's time. The 'errors' of the other sects are thus given:—

"The Albigenses taught that there were two Gods and two Christs; they reprobated marriage, denied all the sacraments, as well as the resurrection of the body. The Waldenses aimed at plunder; they declared it a heinous sin for a magistrate to condemn to death for any crime; according to them it was a mortal sin to take an oath; the clergy became reprobates by holding one farthing's worth of property. In other things these deluded fanatics were Catholics; they held the sacrament, mass, transubstantiation, purgatory, etc. The Wickliffites maintained that man *must* sin, that God approves of sin; yet, with evident inconsistency, they declared that all power, whether of the priest or magistrate, is forfeited by the commission of one mortal sin; they concluded, that as they themselves were all free from sin, so all power belonged to them. As to the Hussites, their doctrines were those of Wickliffe, their principles were seditious and unchristian, and plunder was their object."

"The catechism proceeds to outline the parentage, birth, religion, and life of Luther till his thirty-fifth year, giving his religious vows at the age of twenty-three years, 'poverty, chastity, and obedience,' all of which he is declared to have violated, by apostasy, marriage to a nun, and disobedience to ecclesiastical authority. Then come the closing questions and answers of the first week of this summer school, which are as follows:—

"Q.—Was this man in reality the founder of the Protestant religion, and the first of that sect that ever appeared in the world?
A.—Most certainly; for no minister, no congregation, no body of divines, professing Protestant doctrines, was ever heard of until this time."

"Q.—What inference do you draw from all this?
A.—That Protestantism can not be the religion of Christ; because, if the church of Christ required reformation, a God of purity and holiness would never have chosen such an immoral character—an apostate, a wholesale vow-breaker, a sacrilegious seducer—for that purpose."

"The second week enters upon Luther's motives for attacking the Catholic faith and inventing a new creed. These were pride and jealousy 'because the commission to preach Indulgence was not to his own.' Reference is then made to his nailing the ninety-five theses on the gates of the Wittenburg church, and it is taught that these false articles were cleverly refuted, that Luther repented and abased himself before the pope, and proved a hypocrite. From these and other like statements, the pupil is instructed to draw the inference, 'that a man bursting with pride, envy, jealousy, a disobedient hypocrite, was not the person to be chosen of God to reform abuses, if any such existed.' The travesty of history is then continued, and the second week concludes as follows:—

"Q.—What do you conclude from such conduct?
A.—In the first place, that Luther must have been extremely fickle to appeal to so many judges, and to abide by the decision of none. Secondly, that he knew his cause was bad and his doctrine false, since he would not submit it even to the best judges. Thirdly, that he must have been brimful of sinful pride and obstinacy, since he preferred his own single judgment to that of the whole Christian world."

"The third week deals with his 'monstrous errors,' and wresting of the Scriptures to 'give them any sense he pleased, as the Mormons, the Methodists, and the Free-Kirkmen do at the present day,' and presents this conclusion:—

"Q.—What do you think of Luther's conduct?"

"A.—I can discover nothing in it but the spirit of inconstancy, doubt, error, and revenge, without even the slightest mark of the Spirit of God. He seems solely actuated by the spirit of the devil."

"The fourth week describes the dreadful effects of Luther's teaching; the rise of 'religious hucksters,' Calvin, Zwingli, and others; the multiplication of sects, Mormons, the Free-Kirk and the Salvation Army; the socinianism and socialism which have followed in their train; the pernicious doctrine that all Christians are truly and really priests; the abolition of the mass, which was done at the direct inspiration of the devil; and the conclusion, that 'one can hardly tell at which to be most astonished—at the open and brazen avowal of Luther, or at the awful blindness of those who follow a master, who, by his own account, received his training and instruction in the school of Satan.'"

"Perhaps it might be well for some of those Protestants who are so ready to apologize for Roman Catholic invasions of Protestant rights, and so pleased with their friendly words on secular themes, to spend a week or two at the summer school at Plattsburgh, and learn a little of the real Roman Catholic teaching about Protestants and their religion. If they had ears to hear and eyes to see, they would come back convinced that, tho Rome may change her manners in order to gain her ends and extend her influence, her hatred of Protestantism is as bitter as ever, and that the iron hand which has often tortured and tried to crush out its life is only covered with a velvet glove. What Thomas Jefferson said of the attitude of freemen half a century and more ago, is true to-day—'Eternal vigilance is the price of liberty.'"

WILL EVIL DESTROY ITSELF?

IN an article calculated to show that war is doomed, Alexander Sutherland, writing in the *Nineteenth Century* magazine, declares that the "brutal and unsympathetic strains" of human nature are being worked out, thus "leaving the earth to be possessed by the sympathetic."

This seems to be a new version of the "peace and safety" cry, and we notice his argument with interest as showing the lack of accuracy in the "working hypothesis" usually employed by such reasoners.

"If," he says, "the unkind and unsympathetic parent loses more of his children than the average parent, then here again we have a culling process. . . . As with individuals so with races. . . . A vast process of elimination is therefore going on, by means of which the world is given, more and more, into the possession of the sympathetic type. . . . On the whole, the kindly dispositions tend ever more and more, to prevail over the cruel. And therefore, czar or no czar, wars are eventually doomed, and peace must come in its own good time."

Mr. Sutherland also refers to the cruelty of pagan warfare as contrasted with the more "humane" wars of to-day.

Now as to the death of children of unsympathetic parents, Dr. Brewer, one of Chicago's leading physicians, said in a recent lecture: "The percentage of criminals has increased so rapidly in the United States that we now have one habitual or hereditary criminal in every thousand people. Criminals also propagate, marry and multiply unrestrained, and unless we change our laws, will continue to increase at the same ratio they have in the past, until it is appalling to contemplate the result." Much more might be given to show that the unsympathetic side of human nature is fast gaining an overpowering ascendancy over the sympathetic.

But let us turn to the question of "humane warfare." *The Nation* (April 20) says: "This war [Anglo-Philippine] is the most savage war which was ever known in the history of our republic. . . . The war of 1898, 'for the cause of humanity,' has degenerated into a war of conquest, characterized by rapine and cruelty worthy of savages. . . . The fact is now fully established that in many cases the rule has been that our troops take no prisoners."

Do they let them go free?—Alas, no.
Chas. Brenner (of Minneapolis, Kansas) writes: "Company I had taken a few prisoners and stopped. The colonel ordered them into line time after time, and finally sent Captain Bishop back to start them."

Then occurred the hardest sight I ever saw. They had taken four prisoners and didn't know what to do with them. They asked Captain Bishop what to do, and he said, 'You know the orders,' and four natives fell dead."

Leonard F. Adams (of the Washington regiment) writes: "I don't know how many men, women, and children the Tennessee boys did kill. They would not take any prisoners. One company of the Tennessee boys was sent into headquarters with thirty prisoners, and got there with about a hundred chickens and no prisoners."

F. B. Hinchman (Company A., U. S. engineers) says: "I met one of the company, who told me that the 14th and Washingtons were driving all before them, and taking no prisoners. This is now our rule of procedure."

These letters and hundreds like them tell a story that makes our hearts burn with horror and indignation. O, why, when the earth is filled with violence and inhuman deeds, will men declare that the world is growing better? But, more than this, "evil men and seducers shall wax worse and worse, deceiving and being deceived," till "sudden destruction cometh upon them, . . . and they shall not escape."

E. J. DRIVER.

THE TRUSTS.

GREAT BRITAIN is rapidly following the example of the United States in the formation of trusts.

Trusts formed there recently have absorbed the sewing-cotton business, Scotch cotton yarn dyeing, flannel and blanket manufacturing, worsted yarn and slubbing yarn dyeing, velvet dyeing, card dyeing, rubber manufacturing, the Lancashire coal business, wallpaper making, armor-plate making, etc.

England is a free-trade country, and it has been argued by many that the trusts could not flourish except under a protective tariff; but it should be manifest to any unprejudiced observer that neither tariff nor free-trade is the germ of the trust disease. The foundation of this evil lies in the grasping covetousness that is in the human heart. We may seek anywhere else for the evil, but we will never find it. We may see something else that we think is the cause of it, but sooner or later we will be compelled to acknowledge our error. Just so long as men find it in their hearts to desire to pile up wealth, regardless of the rights of others, just so long will they find a way to do it, and tariff or free-trade or any and all forms of legislation will either be evaded or made to serve their ends.

A very ancient writing tells with unmistakable plainness both the cause and significance of this trust evil. It says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." 2 Tim. 3: 1, 2.

In this self-love and covetousness is the foundation for the trusts. And observe that the text says that this is to be in the "last days," and that it will also make these days "perilous."

What greater evil threatens the world to-day than the conflict between capital and labor? This is one of the recognized perils of these times. And this very condition of things is one of the means by which we may know that the last days are here. Why not recognize this perfectly plain truth that God has revealed to us in His Word?

T.

THEN AND NOW.

THE beginning of the sixteenth century marked a very dark spot in the world's history. But at the same time the people of the world, to a large extent, were professors of Christianity. The whole land was full of churches, and monasteries, and convents. The outwardly pious might be seen everywhere saying their prayers, and going through all the forms and ceremonies of what was termed Christianity. If a man was asked about his faith, his invariable reply was that he believed in and belonged to the church of Christ. But every one knows that those times were full of superstitions of every form and type. There were also the grossest vices and the darkest crimes and evils. And this, too, notwithstanding the great pretensions to Christianity that were so apparent everywhere. God did not recognize nor own the pretended Christianity of that time, but sent the Reformation to bring to light the real Christianity and thereby expose the spurious that was everywhere vaunting itself. If the world had

not received the uplifting influence of the Reformation at that time it would soon have gone to destruction. There could have been no way to avert it.

We are living in times to-day that are no less marked by Christian pretension. There is a vast throng that claim to be followers of Christ. Yet it is a notable fact that only a few of this great number are, in reality, Christians. There are no manifest marks of distinction to-day between the professed churches of Christianity and the world at large. It was not so in the days of the apostles. And it is true to-day and always has been true that the real follower of Christ presents a marked contrast to the unbelieving world.

We can look back upon the sixteenth century and very plainly see how much a reformation was needed in that time. And if our eyes are truly open, we can see that even a far mightier reformation is needed now.

God is sending His Word, with all of its sanctifying and purifying truth, into the world to save it now. He is doing this in even a more marked and marvelous manner than He did in the sixteenth century. Will we heed that Word and be Christians indeed, and consequently reformers? or will we go heedlessly on and be lost in the great destruction that is now so imminent? T.

THE CLAMOR FOR REFORMS.

THE remarkable unrest and discontent of these times is very strikingly shown by the numerous advocates for reform. Nearly every one acknowledges that the world is greatly in need of reforming. All affirm that the times are sadly out of joint, and that problems confront us that portend a world-wide revolution.

To solve these problems there are hundreds of reform societies in the field. The Social and Political Conference that was convened in New York on June 28, was called for the purpose of combining these reform elements with a view to create an influence that would work a reformation. And while some have thought that much was accomplished, yet it is manifest that but very little was done more than to emphasize the fact that there are crying evils in the land,—and evils, too, that must be corrected soon if disaster is to be averted.

There is just one sure reform for all of these evils. And that reform is their destruction at the second coming of Christ. All the events of these times show that the second coming of Christ is right at hand, and toward that time every true reformer should turn his eyes, and furthermore, his whole heart and soul should be cast into the work of telling the world that the Lord is coming, and the exhortation should be heralded with fervor, "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37.

A Prophecy.—Who can not see that the present tendency to combine, associate, confederate, is the effort on the part of men to save themselves from impending calamity? And what student of prophecy is there who can not see its futility as set forth in the "more sure Word"? So men will write against the truth of God and principles of right. Here is a prophecy which applies to that very thing: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying: Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." When calamity impends, do not cry as the refuge, "A confederacy." But what shall we do?—"Sanctify the Lord of hosts Himself [in your hearts, 1 Peter 3:15]; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." See Isa. 8:9-14.

Peace and Prospect.—The world is resounding with the voices that are telling of an era of peace just before us. But our artist gives us the correct view of the situation. The person is blind who does not see that the world is entering an unprecedented era of war, and not an era of peace. We have had the spectacle of a Peace Congress in session at The Hague since May 18, but what can be shown as the result? Right while the congress is in session, Russia, the power that called the meeting, is urging the United States to form an alliance with them, and not



Peace and Prospect.

draw any closer to England; she is also pushing her interests in China, and Great Britain is all stirred up over it. Reports from London say that the rank and file of the Englishmen have no faith in Russia, and urge that no dependence be placed in any of her overtures or propositions. France is still in a feverish ferment over the Dreyfus affair. Germany is all activity over her military matters. King Leopold has called M. Beernaert from the congress at The Hague to assist in quelling the riots in Brussels. King Humbert has a riot on his hands, and so the world goes. The outlook is not that of peace. We are standing face to face with the great battle of Armageddon. Let all the world know it, and let every one understand what it means.

THERE have always been occasional floods and storms. But the country along the rivers expects, now-a-days, to be visited by a flood at least once a year. And it is no uncommon thing to read that these floods are the greatest that have ever been known. The floods in Texas and portions of Kansas during the past few days have spread ruin and disaster everywhere. These things would not be so remarkable if they stood alone. But they are only

a part of the general turbulent manifestations that surround us on every hand. And let it ever be borne in mind that the storms and floods that we have had so far, are as nothing when compared with what is coming. Read the prophecies and see what is predicted for these times. God has told us beforehand so that we might have confidence in His Word and seek the secure shelter.

A FEW days ago one of New York's great capitalists received a letter warning him that his life was in danger, and advising him to be on the lookout. This is but one of many circumstances that are so characteristic of these times. There is a storm brewing. The pent-up feelings of those who are aggrieved at the rich are beginning to break loose. Of course it is not right for one man to thus seek to destroy another. But the men of wealth are pursuing a wrong course, and where men do not submit to the grace of God, to be held for the right, it may be expected that they will combine for vigorous and violent action against the oppressions of capitalists.

The first part of the fifth chapter of James places the situation before us in its true light.

"The Lust of War."—Prof. Goldwin Smith, LL. D., in an article in a recent *Independent*, combats the idea that a national character suffers by prolonged peace, and deplores the war spirit which incites even among women the fierce passions of revenge. He truly says: "To a nation war in a bad cause is moral poison. The idea that the violent passions which the war calls into play will kill the meaner passions, such as the lust of gain, it must be said once more is utterly baseless. War is the very harvest-time of the stockjobber and the appointed season of 'embalmed beef.'" Farther on he remarks: "There seems to have suddenly come over us a sort of satiety of civilization. Not only is there a revival of the lust of war, but barbarous practises, such as dueling, now recognized in every European country except England, and barbarous sports, such as prize-fighting, are coming again into vogue. It seems that bull-fighting, hitherto deemed the disgrace of Spain, is about to be imported into France [and America also]. When I was young prize-fighting was deemed disreputable; now prize-fights are reported at length in first-class journals, and women are beginning to attend the ring. In the press, and not in its lowest

organs, we read avowals of respect for brute force and contempt of moral restraint, which in the last generation would scarcely have proceeded from the most cynical of writers or public men. The Declaration of Independence, to whatever criticism it may be liable, is at all events a charter of humanity; a charter of inhumanity appears now to be taking its place." And this "lust of war," this contempt of moral restraint, in this generation are the fulfillment of what God has over and over predicted in His Word as the state of things to precede His second advent. The cause is rejection of the Word and Law of God.

Of One.—Says a Catholic writer, in speaking of the cruelty of fashion in corsets, hats, and shoes: "If these disciplines were for religious mortification there would be some sense in their adoption; but, in point of fact, they are pitiful tributes to the unspiritual god 'fashion,' and are therefore vicious instead of meritorious." But there is no sense in the mortification of the flesh in religion. In fashion it is pride, in religion it is fear that regulates such senseless observances. The God of heaven does not require such. Such practises are the worship of a false god, one with fashion—carnal.

**FOR ME.**

UNDER an Eastern sky,
Amid a rabble's cry,
A Man went forth to die
For me.

Thorn-crowned His blessed head;
Blood-stained His every tread;
Cross-laden, on He sped
For me.

Pierced were His hands and feet;
Three hours did o'er Him beat
Fierce rays of noontide heat,
For me.

Thus wert Thou made all mine;
Lord, make me wholly Thine;
Grant grace and strength divine
To me,

In thought, and word, and deed
Thy will to do. Oh, lead
My soul, e'en though it bleed,
To Thee.

—Anon.

SOUTH AMERICA.**Paraguay.**

PARAGUAY is a small inland republic in the south central part of South America, and has an area of 91,970 square miles and a population of 648,299. The chief industry is stock-raising. This country is appropriately called "the garden of South America." It is connected with the sea only by the rivers Paraguay, Parana, and La Plata, at Montevideo, a thousand miles directly south.

Before the war of 1864 to 1870 the population was 1,337,430, but at the close it was reduced to 221,080, and two-thirds of these were women and children. This war was fought with Brazil, Uruguay, and Argentina on one side and Paraguay alone on the other. Immigration has greatly increased the population of late years.

The capital city has a population of forty thousand. San Pedro, Villa Rica, and Concepcion are the only other towns that have more than ten thousand inhabitants. There are eight others that have more than four thousand. There are several colonies, and among these are three German and German-Swiss, and one small English-Australian colony. The resources of the country are only beginning to be developed. The climate is healthful, and the government offers free passage to immigrants from Buenos Ayres.

The chief products are *yerba-mate*, or Paraguayan tea, corn, rice, coffee, manioc, tobacco, oranges, and bananas. There is much good land for pasture. The language of the interior is the Guarani, and the only portion of the Bible translated into it is the Sermon on the Mount. The differences in the dialect make it of no practical value.

From 1608 to 1767 the Jesuit missionaries labored successfully among the Guarani Indians, and for more than a century and a half they had absolute control over Paraguay and Misiones. All that marks their sojourn are the ruins of houses that they built and the orange groves they planted. The Indians were not benefited spiritually, morally, or intellectually. There are none that can read. The Spanish language is the legal language, but religious and civil liberty is enjoyed there by

all classes. The financial system is defective. One dollar of gold is worth six of the national paper, which is also fluctuating. The country is open for immigrants, and therefore they are welcome.

Uruguay.

This republic is the smallest of all the South American countries. Its area is 72,110 square miles, and it has a population of 648,299. In point of development, industry, and products, this country is much on a par with the province of Buenos Ayres. It supports some 5,250,000 head of cattle and 13,000,000 sheep. The soil is rich and fertile, producing in abundance every kind of grain or fruit known in temperate and sub-tropical climes.

There are numerous settlements of Canary

should not be hard to show them that greater interests should be sought than this world can offer. The country being so small, such revolutions could not help but affect the peace of families. For an example, the revolution of 1896-7 was a party strife, and therefore son fought against father, brother against brother, and too often sister against sister. O, the cruelty of this world! When will it learn the way of peace and life and happiness? The Gospel of love and peace ought to be proclaimed by thousands of voices everywhere.

Argentina.

Aside from Brazil the Argentine Republic is the largest and most important country in South America. The area is 1,125,086 square miles, or a little over one-third as large as all of the United States. The population is 4,086,492. The increase is 400 per cent. every 42 years, and since immigration is increasing still more rapidly, the population is much greater than the statistics show.

The country is divided into fourteen provinces and nine territories, after the model of the



Milkmen of Buenos Ayres.

Islanders in the departments Canelones and San Jose, who raise large quantities of grain, chiefly wheat, and keep 100 steam and water mills constantly busy.

The country is divided into nineteen departments. It has a republican form of administration, and liberty of worship is granted. Brother Vuilleumier is now laboring in the colony of the Vaudois of Piemonte, which was founded by 55 families in 1857, and now numbers 2,200 souls. These speak the French language as well as the Spanish. The Nueva Helvacia, or German-Swiss colony, is bordering on it, and there is where the Nueva Helvacia Seventh-day Adventist Church is located.

Montevideo is the capital city of Uruguay, and has about 175,000 inhabitants. It has a very attractive appearance, whether seen from a vessel entering port or on the land side. It stands on a tongue of land between the bay and the Atlantic. Its streets are enlivened by the cool sea-breezes and showers of rain. The climate is exceedingly pleasant. It is the best-built city in South America. The commerce is most remarkable. In geographical position it exceeds any other city in South America.

The people of Uruguay are generally kind. Revolutions have often shaken them up, and it

United States. It lies nearly all in the temperate zone, and has a good climate, varying according to latitude and elevation.

The exports during the year 1897 amounted to over 62,000,000 dollars, gold. The immigration during the same time was over 100,000 Europeans. Many nations are largely represented, and some of the principal ones as follows: Italians, 492,636; Spaniards, 198,685; French, 94,098; Germans, 17,143; Austrians, 12,803; German and Jewish Russians, 15,047; German, French, and Italian Swiss, 14,789; North Americans, 1,381; and English, 22,000.

Buenos Ayres, the capital, is the largest and most important city of South America, and has a population of over 700,000. It is the center of Spanish influence in South America. The government is taking an interest in educating the children. It has established schools, and there are 365,841 scholars. For every student the government spends \$11, which will amount to a tax of 75 cents for each individual. The United States spends \$16.50 for every student. The number of children of school age are 720,000 in Argentina, and thus it will be seen that not one-half yet attend school in spite of what the government has done to provide primary education. There is not school

room enough to accommodate all the children, not even in the city of Buenos Ayres.

There is an extensive railroad system and many boat lines, so that not only all the principal parts of the country can easily be reached, but other countries as well. Electric trainways and lights have been introduced. Modern warships have been secured and soldiers are being trained. In agriculture the modern machinery is employed. Beautiful scenery, mineral springs, and rich soil for cultivation are abundant. Much to promote happiness and prosperity is provided both by nature and the government.

Religious toleration is granted to all denominations alike. Generally the Argentinian people are friendly and hospitable. The people are vivacious in conversation, talking with the head, shoulders, feet, and hands. This may be the result of the influence of priesthood for so many years—that their gestures have fixed themselves on the people. Argentina, with Paraguay and Uruguay, offers an extensive field for families to come and live the Gospel truth among the people.

Immigrants are boarded five days in Buenos Ayres on government expense, provided they come second or third class on the steamers. They are then transferred to the place they choose to live in, and at the end of the journey, if necessary, boarded ten days at the expense of the government.

The work of the Lord is also progressing in this country. About four hundred have united with us in church fellowship. The tithe and donations of the past year amounted to about two thousand dollars. We have four ordained ministers and one Bible worker in the field, and two colporters. A colporter school has been conducted and four or five trained. The crops have been better, and we expect to see the colporter's work prosper. One young man has entered the work and is preaching the truth at his own expense. Twelve souls have been converted under his labors. The workers are all of good courage and good cheer, and we hope to see many souls in the kingdom of God from Argentina.

The work has nevertheless but just begun, as some of the provinces have as yet not been visited by our workers. Much of the field is just as much unworked as Paraguay.

F. H. WESTPHAL.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

A FAMILY of Christian people were very much concerned about the salvation of one of their unbelieving neighbors. They were receiving much help from the SIGNS OF THE TIMES, and, after they had read the papers, they gave them to this neighbor. There seemed, however, to be but little hope of his receiving any benefit from them, for, in place of reading them, he used them to cover the bare walls of his little cabin.

This man was an inveterate smoker, and during the long winter evenings would sit in front of the fireplace and smoke pipeful after pipeful of the weed. As the SIGNS on the walls became ragged and torn he would tear strips from them, and use them to light his pipe.

One evening, after lighting his pipe in the usual manner, as he took the strip of paper between his fingers to pinch off the charred portion, something on the paper attracted his attention. He read it very attentively, and then wanted to read the remainder of the article. As it happened, the paper containing this was pasted on the wall upside down. The Spirit of God had impressed the few words he had read upon his mind with such a force that he did not rest until he had carefully removed the paper from the wall and read the entire article. The seed sown now began to grow. Paper after paper was

read, and to-day the man is rejoicing in the full light of the "third angel's message."

Columbia, Okla.

C. SORENSON.

A "HEAVEN-BLEST RECUPERATING STATION."

SUCH is the name given to the medical and surgical sanitarium, of St. Helena, Cal., by the associate editor of the *Pacific Ensign*, the W. C. T. U. organ of California, in the issue of that paper of June 14, 1899. And here is an item of experience there, from her happy pen, in the same issue:—

"That rainy day a week or two back found the far-famed sanitarium at St. Helena, like many another place about that time, illy prepared for such a wetting. Breakfast was very late that morning, and we all hung around the door growling for one another: 'Of all the mornings in all the year, this was the worst one to keep sick folks waiting.' After breakfast, which was an exceedingly palatable one—for if there is a finer cook in this oblate spheroid of a world than he who presides over manifest destiny at St. Helena, he is a most unnecessary commodity, and ought to go to Venus—after breakfast one of us oiled herself and slipped into the kitchen. When she came out her head hung low with shame, and her eyes were wide open with wonder that we had had any breakfast at all, to say nothing of a late one. It was hard to tell which was thicker, carpenters or pools of water. A fine addition is being built to the sanitarium, and, incidentally, many changes made in the kitchen. There were open places in the roof, big enough to eat on, if they had been tables, one of them directly over the range, before which stood a noble-looking colored brother, who gently remarked to his uninvited guest, 'I feel worse than all of you put together when things go contrary.'"

OUR WORK AND WORKERS.

EIGHT converts are reported by Brother A. Weeks at Turner, Mich.

A SABBATH-SCHOOL of fourteen members has been organized at Howland, Mo.

AT Genoa, Ohio, seven candidates were baptized by Brother G. H. Smith, June 17.

A CHURCH of eight members was organized at Monticello, Texas, on the 25th ult.

AT the last quarterly meeting of the church in Pleasant Hill, Mo., two members were added.

THREE candidates were baptized at Crafton, Texas, on the occasion of the last quarterly meeting.

BROTHER E. J. Van Horn reports the baptism of two candidates at Lake View, Ohio, and one at Mendon.

JUNE 3 and 4 twelve persons were baptized in Fish Creek, near Vienna, N. Y., by Brother S. B. Whitney.

TENT meetings in Baltimore, Md., are said to be increasing in interest, so that calls are made for meetings in other parts of the city.

BROTHER C. N. MARTIN reports that twelve members have been added to the church at Stockton, Cal., since the recent camp-meeting.

TWO MORE converts are reported at Port Antonio, Jamaica, and Brother F. I. Richardson notes the baptism of thirty candidates at Kingston.

A YOUNG Japanese student, going home from Liverpool recently, carried a large quantity of our literature for distribution among his friends.

JUNE 25, four young persons were added to the church at St. Paul, Minn., by baptism. The ordinance was administered at the Minneapolis church by Brother H. F. Phelps.

AT the recent session of the Minnesota Conference, the following officers were elected: President, C. W. Flaiz; vice-president, C. M. Everest; secretary and treasurer, H. F. Phelps; executive committee—C. W. Flaiz, C. M. Everest, Andrew Mead, Fred Johnson, and C. L. Emmerson.

ONE effect of the recent floods in Texas is told in the *Reporter*: "Brethren R. M. Kilgore and C. McReynolds were in Cleburne last Friday, making an effort to get to the Sealy camp-meeting; but as it was impossible on account of the flood to get through, Brother Kilgore spent Sabbath with the Keene church and Brother McReynolds turned back to his home in Oklahoma." Sealy is in the midst of the flooded district, and no word could be received in regard to the meeting, as all communication was cut off.

As a result of the camp-meeting and subsequent work at Claremore, Indian Territory, thirty persons have embraced the faith. Meetings are being conducted by Brethren M. H. Gregory and I. G. Knight. Previous to the camp-meeting there was not a Sabbath-keeper in the vicinity.

A NEW tent effort was inaugurated in New York City on the 18th ult., with a new tent capable of seating 1,200. A correspondent of the *News* says: "The first night I attended every seat was filled, and there were more than 100 outside. About fifty families can hear from their homes." Brother E. E. Franke is conducting the meetings.

AT the camp-meeting held in London, Ontario, June 9-18, the province was set apart as an independent conference, and the organization duly effected, with Brother F. D. Starr as president. There are in the new conference seven churches and eight unorganized companies, some of which are ready for organization. Brethren E. J. Dryer and W. W. Simpson were ordained to the Gospel ministry. On the last day of the meeting fourteen persons were baptized. Three tent companies will operate in different parts of the conference during the season.

OF the tent work in Wheeling, W. Va., Brother S. M. Cobb reports to the *Monitor* that they "labor under difficulties," and adds: "When we came to this city to commence labor, last spring, the union men on the street-car lines were on a strike, and have held out until yesterday, and during this time no one dared ride on the cars, tho they ran regularly every day, but ran empty, as they have for three months. The city is about seven miles long, but all must walk or ride in a wagon. Should a business man ride on a car, all the city would boycott him, and so with us. Had we ridden, not a soul would have come to our meetings. A sister from Battle Creek came to this city, and, not knowing the condition of things, rode to our tent meeting one evening. The cry of 'black sheep' was started at once, and such bleating as was set up and continued for some time was disgraceful to hear, and some would come no more."

BROTHER J. H. KRAFT reports to *Echoes from the Field* an interesting visit to Evans Mill, near Catskill, N. M. He says: "Here I met Brother Cassel working in his blacksmith shop. Immediately after my arrival he took me to his home near by, where I was comfortably provided for. I soon learned that he had purchased a house for meeting purposes, and on the same day we went to the newly-bought house and took out the partitioning, making a dozen benches that would seat comfortably about sixty persons. At night the house was fairly well filled with interested listeners. The day following, a Sabbath-school of twenty-two members was organized, with a good working force. A Sunday-school was organized the next day, the same lessons being used as in the Sabbath-school. As this is a saw-mill camp the people are not often privileged to hear preaching, and showed their appreciation of the few meetings held."

Healthful Living

The above book treats on ventilation, appetite, diet, flesh foods, stimulants, heredity, cause of disease, colds, hygiene, organs of digestion, the lungs and respiration, self-poisoning, health, health reform, and many other kindred topics. It deserves careful study. Contains 324 pages and is bound in cloth. Price, 30 cents, post-paid.



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Unawares

"YE DID IT UNTO ME."
 "And He said, 'The sin is pardoned, But the blessing is lost to thee, For failing to comfort the least of Mine, You have failed to comfort Me.'"

Such is the closing verse of one of the two poems found in No. 54 of the *Apples of Gold Library* under the above title. They are very touching and very good. Price, 50c per 100.

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"CUMBERED ABOUT MUCH SERVING."

[Luke 10: 40-42.]

CHRIST never asks of us such heavy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention—
That He some sweetest secret may impart.
'Tis always in the time of deepest stillness
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in still-
ness,

Doing the little things or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see;
Our Saviour cares for cheerful acquiescence
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such He gives but little heed.

Then seek to please Him, whatso'er He bids thee,
Whether to do, to suffer, or lie still;
'Twill matter little by what path He led us,
If in it all we sought to do His will.

—Anon.

KATIE.

"IF you please, mistress, canna ye gie a
puir lassie wark to do!" Here the
pleading voice broke a little. The plea
had been so often repeated, and as often
repulsed.

The woman on the steps of the little Dakota
home looked up apathetically, hardly hearing
the words, or noting their import. The girl's
voice again broke the stillness.

"Ye dinna ken, mistress; canna ye gie me
wark, and a bite and a sup for the wark? I
hae walked sae far, and I am sair wearied wi' it
a'." The sweet voice grew pathetic; this time
the woman had heard, but she still looked
apathetically at the girl.

"Nay, lass, I canna gie anythin'; I am sair
troubled mysel', and I canna pay the wage to
any; nay, nay, I canna, I canna." And she
relapsed into hopeless brooding thought again.

"Ye maun be ill, mistress," the girl said,
looking thoughtfully at the wan face and luster-
less eyes. "Ye maun be aillin', and ye maun
let me come in and helpit ye a bit. It's no
wage I'll ask, just a bite and a sup foreninst
meal time."

"O, but ye dinna ken, ye canna enter here.
There's sair sickness, and it's sair tired and
troubled I be, lass, but not so sair daft as to let
ye in. Ye dinna want the fever lass, and I
dinna want twa to care for instead o' ane.
Nay, lass, nay," as the girl pushed the woman
gently aside, and entered the door.

"Ye maunna tek it sae hard, mistress," the
gentle voice said, "but if ye are sair troubled
and burdened, then it is for me to help ye wi'
your care. Ye ken, mistress, the Maister tellit
us in His Bulk to bear each ither's burdens."
The girl spoke softly, but with quiet insistence,

and as she spoke, she took off her sunbonnet,
and hung it up, and laid her bundle of clothing
in one corner.

The room was untidy, but Katie MacPherson
did not at once begin its setting to rights.
Through the open door she could see a figure
lying upon a dingy bed. The face was drawn
with pain, and flushed with fever; the bright
eyes met hers, and she went into the room,
and to the bedside.

"It is sair pain ye are bearin'," she said,
gently, with infinite compassion in her blue
eyes, as she looked at the man's face before
her. "But I ken hoo to care for the sick; I
cared for my ain feyther lang, and he thought
nane could comfort sae well as me." And
Katie softly moved the hot head to a cooler
place upon the pillow, and straightened the
tumbled bedclothes. "Noo, I maun get ye a
drink, for ye are sair parchit wi' thirst," and
she went out quietly, and, finding a pail, went
for water. The fevered man drank greedily,
and then Katie drew the shades in the little
room, and, closing the door, left the sick man
alone.

"And, noo, mistress, canna ye tell me about
things a bit? and then ye, too, shall hae a
sleep, and wake refreshit." And the woman
laid her tired head upon the girl's shoulder,
and wept for the first time in many days. Lit-
tle by little she told the girl how they had
come to Dakota, in the far West, and had
lived very well until John had sickened; how
there were no neighbors near; how the scorch-
ing heats had come and withered the grain,
and burned the grass until it crisped beneath
the feet; how the little garden was neglected,
the cattle had wandered off, and how now she
was in the last straits of desperation. The
food was nearly gone. She could get no doc-
tor. There seemed no help from heaven or
earth, and death seemed so near that she could
not leave her sick husband for help.

"And ye would hae turned me awa'!"
Katie said, half-reproachfully.

"Aye, weel, most wenchies will hae the siller
for their work, whether they earn it or not; I
carena to live if John dees." And again the
tears dropped from the tired eyes that were
losing their glassy, despairing look.

"Didna ye pray?" asked the girl in an
awed voice.

"Na, lass, I couldna, I haena lived reet,
and I couldna ask for things when I haena
lived reet."

"It isna the reet livin'," Katie responded,
"its just the luv o' God, and the believin' in
His Son. And He's an 'ever-present help in
time o' trouble,' mistress—an ever-present
help."

"He didna help me," the woman said
doggedly; "He didna help me."

"Aye, mistress, He sent me; 'twas little I
thocht He was leadin' me to thee, when I
couldna find work anywhere; but His hand it
was leadin', and noo I am come, and we shall
see the mercy o' the Lord. We shall see it."

Katie was a strong Scotch girl. She, too,
had met with sore troubles in the sickening and
dying of her mother and then her father, in the
loss of her little home, and her unavailing
search for work. Days and days she had
walked, seeking help and finding none; but her
heart was staunch and true, and she knew the

God of her fathers had not forsaken her, and
her faith wavered not in spite of heart-aching
losses and troubles that would have crushed
one less certain of the goodness and love of
God. She was young—only sixteen; but she
had a wisdom that cometh down from above,
and so into her humble hand was given a great
work for the "Maister" whom she so loved
and trusted.

As the days went by, she tended the sick
man. The woman, Mrs. MacGregor, had
sickened; the strain had been too great for her
overwrought body, and Katie's hands were
full; but her strength came from on high, and
she never failed or faltered through all those
trying days. She sought and found the miss-
ing cattle, and she replenished the empty
larder; she sought out a doctor, and she told
the neighbors about the sore pressure at the
little sod house on the Dakota plains. The
people were too well versed in the school of
suffering and self-denial to feel it a burden to
help this stricken family, and so all through the
long sickness and convalescence nothing was
lacking, and all through the efforts of this one
humble follower of the One who never forsakes
His children.

The little harvest was gathered in by kindly
hands before the sick ones recovered; the
garden had been tended and coaxed into bring-
ing forth some vegetables; the cows, tended by
Katie's willing hands, were sleek and glossy,
and gave down their milk, making rich stores
of butter, which Katie disposed of at the near-
est station, so that when the fall winds began
to blow, the little family of the MacGregors
were in a comfortable condition. Mrs. Mac-
Gregor was sitting by the little window, looking
out at the sear and yellow cornfield; and her
eyes grew dim as she thought of all that had
come, and what had not come, through that
trying summer.

"If it hadna been for ye, lass," she said to
Katie, "mayhap John and me would hae been
lyin' stark and cowl'd out yon where the corn
is ripenin' noo."

"If it hadna been for the lass," Mr. Mac-
Gregor added, thoughtfully.

"Nay, nay, but ye are baith wrang," the
girl responded brightly. "Ye maun better
say if it hadna been for the Laird. He watchit
all the time, an' He kenned just when ye
needed help sair, and He sent it. It was the
Laird, and not me at a'."

"But it isna ivery lass wha would hae done
as ye hae, Katie; it isna ivery lass."

"But I hae done nocht mair than I should,"
the girl persisted. "The Laird gied me a wark,
and I shouldna be a guid servant if I didna do
it. I hae done nocht for praise."

"Ye hae taught us a lesson, lass, and ye
maun stay wi' us, and teach us mair of this
ever-present Laird ye talk sae mooch about,"
said Mr. MacGregor.

"It's not the talkin', mon, its the leevin' an'
doin' an' hopin' an' lovin'," said his wife.

"The Laird maun teach ye these things
hissel," Katie responded.—*Rose Seelye Miller.*

**HE ONLY ATE IT, AS MANY
OTHERS DO.**

PROFESSOR COMSTOCK, of Cornell, in speak-
ing to his class recently of the trials of scien-
tists, told this authentic tale of the experience
of a professor of invertebrate zoology in a sister
institution, which had better be left nameless.
Trichinae in pork, the cause of the frightful
disease, trichinosis, in human consumers, give a
peculiar appearance to meat, which is studded
with little cysts; it is then known to the trade
as "measly pork." The learned scientist,

wishing some for study, went to the butcher and asked if he ever got any measly pork.

"Sometimes," said the butcher cautiously, "but I always throw it away."

"Well," said the professor, "the next time you have any, I wish you'd send me up some," meaning, of course, to his laboratory. The butcher stared at him, but said he would. Three weeks passed, when the professor, growing impatient, again dropped in.

"Haven't you found any measly pork yet?"

"Why, yes," said the butcher, "I sent up two pounds a week ago."

A sickly grin broke over the professor's face.

"Where did you send it?" said he.

"Why, to your house," said the butcher, "of course."

CONSUMPTION IN DAIRY COWS.

"THEY Had Consumption. Startling Results of Examination of Dairy Cows in Chicago." Thus reads the headlines of an article in the *Topeka Capital* of May 30. Then is given the account of the killing of twenty-five cows at the Chicago stockyard, every one of which had tuberculosis. The article states that "while there was no outward sign of the disease, yet every cow was in an advanced stage of consumption. From the lungs of one subject a pint of germs was taken."

To-day I clipped an article from the same paper, dated June 6, in which Governor Tanner, of Illinois, says: "My observations lead me to believe that it is unsafe to drink milk which is not known to be non-tubercular. The cattle which I have seen slaughtered and dissected to-day, saturated with tuberculosis, ten days ago were furnishing milk to my family." Again he says, "I am convinced that tuberculosis has made a more general invasion of livestock than is generally believed."

Disease in cattle is so wide-spread, as is shown by these statements and also others which might be given, that it is getting to be absolutely unsafe to use flesh as an article of food at all. If men would compare these statements with the words of the Lord on the question of diseased animals I am sure that few would want it on their tables as an article of diet.

The Lord, when speaking through the prophet Hosea, said: "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. . . . My people are destroyed for lack of knowledge." Hosea 4:1-6.

We see how perfectly the Lord has described the times in which we live. The earth is filled with violence; there is swearing, and lying, and killing, and stealing. Every paper is full of the record of these crimes. He says that in such a time as this the people would languish, with the beasts of the field; the fowl of the air and the fish also would be taken away.

To "languish" is to be sick and diseased. See Ps. 41:1-3. The Lord has thus told us plainly that the animals would be diseased in such a generation as this present one is, and if you and I persist in the use of the flesh of diseased animals, do you not see that we are

eating disease and are rejecting the counsel of God against ourselves? "My people," says the Lord, "are destroyed for lack of knowledge." We may have the knowledge of these things, for it is published everywhere.

After the flood God gave man permission to eat the flesh of animals, but the result was the shortening of life.

If mankind were not so blind and stiffnecked they would have seen long ago that God spoke the truth. Will we not learn to eat that which God gave to man in the beginning; that which God pronounced "very good"?

E. H. CURTISS.

Atwood, Kansas.

THE WOLF IS AT THE DOOR.

THERE'S a haunting horror near us
That nothing drives away;
Fierce, lamping eyes at nightfall,
A crouching shade by day;
There's a whining at the threshold,
There's a scratching at the floor;
To work! To work! In Heaven's name!
The wolf is at the door!

The day was long, the night was short,
The bed was hard and cold;
Still weary are the little ones,
Still weary are the old.
We are weary in our cradles
From our mothers' toil untold;
We are born to hoarded weariness
As some to hoarded gold.

We will not rise! We will not work!
Nothing the day can give
Is half so sweet as an hour of sleep;
Better to sleep than live!
What power can stir these heavy limbs?
What hope these dull hearts swell?
What fear more cold, what pain more sharp,
Than the life we know so well?

To die like a man by lead or steel
Is nothing that we should fear;
No human death would be worse to feel
Than the life that holds us here.
But this is a fear no heart can face—
A fate no man can dare—
To be run to earth and die by the teeth
Of the gnawing monster there!

The slow, relentless, padding step
That never goes astray—
The rustle in the underbrush—
The shadow in the way—
The straining flight—the long pursuit,
The steady gain behind—
Death-wearyed man and tireless brute—
And the struggle wild and blind!

There's a hot breath at the keyhole
And a tearing at of teeth!
Well do I know the bloodshot eyes
And the dripping jaws beneath!
There's a whining at the threshold—
There's a scratching at the floor—
To work! To work! In heaven's name!
The wolf is at the door!

—Charlotte Perkins Stetson.

WHAT A BOY DID IN HIS SPARE MOMENTS.

A THIN, awkward boy came to the residence of a celebrated school principal, and asked to see the master. The servant eyed his mean clothes, and, thinking he looked more like a beggar than anything else, told him to go around to the kitchen. He soon appeared at the back door, and repeated his request.

"You want a breakfast, more like," said the servant, setting him down to some bread and butter.

"Thank you," said the boy. "I should like to see Mr. —, if he can see me."

"Some old clothes, maybe, you want; I

think he has none to spare," remarked the girl, eyeing his ragged clothes.

"May I see Mr. —?" asked the boy, with the most emphatic emphasis on each word.

The girl for the first time stopped her work. "Well, he is in the library. If he must be disturbed, he must, I s'pose," and she whisked off to the room, remarking as she opened the door: "Here's somebody terribly anxious to see you, sir, so I let him in."

The professor laid aside his book, and talked with the boy with increasing interest, and soon took down some books and began to give him an examination, which extended even to Greek. Every question was answered promptly and correctly. The professor was amazed, and asked the boy how he had managed, with his apparent poverty, to accumulate such an amount of knowledge.

"O, I studied in my spare time," answered the boy brightly, unconscious that he was an example even to the man before him.

Here was a boy, a hard-working orphan, almost fitted for college in the spare moments that his companions were wasting. Truly, spare moments are the "gold-dust of time."

—Anon.

HOME STATESMANSHIP.

DISORDER in the kitchen means death to the home. You may keep a house, but not a home, without well-regulated, wholesome, kitchen appointments.

To be able to keep a perfectly orderly and hygienic kitchen is to be equal to statesmanship. Statesmanship consists in carefulness in detail; and this is the secret of success, especially in this department of the home. Disorder does not consist in having one or two large things out of place, but many small ones. Things lying about, just where it happens to be most handy to drop them when you have no more use for them, means things always in the way and yet hard to find when wanted.—Mrs. S. M. I. Henry.

New Bakery for Health Foods

THE management of the Garden City Sanitarium of San Jose, California, has now a thoroughly equipped bakery for health foods, and offers them at greatly reduced prices. Crackers from 7 and 8 cents up wholesale, in quantities from one pound and up; all other foods correspondingly low. Nothing but pure nut shortening used, and the choicest cereals, nuts, fruits, etc., are selected. The foods are first-class in every particular. Everyone should be an agent. Every church should form a club and have an agent to buy and sell. For price-list and full particulars address the

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LESSON VII.—SABBATH, AUGUST 12, 1899. THE GOOD SHEPHERD.

Jerusalem, A. D. 30.

Lesson Scripture.—John 10:1-21; 27-29.

- 1 "VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which He spake unto them.
- 2 "Jesus therefore said unto them again, Verily, verily, I say unto you, I am the Door of the sheep. All that came before Me are thieves and robbers; but the sheep did not hear them.
- 3 I am the Door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly.
- 4 I am the Good Shepherd; the Good Shepherd layeth down His life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them; he fleeth because he is a hireling, and careth not for the sheep. I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, one Shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father.
- 5 "There arose a division again among the Jews because of these words. And many of them said, He hath a devil, and is mad; why hear ye Him? Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?"
- 6 "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, which hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand."

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. What does Jesus say of him who enters not by the door into the sheepfold? John 10:1.
2. Who enters in by the door? Verse 2.
3. Who opens the door for him? Who hear the shepherd's voice? What shows his close acquaintance with the sheep? Verse 3.
4. Describe the way he leads out his sheep. Verse 4.
5. How do sheep regard a stranger? Why? Verse 5.
6. Did the people understand this parable? Verse 6.
7. What explanation of it did Jesus give? Verses 7-9. Note 1. (Rev. 7:17.)
8. For what purpose does the thief come? For what purpose did Jesus come? Verse 10. (John 14:6.)
9. What does the Good Shepherd do for the sheep? Verses 11, 15. Note 2. (Isa. 40:10, 11.)
10. What course does the hireling pursue?
11. Why does the hireling flee? Verse 13.
12. Who is the Good Shepherd, and what does He say in verse 14? (Heb. 13:20.)
13. What does Jesus say of "other sheep"? Verse 16.
14. What does He say about laying down His life? Vs. 17, 18.
15. What effect did His teachings have upon the Jews? V. 19.
16. What charge did many make against Him? Verse 20.
17. What defense did others make? Verse 21.
18. How secure are the sheep of Christ's fold? Verses 27-29.

Side Lights.—"Desire of Ages," chapter 52.

NOTES.

1. **I am the Door.**—The word "door" is here used in the sense of *means of entrance*, just as faith was made a door unto the Gentiles. Acts 14:27. Christ is the Door to the sheepfold, through whom all must enter. Heb. 7:25. He Himself, as leader and caretaker of the sheep, must go before the sheep, and prepare the way by faith. Those who follow must have His faith, the faith of Jesus. To all such the door opens just as readily as for the One who prepared the way.

2. **I am the Good Shepherd.**—The adjective "good" is from the word *kalos*, meaning *beautiful, pleasing*. Christ is therefore a beautiful, pleasing, and there-

fore an attractive, shepherd, one who gives joy to those who follow Him. He *draws* them after Him by His pleasing gentleness. Ps. 18:35; John 12:32.



LESSON VII.—SUNDAY, AUGUST 13, 1899.

EZEKIEL'S GREAT VISION.

Lesson Scripture, Eze. 37:1-14, R. V.

- 1 "THE hand of the Lord was upon me, and He carried me out in the Spirit of the Lord, and set me down in the midst of the valley; and it was full of bones; and He caused me to pass by them round about; and behold, there were very many in the open valley; and lo, they were very dry."
- 2 "Then He said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off."
- 3 "And He said unto me, Son of man, can these bones live?"
- 4 And I answered, O Lord God, Thou knowest. Again He said unto me, Prophesy over these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold an earthquake, and the bones came together, bone to his bone. And I beheld, and lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them.
- 5 Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."
- 6 "Therefore prophesy, and say unto them, Thus saith the Lord God; Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you up into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put My Spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the Lord have spoken it, and performed it, saith the Lord."

Golden Text: "I will put My Spirit within you." Eze. 36:27.

SUGGESTIVE QUESTIONS.

- (1) In the vision here recorded, what was done with the prophet? V. 1. (2) What then was he caused to do? What does he say of the quantity and condition of the bones? V. 2. (3) Whom did the bones represent? What did they say? V. 11. Note 1. (4) What question was asked of the prophet? What was his answer? V. 3; Job 14:13-15. Note 2. (5) What command was then given to the prophet? V. 4. (6) What was said to the bones? Vs. 5, 6. (7) As he prophesied, what occurred? V. 7. (8) What else took place as the prophet beheld the bones? Yet what was lacking? V. 8. (9) What further prophecy was he commanded to utter? V. 9. (10) When the prophet had prophesied, what was the result? V. 10. (11) Then what application of this result was made by further prophecy? V. 12. (12) Then what would resurrected Israel know? V. 13. (13) What additional promises are given? V. 14. Note 3.

NOTES.

1. **"The whole house of Israel."**—This prophecy was written during the captivity of Judah in Babylon. Judah was not the "whole house of Israel." Neither did Judah, in connection with the ten tribes (which had been dispersed many years before the captivity of Judah), comprise the "whole house of Israel;" for "they which are of faith, the same are children of Abraham" (Gal. 3:7), without regard to nationality. Therefore this vision can not be confined to Israel according to the flesh, but the spiritual seed.

2. **"Can these bones live?"**—From a human standpoint, No. "With men it is impossible, but not with God; for with God all things are possible." Mark 10:27. See John 5:28, 29; Luke 22:27-38; Acts 24:14, 15; 1 Thess. 4:14-18; Rev. 20:12, 13. The promise included not only a resurrection but a regeneration.

3. **"In your own land."**—This promise plainly applies after the resurrection; the logic of the vision compels this conclusion, so also does the promises to Abraham, which included the heirship of the world. Rom. 4:13. This promise was to Abraham and his Seed, which was Christ (Gal. 3:16); "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (verse 29). But neither Abraham nor his seed will ever inherit the present earth. Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. This city will be located on the new

earth; so Peter says that "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. And John says of his vision on Patmos: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people." Rev. 21:1-3. In this chapter, the holy city is described as having "a wall great and high" and "twelve gates." On the gates were the names of the twelve tribes of Israel; and "the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Now note the promise of Jesus to the twelve apostles: "Ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. And note that other promise: "Blessed are the meek; for they shall inherit the earth." Chap. 5:5. When shall they inherit it?—"When the Son of man shall come in His glory, and all the holy angels with Him," He will "say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Chap. 25:31-34. Thus will the whole house of Israel be placed in their own land. Then will be fulfilled the promise through Isaiah: "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain."

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There is power over sin, and that power is the righteousness of God received by faith in Jesus Christ. It is free to all who will yield up the sin and receive the righteousness.

The Amory (Miss.) "Argus" is not afraid to speak for the principles of religious liberty, nor unwilling that others should speak through its columns. See its issue of July 7. Surely there is need that every brave voice at this time should be raised against the revival of medieval superstitions and present-day religious bigotry. O, if men would only heed the Golden Rule; that would settle every difficulty!

And now a Chicago scientist thinks he has discovered the secret of longevity, by which he can prolong life so that man will live to be one thousand years old. He will do this by careful hygiene and the destruction of germs. But, like all other attempts, this will be a failure. There is but one Source of Life, Jesus Christ. With Him "is the fountain of life." That life comes through faith. This does not mean that hygiene will be ignored, but that it will be the very best and wisest, not built up on the destruction of lower organisms, but on the very food and life of God, given of God for that purpose.

Do our lawmakers and jurists appreciate the position into which they are driving themselves and the country by upholding Sunday laws, the fruit of the Dark Ages? Here is a word from a good source: "If minor punishments would not restrain the Jew, or the Sabbatarian, or the infidel, who believes Saturday to be the Sabbath, or disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, and the fagot, to force men to violate their own consciences, or compel them to listen to doctrines which they abhor?"—*Report of House of Representatives, 1830.* And we say this, not for the benefit of the persecuted, but the persecutor. He who seeks to compel men under fine and penalty to violate conscience is destroying himself; and the government which does it is doomed to destruction.

"The Missionary Magazine" for July touches upon various fields—the Chinese, Japanese, Greeks, Fijians, Russia, Brazil, and Mexico, etc.; copiously illustrated. Published monthly at 150 Nassau Street, New York. Price, 25 cents a year.

In our Work and Workers notes there are more than one hundred and thirty baptisms and conversions noted, in a very limited report. Not nearly all are reported in our columns. All could not be. All success is due to the Lord alone. In Him we rejoice.

The National Educational Association, comprising in its delegation the strength of the teaching force in the United States as regards principles and methods, has just closed an annual gathering at Los Angeles. It is estimated that 15,000 were in attendance. We shall have more to say upon this at an early date, which will be of interest and profit.

The fearful malady, cancer, is becoming a fair rival to "the great white plague," tuberculosis. Of the 50,509 deaths in Paris, in 1896, 2,828 were caused by cancer, about 1 to 17. It ranks fifth among diseases as the cause of death. In the statistics of the city of Liverpool from 1840 to 1893, Dr. Roger Williams shows that there has been a gradual increase, the ratio ever diminishing from 1 in 5,646 of the population in 1840, or 1 in 129 deaths, to 1 in 1,407 of the population in 1893, or 1 in 27 deaths. It is said that a cancer is indeed rare among Jews. One of its great causes, we are persuaded, is the use of flesh as food, especially the use of pork or bacon.

"THE MOVEMENT TOWARD ROME."

This was the subject of a sermon by Cardinal Vaughan, of England, in a London church, June 18. This high Roman Catholic prelate said, according to the *Catholic Mirror* of July 8:—

"In England to-day there is going forward a movement outside the Catholic Church without parallel in any other part of the world. We see a large, a cultured, a strong and sincere, body of clergy and laity in the Anglican establishment. In this establishment at the present day we see a very important and growing number of men, a party seeking after Catholic truth, and trying to popularize once more in this land of ours those Catholic doctrines and religious practices which were known in England during a period of a thousand years, and unhappily were all suppressed at the period of the so-called Reformation. These men, at the present day, have received a call from God, and by God's grace and leading, are trying to bring back those various Catholic doctrines and religious practices with which we are familiar, because they form our religious life. They all say and declare that they can not accept the principle that the church of God is subject to the control and government in doctrinal and disciplinary matters, of the State; that the church of God is not a slave, and subject to the temporal power."

He also noted the "singular fact presented to us, that, tho other countries of Christendom, under the pressure of kings and princes, apostatized from the Catholic faith in the sixteenth century, there was not one amongst them that showed signs of returning to this Catholic faith such as the people of England had done."

This the cardinal attributed to prayer. He further said that "it had been asserted that Catholicism was standing still, if not retrogressing. This was not the fact, as their congregations were increasing, fresh churches were being built, their clergymen were multiplying, and their converts numbered 8,000 a year."

All of which is in fulfilment of Scripture. The reason of this drift toward Rome in nominal Protestantism is a failure to follow the Word of God. It is good that the Ritualists in England refuse to be subject to State control. Roman Catholics agree with this. What is equally important is that the church should not attempt to control the State. But wo to England when the church gains this control!

Subject to Roman Catholicism—Chaplains.—The *Catholic Mirror* of May 6 says that the first Catholic chaplain appointed for the navy was in 1888, "Father" Chidwick. The next appointment was in 1892. In speaking of a Sunday service on board ship, one of these chaplains gives us this significant item: "At the appointed time the church-bell tolls, and the church pennant is raised above the Stars and Stripes. The church pennant is a small triangular flag, bearing the symbol of the cross. It is the only

flag ever placed above our country's, and the act is a beautiful acknowledgement from our country of her dependence on God, and is a sign to all right-thinking minds of the reason of her continued glory and prosperity. We feel that as long as she will lower her flag to that which is recognized as God's standard [rather, Roman Catholic] she will lower it to none other."

An excellent room is furnished, and communion is celebrated. The article says: "These occasions of holy communion are also opportunities for enrolling in the scapular, distributing beads and agnus deis. The sailor's faith in the scapular is remarkable. Even those who do not receive the blessed sacrament will not permit the priest to leave the ship without asking for a pair of scapulars."

And this is another straw which shows the direction of the religio-political winds of this country.

It would seem that a congressman, who writes on so important a subject as "How Is It with the Republic?" ought not to misquote, in an important particular, the great charter of the republic. Yet this is what Congressman R. R. Hitt, the chairman of the Committee on Foreign Relations, does in an article in the *Independent* of July 6. He says: "The man who wrote in the Declaration of Independence that 'all men are born free and equal' owned his family of slaves." No man ever wrote this in the Declaration of Independence. The nearest to the above in that noble document is "that all men are created equal." Every signer of the Declaration knew that all were not created (or born) free. Many are born in slavery. But, and here is the very pivot or germ of the Declaration, the essential fact of its existence: "all men are born equal" in the matter of inalienable rights, which belong to all alike, however or wherever born, among which are "life, liberty, and the pursuit of happiness." That many were deprived of these rights did not affect the truth; rather, that fact emphasized it. And the Declaration was made because England was depriving the people of the colonies of some of these rights. This government is now wandering from the great charter, and is about as far afield as she is in time from its adoption. The church needs to return to the Word; the nation to its first principles.

Worthy of Honor.—We neglected to chronicle at the time the death of the great English surgeon, Robert Lawson Tait, June 13, at his country residence Llandudno, Wales. He took little stock in much-lauded antiseptics, but insisted on absolute cleanliness. But of his surgical skill we do not need to speak. What we do wish to mention, however, is his opposition to vivisection. He did not believe that vivisection of animals was necessary or useful to medical science. He wished placed over his tomb as an epitaph the following: "He labored to divest his profession of the blundering which resulted from the performance of experiments on the subhuman groups of animal life, in the hope that they would shed light on the aberrant physiology of the human groups." He said further: "Such experiments never have succeeded, and never can; and they have, as in the cases of Koch, Pasteur, and Lister, not only hindered true progress, but they have covered our profession with ridicule." Some of the medical journals sneer at this, but the haters of cruelty will honor his memory.

A Consolidation.—The *Christian Citizen*, of Chicago, is now consolidated with the *Evangel*, of Buffalo. For the loss to the latter journal we are sorry; for it was generally evangelical. A paper can not be both political and evangelical. Political power comes through the manipulation and influencing of men, the ballot and the force behind it. The strength of the evangel is "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

An excellent missionary journal is the *Medical Missionary*, devoted especially to what its name implies, published by the Medical Missionary and Benevolent Association, 28 College Place, Chicago; monthly, 50 cents a year. Send for a sample copy.

It is proposed to hold on the twenty-first day of April, 1900, an Ecumenical Conference on Foreign Missions, in New York City, to continue in session for eleven days.