

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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"Great is our Lord, and of great power; His understanding is infinite."

Man speaks of the "great ones of earth," of the "great nations," and the "great earth." But before our God "the inhabitants" of the earth "are as grasshoppers," and "the nations are as a drop of a bucket, and are counted as the small dust of the balance." He measures the waters, as it were, in the "hollow of His hand," metes out heaven "with a span," weighs "the mountains in scales, and the hills in a balance."

Nay, more; beyond this earth are all the rolling spheres of light. "Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking." He upholdeth all things "by the word of His power." "By His Spirit He hath garnished the heavens." And of all we can see of their shining hosts we may say, with the Idumean patriarch, "Lo, these are parts of His ways; but how little a portion is heard of Him? but the thunder of His power who can understand?"

But God does not leave the revelation of Himself thus. He would not terrify us with His greatness. He would reveal that greatness; He would show His mighty power and marvelous works. He would declare Himself by His works to be the Omnipotent One; the One All-wise God. But His infinity of power and wisdom in *maxima* argues for infinity in *minima*. The God of the great things is the God of the small. He who guides mighty Arcturus paints the wings of the butterfly, forms the delicate petals of the lily, imprisons the sweet-voiced fragrance in the rose, the heliotrope, the violet, and clothes the peach with down, and bestows color and beauty upon leaf and flower. Yea, all of the great things are made up of the littles. The mighty rock is formed of its tiny crystals; the great restless ocean, of the individual drops, each of which is a little sea by itself, in whose "depths" oftentimes a multitude of infinitesimal creatures live and sport.

But even more than this; God is infinite in love. The great lesson He would have us learn from His wisdom and understanding is that He knows everything, and how to accomplish His own righteous will; from His mighty power, that He is able to save to the uttermost and keep unto the end all that is committed to Him; and from the *minima*—the little things of His creation—that God has a recognition of, a care for, the smallest of all His creatures. And love bids us believe,

not forget; has not forgotten. He can not forget; you are graven on the palms of His hands. When Christ died, the nail-marks in His feet and hands were for you. Your sins placed them there. Your direful needs are expressed there. He can not forget you. Night may seem to shut you in; God may seem to have forgotten, because *you* do not see and hear; but fear not, He "that keepeth Israel shall neither slumber nor sleep." Friends may forsake you; He is a Friend that sticketh closer than a brother. Sickness and calamity may come upon you; Death may smite you; but He is victor over Death; and from your ashes will make you a shining immortal. "Only trust Him, just now."

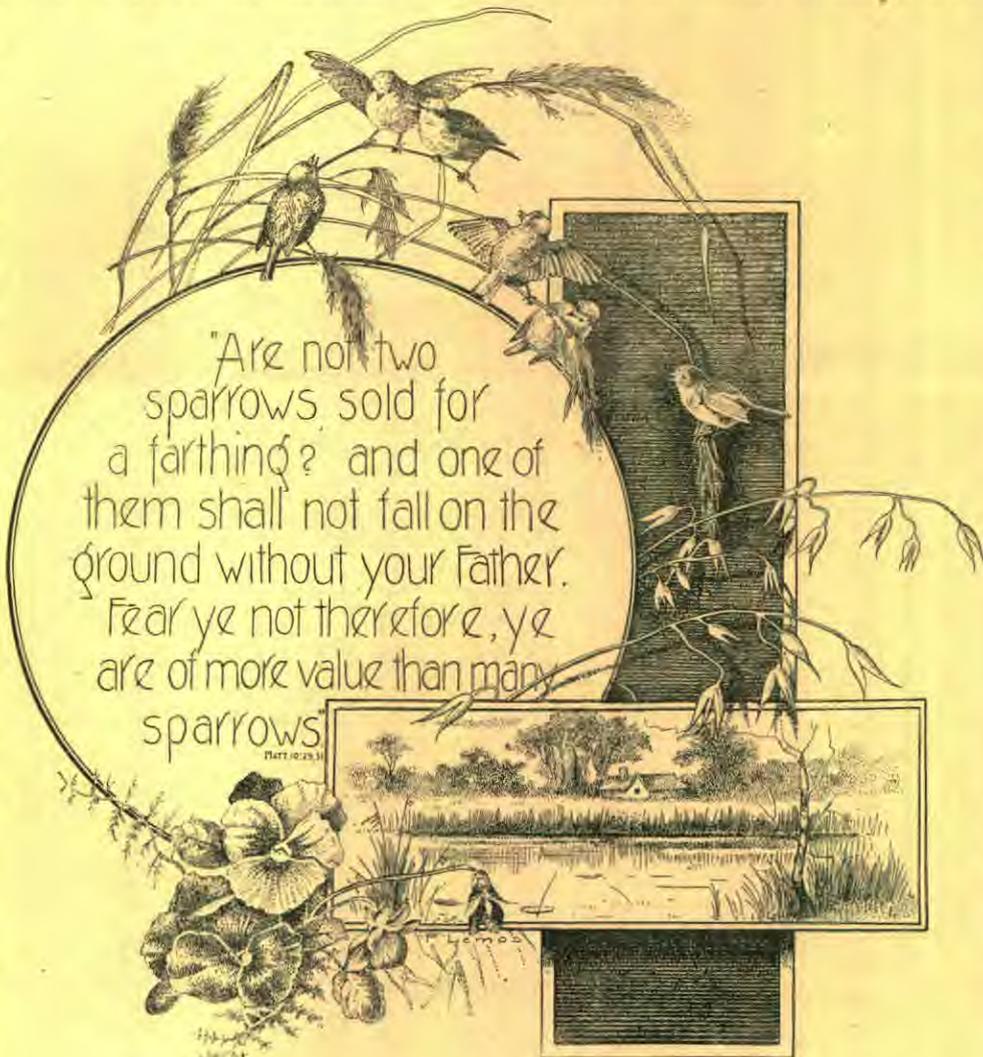
"I heard the voice of Jesus say,
Come unto Me and rest:
Lay down, thou weary one, lay
down
Thy head upon My breast.
I came to Jesus as I was—
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad."

THE TWO GREAT PRINCIPLES OF THE LAW.

"AND, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" Christ knew the motives of His questioner, and He threw upon him the burden of the answer. "What is written in the law? how readeest thou?" He asked. The lawyer answered, "Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said, "this do, and thou shalt live." Supreme love to God and love to our neighbor are the great principles of the law. Upon these two commandments hang all the law and the prophets. Those who keep the first will not transgress the second; for supreme love to God includes all other requirements.

It is essential to our eternal well-being to know more of God; for love to God depends on a conception of His goodness, His excellence, and a knowledge of His will. It requires an appreciation of His character. His law is the transcript of His character, and this



"He cares for *us*; He cares for *me*."

This is the lesson of the beautiful text in our illustration. It is one of the precious messages brought to this sinful, care-rent world by the love of Jesus our Lord. Two sparrows are of little worth. Their market value was then but three-fourths of a cent each. They are worth even less now in man's eyes. And yet not one of the chirping feathered morsels shall fall to the ground without your Father's notice. He supplies them with life; and when the life-cord is broken, the great heart of the Father feels the pain, and He notes the sparrow's fall; "not one of them is forgotten before God." O fearful heart, fear not; ye are of more value than many sparrows! God will

law He calls upon us to obey. God calls for an entire surrender of the entire being. "Thou shalt have no other gods before Me," is the first great command, and upon this command depends all the rest. This is the substance of all obedience. Let those who profess to be Christians remember that profession will not save them. The life which Christ alone can give is given upon condition of obedience, an obedience which takes in the whole man,—mind, heart, soul, and strength. This is true sanctification. "This do, and thou shalt live," is the only genuine definition of sanctification.

"Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Christ presented the requirements of God's law with great force and clearness, but many of His hearers turned away, careless and indifferent. And to-day God's ministers preach the Word with power sent down from heaven, but on the minds of many no permanent impression is made. The messages given by God are not received and practised. It is not thought necessary to bring the controlling power of God into the daily and hourly transactions of life. God is not known by an experimental knowledge, and therefore He can not encircle them with the realities of the unseen world. The eternal reward of the righteous does not impress their minds. The great day of the Lord, which is right upon us, awakens neither alarm nor rejoicing in their hearts. They have a form of godliness, but not the power of the truth. Wrapped in self, nothing can help them till they realize their true condition.

Those who claim to be the children of God, and yet do not obey His commands, who are hearers but not doers of the Word, are regarded by the Lord as bankers regard fraudulent bank-notes. They are not genuine. They claim the name of Christian, but in reality they are heathen. To those who do not practise it, the Word of God is a dead letter. Christ says of such, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." If they realized that they were sinners, He could plead in their behalf, and the Lord would arouse them by His Holy Spirit. But He can not present them to the Father; for they are worse than dead in trespasses and sins. They hear the Word, but make no application of it to themselves. Instead, they apply the Word to their neighbors. God can be no power to lukewarm Laodiceans.

Without a working faith it is impossible to please God. Truth may be made ever so clear, it may be urged home ever so strongly; yet if not received by faith, it can not work in the heart. The themes presented may be ever so glorious, yet if not mixed with faith in them that hear, the work of presenting these themes will be labor in vain. The message may be

one of hope, which if received would be a savor of life unto life, but if not received and acted upon, it is a savor of death unto death. Until the faith that works by love and purifies the soul opens the door for the heaven-sent blessing, the blessing remains outside. Faith must be exercised if we would keep the great principles of God's law.

It is our duty to use all our powers in an effort to know the Word of God. All our capabilities are to be used in the work of becoming acquainted with Him. We love God with an intensity proportionate to the knowledge we have of His attributes and the value we place on the object of which we are in pursuit. To love God with all the heart is to obey His law with pleasure, to meditate upon the eternal excellence of His character. Such love can never be hidden. Let us study His character in the light of His Word, working as those who realize that they are judgment bound, that they will be called upon to give an account for the words they speak and the attributes of character they possess.

Our eternal welfare depends upon our obedience to God, and therefore we should make it our one aim to seek Him most earnestly, that we may gain a knowledge of Him. This is to be our first consideration. All else is to be made secondary to this object. The Word which is our guide declares, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Seeing then that all the powers of mind, soul, and strength are to be given to God, in order that we may use our capabilities to His glory, and in this way increase them, let us search His Word earnestly and diligently to learn our duty to our Creator. Thus we may understand that God makes no requirement without making ample provision for the fulfilment of that requirement. Through the redeeming grace of Christ, man may accomplish everything that God requires of him.

MRS. E. G. WHITE.

THE HOPE OF THE GOSPEL.

THE hope of the Gospel culminates in the second coming of Christ. Around that great event, according to the Scriptures, cluster the all-important destinies of mankind. Then will the faithful in all ages, who sleep in Christ, be raised to immortality. Then will the bodies of the righteous living be changed from corruptibility to incorruptibility, even as the character has been previously changed by the power of God. Then will both classes be taken to the heavenly mansions of the New Jerusalem.

At His coming, also, those who have rejected Christ will perish in the light of His presence. He longed that they should be saved by the glory of His grace. Unmerited favor was poured out upon them. He veiled His glory in human form that they might bear its presence, and yet by faith be changed by its power, and so be ready to meet Him when He came to rescue and prepare the purchased possession. But, alas! they would have none of Him. Of old they crucified Him. Since that time many have crucified Him afresh in His truth and in the person of His saints. But when He appears in the transcendent glory of heaven's King, they will perish in that glory, be destroyed by the forthshining of His presence (2 Thess. 2:8). Then will begin the glad eternal reign of Jesus our King. No more of oppression will the people of earth know. No more war will redden green slopes or crystal waters with the blood of the slain. No oppressive labor-tyrants will pale the cheek and thin

the blood by the barest pittance of wage, that he may reap the bigger profits. No race wars will embitter hearts. No disease blanch the cheek or dim the eye. No old age, with bent form and faded locks, will be there. No sextons, no cemeteries, no sad funeral train, or pall, or hearse. Christ the Lifegiver reigns, and the life and glory of God floods the entire earth, and death is no more among those who know Christ Jesus.

All this and more the second coming of Jesus Christ means to this earth and its people. Surely to the people of God it is rightly called "the blessed hope."

"There is a King of Glory,
Ere long on earth to rise,
Sung in prophetic story,
Descending from the skies;
The Babe of Bethlehem, 'tis He;
It is the Man of Calvary,—
Not crowned with thorns, and gory,
But crowned with glory now!
Not crowned with thorns to-day,
Not mocked and led away,
But crowned with everlasting glory now!"
M. C. WILCOX.

ROGER WILLIAMS—AMERICA'S LUTHER. No. 3.

IT was while Roger Williams was residing at Plymouth among the Pilgrim Fathers that he first became interested in and really formed the acquaintance of the Indians. This chapter of his life is indeed an interesting and instructive one. He cultivated their friendship from the most Christian and philanthropic motives. In one of his letters he says: "My soul's desire was to do the natives good." He immediately began to assert and maintain the principle, which afterward assisted in banishing him from Massachusetts, that the soil belonged to the Indians, and that the title thereto could only be acquired from them, and that the king of England had no right to give away land that did not in any just sense belong to him. He became very intimate with nearly all the leading chiefs, and tells us in a letter which was written many years afterwards: "God was pleased to give me a painful patient spirit to lodge with them in their filthy smoky holes (even while I lived at Plymouth and Salem) to gain their tongue."

In August, 1633, Williams returned to Salem and once more took up his ministerial work for that congregation. The authorities at Boston were not slow to pick a quarrel with him. His bold declarations concerning the iniquities of the charter could not be tolerated. The "sin of the parents," which he could not sanction, was that therein "Christian kings [so called] were invested with a right, by virtue of their *Christianity*, to take and give away the lands of other men." His position on this matter was absolutely correct and the only one that any true-hearted Christian could take. He argued that the heathen had rights which neither king nor Christian could disregard. But the rights of an Indian were a small thing in the eyes of many.

But the matter of the charter was only one trouble of many. Every practise of the Puritans opposed itself to the great principle of religious liberty which Williams was continually teaching. "The magistrates insisted upon the presence of every man at public worship; Williams reprobated the law; the worst statute in the English code was that which did but enforce attendance on the parish church. To compel men to unite with those of a different creed he regarded as an open violation of their natural rights; to drag to public worship the irreligious and the unbelieving seemed only

like requiring hypocrisy. 'An unbelieving soul is dead in sin,' such was his argument; and to force the indifferent from one worship to another 'was like shifting a dead man into several changes of apparel.' 'No man should be bound to worship, or,' he added, 'to maintain a worship, against his own consent.' 'What!' exclaimed his antagonists, amazed at his tenets; 'is not the laborer worthy of his hire?' 'Yes,' replied he, 'from them that hire him.'* But when Williams openly declared that "the civil magistrates may not intermeddle even to stop a church from apostasy and heresy," every breath was bated, and every hand went up in holy horror.

At first the members of the Salem church stood by their minister. But the antagonists of Williams stopped at nothing. No intrigue was beneath them. The men of Salem laid claim to a piece of land in Marblehead Neck. The case came before the General Court at Boston. It was clearly proved that they were the rightful owners. Nevertheless, title was refused them on the ground that they had chosen Mr. Williams to be their pastor. Of course they were but human, and at last they one and all deserted Mr. Williams, and he was left to stand alone. They were not to be censured for this. It was only natural. Only those whose lives are wedded to principle will stand in such crises. When once a principle is established there are many who will love it and defend it. But in the days when it is warring for a place the case is altogether different. Then only those whose very lives are wrapped up in the advancement of their cherished thought can stand the storm. Such men are the exception and not the rule.

Ere long the contest came. The ember days of autumn hung o'er the land. Amid the dull and gloomy shadows of October, 1635, Williams received his summons to appear before the General Court at Boston and answers for his crimes.

No charges were preferred against his personal piety. None could be brought. The spotless purity of his unstained, unsullied, and unselfish soul stood out in bold relief against the leaden sky of religious despotism. In sermon, in prayer, in loving ministry to rich and poor alike, he had labored with unremitting devotion. Grim sits the court. Its members pose as the tribunal of God on earth. The accused scans their faces all in vain to find one spark of Christian affection, one softening ray of tenderness there.

Forth come the charges: in brief, that Williams had declared that all men were entitled to religious liberty. That the Indians as well as the English had certain inalienable rights. That the civil magistrate had no power of right to punish the consciences of men who believed differently from the majority or the dominant minority. That his royal highness, the king of England, was not vested with letters patent from the Almighty to steal the land of the Redskin, simply because the Redskin happened to be a heathen and the king a Christian(?).

Chief Justice Durfee, in his eloquent anniversary discourse, has described this trial and all that was involved in it, in language that is worthy of the event:—

The future of Rhode Island, to some extent the

future of the world, hangs suspended on the issue. Will he, like his church, worn out and desperate, blenching before the unknown, lose heart and yield? Never. He stands unshaken in that "rokie strength" of his convictions. He is ready not only to be bound and banished, but to die for them. "So hour after hour he argues unsubdued, till the sun sinks low and the weary court adjourns. On the morrow (Friday, Oct. 6, 1635), still persisting in his glorious 'contumacy,' he is sentenced, the clergy, all save one, advising to be banished or to adopt the apologetic and felicitous euphemism of his great adversary, John Cotton, 'enlarged,' out of Massachusetts."†

Banishment in those early days was no light punishment. The winters were terribly severe. Immense forests of gigantic trees spread everywhere. The snow lay all over the ground, and every tree was clad in a garb of crystal icicles. Redskins and wild beasts were the sole inhabitants of these wild wastes. There were no

intention of himself establishing a State which should be indeed a refuge for the oppressed of all lands, and wherein the civil magistrate should have no jurisdiction over the conscience. The divines of Massachusetts had thought to silence this liberty-loving soul by "enlarging" him into the forest. But Williams, ever a grand master of circumstances, had determined to seize upon this seeming end to all his plans and projects and turn it into an instrument by means of which to carry them out. When he fled it would not be to sink into "innocuous desuetude," but to uprear that fabric of government which the Puritan Father dreaded so much—to found an asylum for the conscience-oppressed of every kindred, and nation, and tongue, and people. It was to prevent this grand and noble work that the General Court rescinded its former sentence of banishment into the forests and passed one in place of it, the design of which was to send the irrepressible Welshman back to England.

But Williams had a mission from God. He was not easily deterred from his cherished purpose. He quailed before nothing. In the dead of night, January, 1636, Roger Williams prepared to flee from the savage Christians of Massachusetts to the Christian savages of Narragansett:—

"Mary!" (she woke) 'prepare the meet attire,
My pocket-compass, and my mantle strong;
My flint and steel, to yield a needful fire;
Food for a week, if that be not too long;
My hatchet, too—its service I require
To clip my fuel, desert wilds among.
With these I go to found, in forests drear,
A State where none shall persecution fear.'"‡

PERCY T. MAGAN.

ABANDONED REPUBLICANISM.

THERE are very few people who truly realize the serious consequences involved in the recent steps that the United States have taken in the abandonment of her fundamental principles of republicanism. The suddenness with which the move was made and the most rapid developments that have followed are truly remarkable.

A regular craze has taken possession of the country to become one of the "great world powers." The events that cluster around the capture and retention of the Philippines is largely responsible for this state of feeling. And the efforts made to forcibly subjugate these islands should open everybody's eyes to the fact that the Republic is being abandoned and the Empire is being launched. For it is perfectly clear that when this country seeks to subdue peoples on distant islands and hold them as colonies, the very thing is being done against which our fathers so nobly fought in the Revolution that resulted in the establishment of this government. The Filipinos have the same right to their independence and freedom that the British colonies claimed and fought for in this country a hundred and twenty-five years ago. And for this country to deny such a right is to forsake and repudiate the whole foundation of her republican form of government. The cause, the reactionary forces,



THE OLD WITCH HOUSE, SALEM. (Side View.)

The above building is formed in part of a house built by Roger Williams before 1634, and was used by him till he was banished from Salem in 1636. In the same buildings were tried many of those who were executed as "witches" in 1692, the house being tenanted by Jonathan Curwen, Esq., one of the judges during the witchcraft trials. (Photo by the editor of S. OF T., March 2, 3:30 P.M., 1899.)

towns, villages or hamlets for Williams to go to. What should he do? On the face of it banishment meant death amid the most awful sufferings. He begged permission to be allowed to remain till spring. At first this was granted. Afterward, however, there was a complaint made that he still persisted in preaching in his own house. Many people were "taken with an apprehension of his godliness," and thither came to listen to the words which fell from his lips. Without giving him one word of notice or warning, the court, which had been at one and the same time his accuser and his judge, reversed its sentence, and resolved to send him to England in a sloop which was then almost ready to sail.

The reason why the sentence was reversed, and why it was determined to send Williams to England, instead of giving him "enlargement" into the dreary forest wastes, is interesting and instructive. It appears that while he was preaching in his own house he announced his

† "Two Hundred and Fiftieth Anniversary of the Planting of Providence" (June 24, 1886). Oration by Thomas Durfee.

‡ Stanza from "What-cheer; or Roger Williams in Banishment."

are mightily working, and the fearful results will soon be seen.

When this government was founded, the whole world was in a death struggle between kings, nobles, and the privileged classes on the one hand, and the burdened and enslaved people on the other. The minds of men had been enslaved by the superstitions of kingcraft and priestcraft. But the Reformation set the minds of men free, and the people were struggling for their rights and their freedom, both religious and secular.

A commonwealth in which the people might decide their own affairs, a republic where the people might hold their necks from beneath the heel of tyranny and despotism and rule themselves, was their noble and high ideal.

The history of England is one long record of the struggle of the people against the self-styled nobility. She tried hard to establish a republican commonwealth, but got instead a constitutional monarchy. In its operations it has come the nearest, perhaps, to a true republic of any government that has ever existed, aside from the United States.

France made a stormy effort to establish a republic, but got instead the military despotism of Napoleon. Efforts were made elsewhere in Europe to found republics, but none of them ever really became such in the true sense of the word. The United States alone took the bold stand that governments rule in justice only when it is by the consent of the governed, and that all the people have rights that can not be alienated.

This country was at first laughed at because of her "experiments in democracy," but her success led the men of the Old World to first study her, finally to admire her glorious principles and institutions of government, and unconsciously they have been copying her in many ways. America has been a towering beacon of light and progress. America, if true to her righteous principles, would peacefully revolutionize the world.

But America is taking the backward track. There are men here to-day who have become emboldened to such an extent that they openly say that the principles of this government are wrong, and that they should be abandoned in favor of the old cast-off trappings of imperialism and monarchy.

This could mean nothing else than to bring into this country also the conflict between the people and the wealthy and privileged classes. This means to take up the battles of the sixteenth century anew. Old controversies will be revived, and new ones will arise, and frightful will be the scenes as the two commingle.

The intensity of these times will drive the battle forward furiously. Words are tame when we seek to express the awful condition into which this world is—not drifting, but leaping and bounding and plunging.

A. O. TAIT.

PRAYER.

PRAYER is the key to all celestial treasures. Prayer should be made to God continually in childlike simplicity, for nothing so soothes and sweetens life and elevates the soul as prayer. If we would succeed in what we undertake to do, or if we are in sorrow or in trouble, let us go to Him "who is a very present help in trouble," who is ever ready to listen, and never weary, no matter what our prayer may be; and He says, "All things whatsoever we ask believing we shall receive."

"Pray without ceasing" for strength and counsel and comfort in every temptation, resting in Him for victory in every trial. Then we will go about our daily duties with a more en-

lightened mind, a more earnest will, and be brought into closer communion with God. O, let us know what it is to pray; for what peace it brings to the soul! what love to the heart! It makes joy shine in the countenance, even tho' the tears stream from the eyes.

E. HOAGLAN.

THE LOVE OF JESUS.

THE love of Jesus! all it is
No mortal man can know;
Its height and depth he can not grasp
While waiting here below.

By faith we know He came to earth
To seek and save the lost;
To bring back hope and life again;
But who can count the cost?

Yearn then, my soul, to realize
Thy Saviour's love the more;
But all it is thou wilt not know
On this side Jordan's shore.

J. P. L.

THE ONE BOOK.

GOD'S Word is not many, but one. Altho it was written at different times, under varied circumstances, by men of diverse callings, the same spirit of unity runs through the entire sixty-six parts. The one purpose dominates the whole Book, the revelation of God, a Friend, a Saviour. Every circumstance, every history, every biography, every outworking of principle, is given to reveal man's need of a Saviour, his utter insufficiency alone, and that God has met that need in Jesus Christ.

And in the Book God has given lessons for all time, for all ages, for all conditions of human life. It speaks to the ruler and to the slave; to the prince and to the peasant; to the rich and to the poor; to the pious and to the profane; to the despairing and to the hopeful; to the well and to the sick; to the righteous and to the sinner; to the youth and to the aged. And, blessed be God, it brings to each and all a message of hope, and strength, and life, if the message is so received.

That the Lord might speak to all men of all conditions, He used all sorts of men, under varying conditions, in different ages, to bring to us His message. God is the great Master Musician; His messengers are different instruments through which He sings or speaks to the world His teachings. The distinctive tones of the instruments are recognized, some in the very nature of things more melodious and sympathetic than others, but behind the instrument is the Master. God uses the learned and meek Moses, the well-instructed and humble Joshua, the faithful Samuel, the bold Nathan, the shepherd poet-king David, the wise man Solomon, poetic Isaiah, the sorrowful priest Jeremiah, and the mighty Ezekiel, filled with the visions of God, the holy and beloved prime minister David, the herdman Amos, the fishermen James and John and Andrew and Peter, the tax gatherer Levi, the learned Pharisee Paul, the beloved physician Luke, and many others, male and female, God uses to instruct the people of earth. The instruments are many; the Master is One, the Spirit which breathes through all is the one Spirit of Christ.

Then, fellow pilgrim, receive the Word. You will not, can not, know all it contains; the men who wrote the various parts did not see the meaning of all they wrote. Angels do not yet see it all. You will not see the bearing some things in that Word have, because you do not know the circumstances. You can not even see the utter wretched condition of yourself apart from God, and never can, even tho'

you meet its sad end, eternal death; but God reveals it in His Word, and you may know it by faith. You can not see how Christ, the Innocent, died for you, the Guilty; how by His power He can change your character and make you like Himself, but He can do this, and will, if you will only believe—only submit to Him fully. There is hopelessness and death apart from the Word of God. There is hope and life in it to all who believe. "To you is the word of this salvation sent;" will you not receive it and live? M. C. WILCOX.

UNITY OF THE FAITH.

JESUS CHRIST was not a sectarian. That His followers were and are a "little flock," that they were called a "sect," that His children are still scattered among many sects, and some even yet are reckoned as of the world, is not because He so designed. These conditions are the result of unbelief. He did not come into the world to establish any new doctrine, however new it may have appeared to the church and to the world. He came to preach the truth, and to fulfil the Word that had already been given to the world; He came to reform, to restore. To reform, in the true sense, always means to return to the Word of God. So long as men stand by this Word there is no need of reformation.

It was departure from the Word that opened the way for sin to enter—"sin is the transgression of the law;" therefore a reformation is a return to that which Jesus Christ came to fulfil, and He is the way by which the return may be accomplished. He preached the same doctrine that had been proclaimed by Him from the beginning, the same that had before been revealed in the Scriptures, which had been indicted by His own Spirit. 1 Peter 1:10, 11. He came not to destroy, but to fulfil (Matt. 5:17-20); not to change even a jot or tittle of the doctrine that had always been taught in the Word. Of the Scriptures then in vogue, Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

If the doctrine taught before Jesus came to earth was sufficient to make men perfect, and thoroughly furnish them unto all good works, what would be the need of any new doctrine? Should God change just to accommodate man's apostasy? Not by any means. His appeal to Israel is, "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11. "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Eze. 37:21, 22.

That all sectarian divisions are because of existent evils is shown in the next verse: "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be My people, and I will be their God."

This uniting of kingdoms, or divisions, can only be done in Christ, and by putting away iniquity. The prophecy could not be fulfilled in Israel according to the flesh. There is no

more any recognition of the literal seed. In Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Col. 3:11. But the prophecy will be fulfilled, and if literal Israel as such have no place in Christ, who will experience the fulfilment? "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. What is God's ideal of faith and unity?—"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. This is the objective aim of the new covenant: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; . . . this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people; . . . for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34.

God has one purpose, one standard of doctrine. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19. "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13. To bring His people to this standard is the purpose of the Gospel, and of the visible church in the earth: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the *unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-13.

W. N. GLENN.

SIGNS OF THE TIMES SEEN AT THE CHRISTIAN ENDEAVOR INTERNATIONAL CONVENTION.

TO ANY ONE at all conversant with the teachings of God's Word, attendance at a world's convention of the Society of Christian Endeavor will reveal many convincing evidences of the nearness of the end of this dispensation and the soon coming of our blessed Lord. Not only do the utterances of different prominent speakers confirm and emphasize the fulfilment of prophecy as shown in the prevailing political and social unrest, but also in the coldness and indifferentism everywhere so manifest in the popular churches of the day.

The mind of the intelligent Bible student can scarcely refrain from reverting to the prophetic utterance of Isaiah, which reads: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy;" when he listens to sentiments such as these at the Christian Endeavor Convention recently held at Detroit, Mich., expressed by Rev. Cornelius Brett, D. D., of Jersey City, N. J., when he said:—

I believe that one of the things the future has in store is a federation of churches; not a union, but a federation. There will come to be great gatherings of Christian people in convention, at which all shades of Christian thought will be represented.

Speaking of Pharisaism in the church, Canon J. B. Richardson, of London, Ontario, very truthfully said:—

A prevalent disorder in the church is the carelessness of many people, that sort of Pharisaism which leads them to think they are no worse than their neighbors—although none would boast of being any better. This spirit of don't care leads to that other condition of mind when people go to their churches,

not because they wish to pray, but because it is the proper thing, or because they wish to hear good singing or enjoy a sermon.

In a very able and heart-searching sermon, Rev. Dr. Charles E. Jefferson, of New York City, thus truthfully but severely set forth the conditions very generally obtaining in the church life of the day:—

What do ye more than others, Christian men and women of America? What do ye for others? Are you not the same as those to whom Jesus first addressed those stirring words? Do you not wish good returned for good and favor returned for favor? How many young men come from small towns to our great cities and live in dreary boarding houses and lodgings. Tell me, men, how often have you invited those young men to your homes and tables, to cheer them and help them in their struggles. And you, Christian women, how often have you invited young girls and women, who are struggling for their daily bread, to your homes to arouse them from the sickness of soul and the weariness they have fallen into? O, the world is so hard, so cruel, so greedy, so grasping and they, sensitive, delicate women like yourselves, who are weary from the acres of brick and stone all around them, battle in it alone, and you do nothing to help them. Shame on you, men and women who, when the social year is over, can remember no one invited to your feasts and fetes who is below you in station, who does not belong to your set. Even the most degraded woman who flaunts her fineries in the face of her associates, is as good as you in this, for she invites only those who will invite her, and who can return her favor with favor. What do we more than she?

Most of the men in this congregation have employees under them. How do you treat them? As so many hands who only contribute to your prosperity, or as human, breathing, feeling people? How often do you give them a word of praise, even when deserved? The human heart does so love a word of commendation now and then. I do not take any interest in contributions to foreign missions given by men who treat their employees like machines of iron or steel. I tell you, there is a fierce muttering in the hearts of men which seems ominous to students of history. There is not the feeling there should be between employer and employee, and the thing the church must do to-day is to sweeten the feeling between labor and capital.

And you, Christian women! What is your attitude towards your servants? What kind of bed do they sleep on? What kind of room do they live in, and do you ever talk to them about their intellectual condition, or don't you think they have any? Or are your servants cases like those of a girl in Massachusetts who, when she lay dying, said to my wife, "My mistress is a very good woman. She is interested in many foreign and local charities and is an untiring worker in the cause of the church, but in all the *seven years* I have worked for her, she has never said aught but words of reproof to me." Think of that! Would your servants say the same?

What do ye more than others? What is your attitude towards the church? Do you limit your devotion to the hours it is customary to worship in our churches? Do you buy your church pews as you would chairs at an opera?

The truth of the position taken by Dr. Jefferson was fully sustained by Mr. Robert E. Speer, a prominent official of the Presbyterian Board of Missions, who, among other things, said:—

One-half of the earth has views of the other half. One-half cares not for the other half. Never was there more hypocritical talk going the rounds, about loving one another, than there is to-day.

Prof. Graham Taylor, of Chicago, who has for fifteen years voluntarily lived in the slums of that city, for the purpose of bringing to their wretched life the light and blessings of Christ's Gospel, evidently came to the Endeavor Convention with a burdened heart and a distinct message, as these thrilling words clearly indicate:—

There is a great deal more talk about religion than there is religion itself. If there be not a new note struck, if we do not fill the old words with new meaning, the world will not long believe.

After fifteen years among the working classes, I can say that there is no antipathy among them against real religion, but I can not express to you their antipathy to the church. There is an almost impassible gulf between them, that only the brotherhood of Christ can bridge. But one touch of the

brotherhood of Christ will put to flight years of antipathy.

There is more religion in solution everywhere than there is precipitated in any church institution. In all my experience, even in the depths of underground Chicago, Christ's name I found above every other name, and I have heard but two men attack His character or His purpose.

We need to test the consecration within by the need of it without. In the struggle between the everlasting right and the never-ending wrong, the need of the hour is new consecration.

We need a new oath of allegiance to the King and to His kingdom, and yet that new consecration is as old as religion itself. Consecration is tested by taking part with the common cause of common men. Christ's separation to God meant His union with men. Ours is a religion of relationship.

The old theologian who said that to be religious meant to think only of Christ and yourself, gave utterance to the most anti-Christian thought that was ever written. Christianity means relationship.

Are we ready to fully believe that the Gospel is the thing to live by, not merely something to have faith in? If so, how do we reconcile the killing of the Filipinos? Can we say, "Blessed are the merciful," when in business life everywhere it is a case of crowding or be crowded to the wall?

Can we say, "Do unto others as ye would that they should do unto you," when business is conducted, for example, as it is in the Chicago wheat pit? Can a man love his neighbor as himself and not be ruined in his business?

We must either lower the idea of Jesus or raise the idea of practise. I say, Sink with the flag at the masthead rather than float on any bottom with the flag at half-mast. You would be surprised to learn as I have how much the common people know about these things. The poor man is more wide-awake than you think, more than many ministers in the pulpit.

The cross must be more than an ornament on the church spires or a charm for our watch-chains. Are you holding on to a little class-life when the great mass-life calls you?

Instead of singing, "Throw Out the Life-line," are you willing to live where the life-line is slimy and you stand in mud up to your waist? Are you willing to live in the neighborhood where you can do the most good, where you can raise up those about you by your example of living?

How do you compare with that standard of consecration? You'll be dead? Yes, but only hidden with Christ in God.

When one considers political, social, and economic conditions, the side-lights thrown thereon by leading speakers at the Endeavor Convention reveal how fully current events are fulfilling the predictions of God's Word. Among other things Dr. Jefferson, of New York, well said:—

You have all heard of the Peace Congress. The peace problem is the greatest problem of the century. Peace! What peace has Europe at present? It has a debt of \$200,000,000,000, and yet it is now spending more money for war-ships and for the army than ever before. There is no peace. Wars are the curse of the world. The century opened with the wars of Napoleon, that most infernal robber the world ever knew. Between the battle of Amiens and the defeat of Waterloo was born the present labor unrest, that blind Samson who will some day trample upon those who have oppressed it. Aetna will some day explode. Some people wonder why there are so many Nihilists. As for me, I am amazed that Europe has not been blown sky high long before this. Therefore, Christian men and women, do all in your power to keep down navy and army. Let Bismarcks, Von Moltkes, and Napoleons, robbers and murderers all of them, occupy themselves on war, but you do as that great Master counseled, "Love your enemies."

We are living in the greatest of centuries. With such tremendous powers in our hands it does not seem possible for us to be lost. Now that it seems that God means us to be a leader of nations and races, it looks as if the republic could not go down. But Greece fell; Rome fell. The present is no guarantee of the future. God's wrath fell upon these people.

God has said that sin is a reproach to any nation; that those who forget Him shall be punished. There is danger that America may forget God.

One man says we need a new industrial system, another says we need socialism, another says we need a new system of taxation, another urges a new political party, others say larger markets, others more education. These are all superficial. What

this nation needs is more manhood, the manhood of the Carpenter of Nazareth. God give us manly men, men whom the spoils of politics will not buy, men who will not be ruled by selfishness.

What are we going to do with the liquor traffic, the traffic that is worse than the combined ravages of pestilence and war? New legislation! It is not new legislation we want, but a great outpouring of the Spirit that will crush the liquor traffic.

How are we going to bridge the social chasms in the life of our cities?—Let us have the spirit of the Man who ate with publicans and sinners.

What shall we do with the great corporations that devour the small ones? Law is not enough. What we need is love.

What shall we do with militarism, one of the blackest demons that ever came out of the pit? They are sick of militarism across the sea, but there are men and women in America to whom the song of battle is sweet. Militarism is insanity; we can't beat it down with argument. Read the life of the Man who rode—not on a horse, for it represented war—but on the animal that stood for industry and patience. The Prince of Peace told us to beat the swords into plowshares.

What shall we do with skepticism? We are surrounded by Theosophy, Esoteric Buddhism, Mormonism, and other strange teachings. Let us go to Him who represents truth itself.

We have law enough, intellect enough—no nation ever had more. We have knowledge. Our boys and girls outstrip the Solons. We know a thousand things Plato and Socrates never dreamt of. We have all these, but what we need is a higher, diviner, sweeter type of manhood. America's great redemption, her one salvation, is love and obedience to the Man who died on Calvary, Jesus Christ, the King of kings, the Lord of lords.

Another speaker, Rev. Dr. Boyd, of St. Louis, thus graphically set forth the industrial conditions now obtaining in the United States:—

If a man should go through this country with his ears shut and his eyes open, he would see so many evidences of prosperity that he would have no fear of the country's future; but if a man should go through the country with his eyes shut and his ears open, he would hear so many cries from so many different directions that he would have fears that the country is about to fall. The problems are legion.

Much more of a similar nature might be quoted from speeches and addresses delivered at Detroit, to show that the signs of the end are multiplying all about us. May these things lead us all to greater diligence in the study of God's holy Word, to greater faithfulness in performing the duties therein plainly enjoined, and to greater loyalty to our soon-coming King and Saviour, Jesus Christ the Righteous, "the Chiefest among ten thousand," the One "altogether lovely." J. C. BARTHOLF.

"STRENGTHEN THE HAND OF THE POOR AND NEEDY."

WE find in a careful study of Ezek. 16:49 that the iniquity of Sodom was of four kinds: Pride, fulness of bread, abundance of idleness, and neglecting to strengthen the hands of the poor and needy. We will now take up the study of the last-named root of her trouble. In the first chapter of Isaiah, the first fifteen verses, we notice that this wonderful chapter is dealing with the same thought as James 1:27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." The prophet reproves the professed people of God for their neglect of the practical phase of Christianity, and tells them that he has no regard for the forms and ceremonies which they are strictly observing. "To what purpose is the multitude of your sacrifices unto Me?" When we have pride, fulness of bread, and abundance of idleness, and are neglecting to help the poor and needy, of what use is it that we say grace at the table, go to meeting on Sabbaths, pay tithe, make offerings to the Lord, and do in a

perfunctory way all the other things that Christians are supposed to do? God does not accept such service. He says here that even the solemn meetings are iniquity in His sight; and when we spread forth our hands in prayer, He will hide His eyes from us. For He says, "Your hands are full of blood."

How is that? Have we committed the overt act of murder? No, but we have rejected light, neglected opportunities to save souls by giving Christ to them, lived selfish, exclusive lives when we should have been engaged in loving service for God; therefore blood is on our garments. What are we to do? "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." And what next? "Come now, and let us reason together," etc. That is, come after you have done the things mentioned in the preceding verses. And when we come in this way, we need not plead with God to forgive us our sins, for it has already been done and we need only to accept the fact.

A patient said to me the other day: "I can't pray any harder than that; do you think that God will hear me?" I told the poor man that God was more anxious to hear and answer his prayers than he was to utter them. When the prodigal son was yet a great way off, the father ran to meet him. One of the first things he did was to put the best robe on him; that corresponds, you see, to God's putting the robe of Christ's righteousness upon us. That father did not tell his returned son to take off his rags himself; no, he commanded the servants to do it for him. What loving, gentle care! So when Joshua, the high priest, stood before the Lord with filthy garments, and Satan was bringing accusation against him, the word was: "The Lord rebuke thee, Satan," and commandment was given, "Take away the filthy garments from him," followed by the gracious announcement, "Behold, I have caused thine iniquity to pass from thee."

1 John 4:17 expresses our position in the world: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world." We are in the world for the same work that Christ was here. He went about doing good, strengthening the hands of the poor and needy. That is our work. And Christ will impart to us the same love which He has if we will ask Him for it. Job was this sort of a Christian. He tells how he was eyes to the blind, feet to the lame, and always ready to help the poor and fallen. Job was also a man of great wealth, and must have been a busy man; but he took time for just such little things as these. So God could say that he was a perfect man.

I learned a beautiful lesson a short time ago from the construction of a large building. There was a time when it seemed to me that the work went very slowly; I wondered why the workmen did not put on the cornice, and put the windows in, and put on more of the finishing touches. I asked the master workman, and he replied, "We are doing more important work on the inside." They were putting up those strong pillars that sustained the building, and doing other things that did not show quite so much on the outside, but were, nevertheless, sometimes exceedingly important. So it is in character building. But if God is at work in our hearts, we can trust Him with the undertaking. If He has begun the good work He is able to complete it. All we need to do is to make sure that we are being built up in Christ and trust Him fully, and He will do the rest.

Then let us open our hearts to the poor and needy, and enter more fully into the work of our Master, which was going about doing good. As we do this, our own hearts will be transformed under the mighty hand of God, and we shall be ready for the home above.

DAVID PAULSON, M. D.

NATURE OF PUNISHMENT.

AS DEATH, or cessation of existence, was the doom of Adam, and was only prevented by Christ's coming as the resurrection and the life, so the second death will be an entire cessation of existence. "The soul that sinneth, it shall die." Eze. 18:4. "The wages of sin is death." Rom. 6:23. "I have set before you life and death." Deut. 30:19.

It may be said that death, or cessation of life, is not a punishment. Webster defines the word "punish," "to afflict with pain, loss, or calamity." Therefore punishment may imply a loss. What is meant by capital punishment, or punishment by death? Does it consist only in the momentary pain suffered, as in the case of strangulation? or in the more instantaneous work of electrocution? or is it in the loss or deprivation of life? If the person who is thus punished, should be brought to life again in one year, would not the punishment be for that length of time? and if in ten years, it would be a ten years' punishment; and if never brought to life, it would be an everlasting punishment, or loss of life.

The Greek word *kolasin*, translated punishment in Matt. 25:46, is used in the sense of "cut off," one meaning of the Greek verb, *kolago*. Therefore it may mean that the wicked will be eternally "cut off" from life, but the righteous will enter into life eternal.

Heb. 6:2 speaks of eternal judgment. Is, therefore, the judgment never to expire? It is eternal, since it is an eternal decision, one without reprieve or alteration. Just so it is as to eternal punishment. Agreeing with this exposition of Matt. 25:46 is 2 Thess. 1:9. The apostle, speaking of those who "obey not the Gospel of our Lord Jesus Christ," says, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." This must mean eternal cessation of being. Truly says the prophet, in speaking of the wicked, "They shall be as tho they had not been." But is not 2 Thess. 1:9 a sufficient testimony against eternal torment? In truth, it seems to be so strong and plain, that if there was not another of its kind in the Bible (yet there are many), it would be enough to overthrow the doctrine of the "eternity of suffering." Mark: this punishment is not represented as consisting in eternal torment, but in an "everlasting destruction from the presence of the Lord and from the glory of His power."

It is evident that their punishment consists in total banishment from the presence, power, and glory of the Lord. The question arises, Can a person in any part of God's universe be free from His presence? The psalmist says (Ps. 139:7-10): "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me."

Where in the universe is one free from the power of God?—In no part of it. Therefore, if the sinner is to forever burn in a "lake of

fire," God must exert His *infinite power* to prolong life. When the wicked are punished with an "everlasting destruction," or "be as tho they had not been," then, and then only, will they be free from the presence of the Lord, and from the glory of His power.

We will now quote a few other texts in the same line:—

"Thou hast rebuked the heathen, Thou hast destroyed the wicked, Thou hast put out their name forever and ever." Ps. 9:5.

If the *names* of the wicked are destroyed and forgotten, what more is there left of them? The context still further explains: "O thou enemy, destructions are come to a perpetual end; and Thou hast destroyed cities, and their memorial is perished with them." Here destruction itself is represented as having an end. This is equivalent to the "second death," which is the destruction, or the casting of death and hell into the lake of fire. In connection with the preceding verse we read: "But the Lord shall endure forever." This contrast plainly implies that the wicked shall not *endure* forever.

"But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Ps. 37:38.

"Where their worm dieth not, and their fire is not quenched." Mark 9:48. This passage is explained quite similarly to the one in Matthew which alludes to the chaff being burned up with unquenchable fire, and will be better understood by looking into the meaning of "hell fire" in the context. The word translated "hell fire" is literally "*gehenna of fire*." It is defined by Greenfield thus:—

Gehenna, the Valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to *consume which*, in order to arrest the pestilence which such a mass of corruption would occasion, constant fires are kept burning.

The author of "Here and Hereafter," p. 46, in commenting upon this definition or text, says:—

This was the scene to which Christ pointed His hearers to represent the doom that awaits the wicked, in order that, as they gazed upon the work of complete destruction going on in the Valley of Hinnom—the worms devouring what the flames spared—they might learn that in the future *gehenna*, which awaited them, no part of their being would be exempt from utter and complete destruction, one agent of death completing what another failed to accomplish.

Again: from the same page from which we have quoted we quote in respect to the term "unquenchable fire" ("*pur asbeston*") as follows:—

As the definition of the word *ge-enna* throws great light on the meaning of this text, so the definition of another term used is equally to the point. The words for "unquenchable fire" are "*pur asbeston*," and the word "*asbeston*" primarily means simply "unquenched," that is, not caused to cease by any external means. The idea of eternal is a theological definition which has been attached to it. Ancient writers used it in this sense. Homer in the *Iliad*, 16, 123, 294, speaks of the Trojans hurling unquenchable fire upon the Grecian ships, tho but one of them was burnt by it. Eusebius, who was a learned Greek, employs the same expression in two instances in recounting the martyrdom of Christians. Crowin and Julian, after being tortured in various ways, were consumed in an "unquenchable fire" (*puri asbesto*). The same is also said of Epimachus and Alexander. "The *pur asbeston*," says Westein, "denotes such a fire as can not be extinguished before it has consumed and destroyed all." Such is the evident meaning of this passage in the sense in which it must have been understood at that time. Yet commentators eighteen hundred years this side of that time, presume to turn the whole representation upside down, and give to the terms a meaning exactly opposite to that which they were intended to convey.

The words of our Lord in Mark seem to have direct reference to Isa. 66:24: "And

they shall go forth, and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh." Barnes, in commenting upon Mark 9:48, says:—

This figure is taken from Isa. 66:24. The figure is taken from heaps of the dead slain in battle, and the prophet says that the number shall be so great that their worm, the worm feeding on the dead, shall not die; and shall live long—as long as there are carcasses to be devoured; and that the fire which was used to burn the bodies of the dead shall continue long to burn, and shall not be extinguished till they are consumed. . . . The figure, therefore, denotes great misery, and certain and terrible destruction.

If the word implies extinction or extermination, it can not imply eternal *life* in misery.

We read (Rev. 20:14): "And death and hell were cast into the lake of fire. This is the second death." Here we have the Bible definition of the "second death," and it is worth more than all the theological or man-made definitions in the world. The "second death" is therefore the *death of death*, or the destruction of death itself. This is what is meant by the words, "The end [death] of the wicked shall be cut off." It is forcible language, showing that the wicked are forever "cut off" from life.

The word "hell" in this text is from *hades*, meaning the grave. It would not make sense to speak of hell being cast into hell.

But, says one, are there not degrees in the punishment of the wicked? Most certainly, for the Bible teaches this (Rev. 22:12): "And, behold, I come quickly; and My reward is with Me, to give every man [saint and sinner] according as his work shall be." This plainly teaches that all will be recompensed according to their deeds.

On this point we quote briefly from "Here and Hereafter," p. 331:—

Let us ask believers in eternal misery how they will maintain degrees in *their* system. . . .

But God can interpose, it is answered, to produce the effect desired. Very well, then, we reply, can not he also interpose, if necessary, according to our view?

God can easily grade the suffering and the *length of time* in which the wicked will suffer before their final destruction.

Reader, let us not fail to gain a home in the "new earth" (Rev. 21:1), where there will be "no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Verse 4.

WM. PENNIMAN.

Woodburn, Ill.

WHAT IS IT TO BE A CHRISTIAN?

The Question Answered.

WHAT is it to be a Christian? Is it to believe some particular doctrine? Is it to sign a creed? Is it to join a church? Is it to conform to a ceremony? Is it to observe an ordinance? A man can do all this and not be within astronomic distance of Christianity.

It is written, "If any man have not the Spirit of Christ, he is none of His." We bear the name of Jesus; the real question is, Do we possess the Spirit of Jesus? Are we modeling our life after His life? Have we made the principles of His life the principles of our life? To be a Christian is to duplicate the character of Jesus in our own. It is to live for the same end that He lived for. His sacrifice on the cross is not merely an object of pious meditation. It is rather the revelation of a law of life. To be a Christian is to live for men as

Jesus lived for men. It is to be unselfishly consecrated to the service of humanity. We are in the world for the same purpose that Jesus was in it. We are in it to save it. "Father, as Thou hast sent Me into the world, even so have I also sent them into the world." The mission of Jesus is to be our mission. According to our ability and opportunity, we are as responsible for the world's redemption as Jesus was. We have no more right to carry on our business for personal profit than Jesus had to live His life on earth for personal profit. You can not think of Jesus living in a city indifferent to the physical and moral conditions of the people. It is as obligatory on us to better the physical and moral conditions of mankind as it was on Jesus. To be a Christian is to duplicate Jesus in service to humanity.

When Jesus was on earth there gathered about Him all sorts of folks. He did not belong to any set or sect. Those high up and those low down found in Him a genial friend and helpful brother. He was the meeting-place of the rich and poor, the learned and the illiterate. He manifested personal sympathy with and loving interest in all who came. He did not seem to notice the social and racial differences that separated man. He welcomed the wealthy nobleman and the impoverished prodigal with equal cordiality.

Jesus loved His kind. He called Himself the Son of man. He was not ashamed to call men His brethren. He loved men, not because of their wealth, or culture, or position, but because they were men, men made in the image of God, His Father. His sympathies went out in every direction. He looked on every man as His brother, on every woman as His sister. He fraternized with everybody. He brothered and mothered all kinds of folks.

Jesus went down to the lowest levels of life. He got down under the submerged. He came into this world not through the golden portals of wealth, but in the swaddling-clothes of poverty. He came in by the manger. He went out by the cross. He lived a poor man among poor men. He knew by experience what the limitations and sufferings of the poor were. He had not where to lay His head. When He died He was buried in a borrowed tomb.

Jesus ran through the whole gamut of human experience—from a manger on earth to a mansion in heaven, from a convict's scaffold to a King's throne, from the weakness of a babe to the omnipotence of a God. He was tempted in all points as we are. He is able to sympathize with humanity in every experience. What I ask you to remember about His divinely human life is, He gave Himself to men and for men. He consecrated all He had and was to the betterment of the race. He said, "I sanctify Myself; I set Myself apart to this work, the salvation and elevation of humanity." Other men live for wealth, for position, for pleasure; Jesus lived for humanity. He gave His strength to the weak, His wisdom to the ignorant, His purity to the polluted, His refinement to the rude. His whole life, from Bethlehem's manger to Bethany's mount, declares that He came not to be ministered unto, but to minister. He who was all nobleness and refinement; He in whom were all the treasures of wisdom and poetry and art; He who was immeasurably above the highest of the high; He who was God manifest in the flesh—joined Himself to humanity, poured Himself into humanity, mingled familiarly with the ignorant and degraded, showed friendship to outcasts and harlots, ate with publicans and sinners—did it from choice, did it out of genuine sympathy, did it that He might lift humanity to higher levels, even to the level of His own transcendently beautiful life. He brought all the riches of His intellectual nature, all the refinement of His moral nature, all the inspiration of His spiritual nature, all the fulness of His divine nature, to bear on the thought and life and character of the lowest, that He might redeem them from the blighting curse of sin and elevate them to the glory of regenerated spiritual manhood. The greatness of Jesus is the greatness of service.—Rev. J. B. Silcox.



A COMING SCOURGE.

Among the last-day evils, concerning which God warns His people, is what He calls "the northern army." Thus the prophecy opens:—

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth; the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." Joel 2:1-3.

Later in the chapter the Lord tells us that this great northern army is composed of the "locust, the canker-worm, and the caterpillar, and the palmer-worm," evidently four types of destructive insects. The ravages of the *locust* in the eastern hemisphere, and in our great western prairies is familiar to many. Not many years ago whole counties were laid waste and stripped of every green thing. At times the air was darkened by their approach. The *palmer-worm*, literally "feeder," is thought by some to be the larva of the locust, by some the cockchafer, by others the larva of some moth or butterfly.

The *caterpillar*, literally "devourer," is probably, says Smith's Bible Dictionary, a locust in larva state. The *palmer-worm*, the "pilgrim worm, a voracious, hairy caterpillar, the larva of some butterfly or moth" (Smith). This last is a good description of the gypsy moth, which has cost the commonwealth of Massachusetts, in direct appropriation, more than three-fourths of a million dollars to subdue, and private citizens even more, besides all the damage caused by its devastating raids. A brief account of its history in America is of interest.

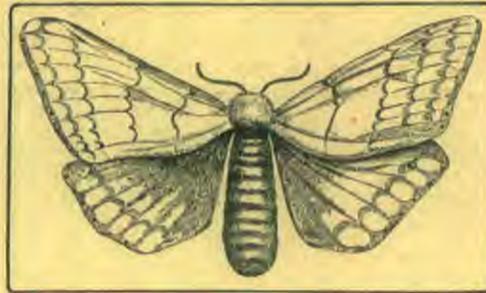
A little more than a quarter of a century ago a professor in Boston thought that he could cross the gypsy moth (so called from its wandering) with the Chinese silkworm moth, and so obtain a hardier silkworm. One of these moths escaped. The professor did all he could to secure it, notified others of its escape, but all failed.

Ten years ago that one moth had so increased that \$25,000 was appropriated by the Legislature of Massachusetts for its extermination.

Men were employed to destroy the eggs. The next spring machines were invented for spraying the trees and destroying the caterpillars. But all this availed little. The sum of \$50,000 was appropriated in 1890; the next year \$100,000; the next \$165,000, and so on and so on. Laws were passed; new devices used; Old World remedies were put in operation; lines were drawn around the district of the worm; parasites which fed upon the gypsy moth were imported from Japan, but all of little worth. In one town 75 children collected in 1893 68,000 egg masses, which, it is estimated, would have turned out at least 15,000,000 caterpillars. Millions of dollars have been spent in Massachusetts alone, and it was thought that the wandering moth had at least been confined to that State. But how vain are human devices even against little things!

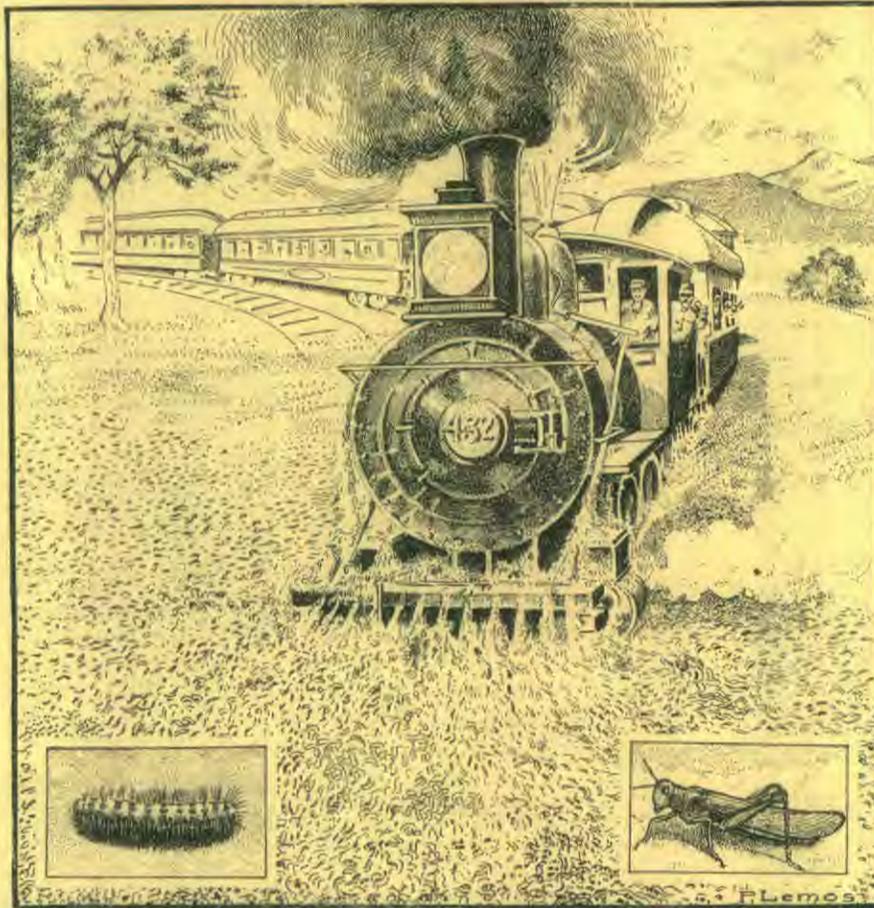
Only a short time ago, near Newport, Vt., a passenger train was actually held up by gypsy moths, a place where it was supposed they did not exist. Four

times the train essayed, on a level track, to pass through the stream of caterpillars, said to be 200 feet wide and in places 8 inches deep, crossing the railway from one piece of woods to another. They



The Gypsy Moth.

covered the cowcatcher and lower parts of the engine. Their crushed masses of green and yellow gave forth a sickening odor, and the enormous quantity showed how utterly powerless it is for man to check the ravages of billions of little insects.



A Picture of the Train, of the Larva of the Gypsy Moth, and of a Locust.

Locusts were one of the plagues upon Egypt. Lice was another. The Lord declares in vivid language in the second chapter of Joel that the canker-worm, the caterpillar, the locust, and the palmer-worm are a great devouring army which shall ravage parts of the earth in the last days, and constitute one of the terrors of the time. Truly it is so, and man, with all his inventions and devices, is as powerless to prevent it as he is the tornado or the earthquake.

What shall be done? The Lord tells His people in this same prophecy; and that is to turn to Him with all the heart:—

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God?" Joel 2:12-14.

Read the entire book of Joel; it is a prophecy of the last days more emphatically than it was of the days in which the prophet lived.

TENEMENT HOUSES.

THE tenement-house problem in the large cities is one of the gravest of our time. City life at its very best is almost wholly artificial. But when taken in its lowest forms it is the most degrading.

A recent report tells of sixty-six old tenement houses in New York City, in which 5,640 people lived. It need not be wondered at that the report further states that one-fourth of these tenants died within the short space of five years.

A great effort, and with much success, has been made in New York to have the old traps of tenement houses torn down and replaced by modern buildings that were at least sanitary and also afforded better light and air.

A capitalist company bought nineteen lots, upon which they built apartment houses according to the best modern skill. They no doubt did it for the money they could make, but we are assured that particular pains was taken to have these buildings as comfortable and healthful in their arrangements and construction as possible. The buildings on these nineteen lots have 373 apartments in them. And that means that 373 families will be huddled together in rooms—or apartments if you prefer the term—on these few small city lots.

Now think of what some of these figures mean. The 5,640 persons that were in the sixty-six old buildings would make a fair-sized little city. Call to mind some town of between five and six thousand, and then imagine all its inhabitants compressed into sixty-six old smoky, dark, dirty tenements. Or if

you consider the nineteen buildings with 373 families, you will need to count on from 2,000 to 3,000 inhabitants. Such places can hardly be thought of under the endearing name, home. They seem more like the burrowing-places of wild animals.

There are none of our large cities but what have these tenement slums. They are the breeding-places of the lowest vices and crimes. How can pure and elevating thoughts and actions emanate from such sinks of filth and iniquity? And how can men be led into the delusion that the world is getting better when thousands of professing Christians continue to offer up their pharisaical prayers without even a thought of seeking to relieve the miseries and combat the wickedness of these moral cesspools that exist in all the cities?

It is only when men are carried away in an oratorical trance to behold just a few of the best things that may be seen, that they get the idea that the world is growing better. When they take a calm survey of all the naked facts there is an irresistible consciousness of the terrible condition of this old sin-cursed earth, and a definite impression of the fact that the Lord must soon come to destroy it.

T.

MYSTERIOUS MANIFESTATIONS.

ONE of the most noted topics of discussion at this time is that of spirit phenomena. Within the past few months there has been a veritable outbreak of it. All the papers are discussing it, and every one is talking about it.

A quarter of a century ago the men classed as scientists, as well as the generally educated, with but few exceptions, pooh-poohed at Spiritualism, and said that it was nothing more than trickery palmed off on the superstition and credulity of the ignorant. But to-day this is all changed. The most influential professors in the leading colleges and universities are diligently studying it. The most prominent editors, and even many of the most well-known ministers, speak of it in the highest terms of respect.

There is a significance in all this that but very few realize. The Bible plainly tells us that the coming of Christ is "after the working of Satan with all power and signs and lying wonders, and with all de-

ceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.' 2 Thess. 2:9, 10.

The manifestations of Spiritualism in all of its various phases and under its numerous disguises is not a proof of immortality, as many argue, neither is it a proof that the dead have disembodied spirits, that are continually floating about us. These wonders of Spiritualism are one of the strong evidences that we have reached the time of the masterful workings of Satan, and every one who has other foundation than the Word of God will surely be taken by his snares. Pass the warning message along rapidly. All should be made familiar with the truth of God's Word upon this important subject just as quickly as possible. T.

IN THE TWO CAMPS.

THE rioting in London, Ontario, is but another of the world-wide evidences that there are two hostile camps spread all over the earth. The capitalists are already organized thoroughly, and are rapidly combining into trusts to control everything. The laborers are organized into unions and are seeking to compel the capitalists to recognize them. And so the strife is on, and it will become more and more bitter and violent.

This will not only be a world-wide strife, but it will be the very worst kind of strife that could be imagined. When one nation is at war with another there are always places of comparative safety. When revolution breaks out in only one or two countries, there are other countries in which one may reside in security. But that which confronts us now is not a local or even a national commotion; it is a revolution that is to be absolutely world-wide.

God is the only one who has provided a shelter against that awful time, the threshold of which we are now passing. Into His shelter He is entreating us to take refuge. We should hear and heed His voice.

UNDER BONDS FOR CONSCIENCE SAKE.

AT the present time there are at least five persons in these United States who are under arrest because of their religious convictions. Three of these will soon be placed in the chain-gang, unless God specially interposes in their behalf. Now this is in free and liberty-loving America, in this year of our Lord 1899. This battle for religious freedom was fought once in the United States, and liberty of conscience was declared to be the religious right of every individual. But we are in a time of backward tendencies, and when this country fully renounces her upright principles of republicanism it is only another little step to cast off her principles of religious liberty. Keep your eyes open wide, mark well every passing event. These times are loaded with significant omens. T.

Worse than Tariff or Trust is drunkenness. Not long ago the leading newspaper of France bore this testimony: "People are ready to talk of 'alcoholism' for a day or two, and then think no more of it, but its terrible flood does not pursue its ravages only in a hidden and silent way; from time to time some statistical report surprises us, and we are obliged to face the evil which it is accomplishing. According to the official figures, the Department of the Seine contained in 1867, 7,805 lunatics; in 1896 there were 21,700; in 30 years the number of insane persons in Paris and its suburbs had tripled. To what must we attribute this terrible increase? No doubt there are several causes, but the medical men say that the steadily-increasing habit of alcoholism is the most fruitful one. . . . Last year at Ville Evrard, out of 100 new patients, 22 were there through alcoholism, that is to say, nearly 25 per cent. We must not imagine that this increase of lunatics is peculiar to the neighborhood of Paris; it is the same in Picardy, in Normandy, in Bretagne, and in the center of France; even in the south, which seemed to have escaped until recently, the same phenomenon is recorded. Almost all the departments are complaining of the insufficiency of the asylums. Alcoholism—this is the enemy. It is the scourge of destruction *par excellence*, which sweeps away those races who do not know how to defend themselves against it." And the feeders to the great deadly lagoon of alcoholism are stimulating foods, condiments, tea, coffee, absinthe, tobacco, and other evil drugs and brews.

The only sure way of escape is temperance in all things. Only those whose minds are clear and sensitive will be able to discern the moral principles involved in the great and momentous crises through which we are passing. The load of intemperance is the heaviest the nations of earth are bearing.

The pope understands how to adjust his sails to all winds of earth. The Kansas City *Star* of June 14 notes the following:—"A brief despatch announces that the pope, through Cardinal Rampolla, has authorized Archbishop Chappelle, of New Orleans, to consecrate the Rev. Francis de Paula Barnada archbishop of Santiago de Cuba, and Bishop Blenk of San Juan de Porto Rico. The incident is of the greatest importance, as meaning the ecclesiastical severance of Cuba and Porto Rico from Spain. With an American as papal ablegate—to whom the pope looks for information and advice—and the prelates and the first see in importance in Porto Rico and the second in Cuba in the hands of Americans in sentiment, the end of Spanish influence in the church has begun as a natural consequence of the end of Spanish rule in the State." But it means more and more the influence of the pope in America. Neither would the pope have taken this step had he not been morally sure of the friendliness of the American Government. The incident is of importance, and with many others is highly significant.

"Important," "Felicitous" and "Deplorable."—Francesco Crispi, Italy's great statesman, has this to say in the San Francisco *Examiner* of June 18:—

"The participation of the United States in the disarmament conference at The Hague, a gathering planned by the powers of Europe, is a most important phenomenon in modern history. That the grand union of North America was among the principle nations asked to help bring about an era of peace is, on the one hand, felicitous, on the other, deplorable. For until now the United States fostered no imperialistic ambitions, sought no conquests, and not having instigated international wars, did not feel called upon to make any restitution."

To state it briefly, Mr. Crispi thinks "felicitous" the presence of United States at the Peace Conference, and "propitious," because on friendly terms with nearly all European powers, but "important" and "deplorable," because it means that the only power which stood aloof from the war and strife of the world, is now to be reckoned "in nearly all future international questions." The recent conquests of this country "inspire the fear that all European nations will finally be driven from their transatlantic colonies." And, of course, this arouses an animosity toward America.

Once this government stood as a beacon light to the world, guiding the nations from the wilderness of medieval darkness and tyranny—religious and civil—to the "new order of ages," inaugurated by Roger Williams, and carried grandly forward by Jefferson, Adams, Washington, Lincoln, and their compatriots. Now the glorious republic is turning back to the old order of ages, to medieval principles and methods, and is arousing the jealousy and hatred of the nations. She can win them no longer by her noble principles of equality and liberty; she must cajole and deceive and purchase by diplomacy or terrify by force. It is "deplorable" to this nation and to the world. But it is only fulfilling the prophecies of Daniel and the Revelation.

Peace Prospects.—Germany is one of the strongest powers in the world; and Dr. Zorn, one of the German delegation to the Peace Conference, recently remarked, according to Mr. W. T. Stead, "Peace is a thing for heaven; for earth perpetual struggle is the law of existence." And an American delegate remarked to Mr. Stead, "If you have to make headway for this conference in Germany, you must never mention the word 'peace.'" The German emperor has a spirit of bitter hostility to the Peace Conference. Mr. Stead thus reports a recent utterance of the kaiser respecting "peace": "What is the use of talking nonsense . . . when love of militarism is so universal among the women, do you think that any conference at The Hague will banish it from the world?" Truly spake the ancient prophet, "They cry, Peace, peace; when there is no peace," and the apostle declares, "When they shall say, Peace and safety, then sudden destruction cometh upon them."

Evidences of the proximity of the last days are thickening with the rapidity of thought. "As he thinketh in his heart so is he;" and the thoughts of the worldling are running swiftly and continually to the gratification of self and the sin of covetousness. This tendency of the present times is predicted in 2 Tim. 3:1, 2: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters," etc. Covetousness is the offspring of selfish thought; and theft, whether petty larceny, grand larceny, or embezzlement, is the child of covetousness. The weeks are few indeed when we do not read of some such bank theft as reported on July 14, from New Jersey, in which the cashier of the bank was found to have embezzled over \$100,000. But this is simply an illustration of what is continually taking place, and on the increase. The earthly traveler watches the guide-posts, if he has not been that way before. Are you watching those God has designated for your guidance? S.

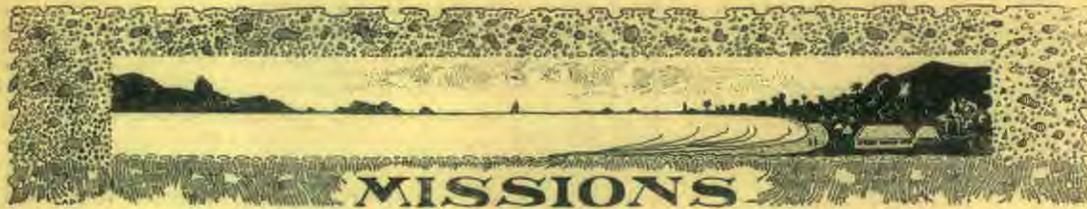
"Crime Open" is the significant heading to a recent New York *World* editorial. The opening sentences of the editorial read: "In several quarters of the city, life is no longer safe. The night streets of the district lying between Union Square and Long Acre and Seventh and Third Avenues are in possession of the disorderly elements. The police force is already demoralized, and the demoralization is progressing rapidly toward chaos." This condition in New York is nothing new. It is a condition against which the city has been contending for years, and matters are growing worse very fast. It is simply an outgrowth of the corrupt politics that shelter the police and other officers of the law while they form partnerships with the criminals and receive their regular share of the revenue of crime. And this evil is not alone in New York. It is sapping the virtue and uprightness from society everywhere.

It is admitted freely by the most thoughtful that there has not been a time known to history when so many serious problems confronted the world as today. Every one recognizes that the social and political condition in every nation on earth is such that no one can predict the disasters that a single day may bring forth. And yet, in the very face of all this, there is a marked disposition to treat the whole subject with lightness. Many persons give one the impression that they regard the whole affair as a huge joke. And right here lies one of the gravest dangers of the age. If one looks seriously upon a threatened danger, he is very likely to seek some way of escape. But when he makes the danger nothing more than the occasion for jokes and ridicule, he can not avoid being plunged into it, wholly unprepared to meet it.

ENGLAND has begun to keenly feel the effects of her colonial policy. It means a strong navy and a big standing army. And now that other European nations are entering more actively into the colonial business, and also since the United States has entered the same field, Great Britain sees that she must still lay greater tax burdens upon her people to provide for a still greater navy and a much greater army. Hence, in the House of Commons a few nights ago, the members of both sides cheered the assertion made more than once, and by both Conservatives and Liberals, that no one wished to add another square mile of territory to the British Empire. This is a little bit of current history based upon an extended experience, and is worthy of careful thought.

M. Tissot, the noted painter of scenes in the Holy Land, is a believer in Spiritualism. While he believes that most of the public mediums are frauds and deceivers, he declares that there are genuine "interesting cases, concealed in solitary homes and in convents, the hidden mysteries of which I am happy to have learned. Silence about them is a duty imposed upon me." And so one after another of men of influence in the world are yielding to the great deception, deceived into believing that men converse with the spirits of the dead when they are conversing with a lying demon.

Serious railway strikes are reported from Cleveland, where three weeks ago it was thought the trouble was settled, and from Brooklyn, N. Y. In other parts of the country like troubles are brewing.



MISSIONS

THE INVITATION.

Come ye to the marriage supper;
Come, O come, the feast is spread!
Come ye to the living Water;
Come, and taste the living Bread.
But those bidden to the supper
One and all made quick excuse;
Houses, lands, and lowing cattle
Seemed to them of greater use.
Then the Master, filled with anguish,
Lest the feast untasted go,
Quickly through the lanes and byways
Sent His servants to and fro,
Searching out the poor and needy,
Faint and weary, lone and lost,
Bidding to His waiting supper,
Without money, without cost.

—Anon.

AN INSTANCE OF FAITH IN HAWAII.

WITH the annexation of the Hawaiian Islands to the United States will come many pretty bits of their history. Among the best of such is one told me by a native "kanaka" while I was in the city of Honolulu.

In 1828 came the first American missionaries to the island of Oahu, H. I. Among the first converts was a young woman of the royal family, Kapiolani—then only eighteen years of age. The transformation of a native from barbarity and idolatry to Christianity and civilization is a wonderful transformation. It means more than we who have been brought up among Christian influences can easily understand. It means the breaking of home-ties; the loss of dear friends; the leaving behind many that will not come with us, and whom we long to have with us. Such was the case with this young woman. Her people and relatives were idolaters, and in order for her to serve Almighty God she must bid adieu to Pēlē and the worshipers of Pēlē. Yet, so strong was her faith in God that she willingly gave up her friends, relatives and home to be an outcast for the sake of her Master.

As she came to better learn of the love of Christ, she was not content with this; she must find some way to lead her people to this God who was so much stronger, purer and more merciful than Pēlē. In doing this, she became one of the noblest heroines I have ever known. As is the habit of all idolaters to serve the largest or greatest thing



Royal Family Monument, Honolulu.

the eyes of such people can find, so these people worshiped Volcano Kilauea, on the island of Hawaii. During the action of this volcano, small hairlike filaments are blown from its crater which resemble a woman's hair—and from this the goddess is named "Pēlē." So powerful was her wrath supposed to be, that no one was ever known to have looked into the crater where Pēlē was enthroned. Such an action, it was declared, would cause the awful anger of Pēlē, and the subject would at once be struck dead for such an attempt to see the throne of the goddess.

Yet this was just the means used by Kapiolani

to prove the uselessness and depravity of idolatry and superstition. Coming to the foot of the great volcano, where a number of her people and relatives were gathered to see her test the power of Pēlē, and among these King Kamehameha III., she spoke as follows: "I am now going to test the power of Pēlē and Almighty God." Then she held in view a bunch of the berries held sacred to the goddess, and continued: "I shall go to the crater where you worship, I shall ascend to the top and challenge the wrath of Pēlē; then if I am killed you will know Pēlē was stronger than my God, and you shall serve your god, but if I am not killed, then your religion is a lie and you should serve my God." This was her farewell speech to her people, and she began her awful journey.

When near the crater she met one of the prophetesses of Pēlē, who asked her if she was going to the crater to worship. "No," said Kapiolani, "I am going to test." She then began to ask her questions concerning the Scriptures, of which the prophetess had no knowledge, and finally asked her to come to the crater with her to see the test, which the prophetess, after some hesitation, agreed to do.

Arriving at the crater, Kapiolani at once climbed to its summit and challenged the wrath of the goddess. Waiting a moment for the wrath of the goddess, she held out the bunch of berries and began to eat the sacred fruit, at the center of their worship. Then she faced the assembly below and with clasped hands she raised her face toward heaven and thanked her Father for her deliverance from the awful superstition and wickedness of idolatry.

No one who has never known the awful superstition and ignorance of a nation in such circumstances can imagine the courage required by this young girl to accomplish her mission of faith. She had been an outcast from home and friends, now her people could see the fruits of their superstition arrayed against that of the Almighty. If Pēlē could not fulfil her power and uphold her rights as taught by her priests and prophets, certainly something must be radically wrong; and their religion after all must be a lie.

This act done by young Kapiolani was the means of the banishment of the service of idols on the islands. Altho the people were not ready to receive Christianity just then, the king commanded all idols to be destroyed, and himself helped to burn them. A few years later the fruit of this young girl's faith was made public, when in 1839 one of the greatest revivals on the islands took place, and Christianity found a home there.

"She hath done what she could." She, alone in faith, rolled away the stone of superstition before the eyes of her people; she bathed their hearts in the Word of Truth, and she had shown them the way to everlasting Life. And, with all this, she had not asked "What reward am I to have?"

O. F. SAMPSON, M.S.L.

Leontia, N. Y.

Progressive Korea.—There is no more beautiful sight in any land than that of a Christian home. In Korea there are twice as many as there were last year; homes where morning and evening father and mother gather children and servants about the family altar to offer to the God of nations homage and prayer in the name of His Son; homes where the dread demons of the heathen abodes have been cast to the moles and the bats, and Christ, and the Bible, and song, and love, and hope, and better things have taken their place. We have been in and out of these homes and have found them clean and neat and tidy. Wife-



Queen's Palace, Honolulu.

beating, a universal practise in Korean homes, has been banished. One wife told in a prayer-meeting of the changed behavior of her husband toward her. "No more drunkenness and hard, unkind words and low, vile talk. We eat at the same table, at the same time, and out of the same dishes."—*Missionary Review.*

GOD UNDERSTANDS HINDI.

"MEM-SAHIB, Mem-Sahib!" It was the voice of little Abdul calling to me from his cot. I had just tucked him away into his little bed; tucked, not only the blankets, but the mosquito netting, all down in tightly around him; for here in Calcutta, even in midwinter, the mosquitoes are very troublesome; and I had just stepped back into the bath-room for a moment. As I went to him, he pulled the netting and reached up his little brown arms to draw me close down to him, and whispered:—

"Mem-Sahib, please ask God to make me good little boy, me good heart give."

I said, "Yes, indeed, Abdul, I will, and you ask Him too."

"O Mem-Sahib," he replied, "I English word not speak; God Hindi not know."

Then I told him, "O, yes, Abdul, God knows Hindi."

"And Bengali too, Mem-Sahib?"

"Yes, and Bengali too. God understands English, and Hindi, and Bengali and all the many ways in which people talk. So you just ask Him yourself in Hindi to give you a good heart, and He will know what you say, and He will give it to you."

The little brown face looked very thoughtful, and the bright black eyes opened wide with wonder, as I kissed him good-night and turned away, thanking God that His Spirit had been speaking to this dear little Indian boy, and that his heart had heard and wanted to answer. Since that night Abdul has knelt every evening before getting into his bed and talked with God in Hindi.—*Mrs. O. G. Place, in Our Little Friend.*

"THERE is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

THE SAN FRANCISCO HELPING HAND AND MEDICAL MISSION.

We are pleased to furnish our friends with another report of our work through the columns of the SIGNS OF THE TIMES. We say, If any one has doubts in regard to the success of this work just come and see. Could the heartfelt expressions of gratitude, from beneficiaries of the mission be heard, it would indeed be considered a privilege to contribute to its success.

We were visited a few days ago by a man who had been with us last fall. He was full of expressions of gratitude for the kindnesses shown, and the wonderful truths of God's Word he had learned while here. He gave us a dollar to be used in assisting some other poor man; and left word for Brethren Richards and Dexter that he was "living a Christian life," and that truths learned while here had made him "a new man."

From another who called to-day we were told of the gratitude of one of our old acquaintances. He came here about a year ago, and we assisted him for a few days until he secured employment. He added force to the expressions of gratitude by leaving five dollars to help in the work.

These are not exceptional cases, but are mere types, and many similar instances could be mentioned. However, "when the roll is called up yonder" we expect to see many familiar faces from this mission.

While we do not see large numbers accepting Christ, and taking a bold stand for the truth, yet we know that we have the power of God mightily in our midst. Good seed is being sown that will yet bear a rich harvest. Men are learning the way to God. We thank God daily for the privilege we have of working among this class. We would also express our thanks to the Oakland and San Francisco friends who have been coming in to assist us in the conduct of the meetings. Let our church people lend assistance to this work by their presence—these poor people need assistance. Come, then, that by the united power of faith, and prayers of God's children, the powers of evil may be destroyed and many captives set at liberty.

How good it is to know that when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love!
B. F. DEBOW.

HELPING HAND MISSION WORK. Monthly Summary.

Gospel meetings held	30
Attendance at Gospel meetings.....	1,520
Bible classes conducted.....	25
Bible readings held.....	151
Requests for prayers.....	127
Professed conversions.....	19
Treatments given.....	236
Surgical operations.....	5
Examinations.....	12
Lodgings given.....	4,950
Meals served (penny lunches).....	30,248
Free lodgings.....	780
Free lunches.....	11,734
Garments given away.....	103
Baths given.....	420
Suits fumigated.....	373
Using free laundry.....	215
Men furnished temporary employment.....	629
Men furnished positions.....	67
Pages of literature distributed.....	3,525

Do You Want to Help Our Work?

1. You can send donations of money, food, etc., which will be used to the best advantage.
2. You can send beans, onions, potatoes, squashes, and other vegetables of the season.
3. You can send dried, canned or fresh fruit.

In sending donations please be careful to comply with suggestions which appear below.

Do not fail to mark each box or package with the full name and address of the donor. Compliance with these suggestions will save much delay in acknowledging receipt of your donations.

Those sending donations will please forward the same by freight, pre-paid, to the Helping Hand and Medical Mission, 641 Commercial St., San Francisco, Cal.

Cash donations should be sent to the secretary and

treasurer, H. H. Winslow, Pacific Press, Oakland. Remit by P. O. money order, express order, or draft.

J. A. DOLSON,
Superintendent.

FROM FIJI.

AS CONSIDERABLE has passed through your columns as to the size, position, and population of these islands, I need not recapitulate. But as one gets better acquainted with their inhabitants, his ideas broaden. The Lord, through Wesleyanism of the past, has done a great deal for this people, but alas! to-day it stands as a barrier to advance light. But thanks be to God, we fight not with carnal weapons, but with the Word of God, which is mighty in tearing down strongholds, and bringing to light the hidden things of error.

The language of some, if not many, of the white missionaries here is, that these people are only niggers, and that they do not possess much intellect.

A kind of caste relation exists. An ordained minister (native) is not allowed the full title of preacher, but only, "a helping preacher." How glad I am for a truth that makes us all brethren, with no exceptions as to color, race, or intellect, and that we can by faith see in the vilest a son of God in glory.

This people are by no means low in intellect; they may seem at times childish to us who have had an education in higher schools of learning, but they are the children of nature, and as such have a clearer and purer conception of truth, which is evidenced by their regard for the Word of God, and a teachable spirit.

They are hospitable above the average, and as the old saying goes, "The latch-string hangs at all times on the outside of their humble dwellings," thus fulfilling, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Suva Vou, May 28, 1899. C. H. PARKER.

OUR WORK AND WORKERS.

THREE converts are reported by Brother W. H. Steward in meetings held at Ymir, B. C.

A CAMP-MEETING is now in progress at Basin, Mont., thirty miles northeast of Butte, on the Great Northern Railroad.

At the quarterly meeting of the church at St. Paul, Minn., seven members were added, six by baptism. Brother H. F. Phelps officiated.

At the recent camp-meeting held in the Red Butte Settlement, twelve miles south of Great Falls, Mont., ten persons were baptized, and there was a marked revival of interest on the part of those who had formerly professed Christ.

At the recent camp-meeting held in Spokane, Wash., twenty-nine candidates followed their Lord in baptism. Thus in the three camp-meetings held in Upper Columbia Conference this season, nearly one hundred persons have been baptized.

We find this item in the *Reaper*: "It has been decided to establish a health-food store and a sanitarium in the city of Spokane, Wash., and an orphan's home at Boise, Idaho. The first of the above enterprises is pending the starting of the bakery at Walla Walla College; the second, the arrival of a physician from the sanitarium at Battle Creek, Mich., and the third the securing of a suitable home near Boise."

THE Apostle Paul did much of his best work while in prison. So did John Bunyan, and it has occurred quite frequently that marked attention has been drawn to our work through the arrest of some of our brethren on account of their faith. This is especially so in the case of Brother Rodney S. Owen, who was arrested recently in Mississippi for doing a little hoeing in his garden on Sunday morning. The *Argus*, published at Amory, has given Brother Owen large space in its columns for the presentation of the truth which he has been advancing, and which was the real cause of his persecution. This paper also gives editorial attention to Brother Owen's position and the principles involved. Thus the truth is more widely proclaimed through his arrest than by his ordinary ministry. He closes his article in the *Argus* of the 7th ult. with these words: "The battle for religious liberty will be fought with pen and voice, inspired by the principles of truth and justice. We believe there are many noble men in all the Christian churches, as well as those outside the church, who will stand in defense of religious liberty."

AFTER several arrests in different parts of Turkey, and other petty annoyances and prohibitions (principally because others professing to be Protestants would not acknowledge the "Sabbatarians" as Protestants) Brother Z. G. Baharian has obtained two important concessions. One is from the director of religions to the minister of the interior, as follows:—

"I have talked with Zadour Baharian, the preacher of Sabbath-keepers, who says that there are many denominations in Protestantism; that theirs, also, is Protestantism, and that he preaches nothing but the Bible. Then you may let him free to preach the Gospel as long as he shall not act contrary to the Bible."

The other document is an order from the minister of the interior to the minister of the police, and reads as follows:—

"Seeing that Zadour Baharian, the preacher of the Sabbatarian churches, has positively decided to preach his religion; that, according to his confession, their religion, also, is Protestantism, and he preaches nothing but the Gospel; then we command you to let him free to preach his religion, with the condition that he shall not act contrary to the laws of the Gospel."

It is worthy of note that the annoyances to our laborers in Turkey do not come from the Moslems, as such, nor from the Catholics. The Catholics and Protestants have nominal authority to carry on their work; but as the Sabbatarians, by which appellation our people are known, are not Catholic, and the Protestant churches have refused to recognize them as Protestants, they have been subjected to annoyance on various occasions by officers of the police, through complaint of ministers and others professing to be Protestants. Yet such a spirit is just that against which the original Protestants protested.

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HE SHALL PROSPER WHO OBEYS.

[Mrs. Frank A. Breck, in the *Advance*.]

THERE is no royal road to right;

No victory comes at idle call;

Prosperity is not for might;

Fair Wisdom's way is free to all.

This grand old law forever stays:

That he shall prosper who obeys.

Old Israel heard with trembling awe,

Proclaimed from Sinai's mount sublime,

The dictates of that righteous law

That echoes on throughout all time.

God taught them in a thousand ways,

That he shall prosper who obeys.

Wo unto him who dares to spurn

The truth Jehovah maketh known!

Too late, alas! he yet shall learn

That right must not be overthrown.

The retribution long delays,

He only prospers who obeys.

The cattle on a thousand hills,

The sunset's mystic glory-bars,

The cataracts and mountain rills,

The sun and moon and rolling stars,

All show—yea, heaven itself portrays—

That he shall prosper who obeys.

Let nations fear the Almighty God,

Repenting humbly in the dust,

Nor stand beneath His lifted rod,

But make His age-tried Word their trust.

Let us remember all our days,

The nation prospers that obeys.

AN AGED VEGETARIAN OF A ROYAL LINE.

[Note.—For years the editor has been in correspondence with the aged brother, the sketch of whose life is given below. We believe this brief account of actual experience will be of value to others. Some never get old in heart; they are ever ready for advanced steps in the way of true reform.—THE EDITOR.]

THE subject of this sketch, James Lunney, is the descendant of Luigi Lunney, one of the kings of Connaught, Ireland. He now claims membership in a higher Royal Family, the child of the King of kings.

He was born in County Monaghan, Ireland, July 21, 1811; converted in his nineteenth year; became a total abstainer by signing the total abstinence pledge in 1837; emigrated to Ontario, Canada, 1870; embraced the Sabbath and advent truth in 1878, abandoning the use of swine's flesh as food at the same time.

In 1893 he became well-nigh helpless, confined most of the time to his bed, unable to get in or out of a carriage. His heart was so affected that life was despaired of, and he gave himself up to die, asking the Lord that his life might be spared if he could be of use in His service. God wonderfully raised him up, and used him in the conversion of others.

Up to 1894 he used beef once a day, when he read in the SIGNS OF THE TIMES of a family which had eaten no flesh for fifty years, yet having the best of health. Mr. Lunney, having serious stomach and intestinal trouble, believed the article contained a message for him. Tho having good beef for dinner, he did not taste it, but adopted henceforth a vegetarian diet at the age of eighty-three. In his own words: "In a short time I began to improve; my bowels did not trouble me, nor my stomach either. The doctor's medicines lay untouched, and I got able to do some work for the Great Physician, not only the Healer of the body, but of the disease of sin." And his ad-

vice to all is in favor of a vegetarian diet and foods prepared from grains and nuts.

This information we obtained last year while this aged brother was in an old people's home in Battle Creek, Mich.

During the later years of his life he has done much missionary correspondence, house to house visiting, and street preaching. And this year of grace, 1899, in his *eighty-ninth* year, improved in health on a truly reformed diet, he goes out again to labor for souls for whom Christ died. He writes a plain, readily readable hand, which shows very little of the tremors of age.

Such are the blessings of a temperate, Christian life, good health, a clear mind, and a happy, cheerful heart, burdened only for others' good.



James Lunney, in his 88th year.

FORECLOSING THE MORTGAGE.

MR. JUSTIN was a wealthy man, mostly in real estate. Among the many people to whom he sold his land was one Vere Slack, who made a small payment, and gave a mortgage for the balance of the purchase price. He, confident of meeting his payments, built a comfortable house and barn, and otherwise improved the farm. After a time, falling into intemperance and consequent shiftless ways, he failed to make his payments, and, instead, increased his indebtedness by occasional loans of money, which Mr. Justin granted out of pity to the family, until he thought he could bear it no longer. About this time Mr. Slack died. Mrs. Slack, who was a devoted Christian woman, had about all she could do to support her family of four young children.

Soon after this, Mr. Justin entered a suit of foreclosure on the Slack homestead. The act excited universal comment and condemnation. Mr. Justin was branded as "an old skinflint;" and denounced as a robber of the widow and the fatherless. They thought that he might at least pay her something for the little value she had in the place, or give her a house and

lot out of his great abundance of such property.

Mrs. Slack continued to steadfastly trust in the promises of God to the widow and fatherless, tho the continual clamor of her neighbors almost made her feel hard toward Mr. Justin, notwithstanding he had always been kind and generous toward her, except in the matter of the mortgage.

The day of sale finally came, and the land was sold for less than the face of the mortgage; Mr. Justin securing the title.

The news caused the widow's heart to sink within her; but with tears she sought the Lord, and in a true Christian spirit she prayed that Mr. Justin might be forgiven a wrong he could not really have intended; never having personally experienced the distress of the poor and homeless.

Soon after the sale Mr. Justin was seen going toward the widow's home. Fingers of scorn were pointed at him by some, and others, passing, would not notice or speak to him.

Arriving at the widow's, he knocked at the door, in response to which it was opened by Mrs. Slack.

On seeing Mr. Justin her heart stood still, and she had to clutch at a chair to keep from falling. She could only motion him to a seat. Her children clung to her, seeing her evident distress. She could not weep.

He drew from his pocket a paper—some legal notice, of course, she thought—and handed it to her. It was a warranty deed to her in her own name, of the forty acres on which stood all the farm buildings, with not a dollar's incumbrance. Her tears came now, and she cried like a child. She knelt down, and encircled her children in her arms; with choking utterance she poured forth a fervent petition to God to be forgiven for allowing herself for a moment to distrust Him, and for feeling unkindly toward her benefactor. She prayed that her neighbors might be forgiven for so cruelly misjudging Mr. Justin.

In the meantime Mr. Justin slipped away, thinking: "I intended, like Job, to make the widow's heart sing for joy; but she cried instead for joy. She will do her singing by and by."

The story was soon noised abroad, and resulted in a complete reversion of feeling.

As for Mr. Justin, he had all along intended to befriend the widow, and at the same time teach public gossipers to forbear criticisms and harsh judgment based upon appearances only. Besides it gave him a good opportunity to study the characteristics of many persons. It is safest to judge nothing from mere appearances.

A. SMITH.

Grandville, Mich.

HOW A SANDWICH ISLANDER QUIT EATING PORK.

THE Bible had been presented to her as God's Word, and she had accepted it. The Lord had wonderfully enlightened her mind on many points. She had been invited to attend a native *luau*, together with those who had taught her the first principles of the Gospel. The principal article of the native feast is pork. The story begins the evening before the *luau*, and is told by the lady herself, as follows:—

"I open my Bible to Leviticus, and I am much surprised. The Lord says there the pig not good to eat; you must not touch him. Now I been lay off for a long time how I eat lots of pig at this *luau*. I want him awful bad, but the Lord says pig not fit to eat, so I say, 'No, I won't eat any more.' I go home. My husband he bring home one big ham. I say,

'You bring no more ham home. I don't want no more ham.'

"He say, 'O, this no ham, this goat, this good beef.' He try to fool me, but I say, 'You no fool me; I want no more pig.' I cook it for him. He eat it; I eat none.

"One day I say to him, 'You bring no more ham; I have to cook it, and the Lord says I touch it it make me unclean.'

"He says, 'Alright, you help me eat this I never bring any more home.' So I cook all the rest of that ham, and I eat all I can. I eat so much I get awful sick.

"I go to the window and throw up all that pig; not one small piece stay in my stomach. My husband say, 'Goodness me! what for you waste all my good pig?' O, I been so sick! I eat no more pig." H. B.

SENSITIVENESS OR SELFISHNESS?

[Rev. George H. Hubbard, in *S. S. Times*.]

SENSITIVENESS is a Christian grace; sensitiveness is an unchristian vice. The sensitive person is a blessing to society; the sensitive person is a nuisance in any community. The sensitive spirit should be assiduously cultivated by all; the sensitive spirit is by all means to be striven against and conquered.

It all depends upon what you mean by "sensitiveness." There is a true sensitiveness, which implies great delicacy of feeling and perception; and there is a false sensitiveness that should be spelled "selfishness." What a pity that one name should be applied to two qualities so nearly opposite!

There is the "sensitive plant." How it shrinks from every rude touch! Just brush its leaves carelessly with your hand, and straightway they fold themselves close together and droop downward, a touching picture of hurt feelings.

Society abounds in sensitive plants. They grow luxuriantly in the church. Everywhere we may find them. They are always on the lookout for slights and criticisms. They think a great deal about their rights and dignities. They may be good workers, but they must be appreciated. Their feelings are very tender, and they wear them where they will be exposed to the most violent shocks. A suspicion of neglect, a word of opposition or criticism, and they are offended. They stop work at once, and will not do anything more till they have been duly flattered and cajoled. And even then they often assume the air of martyrs.

But are they as careful of the feelings of others as they expect others to be of their feelings? Very rarely. As a rule, your sensitive soul is quite careless of the rights and feelings of others. When you hear one say, "I am exceedingly sensitive," it is safe to conclude that he is exceedingly selfish.

True sensitiveness, on the other hand, is that delicacy of spirit and quickness of perception that makes us very tender in our treatment of others. It does not make us more ready to take offense, but it saves us from giving offense. It makes us considerate of the weaknesses and prejudices and foibles of our neighbors. It restrains us from trespassing on their rights and prerogatives.

Jesus Christ was the most truly sensitive of men, yet He never took offense. His own feelings were entirely consecrated to His work. He never "stood on His dignity;" He never claimed His rights; He never fretted because He was not appreciated. But how tenderly He treated the feelings and rights of others! how patient with Samaritan prejudice! how gentle toward Galilean ignorance and stupidity! how careful at all times to treat even bigotry

and superstition in such a manner that the smallest bud of faith should not be blighted!

Of such sensitiveness the world can never have enough. Quickly to perceive that we are hurting another's feelings, or that we are touching an unwelcome topic; to avoid all words or actions that might make others unhappy; to have the faculty of soothing ruffled spirits and relieving the friction and jarring of life,—this is a great gift; it is a most Christly grace. But he who possesses it will never be heard saying, "I am exceedingly sensitive."

THE GREAT PILOT.

O God in heaven, pilot me,
As when I was new-born,
Across this trackless, bourneless sea,
By storm and tempest torn.

Full well my ship Thou then didst guide,
Past rock and treacherous shore,
Till, boasting in my scornful pride,
I sought Thine aid no more.

For then to me the gray-haired head
Was but the sign of age;
As when the morning's face burns red,
'Tis with the tempest's rage.

But now I know not whence to steer,
No guiding star there is
That, dancing, shines with hope and cheer
Beyond this black abyss.

O then, my God, my vessel guide,
For Thou alone canst show
The haven where those vessels ride
That pass this sea of wo.

NELS ANDERSON.

Fort Robinson, Neb.

A MENU WITH RECIPES.

Spring Soup,

Nucose Croquettes, Sugar Corn,

Wheat Mold with Whipped Cream or Fruit Dressing.

SPRING SOUP.—One pint of asparagus tops, one pint green peas, one-quarter of a small cabbage, one small carrot, three or four green onions, two tomatoes, four quarts of boiling water and flour to thicken. Cook the peas in water until tender, then rub through a strainer. Chop the remainder of the vegetables fine and add them to the pease broth. Cook on a slow heat one hour, then bring to a boil; thicken and serve with sippets.

NUCOSE CROQUETTES.—One-half pound of nucose, one-half pint granose, two stalks of celery, one small onion, one pint of water and a speck of sage. Salt to taste.

Peel and slice the onion, the nucose and the celery; put them in a sauce-pan; add the sage, salt and water. Cover and cook for thirty minutes, then rub through a soup strainer with a wooden potato masher. Add the granose, mix well and shape into balls. Roll them in egg and bread crumbs, and bake ten or fifteen minutes. Serve with sauce (tomato).

MACARONI IN CREAM.—Cook six ounces of macaroni twenty minutes in four quarts of water, to which has been added a tablespoonful of salt. Strain off the water and use it for soup stock. Return the macaroni to the sauce-pan and add two quarts of boiling milk and cook on a slow heat for thirty minutes longer. Five minutes before serving move the sauce-pan to a warmer part of the stove and add two well-beaten eggs and a half-pint of cream. Take care that the egg does not curdle. Serve hot.

WHEAT MOLD AND WHIPPED CREAM OR FRUIT DRESSING.—Cook one cup of cracked wheat in six cups of water until done. Half fill six teacups with the wheat and leave to cool until time for serving, then turn into saucers with cream or fruit dressing.

For fruit dressing, rub one quart of cooked raspberries through a strainer and serve a little around each mold.

J. E. PATERSON.

Sanitarium, St. Helena, Cal.

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ADDRESS SIGNS OF THE TIMES, OAKLAND, CAL.



LESSON VIII.—SABBATH, AUGUST 19, 1899.

MISSION OF THE SEVENTY; THE GOOD SAMARITAN.

Judea, A.D. 30.

Lesson Scripture, Luke 10:1-42.

1 "NOW AFTER these things the Lord appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come. And He said unto them, The harvest is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him; but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you; howbeit know this, that the kingdom of God is come nigh. I say unto you, it shall be more tolerable in that day for Sodom, than for that city. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth Me; and he that rejecteth you rejecteth Me; and he that rejecteth Me rejecteth Him that sent Me.

17 "And the seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy name. And He said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21 "In that same hour He rejoiced in the Holy Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, so it was well-pleasing in Thy sight. All things have I gathered unto Me of My Father; and no one knoweth the Father, save the Son, and who the Father is, save the Father; and who the Father is, save the Son, and He to whomsoever the Son willeth to reveal Him. And turning to the disciples, He said privately, Blessed are the eyes which see the things that ye see; for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

25 "And behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life? And He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

38 "Now as they went on their way, he entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard His word. But Martha was cumbered about much serving; and she came up to Him, and said, Lord, dost Thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things; but one thing is needful; for Mary hath chosen (the good part, which shall not be taken away from her.)"

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

SUGGESTIVE QUESTIONS.

1. Upon leaving Jerusalem to make a tour of Judea, what provision for a more extended work did the Lord make? Luke 10:1. Note 1.
2. What reason did Jesus give the seventy for thus sending them out? Verse 2. (2 Cor. 5:14, 15.)
3. Mention the special points of instruction the Lord gave His departing missionaries. Verses 3-11. Note 2.
4. Upon what cities did Jesus pronounce wo? For what reason? Verses 12-16. (Matt. 11:20; Eze. 3:6.)
5. In what spirit did the seventy return from their mission? What did they report? Verse 17. (Acts 3:6; 4:10.)
6. What reply of caution did the Saviour make? Verses 18-20. Note 3. (Phil. 4:3; Ps. 69:28.)
7. What caused at that time the secret rejoicing of Christ? Verses 21, 22. (1 Cor. 1:26-31.)
8. In what did He say His disciples were more blessed than any people before them? Verses 23, 24. (1 Peter 1:10-12.)
9. What question did a certain lawyer then ask Jesus? For what purpose did he ask it? Verse 25. (Matt. 22:35-40.)
10. How did the Lord answer? With what result? Verses 26-28. (Deut. 5:5; Lev. 19:18.)
11. In his attempt to justify himself, what question did he raise? Verse 29.
12. How did Jesus answer his question? Verse 30.
13. Relate the parable. Verses 30-35.
14. What question did the Saviour then ask the lawyer? V. 36.
15. Give the lawyer's reply, and the Saviour's advice to him. Verse 37.
16. In His journeyings, into whose house was Jesus received? Verse 38. Note 4. (John 11:1.)
17. What complaint did Martha bring about her sister? Verses 39, 40. (Acts 17:11.)
18. What did the Lord say of Mary's course? Verses 41, 42. (Ps. 27:4.)

Side Lights.—"Desire of Ages," chapters 53, 54.

NOTES.

1. The Feast of Tabernacles came late in the autumn, after the ingathering of the harvest, in the seventh month. Lev. 23:34. The feast of the dedication, to commemorate the purging of the temple, and the rebuilding of the altar, after Judas Maccabeus had driven out the Syrians in B.C. 164, was held in the ninth month. As Jesus' time was getting very short, and as little labor had been bestowed upon Judea during His ministry, He therefore organized the large force of seventy disciples to go before Him to the various towns as heralds of His approach. In this way, the people would be prepared for His coming, and much more could be accomplished in the short time left for His earthly ministry. This is a significant fact, and one that should influence our actions, the nearer the end draws on.

2. It will be noticed that after telling the seventy how to conduct themselves upon entering a house, and receiving its benefits, the Lord laid obligations upon them to return a blessing upon the household. This was on the principle that in caring for the Lord's messengers, the people were entertaining the Lord Himself (Matt. 25:40), which act could not fail of its reward (Matt. 10:40-42).

3. The statement of the fall of Satan, or the adversary, was to remind the disciples that the Lord's conquering power had already vanquished their enemy, and that they should not be elated as tho their ability had accomplished the work. The only thing for any to rejoice in is that the Lord has elevated them from the depths of sin, to have their name registered among the family of heaven.

4. Bethany, the home of Martha and Mary, was situated on the east side of the Mount of Olives, about fifteen *stadia*, or nearly two miles, from Jerusalem. It is said to have been, in the days of Christ, a beautiful, retired spot, amid green fields, hidden among the surrounding heights. It is now a wretched, ruinous village, of not more than a score of families, existing under the name of *El-Azarieh* or *Lazarieh*.



LESSON VIII.—SUNDAY, AUGUST 20, 1899.
THE RIVER OF SALVATION.

NOTE.—This vision will be better comprehended if we consider its conditional nature, the double nature of the prophecy. In Ezekiel, chapters 34 to 48, is a conditional prophecy so far as Israel's future as a literal kingdom was concerned. God would have fulfilled all these promises then and there; He would have rebuilt gloriously the sanctuary; His presence would have dwelt there eternally; all their enemies would have been subdued or destroyed; the land would have been healed, and Jerusalem would have stood forever; if Israel had been ashamed of their

sins, had submitted to God, and had let Him change their hearts. But to the Israel of God, when Christ shall come, all these things will be more gloriously fulfilled, and the inheritance and kingdom will include the whole earth.

Lesson Scripture, Eze. 47:1-12, R.V.

1 "And He brought me back unto the door of the house; and behold, waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east; and the waters came down from under, from the right side of the house, on the south of the altar. Then brought He me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and behold, there ran out waters on the right side. When the Man went forth eastward with the line in His hand, He measured a thousand cubits, and He caused me to pass through the waters, waters that were to the ankles. Again He measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again He measured a thousand, and caused me to pass through the waters, waters that were to the joints. Afterward He measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. And He said unto me, Son of man, hast thou seen this? Then He brought me, and caused me to return to the bank of the river. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other. Then said He unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah; and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh. And it shall come to pass, that fishers shall stand by it; from En-gedi even unto Eneglain shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many. But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for meat, whose leaf shall not wither, neither shall the fruit thereof fall; it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for healing."

Golden Text: "Whosoever will, let him take the water of life freely." Rev. 22:17.

SUGGESTIVE QUESTIONS.

- (1) From whence was the prophet given this part of the vision? V. 1. Note 1. (2) What did he see? Note 2. (3) Where was he then taken? and what did he see? V. 2. (4) What was shown regarding these waters? V. 3. (5) What change took place in the waters as they flowed out from the city? Vs. 4, 5. Note 3. (6) What question was then asked? and where was the prophet then taken? V. 6. (7) What did he see on the banks of the river? V. 7. Note 4. (8) Whence did the waters flow? V. 8. (9) What is the effect of these waters? Vs. 8, 9. (10) What does the prophet say of the sea into which these waters flow? V. 10. Note 5. (11) What is said of the marshes? V. 11. (12) What invitation is given to all in this earth cursed by sin? Golden Text.

NOTES.

1. Door of the house.—The house or temple of the Lord, to be built on the return of the Jews from captivity, the fulness, glory, and beauty of which depended upon the faithful obedience of God's creatures. These were never realized by them, because the Lord's promises were not appreciated.

2. Came down from under.—The waters welled up from beneath the glorious presence of God, from whence is all life. "With Thee is the fountain of life." Ps. 36:9. See Rev. 22:1.

3. Waters to the ankles . . . knees, . . . loins, . . . to swim in.—The selfish heart of man is to withhold and diminish. In man's selfish methods of irrigation the waters decrease as they outflow; but in God's plan they increase. God multiplied the five loaves and two fishes. The farther they were distributed, the more they became, till 5,000 men, beside women and children, were fed. "Give, and it shall be given unto you." God's blessings multiply by use. Man's efforts, planned for self, wear out. See 2 Cor. 8:6-11.

4. Very many trees.—A forest. Represented in Rev. 22:2, in the new earth, as a tree,—illustrated by the banyan, with many trunks, like a forest grown together. Some translators render "wood" instead of "tree."

5. Waters of the sea shall be healed.—The life of God is healing. The sea mentioned is the Dead or Salt Sea. The *Arabah*, of verse 8, the desert of the Jordan Valley. God's life overcomes death, and gives fruit for barrenness. Now no fish can live in the Dead Sea. If Israel had accepted God, the waters would have been healed, and filled with fish. But the marshes would have been still left for salt. Most of that used in Jerusalem came from the Dead Sea. This, as well as the sacrifices of the temple (chapters 45, 46), show all this prophecy to have its application before Christ came, when type met anti-type. But Israel did not comply with the conditions, and so the promises and prophecy were not then fulfilled. For the fulfilment in the glorious new earth, see Revelation 21, 22.

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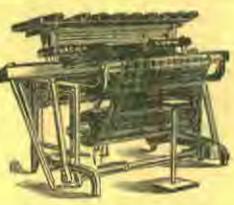
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Read the article from the great Christian Endeavor Convention, recently held in Detroit. It contains food for thought.

Omitted.—The article on "The Separation of Religion and the State," by Alonzo T. Jones, is omitted from this issue. Its special topic is, "The Lesson of Egypt." A special beautiful photo-engraving of an Egyptian scene will help to make the lesson more impressive. These articles should be more than read; they should be studied.

While American and British delegates are wrestling for peace, or to ameliorate the horrors of war, at The Hague, America is rushing troops to the Philippines, with the most destructive inventions of men in their possession, to destroy Filipinos, and England is hurrying troops to the Transvaal, South Africa, to frighten or force the Boer republic to make concessions to the British and other "outlanders" within her borders. The true voice of the nations is not that of peace, even tho they long for its quiet.

Increase of Insect Life.—Who knows but that the increase of insect life, which in many localities of earth amounts to a veritable scourge, or plague, is not a righteous judgment upon man for the destruction of bird life, to lay at the shrine of the fickle, cruel goddess, Fashion. Savage, semi-savage, barbarous, and civilized people more than all, are destroying the beautiful feathered songsters of God in order to obtain feathers and plumage to bedeck their forms. And yet these beautiful birds were their best friends in the destruction of insect life. Man reaps what he sows.

Who Will It Be?—In a thoughtful editorial on Palestine and its conditions, the Melbourne *Age* of June 19, remarks that the Holy City "is a prize much coveted, and for practical purposes. Statesmen are sufficiently alive to the not-extinct power of the religious sentiment to be anxious to secure for their sovereigns control, if not ownership, of a site which confers a kind of ecclesiastical primacy upon its master." The article speaks of Russian, French, German, Greek Church and Catholic Church influence, and the desire of the Zionists to make it again a strong Jewish city. It also remarks: "Others see the prospect of the creation of a small principality

which would become the appropriate sanctuary of every relic that a Christian holds dear." But in the present spiritual, compromising condition of Christendom, it may be settled once for all, if such a plan were carried out, the prince at Jerusalem would be the pope. Would you be surprised to see this realized?

The greater foes in the Philippines seem to be the diseases incident to the climate. Of the Second Oregon Volunteers, just returned, fifty-nine fell in the Philippines; of these, forty-four fell victims to disease, while fifteen were slain in battle. More men will not conquer the greater foes.

"The Life Boat" for July, published at 1926 Wabash Ave., Chicago, gives a history of its own life, and illustrations of its various departments. "Voices from the Slums" will be the special subject for September. The first issue, of a little more than a year ago, numbered 490. Since, it has reached a circulation of 15,000 for a single issue. Price 5 cents, 25 cents a year.

"The Training-School Advocate" for July has reached our table, and, as usual, it is full of helpful matter relating to Christian education. Parents who are seeking to train their children for Christian usefulness will find the *Advocate* an invaluable helper. There is much education in the world to-day that does not fit young people for real usefulness. The *Advocate* is devoted to the interests of Battle Creek College, an institution that seeks to avoid the modern evils in education by supplying the true Christian education. The June issue is the regular calendar number, and one which will give you in full the object of the school. The publishers will be glad to send you sample copies if you will address the *Training-School Advocate*, Battle Creek, Mich.

Have you heard of the "World's Harvest Number of the Signs of the Times"? Nothing we ever published will be worthy of a wider circulation. More in the future.

PEACE, NOT OF MAN, BUT GOD.

In an article in the San Francisco *Examiner* of June 18, Francesco Crispi, "the Bismarck of Italy," speaking concerning the objects of the Peace Conference, says:—

"The truth is that the conference at The Hague seeks to remove the cause of dissension and conflict without eradicating them; to put aside the germs of war and revolution without destroying them."

And this is the simple truth; but it will never succeed. No resolutions, agreements, human laws, or treaties can abolish war. Why?—War is inherent in the natural heart of man. It is as impossible for a peace conference of civil governments to end war as it is to change the complexion of men. It takes creative power to change man's heart, and there is but one Creator, Jehovah, who, before sin marred the earth, created all things through Jesus Christ, and who will create anew every heart submitted to Him. He who hopes for change or relief from the present condition of things through "evolution" or man-made laws or conferences will be sadly disappointed. And those who predict peace from such sources are false prophets. Truly the Lord said in speaking of such prophets: "O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word. . . . Because, even because they have seduced My people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it." See Eze. 13:4-16; Matt. 7:24-28; Rev. 16:17-21; Job 38:22, 23.

And Mr. Crispi sees the futility of all such efforts as the Peace Conference are putting forth; for he continues from the above quotation:—

"Wars and revolutions may be retarded, but they will break out at an unexpected hour when all will appear serene and propitious."

And so again the Lord declares through His apostle, "When they shall say, Peace and safety; then

sudden destruction cometh upon them." 1 Thess. 5:3. There is but one way of true peace, and that is in the heart service of Christ, the Prince of Peace.

Patriotism and Christianity.—Patriotism, as interpreted in these times, means loyalty to one's country and government, whether that government is right or wrong. It means that the nation's friends are his friends, the nation's enemies his enemies. Christianity means a love for all men, even our enemies. It means that for all men we will labor, unselfishly, disinterestedly, as their debtors, because they are the purchase of Him to whom we belong. It is a sad thing that men, even professed evangelical ministers, are coming to have so low a view of Christianity—the highest ideal of the Christian—as to make it identical with patriotism—the highest ideal of the pure worldling. Yet it is so. Said a noted New York Baptist preacher recently: "There can be no conflict between patriotism and Christianity. Patriotism is the spirit of sacrifice. Christianity is sacrifice. The man who denies the service of country in war as anti-Christian, does not know the meaning of Christianity. When country calls, it is a solemn honor to every honest soul. What talents have I? Every man is under obligations as deep as life and solemn as death, to give in answer to that call the very best of which his body and soul are capable." But, on the other side, among those whom his country called enemies, might stand Jesus Christ. Man's highest duty is to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind."

There is a sinister humor in the following fact in the light of the Peace Conference. Among the ablest advocates of peace at The Hague are the American representatives; and yet just now we read that the United States has introduced, among her destructive agencies, especially against the Filipinos, a high explosive shell, which, in American guns, may contain thirteen and one-half pounds of the explosive. We are told in a special despatch from Washington that "it is estimated that a shell of this size cast into a battalion of Filipinos will annihilate every one within the radius of its influence. Not only will the flying missile deal destruction, but the concussion is described as sufficiently great to explode and tear asunder the rifles of the enemy, to kill men instantly who have not been hit by the shell itself, to destroy ear-drums and blood-vessels, and shatter cannon—in a word, to shock everything within the radius of its influence, and destroy every mechanical organization." Compared with this, the "dum dum" bullet tabooed by the Peace Conference is mild. How truly, despite the cry of peace, is the scripture fulfilled, "Prepare war, wake up the mighty men."

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." Every mind to-day is filled with the fear of the evil that is hanging like a bursting storm over this whole world. There is no evading the fact that unprecedented dangers are right about us everywhere. There are earthquakes, cyclones, and floods; there are seducers, robbers and assassins; there is the clashing of capital and labor; there are the constant mutterings of war and pent-up strife of every kind. You see all these evils. Are you "prudent," and are you hiding yourself in the secure and indestructible hiding-place that God has provided for every one who will accept it?

A few of the many miners and speculators in the Klondike recently sent in one steamer to San Francisco from three million to three and one-half million of dollars. This was garnered by a few. The great mass of the men who have gone to the Klondike have gotten nothing but disappointment. Not so with those who thus zealously seek the eternal riches. There is enough in God's mine for all, and every one who earnestly, perseveringly seeks will be abundantly rewarded.

"A Present-Day Delusion" is what Henry Varley calls Seventh-day observance. An answer to his little pamphlet has been written by Dr. J. B. Thompson, of 2 Burrough Place, corner Hollis Street, Boston, Mass. It is entitled "The Seventh-day Adventists and Sabbath Observance. Is the Observance of the Seventh Day Binding upon Christians?" Price five cents.