

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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The Tempter.—"Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." Matt. 4:8, 9.

The Lost Dominion.—God created the earth

demnation by the Suzerain Lord of the entire realm, who waits that all may choose, and that righteousness may be seen to be life, and that sin and rebellion and departure from God may be seen to be death.

The Means of Restoration.—Man fell by sin; sin became incarnate. Man could maintain his

God inhering through faith, and the Spirit won; man's liberty was assured.

The Temptations.—The Son of God became Son of man. He took all man's limitations, infirmities, weaknesses, temptations, that by faith He might win for man all victories. He was "in all points tempted like as we are, yet



"All these things will I give Thee if Thou wilt fall down and worship me."

rule only by righteousness; for in righteousness only is life and continuance. He can regain the lost ground only in righteousness. But as he himself had sinned and had become the bond-servant of Satan, through

without sin." "It behooved Him in all things to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." "Wherefore also He is able to save to the uttermost them that draw near unto God through Him."

for the home of man, to be ruled in righteousness. Man, created upright but free to choose, was given dominion over the beautiful world. In an evil hour, to that fair home, came the tempter. Our first parents listened, argued, parleyed with him, and fell. The dominion held by the prince, Adam, was yielded to Satan. Yielding himself to Satan's power, man yielded all under him, and Satan became ruler *de facto*, tho not ruler *de jure*. Tho ruler in fact, he is not ruler by right. He is a usurping satrap, under the sentence of con-

self and sin, it is manifest that never of himself nor in himself could he conquer the usurper and win back his own. God saw the pitiable condition into which man had brought himself and his posterity, and He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Son of God gayed Himself. God became incarnate in the flesh where sin was incarnate. The battle was fought in the flesh between the lusts of the flesh inherent through sinful birth, and the Spirit of

The Temptation, the Weapon.—Christ was the Tempted for all; He is the Saviour for all. The victim of hellish hate and temptation for all becomes the Victor over all satanic power for all. He met and vanquished the enemy with the same weapon we must use—the simple Word of God. Satan presents the glory of the world and authority to rule. He tells the Second Adam that He need not take the hard way of rejection by His own, of persecution, of

Gethsemane, of the blood-stained cross, of the closed sepulcher; he asks not pain and toil and crucifixion, only an act of homage, "and all shall be Thine." Jesus met him with: "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Jesus, the Loyal, could not crucify one principle of righteousness; He could not sever one single fiber which bound Him to the Father's throne, to save Himself from eternal death. And right was might, tho right met the death of the cross for our sakes.

The Lesson.—Not for the sake of Jesus personally was this temptation recorded, but for all who follow. When power, position, wealth, fame, honor are offered to a soul at the cost of the sacrifice of one principle of right, Satan is making the offer; and that soul who yields the principle bows in worship before the prince of evil. As Satan came to Christ, so he comes to the church of Christ. He came to the persecuted church in the early centuries, offered her ease, wealth, emolument, if she would but yield just a little of the Word of God, that she more readily might win the heathen; and she yielded. The result was the heathenizing of the church, the union of Church and State, and all its fearful harvest of crime and death of the Dark Ages. Satan is before the professed Protestant churches to-day. He is offering wealth, culture, influence, *power*. He says: "You may have power through politics. You may control caucuses. If necessary, you may fill the ranks of the armies of the world with Christian men. Thus you may conquer the world. True, to do these things will be a departure from the Word of God, from the simplicity and purity of the Gospel, from faith in your professed Master, Jesus, from following in His example. But here are the glories of earth, the splendor of magnificence, the plentitude of power; only fall down and worship before me, and all shall be *thine*." And, O, the sad, pitiful thing is, the once sweetly pure and beautiful church is yielding, yielding, oftentimes without shame; oftentimes

"Her shame is her boast and pride."

The One Way.—Reader, there is but one way to meet the devil, the straightforward, unyielding, uncompromising course of righteousness as revealed in Jesus Christ. It is the way of the cross. It is not the way of the world. "What would Jesus do now?" you ask. He would do now just what He did when He met the tempter, when He walked the hills of Judea, when He prayed under the somber shadows in the paschal moonlight. "They are not of the world, even as I am not of the world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Thy word is truth." O, for a worldless church, filled with the Word of God, the heavenly life! But, reader, whatever others may do, let us stand with Jesus Christ.

X.

YOUR CROSS.

You have not the making of your own cross; your cross is prepared and appointed for you by Divine Love, and you are cheerfully to accept it. This day Jesus bids you submit your shoulder to His easy yoke. Jesus was a cross-bearer; He leads the way in the path of sorrow. Surely you could not desire a better guide! And if He carries a cross, what nobler burden would you desire? The *Via Crucis* is the way of safety; fear not to tread its thorny paths. It is a wooden cross, and a man can carry it,

for the Man of Sorrows tried the load. Take up your cross, and by the power of the Spirit of God you will soon love it.—*C. H. Spurgeon.*

ROGER WILLIAMS—AMERICA'S LUTHER. No. 4.

"I WILL found a community," said Roger Williams, "where all men may walk as their consciences persuade them, every one in the name of his God." But the task was one of herculean proportions. "For fourteen weeks," he tells us, "I was sorely tossed, in a bitter season, not knowing what bread or bed did mean." His wanderings have been beautifully depicted in verse by Judge Job Durfee, and I can not refrain from giving a few of the stanzas here:—

"High branched the pines, and far the colonnade
Of tapering trunks stood glimmering through the
glen;

Then joyed our father in this lonely glade,
So far from haunts of persecuting men,
That he might break of honesty the bread,
And blessings crave in his own way again—
Of the piled brush a seat and board he made,
Spread his plain fare, and piously he prayed.

"Father of mercies! Thou the wanderer's guide,
In this dire storm along the howling waste,
Thanks for the shelter Thou dost here provide,
Thanks for the mercies of the day that's past;
Thanks for the frugal fare Thou hast supplied;
And, O, may still Thy tender mercies last;
And may Thy light on every falsehood shine,
Till man's freed spirit owns no law but Thine!"

"Grant that Thy humble instrument still shun
His persecutors in their eager quest;
Grant the asylum yet to be begun,
To persecution's exiles yield a rest;
Let ages after ages take the boon,
And in soul-liberty for e'er be blest—
Grant that I live until this task is done,
And then, O Lord, receive me as Thine own!"

"Our father ceased, and with keen relish he
Refreshed his weary frame in that lone dell;
Ah! little can his far posterity

Conceive the pleasures of that lonely meal;
For naught he knew of pampered luxury,
And toil and fast had done their office well,
And not the dainties brought o'er India's sea
Or wrung from sweat of modern slavery,

"Are now so sweet as was his simple fare.

His banquet past, he would have sought repose;
But at the kindling blaze, heard wide and far,
The howlings drear of forest monsters rose;
And, lured around him by the vivid glare,
Came darkling with light foot among the snows
Whole packs of wolves from their far mountain lair,
And the fierce cat, which scarce the blaze might scare.

"Growling they come, and in dark groups they stand,
Show the white fang, and roll the brightening eye;
Till, urged by famine's rage, the shaggy band
Seemed e'en the flame's bright terrors to defy—
Then 'mid the group he hurled the blazing brand;
Swift they disperse, and raise the scattered cry;
But rallying soon, back to the siege they came,
And scarce their rage paused at the mounting flame.

"Yet Williams deemed that persecution took
A form in them less odious than in men;
He on their dreary solitude had broke—
Aye, and had trespassed on their native glen;
His human shape they scanty too might brook,
For it had been an enemy to them;
But bigot man did into conscience look,
And for the secret thought his brother struck."

At first Williams settled within the limits of the Plymouth Colony, and altho the Pilgrim Fathers were never nearly as bigoted as the men of Massachusetts, he was not even allowed to stay there. Accordingly, with five others, he embarked in a canoe, and sailed down the Seekonk River, still in quest of another spot where he might found a colony where only soul

weapons might be used in soul matters. Tradition tells that as the frail little bark approached the eastern bank of that river, at a point known as "Slate Rock," the little company was greeted by a band of Indians with the friendly salutation, "What cheer, Netop? What cheer?"*

After landing and exchanging salutations with the Redskins, they re-embarked and passed around the headlands to a spot near the mouth of the Mooshausick. Here they landed, and upon the slope of the hill which rises from the river they commenced the first settlement of Rhode Island. In gratitude to "God's merciful providence to him in his distress," Williams gave to this hallowed spot the name of *Providence*.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas? the spoils of war?
They sought a faith's pure shrine!

"Aye, call it holy ground,
The soil where first they trod.
They have left unstained what there they
found,—
Freedom to worship God!"

Once free and untrammelled, Williams proceeded to carry out his convictions and his sacred principles. He had told the men of Massachusetts Bay that he did not believe that the king's charter could, of itself, give to the white man a just title to the lands of the Indian. Canonius and Miantonomoh, the chiefs of the Naragansett tribe were the owners of this land. He purchased from these, and they gave him a deed. He might, like William Penn, have secured this land forever to himself, and become the proprietor of his colony, thus enriching himself and his family. But such was not the purpose of this great man; it was not for such an earthly pageant of glory as this that he had suffered banishment and distress. "Principle, not profit; liberty, not power; conviction, not ambition,—were his impelling motives, which he consistently maintained, then and at all times."

When the confirmatory deed was made in 1661, he incorporated its purpose in its recital. "I desired it might be a shelter for persons distressed for conscience. I, then considering the condition of divers of my distressed countrymen, communicated my said purchase unto my loving friends [whom he names], who then desired to take shelter with me." And long years after he wrote: "Here, all over this colony, a great number of weak and distressed souls, scattered, are flying hither from Old and New England—the Most High and only wise One hath, in His infinite wisdom, provided this country and this corner as a shelter for the poor and persecuted, according to their several persuasions."

Soon the men of Providence found that it was necessary to enter into some form of compact or agreement to serve as a basis of government. This is a notable document, and it was signed by all inhabiting there:—

We whose names are hereunder written, being desirous to inhabit in the town of Providence, do promise to submit ourselves, in active or passive obedience, to all such orders or agreements as shall be made for public good of the body, in an orderly way, by the major consent of the present inhabitants, masters of families, incorporated together into a township, and such others whom they shall admit into the same, *only in civil things*.

Those little words, seemingly so innocently tacked on to the end of the document, were pregnant with meaning and happiness to that and future generations. They secured to all

*The common English phrase, "What cheer?" equivalent to "How do you do?" they had learned from the colonists. *Netop* means *friend*.

the freedom to worship God according to the dictates of conscience.

The first case of attempted persecution which ever came up in the little colony is a unique and interesting one. There was a man of the name of Joshua Verin. His wife was desirous of attending the religious services of Roger Williams. But Joshua Verin said her nay. A town meeting was called to consider the subject and the case. The discussion was long and spirited. Loyalty to their cherished principle prevailed, and the town record states that "it was agreed that Joshua Verin, upon the breach of a covenant for restraining of the libertie of conscience, shall be withheld from the libertie of voting till he shall declare the contrarie."

And now the character of Williams shines out more brightly than ever before. His former persecutors are in peril of their lives. Dark clouds hung over New England. The Narragansetts proposed to wipe out the men of Massachusetts Bay. The magistrates of this colony, his former persecutors, appealed to Williams for help, begging of him to act as mediator between them and their enemies. He promptly complied, and started upon his hazardous mission:—

The Lord helped me immediately to put my life into my hand, and scarce acquainting my wife, to ship myself alone in a poor canoe, and to cut through a stormy wind with great seas, every minute in hazard of my life, to the sachem's house. Three days and nights my business forced me to lodge and mix with the bloody Pequod ambassadors, whose hands and arms, methought, reeked with the blood of my countrymen. . . . and from whom I could not but nightly look for their bloody knives at my own throat also. God wondrously preserved me, and helped me to break to pieces the Pequods' negotiation and design; and to make and finish by many travels and changes, the English league with the Narragansetts and Mohegans against the Pequods.



House in Roger Williams' Park, Providence, Rhode Island, Occupied by One of Williams' Descendants.

Despite all his kindness to them, the men of Massachusetts seemed determined to pursue the founder of Rhode Island, if possible, until the crack of doom. They accused him of being a theorist, a crack-brain, of having a "windmill in his head," and of being short of good sense. Steadily but surely, however, the small colony grew up. In 1637 a small island was added, to which Williams gave the name of Prudence; and shortly afterwards two smaller islands were added, one of which he named Patience and the other Hope.

If ever mortal worked for the good of others, unselfishly, it was Williams. He lived and died a poor man, working constantly with his hands to maintain himself and his family. According to his own words, "Time was spent day and night, at home and abroad, on land and water, at the hoe and at the oar, for bread." His eldest son was the first white male child born in Rhode Island, and he christened him Providence.

Constant were the efforts made by the leading men in other colonies to prove that Rhode Island, on account of its religious liberty principles, was the very hotbed of anarchy, and that Williams was responsible for the supposed disorder in civil things, on account of his teach-

ings. But the teachings of the founder never led to disorder in the affairs of civil life. Williams believed in the rights of civil government. Nevertheless, aspersions continued to be heaped upon him, until he finally wrote his famous "Parable of the Ship," which set forth clearly and succinctly his true views upon the subject of the proper jurisdiction of civil government. It is so original and entertaining, besides being a masterpiece upon the subject, that I give it in full:—

That ever I should speak or write a tittle, that tends to such an infinite liberty of conscience, is a mistake, and which I have ever disclaimed and abhorred. To prevent such mistakes, I shall at present only propose this case: There goes many a ship to sea with many a hundred souls in each ship, whose weal and wo is common, and is a true picture of a commonwealth, or a human combination, or society. It hath fallen out, sometimes, that both papists and Protestants, Jews and Turks, may be embarked in one ship; upon which supposal I affirm that all the liberty of conscience that ever I pleaded for, turns upon these two hinges—that none of the papists, Protestants, Jews or Turks, be forced to come to the ship's prayers or worship, if they practise any. I further add that I never denied, that, notwithstanding this liberty, the commander of this ship ought to command this ship's course, yea, and also command

that justice, peace, and sobriety, be kept and practised both among the seaman and all the passengers. If any of the seamen refuse to perform their services, or passengers pay their freight; if any refuse to help, in person or in purse, toward the common charges or defense; if any refuse to obey the common laws and orders of the ship, concerning their common peace or preservation; if any shall mutiny or rise against their commanders or officers; if any should preach or write that there ought to be no commanders or officers, because all are equal in Christ, therefore no masters or officers, no laws nor orders, nor corrections nor punishments;—I say, I never denied, that in such cases whatever is pretended, the commander or commanders may judge, resist, compel, and punish such transgressors, according to their deserts and merits. This is seriously and honestly minded, may, if it so please the Father of Lights, let in some light to such as willingly shut not their eyes.†

Williams' "parable" is plain, but grand in its simplicity. No plethora of words covers the sacred principle announced in the Old World by the Saviour, and first in the New by Roger Williams.

PERCY T. MAGAN.

WELL? Suppose life be a desert? There are halting-places, and shades, and refreshing waters; let us profit by them for to-day.—*Thackeray.*

†Nar. Club Pub., Vol. VI, p. 278.

SATAN'S FORCES COMBINING.

THE great intoxicating liquor companies are now effecting a union which will control the entire output of spirituous liquors of the United States. There are the Bourbon Whisky Co., The Kentucky Distillery Co., and The Wines and Spirits Manufacturing Co. The aggregate wealth of these combines is said to be about twelve billions of dollars (\$12,000,000,000), a sum almost incredible, being much greater than that of all other trusts put together.

The liquor traffic is one of Satan's great powers to hasten the world on to its terrible doom. The enemy of all righteousness is giving close attention to this branch of his work, and is succeeding in dragging millions away from the "hope of the Gospel" by this one great evil.

A recent number of the *Louisville News* makes the startling statement that there is in that city alone, enough whisky to furnish each inhabitant of the United States with two-thirds of a gallon. And still the work goes on. Satan is determined that his arsenals shall be kept full of the deadliest, soul-killing weapons, and he will also see that there are plenty of agents to use them.

His forces are directed against every home of every land on earth. Love, life, liberty, reason, property, prosperity, peace, are destroyed. Fathers are made fiends, wives made widows, children made orphans and left to grow up in ignorance, vice, and crime.

How much wo there is in store for the world in these 50,000,000 of gallons found in this city! How many hopes dashed to the ground, hearts broken, brains gone wild, sons gone astray, wife-beatings and wife-murders are barreled up in these

1,063,829 barrels of whisky. And what shall we say of the millions elsewhere? We would that men might see what an enemy is being nourished in our land!

O Christian, pray for power from above! While Satan is combining his forces, and intensity is taking hold of every earthly element, and power is springing up from beneath, then is just the time to "look up" and remember that "it is time to seek the Lord, till He come, and rain righteousness upon you." Pray that this flood of iniquity may be driven back by waves of righteousness. And let every individual who reads these lines see that the command of Eph. 5:18 is fulfilled in his case: "Be not drunk with wine, wherein is excess; but be filled with the Spirit."

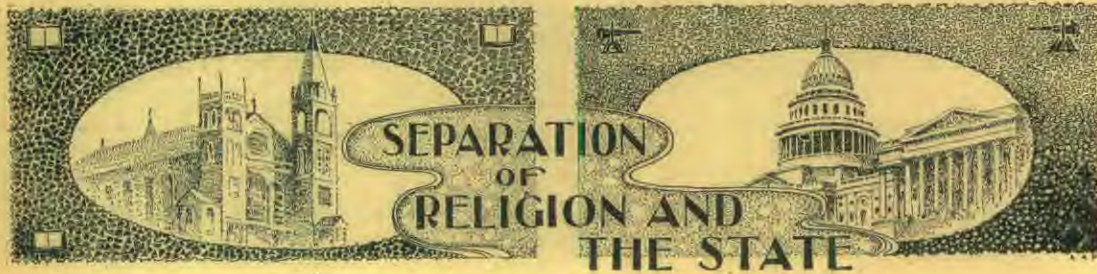
E. W. CAREY.

Frankfort, Ky.

TRUTH always comes as Christ came, in the garb of absolute simplicity.—*R. L. Gallienne.*

"We should now endeavor to live our ideal of what we want our resurrection life to be."

ONE man pins me to the wall, while with another I walk among the stars.—*Emerson.*



OUT OF EGYPT.

The Singular Nation—Choosing a King.

FORTY years the Lord led and fed His people in the wilderness.

All this time He was teaching them the way of allegiance to Himself—the way of faith.

This He did in order that His purpose might be fulfilled through them in the land whither they were going to possess it.

At the end of the forty years they were encamped in the plain of Moab, opposite Jericho, preparatory to entering the land of their possession.

While there encamped the will of God concerning them was declared by an irresistible inspiration upon the prophet Baalam, and in words of instruction to His people for all time.

And the words are these: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

At that time the Lord's people composed "the church in the wilderness" (Acts 7:38); and in thus declaring that they should dwell alone and not be reckoned among the nations, He plainly declared His will that His church should be forever separated from every State and nation on the earth.

God never intended that His people should be formed into a kingdom, or State, or government, like the people of this world; nor that they should in any way be connected with any kingdom, or State, or government, of this world.

They were not to be like the nations or the people around them. They were to be separated unto God "from all the people that are upon the face of the earth." Ex. 33:16. The people were to dwell alone, and were not to be reckoned among the nations.

Their government was to be a theocracy pure and simple—God their only King, their only Ruler, their only Lawgiver. It was indeed to be a church organization, beginning with the organization of "the church in the wilderness;" and was to be separated from every idea of a State. The system formed in the wilderness through Moses, was to continue in Canaan; and was intended to be perpetual.

"The government of Israel was administered in the name and by the authority of Jehovah. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given. They had no authority to legislate for the nation." For God had declared plainly: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Deut. 4:2.

Thus the principles of their government were solely those of a pure theocracy. And such "was and continued to be the condition of Israel's existence as a nation." In any government it is only loyalty to the principles of the government, on the part of its citizens, that can make it a success. Consequently, on the part of Israel, it was only loyalty to the principles of a pure theocracy—God their only King, their only Ruler, their only Lawgiver—that could possibly make that government a success.

But loyalty to these principles demanded that

each one of the people should constantly recognize and court the abiding presence of God with him as the sole King, Ruler, and Lawgiver, in all the conduct of his daily life. Yet it is "by faith" that God dwells in the heart and rules in the life. And "without faith it is impossible to please Him." Therefore the existence of the original government of Israel, and the existence of Israel as a nation, depended upon a living, abiding faith in God, on the part of the people of Israel.

And just here, the only point where Israel could fail, Israel failed. The people did not abide in faith. They did not remain loyal to God as their King. And "Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. . . . And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel."

"And the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth." Judges 2:8-13.

Then all the evils that came upon them only as the result of their apostasy and idolatry, they charged back upon the government of God. In their unbelief and apostasy, they could see in the continued raids of the heathen, by which their country was sacked, and themselves were oppressed, only evidence that for all practical purposes the government of God had failed.

They therefore reached the conclusion "that in order to maintain their standing among the nations, the tribes must be united under a strong central government. As they departed from obedience to God's law, they desired to be freed from the rule of their divine Sovereign; and thus the demand for a monarchy became wide-spread throughout Israel." Accordingly, they said to Samuel, "Make us a king to judge us like all the nations." 1 Sam. 8:5.

As their hearts were fully set on having a king like all the nations, and as practically they were much like all the nations anyhow, the best thing the Lord could do for them was to let them have their king. Nevertheless He said to Samuel, "Protest solemnly unto them." 1 Sam. 8:9.

Samuel did so, but still they insisted: "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." 1 Sam. 8:19, 20.

And of it all the Lord said to Samuel, "They have not rejected thee, but they have rejected Me, that I should not reign over them." And Samuel said unto them, "Ye have this day rejected your God," and "have said unto Him, Nay; but set a king over us." 1 Sam. 8:7; 10:19.

It was the same story of Babylon, Assyria, and Egypt, over again. When they knew God they glorified Him not as God. And as they did not like to retain God in their knowledge, the arch-deceiver seduced them into idolatry, and from idolatry into monarchy, in order that

he might gain supremacy over them, and by worldly influence entice them, or by force prohibit them, from the service of God.

It was to save them from all this that the Lord had said of them, "The people shall dwell alone, and shall not be reckoned among the nations."

If they had remained faithful to this principle, there never would have been amongst Israel a State or a kingdom.

Therefore, in announcing this principle, God intended forever that they should be completely separated from any such thing as a State or kingdom on the earth.

And as when that word was spoken they were "the church," it is absolutely certain that in announcing that principle, God intended to teach them and all people forever that His plainly-declared will is that there shall be a complete separation between His church and every State or kingdom on the earth; that there shall never be any connection between His religion and any State or kingdom in the world.

And further: As that people were then the church, and as the Lord said they rejected Him when they formed that State and kingdom, it is perfectly plain by the Word of the Lord that whenever the church forms any connection with any State or kingdom on the earth, in the very doing of it she rejects God.

But it is impossible for the church ever to form any connection with any State except by the individual members of the church forming a connection with the State. Therefore, as the church in forming such connection rejects God, and as it is impossible to do this except by the individual members of the church, it is perfectly plain that the teaching of the Word of God is, that for members of the church to form connection with the State is to reject God.

And from ancient time all this was written for the admonition of those upon whom the ends of the world are come. Will the people to-day be admonished by it?

ALONZO T. JONES.

THE GROWTH OF TRUSTS.

THE Los Angeles Times had a recent editorial on the subject of trusts, some of the paragraphs of which are as follows:—

Within the past decade the industrial world has witnessed a remarkable change in the methods of production and distribution—a change amounting almost to a revolution. The transformation is still in progress, and no man can predict, with any assurance of accuracy, what the ultimate outcome will be.

Reference is made to the growth and development of the system of co-operative organization known as the "trust" or "combine." The tendency of modern industrial and commercial interests is steadily toward centralization, or the aggregation of large amounts of capital in productive and commercial enterprises. This movement is not confined to any one country. It is seen and felt, not alone in the republic of the United States, but in the monarchical countries of Europe—and, in fact, throughout the civilized world. Wherever there are great industries and great commercial activities, there the modern trust lives and flourishes. The tendency toward co-operative organization is as wide as the scope of human activities, and this is equivalent to saying that it is of world-wide extent.

More and more the great enterprises of production and distribution are being brought under the control of central organizations, until the time is apparently not far in the future when each and every line of business will be controlled by a trust, which will dictate the prices at which the commodities it controls shall be sold, and the rate of wages paid to its employees. This is practically true in many great industries at the present time, and the process of organization, or consolidation, is going forward rapidly in both the industrial and the commercial world.

One of the gravest features of this modern tend-

ency toward centralization is the disastrous effect of the trust upon competition. Independent firms, corporations, and individual dealers or manufacturers, are compelled either to go into the trust or to go out of business. The great department stores in the larger cities are driving the smaller merchants to the wall by thousands. In the manufacturing business, the independent firm, corporation, or individual can not hope to compete successfully with the great aggregations of capital which virtually control the production of this and that commodity. The smaller manufacturers and merchants, thus driven out of the field of independent production or distribution, have no alternative but to seek employment under the trust, or to engage in some other occupation; and if they turn to other occupations, they are apt to be confronted with the same problem—employment under a trust, or starvation.

Where is all this to end? The question is a difficult one to answer. It can not, in fact, be answered satisfactorily at the present time. The correct and final answer must come from the future. Attempts to answer the question are as various as the personal views and characteristics of the persons who make such attempts. The pessimist sees in the evolution of the trusts only a foreboding and a menace of evil, with revolution and social chaos at the farther end of the vista. The optimist sees only an evolutionary condition which will work itself out to right conclusions in the end. The Socialist professes to see in the development of the trust system the dawning of the day which shall find his dreams of universal co-operation realized. The politician sees in it only an opportunity to make political capital. The statesman views it with apprehension, not unmixed with hope that in the process and the course of evolution all will be well. The political economist, the philosopher, and the student of sociology regard the new problem with varying degrees of hope, distrust, disapproval, or alarm, according to their individual temperaments, their environment, or the intellectual methods to which they are most addicted.

It is distinctly a problem of the future.

The foregoing presents an unbiased view of the trusts as most people look at them. And the fact is made very clear that the *Times* sees possibilities for great dangers and evils to grow out of the trusts. But no present solution of the menacing problem is seen. To look at the matter in this light is highly pessimistic.

There is a solution for the trust evil. We need not wait upon the future in order to understand all about it. We may know right now what all this combining of wealth means. And if you do not already understand the meaning of it, please read the following words of the Lord:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." 2 Tim. 3:1, 2.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and He doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door." James 5:1-9.

Think carefully over each sentence in the foregoing scriptures and you will see that even tho man can not penetrate the future of the trusts, yet God was able nearly two thousand years ago to point out their work fully.

The greatest danger to the world to-day is not the trusts, or any of the menacing social problems, or anything else of that kind. Our danger is that we will not read and heed the Word of the living God. He has not only told

us what all these present-day dangers mean, but He has told us how to avoid them.

A. O. TAIT.

FORGETTING THE THINGS THAT ARE BEHIND.

LIKE a host of dreary shadows,
How they crowd the soul;
Pouring gloom upon the meadows,
Hushing song in dole.
Can we ever cease t' regret them?
What can ease the mind?
Only this: "Forget, forget them—
Things that are behind."

Let them not, like tyrant wardens,
Chain and guard the heart;
Let them not in life's fair gardens,
Blight the buds that start;
Let them not undo, enslave thee,
And good impulse bind.
There is One who died to save thee
From the things behind.

But press on, undaunted spirit,
Full of zeal and fire,
Hoping still to rich inherit
All thy soul's desire.
Yes, press on, and engrossed solely
With the things that are,
All enraptured with the holy,
All the past debar.

O most blessed, blessed token
Of the love of heaven,
Are the precious words so spoken
To the souls so riven;
God knew how the past would fret them,
And in mercy kind,
Said, "Press on, rejoice, forget them—
Things that are behind."

So my soul, and my poor brothers,
Dwell not in the gloom;
Turn thy thought from self to others,—
Make life's pathways bloom.
Conquer him who taunts and teases
With defeat that's past;
Through the tender love of Jesus,
Conqueror be at last.

FRANCES E. BOLTON.

A CRUCIFIED AND RISEN SAVIOUR.

IN His prayer to His Father Christ said: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." When Christ expired on the cross, crying with a loud voice, "It is finished," His work was completed. The way was laid open, the veil was rent in twain. Man could approach God without sacrificial offerings, without the service of earthly priests. Christ Himself was a priest forever after the order of Melchizedek. Heaven was His home. He came to this world to reveal the Father. His work on the field of His humiliation and conflict was now done. He ascended up into the heavens, and is forever set down on the right hand of God.

Christ's life on this earth had been a life of toil, a busy, earnest life. He rose from the dead, and for forty days remained with His disciples, instructing them preparatory to His departure from them. He was ready for the leavetaking. He had demonstrated the fact that He was a living Saviour; His disciples need no longer associate Him with the tomb of Joseph. They could think of Him as glorified amid the heavenly host. "Let not your heart be troubled," He said, "ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where

I am, there ye may be also." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." "Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

All heaven waited with eager earnestness for the end of the tarrying of the Son of God in a world all seared and marred with the curse. In proportion to Christ's humiliation and suffering was to be His exaltation. He became the Saviour, the Redeemer, only by first becoming the Sacrifice. And having magnified the law and made it honorable, by accepting its condition, He hastened to heaven to perfect His work and accomplish His mission by sending the Holy Spirit to His disciples. Thus He would assure His believing ones that He had not forgotten them, tho in the presence of God, where there is fulness of joy forevermore.

Christ came to earth as God in the guise of humanity. He ascended to heaven as the King of saints. His ascension was worthy of His exalted character. He ascended from the Mount of Olives in a cloud of angels, who triumphantly escorted Him to the city of God. Not in His own interest did He go, but as the covenant-making Redeemer of His believing sons and daughters, who are made thus through faith in His name. He went as one mighty in battle, a conqueror, leading captivity captive, amid acclamations of praise and celestial song.

As He ascended, the challenge was given by the escorting angels: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Joyfully the waiting sentinels make response, "Who is this King of glory?" This they say, not because they do not know who He is, but because they would hear His praises. The answer comes back: "The Lord strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

Again the response is heard, "Who is this King of glory?" for the angels never weary of hearing His name exalted. In strains of heavenly music the escorting angels make reply, "The Lord of hosts, He is the King of glory." Emmanuel, God with us, "is gone up with a shout; the Lord with the sound of a trumpet."

What a contrast between Christ's reception on His return to heaven and His reception on this earth! In heaven all was loyalty. There was no sorrow, no suffering, to meet Him at every turn. There were no scowling priests to exercise their ingenuity in finding some word of His which they could misinterpret, and thus gain opportunity to harass, abuse, insult, and deride Him. His entrance to the courts above was not begged; for all heaven was honored by His presence.

As He enters heaven, the angels hasten to do Him homage, but He waves them back, and going to His Father makes the plea: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." What is the Father's answer?—"And let all the angels of God worship Him." The pledge made before the foundation of the world is renewed. Christ's relation to His Father embraces all who receive Him by faith as their personal Saviour.

[The time had come for the universe of heaven to accept their King. Angels, cherubim, and

seraphim, would now stand in view of the cross.] The Father bows His head in recognition of the One of whom the priests and rulers had said, "He trusted in God; let Him deliver Him now, if He will have Him." [The Father accepts His Son. No language could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only-begotten Son, as He saw the completion of the atonement.]

Christ said to His disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you." This was the gift of gifts. The Holy Spirit was sent as the most priceless treasure man could receive.

The Holy Spirit was to descend on those who love Christ. By this they would be qualified, in and through the glorification of their Head, to receive every endowment necessary for the fulfilling of their mission. The Life-giver held in His hand not only the keys of death, but a whole heaven of rich blessings.

All power in heaven and earth was given to Him, and having taken His place in the heavenly courts, He could dispense these blessings to all who received Him. The church was baptized with the Spirit's power. The disciples were fitted to go forth and proclaim Christ, first in Jerusalem, where the shameful work of dishonoring the rightful King had been done, and then to the uttermost parts of the earth. The evidence of the enthronement of Christ in His mediatorial kingdom was given. God testified to the great work of atonement in reconciling the world to Himself, by giving Christ's followers a true understanding of the kingdom which He was establishing upon the earth, the foundation of which His own hand had laid.

[The Father gave all honor to His Son, seating Him at His right hand, far above all principalities and power. He expressed His great joy and delight in receiving the Crucified One, and crowning Him with glory and honor. And all the favors He has shown to His Son in His acceptance of the great atonement are shown to His people.] Those who have united their interests in love with Christ are accepted in the Beloved. They suffer with Christ, and His glorification is of great interest to them, because they are accepted in Him. [God loves them as He loves His Son.] Christ, Emmanuel, stands between God and the believer, revealing the glory of God to His chosen ones, and covering their defects and transgressions with the garments of His own spotless righteousness. [The seal of heaven has been affixed to Christ's atonement. His sacrifice is in every way satisfactory.] In Him mercy and truth have met together; righteousness and peace have kissed each other. The Father embraced His Son, and in this included all who receive Him. "To them gave He power to become the sons of God." They are His chosen ones, joint-heirs with Christ in the great firm of heaven. They overcome as He overcame.

MRS. E. G. WHITE.

FOLLOWING CHRIST.

TO FOLLOW Jesus Christ, that is Christian living. To say that we will follow no religious practise not found in His life, or that we will "walk even as He walked," is surely a safe thing to do. To take His life as the model—what more ideal position possible?

Yet it is a fact that when Christ came living a life of righteousness, temperance, and godliness, He was reviled and slandered and persecuted by the religious leaders of His time. They were eminently religious, and read and expounded the Scriptures according to the

traditions of their schools. What was the trouble?

Some have thought that it was because Christ was bringing in new notions regarding the Word of God, and the religious teachers were standing by the old ways. The facts are exactly the reverse. Christ stood by the commandments of God, and declared that they made void the law of God by their traditions. Matthew 15. He said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. And out of the heart "are the issues of life." He simply lived the law of God. We are "saved by His life;" and by it promise of salvation comes to every man, with the assurance that in Him the weakest and the wickedest may live the same life of obedience.—*Oriental Watchman.*

WAR AND MURDER.

A GENTLEMAN bearing one of the most respected names our commonwealth has ever known, sends us this:—

In calmest mind, to serve some unknown will,
I swore in soldiers' uniform to kill;
I slaughtered men who never injured me,
Yet that I am a hero, all agree.

If [sudden wrath] I smote with deadly blow
One I had cause to feel a hated foe;
Then, in the eyes of all, a monster I,
And doomed to death upon the gallows high.

Amazed, I ask why people should abhor
A single murder, while they shout for war?
One's fame who kills a thousand widely rings;
Who takes one life, upon a scaffold swings!

—*Our Dumb Animals.*

"IS IT PEACE?"

MEN desire peace, therefore they predict it among the nations. There are those who believe that the predictions will prove true; that the Congress of Religions in 1893 and the Peace Conference in 1899 are the heralds of the peace of the world, when nations shall sheathe their swords, spike their guns, and cast the metals of their weapons of war into jubilant bells of harmony. Those who can not believe this are called pessimists, croakers, etc., just as if they did not desire peace as well as others.

But with the truth-loving, prudent mind, the question is not so much, What do I desire? as it is, What shall be? What is bound to come?

But there are those who believe that somehow, sometime, all the various nations of earth will be at peace. Ministers have preached it, poets have sung the theme; and multitudes believe it, and believe that the Bible teaches it.

The prophecy, above all others, perhaps, on which this is based, is found in the second chapter of Isaiah, verses two to five, which read as follows:—

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

It would certainly be a desirable thing if the swords of earth were all beaten into ploughshares and the spears into pruning-hooks.

But does this prophecy teach that such will be the case?

"Mountains" are symbols of kingdoms, of a place of refuge and safety. The mountain of God stands for the kingdom of God. Mountains of earth are symbolical of earthly kingdoms. See Ps. 11:1; 30:7; Isa. 25:6, 7; Jer. 51:25.

"The Lord's house" refers to the church of God. The mountain of the Lord's house ought always to be the mountain of the Lord, but it has not always been. When the church departed from God by backsliding, and united with the world, she forsook the mountain of God for the mountains of earth. Thus the Lord speaks to her:—

"Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot." Jer. 3:6.

"Upon a lofty and high mountain hast thou set thy bed; even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered thyself to another than Me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it." Isa. 57:7, 8.

The passage from Isaiah has certain reference to the Christian dispensation and the backslidden church in the last days. It is worthy of much study.

In the first five chapters of Isaiah the Lord sends His message to a backslidden people. "They have provoked the Holy One of Israel unto anger, they are gone away backward." Isa. 1:4. "They be replenished from the East, and are soothsayers like the Philistines." Isa. 2:6. In the light of symbolism this prophecy thus indicates that the earthly governments—one in profession—with which the church connects herself are stronger than the other powers (mountains and hills) of earth. And this is the fact. The so-called "Christian nations" of earth are far in advance in power and progress of the other nations of earth. This is owing to Christian enlightenment, but instead of using God's blessings to glorify Him, they have been used to exalt man. If these blessings had been used as the Lord designed, the heathen of earth would have been brought to Christ, and He would have been glorified; but nation and church have exalted material things, and instead of the peoples of heathen lands flowing to Christ, they are imitating the "Christian nations," building great war-ships, drilling armies, forming great corporations, and oppressing labor.

Because of all this exaltation of the professed Christian church and Christian nations "many people" shall go and say: "Come ye and let us go up to the house of the Lord." Micah tells us that it is "many nations" that shall come and say the same thing. These "many people" say that God will teach us, and we will walk in His ways; the "many nations" say that the Lord will rebuke strong nations, so that they shall beat their swords into ploughshares; the "many nations" say that "they shall sit every man under his vine and under his fig tree" unmolested; the "many nations" declare that the Lord hath spoken this; the "many nations," in their blind union with the world, say, "All the peoples will walk every one in the name of his god, but we will walk in the name of the Lord our God forever and ever." It is the many people who utter the prophecy; it is not God who gives it.

Be not surprised, reader. This is but a repetition of all the past,—the prediction and seeking of peace in iniquity; of proclaiming peace when God proclaims war. Read the prophecies of Jeremiah to a nation which had filled full its cup of iniquity—a nation that is the type of a world lying in sin. Note the multitude of

false prophets which rose up and predicted peace. Jeremiah stood alone; the other prophets were many; but the word which the one spoke was more than the dreams of all.

God has predicted what the last days shall be,—the condition of the time which shall usher in the great day of the Lord. Let us put the two prophecies, that of the Lord and that of the "many people," side by side, that we may more clearly see the difference:—

What the Lord Says.

(Joel 3:9-14.)

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

What Many People Say.

(Isa. 2:3-5.)

"And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

And what does God say to His professed people for thus deceiving the world? Read the very next verse in Isaiah 2: "Therefore," because of this false message, "Thou hast forsaken Thy people the house of Jacob, because they be filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself; therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty."

And all this prophecy concerning the back-slidden church of Christ, and the many people among them, is literally fulfilled now. We learn the predictions of peace by the many peoples of the church, of the beating of weapons of war into implements of husbandry, of the hiding of sin, of the soothing message to the wicked over a mutilated Bible, of the heaping together of silver and gold and treasure, of the honor and exaltation of humanity, the worship of the work of their own hands, instead of the worship of God, of the mock humility and hypocrisy of the evil-disposed, and the hypocrite great in position; and the Word of God indicates that their case is hopeless. There is no forgiveness, because there is no genuine repentance and humility.

And the things taking place in the world today are demonstrating the truth of both prophecies above quoted, written in the same generation. Never were there such preparations for war taking place as now. From the greatest to the least of nations the incessant labor goes forward, as tho the very mighty men heard the call of God in their very ears.

And yet, despite the prophecy by the son of Pethuel, and many other prophecies, many people are crying, "Peace, peace." Nay, more, "many nations" are now in representative conference at The Hague talking for a peace which they prophesy, which they doubtless devoutly wish for, but which in their heart of hearts they do not expect this side of war.

In this sinful world there is no hope of peace. The wide-heard cry of peace forbodes destruction. Blessed is he who heeds not the voice of false shepherds, but is warned by the more sure word of prophecy: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:1-6.

OUR RESCUER.

HOLD up the Christ, that the whole world may see;
Let us point from ourselves to the cross.
We shall soon hear a voice crying out, "Who is He?"
In His name there is gain, never loss.

Then earnestly tell the old story again;
Point the way to the pathway of life;
Tell the story of Jesus, the Lamb that was slain,
Who will rescue from danger and strife.

C. F. LADD.

"HE THAT BELIEVETH."

"AND as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:14, 15, 17.

This is a most comforting assurance. All who believe on the Son may have life. In looking unto the serpent in the wilderness was concentrated both a confession of sin and faith in the One to come who would be lifted up for sin. It was a turning away from the revolting sin of rebellion and murmuring which brought the fiery serpents among them. This was believing.

"That whosoever believeth in Him should not perish." Here the sure promise is "that whosoever believeth," shall have life. This does not mean, as commonly supposed, that at one time, ages ago, Jesus Christ came into the world. No salvation attaches to the acknowledging of that historical fact. "Devils believe this much. They acknowledged Him to be the Son of God, yet this brought no life to them.

The record goes on to explain the true meaning of "believing": "He that believeth on Him is not condemned." Why is he not condemned? It is because he takes advantage of the light, brought to him in the life of Christ, acknowledging his own ways to be wrong, because they do not conform to this light, and then, renouncing these hidden things of darkness belonging to Satan's kingdom, he follows on in the light of the life of Christ. This is believing on Christ. This course is the only course to ever be pursued, and it ends in everlasting life, always. To simply ignore light is to condemn ourselves. We are exhorted to walk in the light.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light [why?], because their deeds were evil." Verse 19. From the days of Adam light has been in our world. Since the days of Christ it has been shining in increased volume. Light is sent to give life. But it becomes condemnation if men, when they see it or know it can be had, rather than walk in it, continue in darkness. Had not light come, there would be no condemnation, but now is there no excuse. The responsibility for the

loss of eternal life rests individually upon those who choose darkness, not upon the loving Father who sent the Light to save men. "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be discovered [margin]."

To illustrate. Here is a room. All is confusion. There is dirt upon the floor, and dust upon the misplaced furniture. It is dark within. There are windows, but their conditions admit only faint rays. People live here. What would you think of the woman sitting in the midst of all this dirt, solacing herself with the thought that if she can only keep the light out nobody will see it? She knows that if the light is turned on, all the wretchedness of her surroundings will be discovered. Is she justified or condemned by such a course? This very course is condemnation.

How much more noble to come to the light! Let it shine into our souls to discover all the hidden uncleanness, and then let the Light—Jesus—cleanse us. "But he that doeth truth cometh to the light, that his deeds which were made manifest, that they are wrought in God." This is righteousness; this is life. This is believing on Christ. It crosses our nature, but our natural hearts can not be saved. New hearts are for all who choose the light, and walk in it.

Evil angels piled the rubbish into our souls. Angels of light stand ready to assist in removing it. Let us come to the Lord, and this great task—impossible for us—of being renewed, will He make easy, and we may know it is wrought in God. This is believing. This is life eternal.

T. E. BOWEN.

Rome, N. Y.

SHAME AND EVERLASTING CONTEMPT.

THERE are only two texts in the Old Testament which can be claimed to support the "endless misery" doctrine. We will first notice Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." If the original would admit of the rendering of everlasting torment, instead of "everlasting contempt," then those who so tenaciously cling to the false doctrine would have some proof for it. But everlasting contempt is one thing, and everlasting misery quite another. On this text we read in "Thoughts on Daniel" (old edition), page 307:—

What is here said is supposed by some to furnish good evidence of the eternal conscious suffering of the wicked, because those of this character came forth to shame and everlasting contempt. How can they forever suffer these unless they are forever conscious? Shame implies their consciousness; but it will be noticed that this is not said to be everlasting. This qualifying word is not inserted till we come to contempt, which is an emotion felt by others towards the guilty parties, and does not render necessary the consciousness of those against whom it is directed.

We also read on page 323 of "Here and Hereafter," that the

Syriac sustains this idea. It reads, "Some to shame and the eternal contempt of their companions." And thus it will be. Shame for their wickedness and corruption will burn into their very souls, so long as they have conscious being. And when they pass away, consumed for their iniquities, their loathsome characters and their guilty deeds excite only contempt on the part of the righteous, unmodified and unabated, so long as they hold them in remembrance at all. The text therefore furnishes no proof of the eternal suffering of the wicked.

How important it is to have a part in the resurrection which is "to eternal life."

WM. PENNIMAN.



CHRISTIAN SCIENCE.

THE New York *World* has recently been making quite a fight against Christian Science. A reporter was hired to go to the "Science" school and take a full course in their so-called arts of healing. The reporter completed his course, and received his degree and diploma at the end of three weeks.

He was first taught that God is all in all and that God is good. And since God is all in all and good, then there can be nothing which is not good. Sickness is not good, therefore, says the "Scientist," it does not exist. And it is only another step to their statement that sin is not good, and therefore it does not exist.

All of the foregoing is to lay the foundation for the Christian Science doctor to go to the sick and *not try to help them get well*, but try to convince them that there is no such thing as sickness and therefore they are well.

Such a delusion has never before crossed the threshold of our world. Just think of it! It is not good for a man to have a broken leg. Therefore Christian Science would have us believe that the leg is not broken. It seems inconceivable that intelligent men and women of the boasted nineteenth century could be led into such dreamy and worse than fairy-land nonsense.

"Christian Science," no matter what its claims may be, in reality would have us ignore every one of the senses and every perception and faculty. And after this is done, what is there left to man? Our senses are among the greatest gifts of God to man. And they are given to be lawfully and properly used, and not to be set aside or ignored.

The Master has forewarned us that His second coming shall be preceded by "false christs, and false prophets," and they "shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. We have come down to the very last of the last days. All the prophecies point this out plainly. And we should understand what all these mysterious workings of this time mean. Satan is making his last and supreme effort to deceive and destroy, and, unless we are securely anchored to God's Word, we will be swept away by the mighty delusions of this time.

The Word of the Lord—not as some men pervert and distort it, but as it really is in truth—is the only secure thing in which we can trust to-day. And unless you know and believe that Word you will surely be borne down by the ruinous delusions of these days.

SOME NOTES FROM THE PEACE CONFERENCE.

THE Peace Conference at The Hague has drawn up for the approval of the respective governments the series of conventions and declarations that follow:—

"Convention for the pacific settlement of international disputes.

"Convention concerning the laws and customs of war on land.

"Convention for the adoption of laws against the use of asphyxiating or deleterious gases for balloon projectiles and for the prohibition of the use of bullets that easily expand in the human body."

The final act contains five expressions of opinion, as follows:—

"The conference considers that limitations of the military charges which at present oppress the world are greatly to be desired for the increase of the material and moral welfare of mankind.

"The conference expresses the opinion that the question of the rights and duties of neutrals should be inscribed on the program of a conference to be held at an early date.

"The conference expresses the opinion that the questions relative to the type and caliber of rifles and naval artillery as examined by it should be the subject of study by the different governments with a view to arriving at a uniform solution by a future conference.

"The conference expresses the wish that an early convention be called to revise the Geneva Convention."

The conference had resolved that questions relating to the inviolability of private property in war on

land and the bombardment of towns or villages in naval war be reserved for future conferences.

A mere casual reading of the foregoing abundantly discloses the idea that the acts of that august body at The Hague savor more of war than of peace. And the more the work of the conference from first to last is studied the more abundantly does this appear. The conference was called to arrange a program of disarmament. But instead of doing the work for which it was convened, the conference busies itself in defining the methods by which the preparations for war may be continued. It is more properly a *war* conference, rather than a *peace* conference.

The following despatch from Washington emphasizes the spirit of war that has possessed the delegates of two of the most enlightened nations who send representatives to the conference:—

"WASHINGTON, July 24.—The United States will not be bound by the reported decision of The Hague conference to prevent the use of the dum dum bullet in warfare. So far we have not been obliged to resort to the use of this bullet, but the ordinance officers have been making experiments to secure an increased "stopping" effect for the small caliber ball used in the Krag-Jorgensen, and these experiments have proceeded somewhat on the lines of the dum dum ball.

"The specific reason why Captain Crozier and the remainder of the American delegates voted against the proposal to prohibit the dum dum bullet was because their general instructions forbade them to pledge this government to any line of action that would retard the development of inventive genius in war. Adhesion to the protocols is voluntary. Great Britain also refuses to prohibit the use of the dum dum bullet."

If the United States and Great Britain are not willing to lessen the barbarities of war, what may be expected of some of the other nations that are considered less advanced in civilization? "The development of inventive genius in war" must not be "retarded." And as the new inventions are developed there ever will be, as there always has been, a feverish desire to put them into actual use. The idea that these modern weapons, so terrible in their destructive power, will deter men from war is one of the greatest delusions of all time. The soldier is nothing if he is not brave. And the greater the danger the better his opportunity to display his bravery.

CORRECT PROHIBITION.

MR. HOWARD, a leading prohibitionist of Rochester, has the correct ideas of prohibition, even if his notions in regard to the sacredness of Sunday and the temporal kingship of Christ are not so good. At the recent Christian Endeavor convention he said:—

"The only solution of the side door is no front door.

"The only solution of the Sunday saloon is no Monday saloon.

"The only solution of the saloon problem is no saloon.

"Anything that stops short of that is treason to the country, treason to humanity, and treason to the cross of Christ."

The saloon is bad any day in the week. It is no worse on Sunday than it is on Tuesday or Wednesday, and the sooner all of our temperance workers awake to this fact the better it will be.

LYNCHINGS.

WITHIN the last few days the governor of Georgia ordered a company of the State militia to Bainbridge to disperse a mob bent on lynching; a negro was lynched at Saffold, Ga.; another was lynched near Leesburg, Ga.; and still another in Grimes County, Texas.

At one of the lynchings the body of the dead man was cut into strips and distributed among the mob. Some will try to pass these things by with the suggestion that nothing of this kind could be done except in the South. But there have been lynchings in some of the northern States during the last few years that are not very far behind the barbarities of the ones committed in the South.

It has been the boast that our great nineteenth-century civilization would eradicate all forms of barbarism and enthrone peace and justice. But it takes something beyond mere civilization to do such a work as this. Nothing short of the real Christianity of the true Christ of God will do it. And how sad it is that the great majority of the millions who profess the name of Christ to-day live so far from Him that they do not see nor sense the growing violence of this time. Neither do they understand its awful portents.

THE NEW ISHAM SHELL.

A SUCCESSFUL trial of a new shell was made at the Sandy Hook proving grounds a few days since that was most remarkable. Much study has been put upon the problem of using the high explosives as a bursting charge in shells that are thrown from cannon by ordinary slow burning powder and in the ordinary way. But until the present, success has not been attained because the shock from the powder is so great that the shells would be exploded before leaving the gun.

Mr. Isham, however, has overcome this difficulty by the invention of a shell that has its chamber divided into several smaller chambers by diaphragms at right angles to the long axis. "These diaphragms so break the shock of firing that even such a dangerous high explosive as explosive gelatine can be safely used as a bursting charge."

In the recent trial at Sandy Hook, the shell fired was the regular 12-inch projectile, and weighed 1,038 pounds. It was charged with 113 pounds of explosive gelatine, and 450 pounds of brown powder was used in firing it from the gun. Just one such shell exploding in the hull of the most formidable battle-ship afloat would send her at once to the bottom of the sea with no one left to tell the story.

This country—neither any of the other countries of the world—is not in the least degree slackening its efforts to prepare for war. And since the "Peace Conference" went into session at The Hague on May 18 last, there have been some of the most remarkable developments in the work of waking up the mighty men for war. There is a most intensely unnatural war spirit prevailing the whole world. But there are comparatively few who keep sufficiently clear from the excitement of it to calmly view it and recognize what it means.

Whether men will receive it or not, there is one strong, clear passage of Scripture that tells the whole story. It reads thus:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13,14.

The great day of God Almighty is right at hand. And one of the evidences by which we so positively know it is the marvelous war spirit that is taking possession of the whole world in direct fulfilment of the foregoing scripture.

Sects in Syria and Palestine.—In Syria and Palestine at the present time there are said to be 140,000 adherents to the Greek Russian Church; of Protestants about 2,000 to 6,000 (14,000 attend their schools); 1,800,000 Mussulmans, 300,000 Maronites, 100,000 Druses; probably about 75,000 Jews; 600,000 Catholics. When the American Protestants established a medical college at Beyrout, and gathered 100 students, the Jesuits founded another, French in its personnel, which soon had a hundred students, and reduced the American college by more than half. Catholicism is having a wonderful growth in the East as well as elsewhere.

Divorce.—In 1895 "infidel" and "fickle" France was shocked that statistics showed an average of one divorce a day. But it is said that a conservative statistician estimates the divorces in this country at 200 a day or about 63,000 divorces a year. The four States most guilty are California, Oklahoma, Illinois (Chicago), and South Dakota. This fearful sowing is bringing a harvest of half-orphan children. All over the world there is growing laxity in marriage relations. One paper says: "Sociologists have sought in vain for a reason for the startling increase in divorce, but they have been unable to find one, or even to formulate a satisfactory explanation. Education has been held responsible for the invasion; others have declared that it is a sign of universal degeneration. Neither explanation seems to be satisfactory." The true reason is that God's law is

ignored in both Church and State. When ministers will sneer at one precept of the law, the Fourth, they must not wonder that thousands despise the Seventh precept. *Lawlessness* is one of the signs of the last days. "And because iniquity [lawlessness] shall abound, the love of many shall wax cold." Matt. 24:12.

"NOT READY TO DISARM."

SUCH is the display heading in a San Francisco daily (*Examiner* July 29), of a report of conditions in Europe, based on an interview with Archbishop Ireland, recently returned. Here are a few sentences from the noted Catholic prelate's remarks:—

"We are watched in Europe now with a keen intensity that I have never known before. In many of the countries over there we are still regarded as an experiment.

"The motto of the United States ought to be 'Liberty with authority and authority with liberty.'

"All the statesmen of Europe prefer arbitration to war.

"I do not believe that the Peace Conference at The Hague will succeed in bringing about any disarmament of Europe. The situation in Europe is so critical that for the present at least disarmament is an impossibility. But the result of an arbitration will be an ultimate disarmament."

"Ultimate?" When? The situation is growing more and more critical all the time. The nations will never disarm till the great battle of Armageddon is in the past.

America's friendliness to Roman Catholicism is thus indicated:—

"It is the universal opinion on the other side of the ocean that the interests of the Roman Catholic Church in the Philippines will be safer and better guarded under an American than under a native government."

And yet the natives are said to be Catholics. This would naturally mean that this government is expected to do more for Catholicism than professed Catholics. Will she?

Rome's Double Working.—It is an undeniable fact that most of the disturbers of the peace in our large cities, whether their cause is just or unjust, are members of the Roman Catholic Church. Many of them have been members of this church for years, and their parents before them have also been members for generations. They may well be considered as the finished work of Roman Catholicism. Their outbursts against law must be laid at her door, the direct result of generations of teaching. Lord Robert Montague, for many years a member of the Roman Catholic Church, tells us that the Catholic Church has her emissaries among the unrestful element, stirring them up to strife. When they thus become so great and wide-spread, the church steps in, controls some local disturbance, and is hailed as the angel of peace by unthinking officials. The "Church" takes occasion at such time to say, "Make me arbiter, restore me to my rightful place, and all these labor troubles will cease."

Here is an instance in point. In the difficulties in Cleveland a conflict took place between riotous strikers and the police in front of the Bohemian Catholic Church. The yells of the mob who were endeavoring to kill two policemen stopped the church services. Priest Parauska, clad in his robes, left the church, passed through the 2,500 angry men to the two policemen, wounded and sore beset. "In the name of the church I defy any man to touch these men," rang out from the priest as he stretched his arms over the shoulders of the officers of the law. The rioters hesitated, advanced, fell back, and the priest led the policemen into the church. Of course that church will be hailed as a benefactor. But if, in the name of the church, that mob, excited, mad-blind and defiant, could be quelled, why in the name of the church were the men not kept from entering mobs. If that church could stay the mad mob at its height, at its climax, why did it not prevent the mob at all? There are other questions of interest here which will suggest themselves.

An editorial in the N. Y. *World* is authority for the statement that Captain Crozier, of the ordinance department, and one of the American peace delegates to The Hague conference, "has been instructed by the war department to use all possible efforts to secure for this government the right to use luddite, the British army explosive of enormous powers for destruction. The ordinance bureau proposes to secure this explosive or some other of approximate possibilities for the shells to be used in the fall campaign in the Philippines." Can it be possible that

the tender, the sympathetic, the self-sacrificing, the loving Christ can be the author of such barbaric cruelty? Never! Then why should we call a government "Christian" that proposes to do such deeds? And how deeply sad it is that the poor heathen have the Lord Jesus Christ so grossly misrepresented to them, by being taught that one of the "greatest Christian nations" comes to them with such instruments of death! Christians, who are Christians indeed, should hasten to them with the true message of the cross.

UNDER date of Chicago, July 11, Mr. D. W. Reavis, secretary of the International Religious Liberty Association, writes: "We have just returned from the International Epworth League Convention at Indianapolis, Ind. All the speakers at that convention were frank in their admissions that there is at the present time a union of Church and State in this country. We were surprised to hear them acknowledge this fact. One speaker at one of the principal meetings called the attention of the congregation to the fact that that meeting was being guarded by the police, and presided over by the governor of the State, that the building was decorated with the American flag and Union Jack, and the choir singing national songs and waving the American flag, and asked the question if these were not indications of the State helping the Church. Great stress throughout the entire convention was placed upon the importance of 'loyalty to the government.' The young people at the present time are being educated that their highest duty is loyalty to the civil law. In fact, according to the speeches, it is more important to obey the civil law than to obey the law of the Lord."

A WORLD revolution is just before us; and men but little realize the scenes that will be enacted then. A strike is in progress in New York and Brooklyn. A few days ago two dynamite bombs were exploded under one of the elevated railway stations. The labor leaders who are superintending the strike denounce the deed and offer to help seek out the perpetrators. But they will be hard to find, no doubt. Strikes and general disorders of that kind furnish the great opportunities for irresponsible and desperate men to do their terrible work. And the fact that the world is so full of that class of men to-day makes the outlook from every human standpoint so very dark. It is only he who looks upon the condition of things to-day through the great telescope of prophecy that can view them calmly. And he can view them calmly only because he sees not alone the evils that overhang the world, but the protection that is offered by the Father in heaven.

THE announcement of a British American syndicate with a capital of \$40,000,000, proposing to build more than 2,000 miles of railroads in China, is one among the many evidences that show that the money-power of the various nations is making vast international combines. This means a money empire of the world under the controlling power of a few men. And such is the insatiable greed to corner still more and more millions, that these men seem to be under a spell that keeps them entirely oblivious to the frightful conditions that they are bringing upon the world. Capital is growing more and more grasping, and labor is more and more determined. The local demonstrations here and there all over the world show the spirit of the times, and reveal the fact that the universal break-up cannot be long delayed.

THE New York *Sun* thinks that it has evidence to show that the labor troubles in Brooklyn are occasioned by some Wall Street brokers, who are trying to affect the market on certain stocks. And thus it will be in these struggles that are before us. It will not only be a conflict in which capital and labor will be arrayed against each other, but capital will be fighting capital, and the laborers in one camp will find themselves aggrieved against the laborers in another; and all together will combine to make the indescribable scenes of strife that have been so fully foretold in the prophecies as characteristic of these last days.

THERE are some who fear that the Alaskan boundary dispute may be the occasion for a serious quarrel between this country and England. Notwithstanding the strong expressions of friendship that have been passing back and forth between the two countries, it takes but a very small matter to start a contention that has all the possibilities of war in it. These are days in which no friendship seems strong enough to subdue the supremacy of self-interests.

DR. OSCAR LOEW, of Washington, D. C., a German bacteriologist in government employ, is said to have discovered a ferment from the bacteria themselves which destroys them. He discovered that microbes after a time secrete a ferment which dissolved them. This is called enzym. It has been known for a long time that bacteria, after a certain period of activity, ceased to act, in which it was said that the disease, like typhoid or scarlet fever, had run its course. Dr. Loew discovered by experimental tests that it was enzym, a bacterial secretion, which destroyed the germs. From experiments it is believed that many diseases may be successfully treated. But this may be, and probably will be, as disappointing as Dr. Koch's discovery.

Two Catholic priests in Boston, on a recent Sunday evening, headed a choir of sixteen voices and two cornetists, and marched through the streets of that city, stopping frequently to make short addresses to the crowd that followed them. They finally reached the Catholic church, where another short address was made from the steps, and the crowd was invited to attend the services that were to follow on the inside. They propose to continue this of Sunday evenings in order, as they say, "to reach the non-church-going masses." You can think about this and see what significance you can see in it.

MORE expansion is in the air. There is trouble in the little dark republic of Santo Domingo. President Heureaux, who was really a czar, has been assassinated, and insurrection is becoming formidable. General Gomez, of Cuba, goes back, it is said, to his native island to fight for rulership. Later despatches say that the United States will interfere and assume a protectorate, and now the European nations are becoming uneasy.

NOT only is Santo Domingo having a social revolution, but the elements have added to the disturbance. On July 28 a disastrous hurricane swept the roadstead and went forty-four miles inland on the island. Three large schooners were wrecked, and only one man of the crews of the vessels was saved. Great damage was done to property both along the shore and inland, but the extent is not yet known.

THE Hon. Charles Emory Smith, L.L. D., Postmaster-General of the United States, says: "The whole country is united now as it has not been since the foundation of the republic." And this is true as regards North and South, but there are great and enormously vital issues on which the nation is dividing, namely, Republicanism and Imperialism, and also the hostile camps of Labor and Capital.

A DESPATCH dated July 31, from Bombay, India, says: "At Poonah, capital of the district of that name in this presidency, there have been fifty-nine cases of plague and fifty-six deaths from that disease in fifty-eight hours. At the cantonment in the city 310 cases of plague and 261 deaths have been reported. Several fresh cases have occurred among the Europeans."

A YOUNG lady, Miss Grace Kafka, on the evening of July 20, after a hard day's work, took from dictation in shorthand and transcribed on her typewriter 1,269 words in thirty-six minutes. In the first five minutes' dictation she took 602 words; in the second five minutes, 667 words. She transcribed the 1,269 words in twenty-six minutes.

GENERAL ULISES HEUREAUX, president of the republic of San Domingo, W. I., was assassinated July 26, by Ramon Caceres. The vice-president, General Weucelao Figueroa, immediately on the announcement of the president's death, assumed the direction of affairs.

THE spirit of revolt is perplexing the nations of earth. The last we hear is in the hermit nation of Korea. A party of dynamiters, led by a prince of the royal family, endeavored to wreck the residences of the premier and members of the royal household.

NEWS comes to us from Tokyo, Japan, that July 13 a train was wrecked by a cyclone, twenty-four passengers being injured. The coupling links were broken, and a middle section of the train taken out by the tornado, leaving front and rear uninjured.

YELLOW FEVER is raging in the Soldiers' Home at Hampton, Va. July 30 thirty cases were reported, and ten deaths within two days.

A TERRIBLE hurricane swept the coast of Japan, July 8-11. Much property was destroyed and many lives lost.



AND I?

IS THERE some desert or some pathless sea
Where Thou, good God of angels, wilt send
me?

Some oak for me to read; some sod,
Some rock, for me to break;
Some handful of Thy corn to take
And scatter far a-field,
Till it in turn shall yield
Its hundredfold
Of grains of gold,

To feed the waiting children of my God?
—*Christian Register.*

FROM FIJI.

THERE is much to encourage us with reference to the Lord's work in Fiji. A number of influential natives have taken their stand on the Lord's side, and this has stirred up a general interest to hear the truth. The Lord has gone before us, and our faith has not been large enough—the Lord has turned hard hearts we scarcely hoped for. One very high Fiji chief, with his family, has turned to the "path of God's commandments." He is earnest and enthusiastic in telling his people of the good way. He has never been a Christian. In fact, he has been a very bad man, but we are hopeful he will spend his life henceforth for the Lord.

One of the first to step out to obey the Lord's Sabbath was a native preacher.

He has had a long experience in the Lord's work, having preached for the Wesleyans twenty-nine years. He has been a missionary in New Guinea for ten years. After his return he was ordained, and has had charge of several responsible districts in Fiji. He has been studying the truth for a year and a half, during which time he has been puzzling the white ministers with many questions. He got no satisfaction, and, seeing his duty plain, he has cast his lot with us. We praise the Lord for his help. His heart is with the cause and he is willing to aid us in every way. His wife and four children are with him in this work.

Earnest efforts have been made to overthrow the company who have taken their stand, but they are steadfast and growing in knowledge of the truth. A few weeks ago, when the Wesleyan minister (white) preached on the Sabbath question in this village, our native brother had the opportunity at the close of the sermon of asking some very pointed questions, and of defending the truth before a very large audience. One or two points would bear repeating. When Brother Pauliasi Bunoa, our

native preacher, was told by the white minister that it is wrong and foolish to turn from the religion in which one is brought up, he replied: "Did Martin Luther do wrong to turn from Catholicism? Was John Wesley brought up a Wesleyan? I am simply following the advancing light as they did. Give me one text to show I am wrong and I will turn back to Wesleyanism, where I have labored hard so long."

Again he said to the Wesleyan minister: "You say I am wrong, and I say you are wrong, but neither you nor I will be the judge, but God is Judge. If, in the day of Jesus' coming I am found wrong, I will accuse Moses, who brought the Ten Commandments from Mt. Sinai; I will accuse Jesus, who kept them and never said He changed it; I will accuse Matthew, Mark, Luke, and John, who, if Jesus



Interior of a Richly-decorated Catholic Church in the Philippines, Made at One Time to Do Hospital Service for Sick Soldiers.

changed the day, never told us; I will accuse the great apostle Paul, who never told us, in his many books, of any change, but, contrariwise, speaks of keeping the Sabbath. *Now if you are found wrong in that day, who will you accuse?*"

There are requests coming in all the time from other towns and islands for preaching. We can not fill all the openings. Our little Fiji tract seems to be doing good.

Young men are waiting an opportunity to come to our school we have promised. We have as yet no schoolhouse, and we know the Lord wants us to have one, so we wait with expectancy for the way to open up and the means to come in.

The Pitcairn left us yesterday morning, June 26, having been with us about ten days. She sails directly for California.

Pray for the work in Fiji.

J. E. FULTON.

To LOVE equally as much the grace that comes through being instructed *how* "to be hungry" and to suffer, as you love the faith required to know how to be "full" and to abound in health—that is victory. Phil. 4:12.

LABOR IN THE PHILIPPINES.

A KNOWLEDGE of the wages paid for labor in Manila and of the conditions one must meet, should be sufficient to keep American laborers at home. If they wish to take their labor to that market, it must be sold as cheaply as the labor of their competitors, as they will receive no larger wages because the Philippine Islands are a possession of the United States.

The best skilled labor at Manila receives the equivalent of \$15.00 per month in gold, while the average earnings of the working classes will not equal \$4.00 per month in gold, out of which provision must be made for the support of one's family. The best clerical labor, such as accountants, cashiers, bookkeepers, and the employees of the larger houses, receive from \$30 to \$60 per month in gold. The small number of Europeans, excepting the Spanish, who are engaged in business in the Philippines, are either the proprietors or responsible managers of established firms.

The total absence of European and American laborers in the Orient is a sufficient demonstration that their employment is not needed. It is quite true that the cost of living is merely

nominal in comparison with the cost in the United States, but even if one should save one's entire income, it would scarcely amount to a competence.

It is a mistake to indulge the supposition that the Filipinos are uncouth savages, incapable of performing skilled labor that requires the exercise of judgment. The population living along the coast and in the cities has attained a surprising degree of civilization, and the workmen of this class produce an infinite variety of articles of their own manufacture that would be creditable to a more enlightened country.

They are, in my judgment, superior to the same classes in Cuba, Porto Rico, and Hawaii, and possess in a great measure the cleverness at imitation, of the Japanese, whom they resemble in physical appearance and in the similarity of many customs.—*Review of Reviews.*

DO YOUR BEST.

ALWAYS do your best, should be applied to everything we do. A man who had risen from a very humble beginning to distinction, even to great eminence, when asked the secret of his successful life, said, he had always sought to do his best in whatever he undertook, summoning the best thought, the finest skill, the greatest energy, of which he was capable, to every piece of work he was doing. He demanded of himself, too, that today's best should always be better than yesterday's.

It were well for us if we all would make and follow inflexibly such a rule as this. No most trivial thing should we ever do carelessly. All work is for God, and it is a sacrilege to do

anything for Him in a slovenly, negligent manner. It is a desecration to put marred or careless work on any block we carve for God's temple. The workmen on the old cathedrals wrought as conscientiously and as perfectly on the parts of the building which would be high up, far out of human sight, as on the altar-rail or the carvings of the great doors, which every eye should see and admire.—Anon.

THAT MISSISSIPPI CRIMINAL.

THE editor's note concerning the "Criminal Brought to Book," in the Independence Number of the SIGNS, has doubtless created in some minds an interest to learn the fate of this man. I write to tell you that his trial was held on the 19th of July, and that he is still at large. I am glad to say that the SIGNS is correct in its estimate that "the major part of the people of this State do not believe in this thing," i. e., prosecuting the Adventists.

The crime, if such it be, was that of obeying the law of God in regard to the Sabbath. This man had brought an offering to the Lord on the seventh day of the week, and God had blessed him richly in obeying His command, and had respect unto his offering. Now this man had several brothers, being the sons of Adam, and they brought as an offering of their time, the first day of the week, and to their offering God had not respect, and promised them no blessing for so doing. And these brothers became very wrath, and their countenance fell, and it came to pass that, when the Sabbath-keeper was in his garden, attending to his own business, these brothers rose up and took counsel together how they might destroy his influence and put him to shame. So complaint was made to the officer, and the man was arrested and brought into court for not respecting the first day of the week. Now it was supposed that this Sabbath-keeper would be subjected to heavy fines and perhaps imprisonment; but the men to whom the matter was left for decision were honorable men—men who feared God. And they found written in the book of the law these words:—

"No preference shall ever be given by law to any religious sect or mode of worship, but the free enjoyment of all religious sentiments and the different modes of worship shall ever be held sacred."—Constitution of Mississippi.

Then said these gentlemen of the jury: "We find the accused not guilty." And further, they added: "We could not condemn a man for obeying the law of God."

Moreover, these brothers were not to be discouraged with the first defeat. Learning of another Sabbath-keeper, who had failed to respect the venerable day of the sun, they entered complaint against him, and he was called to attend court two days later. This time they brought with them a certain orator, whose fame extended over no inconsiderable portion of the country. He was a lawyer of such breadth of mind that he was willing to argue either side of the case. Having offered his services for the defense in the first case, he found that it had been entrusted to a Higher Power; so he offered to prosecute the second case for the moderate sum of \$2.50. The securing of this amount necessitated some persistent begging, and met several embarrassing rebuffs; but in some way the lawyer was secured, and he stood before the justice to bring the Sabbath-keeper into trouble. Again were honorable men found to

sit in judgment on the case, who, when they had heard the evidence, read the law, listened to the eloquence of the lawyer, brought in a verdict of, "Not guilty." And thus has ended an experience which has been attended with sweet communion with God, a refreshing of His Holy Spirit to the church, a wide circulation of the truth, and an acquaintance with many friends, who are brought into a knowledge of the truth by this event.

R. S. OWEN.

OUR WORK AND WORKERS.

THE address of Elder C. N. Martin is 1059 Castro Street, Oakland, Cal.

FIFTEEN converts are reported by Brother C. P. Haskell, at Ironton, Ohio.

A CAMP-MEETING is now in progress at Alexandria, Ind. It will close on the 20th inst.

JULY 1 four persons united with the church at Springfield, Ohio, having been baptized by Brother W. W. Miller.

MINNESOTA CONFERENCE has nine tents in the field this season. At Deer, Kitson County, eight persons were baptized July 16.

THE church at Indianapolis, Ind., distributed 10,000 32-page tracts, previous to the assembling of the Epworth League Convention in that city.

TWO LOTS in Fort Worth, Texas, have been donated to the purpose of a new house of worship, and other pledges give hope that the enterprise will soon be under way.

AN appeal goes out from the city mission in Lincoln, Neb., for pillows, pillow-slips, sheets, and carpets for six rooms. Also for beans, peas, potatoes, flour, and fruits. Address, J. A. Skinner.

THE variations in the work of the canvasser are illustrated by the report of one found in the Nebraska Reporter: "Monday, and till Tuesday noon, I did not sell a book, but gave away reading to the value of seventy-five cents. Thursday I took orders to the amount of forty-five dollars."

THE MESSAGE OF THE KING.

"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:13.

Sheet music for "THE MESSAGE OF THE KING." Includes lyrics: "Shout glo - ry, glo - ry hal - le - lu - jah! Christ hath redeemed us His own; ... Soon will He take His throne. ... 1. O'er all the earth the Mes - sage flies, Tell - ing a - bout the King, 2. See here and there be - liev - ers rise, Stand - ing for truth and right; 3. Ho, all ye we - ary thirst - ing souls! Come ye, and drink and live; ... How un - to those who love His law Christ will sal - va - tion bring. For un - to them the Lord hath given His precious beaming light. Come to the fount of truth and life God doth so free - ly give."

FOUR members were added to the church in Akron, Ohio, at the last quarterly meeting. Three of these were baptized by Brother H. H. Burkholder, prior to the administration of the other ordinances.

THE folly of the claim that "this is a Christian nation" is demonstrated in a note from one of our book agents in Nebraska, who says: "About nine out of ten whom I have met the last few days are infidels."

THE first church school in Ohio, conducted under the auspices of Mount Vernon Academy, was that at Hamler. The closing exercises of the first term were held July 14, and the results are said to have been very encouraging.

AT the Oak Street Church, Jersey City, N. J., July 8, a union meeting was held, at which Brother Stall baptized two candidates, who united with the German church, and Brother A. E. Place baptized two, who united with the English church in Brooklyn, N. Y.

BROTHER S. N. HASKELL, well known to our brethren in almost every conference and mission field, is now conducting meetings and other missionary work in Wallsend, a suburb of Newcastle, N. S. W., Australia. He went there after a protracted effort, with others, at Brisbane, capital of Queensland, where a church of sixty members was organized, and a house of worship erected.

THE News contains a brief report of a Fourth-of-July meeting at Cheswold, Del., by Brother Fred H. Seeney. We cull this extract: "A few days before the Fourth, it puzzled us where to go with our children for exercise, but when the day came the dear Lord just lead us out into a nice little grove. There were about seventy-five present, and they became so interested that they urged us to return and hold another meeting, so to-day, July 9th, we held a meeting in the same grove. I spoke upon the subject of baptism, and as the result eight souls went forward in the ordinance, in the presence of over three hundred persons. We have had another call from the people around Cheswold to come up near the little town and hold meetings in a grove there."

THE Sixth Annual Calendar of Keene Industrial Academy, Keene, Texas, is received. It is a pamphlet of twenty-eight pages, printed by the academy press, containing general and detailed information regarding the institution, including illustrations showing the Academy Hall and the Home. A perusal of this calendar will give to any one a good idea of the advantages to be gained by attending the school. For a copy of calendar, and further information, address Prof. C. C. Lewis, principal.

SANTA ANA CAMP-MEETING.

THIS meeting, appointed to begin August 10, should be looked forward to by all our people in southern California as a time when God is going to draw near to His people, and through them attract unconverted souls to Himself.

It will be held on commodious grounds, a few rods from the depots of both Southern California (Santa Fe) and Southern Pacific Railroads, and close to the city.

The fare from all points on both railroads will be the usual rate going and one-third of that returning. In buying a ticket to the meeting a certificate of purchase must be taken from the ticket agent, or full fare will be asked for return. The Santa Fe agents will have these certificates in blank to fill out. The general agent of the S.P.R.R. tells me that he will see that all agents of the roads in this part of the country get certificates for the Santa Ana meeting.

Keep all your baggage checks till you reach the ground for our own baggage man. It is but a short walk to the camp from the depot.

Tickets will be on sale August 8 and any time during the meeting.

W. M. HEALEY.



NOW.

I LEAVE with God to-morrow's where and how,
And do concern myself but with the now.
That little word, tho' half the future's length,
Well used holds twice its meaning and its strength.

Like one blindfolded, groping out his way,
I will not try to touch beyond to-day.
Since all the future is concealed from sight,
I need but strive to make the next step right.

That done, the next! and so on, till I find,
Perchance, some day, I am no longer blind;
And, looking up, behold a radiant Friend,
Who says: "Rest, now, for you have reached the end!"

—Ella Wheeler Wilcox.

THE HARVEST OF HEALTH.

THE normal condition of all God's creation is health, not disease; until sin came into the world there was no such thing as sickness. The nearer we get into harmony with God, the nearer will we approach that condition. The whole idea in getting a sick person well is to get him into harmony with God, but the usual plan is to give him drugs, which will make him feel better, when he is really worse.

Let me illustrate the folly of that. Suppose I take a little child and lift it high into the air. A child may think that it is as tall as I am, but is it?—No, as soon as I put it down again it is the same as it was before. So when people indulge in stimulating drugs, they may feel for a little time as if they had reached the summit of health, but soon there comes a letting down, and then they are worse than they were before. How is the child to get to be as tall as I am?—By growing; and in the same way the sick man is to be restored to his health. He has to plant good seed, and then give it time to develop, and the harvest will be sure.

An acute disease is generally cured as soon as the cause is removed, but a chronic disease is not cured so promptly. It comes as a result of a persistent course of evil-doing, and can usually be removed only by a *persistent* course of right living.

Some one asks whether people have to work as long to get their health back as they did to secure disease. Does it not take as long to raise a crop of wheat as to raise a crop of tares?—Yes, but God is very merciful, He is continually trying to build us up and strengthen us. He says, "Turn ye, turn ye, for why will you die?" When we have wholly submitted ourselves to God's law, it is wonderful how rapidly health returns.

A sick man is like a heavily-loaded wagon going uphill with the wheels locked, adding to its burden. He is like a child digging his heels into the carpet while his mother is trying to lead him across the floor. He is like these things because he is usually resisting the efforts of nature to make him well.

I recall a striking instance of this kind. A man who had had Bright's disease for many years, and had made a fairly good recovery by a strict diet and conscientious adherence to health principles, one day yielded to appetite, and ate something which he ought not to have eaten and which he knew would hurt him. The punishment was immediate; his

kidneys became paralyzed—went on a strike—and the man was dead in less than thirty-six hours, in spite of the best medical attendance. Had he been true to principle and refrained from eating that which he knew was not for his good, he might have lived for a long time.

When a man can get hold of the thought that God is working in him and trying to make him well, and can be induced to co-operate with Him in an intelligent way, that removes the locks from the wheels of life, and lessens the burden placed on nature.

One thing is essential in order to make a good recovery, and that is for the man to dedicate himself wholly to God, and resolve to use the strength that he may regain in God's service. Under these conditions, most remarkable recoveries are made, for there is wonderful power locked up in the simple remedies used, when God has a chance to impart the fulness of His blessings. DAVID PAULSON, M.D.

FAMILY PRAYER.

FAMILY prayer exerts a silently subduing and refining power over the house. It calms the mind. It stops the currents of secularity. It brings into the mind great and holy thoughts. It connects daily life with heaven. It sends out over the day a restraining influence. Kitchen and school work will move a little more smoothly. Sin will seem more sinful. There will be a firmer safeguard against temptation. The family that does not open the day with prayer must lose power.

Family prayer supplies parental opportunity. By it the foundations of doctrine may be laid, reproofs administered, divine authority recognized, dangers apprehended and avoided. It is much easier to govern a family of children where parents and children habitually invoke God's blessing.

Family prayer, especially where there are very young children, or worldly-minded young people, need not be objectionably protracted. A minute is, after all, quite a long time. How much Scripture one can read in one minute! How many things one can ask for in a prayer one minute long!

Let us have the fixed order. Never omit it. Before breakfast or after breakfast; fix the time, and daily mark it. Sit down deliberately. Avoid all signs of haste. Read carefully a few verses—five, ten, or more. Kneel for prayer. Then pray. Pray for something definite. Pray briefly, but in a calm, reverent and leisurely manner. Open the home, and the hearts that are in it, to the heavens. Do this daily. Let nothing prevent. The reward will come.—*Christian Work*.

LOVE FOR MOTHER.

WHEN gruff old Dr. Johnson was fifty years old, he wrote to his aged mother as if he was still her wayward but loving boy: "You have been the best mother, and, I believe, the best woman in the world. I thank you for all your indulgence to me, and beg forgiveness for all I have done ill, and for all that I omitted to do well." John Quincy Adams did not part with his mother until he was nearly or quite as old

as this; yet his cry even then was: "O God, could she have been spared yet a little longer! . . . Without her the world seems to me like a solitude." When President Nott, of Union College, was more than ninety years old, and had been for half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's tenderness was fresh and potent, and he could be hushed to needed sleep by a gentle patting on the shoulder, and the singing to him of old-time lullabies, as if his mother were sitting by his bedside in loving ministry, as she had well-nigh a century before. The true son never grows old to a true mother.

WHY SHE DID NOT DINE ON THE TRAIN.

A PATHETIC little incident occurred not long ago on a Michigan Central train, and the *Chicago Tribune* thus tells it:—

A tall, fine-looking young man and a handsomely dressed woman sat just in front of a plainly dressed, sweet-faced lady of perhaps seventy years. Once in a while—pretty often—the man turned and made some remark to the elderly woman, whom he called mother, and whose eyes showed that she was proud and fond of her son. The younger woman, his wife, seemed somewhat less cordial; but she, too, once in a while, turned and dropped a word or two into the conversation.

By and by the porter announced that dinner was ready in the dining-car, and the young man said:—

"Well, mother, Emma and I will go now and get a dinner. You know she needs something warm. You have brought your luncheon, and I'll send you a cup of tea."

After the couple had gone, "mother" sat looking out of the window in deep thought, apparently, and perhaps not altogether happy. Finally she reached under the seat, and brought out a little worn, black basket, and began fingering the ribbon with which it was tied.

Just then the train stopped at a station, the door was flung open, and a cheery-faced man stepped inside. He looked eagerly up and down the car, and his glance fell upon the old lady. "Mother!" he cried.

"John, my John!" answered the lady, and the two were clasped in a loving embrace.

"Where are Frank and Emma?" he demanded after a few moments.

"They have gone into the dining-car. Emma isn't strong, you know, and has to have a hot dinner."

This last remark she repeated in answer to a curious look in John's eyes.

"And you didn't want any dinner, I suppose?" His eyes fell upon the basket. He mustn't hurt his mother's feelings, and he checked himself.

"Aren't you glad to see me?" he said. "Aren't you surprised? I found I could meet you here instead of waiting until you reached Chicago. And say, mother, isn't that the same basket that Frank and I used to carry to school? Yes, I thought so."

By this time there was a smile on the mother's face.

"Well," said John, "I'm pretty hungry. Suppose we keep this for supper, and you come with me and get a hot dinner. No; no excuses."

As they left they met the other couple.

"Hello, John! Where did you come from?"

"How do you do, Emma? Mother and I are just going to dinner."

At Chicago the people who had seen all this saw a handsome young man, with a little black

basket on his arm, tenderly assisting a sweet-faced old lady through the crowd to a carriage. As for the other couple, nobody had any eyes for them.

BOOKKEEPING IN BABYLONIA.

PAPER and ink are perishable things, like certain other "modern improvements," says the *Youth's Companion*, but some of the clay tablets used by earlier civilizations still survive. In the buried city of Nippur, American explorers have recently found in one room, more than seven hundred of them, the business records of a rich firm of merchants, Ulurashu Sons.

These documents are dated in the reigns of Artaxerxes I. (465-425 B.C.) and Darius II. (423-405 B.C.). The tables are of various sizes, some resembling the ordinary cake of soap of commerce. They are covered with cuneiform characters, clear and distinct as when the bookkeeper of Ulurashu inscribed them, twenty-five hundred years ago.

Among them is this guarantee for twenty years that an emerald is so well set that it will not fall out:—

"Bel-ahiddina and Bel-shumu, sons of Bel, and Hatim, son of Bazusa, spoke unto Belnadinshumu, son of Morashu, as follows: 'As concerns the gold ring set with an emerald, we guarantee that for twenty years the emerald will not fall out of ring. If it should fall out before the expiration of twenty years, Bel-ahiddina (and the two others) shall pay to Belnadinshumu an indemnity of ten mant of silver.'"

Then follow the names of seven witnesses and of an official who is described as "the scribe of the Concordance of Proper Names." The document concludes with the thumb-nail marks of the contracting parties.

There are also leases of various kinds and contracts for the sale of sun-dried bricks and other merchandise, and for the loan of seed corn and oxen for plowing.

CRUELTY SATANIC.

WE are told that at a recent pigeon shoot in New Jersey "a pigeon that escaped the marksman was shot by an outsider, and was found to contain nine pins stuck in various parts of its body. The pins were stuck in the feet and up the leg the entire length of the pin. The object of this torture is to cause the pigeon to fly rapidly from the trap. Another method of torture is to cut the bird's toes off, pull the feathers out and bite the neck enough to hurt it severely." "Shall not God visit for these things?" And what a fearful crop of cruelty will come from this seed-sowing. Cruelty to the lowest of God's creatures begets cruelty to humanity. It dulls all the finer sensibilities of the heart. Parents, for the sake of your boys' eternal interests teach them gentleness and kindness to every one of God's sentient creatures.

SELF FIRST.

A FRENCH journal relates a little incident which humorously points a moral. Selfishness is the bane of the natural heart, and it often exhibits itself in little things of the home as strikingly as in this case.

Friend Perrichon, accompanied by his wife, took a trip to the outskirts of Paris. Very tired and hungry, they entered an eating-house. The proprietor declared that he had nothing but a chop to offer them.

"Only one!" exclaimed Perrichon. "Then what is my wife to have?"

VEGETABLE DINNER MENU AND RECIPES.

Nut Soup.

Vermicelli-Nuttana Pie.

Walnut Lentil Patties. Cabbage and Cream.

Apple Nut Pudding.

NUT SOUP.—Heat one and one-half quarts of tomatoes, add two quarts of boiling water, and let come to boil. Mix two heaping spoonfuls of nut butter, as for table use, and when the tomato broth comes to boil, thicken with two or three tablespoonfuls of braided flour. Pour half of this stock gradually into the butter, mix well and return to the remaining stock, stirring as you do so. Cook a few minutes longer, and serve with sippets of bread dried in the oven.

VERMICELLI-NUTTENA PIE.—Slice eight ounces nuttana into a saucepan, add half a pint of water, and simmer for ten minutes. Remove from the fire and press the nuttana through a fine-mesh strainer with a wooden potato masher. Add the gravy the nuts were cooked in. It may require a little more water to make it thin enough to spread readily. Add salt to taste. Cook eight ounces of vermicelli in plenty of boiling water for ten minutes. Strain off the water, add as much water again, and again strain it away. Cover the bottom of the pie-dish or a small agate baking-pan with half of the vermicelli, and spread the nuttana upon it, and cover with the remainder of the vermicelli. Break three eggs, and beat them; add a pint of milk and a little salt, and turn this water from the custard on the pie, and with the handle of a spoon make insertions over the pie to let the custard soak through. Sprinkle a little bread crumbs or granola on the top, and bake forty or forty-five minutes.

WALNUT LENTIL CROQUETTES.—Cook till done one and one-half pints lentils in four quarts of water. Add, if liked, a little sage, a spray of parsley, a slice of onion, and one or two tomatoes. Strain off the broth and keep it for soup. Mash the lentils, etc., through a colander, add one-half cup bread crumbs. Crack one-half pound walnuts and crush meats with a rolling-pin on your bread board, or run it through an Enterprise meat mincer, if convenient, and add it to the lentil mixture. Flour the hands well, and make into balls or whatever shape fancy may dictate. Put on an oiled baking-pan, brush each over with a little thick cream, and bake ten minutes in a quick oven. Serve with vegetable gravy, made with one carrot, one turnip, yellow, one-half head celery, a little parsley, three or four tomatoes, two onions and a tablespoonful of olive oil, two spoonfuls of dry flour. Put the oil in the saucepan, and when hot slice and add the vegetables all at once. Cook over the hot part of the stove without burning for five or six minutes; then cover the saucepan, and cook gently for one hour; then stir in the dry flour, and add one and one-half quarts of boiling water; stir and strain, and serve with patties.

CABBAGE AND CREAM.—Take one large white cabbage and pick off the decayed leaves; cut the cabbage in pieces an inch square; wash well with cold water, drain, and cook in plenty of boiling salted water for ten minutes. Have some more salted water boiling in another saucepan; throw away the water from the cabbage and pour the boiling water on it, and cook ten minutes. Have some more water boiling, throw away the water from the cabbage, and pour the boiling water on it, and cook fifteen minutes. Turn off the water and let the cabbage stand in a colander for a few minutes. Make a rich cream sauce, press the water from the cabbage, return it to the saucepan, and pour the cream sauce over it. Cook for five minutes, and serve on toast. The cabbage will taste like asparagus if cooked as described.

APPLE NUT PUDDING.—Grate two large apples, mix with them a quarter pound of nuttana, press through a soup strainer with a potato masher, add the yolks of three eggs, and beat well with an egg-beater. Now whip the whites of the eggs to a stiff froth and fold into the mixture. Add a little flavoring to taste, put in the pudding-pan, bake thirty minutes. Use sweet apples, and no sugar will be needed. The flavoring may be omitted if not liked. Serve with cream sauce, or with cream.

CREAM SAUCE.—Bring one pint cream and one pint milk to a boil; add braided flour enough to make a thick sauce; add salt to taste. The sauce should adhere to the spoon when it is poured from it. If the sauce is desired richer the beaten yolk of one or two eggs may be added.

J. E. PATERSON.

Sanitarium, St. Helena, Cal.

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LESSON X.—SABBATH, SEPTEMBER 2, 1899.
THE FEAST OF DEDICATION.

Jerusalem and Perea, A. D. 30.

Lesson Scripture, Matt. 19:3-29; Luke 13:31-35; 18:15-30.

John 10:22, 39, 40.

22 "And it was the feast of the dedication at Jerusalem; it was winter."
39 "They sought again to take Him; and He went forth out of their hand."
40 "And He went away again beyond Jordan into the place where John was at the first baptizing; and there He abode."

Matt. 19:3-29.

3 "And there came unto Him Pharisees, tempting Him, and saying, Is it lawful for a man to put away his wife for every cause? And He answered and said, Have ye not read, that He which made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marryeth her when she is put away committeth adultery. The disciples say unto Him, If the case of the man is so with his wife, it is not expedient to marry. But He said unto them, All men can not receive this saying, but they to whom it is given. For there are eunuchs, which were so born from their mother's womb; and there are eunuchs, which were made eunuchs by men; and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 "Then were there brought unto Him little children, that He should lay His hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven. And He laid His hands on them, and departed thence.

16 "And behold, one came to Him and said, Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why askest thou Me concerning that which is good? One there is who is good; but if thou wouldest enter into life, keep the commandments. He saith unto Him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto Him, All these things have I observed; what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23 "And Jesus said unto His disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto Him, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life."

Luke 13:31-35.

31 "In that very hour there came certain Pharisees, saying to Him, Get Thee out, and go hence; for Herod would fain kill thee. And He said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on My way to-day and to-morrow and the day following; for it can not be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate; and I say unto you, Ye shall not see Me, until ye shall say, Blessed is He that cometh in the name of the Lord."

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. At what feast did Jesus next appear in the temple? John 10:22, Note 1.
2. When they sought to arrest Him, where did Jesus go? With what results? Verses 39, 40. Note 2. (Mark 10:1.)

3. Finding Him in His retreat, what peculiar question did the Pharisees spring upon Jesus? Matt. 19:3. Note 3. (Deut. 24:1, 2; Mark 10:2.)

4. What discreet answer did the Saviour offer? Verses 4-6. (Eph. 5:28.)

5. How was the controversy pursued? With what result? Verses 7-9. (Matt. 5:31, 32.)

6. Failing to entrap Jesus on the matter of divorce, what did they do? Luke 13:31.

7. What reply did Jesus make to this warning? Verses 32, 33.

8. What note of woe then escaped the divine lips? Verses 34, 35. (Matt. 23:37, 38.)

9. How did the disciples receive the sayings about divorce? How did Jesus explain the matter to them? Matt. 19:10-12. Note 4. (1 Cor. 9:5.)

10. When little children were brought to Him, what did He say of them, and do for them? Verses 13-15. (Mark 9:35-37; Luke 22:26.)

11. As Jesus was leaving this point, who came to Him with a great burden on his mind? Verse 16. (Mark 10:47.)

12. What divine instruction was given to this seeker for eternal life? Verses 17-19. (Luke 10:27, 28.)

13. When the young man said that he had complied with all these requirements, how did the Saviour expand the commandments to show him his mistake? Verses 20-22. (Luke 16:9.)

14. What comment did the Lord make concerning the course of the young man? How did they receive it? Verses 23-26.

15. Upon hearing Christ's answer to their query, what question did Peter venture to ask? Verse 27. (Job 42:2; Luke 5:11.)

16. What reply did Jesus make? Verses 28, 29.

Side Lights.—"Desire of Ages," chapters 56, 57.

NOTES.

1. **Feast of Dedication.**—This feast occurred in December. It was celebrated by daily reading of prayers and singing the "Hallel,"—"Praise Ye Jehovah." Josephus says that the festival was also called "Lights."

2. **Beyond Jordan.**—There seemed but one retreat left for the persecuted Son of God. He had been rejected in Galilee, and now in Judea His life was threatened. But His life was yet to be extended. Jerusalem was the only place where fanatical zeal abounded enough to put to death such a being. Luke 13:34. So Jesus retired temporarily to the half-heathen country of Perea, east of the Jordan.

3. **Is it lawful?**—Moses had said that on certain considerations, divorce was lawful. The rabbis had so construed the Hebrew word used by Moses expressing the cause for divorce, as to make it cover the most frivolous excuse. The whole thing, however, seems to be summed up in this: If one saw any other woman which pleased him more than his wife, the excuse for divorce was an easy matter. In the eagerness of the Pharisees to tempt Christ, and to entangle Him in His talk, they pressed the matter upon Him. Herod Antipas, in whose dominion Christ was then staying, was a noted adulterer, and if Christ could be drawn into a position which would be a condemnation of Herod's course, that ruler might be induced to put the hated Nazarene out of the way.

4. **He that is able.**—Christ told the disciples, in substance, that all men could not receive their idea of the question. There were some, indeed, who must live single lives by circumstances of birth, or constitution; and some because of the mutilation endured through the cruel practises of bond-masters. Others there were of this class who, by special vow, had withdrawn themselves from society for the kingdom of heaven's sake. These were not better than others, but simply different. The marriage institution was created by Christ in Eden for a wise purpose, and must still be necessary, even though sin has overspread the world. 1 Cor. 7:2.



LESSON X.—SUNDAY, SEPTEMBER 3, 1899.
REBUILDING THE TEMPLE.

NOTE.—It is well for the student to study in connection with this lesson both the geography and history of the lesson. Read carefully chapters 3 and 4. Review the previous lesson. This work, it will be seen, was still under Cyrus, and the time B.C. 535, the second year after the close of the Babylonian captivity. It will be seen by the first part of the chapter that the first thing done by Zerubbabel, the governor, and Joshua, the high priest, was to set up the altar of God, and to return fully to the Lord's worship. They feared their enemies in the land, and earnestly sought God for protection. They raised money for material, amounting to about \$400,000, and proceeded to the beginning of the temple work

in the second year of their coming from Babylon, the second month. Ezra 3:8.

Lesson Scripture, Ezra 3:10 to 4:5, R.V.

10 "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the order of David king of Israel. And they sang one to another in praising and giving thanks unto the Lord, saying, For He is good, for His mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

1 "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded a temple unto the Lord, the God of Israel; then they drew near to Zerubbabel, and to the heads of fathers' houses, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esar-Haddon king of Assyria, which brought us up hither. But Zerubbabel, and Joshua, and the rest of the heads of fathers' houses of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord, the God of Israel, as King Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia."

Golden Text: "The temple of God is holy, which temple ye are." 1 Cor. 3:17.

SUGGESTIVE QUESTIONS.

- (1) When was the foundation of the temple laid? See note above.
- (2) What song-service was arranged? V. 10.
- (3) What is said of this service? and how did the people respond? V. 11.
- (4) What contrast of feeling was manifest among the people? Vs. 12, 13. Note 1.
- (5) Who else heard of this building? V. 1. Note 2.
- (6) What did they say to Zerubbabel? V. 2.
- (7) What reply was made to them? V. 3.
- (8) What did the people of the land then do? V. 4.
- (9) How long did their work continue? V. 5.
- (10) In the building of what temple should we be interested? Golden Text. Note 3.

NOTES.

1. **Wept.**—They remembered the glorious magnificence of the temple built by Solomon in a time of peace and of unparalleled wealth. About \$150,000,000 was then lavished on the temple in gold and silver. Now they were poor; their sins had left weakness and scars despite their return; and the old men wept over Israel's decline. While we may weep over our sins, let us not hide from us present glorious opportunities.

2. **Adversaries.**—These were the descendants of men that were brought by Esar-Haddon (B.C. 678) from Babylon, Cuthah, Avva, Hamath, Sepharvaim, to replace the children of Israel, carried away captive. These had mixed themselves with the Israelites remaining, had classed Jehovah as one of their gods to worship, and had followed that mixed idolatry. These were known as Samaritans. Of the true Scriptures they had only the Pentateuch. See 2 Kings 17. Of course those who were returning to the true worship of God could not enter into such a partnership.

3. **The temple of God.**—Primarily the individual Christian is the temple and kingdom of God. God must purify the heart; must rule in the life. The aggregate of such individuals form the church of Christ. This temple in the beginning, before sin entered, was pure and perfect. It has been broken and marred by Satan. Christ has undertaken the task of rebuilding it. Zech. 6:12, 13. Christ alone is High Priest of that temple. He has bought us; to Him alone we belong. No law should be acknowledged by us save His. We should build on no other foundation than His. We should completely and forever submit to the great Master Builder. Then He will make of each individual and of His whole church beautiful living structures, far surpassing Solomon's temple, and enduring forever.



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The Peace Conference that has been in session at The Hague since May 18, adjourned on July 29.

We print in this issue a beautiful song and chorus, by Arthur E. Morton, of San Jose, Cal. Extra copies of the paper may be obtained. Its power and feeling have been tested. We have other good songs to follow.

The fourth article by Professor Magan was omitted from last week's issue. It appears in this, illustrated with a half-tone plate of a house in Roger Williams' Park, Providence, R. I. A descendant of the old apostle of liberty occupies it. Next week will be the last of the series, illustrated by a monument of Williams in the above-mentioned park.

Read the article, "Out of Egypt," under the general heading, "Separation of Religion and the State." It is well in these days for all Christians candidly to take their bearings. We are living striking types over again. It is worth while to question as to whether we are in Egypt or on our way to Canaan, with hearts and faces set as a flint Zionward. God says, "Out of Egypt have I called My Son." Are you God's son? Have you heard His call? Have you responded? How?

We Do Not Need It.—A friend sends us a clipping, illustrated, entitled "Don't Boil the Poor Lobster." And we won't. We have no desire to boil him, or eat him after he has been boiled. We have food that is better. The cut is entitled, "The Humane Way to Kill a Lobster," and shows where to place the knife, to kill it quickly—good advice, we should judge, for the lobster, to those who prepare him for food; for he is generally killed by boiling. But he who, for years, has lived upon a fare consisting of clean, wholesome fruits, grains, nuts, and milk, and vegetables, if desired (and we know it is good), no such advice is needed concerning lobsters, crabs, or any other crustacean, or living, animate existence of any kind. There is, reader, a real joy in living, when you know life has not been sacrificed nor pain inflicted to satisfy your appetite. And there is also satisfaction and health in knowing that your diet is wholesome, sufficient, and temperate in all its tendencies. He who, with a clear conscience, lives on such foods as the above, properly cooked, compounded and masticated, can go longer without

food, has a better appetite, is satisfied with simple fare, and possesses a clearer mind and spiritual vision than his flesh-eating brother, other things, of course, being equal. Try it, and see.

The Pope among the "Powers."—A despatch from Rome, under date of July 29, reads: "The Vatican is considering whether the pope cannot accede to the findings of the Peace Conference, and so enroll himself among the powers." What else should we expect? Think, however, of the apostle Peter doing this!

Brave, True Men.—In our Missions department will be found an article of interest entitled "That Mississippi Criminal," to whom we alluded in our Independence Number. The three mentioned juries were composed of brave, grand men, and we believe the South contains many more. These men are Americans; and all of them probably Sunday observers. So far as any man or men may be concerned or affected they have a right thus to do; they alone are responsible to God. And they had the grand, simple ideas of justice that they believed, according to the Constitution of Mississippi, that others had the same right. Hence the righteous verdict.

OUR WORLD'S HARVEST NUMBER.

(November 30, 1899.)

WILL contain not less than sixteen striking Gospel articles on the Seed-sowing of Righteousness and Sin, and their respective harvests.

2. The writers of these articles will be such men as Alonzo T. Jones, author of "The Two Republics," "The Great Empires of Prophecy," etc.; Uriah Smith, author of "Daniel and the Revelation," etc.; John Clark Ridpath, America's great historian; L. A. Smith, editor *American Sentinel*, Prof. E. A. Sutherland, president Battle Creek College; Mrs. E. G. White, author of "Great Controversy," "Steps to Christ," etc.; and others whom we will mention later.

3. These articles will be beautifully and Biblically illustrated with special drawings made expressly for this number by well-known New York and San Francisco artists, under the supervision of Mr. W. A. Reaser. It is designed that these pictures shall teach the truth.

4. It will contain both a good moral story and a beautiful, practical article for the home life.

5. A piece of original music will be contributed by Prof. E. O. Excell, the well-known singer, with words written for this number.

6. Some beautiful poems on the great theme of the paper, illustrated, will appear.

7. Short and to-the-point Bible readings will lighten the heavier articles.

This issue will be a double number, with a beautiful cover design.

No other issue of the SIGNS OF THE TIMES ever published will contain so much Gospel, will be so worthy of a wide circulation, or so easy to circulate.

An Old-fashioned Woman.—The keeper of the Santa Barbara lighthouse, Mrs. Julia F. Williams, is seventy-three years of age; yet for the last thirty-five years she has climbed forty steps, from her living rooms to the light, six times in the twenty-four hours, one of which is at midnight. Ten of these steps are the rungs of an iron ladder, which lead through a trap-door to the light tower. She has raised her family of six children, done her own sewing by hand, because she likes it better than machine sewing, found time to read, and never has been consumed by longing for the great vain world. She says that she has "never had time to grow old." Her constancy and faithfulness is an example for Christians to "keep the lower lights a burning." May the Lord light her pathway to that world where there will be no lights needed to warn of possible danger.

Every one knows that the gravest troubles and the direst calamities are hanging over this world by the brittlest threads. But do you know, personally, of the tender loving Saviour, who has provided a secure shelter from it all? And do you know that He has sent a personal invitation to you to come into His shelter and be saved from the bursting storm? If you are a sinner of the deepest dye He invites you just the same. For He has cleansing power that takes away every stain of sin as you come to Him.

Dissipation, Despair, Destruction.—A few days ago a young woman of San Francisco ended a day's carousal and hilarity by taking poison and killing herself. It was claimed that she had associated with the best of society men, and that her life had been one constant round of the luxurious and voluptuous pleasures that the world has to offer. Some of the circumstances seem to indicate that she became so intoxicated with wine and the excitements of dancing that she took her life merely as one part of the general dissipations of fun. What an awful condition of mind for one to be in when laying down this life! How terrible to awake from such scenes of revelry to stand in the presence of the Great Judge in that final day of reckoning that is right at hand! There is an abandon and recklessness coming into the sports and games and revelries of these times that forebodes the overhanging crash of doom. If our eyes are only open to the realities of the situation we can certainly see the fury of demons manifested in the follies of these days. They make men and women madly drunk with pleasures in order that they may drive them to deeds of despair, and then plunge them into the crater of self-destruction.

Lured to Death.—The *San Francisco Examiner* tells a sad story of a party of seventeen, who left Kotzebue Sound, in 1898, for a prospecting trip to the interior. Four stayed with the boat; thirteen started for the interior. They found simply "colors," but no gold. Several died of scurvy, were buried, and the others, sick and weak, pressed forward, hoping to find gold further on. As the sole survivor said, "Desire for gold overrode judgment." One pressed, till all had died save one, a woman—Mrs. Bens, the wife of the leader of the party; who had left his home, in Michigan, staking all his hard earnings on this venture—and she was rescued, as she had fallen exhausted in her last step, after a nine-mile trip from her dead husband, left unburied. The men buried her husband, and nursed her back to life, and carried her to civilization, where she learned that the four left on board the vessel died of scurvy. For all these efforts there are graves in Arctic snows, widows and orphans. If such effort were put forth for eternal life, it would never be in vain. See Prov. 2:1-9.

The "Good Health" for August is an interesting number. It contains, among many other striking articles, the following: "The Progress of Medical Knowledge," "The Yava Supai Indians and Their Cataract Cañon Home," "The Effect of Alcohol upon the Functions and Structures of the Stomach," "Physical Culture in Infancy." It has the following well-sustained departments: Home School of Health, General Articles, Editorial, Answers to Correspondence, edited by J. H. Kellogg, M.D. Price ten cents; \$1.00 a year; 64 pages of reading matter; Battle Creek, Mich.

One of the brightest and most useful magazines which come to our table is the *Pacific Health Journal*. Its issue for July, for instance, has from eight to ten original articles on health topics, with many excellent hints, useful recipes, etc. The first article is a discussion of "The Mosaic Sanitary Code." The price of the magazine is only fifty cents a year, five cents a copy. Address *Pacific Health Journal*, St. Helena, Cal.

In the August McClure's Miss Tarbell gives an account of the death of Lincoln, based on the unpublished recollections of persons who were with Lincoln in his last hours and were more or less eye-witnesses of his assassination. The article is illustrated with the last life portrait of Lincoln, a facsimile of the last bit of writing done by him, a picture of the scene at his death-bed, and other pictures. Price ten cents.

"Richly illustrated" barely describes the August *Cosmopolitan*, there being in that great number one hundred and forty-six different illustrations of all sorts and sizes, and not one of them commonplace or uninteresting. The literary features of the magazine are well up, the whole forming an attractive magazine.

Loss of Life in the Orient.—The oriental steamer, *Victoria*, arriving August 1, reports that in the terrible storms in the East between 300 and 400 lives had been lost in Japan and about 100 in China. Much damage has resulted to property.