

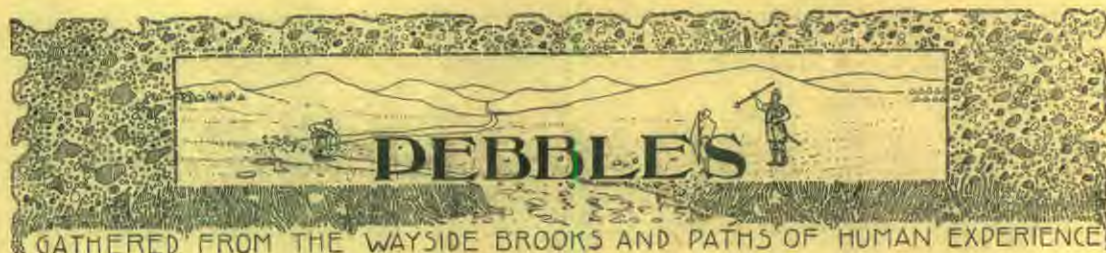
# Sigs of the Cines



Oakland. Cal., sept. 20, 1899.

"Mountain and Stream."





## ONLY WHAT WE CAN.

Mark 14:8: "She hath done what she could."

A bedridden woman lived near the railroad track, a long way from any other house. Near by was a deep gully over which the railroad passed on a new iron bridge. One night there was a terrible wind. The poor woman was alone. All at once she heard a fearful crash; it was the bridge. In ten minutes the train would be along. What could she do? Her son was away. Praying earnestly for help, she took the only light in the house, a tallow candle, and began to crawl, for she could not walk, toward the track. How she got there she never knew. She could hear the roar of the coming train. She prayed, "O God, help me to light this candle, and keep it burning until the engineer sees it; and make him see it!" The candle was lighted, the wind subsided; she waved the candle. Would the engineer see it? She heard a grating sound,—the brakes were set. She lost consciousness then, but the train came to a standstill a few feet from the yawning chasm. Hundreds of lives were saved. This weak, sick woman did what she could; God used what she had. He will use what you have if you will lovingly do your part.

## BE ESTABLISHED.

2 Chron. 20:20: "Believe in the Lord, your God, so shall ye be established; believe His prophets, so shall ye prosper."

James 5:8: "Stablish your hearts, for the coming of the Lord draweth nigh."

A good tree, a strong tree, strikes its roots deep down. The temple in Jerusalem was founded upon a rock, and it is said that the foundation was as deep as the building itself was high. It must be so with us if we would be established. We must work, but we must also pray, and the more work we have to do the more prayer we must make. We must think of this world, but we must also think of the next. We must do what is right by men, but we must also do what is right by God. When we "get on" in this world, get riches, get more mercies, get more comforts, then we must get a deeper, deeper trust and hold on Jesus Christ. If we fail to do that, if we do not get in deeper with Jesus as we get on more in the world, one day we shall be found adrift, for we have had too shallow a grip, we have not been established. Be established, settled on Jesus, for life and for death, once and forever.

## THE SLEEPLESS WATCHER.

Ps. 121:4: "Behold, He that keepeth Israel shall neither slumber nor sleep."

A little four-year-old in my congregation inquired of her widowed mother one moonlight night:—

"Mama, is the moon God's light?"

The light had just been put out, and the timid little girl, as well as her mother, was afraid of the dark; but presently she saw the bright moon out of her window, and it suggested the question:—

"Is the moon God's light?"

"Yes, Ethel," the mother replied; "the moon and stars are all God's lights."

Then came the next question from the little girl:—

"Will God blow out His light and go to sleep, too?"

"No, my child," replied the mother, "His lights are always burning."

Then the timid little girl gave utterance to a sentiment that thrilled the mother's heart, and led her to a more complete trust in her God:—

"Well, mama, while God's awake, I am not afraid."

## CUT LOOSE.

Heb. 12:1: "Let us lay aside every weight, and the sin which doth so easily beset us."

2 Cor. 6:17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Two men, under the influence of liquor, one night tried to row a boat across a bay. They rowed all night, and in the morning found they had made no progress whatever, for they had neglected to lift the anchor. Many Christians act as stupidly as this in

their endeavors to make spiritual progress. They attend church, give liberally, and conform generally to Christian standards, but deep down in their hearts there is something they will not give up. There is something they love more than Christ, and they are anchored to it, so that they can make no progress.

## A BLESSED, PERSONAL SAVIOUR.

John 14:3: "I will come again, and receive you unto Myself; that where I am, there ye may be also."

Rev. 22:20: "Even so, come, Lord Jesus!"

In 1849, when the excitement for gold in California was great, a man left his family of wife and little daughter in an Eastern home to try his fortune in the gold regions. He soon sent his wife a check for fifty dollars, then a hundred, shortly five hundred, and soon a thousand; then the checks came faster and larger. The mortgage on the home was lifted, a mansion built, and money put in bank. Years fled; the daughter went to school, finished her education, came home; but home was not what she desired it, without the companionship of her father. So she wrote about the following letter: "Father, we thank you for the blessings bestowed upon us; we have a beautiful home, money in bank, my education is finished, and I am at home, but home is not home without you. We enjoy the blessings, but we want the blessing. Father, dear, come home, come home; father, come home!"

## ASSOCIATION WITH CHRIST.

Acts 4:13: "They took knowledge of them, that they had been with Jesus."

A thought to brighten poverty is that, however poor and obscure we may be, we can have as much fragrance in our lives as the greatest and best. A Persian fable tells of a man who picked up a lump of clay which had a delightful odor.

"What art thou?" he asked.

"Only a lump of clay."

"But whence this odor?"

"I have been dwelling with the rose."

And the poet takes up the fable and sings:—

"And will not those  
Who love to dwell with Sharon's rose  
Distil sweet odors all around,  
Tho low and mean themselves be found?"

## CHRISTIAN CHARITY.

1 Peter 4:8: "Charity shall cover the multitude of sins."

An eminent painter was requested by Alexander the Great to sketch his likeness. Alexander had a scar upon his brow, the result of a sword-thrust. For a time the artist was perplexed as to how he might make a good likeness of the king, and yet not show this deformity. He finally hit upon the expedient of having the monarch seated on his throne with his head slightly resting upon his hand, thus concealing the scar. When we sketch the characters of others, let us kindly lay our hands over their scars; and when others come to sketch us, perhaps they also will lay the hand of charity over our scars, for we have them, too. Thus shall each preserve and set forth the beauty of the other, and forget the deformity that more or less mars us all. Jesus Christ takes away our scars, and places His own beauty upon us. Let His Spirit actuate us.

## NOT ALONE.

John 8:29: "The Father hath not left Me alone; for I do always those things that please Him."

Ps. 34:7: "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

One evening a lady of New York, while on her way home at a late hour, without an escort, was approached by a lewd fellow as the boat on which they rode neared its landing, who asked:—

"Are you alone?"

"No, sir," was the reply, and, without further interruption, when the boat touched, she stepped off.

"I thought you were alone," said the fellow, stepping to her side again.

"I am not," replied the lady.

"Why, I don't see any one; who is with you?"

"God and the angels, sir; I am never alone."

This arrow pierced the villain's heart, and with these parting words, "You keep too good company for me, madam," he shot out of sight, leaving the heroic lady to enjoy her good company.

## BE COURTEOUS.

1 Peter 3:8: "Be courteous."

"Would you like to know by what means I was converted?" said a good old man to his minister.

"Certainly I would," was the reply.

"One day I was walking, and met a little boy. The little fellow remained standing beside me. 'May I beg you, sir,' he said to me, 'to take this tract? and may I also beg you to read it?' Tract! I hated heartily all tracts or anything of the kind; but that, 'May I beg you, sir,' of the little boy conquered me. I took the tract and thanked the little boy, and I said I would read it, and I did, and the reading of it saved my soul."

## QUESTION CORNER

963. (A. H. A.) Rom. 6:4.—The baptism of Rom. 6:4 is a baptism which sets forth the three great Gospel facts, Christ's death, burial, and resurrection. The baptism of the Spirit is that of life alone. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Verses 3, 4. Baptism is the marriage ceremony before humanity of the converted soul's marriage to Christ.

964. (F. H.)—The "new dispensation" began at the crucifixion of Christ. There ended the Aaronic priesthood, and there the typical sacrifices ceased. Read Hebrews 9.

965. (J. W. B.) Bible Chronology.—The common chronology of the Bible is that of Archbishop Usher. This is about one hundred years too short. Usher only gives about three hundred fifty years to the period of the judges, while Paul says, "He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." Acts 13:20. But this, it will be seen, is not definite. Usher has other minor mistakes. Your idea of the 6,000 years of earth's history and the 1,000 years of Sabbath rest, seems to be borne out by the ancient types.

966. (M. E. S.)—The second commandment forbids the attempted making of any likeness to Deity, or any conception of Deity, in order to worship. It forbids the worship of all images or likenesses of any sort whatever. But this does not mean the making of images of things to beautify; for the tabernacle and temple were, by the Lord's express directions, beautified by the imagery of angelic figures and fruits. The Lord has also told His prophets to make plain upon tables the visions He gave them.

967. (W. E.)—The Sabbath is to be kept, according to the fourth commandment, "holy unto the Lord." But this does not mean that it was to be antagonistic to human life. If human life or health or necessity require the building of a fire on the Sabbath day, build it. It was not required when Israel was passing through the wilderness. It is required in cold climates. "The Sabbath was made for man," to be a blessing and comfort to him forever.

968. (M. E. S.) The Beginning of the Sabbath.—The day is made up of evening and morning, the evening coming first. See Gen. 1:5, 8, 13, etc. In harmony with this the Lord told Israel, "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. The Sabbath began and ended at sunset. See Neh. 13:15-19; Matt. 8:16; Mark 1:32-34; Luke 4:31-40. It will be seen by these scriptures referred to in the Gospels that the Sabbath closed at even, when the sun did set. Then the sick were brought, which would not be done on the Sabbath. How good it is to have one of God's richest blessings come to us at a time when we can welcome it, and to go at a time when we can consciously receive its parting blessing! Satan would have us put all this at midnight, when humanity is unconscious. God's way is the better.

969. (F. A. H.) Christ's Baptism.—The word "baptism" itself means a burial. The believer's baptism is like that of the Master's, and that is a burial. See Rom. 6:3-5; Col. 2:12. It is hardly reasonable to suppose that our Lord was taken down into the water in order to be sprinkled. He was immersed, and if the word *baptizo* had been translated, it would have said so; that is what the word means.

970. (W. P. F.) Luke 16:16.—The first part of the sentence, like many others, is elliptical, that is, it is not complete; the verb is understood. The translators supplied but one-half of it. "The law and the prophets were preached until John; since that time the kingdom of God is preached, and every man presseth into it." The kingdom of God then became present truth, and it stirred the people. See Matt. 3:1-6.

971. (Fellow-worker.) Oysters.—"Are oysters forbidden in the Word of God?" See what the Lord calls such things in Lev. 11:9-12. Have they changed since? We shall have an article upon the subject of diet soon.



# 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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## THE TRUTH.

FRIEND, tho thy soul should burn thee, yet be still.  
Thoughts were not meant for strife, nor tongues for swords.

He that sees clear is gentlest of his words,  
And that's not truth that hath the heart to kill.

—Archibald Lampman.

**Mountains and Streams.**—There is nothing of earth in nature which brings to the mind of the thoughtful and reflective, such sublimity, and grandeur, and elevation of thought, as the great mountains and flowing streams of pure, sparkling water. They are emblematic of the great and the good. They speak of God and His power; and, for this reason, we have no apology to make for our first-page illustration, from the beautiful Yosemite.

**Mountains** are suggestive of strength, endurance, majesty, exaltation. Their mighty, rugged base seems as tho they could never be moved. Ages come and go, kingdoms rise and fall, cities are built and decay, men and races live and die; but the strong, mighty mountain endures, the very personification of stability and strength. What a symbol of true exaltation is the high mountain, with its snow and cloud-crowned crest! The eagle soars above it; the balloon ascends higher than its loftiest peak; but these are so unstable, so without foundation, that they inspire no sublime, exalted feeling. But the height of the mountain speaks of solid exaltation; a lifting up toward God, with a solid foundation underneath. It suggests a purer atmosphere, high above the fetid air of pestilential swamps and festering lagoons and noisome cities. The mountain means a larger, more comprehensive view, wherein the little local affairs of our own little vale mean less and do not hide from our view other matters equally great or infinitely worthier. The mountains lift to a "purer air and grander view."

God has usually chosen to commune with His servants in the mountains. It was in Mount Moriah where God met with Abraham, and where the old patriarch received his crowning blessing. Here also was built the temple of the Lord. It was to Horeb, "the mountain of God," that the Lord called His people. Upon one of its peaks, Sinai, He condescended to manifest His glory and presence. Up into this mount He twice called Moses, and communed with this "man of God" forty days and nights. To this mountain Elijah fled from the wicked Ahab, and spent twice twoscore days and nights with his God. Then there are the mountains connected with our blessed Lord—the Mount of Temptation, the Mount of Blessing, the Mounts of Prayer, the Mount of Transfiguration, the Mount of Calvary, where Jesus shed His blood, and Olivet, whence He ascended to heaven, and Zion

above to which He returned, and where His throne is established. O the mountains of God, made blessed by associations with the Divine. Thus has Inspiration spoken of Mount Zion, the eternal mountain of God, in type and antitype:—

"Great is the Lord, and greatly to be praised,  
In the city of our God, in His holy mountain.  
Beautiful in elevation, the joy of the whole earth,  
Is Mount Zion, on the sides of the north,  
The city of the great King."

"Let Mount Zion be glad,  
Let the daughters of Judah rejoice,  
Because of Thy judgments.  
Walk about Zion, and go round about her;  
Tell the towers thereof.  
Mark ye well her bulwarks,  
Consider her palaces;  
That ye may tell it to the generation following.  
For this God is our God forever and ever;  
He will be our Guide even forevermore."

**And Streams.**—Mountains are suggestive of streams. The dead, level countries know no gushing springs, no swift, purling brooks, no clear, beautiful rivers. The plain is often parched and bare, when from the mountainside flow fountains of life and fertility. Water is typical not only of both of these, but of cleansing and peace. What makes sweeter music than the patter of the rain upon the roof, the babbling of the purling brook over the pebbles and stones and rocks? what grander than the rush of mighty waters over the stupendous cliff, the roar of Niagara, "the sound of many waters," like the voice of God?

**The Spirit of God** is symbolized by water. "I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up among the grass, as willows by the watercourses." "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive."

**Those that believe on Christ** are thus like the mountains. The mountain top catches the clouds, the dew, the outpourings of rain, the snow. It becomes saturated, filled with the moisture, a reservoir of refreshing, life-giving liquid. Far down the mountainside, perhaps at its very foot, or far away in the valley, gushes out a great spring of pure, clear water, the source of a cool, clear stream that flows on and on, an emblem of cleansing and life, a picture of ever-increasing usefulness and peace.

**These imperfect notes** are but weakly suggestive of a wealth of scripture and reference in the Word of God to these great works of nature. God would have us learn the blessed lessons of strength and power, of life and blessing and peace. He would have us look be-

yond the mountains of earth, which will be broken and removed, to the great mountain of God's righteousness and strength. When He speaks out of Zion, all of earth will be shaken; all of sin will be removed forever. But he who puts his trust in God will be unmoved, like Mount Zion above, the eternal throne of the Most High. For "they that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever." Live in the high mountain with God. Drink of the cool, pure waters of Life's Lebanon.

## THE OUTPOURING OF THE SPIRIT.

In Two Numbers.

No. 1.

"YE shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "All power is given unto Me in heaven and in earth. 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." Just before He left them, Christ gave His disciples this promise of the Holy Spirit, and while the words were upon His lips, He ascended. A cloud of angels received Him, and escorted Him to the city of God. The disciples returned to Jerusalem, knowing now that Jesus was indeed the Son of God. Their faith was unclouded, and they waited for the fulfilment of the promise, preparing themselves by prayer for the baptism of the Holy Spirit.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In that assembly there were mockers, who did not recognize the voice of the Holy Spirit, and they said, "These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

After the crucifixion of Christ, the disciples were a helpless, discouraged company,—as sheep without a shepherd. Their Master had been rejected, condemned, and nailed to



the ignominious cross. Scornfully the Jewish priests and rulers had declared: "He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him."

But the cross, that instrument of shame and torture, brought hope and salvation to the world. The disciples rallied; their hopelessness and helplessness left them. They were transformed in character, and united in bonds of Christian love. They were but humble men, without wealth, and with no weapon but the Word and Spirit of God, counted by the Jews as mere fishermen. Yet in Christ's strength they went forth to witness for the truth, and to triumph over all opposition. Clothed with the divine panoply, they went forth to tell the wonderful story of the manger and the cross. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence that shook the world.

Those who had rejected and crucified the Saviour expected to find the disciples discouraged and crestfallen, ready to disown their Lord. They heard with amazement the clear, bold testimony of the apostles, given under the power of the Holy Spirit. The disciples worked and spoke as their Master had worked and spoken, and all who heard them said, "They have been with Jesus, and learned of Him."

As the apostles went forth, preaching Jesus everywhere, they did many things that the Jewish rulers did not approve. The people brought their sick, and those vexed with unclean spirits, into the streets; crowds collected round them, and those who had been healed shouted the praises of God, and glorified the name of Him whom the Jews had condemned, crowned with thorns, and caused to be scourged and crucified. Jesus was now extolled above priest and ruler, and there was danger that the doctrines of the rabbis would be brought into disrepute, for the apostles were even declaring that Christ had risen from the dead.

The Jewish leaders thought themselves competent to decide what the apostles should do and teach, and they determined that their work must and should be stopped, for it was proving them (the rulers) guilty of the death of Jesus. They saw too that converts to the faith were multiplying. "Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees," who hold that there will be no resurrection of the dead). The assertion made by the apostles that they had seen Jesus after His resurrection, and that He had ascended to heaven, overthrew the fundamental principles of the Sadducean doctrine. This was not to be allowed. Filled with indignation, the priests laid violent hands upon the apostles, and put them in the common prison.

The disciples were not intimidated or cast down by this treatment. The words of Christ, in His last lesson to them, were brought to their minds by the Holy Spirit: "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning." "They shall put you out of the synagogue; yea, the time cometh, that whosoever killeth you will think that he doeth God service." "These things have I told you, that when

the time shall come, ye may remember that I told you of them."

In the Jewish nation those whom the Lord had made depositaries of truth, had proved unfaithful to their trust, and the Lord chose others to do His work. In their blindness these leaders gave full sway to what they called righteous indignation against the ones who were setting aside cherished fables. They would not admit that there was a possibility that they themselves did not rightly understand the Word, or that they had misinterpreted or misapplied the Scriptures. They acted like men who had lost their reason. What right have these men, they reasoned, some of them mere fishermen, to present ideas contrary to the doctrines which we teach the people?

The God of heaven sometimes commissions men to preach that which is contrary to established doctrines. Men in authority are not always to be obeyed, even tho they may profess to be teachers of Bible truth. By night the angel of the Lord opened the prison doors, and said to the disciples, "Go, stand and speak in the temple to the people all the words of this life." This command was obeyed by the apostles; "they entered into the temple early in the morning, and taught."

In the meantime, "the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned."

"And when they had brought them, . . . the high priest asked them, saying, Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men." The Spirit of the Lord moved upon Gamaliel, a Pharisee and doctor of the law, whose advice was, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught, but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God. And to him they agreed."

Yet the attributes of Satan so controlled the priests and rulers that, notwithstanding the wonderful miracles wrought by the apostles, they were so filled with prejudice and hatred that they could hardly be restrained. "When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." "And the Lord added to the church daily such as should be saved."

MRS. E. G. WHITE.

"TIME is a parenthesis in eternity."

## THE TWO COVENANTS.

A COVENANT is a solemn obligation or undertaking under seal. The fact of its being a sealed instrument contradistinguishes it from a simple contract. It necessarily has to be written. Two covenants are prominently mentioned in the Scriptures, the old and the new.

### The Old Covenant.

The law, or the Ten Commandments, constituting the basis of the old covenant, were first spoken by God from heaven on Mt. Sinai (Ex. 20:1, 22), then they were written with His finger on two tables of stone (Deut. 5:22; Ex. 31:18), and, finally, they were written by Moses in the book of the covenant (Ex. 24:4, 7).

The people, on their part, promised to keep the Ten Commandments: "All the words which the Lord hath said *will we do.*" Ex. 19:8; 24:3, 7; Deut. 5:27.

By promising to keep the law, they obligated themselves to be holy, to be righteous, to be perfect. A tremendous, an impossible, undertaking without divine power.

For obedience to His law, God promised them temporal prosperity; He told them they should be the head, and not the tail, in the governments of the world; that they should lend unto nations, and not borrow. Deuteronomy 28. On His part, He also promised to bless them spiritually; that they should be a peculiar treasure unto Him, a kingdom of priests, and a holy nation. Ex. 19:5, 6. "And all people of the earth shall see that thou art called by the name of the Lord." Deut. 28:10. "O, that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" Deut. 5:29.

This solemn agreement was sealed with the blood of calves and goats. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people" (Heb. 9:19), and said, "Behold the blood of the covenant, which the Lord hath made with you concerning *all these words*" (Ex. 24:8).

### The New Covenant.

In both covenants the contracting parties are the same,—the Lord and the Israel of God. "Behold, the days come, saith the Lord, that I will make a new covenant with the *house of Israel*, and with the *house of Judah*." Jer. 31:31.

The subject matter of the two contracts is the same; that is, the law, or the Ten Commandments. Heb. 8:10. The fault with the old covenant was not found by God in His law, but with His *people*. "For finding fault with them . . . because they continued not in My covenant." Heb. 8:8, 9.

The great difference in the two contracts is manifestly seen in the *manner* in which the law is administered.

As we have seen in the old, the law was written with the finger of God on tables of stone. In the new, we find the same law written with the Spirit of the living God in the *fleshy tables of the heart*. 2 Cor. 3:3. "I will put *My law* in their inward parts, and *write it in their hearts.*" Jer. 31:33; Heb. 8:10. The ministration in the old covenant is the ministration of condemnation, of death. 2 Cor. 3:7, 9. It is a picture of the righteousness of God without the power to do it. It was "glorious" (2 Cor. 3:9-11) in that it revealed righteousness *to* man, but not *in* him.



Its object is to bring the sinner to Christ, his only hope of salvation. "Wherefore the law was our schoolmaster to bring us unto Christ." Gal. 3:24. This ministration of death was given that the sinner may see the necessity of a Saviour, and, in a measure, appreciate the great sacrifice in the death of the Son of God, by whose blood (or life) the new covenant is sealed.

How vastly different, also, the executive power in the two contracts!

For its execution, the old covenant rested upon the word of man: "All the words which the Lord hath said will we do."

The new covenant is founded upon the powerful (Heb. 8:12) Word of God. "I will put My Spirit within you, and *cause* you to walk in My statutes." Eze. 36:27.

The new covenant is the Gospel of Christ; "for it is the *power* of God unto salvation to every one that believeth." "That the righteousness of the *law* might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 1:16; 8:4.

The new covenant is God in man. It is the mystery of godliness now made manifest to His saints, "which is Christ in you, the hope of glory." Col. 1:26, 27.

This mystery is known to the *saints*. To know the mystery is to know God. The result of the new covenant is to know the Lord. "And they shall not teach every man his neighbor, and every man his brother, saying, 'Know the Lord; for all shall *know* Me, from the least to the greatest.'" Heb. 8:11.

The new covenant is Christ and the law. God is as inseparable from His law as He is from His righteousness. The one is declaratory of the other. Christ is "the faithful and true witness" (Rev. 3:14) of God to man; the law is the witness of God in man. "But now the righteousness of God without the law is manifested, being *witnessed by the law* and the prophets." Rom. 3:21.

Among other precepts of righteousness, the law says: "But the seventh day [or Saturday] is the Sabbath of the Lord thy God." Ex. 20:10. If we believe in or keep the first day of the week, or Sunday, how can Jesus write all His law on the fleshly tables of our heart? If we do not let Him, are we not guilty? "For whosoever shall keep the whole law, and yet offend in *one point*, he is guilty of *all*." James 2:10. Is not our guilt more assuredly so when the Saviour Himself says: "Till heaven and earth pass, *one jot* or *one tittle* shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18)?

In the apostolic age it was popular for Pharisaical believers to be sticklers for the law, but it meant persecution and, many times, death to know and to preach Christ and Him crucified. The devil, with his great subtlety and cunning, in the last days, has reversed his point of deception. Many, after a form of godliness, want Christ, but they disclaim any obedience to the law, and look upon it as a Jewish institution which had served its purpose when that people as a nation was scattered to the four quarters of the earth. A careful searching of the Scriptures, however, testifies of *both Christ and the law*.

To annul the law is to do away with the government of God. To deny Christ is to deny the power to keep the law.

The new or everlasting covenant agrees, by man's co-operation, to keep the law, or fulfil its righteousness in him. Rom. 8:4. Man never did nor ever can keep God's law. But God in man can and will keep it for him if he will only let Him. "For it is *God which work-*

*eth in you* both to *will* and to *do* of His good-pleasure." Phil. 2:13.

The righteousness we do, then, is not *our* righteousness, but it is "the righteousness of God." "For he that is entered into His rest, he also hath ceased from *his own works*, as God did from His." Heb. 4:10.

CYRUS SIMMONS.

Knoxville, Tenn.

#### HE IS COMING AGAIN.

COMING again is the Prince of salvation;  
Coming again all His own to receive;  
Coming again, not in earth's degradation;  
Coming, glad tidings to all who believe!

Nevermore tempted in desert wilds dreary;  
Nevermore weakened by fasting and fear;  
Nevermore burdened, and nevermore weary;  
Nevermore anguish, and nevermore tear.

Gone the Gethsemanes, known again, never;  
Gone the mock trial, with no hand to save;  
Gone are the cross and the Calvarys, ever;  
Gone, and forever, the power of the grave.

Saving e'en now from the power of the devil;  
Saving the trusting forever and aye;  
Saving from sin and the powers of all evil;  
Saving for life in eternity's day.

Coming again in transcendent glory;  
Coming again forever to reign;  
Coming again, repeat the glad story,  
Jesus, our Saviour, is coming again.

Saving His people from every temptation;  
Saving to life He has given so free;  
Saving forever from earth's degradation;  
Saving to home-land forever to be.

Coming, soon coming, the heavens declare it;  
Coming, soon coming, declareth the Word;  
Coming the kingdom to give; will you share it?  
Coming, all earth with its import is stirred.

Reigning forever in glory supernal;  
Reigning in righteousness ever to be;  
Reigning in kingdom of peace that's eternal;  
Love fills it full as the waters the sea.  
Oakland, Cal. LITMON CLESHAR.

#### THE TIME OF CHRIST'S COMING.

WHILE the Scriptures of truth throw much light on the coming of the Lord, the spirit of inspiration has not seen fit to reveal the exact date when that event will take place. Our Saviour says, "That day knoweth no man." In supposing that the exact time of the second advent was revealed in the Sacred Writings, serious mistakes have been made by Bible expositors in the past. Such a mistake was made in 1844 by William Miller and his collaborators. Mr. Miller's mistake, however, was not in his compilation of the prophetic periods. The 2,300 days of Daniel 8:14, upon which the movement of 1840 and 1844 was based, did end in the autumn of 1844. The science of neither mathematics nor logic can disprove this fact. The mistake of Mr. Miller and his coworkers was in supposing that the cleansing of the sanctuary, which the prophecy says was to take place at the end of the 2,300 days, was the cleansing of this earth by fire instead of the opening of the investigative judgment in the courts of heaven above. Since that period many fruitless attempts have been made to fix upon some date when the Lord will be revealed; but every effort has proven a failure, and has served to bring discredit upon the subject of the second advent. All such attempts in the future will likewise prove failures. The time when earth's history shall close is known alone to the divine mind. And if He in His wisdom shall ever see fit to reveal it to

the human family, we are confident it will not be this side of probation's hour.

The day of the Lord is approximately one thousand years in length. Beginning with the close of probation, which but shortly precedes the second coming of Christ, the one great, central event of the day-of-the-Lord period is the second coming of Christ to this earth. The events of the day of the Lord will be taken up more fully in future numbers; hence we make but meager reference to it here.

The beginning of this period (*i. e.*, the day of the Lord), the Scriptures plainly declare will come upon the great mass of mankind

#### As a Thief in the Night.

Upon this point we read in 1 Thess. 5:2, 3: "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; . . . and they shall not escape." Please note that the class upon whom the day of the Lord comes as a thief in the night, is denominated by the pronoun "they," or those who are crying "peace and safety." But now the apostle turns to the children of the Lord: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day; we are not of the night, nor of darkness." The reason why the day of the Lord does not come upon the brethren as a thief in the night, is indicated by the expression found in the first verse of this chapter, "But of the times and seasons, brethren, ye have no need that I write unto you." There was no particular occasion for Paul to address the church regarding the times and seasons of the Lord's coming or of the day of the Lord, from the fact that they regarded the times and seasons relating to these things. They were of the day; and in their soberness and watchfulness, they would pay attention to those indications, while upon the careless multitudes, in their indifference and love of sleep, with the cry of "peace and safety" upon their lips, the day of the Lord would come as a thief in the night.

Hence, we must conclude from this scripture that God is willing for His church to know something of the times and seasons. This is further demonstrated in the reference made to this same question by our Saviour in His discourse recorded in Luke 21. In verses 25 to 27 He speaks of the signs of the day of the Lord which would be seen in the heavens above, in the physical world, and among the nations of men. Then He says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This statement He follows with this forcible illustration: "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." The conclusion stated in these words is made more forcible as expressed in Matthew: "So likewise ye, when ye shall see all these things, know that it [He, margin] is near, even at the doors."

Then it is the blessed privilege of the children of God to know something about when the Lord Jesus Christ will return to this earth.

They may not know the hour, the day, or the year; but as the result of the fulfilment of the signs mentioned, they may know at least in what generation Christ will come. For our Saviour adds in the above chapter cited, "This generation"—that is, the generation which sees these things—"shall not pass away until all is fulfilled."

It is for us, in looking at this great question,



to avoid both extremes. We are not to be among those who will run without a message, or who, basing their faith upon mystical interpretations or wild calculations, reach extravagant and fanatical conclusions from their false premises. But while we do not hold fellowship with this wild element, we must be as careful to avoid the stereotyped conservatism which has fastened upon the minds of so many, leading them to believe that it is not for us to know anything of the time when the Lord is to return to this earth. Adopting the medium position, we must study faithfully the Scriptures of truth, depending alone upon the Lord and His Spirit for guidance, and reducing to practice in our experience every ray of light that God sends to us. The Lord will not permit a single trusting, believing soul to be deceived. The promise is that if we do His will we shall know of the doctrine. God will lead every sincere follower aright. May He grant us grace to walk in every ray of light which He shall reveal. By thus doing we shall come to enter the fulness of His salvation. In subsequent numbers we will state more fully what the signs of Christ's coming are and the point we have reached in their fulfilment.

F. M. WILCOX.

### I AM NEVER ALONE.

NOW, IF the Lord Jesus Christ has had His prayer answered—I suppose no one will doubt it—and all who believe upon Him are, according to the Lord's Word and His Father's Word, in union with Him, then see the consequences that follow. I never—I never can be alone. I have joys. I never can have them all to myself. He rejoices with me. I have sorrows. I can not monopolize them. Jesus knows them, sympathizes with me in them. I have temptations; He is touched with the feeling of them, for He was in all points tempted like as I am, yet without sin, that I might have a merciful High Priest, and might go to Him with confidence and present my petition to Him.

In this life I can be in no position of loneliness. Where I am, He is with me. Lying down on my bed, He is beside me. Rising in the morning, He is with me. Walking through the weary paths of life, He is with me—can not be separated from me. Otherwise this union is not true. As nothing that concerns me can concern me alone, even so nothing that concerns Jesus concerns Him alone.—*Marcus Rainsford.*

### MIKE AND THE PRIEST.

SELDOM has a better answer been made than that of a poor Irishman to a priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, not for the likes o' you."

"Ah! but, sir," he answered, "I was reading in my Bible, '*You shall read it to your children*;' and, sure, the priests have no children."

"But, Michael," said the priest, "you can not understand the Bible. It is not for you to understand it, my man."

"Ah! very well, your reverence. If I can not understand it, it will do me no harm; but what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to church, and the church will teach you. The church will give you the milk of the Word."

"And where does the church get it but out of the Bible? Ah! your reverence, I would rather keep the cow myself."—*Selected.*



### DID CHRIST OR THE APOSTLES CHANGE THE SABBATH?

WE have seen that the Christian Sabbath is, or *was*, the blessed and sanctified seventh day. It was Christian because it *was* Christ who created it by blessing and sanctifying it, and giving it to the race. It was Christian also, because it was the sign of Christ's everlasting covenant, and of the soul's submission to His divine will.

Perhaps the majority of the nominal Christians of the day would not criticize or deny these propositions if we use the past tense *was*, instead of the present *is*. It is the teaching of the church that Christ, while incarnate on the earth, changed the Sabbath from the seventh to the first day of the week, in commemoration of His resurrection on that day; so that all, and more than all, that the seventh day *was* to the Jewish church, the first day *now is* to the Christian church.

This leads us directly to the study of the New Testament record concerning the relation of Christ and the Sabbath.

But before we enter upon this study, which will be the theme of the next article, let us ask the New Testament record what authority there is for this assertion that Sunday has taken the place of the Sabbath as the day for Christians to observe. It is boldly declared that the record shows plainly that Jesus made the change, and that the apostles and the early church observed the first day of the week, not the seventh.

We agree that if such change was made by Christ, and observed by the apostolic church, the New Testament record must make it clear and plain. It is here, and here only, that we can look for divine authority for the observance of Sunday.

With the Sabbath it is far different. If the seventh day *is* the Christian Sabbath to-day, it *is* so because Christ created it and gave it His benediction of blessing to the race in the beginning. Because He also enshrined it in the heart of His sacred law, spoken in awful solemnity from the summit of Sinai, and written not on perishable parchment to pass away, but on the flinty adamant to stand forever. It is the Sabbath to-day because Christ is "the same yesterday, to-day, and forever," One "with whom is no variableness, neither shadow of turning." It *is* so to-day because Christ, as He said, came not to destroy the law, but to fulfil or obey it, and therefore because the example of His life confirms the keeping of the seventh day. If the seventh day is the Christian Sabbath, it is not necessary that the New Testament should give its origin, any more than it is necessary that it should repeat the Old Testament account of the creation of the world. Not so, however, with the Sunday. All agree that before the time of Christ, Sunday was a heathen festival, or, as the *North British Review* calls it, "the wild, solar holiday of all pagan times."

As such a festival, it was a mark of apostasy from the worship of the true God, the Creator, with no claim whatever to the observance of the faithful.

If it has such claim to-day, therefore it is

because, and only because, the New Testament record plainly shows that the seventh-day Sabbath, consecrated at creation, is abolished, and the first day instituted as the Christian Sabbath, to take its place.

Reserving, as we have said, the New Testament record of the seventh-day Sabbath for the next paper, we will now ask, What does that record say of the first day of the week?

The answer is, It only mentions the first day eight times, and six of these mentionings refer to the same first day, the day on which our Lord arose from the grave. Not one of these texts ever refers to it as a Sabbath, or the Lord's day, nor do they give it any sacred title whatsoever. Neither do they in any way show that Christ, the apostles, or the early church considered the day as any other than an ordinary working day.

To show that these assertions are absolutely true, we purpose to quote the eight texts referred to in their order, commenting as briefly as may be necessary.

1. "In the *end of the Sabbath*, as it began to dawn toward the *first day of the week*, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

This record was written about six years after the resurrection of Christ,—six years after the first day of the week, as we are told, had come to be the Christian sabbath or Lord's day, observed by all Christians as sacred, while the seventh day was now only a working day. Yet the text gives no hint of this change. The first day of the week is still simply the *first day* of the week, the day following the Sabbath.

2. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the *first day* of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

This record was written about ten years after the resurrection, and the remarks on the first text apply here with added force. Sunday is still spoken of as simply the first day of the week, the day following the Sabbath.

3. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene." Mark 16:9.

Here no comment is necessary.

4. "And they returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment*. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 23:56 to 24:1.

Altho this record was written twenty-eight years after the resurrection, still it gives no hint of the change of the Sabbath. Sunday is still simply the "first day of the week," and the text records without apology that the holy women intended to do work on that day that they would not do the day before, because the preceding day was the Sabbath.

5. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1.

Here we have a record written sixty-three years after the resurrection,—sixty-three years after the time when it is assumed that the seventh day had ceased to be the Sabbath, and the first day, or the Christian sabbath, or Lord's



day, had taken its place. Yet no hint is here given of such a change. Why did not inspiration say, The first day of the week, which is now the Lord's day, or Christian sabbath? There is but one answer to this question. The early church did not at that time keep the first day of the week. Sunday has no such right to our reverence as is claimed for it.

6. "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

Here it would seem is the time of all times, and the place of all places, when Jesus should have spoken to them plainly on the change of the Sabbath, if it was His design to make such change at all. Surely now Jesus will tell them that this glorious event, which has taken place on this day, must henceforth be celebrated, making the first day of the week the Lord's day, or Christian sabbath, and that this observance will take the place of the observance of the seventh day. But not a word of any such instruction is recorded, either by John or any of the evangelists. This silence is absolutely fatal to the theory that Christ authorized any change of the Sabbath.

7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

There is no word here in the original for "*when*," this therefore should be omitted.

It would then read, "And upon the first day of the week, the disciples came together to break bread." It is not said that this was their custom. The first day is not called the sabbath, or by any sacred title. It is recorded elsewhere (Acts 2:46) that they broke bread "*daily*," and "*from house to house*," so there was nothing in their breaking bread on that day that distinguished it from other days.

This was at Troas. Verse 6 tells us that they had been there seven days. This was a final night meeting, continuing until midnight. It was in the dark portion of the first day of the week, or, according to the Bible reckoning of time, as all authorities admit, on our Saturday night.

In verse 13, Luke and those who were with him, say, "We *went before* to ship, and sailed unto Assos." Assos was on the other side of the isthmus from Troas. It was nineteen miles from Troas by land, but sixty by water, around the peninsula. These disciples stayed until after the Sabbath, Saturday night, then they sailed to Assos. Paul stayed to hold a final farewell meeting on our Saturday night, which, according to their reckoning, after sunset was the first day of the week. After this meeting he talked until the break of day, and then on Sunday morning he walked the nineteen miles to Assos to meet the others, "for so," the record says, "had he appointed, minding himself to go afoot."

Conybeare and Howson, in their "Life and Epistles of Paul," distinctly say of this meeting that "it was in the evening which succeeded the Jewish Sabbath."—Page 520. On page 522 they as distinctly say that it was on Sunday that he took this walk of nineteen miles to meet the others who had gone before to Assos.

Then you have apostolic example for doing common travel on, and not for keeping, that day.

The other disciples, after the Sabbath, spent the night in the sail to Assos. Paul, knowing that he should see their faces no more, spent the night in holding the only religious meeting that the New Testament ever records as having been held on the first day of the week. And even this was only on the first day according

to Bible reckoning, and *not* according to our present Roman reckoning.

8. "Now concerning the collection for the saints, as I have given order to the church of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

These collections for the poor saints often consisted of clothes and provisions, as well as of money. They were to be laid by—in store—by each person, on the first day of the week, according as he had been prospered during the week that now had passed. This was not a public collection. The expression is unmistakable, "Let every one of you," not every church, or every congregation, but "every one of you, lay by him in store." Other translations render it "with himself at home," and "at his own house at home."

The expression, "That there be no gatherings when I come," does not refer to public gatherings of the people for worship, for Paul always had these when he came. It refers to the gathering of these goods and cash, preparatory to sending them to the poor at Jerusalem. This was to be all done before Paul came, by each man each week, on the first day, reviewing his prosperity or adversity of the previous week, and laying by him in store accordingly. When Paul came all these stores thus gathered in each house were brought to him, and sent by him to those in need.

Concerning this text Kitto says: "The regulation has been supposed to have reference to the tenets of the Jewish converts, who considered it unlawful to touch money on the Sabbath. In consideration for them, therefore, the apostle directs the collection to be made on the following day, on which secular business was lawful, or, as Cocceius observes, 'They regarded the day [Sunday] not as a feast, but as a working day.'"—Kitto, *Cyclopedia Bib. Lit.*, art. "Lord's Day."

Thus no one of the eight texts which mention the first day of the week, furnish any authority whatsoever for its observance as the Lord's day or the Christian sabbath. Instead it is plainly shown that the apostles and the early church did secular work on that day which they would not do on the day previous.

No one can, from any of these texts, learn anything concerning the Sabbath, other than that the Sabbath day, blessed and consecrated by Christ at creation, is still the Sabbath, and that the first day of the week is the day after the Sabbath,—an ordinary working day.

At what date the Sunday or first day of the week began to be generally used by Christians as a stated time for religious meetings, we have no definite information, either in the New Testament or in the writings of the fathers of the church. By none of the fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or His apostles.—Chambers' *Encyclopedia*, art. "Sabbath."

That all this is true will appear more fully in the next article, when we study the relation of the life of Jesus to the Sabbatic institution.

G. E. FIFIELD.

THE sweetest and happiest homes—homes to which men in weary life look back with yearnings too deep for tears; homes whose recollections linger round our manhood like light and the sunshine and the sweet air, into which no base things can intrude—are homes where brethren dwell together in unity; where, because all love God, all love their brothers also; where, because all are very dear to all, each is dearer to each than to himself.—Frederick W. Farrar.

## SPIRITUALISM.

### WHAT is Modern Spiritualism?

The belief that disembodied spirits can and do communicate with the living.—*Century Dictionary*.

### 2. Did this belief exist in ancient times?

"There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a conjurer with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12. See Lev. 19:31; Mal. 3:5.

The phenomenal aspect of Modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating.—J. J. Morse, in *Practical Occultism*, p. 85.

### 3. With what is witchcraft classed by the apostle Paul?

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies; . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:20, 21.

### 4. What should one do if asked to inquire of a familiar spirit?

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19, R.V.

"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Verse 20.

### 5. What says the "law and the testimony" about the knowledge which the dead have of what is occurring among men?

"Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:20, 21.

"For the living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

### 6. Then when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them?

"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. 16:14.

### 7. What is one of the characteristics of last-day apostasies?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1.

### 8. How will Satan deceive the people?

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11:14, 15.

### 9. Will Satan try to counterfeit even the coming of Christ by signs and wonders?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

### 10. After these signs and wonders are shown, what will take place?

"The Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:8-10.

### 11. What will be said by those who have rejected the deceptions of Satan, and maintained their love of the truth?

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. —*Oriental Watchman*.





### THE PURPOSE OF CRUELTY.

THERE are continually coming to the ears of the outside world reports of cruelties practised upon the ignorant natives of "Darkest Africa" by armed whites who have been sent among them, or by cruel white rulers of certain portions of the interior country. These cruelties are not restricted to any one class or to the representatives of any particular nation, nor are the guilty ones acting under orders in afflicting the natives as they do. The responsibility for the dark deeds lies secondarily with the individuals themselves, and primarily with him whose only thought is for man's eternal ruin. These armed emissaries of civilized governments, sent out to claim the territory by right of discovery or to maintain title thereto, are serving another purpose while spying out the land. That purpose, tho not avowed, is none the less real. That purpose, tho not recognized by those who are carrying it out, is as surely working through them as tho engrossed in indelible letters on the scroll of the commission they carry. That purpose is to plant the seeds of hate in the breast of every Afrikaner against the white man and all that he may bring to them—including the Gospel of Christ the Lord. It is not the governments that are purposing this; it is not the men who are performing it. That purpose was conceived deep down in the heart of humanity's arch-enemy, for the purpose of impeding, at every step, God's work in that benighted land. He who learns, through the things which he suffers, to hate the white man and his ways, has an almost impassable gulf placed between himself and the white man who comes to him under the banner of Christ, bringing the blessings and promises of the Gospel with him. That is the purpose which is being worked out now in Africa's deadly swamps and jungles, along her sluggish rivers, and around her fever-breeding lakes, where swarm the untamed, devil-worshipping tribes of a country that must yet learn to know God and the power of His salvation. Satan's purpose is to hinder that work as long as he has power so to do. God's purpose is to make a speedy work in the earth. Where are those who will teach these wronged and untamed people the love of God and His purpose concerning them? s.

### THE STRENGTH OF A MOB.

A DESPATCH to the Chicago *Times-Herald* is authority for the statement that a mob took charge of a court in Johnson Springs, Va., and compelled the plaintiff in the case to withdraw his suit. A Mormon elder had been assaulted in the vicinity by a number of persons and fatally injured. His brother Mormon elder, who was with him, brought suit against a farmer who was the leader in the assault. But as soon as the farmer was arraigned for trial, a mob of 200 mounted and armed men surrounded the courtroom, and detailed a committee to notify the court that the proceedings must stop. A second committee was sent to the Mormon elder, to tell him that if he did not withdraw the proceedings and leave the country they would lynch him then and there. Fearing that they would carry out their threats, the Mormon complied with their demands.

There is no one that can speak too strongly against the great plague of Mormonism, that is sweeping over this country, and from here extending to all parts of the world. Certainly any fair-minded person who is not contaminated with the evil, will be ready to raise the warning and exert his influence against the cunning deceptions of this pernicious doctrine.

But is any evil so great that it ever becomes right to take charge of courts and undertake to dispense justice through the medium of mobs? Mob law, however, is usually brought into vogue in new countries and anywhere else when courts are hard to reach, or when they are slow in action, or subject to corruption by bribes, etc. And it is come to be the prevailing opinion over all the land that

courts and juries can be bought by any one who has the money to do it, and so men are apt to take things in their own hands. But, while the mob may sometimes mete out justice to a culprit, yet it is likely to take the innocent much oftener than it does the guilty. And once mob violence is set fully to working, there can be no conjecture as to where it will end.

Mobs are becoming more and more frequent and violent. The Lord has told us that "as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. The condition of things in the days of Noah is very fully described in the sixth chapter of Genesis. Verse 11 says, "The earth also was corrupt before God, and the earth was filled with violence."

It became necessary for the Lord to overthrow the world in Noah's time, because of its "violence" and "corruption." How long can a just and true God endure the violence and corruption of these times before He raises the arm of justice to strike the blow that will end in the world's destruction? These are indeed times that are weighted with serious import. T.

### "THE BICYCLE MASHER."

A FEW days since, the New York *Sun* told of a champion bicycle "masher" who made the Riverside Drive the scene of his adventures. He was a "nice-looking" fellow, who, by his flattering speech and suave manner, succeeded in luring young women to places of refreshment, where he drugged them and robbed them of their money and jewels.

Many of the fashionable "drives," "promenades," and "summer resorts" are used by Satan to lure young people into trouble and frequently into ruin. At the "resort" the usual reserve of young women toward strangers is largely broken down, and this laxity opens the way for evil.

Any true gentleman will always exercise becoming reserve toward a lady. He will tolerate in himself such manners only as would be readily recognized as perfectly fitting and proper anywhere. And any young woman who has been carefully and properly trained at home will promptly and intuitively resent any unwarranted advances that may be made, even tho it be under the relaxing influences of the "resort." The stranger, even tho he be the so-called "masher," who would invite her to join him in partaking of refreshments, would be very decidedly spurned.

Indeed, is it not true that the purest type of lady-like young girls will seek to avoid allowing young men to treat them to refreshments, at least to any great extent? No girl who regards herself as she should will give any occasion whatever for the charge that she seeks to have young men be constantly giving her candy, ice-cream, soda-water, and the numerous other things that are misnamed "refreshments."

Girls can be womanly and yet be full of pleasantness and good cheer. They can be respectful and courteous to strangers, and yet be surrounded by an atmosphere of solid moral worth that produces a perceptible chill in the professional "masher." Womanly self-respect can not disguise her contempt for such fellows, and the more they flash with diamonds and otherwise display a real or pretended wealth, the more decisively will they be repelled.

Mothers should spare no pains in properly training both their boys and girls along these lines. T.

What Shall We Call This?—The United States paid Spain \$20,000,000 for the Philippines, which Spain did not own nor could not deliver. The native inhabitants are counted insurgents and rebels because they will not yield to a government of which they were never subjects; and thousands of them have died for liberty. But there is a tribe of Mohammedan Sulus on the islands, the sultan of which possesses a harem, and holds slaves. In other words, slavery and polygamy are established by law. He has negotiated a treaty with this government, whose "subject" he is under the purchase from Spain, by

which this government has the right to garrison certain seaport towns, said to be of "no consequence to him, and he is promised that this government is not to interfere with his sovereignty or with slavery or polygamy, but is to pay him a subsidy of \$6,000 a year, agreed upon by Spain before she sold him out to us." The question is put, Why not buy Aguinaldo's allegiance? Would it not be cheaper than the price now being paid?

### DRUNKENNESS AND LUNACY IN FRANCE.

LAST December *Le Temps*, published in Paris, said:—

"According to the official figures, the Department of the Seine contained in 1867 7,805 lunatics; in 1896 there were 21,700; in 30 years the number of insane persons in Paris and the suburbs had tripled.

"To what must we attribute this terrible increase? No doubt there are several causes, but the medical men say that the steadily-increasing habit of alcoholism is the most fruitful one.

"Last year, at Ville Evrard, out of 100 new patients 22 were there through alcoholism, that is to say, nearly 25 per cent.

"We must not imagine that this increase of lunatics is peculiar to the neighborhood of Paris; it is the same in Picardy, in Normandy, in Bretagne, and in the center of France; even in the South, which seemed to have escaped until recently, the same phenomenon is recorded. Almost all the departments are complaining of the insufficiency of the asylums. Alcoholism—this is the enemy."

In line with the foregoing, Dr. Laborde, of the French Medical Faculty, says, in his recent book:—

"Unless something is quickly done to remedy the present state of affairs, within a relatively small number of years, the whole of the working class will have become habitual drunkards."

The foregoing facts in regard to the condition of things in France emphasize the degrading influences that are so actively working there. We have more than once called attention to these things through the SIGNS, and would earnestly invite our readers to ponder well what they signify. And your personal observation has shown you that France is not alone in this plunge downward. The whole world is being filled with corrupting influences, that are not merely filling the prisons with criminals, but are filling public offices and various places of trust with men who are both dishonest and vile. And while the criminal class is being greatly increased, the asylums are being crowded with lunatics, and the plague of suicide is spreading everywhere.

Is righteousness increasing? Or, on the contrary, is not the Word of God being fulfilled which tells us that the last days shall be made perilous because of abounding evil? Ponder these things. Think carefully upon the evidence that God gives in His Word as to the meaning of the events of this time. Make no mistake in drawing your conclusions. The eternal issues are now upon us. T.

SO PREVALENT has become that scourge of the race, consumption, and so imperative the demands for some treatment which will prevent its ravages, that the Secretary of War has deemed it advisable to take some action to impede its progress in the army. Those who enter the army are supposed to be in perfect health at the time they enlist; but many of them soon develop the symptoms of tuberculosis, the germs of which were no doubt in many cases in their systems. The Secretary of War has therefore ordered that a sanitarium for the treatment of consumptive soldiers and officers be established at Fort Bayard, New Mexico, under the personal supervision of Surgeon-General Sternberg; and the newest developments in the treatment of tuberculosis will be introduced. The necessity for such an institution in the army only serves to show what fearful strides disease is making in these, the last days of a worn-out, plague-smitten earth.

THE Mexican Government, at the present time, has two Indian wars on its hands, one in the Northwest, among the Yaqui tribe, and the other in the Southeast, among the Yucatan Indians. With the Yaquis, it is a quarrel over the possession of their land; with the Yucatan, the quarrel is over the payment of internal revenue to the Mexican Government on the manufacture of liquor and other products. The last-mentioned quarrel is causing much distress among the laboring classes, who dare not enter the forests to follow their accustomed occupations among the forests of precious woods with which the country abounds.



### "TRUSTS AND THE LAW."

A RECENT *Thrice-a-Week World* (August 21), under the above heading, has the following:—

"During the past week the prices of beef and other meat have been advanced from two to five cents a pound by a combination of Western packers. There is no pretense that beef is scarcer or that it costs more to make it. It is admitted that the price is raised arbitrarily in order to make good to the trust its temporary losses incurred in establishing a meat monopoly in England.

"Meanwhile trusts continue to multiply in all the other necessities of life. Within the week there were organized—

"A Cotton-Goods Trust,

"An Ice Trust,

"A Hide and Leather Trust,

"An Asphalt Trust.

"These simply supplement the hundreds of other trusts and monopolies formed during the present year, seeking to control the production and fix the prices of nearly every article of general use.

"The latest combinations cover—

"The food we eat,

"The clothing we wear,

"The shoes for our feet,

"The ice required for health and comfort,

"The modern pavements for our streets.

"Are there no laws against these 'conspiracies in restraint of trade'—these combinations of Greed against Need?

"O, yes! There is a stringent Federal anti-trust law, and most of the States, including New York and Illinois, have statutes of a similar character.

"Why are not these laws enforced?"

And then, after speaking of the "powerlessness" of State and Federal officials to enforce the laws, the *World* concludes: "And so there we are—at the mercy of the trusts. Nobody to blame. Everybody powerless."

THE pope has bestowed medals on the Catholic sailors of the Olympia, the flag-ship of Admiral Dewey. He also sent an autograph letter to the admiral. There is scarcely a day passing that does not bring something to light, showing the aggressions of the Papacy. And it is particularly to be remarked that the pope is doing everything he can to ingratiate himself into the good feelings of this country. And the success that he meets shows that the once pronounced Protestantism of this nation is weakening down to almost nothing. Some may think that this is caused by the "liberal" spirit of this age. But do not be deceived by such things. The Papacy stands just where she has always stood, but Protestantism has retrograded toward Rome. This will soon result in the full restoration of the Papacy. Prophecy has predicted it, and everything shows that it will soon come to pass. And when it is considered that the fulfilment of this prophecy is one of the closing acts in the scenes of this world's history, it is made manifest that these movements of the Papacy should be both watched and studied. And our Catholic friends should be the most interested of any in the study of this subject. In pointing to these things we do it with the sincerest kindness toward all. We regard the matter as a fulfilment of a clear prophecy, and believe it to be a Christian duty to give the warning. In these thrilling times prejudices should all be laid to one side, and we should come directly to the Word of God, and ask that the Holy Spirit be given to us abundantly, so that we make no mistakes.

A GENTLEMAN, with his headquarters at St. Paul, Minn., has been active recently in forming a trust of the photoengravers. Some of the firms in Chicago that are interested in this business have caused the St. Paul man to be arrested for conspiracy to control prices. This event could not have any significance only as it is one of many similar things that are happening, all of which show that the world is coming into the greatest struggle of all time. The trust is aggressive and powerful, and the opposition is becoming more determined. Men everywhere recognize these appalling conditions; but do you know what they portend? Every one should be made aware of the fact that the end of all things is right at hand, and our minds should be resolutely turned from the turmoil and intrigues of these times to a preparation for the kingdom of God. Men everywhere should repent, for the kingdom of heaven is at hand.

INSECT pests, the worst of all things to fight, are numerous this year. We told, not long since, of the stopping of a train by the caterpillar of the gypsy moth; and now we are told that a train was stopped on Long Island by millions of potato bugs crossing the track.

**Beef Trust.**—A trust of four firms control most of the beef of this country, from the pasture to the table. Their business in the course of a year amounts in round numbers to \$335,000,000. Another firm, distributor for the trust, has a business of \$12,000,000. The profits of the trust are said to exceed \$19,300,000 a year. Senator Vest, of Missouri, who was on an investigating committee, said that while there was an advance of but one per cent. in the price of cattle, beef had advanced from ten to fifteen cents a pound; and while the work of the trust is contrary to law, "the Federal Government seems powerless to prevent it." It is said that all this falls heaviest upon the poor man; let us say to him that he may obtain relief in dropping the flesh diet, and turning to legumes, whole-meal or graham bread, whole-wheat bread, corn-meal bread, vegetables, etc. Flesh meat is not only not a necessity, it is not the best food, even for the laborer in manual pursuits. We are not theorizing in this; we know whereof we speak.

THE pope has announced that he will soon open negotiations with the United States with a view to regulating the position of the Catholic Church in the Philippines. It is said that this announcement of Leo was read with much interest by the officials of the State Department at Washington. They say that the Constitution forbids them from receiving anything from the pope as such, but that, as a private citizen or a distinguished foreigner, they can communicate with him. The State Department says: "If, as a distinguished private citizen, the pontiff of the Catholic Church can suggest a means through which the followers in the Philippines can be brought into submission under a pledge that religious tolerance and the fullest possible measure of human liberty is to be given them, this government will be glad to receive his views." If any one has doubted that the trend of events in this country is surely leading us back into the maze of Church and State union, let him think seriously of this occurrence. It seems passing strange that the State Department should manifest such a willingness to have any religious prelate tell them how to run the government in the Philippines. But in the condition that this government was when it took the Philippines, it was a foregone conclusion that it would get into tangling alliances with the Catholic Church. These are most intensely ominous steps. It is important that you should keep your eye on them and study what they mean.

It seems to be the general impression of the British press that war in the Transvaal is inevitable. The English officials are firm in pressing their claims in Africa, and it is generally believed that the Boers have decided to strike before the British can get ready, and thereby gain as much advantage as possible. It causes a feeling of solemnity to come over the mind whenever England is about to take up arms, even tho her contest may be with a very insignificant African republic. For England is so thoroughly mixed up with all the countries of the world, and there is such an antipathy in many nations because of her aggressive commercial and colonial policy, that international intrigues and quarrels are almost sure to follow. As insignificant as the present contest in Africa may seem to many, yet nevertheless it may bring forth wars in other unexpected places before it ends. For these are times in which the war spirit is running high, and there is no knowing what a day may bring forth.

THE present course of the German Government toward those who caused the defeat of the emperor's canal bill, is arousing much opposition, adverse comment, irritation, and dissatisfaction throughout Germany. The canal bill was a pet measure of the emperor, and was in direct line with his measures for the increase of the imperial navy; but, much to the emperor's disappointment, it was defeated by a considerable majority. Now the government has temporarily suspended and placed on half pay a number of those who, on account of the great expense involved, defeated the bill. The affair is causing the more dissatisfaction from the fact that the constitution provides that the deputies may vote as they please. Thus is being fanned the flame of hatred for rulers that is to increase the perils and terrors of the times up to the time when the Prince of Peace shall come to set up that kingdom which shall never be destroyed, the heritage of the saints of the Most High.

THE rioting among the negroes in the neighborhood of Darien, Georgia, still continues, and, altho the State militia is on the ground, the colored people are still determined, and more bloodshed may follow. Just as far as possible we should inculcate sentiments that will relieve this terribly strained relation between the whites and the blacks in the South. And the one thing that will help matters is the Gospel just as it is in Jesus Christ. Men but faintly realize the portent of this condition that now exists in the South. Instead of treating it lightly, or looking upon it as something that will soon blow over, it should be seen that the indications are clear that a great storm is brewing. The race problem is one of the biggest problems that this country has to handle.

GENERAL FITZHUGH LEE has made an elaborate report on the existing conditions in that part of the territory of Cuba over which he has jurisdiction, and takes emphatic ground for a free and independent republic in the island, under a protectorate, for a time, of the United States. This report takes up the conditions in Havana and Pinar del Rio provinces, town by town, showing a general improvement throughout the western end of the island, and indicates that there is not now as much suffering for lack of food as has been claimed in unofficial reports. General Lee urges the taking of a census as the first step in the establishment of self-government in the island, and advises the holding of general elections for the selection of officers for the new republic.

PALOMA SCHRAMM, a little child ten years of age, is said to be a wonderful musical prodigy. Her parents put her before the public, and leading musicians showered compliments upon her. At the expiration of a year of this public, excitable life she is a broken-down, nervous wreck. The place for little ten-year-old children is in the quiet of the home, and not in the exciting, nervous currents of public parade. Parents should think too much of their children to allow them to be destroyed. No amount of flattery should ever induce them to give way to have their children ruined; for ruin is almost certain to follow where a child is pushed out before the public to amuse and entertain the vast, applauding crowds.

THE well-known English writer, Mr. Frederick Greenwood, says, in the *Nineteenth Century*:—

"We are at the beginning of what will be best understood, perhaps, as a great 'world-movement,' and merely to keep safe in it, England must henceforth maintain a navy corresponding in magnitude with the enormous armies of Continental Europe. What has been thought abnormal must be considered normal; . . . for, what with extension of frontier, and what with the trade fight, which at a microscopic view would almost resemble the struggle for air in the Black Hole of Calcutta, it is now with us as with these much-pitied continental nations. As they are armed so, at least, must we be."

A DESPATCH from Shanghai states that serious trouble has broken out between the Germans and the Chinese in the Kiaochau hinterland. Six Chinamen were shot in the skirmish. The German minister to China has handed an ultimatum to the Chinese Government, telling them that unless security of life and property is maintained in the hinterland Germany will take steps to protect her own interests. This is one more of the constantly-recurring incidents that show the warlike conditions of these times, and no one knows how soon the flames of war may burst forth.

THE United States troop-ship, *Morgan City*, which left San Francisco on August 10, with 734 officers and enlisted men for the Philippines, encountered a typhoon near Kobe, Japan, on September 3, and was driven upon the rocks and wrecked. The crew succeeded in beaching the ship, and all were saved. A transport from Manila is expected to pick up the stranded regulars and convey them to their destination.

THE revolutionists in the republic of Santo Domingo have overcome the hitherto existing government, and a provisional government is now in power, holding the reins until the new president shall be selected. General Juan Isidro Jimenez has left Cuba to become a candidate for the presidency of the little republic, and most of the towns are reported to have already declared in favor of his election.

YELLOW fever has appeared at New Orleans, Louisiana, and strict quarantine has been declared against this place by other cities in the South.





### HIS PICTURE IN MY HEART.

I HEARD a knocking while I sat  
And read the Book of sacred lore;  
So sweet the voice, so faint the rap,  
I list to hear the knock once more.

"Lo, at thy door I stand and knock,"  
To me thus spoke the soft, still voice;  
"Why stay the bars, why turn the lock,  
Why will ye die, why hell thy choice?"

The door I ope'd, and flung it wide,  
And bade the honored Guest come in;  
Thy heart I'll wash; in it abide,  
And cleanse it, heal it, from all sin."

First demon self hence bade He hie,  
And follow quick all pride and hate,  
Lust of the flesh, lust of the eye,  
And appetite I ne'er could sate.

He washed and healed it with His blood,  
With His own life He made it clean;  
Oft self returned, and knocked and stood,  
And claimed a right to enter in.

His glazing lies me most deceived,  
So long, so hard he struggling died;  
I love the Guest whom erst I grieved;  
Leave not my heart, leave not my side.

Illumed my chambers with the light  
That shines refulgent from the Son;  
Enthroned, He sits where once sat night;  
Hell's gloom is gone, lo, heaven is come!

The radiance round so perfect falls,  
So perfect lights and shades each part,  
His picture shines upon the walls—  
My God is imaged in my heart.

O, paint, ye rays of righteousness,  
In every act, in every word,  
That lovely smile, that Saviour-face,  
Where God is seen, where God is heard!

Knoxville, Tenn.      CYRUS SIMMONS.

the West for the last half century that about all the Indian depredations and uprisings have been the result of the white man's treacherous dealings with the red man.

The Indians were noted for hospitality and liberality until the white man's treachery and cupidity destroyed confidence. No more sober people ever lived until the white man's intoxicating beverages were thrust upon them. Their laws against marital infidelity were the most rigid, and their women among the most virtuous to be found in the world, until the white man overcame their scruples by his tempting bribes. After becoming fully imbued with the idea that the white man was their inveterate foe, they deemed it the proper thing to retaliate in kind, with interest added if possible. From the Indian's standpoint it was patriotism to defend his hunting-grounds,

zona, Idaho, Nevada, and Utah, forty-seven Indian tribes, with populations ranging from 100 to 20,500. Twenty-seven of these tribes have no Protestant missionary; and when, with these figures, we take into consideration the fact that in the tribes where some work is being done the force is entirely inadequate, and sometimes very little of the real truth of God is preached, we see in some measure the sad condition of this long-neglected people. The United States Indian agent for the Navajos and Moquis, who has traveled extensively over their territory, states that there is not a Christian Navajo on the reservation; and after a careful observation of many months on the field, meeting and talking with hundreds of this tribe, our missionaries have yet to find the first ray of Gospel light. What an awful fact that here in our own so-called Christian land these people have lived for centuries in heathen darkness!

Many other tribes in the United States present as dark a picture. The Moquis, located on a reservation in Northern Arizona, have three missionaries; this would seem to be an ample supply, but when the real facts are laid before us we see how misleading these figures are. They live in eight villages, ranging from one to fifty miles apart. Three of these villages have missionaries, leaving five villages without the sound of the Gospel.

The Navajos, numbering 20,500, and scattered over a large reservation, have but four missionaries, and not less than ninety per cent. of them have never heard of the provision made at the cross for the believing sinner. Some of them have heard the name



Three of the Oldest Indian Women in the United States.

### THE INDIANS OF THE UNITED STATES.

THERE is probably no more striking rebuttal of the claim that "this is a Christian nation" than the Indians. The claim is based on the assumption that the first white men who came from the Old World were professed Christians, and made some pretense of taking possession of the New World in the name of Christianity. But the land was already owned by people whom God had created and for whom Christ gave His life, and those professed Christians who landed on the Atlantic and gulf shores took forcible possession, not only robbing the Indians of their property, but murdering them in "civilized warfare" style when they dared to resist the encroachments of the "Christian" usurpers.

When the first European immigrants landed on the continent there were, it is estimated, about three million Indians within the present territory of the United States. How will this "Christian nation" account for them and their descendants? All that can be said is that they are dead; the powder and ball, the fire and sword, the rum and robbery of the white man have practically annihilated them. To-day there are scarcely a quarter million of them. General Nelson A. Miles, commander of the army—who has had large experience in running them from rock to tree, from plain to mountain—is accredited with saying that "the wrecks of broken promises on the part of the government are strewn all the way from the Atlantic to the Pacific." And it is well known to men of experience in the Indian regions of

it was heroism to kill those who disregarded his rights, and it was justice to steal from those who robbed and swindled him. A certain commanding officer once uttered the sentiment that "the only good Indian is a dead Indian," and he carried on his "protection of the frontier" on that principle. Others followed out that theory, and it was not surprising that the Indian thought the white man bad even after he was dead, showing his contempt by scalping and otherwise mutilating the dead victim of his prowess. The Indians were heathen, the white men represented a so-called "Christian nation"—but the selfsame spirit controlled both.

But the past can not be mended; what is the prospect for the few who are left? What is being done, and what can be done for them? Here is a picture that is worthy of consideration by those who are either nominally or really working for the souls of those who are generally reckoned as heathen. It is told in a paper published in St. Louis, Mo., entitled *Everlasting Gospel*.—

There are eighteen tribes in Arizona, and in only eleven of them is there any work being done by Protestant missionaries. California has two tribes, with three missionaries; Colorado, three tribes and one mission station; Idaho, seven tribes, with only three missions; Nevada, five tribes and one missionary. There are in California, Colorado, Ari-

zona, Idaho, Nevada, and Utah, forty-seven Indian tribes, with populations ranging from 100 to 20,500. Twenty-seven of these tribes have no Protestant missionary; and when, with these figures, we take into consideration the fact that in the tribes where some work is being done the force is entirely inadequate, and sometimes very little of the real truth of God is preached, we see in some measure the sad condition of this long-neglected people.

This is a true picture of some of the tribes that have missionaries. What must be the awful condition of the many for whom no effort has ever been made, who for year after year have lived and died having no hope and without God!

It may be added that there are some attempts on the part of the government at conducting schools among the Indians, some of which have been good in a secular way, and some have been bad in every sense,—all of them being subject to the vicissitudes of politics, and therefore the objects of more or less speculation and intrigue. At least such have been the continual reports of men who have been in position to know. From these schools the Indians can not, in the very nature of things, learn much in the way of true Christianity. The schools are almost entirely compulsory institutions; that is, the children are compelled to leave their homes in order to attend them. The idea seems to be that it is necessary to keep them away from their parents as much as possible, until they become as nearly like the white people as is at all practicable. This is the false idea of civilization, as it is also too much the false idea of Christianity in the meager attempts to teach them about Christ and



the Gospel. One of the worst evils of their education is that the white man is made the standard, and the pupils come too near the goal in its worst features. The results of such work are to lead the young away from their parents, with their minds imbued with feelings of superiority. They are fitted to take advantage of the uneducated ones in their tribes, rather than to be to them examples of profitable progress. And whatever of religious instruction comes to them through the medium of government support or control can hardly fail to be mixed with the Church-and-State spirit.

If there is a class of people, at home or abroad, to whom those priding themselves on their American citizenship are indebted, it is the Indian class. And as Christians, there are none who have higher claims upon our Christian charity than those who have fallen among thieves in our very midst. W.N. GLENN.



UNION COLLEGE.

Special Announcement.

UNION COLLEGE opens September 20, and all who are planning to attend should, if possible, be present at the opening. The most profitable year's work in the history of the college is expected. Every department has been carefully provided for. Good, substantial, hygienic board will be furnished on either the European or American plan, students being privileged to take their choice.

A model church school will be conducted throughout the year, affording to parents the very best instruction for their children, from the first grade up.

Good places in private families will be provided for children too young to enter the college home.

Sanitarium physicians and nurses will board and room in the same buildings with teachers and students of the college. All buildings are made comfortable and pleasant.

The following departments of instruction are offered for the coming year: Scientific, Literary, Biblical, Normal, Missionary, Commercial, Preparatory Medical, Canvassers', Instrumental and Vocal Music, Drawing and Painting. Special attention will be given to the common branches, also nursing and bath-room treatment, hygienic cooking, and physical culture.

Besides the English, classes will be formed in Greek, Latin, Hebrew, German, French, Spanish, Danish, and Norwegian, providing there is sufficient demand.

The vacation number of the *Practical Educator*, the regular college paper, is just published, and copies of either the paper or the college "Year-Book" will be sent to any address.

All students planning to attend during the first term should write at once, stating time of entrance. Address all letters to W. T. Bland, Union College, College View, Neb.

SAN FRANCISCO HELPING HAND AND MEDICAL MISSION.

WITH the prayer of the widow and orphan for the blessing of God upon the work of the Mission comes a letter from Montreal, Canada. Accompanying this messenger of peace was a donation of \$2.00 for the work. It was just a word, but what a train of thought came in of the possible sacrifice and self-denial that found its joy in lifting the burden from some poor wanderer! It is such experiences as these that make rich in blessings bestowed.

While the commission houses of San Francisco are dumping tons of fruit into the bay, we wish that our friends and patrons in the country would remember the needs of the Helping Hand, and see that some of this surplus finds its way to the Mission. We are nearing the time when those who have found employment for a time in the country will be coming into the cities, and donations of supplies and prod-

uce will be an actual saving in dollars and cents to the cause. We trust that our friends will keep this need in mind.

The July summary of Mission work is as follows:

Gospel meetings held	51
Attendance at Gospel meetings	1,085
Bible classes conducted	25
Attendance at Bible classes	365
Individual Bible readings held	213
Requests for prayer	129
Professed conversions	13
Treatments given	169
Surgical operations	3
Examinations	2
Lodgings given	1,592
Meals served (penny lunches)	28,502
Free lodgings	700
Free lunches	10,113
Garments given away	197
Baths given	479
Suits fumigated	408
Using free laundry	199
Men furnished temporary employment	472
Men furnished positions	123
Pages of literature distributed	2,929

Donations of produce, supplies, etc., should be sent by prepaid freight to the Helping Hand and Medical Mission, 641 Commercial Street, San Francisco, Cal.

Cash donations may be sent to the undersigned at 1436 Market Street, San Francisco, Cal.

E. E. PARLIN, Secretary.

OUR WORK AND WORKERS.

A CAMP-MEETING will be held at Kingfisher, O. T., September 21 to October 2.

THERE is to be a camp-meeting at Columbus Junction, Iowa, September 26 to October 1.

AS a result of tent work at Lewis, Cass County, Iowa, eight persons accepted the truth as presented by the laborers.

OHIO CONFERENCE has re-elected Brother R. R. Kennedy president. An additional German laborer has been placed in that field.

AT the recent Emerson, Kansas, camp-meeting five persons were baptized. A number of others deferred the ordinance until they should return to their homes. Elder J. W. Adams administered the baptism.

AT the recent State camp-meeting at Cuyahoga Falls, Ohio, a collection was taken for the purpose of establishing a printing office and a broom factory at Mt. Vernon Academy, to give students opportunity to partially work their way in the school.

A NOTE from Brethren O. S. Ferren and C. H. Abbott, who labor in the Wyoming field, mentions a meeting on the banks of Green River. Their letter closes as follows: "August 23, standing close to the water's edge, we talked to those who were present, about baptism and a holy life, after which two candidates were buried with their Lord in baptism, in the beautiful river."

OUR brethren in Honolulu are encouraged in their Chinese school work by the action of the Chinese themselves in purchasing land and putting up a building. Prof. W. E. Howell recently arrived in California, to remain a short time, when he will return to the islands to further prosecute the work. Brother B. L. Howe, in a private letter to the editor, notes some encouraging features of the house-to-house work. He mentions the death of a native woman, which, it seems, might have been averted by a little knowledge of genuine health principles on the part of the doctor.

THE Mt. Vernon, Ohio, *Visitor* has this interesting item: "Brethren S. G. Haughey and Wm. Hutchinson recently closed a two weeks' meeting at Keady, Ireland. The people of the place had rented the largest hall there and invited them to come. They took up a collection the last evening of more than \$50 and gave it to them, besides paying the rent for the hall, for the shipping of an organ, and had taken them out from the nearest railway station and back again; making an outlay of nearly \$75. As there is much prejudice on the part of all denominations, so that anything out of the ordinary line is treated with contempt, it meant something for the leading business men of Keady to rent a hall and invite our workers there. But they saw that God had given them a message, and they desired to know more about it. As the farmers are very busy now, they requested the workers to return in the winter and spend several months with them, and they are planning to do so."

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.....	55	Twelve Principles of Holy Living	50	3/4
.....	56	There Is Help in God	50	3/4
.....	57	The Divine Law	25	1
.....	58	The Three Sabbaths	50	3/4
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.....	60	A Living Saviour	50	3/4
.....	61	Gracious Invitation	25	3/4
.....	62	Return of the Jews	25	2
.....	63	Jesus Died for You	50	3/4

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THE above is the title of a 32-page tract of recent issue which clearly establishes the fact that the great seal by which Jehovah makes known His authority has been counterfeited. More than that, it shows that this counterfeit is quite generally accepted as the genuine, and points out the danger of such acceptance. The tract is illustrated, and costs but \$2.00 per hundred.

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### WILL YOU RECEIVE HIM?

SUPPOSE some day unto your door  
A friend should come so very poor,  
And he should ask for bread,  
What would you do? Ah, you would say,  
"Come in, my friend, for you, this day,  
Shall at my house be fed!"

Suppose, again, a little child  
Should come to you with face so mild,  
And plead your tender care,  
What would you do? Ah, you would say,  
"Come in, my child, for you, this day,  
My home and love shall share!"

And now, suppose that Jesus came  
Unto your heart, so full of shame,  
To cleanse it from all sin,  
What would you do? Ah, would you say,  
"Come in, Lord Jesus, and to-day  
Thy holy work begin!"

Or would you coldly from Him turn,  
And all His tender mercies spurn,  
And closer shut the door?  
O, if thy heart could only see  
Its need, methinks 'twould be for thee  
His mercy to implore!

Remember, when, by Adam's fall,  
The sentence, "Death," was passed on all,  
He came and took your place;  
And now to-day He humbly stands,  
Inviting you, with outstretched hands,  
Will you receive His grace?

—Harry Armstrong.

### THE BASKET PICNIC.

MR. WILSON, by careful attention to the details of a thriving business, had acquired much wealth, and the social and scenic advantages and pleasures it could procure. Among many sources of pleasure there were none that seemed to fill so large a place in the estimation of his wife, at least, as that of a fine naphtha launch, in which the family, attended by servants, made many a cruise upon beautiful inland lakes and rivers, until every babbling, stony-bedded brook, cascade, or bubbling spring, shaded by balmy cedars and firs, were known and visited again and again.

But, at length, from constant familiarity, they became satiated with this source of pleasure, and began to give expressions of jealous feelings because the Browns owned a little larger and more finely-trimmed launch than their own.

Mrs. Wilson had had the advantages of an early Christian training by a pious mother, long now deceased; but she had seemingly, amidst wealth and pleasure, forgotten nearly all its principles, and had become, in nearly every respect, a woman of the world. But sometimes there would come an inspiration to her soul from the long ago, like the corruscations of an electric light, only, from disuse, to fade away again into oblivion.

One day, however, there came an inspiration of this kind, that would not be put down, "Even the Son of man came not to be ministered unto but to minister." It seemed as if an angel voice kept repeating it in her mind; and she thought: "Am I better than Jesus, that I should allow others to serve me, and minister to my pleasure, while I, who am so able to help others, should do next to nothing of the kind? But how can I minister to others? I'm sure I would like to if I knew how." Just then this

text of Scripture, that she had learned when a child, came to her mind: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just."

One day she said to Mr. Wilson, "Husband, can I have the launch to-morrow, to do as I please with her?"

"O, yes," said he laughingly, "only on condition that you don't sink, sell, or burn her! And, by the way, as a precautionary measure, I insist that John, our trusted engineer and pilot, shall not relinquish his care of the boat, altho you may be the captain in control of her movements."

The conditions being perfectly satisfactory, Mrs. Wilson sent out invitations to a ride in the launch.

First she invited the Widow Day and her four children, ranging in ages from five to twelve years. They had never taken a trip to a lake resort, even in a crowded, cheap excursion. The widow had known nothing but hard work and penury. The widow's boys thought this was the grand event of their lives. Nothing could be thought of, or talked about, but the proposed trip aboard the beautiful "Swan."

Next, Mr. Jennings, a lame man, aged and in feeble health, and cared for, not any too kindly, by relatives, was invited.

Mr. Baxter and family were also invited. Mrs. Baxter was just recovering from a long illness, and doubted her ability to endure the trip; but, encouraged by friends, she decided to undertake it.

Several others were invited, and, at first, Mrs. Wilson thought she would send her housemaid to look after the company; but then she thought again that Jesus did not do that way, but ministered to the needy Himself; and surely she was not as good or worthy as Jesus was.

So she decided to go with the company, "just to see how they would act." Not to make it seem too much of a charity excursion, she invited a young lady of a wealthy neighbor's family, to join them; and by her tact she inspired the belief that it was just an ordinary good neighborly feeling that prompted the "basket picnic."

Of course each family and person thought they would have to provide for themselves, which was poor enough for some of them. But Mrs. Wilson took aboard some big baskets, bulging with something, hidden by drapery that excited half-concealed speculation among the children.

Well, the start was at length made; and the boys said that the first stopping-place must be "Liverpool." But, on landing, Mary said it could not be Liverpool, for there was no river there. "Yes," said John, pointing to a little rill, "that's the M-e-r-c-y." "No," said Nellie, "that isn't the way it's spelled; it's M-e-r-s-e-y."

The next landing-place was to be "Calcutty." "A funny Calcutta this," said Mary, "with a tangle of vines, and cedars, and just a spring of cold water." Then followed a discussion concerning the Indian metropolis, its people, and customs, and the celebrated river Ganges.

The next stopping-place was to be for dinner, and Will said, "That must be Chicago." All

laughed at the sudden transition of the little vessel to the opposite side of the earth.

At length they landed at "Chicago," where they had a great rock for a table, densely shaded by cedars and vines, while a cascade of pure, sparkling water, near by, seemed to cool the balmy air.

The snow-white cloth was spread, and Mrs. Wilson's "mystery baskets," as the boys had secretly called them, were opened, and their contents spread upon the "table,"—the most delicious fruits and other viands, the boys thought, that they had ever seen.

Mrs. Jennings gave thanks to God, the bountiful Giver of the blessings they were enjoying, and, especially prayed for the lady who had made the happiness of that day possible. Tears came to Mrs. Wilson's eyes, but they were those of awakening tenderness toward Jesus, and those for whom He had died. Mr. Jennings told them about the beautiful new earth, and drew attention to the beauties around them, that made them so happy, and told them that they were mementoes of the earth as it was in the beginning, and promises of what it will be by and by, when the burdens and sorrows of mortality will be lost in everlasting life.

On the return voyage a sudden storm arose, and the lake became very rough; but, while some were much excited, Mrs. Wilson, for the first time in her life, on such an occasion, was calm and happy; for she remembered Jesus in the ship, on storm-tossed Galilee, and felt, somehow, that He was with her in her danger; for did not an almost audible voice say to her, "Inasmuch as ye did it unto the least of these, ye did it unto Me"? She had found her Saviour.

Other wealthy people became interested in Mrs. Wilson's enterprise, and copied her example, and learned the lesson that the chief happiness of this life consisted in making others happy, and that no blessing was so satisfying and no prayer in their behalf so prevailing as those of the widow, the fatherless, and the poor, whom they befriended. A. SMITH.

Grandville, Mich.

### THE STIMULANT DELUSION.

THE mistake many people make when they begin to feel run down and exhausted all the time is that they want to get something to "brace them up." It is a delusion and a snare to try to put something into a man to bring something out of him that is not there. The nerve energy must be built up. We often hear it said that a man has a "torpid liver." There is no such thing as a torpid liver—it is nothing but a tired liver. We may take a drug to whip up that tired liver and make it do more work for a time, just as a man will whip up a tired horse to make him pull more. He may pull a little farther, but it does not put any more strength into him to whip him.

You all know something about a mortgage. It gives a person for the time being some ready cash; but a mortgage can be foreclosed. So we may get a mortgage for a time on nature's forces, but the time comes when this mortgage must be foreclosed. In a similar manner, thousands of people all around us are foreclosing their mortgages now.

We may illustrate this subject in another way. Just think of an ordinary drinking tank full of water, and let that represent the nervous system full of energy. The water, you see, is running out of the faucet in a perfect stream. So with multitudes of young people; they seem to have plenty of nerve energy, and they plunge into various lines of dissipation, and



when remonstrated with, the answer is, "It does not hurt me in the least." But days of folly and nights of dissipation continue, and the nerve energy begins to run low; the day of reckoning is coming on apace. At last the water in the tank gets so low that instead of running out in a perfect stream, it is a mere dribble. Finally, it will not run out at all, although there is a little water left below the faucet. We can get that water to run again. By introducing a siphon tube, you can begin to draw off the remainder of the water, but by and by the bottom is reached, and the day of reckoning has come. So it is with the man who gets all tired and worn out; he feels that he can not go any farther. He says he must have something "to tone him up;" and he goes over to the drug store and gets a little strychnine or caffeine, or his wife makes the coffee a little stronger, and thus the tired nerves are whipped up by these poisonous drugs to go on a little longer, just as the siphon, introduced into the water tank, secured the rest of the water. The man feels better. He will say: "Why, how that built me up! I am just getting along beautifully." He thinks he is getting ahead of nature.

Now, we all make mistakes, even expert accountants sometimes make mistakes, but be assured nature does not make mistakes. She deals with *unerring* accuracy and never forgets the injuries done her. "Whatsoever a man soweth, that shall he also reap."

The only legitimate way to get nervous energy is to eat proper food, to take proper exercise, breathe an abundance of heaven's pure air, and in other ways live in harmony with nature's laws. Under those circumstances God imparts to us day by day His strength, and we may realize in our lives the promise, As our days are, so shall our strength be. DAVID PAULSON, M.D.

*Battle Creek, Mich.*

### "PULLING EVEN."

JERRY AND DICK were two brown horses who lived out in the country on Mr. Stratton's farm. In the winter time they did not have much to do, but when spring came they were busy every day, helping their master get the broad fields ready for the seeds. Then, when haying time came, they were harnessed to the big farm wagon, and drew load after load of hay to the barn. There the sweet-smelling clover, which they liked so well, was stored away in the lofts for winter.

Any one looking at the two horses would have said they were just alike. But if you had asked Farmer Stratton he would have shaken his head, and answered at once:—

"O, no, Jerry is the best worker! Dick is just as strong and able to pull as Jerry, but he is not so willing. If I don't watch them when they are working together, Jerry does all the work, and Dick shirks. To make them work even, I have to urge Dick and hold Jerry back."

Jerry and Dick are only horses, and, of course, can not be expected to understand the right and wrong of the question. But I wonder if boys and girls always "pull even"! You know there is work for us all in this world, and if we don't do our own work—if we shirk—some one else must do our work, or it will go undone. I suppose Dick was quite willing to eat his share of the hay that was brought in. Don't you think it would be fairer if he did his share of the pulling?

I am sure you see the point, and, if you remember Jerry and Dick, I think you will

need no urging to do your work and that you will not be so unfair as to let another do your work and his own, too, but will "pull even."  
—Cora S. Day.

### TWO WAYS.

IN these days, when so many sincere people are trying to help their weaker brothers, this incident, true in every detail, may have its significance and use:—

Three years ago, the pastor of a city church appealed to the members of his congregation to take a more active part in helping the poor and the criminal classes. The next day two young married women, wealthy and gently bred, went to him in response to his appeal. He sent them to the women's ward of the city prison. They went together, separated after being taken to the ward by an attendant, and in an hour or two met again at the gate.

"Tell me how you were received and what you did," said Mrs. C. anxiously. She was a timid, diffident woman.

"The work is, of course, new to me," said Mrs. V., "and I know nothing of the habits and minds of these women, nor what would appeal to them. The gulf between us seems so wide that I concluded the more direct and plain I made my condemnation of their evil habits of conduct the better.

"At the window of each cell I spoke kindly but firmly to the occupant, and told her I had come to talk about her life and its sinfulness. One of them was stolid and dumb. Two were really abusive. I do not feel sure that one of the four or five with whom I talked was impressed by the truths I told her.

"I shall come again," she continued, "but I believe it to be useless. Between us and them there certainly is a great gulf, and I do not see how it is to be covered."

The two women walked in silence for a while, and then Mrs. V. said:—

"What did you do?"

"O, so little!" exclaimed the other. "I only went to one cell. I saw a poor woman who had been convicted of larceny. Her defense was that her child was starving, and so her sentence was light. When I saw her, I thought I might be where she is if God had given me poverty and a hungry child—"

"Ridiculous!" said Mrs. V. indignantly. "You could never have been a thief!"

"God only knows. At any rate, I could not preach to her. So I only talked of her child, and told her about my little Jack, and said how sorry I was she could not be with her baby. I am going to see it, and I shall go to-morrow to tell her about it."

Mrs. V. visited the prison twice after this first interview, and lectured the women, but, finding that she was received coldly, she abandoned them, and ever after spoke of the criminal classes as "hopeless."

Mrs. C. looked after the poor baby while its mother was in prison. When the woman was released, she took her into her house, contrary to Mrs. V.'s advice, and gave her work and a home.

"I can not think she will steal from me," she said smiling. She taught and watched over her as tenderly as a sister.

The poor thief is now a member of the church, earnest and hopeful in her struggle to do right, and to make a good man of her boy.

We can not stand upon a height and order our brother out of vice.

Christ, let us remember, when He blessed the weak and helped the wicked, first laid His loving hands upon them.—*Exchange.*



The above is a facsimile of the original design which will appear on the first cover page of our Fall Catalog. The fourth cover of this Catalog contains a calendar for the last three months of 1899 and the first three of 1900. It will be ready October 1, and will be sent free to applicants.

## Jesus Died for You



Reduced cover page

This is the title of the new number (No. 63) of the *APPLES OF GOLD LIBRARY* written by Mrs. Luella L. Harmon. It is a Christ-filled appeal to sinners to yield themselves to Him who died for them. It is well calculated to soften and subdue hearts, and to do good wherever circulated. Date of publication is Friday, Sept. 22. Price, 50 cents per hundred.

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## LESSON I.—SABBATH, OCTOBER 7, 1899.

## ANOINTING OF JESUS IN THE HOUSE OF SIMON.

Bethany, beginning of A.D. 31.

Lesson Scripture, Matt. 26:6-16; Mark 14:3-11; John 12:1-11, R.V.

Matt. 26:6, 7, 14-16.

6 "NOW WHEN Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon His head, as He sat at meat."

14 "Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver Him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver Him unto them."

Mark 14:3-11.

3 "And while He was in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over His head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on Me. For ye have the poor always with you, and whensoever ye will ye can do them good; but Me ye have not always. She hath done what she could; she hath anointed My body aforehand for the burying. And verily I say unto you, Whosoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

10 "And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver Him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver Him unto them."

John 12:1, 2, 4-6, 9-11.

1 "Jesus therefore six days before the Passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made Him a supper there; and Martha served; but Lazarus was one of them that sat at meat with Him."

4 "But Judas Iscariot, one of His disciples, which should betray Him, saith, Why was not this ointment sold for three hundred pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein."

9 "The common people therefore of the Jews learned that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."

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. After leaving Jericho where do we next find Jesus? Matt. 26:6. (Matt. 21:17.)

2. What was Jesus doing at that place? Mark 14:3. (Luke 7:36.)

3. At what season did this visit to Bethany take place? John 12:1.

4. In whose honor was this supper served? John 12:2.

5. While Jesus reclined at meat, what did Mary do? Matt. 26:7. Note 1.

6. Upon seeing Mary's act what did Judas say? John 12:4, 5. Note 2.

7. What effect did his words seem to have upon some of the other disciples? Mark 14:4, 5.

8. What caused Judas to talk in this way? John 12:6.

9. What did Jesus say of Mary's act? Mark 14:6, 8.

10. What did He say concerning the poor?

11. When may we bestow gifts on them? V. 7. (Deut. 15:11.)

12. How did Jesus say this gracious act should be kept in remembrance? Verse 9.

13. When the Jews learned that Jesus was at Bethany what did they do? For what purpose? John 12:9.

14. How did this curiosity about Lazarus make the chief priests feel? Verse 10. (Luke 16:31.)

15. For what reason did they feel thus? V. 11. (Verses 17-19.)

16. After receiving his rebuke for calling the anointing of Jesus a waste, what did Judas do? Matt. 26:14, 15. (Zech. 11:12.)

17. How did the priests feel when Judas made known his errand? Mark 14:11.

18. Altho still professing to be a disciple of Jesus, what did Judas do from that time forward? Matt. 26:16.

Side Lights.—"Desire of Ages," chapter 62; "Spirit of Prophecy," vol. 2, chapter 32.

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## NOTES.

1. Came unto Him a woman.—Some have concluded that the anointing of Jesus recorded in Luke 7:36-50, and the one described in Matt. 26:6-16, are the same, because in "Desire of Ages" and in "Spirit of Prophecy," vol. 2, the two accounts are blended in one. This is not a necessary conclusion, because we find similar events spoken of in the same connection in the Scriptures, as tho they were one and the same, and yet they were far removed from each other in point of time. The prophecy of the destruction of Jerusalem and the second coming of Christ, as recorded in Matthew 24, is an example.

2. Precious ointment.—This was the costliest anointing oil known. It was made from an Indian plant, and sold throughout the Roman Empire at fabulous prices. It was a common thing to anoint the heads of rabbis, and special guests at marriage feasts, with fragrant oil, but this surpassed anything in that line then known. Her great sacrifice revealed the depth of Mary's love for her Master. Reckoning according to the standard of that day, this was more than £10, or about \$50.



## LESSON II.—SUNDAY, OCTOBER 8, 1899.

## HAMAN'S PLOT AGAINST THE JEWS.

Lesson Scripture, Esther 3:1-11, R.V.

1 "AFTER these things did King Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants, that were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them,





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### TO CONTRIBUTORS.

THE SIGNS OF THE TIMES is a purely missionary enterprise. For this reason it has felt free to ask for contributions from its friends. It pays nothing for contributions, either prose or poetry, unless solicited by the editor, and then the fact is stated when the articles are asked for. This is a plan rarely followed, but sometimes deemed expedient.

Articles Desired.—Those which set forth in the Spirit of Christ the great saving truths of God, short and to the point. It is better to treat one important truth clearly, in a short article, than many points vaguely in a long one. We desire no caustic, critical productions, which might minister to personal pride or pleasure, but can not save souls.

How Prepared.—Write plainly, with typewriter or ink, with wide space between the lines, to freely admit of editing, writing of subheads, etc. Write on one side of the sheet only. Sign the name to the manuscript, as it becomes oftentimes separated from accompanying letter. Anonymous contributions are not used, whatever their merit. If the writer does not wish his name to appear, let him furnish a pseudonym for the public. But we wish the name.

Manuscript Returned.—We will return all unused manuscript desired if stamp and directions are inclosed. We are forced sometimes to return good manuscript mainly for three reasons: (a) Sometimes the articles are too long; (b) sometimes we have a number on the same subject; (c) sometimes our plans are such that an article can not be used till it is out of date. We therefore hope that no offense will be taken by those who have freely contributed their best thought if their productions are returned. When we receive so much matter, we can not use all.

that they told Haman, to see whether Mordecai's matters would stand; for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did he him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar. And Haman said unto King Ahasuerus, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasures. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Golden Text: "If God be for us, who can be against us." Rom. 8: 31.

### SUGGESTIVE QUESTIONS.

- (1) What is the historical setting of the book of Esther? Note 1. (2) Mention the points of interest in connection with it. (3) After Mordecai's service to the king what did Ahasuerus do? V. 1. (4) How did the king's servants regard Haman? and why? How did Mordecai regard him? V. 2. Note 2. (5) What question was asked Mordecai? V. 3. (6) When Mordecai persisted in his refusal to honor Haman, what did the king's servants do? and why? V. 4. (7) How did Mordecai's course affect Haman? V. 5. (8) What did Haman purpose to do? V. 6. Note 3. (9) What steps were taken by Haman? V. 7. Note 4. (10) How did Haman describe the Jews to the king? V. 8. Note 5. (11) What request and proposition did Haman make the king? V. 9. Note 6. (12) How did the king respond? V. 10. Note 7. (13) How full a commission did the king give to Haman? V. 11. (14) When was Haman's will embodied in law? Note 8.

### NOTES.

1. Book of Esther.—The Ahasuerus of Esther is the Xerxes of history. The story told in this book belongs to the fifty-eight years between Ezra 7 and 8, between B.C. 515 and B.C. 458, or more nearly in the middle of Xerxes' reign, B.C. 485 to 474, about threescore years after the first return of Ezra, two-score years after the completion of the temple. Xerxes' third year (Esther 1: 3) B.C. 482; Esther made queen in his seventh year (2: 16), B.C. 478; Haman's plot in his thirteenth year, B.C. 472.

The book opens with a magnificent description of the great Persian Empire, with its 127 provinces; of the six months' great international exposition held in his third year; of his drunken demand for the exposure of Vashiti's beauty, and her virtuous refusal; of her deposition; of the search for a new favorite; of Mordecai and Esther, and her acceptance by the king; and of God's overruling providence in using Mordecai to save the king from a conspiracy against his life. Here our lesson begins.

2. Bowed not.—He could not bow to a man as God; and it is not unreasonable to suppose that Haman was an Amalekite, a descendant of Agag the king. The Amalekites were the most bitter enemies of the Lord. See 1 Samuel 15.

3. All the Jews.—He would scorn to put one man to death. Mordecai had insulted him as a Jew; all the nation must die.

4. They cast Pur.—"Pur" means lot; that is, they consulted by their idolatrous practises, by sacrifices, by a flight of birds, or the entrails of beasts, for a favorable day for asking the king's permission. God interposed in His providence to put it off for nearly a year, to give Esther and His people time.

5. Laws diverse.—They kept God's law. Altho neither God nor His worship is mentioned in this book, doubtless for fear of the Persians, it is clear that the Jews were not worshipers of idols. Their laws were diverse from all peoples. They kept God's law, and this diversity, tho no damage to his kingdom, was used to prejudice the king against them.

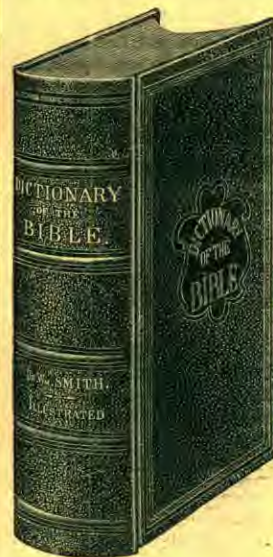
6. Ten thousand talents of silver.—Estimated at from \$10,000,000 to \$20,000,000. Haman was doubtless a rich man, but he would have secured as much or more than this in spoiling the Jews.

7. His ring, containing the king's official seal, conveying to the wicked plotter royal authority. Ahasuerus acted with his characteristic rashness and folly. The silver is given thee (verse 11) may refer to the spoil of the Jews, or the silver offered by Haman.

8. Haman's cruelty was promulgated as law on the thirteenth day of the first month, a year from his first knowledge of Mordecai's insult. The decree was published in every province that on the thirteenth day of the twelfth month all, old and young, little children and women, were to perish. Our next lesson will show how God can overrule all things.

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A friend writes us: "The other night there were between twenty and thirty drunk in the little town of —, of about 200 people. And it is a common occurrence." It is one of the signs of the last days.

**Articles on Diet.**—We receive many queries from time to time concerning the question of diet, or food, from a Biblical view-point. These we have not thought best to consider in our Question Corner, but to cover the Biblical ground in one or two general articles. Besides these there will be articles by our medical contributors on the scientific side of the same subject.

**Articles on Prophecy.**—As soon as the series of articles on "Separation of Church and State" is finished, we propose to begin a study of the book of Daniel, which we are sure will be of interest to our readers. We have also partly in hand a series of articles covering the priesthood of our Lord, the Gospel in type and antitype, by Uriah Smith, author of "Thoughts on Daniel and the Revelation," "Looking unto Jesus," etc. These will be of vital importance.

**"Guide for Nut Cookery, Together with a Brief History of Nuts and Their Food Values,"** is a book published by Joseph Lambert & Co., Battle Creek, Mich. We gave a notice of this excellent work, of 452 pages, illustrated, in our issue of June 28, stating that its price was \$1.50. This was a mistake. Its price is only \$1.25, post-paid. It is an excellent book, and will be a splendid help to all those who wish to make use of one of the best foods God has given His children.

A very profitable meeting has just been concluded in this place. Delegates were present from all the States on the Pacific Coast, and Pastors Irwin and Haskell were here, having just returned from Australia. In the early morning and evening meetings the time was occupied principally by Brethren Irwin and Haskell in the setting forth of the very nearness of the end of all things, and the great necessity of earnest and faithful work for others, and also the most careful preparation on our part. The principle of sacrificing everything in order to enlighten the world in regard to what is coming to pass was strongly dwelt upon. There was a willing response on the part of the Oakland church and the brethren and sisters present. All seemed to feel as never before that we have no time to lose in getting ready

for the great day of the Lord, and that one of the most important things in this preparation is telling all the world that Christ is soon coming and that all should hasten to prepare for that glad event.

**A Modern Pulpit.**—A Pacific Coast daily paper is conducting a Bible class. The lesson on Gen. 3:1-6, 22-24 is an utter perversion of Biblical truth, and a reflection on its Author. It is all allegory, representing man's inner nature. There was no literal garden, nor tree, nor fruit, nor serpent. All these are to be interpreted rationally and spiritually. And yet our Lord treated them as literal history. If we believe not Genesis, how shall we believe Him?

**"Death in the Pot."**—According to the Ferndale (Cal.) *Enterprise*, the statements of which have been verified, recently, near Coquille, Oregon, a reception dinner was given to a lady from California, at which chickens were served that had been parboiled in a tin wash-boiler the day previous. After the dinner was eaten the company were taken sick, and six of the guests died. The California lady was unconscious for ten hours, but finally recovered. Was the trouble with the boiler, or the chicken? It is certainly evident that sickness from partaking of flesh foods is increasing.

It is a mighty error to think that labor is a curse. In a recent poem, Ella Wheeler Wilcox says:—

"The time has come, aye, even now it is,  
To rank that parable in Genesis,  
Of God's great curse of labor placed on man,  
With other fairy tales."

There is no curse of labor in Genesis. Idleness is a curse. Labor is a blessing. God said, "Cursed is the ground for thy sake." Its strength would be perverted; it would not give up its power to seed and plant. It would bring forth weeds and thorns. Why?—So that man would not, could not, lead a life of idleness. It would cost more labor to till the ground; and in the added labor would be added blessing. His curse was upon the ground; it was for man's sake, and the overcoming by labor was a blessing.

"While He yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him." Matt. 17:5. "Hear ye Him;" this is the Father's command to us all. Have you heard Christ? We do not ask, Have you heard about Him? but, Have you heard Him? There is a vast difference between hearing the real Christ Himself, and merely hearing about a Christ. Have you learned this difference? Have you learned how to come so close to the Word of God, and to drink it in so fully and so deeply, that it is in very deed the living voice of the Son of God speaking to your soul, and touching every well-spring of your being? O, that you may actually hear Him! It is so different to hear and know the real Saviour from merely hearing of and knowing about Him. He is saying to you even now: "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

Regarding the recent Zionist Congress at Basel, Switzerland, it is reported that much division exists among the Reformed and Orthodox Jews. The American delegates suggested that the modern Zion be founded on the island of Cyprus instead of in Jerusalem. This, of course, met with violent protest. The report says: "The conclusions of the leaders, now announced, that it will take at least ten years to reach the point aimed at,—the revival of the Jewish nation,—are bitter food for these unfortunates [the Jews of Eastern Europe], relieved only slightly by the assurance that colonization upon a large scale can begin soon." The city of Salem can never be reached by the method of strife. Would that the earnest ones might see in Jesus just what He is,—the hope of the race.

**Bull-fighting** seems to be finding a fertile, friendly soil in France. A recent Sunday fight in Boulogne was witnessed by 3,000 persons. It was most cruel; many women fainted; 1,000 persons left in disgust; and poor bulls to the number of six and three horses were killed. Yet the worst thing of all in some minds seems to be that the cruel spectacle was held on Sunday.

These are thrilling, and withal exceedingly interesting, times in the history of this nation. Every one is thinking about the great changes that have taken place during the past year. All are anxious to avail themselves of the best reading matter upon the meaning of the new policy of the United States. We have seen no paper that discusses this matter so fully and so clearly as the *American Sentinel*, of 39 Bond Street, New York. It is well worth your while to read it. Send to them for sample copies, and be convinced for yourself. And, by the way, if you would like to have the discussion that passed through the columns of the *Sentinel* during that history-making period of the last year, you can get the bound volumes for 1898 for \$1.50 in paper binding, and \$2.50 in cloth, post-paid.

**An Immense Ship.**—The Great Eastern was 691 feet long, 15 draft, 11,844 tons displacement, with 8,000 tons weight of hull. But here comes the new White Star steamer, *Oceanic*, 704 feet in length, draft 22 feet, 18,000 tons displacement, with weight of hull 12,500 tons. The *Oceanic* is the greatest steamship ever built. She is 60 feet from the bridge to the water. She is propelled by twin screws, with machinery so nicely adjusted that there is no tremor or jar to the ship. The main saloon is 80x64 feet, 9 feet high, lighted through a central dome in which is set multi-colored glass. State-rooms are 13x9. Five hundred men constitute her crew. She will make the trip from Liverpool to New York in eight days.

**Sunday Law in the Klondike.**—News from Dawson City, under date of August 22, says that the civil authorities have issued an "edict against Sunday mining." "Fine and imprisonment is the penalty threatened. The miners say there is no more harm in digging gold on Sunday than in running a saloon, or faro bank on that day." And the miners are right. In fact, there is no harm in any honorable work on Sunday; while drinking and gambling are evil any day. But, as usual, the Sunday law generally strikes at the most honorable employments. It is the nature of the thing. Having usurped the place of the fourth precept of God's law, it will make dishonorable, on its own ground, if it can, every other part of the law.

**Epworth Leaguers Ready.**—A despatch from Ocean Grove, dated August 28, says that Dr. A. E. Schell, national secretary of the Epworth League, made the following statement:—

"The President has our prayers to-day; he can have our money to-morrow, and the next day, if he will call for us, the entire membership of a million will enlist at once."

This may be patriotism, but it is not Christianity. And, further, who authorizes Mr. Schell to speak for each individual Epworth Leaguer? This also is imperialism with a vengeance.

**A Narrow Life.**—Recently an old stock-broker failed in mind from overwork in the New York Stock Exchange. Since that he has been speechless save the one expression, "Thirty-seven, thirty-seven." There came a time in his experience when his whole life became centered upon that one quotation, "thirty-seven," and reason went out with it. The facts are stated by the newspaper, but no lesson is drawn from it; yet what a lesson is in it! Better to retain one's reason by becoming a "fool for Christ's sake."

**Wheat in Russia.**—It is said that Russia generally exports about 116,000,000 bushels of wheat, but this year she will export none, and many of her children will die from famine. The total crop of the world is estimated at 2,879,924,000 bushels, of which this country raises 675,149,000 bushels, or nearly one fourth; Russia's crop is 498,836,000 bushels; France comes next, with 371,881,000 bushels. It is said that this country will profit from Russia's lack. It is sad to be benefited in that way.

The September number of *McClure's Magazine* has an interesting article about Menelik, the king of Abyssinia, or Ethiopia, and his people. The strong character of the old king is brought out in striking relief.

So determined is the resistance against the threatened invasion of the Transvaal by the British, that even the Boer women are under arms ready to meet the invaders.