

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 LESSON OF THE RUINS.

THE hand of sin has written death around the circle of the world. The owl and bittern are droning the epitaph of human greatness on the sites of ancient cities. Where once the cohorts of kings clanked through

a sea of sand like the masts of sunken ships. The pyramids of Ghizeh, built to defy time and tempest, are yielding reluctant witness to the transitory existence of man and all that man has made.

But these are not all. Every country in the world has its prehistoric records, in crumbling

was creating poetic legends for his posterity, the people of ancient Memphis and Babylon were reading their horoscopes and studying the secrets of the stars from pyramid and Babel tower.

Now the Turk, the Arab, the Egyptian, the Maya, the Navajo, and the white man, roam



ARABS ROAMING AMONG EGYPTIAN RUINS.

marble halls, the shifting sands are deepening now under the feet of desert winds. "Passing Away" is graven with the finger of Time on all that man's hands have reared since the flowers of Eden faded and fell under the blistering touch of sin.

The winding-sheet has covered Nineveh, and her sun-baked bricks have crumbled back to the dust from whence they came. The marble temple of Karnak—most magnificent monumental structure ever reared by man—is humbled in the dust, and her pillars rise out of

ruins, or chisel tracings in time-worn stone, translated or still unread. The architecture of Egypt is contemporaneous with the bramble-covered and tree-capped ruins of Central America. The mound-builders and the cliff-dwellers were busy with their pottery and their idols when the Cymri were roaming over ancient Europe; when Gog and Togarmah were powers in the earth, and when the Incas and the Aztecs were reveling in riches and idolatry, sacrificing human beings to the Molechs of the western world. While the American Indian

over the ruined temples of their ancestors, and learn, if they will, the lesson which the ruins teach. It is the lesson of the thorn and the bramble, the thistle and the tare. Disobedience to the Architect of the universe has strewn the ruins of human architecture over the surface of the earth. As Adam read the result of the fall in the weariness of the flesh through his combat with the thorn and thistle, so do his posterity read it in the wrecks of human handiwork from Mexico to Nineveh, in Tyre and Memphis, in Thebes and Carthage.

The curse of sin hangs heavy on the world. All that art and wealth could bring were lavished on the idol temples of Thebes and Memphis, of Carthage, Tyre, and Babylon, wherein immorality deified lust, and the human worshiped the human through Baal, Molech, and Ashtaroah. The beautiful mosaics in the temples of ancient Carthage (older than Tyre and Rome) were executed to the honor of heathen gods; the beautiful sculpture exhibited in the marble ruins of Karnak ascribe worshipful praise to the sun-god, the crocodile, and the sacred beetle.

But God declared: "I am against Pharaoh king of Egypt, and will break his arms;" "The sword shall come upon Egypt, and great pain shall be in Ethiopia;" "They also that uphold Egypt shall fall;" "They shall be desolate in the midst of the countries." "I will also destroy the idols, and I will cause their images to cease out of Noph [Memphis]; . . . and will execute judgments in No [Thebes]. . . . I will pour My fury upon Sin, the strength of Egypt." Ezekiel 30. "I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings." Jer. 46:25. "I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia." Eze. 29:10.

And her punishments came in fire and sword from the delta to Ethiopia, as God had declared. God had set Himself against her idols and her idol temples, and she has become the "basest of kingdoms;" and now the cry of her people for bakshish is heard wherever a stranger sets foot upon her soil. From glory to dishonor, from wealth to beggary, she has fallen through devotion to her idols.

Babylon, her sister in sin, the patron of Baal, the envy of the nations,—Babylon, the "glory of the Chaldees' excellency," has sunk into forgotten mounds, crushed beneath the ponderous idols Jehovah has overthrown. Babylon would build to heaven a gateway of her own; but God smote her tower and confounded the tongue of her people. Babylon would trust in gods of her own creation; and Jehovah buried her among their shattered ruins. In pronouncing woe upon Babylon for her wickedness, the Lord had said, "I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction." Isaiah 14:23.

The besom of destruction has swept the site of that ancient city; for God has punished Babylon, as He said He would do. Jehovah said, "Thou shalt have no other gods before Me;" but Babylon was filled with idols and wickedness. Jehovah said, "Thou shalt not bow down thyself to them nor serve them;" but Babylon's service was wholly in her idol temples—she had forgotten God, or "glorified Him not as God;" but changed His glory "into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. 1:21, 23. Thus suffered the idolatrous nations for forsaking God and turning from His commandments to the commandments of men.

The lesson of the ruins is this: God will not permit the breaking of His law. The nations who have thus trespassed have fallen among the ruins of their temples. God is the same yesterday, to-day, and forever. The law of His kingdom is as immutable as the kingdom itself is eternal. The nations and peoples who forget Him now and turn from His law will perish as did the nations of old. The Lord tells us plainly that all His "commandments are righteousness;" that that "righteousness is an everlasting righteousness;" "and every one of Thy righteous judgments endureth for-

ever." Ps. 119:172, 142, 160. "All His commandments are sure. They stand fast forever and ever." Ps. 111:7, 8.

If "every one" of those judgments, or commandments, endure forever, then "every one" of those "ten words" are as binding upon the people of this age as they were upon the condemned and executed ancients. If God "visited" them for their transgressions, He will not pass over the breaking of His law by their remote descendants of the present day. The ancients are telling us this through the ruins of their overturned temples. God's declaration of their punishment and their mute witness to its execution, leave us without excuse in tampering with His law, or breaking even one of its precepts.

Destruction is still decreed for "the nations that forget God," the destruction of the last day. Ps. 9:17. It is the destruction of the "day of the Lord," "in the which the heavens shall pass away with a great noise," and "the earth also and the works that are therein shall be burned up." 2 Peter 3. Then will the earth in its entirety lie as desolate as Carthage and Nineveh now are (Isaiah 34), until the New Jerusalem descends "from God out of heaven, prepared as a bride adorned for her husband," to become the capital of a renewed, re-created earth. Then will the curse be wiped away. The ruins of the temples of sin will be seen no more. The deserts will blossom as the rose (Isaiah 35); and those who have yielded to God, and have obeyed His Word, will dwell in that land forever.

Let us learn the lesson which God has for us in the destruction He has brought upon the nations that trampled on His law.

C. M. SNOW.

LOVE FULFILLS THE LAW.

IN point of obedience does God require more of a fallen world than He does of the unfallen worlds?—Inasmuch as God is no respecter of persons, and He changes not, and is "the same yesterday, to-day, and forever," His requirements must be the same throughout the universe. Supreme love to God is one of the conditions—we may say, is the condition—of our salvation. Does God require less of the sinless inhabitants of the celestial worlds? Can He require less of any being, and be God? The answers must be self-evident. But let us test the question by the never-failing Word.

"Master," said an ancient Pharisee, "which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:34-40. Does God require less of sinless beings? Can He ask for more?

Now consider further what saith the Master: "This is the first and great commandment." "First," that is, before all others—the first, no other before this one. Not only first in importance, but first in point of time as well; for just as soon as there was a created being in the universe, there existed certain relations between the Creator and the created. And with these relations came certain obligations, resting upon both the Creator and the created. Upon the first rested the obligation of giving all needed blessings for the happiness of the created; and upon the second, the obligations of supreme love, for his very existence, and for all these needed blessings. Hence the one "first and great commandment."

But, coupled with this "first and great commandment," we find another, "Thou shalt love thy neighbor as thyself." Let us consider them together. Then let the mind go back to

the first created being. Suppose this to be an angel; for they are created beings. The angels were placed on probation. This is so, because some of the angels have fallen. They could not have fallen if they had not been placed on probation.

What was the test of their loyalty to the Creator?—Evidently, obedience to the "first and great commandment," and to the other which "is like unto it." This is certainly so; for the very moment an angel was brought into existence, that moment there existed the relations between the Creator and the created; and when there was more than one angel, there came also the relation between the created ones. And out of these relations there came the duty to love the Creator with all the heart and with all the soul, and the duty to "love thy neighbor as thyself."

Further, when, out of that relation between the Creator and the created there came the divine principle of supreme love to the Creator, it was only the returning to God that which He had given. God loved the creature with the greatest of love, even supreme love, which is evidenced in His love for a fallen world; for nothing less than supreme love could consent to redeem a fallen world at such a fearful cost, even the death of the Creator Himself. Calvary is the measure of the supreme love of God for His creatures. "I have loved thee with an everlasting love" (Jer. 31:3), is the testimony of the Holy Spirit. "Behold, I have graven thee upon the palms of My hands" (Isa. 49:16), are the words of the Man of Calvary. Those scars upon those sacred hands will attest throughout all eternity the depths of the love of God and of Christ for created beings. Hence, supreme love to God is a most sacred obligation resting upon the creature, whether angel or man.

As before stated, at the moment that there were two or more angels, there were other relations—relations between created beings who were upon a plane of equality between themselves, under the Creator. Out of these relations came the obligations of the second commandment: "And the second is like unto it, Thou shalt love thy neighbor as thyself." Thus is seen the relation of neighbors. And all were under equal obligations to love the Creator, who bestowed all things, and under equal obligations one to another,—"love thy neighbor as thyself." Each one needed all these things. And God has so arranged these relations that each can minister to the other in unselfish devotion.

Thus, first in importance and first in point of time, are these two great commandments. No wonder that Christ said, "On these two commandments hang all the law and the prophets."

Here, again, we see that God deals with all alike, for "there is no difference." God requires no more of the one who has sinned than He does of the one who never sinned. And He does require the same obedience from the sinless beings as from the one who is all stained with sin. The sinless ones have always been obedient, and ever live by faith, and are saved by faith. But of the sinner it is said, "For by grace are ye saved through faith." The sinner, having been disobedient, must repent of his disobedience, and live by faith; for it is written, "Now the just shall live by faith." Heb. 10:38. And so, repenting of sins, and living by faith, the sinner is elevated to the same plane as the sinless ones who have always lived by faith, and always been obedient. And, living by faith, he can be just as obedient as the angels of God. Praise the Lord for the provisions of His grace.

H. F. PHELPS.

THE ORIGIN OF EVIL AND THE CHANGE OF THE SABBATH

DID CHRIST CHANGE THE SABBATH?

[This is the twelfth article in the series.]

BUT the question will be asked, Did not Christ change the Sabbath? Let another question be raised, Why should He change it? We have seen that He instituted it, making it for man, declaring that He, man's Lord, is Lord also of the day which was made for man. Mark 2:27, 28.

We have seen also that it was the sign of His sanctifying power, which is His power to create. But the sign of His power to create must remain the seventh-day Sabbath; for the reason of its institution is that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Hence the Saviour said: "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." "Heaven and earth shall pass away, but My words shall not pass away." Matt. 5:18; 24:35; Luke 16:17.

It is not within the scope of this writing to note extensively the attitude which Christ and the apostles maintained toward the Sabbath, but the following points, with Scripture citations, are given for the reader's consideration:—

1. Christ Himself observed the seventh-day Sabbath. Luke 4:16; John 15:10.

2. After His crucifixion, and the ratification of the new covenant, the disciples still kept the "Sabbath day according to the commandment," which is the seventh day. Luke 23:56.

3. Looking forward to the destruction of Jerusalem, A.D. 70, the Saviour recognized the seventh-day Sabbath as an existing institution. Matt. 24:20.

4. Near the close of the first century of the Christian era (A.D. 97) John wrote his Gospel, and the Spirit of inspiration recognized then the existence of the seventh-day Sabbath. John 9:14, 16.

5. The "beloved disciple," a Christian, writing, in the Christian dispensation, to Christians, the Christian faith of the new covenant, identifies the "Christian" Sabbath with that instituted at creation on the seventh day. John 9:14, 16; 5:9, 10.

6. The same writer, under the same circumstances, speaks of the first day of the week in precisely the same manner as did the Creator in the beginning, when, having performed labor thereon, He constituted it one of "the six working days." John 20:1, 19; Gen. 1:5; Eze. 46:1.

7. On the evening of the "first day," on which occurred the resurrection of our Lord, the disciples were not assembled in honor of the event, as the following considerations will show: (a) The disciples "sat at meat." Mark 16:14; Luke 24:41, 42. (b) They were at home; for they had a common dwelling. Acts 1:13. (c) They did not believe that the resurrection had really taken place. Luke 24:37-41; Mark 16:11-14.

8. The apostle Paul expressly states that he believed in the seventh-day Sabbath, that being a part of the law. Rom. 2:17-20.

9. His faith was made perfect by works

(James 2:22); for in His life He observed the seventh day (Acts 17:2; 18:1-11).

10. The only day which the Bible anywhere recognizes as the "Lord's day" (Rev. 1:10), or in any sense as sacred, is "the Sabbath of the Lord," the Lord's (rest) day, the Lord's (holy) day (Ex. 20:8-11; Isa. 58:13). Of this day, which was "made for man," Christ (man's Lord) is Lord. Mark 2:27, 28.

11. Redemption needs no celebration as yet; for it is still incomplete. Rom. 8:23; Eph. 1:14.

12. Redemption is a work of creation (Eph. 2:10); hence its sign will ever be that of creation, the Sabbath of the Lord (Ex. 31:13). The seventh-day Sabbath, therefore, will be observed by the redeemed. Isa. 66:23.

13. Christian baptism is a symbol of Christ's burial and resurrection; hence, these, commemorated thus by baptism, need no other memorial. Rom. 6:3-5.

The Change Made Later Than Apostolic Times.

Having briefly noted the Scripture evidence, the reader will now be interested to observe the testimony of uninspired writers respecting the origin of the observance of the first day of the week:—

SABBATH.—These arguments [for the change of the Sabbath], it is true, are not satisfactory to some, and it must be confessed that there is no law in the New Testament concerning the first day.—*Schaff-Herzog Encyclopedia*.

When, why, and by whom was the day of rest changed from the seventh to the first day? *Answer.*—The Sabbath was changed from the seventh to the first day of the week, not by any positive authority, but by a gradual process.—*Christian Union, Question Corner, June 11, 1879.*

SABBATH.—No formal decree changed the Sabbath from the seventh to the first day.—*Englishman's Critical and Expository Bible Encyclopedia*.

SABBATH.—At what date the Sunday, or first day of the week, began to be generally used by the 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, or on any ante-Mosaic law, promulgated at creation, and continuing in force after the coming of Christ. Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of the day (Sunday) is known to have been ordained, is the edict of Constantine, 321 A.D.—*International Cyclopaedia*.

Note the above carefully. "No definite information" is had concerning the origin of the Sunday sabbath "either in the New Testament or in the writings of the fathers of the church." Why the "fourth century" marked an epoch in the development of Sunday sacredness, will appear later. The first "law" in favor of Sunday was Constantine's edict of 321 A.D.

SABBATH.—There is no indication that He [Christ] engaged in any secular toil on that day [the seventh] or encouraged His disciples to do so. . . . On the contrary, Christ habitually attended the synagogue with His disciples, and thus bore His testimony to the value of the day as one both of religious observance and of rest. . . . The whole tenor of the teaching of the apostle Paul, whatever opinion may be entertained respecting the interpretation of particular passages, looks in the same general direction. At first the Christians observed the Jewish Sabbath, tho with increasing irregularity, as the Gentile element more

and more predominated. But they also observed the first day of the week as a commemoration of the resurrection of our Lord. This they therefore called the Lord's day, and, later, Sunday, borrowing this name from the heathen, by whom the first day of the week was dedicated to the sun. At length the change from the seventh to the first day of the week was officially recognized and embodied in an edict of Constantine, 321 A.D. Custom, however, added to this law, and the church soon embodied these customs in more stringent provisions.—*Abbott & Conant Dictionary of Religious Knowledge*.

Observe in the foregoing that Christ "habitually" kept the seventh day, and likewise also the disciples. "The whole tenor of the teaching of the apostle Paul" is to the same effect. The name of the first-day sabbath is borrowed "from the heathen," which name, after "law" had recognized it, and "custom" adopted it, was taken up by a popular and world-loving church.

SABBATH.—Even after the death of Christ there is no formal abrogation of the Sabbath. The apostles seem still themselves to have kept it in the Jewish manner. . . . And the Ebionites insisted on the keeping of the Sabbath. Nor is there anywhere in the New Testament any express statement that the first day of the week was to be kept in place of the seventh, or that the Lord's day represented, or was in any way, the Sabbath. . . . A large body of Christians maintain that with the death of Christ the seventh-day Sabbath ceased for Christians, and that the first day, or Christian sabbath, naturally and inevitably took its place. Without citing any explicit authority for the substitution, they insist that the fourth commandment was a perpetual obligation as regards keeping holy one day in seven. . . . It must certainly be admitted that the earliest Christian writers do not identify the Sabbath and Lord's day; none of the fathers before the fourth century ground the duty of observing Sunday upon the fourth commandment, or on the precepts or example of Jesus or the apostles.—*Chambers' Encyclopedia*.

Thus do we see that no less an authority than "Chambers' Encyclopedia" is unable to find any "formal abrogation of the Sabbath," even the apostles keeping it "in the Jewish manner." Not "anywhere in the New Testament" is there a warrant for the Sunday sabbath. Those who accept the change do so "without citing any explicit authority for the substitution." Not until the "fourth century" was any effort made to "ground the duty of observing Sunday" on any Bible foundation. We shall in due time see what occurred in the "fourth century," to give prestige to the observance of Sunday. "The Ebionites insisted on the keeping of the Sabbath." Who were they?

EBIONITES.—A term applied, probably, at the beginning of the Christian church to all Christians; afterwards the general name by which all Jewish Christians who remained outside the Catholic Church were designated, after the apostolic age, down to the time of Jerome.—*Chambers' Encyclopedia*.

In this connection note two points: (1) The Ebionites were Christians who kept the Sabbath. (2) They remained outside the Catholic Church. The full significance of this will appear later.

H. C. GILES.

[The next article in this series will be "A Striking Fulfilment."]

OPPORTUNITY.

BROOM-CORN first grew in India. From there it was carried to Europe. Dr. Benjamin Franklin was once examining a whisk-broom that had been brought over from England in the days before we had any broom-corn of our own. He found a single seed on the broom, picked it off, planted it, and raised a stock of corn, from which is descended all the broom-corn of the United States. Franklin was one of the men whose eyes were always alert for possible opportunities to enrich his time and the world. The people of the observing eye and the alert mind and heart are those to whom opportunities do not come in vain.—*Homiletic Review*.

THE NATURE OF MAN

THE FUTURE OF SPIRITISTIC WORSHIP.

[This is article twelve of the series.]

THERE is a diversity of opinion as to the outcome of spiritistic developments.

Some have felt inclined to make light of the whole thing, as tho it were one of those incidents which succeed each other, to be popular for a time, and then vanish out of sight. If it were a new thing in the world, this might be the case. But, inasmuch as, in one form or another, it has been prominent since the meeting with Satan and the first pair in Eden, there is no such a prospect. The foundation principle on which the whole thing is built is the falsehood told by Satan to the woman to induce her to turn against the authority of God, namely, "Ye shall not surely die." Gen. 3:4. The belief of this sentiment, which was in direct opposition to God's earlier instruction, placed the first pair in the ranks of heaven's enemies. It is therefore not surprising to learn that this same sentiment has ever since been the belief of all heathen nations.

The singular part of the account is that a great portion of the religious world,—those who profess to be loyal to Jehovah,—should adopt as a fundamental doctrine the very sentiment that first placed man on the side of God's enemy, and which is now maintained by the worshipers of stocks and stones. On this ground, if on no other, Christians should question the stability of the doctrine. The Bible very clearly points out that in olden times God visited severe punishments upon those of His people who were found believing this doctrine of the heathen around them. Among other words of caution given the people of Israel, as they were about to enter the land of Canaan, after their bondage in Egypt, the Lord said: "The soul that turneth after such as have familiar spirits, . . . I will even set my face against that soul, and will cut him off from among his people." Lev. 20:6. This was the law against following after spirit mediums then. Now for the reason: "Ye shall not walk in the manners of the nation, which I cast out before you; for they committed all these things, and therefore I abhorred them." Verse 23.

Consulting persons having familiar spirits was one of the "all these things" mentioned as having been practised by the former heathen dwellers in Palestine, and which made them so abhorrent to God. It was, in fact, one of the prominent signs of heathenism. For this reason God would have none of it among His chosen people. It was partly for this cause that Saul, the first king of Israel, was deserted of God, and permitted to be slain by the enemies of Israel. Instead of inquiring of God for direction in guiding the people committed to his care, he went by night to counsel with a woman of Endor, who claimed to be endowed with the power to receive messages from the dead to the living. 1 Sam. 28:7-17. Soon Saul fell in battle, and the record is that he "died for his transgression which he committed against the Lord, . . . and also for asking counsel of one that had a familiar spirit, to inquire of it." 1 Chron. 10:13.

Heathen nations have ever had their conjurers, seers, and medicine-men, of whom all

members of their tribes have stood in fear, because of their supposed connection with departed spirits. But until the present generation the prominent features of this heathen cult, outside of its basic principle, were confined to those outside of Christianity. In 1848, however, there appeared what was then known as the "Rochester knockings." These raps on tables and other articles of furniture came in response to questions asked by the mediums, and varied in the number of distinct sounds each time, according to whether the question propounded demanded an affirmative or negative reply. Leading men, like Judge Edmonds, of New York, investigated and reported that the table-rapping came from some intelligent source, which they believed to be the spirits of the dead. Some believed, and others scoffed. Meanwhile other features developed, such as slate-writing, table-tipping, and trance communications. Next, undoubted miracles of various sorts were announced, and thousands were drawn toward the wonderful movement.

But for one thing it seemed as tho the whole world would go after it. Its success seemed so nearly achieved that its prominent advocates began to speak and write against the Bible, against Christ, and against God. This was too much for some staid church-members and others, who, while endorsing the doctrinal basis of the thing, that the dead can return to converse with and so influence the life-work of the living, halted at the verge of its noisy infidelity; and so the tide was for a time turned.

Later, however, Spiritistic believers changed their tactics. They ceased berating Christianity, talked more rationally about God and the Bible, and even adopted forms of Christian worship in opening and closing their meetings. The infidelity contained in the practise of spirit inquiry has been covered as best it could be, until many are again looking favorably upon Spiritism, while yet retaining their formal connection with some branch of the Christian church. This state of things has called out a prediction from Mr. J. J. Morse, of England, which was printed in *Borderland* of January, 1894, and is as follows:—

Practically my conclusion is that presently Spiritualism will be a concrete term covering and embodying the best and truest thought and practise conducive to a new religious life, a truer moral impetus, a loftier social ideal, and a better political estate, for us here on earth. It will rest on the rights and nature of man, the facts of existence, and the laws of being. The pulpit will cease to denounce, the press to sneer, society to ostracize. For the present let us remember that no happy future is ours unless it rises from a virtuous and earnest living present. Let us labor to help our cause to future greatness by our present earnestness.

This very thing is now being fulfilled, and Spiritism, once everywhere spoken against as an ism, is now being accorded a place among the recognized religions of the day. At the present rate of progress it is making, there is no reason to dispute the statement that it will sometime be considered blasphemy to speak against the work of Spiritism. But this can only prove true upon the fulfilment of another prediction given in the Word of God.

Referring to the closing scenes of earth's history, and that which is to lead the whole world into a position where it will not only be unprepared for the coming of the day of God,

but will actually be arrayed against Christ, to oppose His triumphant coming to earth (Rev. 19:11-20), the prophet lets out the secret of this spirit of opposition. He says: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet [expressions applying to Satan and the persecuting nations of earth]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

By this it will be seen that the *whole world*, including heathen, is to be involved in this terrible catastrophe, and the cause of the dreadful finishing stroke is the work of unclean spirits which issue from the mouths of Satan and those nations under his direction and control. This being true, there must issue from the depths of heathen doctrines some form of Spiritism which, with other phases of it, will take its place among the religions of the civilized world. The initial step in this direction has already been taken, and soon the world may expect to see a close fellowship between an ancient heathen cult bearing a modern name, and that phase of Spiritism so readily endorsed by many who think themselves Christians of an advanced class. But the consideration of that point must be reserved for a following paper.

J. O. CORLISS.

[The next article in this series will be "The Connection between Theosophy and Spiritism."]

"GO, WORK TO-DAY IN MY VINE-YARD." No. 2.

IT is the special work, of Christians to help those who have fallen under Satan's temptations. "Let this mind be in you which was also in Christ Jesus." Those who have the mind of Christ, work in the same lines in which Christ worked. If you see a man who has by yielding to temptation weakened his moral power, do all that you can to help him. Let him that is strong support the weak. Help him by speaking words that encourage faith. By your influence seek to strengthen every good trait in his character.

The wretched victim of intemperance may refuse to seize the opportunity of regaining his manliness by breaking with Satan. Is it any less your duty to strive to awaken the soul dead in trespasses and sins, by doing all that human effort can do? Remember that you are not dealing with a sane man, but with one who is for the time being under the control of a demon. In the past, Satan has controlled his mind and directed his actions. When he comes to his senses, when he is no longer drunk, do all a human being can do to show him that you are his friend. Do not blame him; for very likely he curses himself; but help him to rise. Without some one to help him, he will go over the same ground again and again.

The world has utterly failed to restore the moral image of God in man. Multitudes have been allured to sell their reason for a glass of rum; and the world looks on, without the power to counteract the evil. Shall the priests and Levites see the ruin which Satan is working without making an effort, in the name of the Lord God of Israel, to lift up a standard against the enemy? Shall those who claim to be sons and daughters of God feel perfectly at liberty to enjoy the good things of this life, as did Dives, making no use of that which God gave to be used in carrying out His purposes?

Shall the pitying tenderness of the Saviour for wretched, fallen, helpless beings be in vain, for the want of human channels through whom He can communicate His treasures of food and clothing and words fitly spoken?

Christ is waiting to exercise His power in behalf of the broken-down victims of intemperance; but few, very few, of those who claim to be His children have co-operated with Him by speaking hopeful words to these discouraged souls, by taking to them, if necessary, the gifts of simple food, unstimulating drink, and clean clothing. Thousands might have been saved if those who have acted as did the priest and Levite had acted the part of the good Samaritan. Who will now awake to their God-given responsibilities? One soul rescued is a soul saved from Satan's grasp.

If poor, helpless beings are saved, it will be by arousing in them the sense that it is not too late for them to be men. Those who would act the part of the priest and Levite, may pass by on the other side, saying of the drunkard, It is time lost to work for such a man. But Christ died for that soul. Shall the heavy ransom paid for him be of no account? Let every soul who believes himself to be a Christian strive with all his power to do the work that Christ did. The Lord will use as His instrumentalities those who faithfully act their part.

Remember that every soul you succeed in saving will have the life that measures with the life of God. Those whom you are trying to help will be continually tempted to evil; but do not, because of this, cease your efforts. Remember the helplessness of these tempted human beings. Their fellow-men are co-operating with Satan in presenting his bribes. Let all who name the name of Christ arouse, and make determined efforts to save sinners, knowing that Jesus, the great Physician of the soul and of the body, is their efficiency.

There are many in poverty who are being driven to ruin. If the large sums of money now devoted to erecting monuments to the dead were used to help the hungry, starving, dying millions that throng our world, God would be better pleased. Is He not a God of the living? In the judgment a strict account will be required for every misused talent. Those who now engage in horse-racing, cricket matches, gambling, are spending money for that which is not bread. Can they receive the benediction, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord"?

The cities and villages of to-day are leavened with the principles of evil that prevailed in the time of Christ. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

We must proclaim the truth now. We are guilty of fearful sin if we neglect to co-operate with God in His work of salvation. There is work for every one to do. When God's people open the door of the heart to His love, the light of His glory will be revealed in their work, as we have not yet seen it. All around you, in our cities, towns, and villages, there are those who are tired, worn, depressed, whom Satan is tempting to indulge in amusements that pave the broad road which leads to

ruin and death. He is offering them the apples of Sodom, which, when they are eaten, will be as ashes. Who will take upon themselves the burden of these souls? By judicious effort many can be reached who are now infatuated by pleasures that drive Christ from the soul. Let us press to the mercy-seat, and in the name of Christ claim the power that has been promised to co-workers with Him.

Jesus will work wonderful miracles if men will but do their part. In his own strength, man can never recover himself from Satan's grasp. Only by a union with Christ can this restoration be accomplished. Man must work, he must pray, he must uplift the discouraged and hopeless, by his human endeavor, while he grasps the arm of the Mighty One, and wrestles as did Jacob for the victory. His cry must be, "I can not, I will not let Thee go unless Thou bless me."

What was Bunyan before his conversion? Who wrought in him the great change? His life reveals the power of the divine Physician. He was dead in trespasses and sins, but Christ re-created him. He took his mind under His control, and showed him wonderful things, enabling him to place them in such a form as to be the means of enlightening many in regard to the Christian warfare. Bunyan was redeemed from profanity and reveling, Newton from slave-dealing, to proclaim the uplifted Saviour. These cases show God's love for humanity. They show us that the God of nature is above nature in His deep and inexpressible love for man. By His power He causes the dead in trespasses and sins to hear the voice of the Son of God and come forth.

Do not forget that a Bunyan and a Newton may again be redeemed from among men. Just as wonderful miracles will be wrought upon human minds in the future as have been wrought in the past. Man is dead, without God, and without hope in the world. But over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." Not only will all who are in the graves hear His voice and come forth, He is to-day the Restorer of those dead in sin. To-day Jesus is working His miracles. The great Physician stands by the side of the faithful worker, saying to the repentant, discouraged soul, "Son, thy sins be forgiven thee."

MRS. E. G. WHITE.

"I WAS IN PRISON, AND YE CAME UNTO ME."

I WAS in prison, and ye came unto Me." Then they shall answer, "Lord, when saw we Thee . . . in prison, and came unto Thee?" This scripture suggests that many of those who visited Christ in prison had done so unconscious of the significance of their visit. Their ministrations were not confined alone to their brethren who were in prison as the result of persecution for Christ's sake. And on that last great day Christ will say to those on His left hand, "Inasmuch as ye did it not to one of the *least of these*, ye did it not to Me." Matt. 25:45.

Our fitness for eternity seems to turn on the question of practical benevolence. Those on the right hand are there because they have ministered unto Christ in the person of needy humanity,—because they have visited the Master in prison, in the person of the prisoner. Those on the left hand are there because they failed to do these very things. Very little is being done to help the 100,000 prisoners who are at present occupying cells in the various penal institutions in this country. Is the prisoner entitled to the Gospel? Do we have a duty

to perform in giving him an opportunity to see its precious rays? Have we done and are we now doing all we can to enlighten the darkened souls confined behind prison bars?

Perhaps a thought like this comes up in the minds of many, "O, well, these people are criminals; they were born criminals!" Again, it may be you believe in the idea of "once a criminal, always a criminal." This is wrong. Crime is not hereditary, altho a certain tendency to lead a criminal life may be transmitted as a legacy from parent to child. Criminals are made, educated, trained; they are not born. Dear reader, let your innocent children be subjected to the same soul-and-mind-destroying influences that pervade the slums of a great city, and it will require but a very brief training to make them thorough-going criminals.

It must be borne in mind that criminals are not all illiterate and uncultured. The sons and daughters of highly respectable parents are incarcerated behind the prison bars of almost every jail and prison in this country. Again, many men and women are arrested, convicted, and sentenced, even for long terms, for the most trivial offenses. I know of a man who was sentenced, if I remember correctly, to a term of five years in a State prison for stealing a ten-cent water-melon. I know of another well-meaning man, who is now working in one of our institutions in Chicago, who was sentenced to prison in an adjoining State for four years for taking and pawning a watch worth \$1.50, during one of his spells of periodical drunkenness. Thus it will be observed that some are sent to prison for a comparatively small crime in the eyes of the world; while others who defraud and swindle their fellow-men out of thousands and hundreds of thousands of dollars, are allowed their freedom.

There is a mistaken idea abroad that prisoners are not deserving an effort for the betterment of their condition. There are many souls in prison who will respond to the first effort made to help them. And are the most desperate of criminals not worthy of at least a chance? Did not Christ live and die for them, as well as for the more hopeful cases? Could the reader have the privilege of seeing the many hundreds of letters which we have received as the result of the special Prisoners' number of the *Life Boat*, issued about a year ago, he would be thoroughly convinced that there are many sincere souls behind prison bars who are longing for light and truth.

Let us extend a helping hand of tender sympathy to the prisoner. Take him by the hand, and bid him rise. Shall we take an interest in the prisoner, or shall we leave this great work for others to do? The third angel's message leaves out no class of men or women. Christ said, "I was in prison, and ye visited Me not." *One of the things which Christ Himself makes the basis of the final test in the judgment is not too insignificant for us to take hold of.*

This entire paper might be filled with the encouraging results which have attended our efforts to reach the prisoner, but we can not say more now. My prayer is that you will do all you can to reach out a helping hand to these unfortunate souls. W. S. SADLER.

FIDELITY is seven-tenths of business success.—*Paston.*

"THERE is only one person you need to manage—yourself."

"TO BE angry with weak men is to prove our own weakness."



OAKLAND, CAL., JUNE 6, 1900.

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OUR ADVOCATE.

COME on now, and let us plead together," is Christ's invitation to the sinner. This is Lowth's rendering of Isa. 1:18. The thought is not that God wants to argue with the sinner. The case is this: the sinner is sick, full of wounds and bruises and festering sores. From head to foot he is a mass of corruption, the outbreaking of the deadly virus of sin. His sins are scarlet and crimson, and he can not wash out the colors. The broken law condemns the sinner. He fears to approach his God, who gave the law. He has no standing at heaven's court. His sins have disbarred him forever. He is doomed to certain death.

But even as he waits and contemplates what seems his certain doom, a glorious Being, with kindly face, clothed in the shining robes of righteousness, takes the leprous, disconsolate sinner by the hand, and in loving, hearty, assuring tones says, "Come on now, and let us plead together." He has standing at the court of heaven. He has met all the demands of the Judge. He has passed through all in which we have failed, and issued spotless. He wrought all His work for us. He is the only one whose life can condemn us; and He pleads that life in our behalf. O sinner, will you not heed His voice? Will you not accept His invitation? He says, "Incline your ear, and come unto Me; hear, and your soul shall live."

ELIJAH AND HIS PROTOTYPES.

THE Bible deals in types. Adam is a type of the race. Cain is a type of evil men; Abel, of those who have faith in God. Noah in his name and work is a type of Christ. Abraham is a type of the faithful. Babel is a type of an attempt of organized self-salvation. Moses is a type of the great Teacher. And so we might enumerate throughout the Scriptures.

Here is a picture, brief and imperfect, of the kingdom of Israel nine centuries before Christ: On the throne was weak and wicked Ahab, more weak than wicked. He was molded and led by the crafty, strong, utterly unprincipled Jezebel, a Zidonian princess, and a devotee of Baal, the Phenician sun-god. As a result of her influence over Ahab, he "went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove [the Asherah]; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." 1 Kings 16:31-33. And the prophets of Baal numbered 450, and the prophets of the Asherah, that ate of Jezebel's bounty, 400. 1 Kings 18:19. All Israel was carried away by the idolatry. All the precepts of the Deca-

logue were transgressed, more especially those forbidding idolatry, Sabbath-breaking, and adultery. The worship of Baal and the Asherah included all the nameless abominations of licentious nature-worship.

Against this flood-tide of iniquity God sent the prophet of the wilderness. With the suddenness of a lightning's flash, unheralded, unattended by visible escort, he appears upon the scene. From mountainous Gilead, where he dwelt as in the very presence of his Master, he appears before the startled king with the words, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1. He was God's messenger to reprove and warn sin-blinded Israel, and evidently among his earliest hearers was the king.

There were but few who listened and fewer still who heeded the prophet's strong denunciations of sin and his earnest warnings of the sure harvest of wrath. The drought came, and the people of Israel reaped the harvest of their own sowing in the bare fields, the dry water-beds, the dying herds, and the famine-stricken inhabitants. But instead of perceiving that they themselves were a cause of the suffering, they still worshiped the helpless gods of wood and stone.

More than this, Ahab, who represented the State, stirred up by Jezebel, who represented the church, persecuted the prophet, hunting for him not alone throughout Israel, but among the adjacent nations. But God heard and delivered the prophet, and finally took him to Himself.

Nor was Elijah's work vain. It seemed so to him at times, yet God had called out His faithful remnant, the 7,000 loyal souls, who had bowed not the knee to Baal, nor kissed him. God's judgments finally overtook both Ahab and Jezebel; they died in miserable dishonor.

Picture No. 2.

Almost a millennium later we find the Jewish nation, not sunken in Baal-worship, not led by the libidinous priests of the Asherah, but cast in a mold of dead formalism, enslaved to erroneous and elaborate tradition, and divided into various schools and sects. Formalism and hypocrisy cloaked a multitude of sins, and tradition had made void the commandments of God.

One of the chief rulers in Palestine, Herod Antipas, a professed Jew, was a votary of pleasure and debauchery, led on by his mad infatuation for his guilty paramour, Herodias, the legal wife of Herod Philip. Ruler and people were as guilty before God as were Ahab and his subjects of old; and Herodias possessed all the malignity of Jezebel, if not her brilliancy and intellect.

As of old, God sent His prophet to warn His people. Nay, more, He prepared that prophet in the wilderness as He had before prepared Elijah. He sent forth John the Baptist to reprove, rebuke, and warn Israel, and so to prepare them for the Coming One. Many heard his words; few heeded them. From the enslaved soldier to King Herod, conscience was aroused. But because of his message of reproof, the Jezebel of Herod put to death John the Baptist. How fitting was the type of Elijah! The backslidden people, the weak, wicked king, the shrewd, crafty, scheming, ambitious woman, the bold prophet with his soul-stirring message, and the persecution which followed,

of nine hundred years before Christ, were all more or less reproduced in the days just preceding the first advent of our Lord.

But John the Baptist was not the personal Elijah (John 1:21), tho he was Elijah in the message he bore (Matt. 17:10-13; 11:14); for John preached in the spirit and power of Elijah (Luke 1:17).

Neither did John meet the type in its fulness. The prophet declares: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers with the children, and the heart of the children with their fathers; lest I come and smite the earth with a curse." Mal. 4:5, 6, R.V., margin.

The great and terrible day of the Lord has not yet come; but all the indications of its coming, given of God in His Word, show that it is near and hasteth greatly.

Picture No. 3.

What is the condition of the professed Christian world?—It is just this: (1) A sad lament comes from the spiritual in all denominations that backsliding and apostasy and infidelity and cold formalism have honeycombed the church. Hypocrites, without number, are masquerading under the garb of piety. Traditions of the Dark Ages, having no foundations in the Word of God, such as that child of apostasy the heathen Sunday, make void the law of the Most High. The rulers of the present—the Ahab of the State—are being beguiled by the apostate church, the Jezebel of the present, to unite more closely and to confirm by statute law the traditions of men. The times of Elijah are lived again in our generation.

Will God again send a message? He did in the apostasy of Ahab. He did in the apostasy of the Herods and the Annases. He will in this generation. One man was sufficient for the type—Israel. His voice could be heard throughout the little typical land. One man was sufficient for later Israel. It was the same land, and the children of the same people. But the last message must be world-wide. It must reach the church of all lands. Through the church it must go out to all the nations of the earth. One man can not give the message. Elijah must be multiplied. Men in every land, in every clime, humble before God, seeing Him who is invisible, conscious of His presence, knowing His word and power, imbued with a love for souls, clothed with the Holy Ghost, must go forth in "the spirit and power of Elijah, to turn the hearts" of young and old to Christ and His salvation, as a refuge from the second death, the fruit of sin. These messages will be given:—

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

"Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

See Rev. 14:6-14; Zeph. 2:1-3, and many other scriptures.

This "everlasting Gospel," with its faithful reproofs and warnings, will be given to the world, whether men will hear or whether they will forbear. In fact, it is now being given to the world. God's searching, reproofing, condemning, saving truth will be preached. It may cost some their lives, as it did John the Baptist. It will cost many persecution, as it

did Elijah. But it will be given—given to save men. Only the lovers of sin will reject it. Those who desire to do right, and all may, will heed it and be saved. They will turn from Baal to Jehovah, from the “traditions of men” to “the commandments of God, and the faith of Jesus.”

And, as that message, with its hammer blows and fire-searching truths, comes to us, we must not say, We are the church; we are the children of “the fathers;” we are “sons of Abraham;” for, as of old, God is able of the stones of the desert to raise up children unto Abraham. Even now, as then, the ax is laid at the root of the tree; and every one that beareth not good fruit will be cast into the fire. But there is eternal salvation for every one in Christ Jesus who will heed the message.

“GENERATION OF VIPERS.”

WHEN John the Baptist “saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?” Matt. 3:7. When speaking to this same class of people, Jesus used the same expression, “O generation of vipers,” and added the significant question, “How can ye, being evil, speak good things?” Chapter 12:34. In quoting these expressions of Jesus and John, in both instances the Revised Version reads, “Ye offspring of vipers.” The idea is the same as in John 8:44, where Jesus said to the Pharisees, “Ye are of your father the devil, and the lusts of your father ye will do.” In contrasting His teaching with that of the Jewish teachers and rulers, Jesus had said, “I speak that which I have seen with My Father; and ye do that which ye have seen with your father.” Verse 38.

Now when we reflect that the devil is Satan, “that old serpent” (Rev. 12:9), who induced our first parents to disobey God, and thus imbued the whole race with a spirit of disobedience, we have the clue to what constitutes a “generation of vipers.” Sin was brought into the world by a disregard of the law of God (1 John 3:4), and that law was the Ten Commandments (Rom. 7:7). It was the existence of the law that made sin possible; “for without the law sin was dead.” Verse 8. That the law existed before it was repeated on Mount Sinai is briefly shown by two other scriptures: “The wages of sin is death” (chapter 6:23), and “death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression” (chapter 5:14). Then the generations before Moses were the generations or offspring of “vipers,” being children of the devil. Those who were faithful to God were individual exceptions to the general rule.

In the time of John the Baptist and Jesus Christ the Jewish people were the recognized custodians of the oracles of God. They not only professed to be His people, but ceremonially they were so recognized. Then how could John and Jesus call them the “offspring of vipers,” the children of the devil?—Because they had made void the law of God by substituting their own traditions. They did not formally reject the law, but they perverted its purpose by their own construction of its terms. It was in this that they followed in the way of Satan, even to the extent of putting Christ to death. This was a generation that brought upon themselves special condemnation. Their rejection of Christ brought upon them “all the

righteous blood shed upon the earth.” Matt. 23:35.

If in all the ages of the past, the persistent violation of the law of God constituted men the “offspring of vipers,” and made them the children of the devil, what shall be said of those who do the same things to-day? If the advocacy of human tradition instead of the law of God could lead men to crucify the Lord of glory in times past, to what extremes will they be led who, in a time of far greater light, ignore His perfect, unchangeable law? If in that time such rejection of the righteous law would bring upon them also the results of their fathers’ wicked deeds, what shall be the consequences to those who do the same thing under greater light and more favorable circumstances generally. Here is the principle which Christ laid down to the “offspring of vipers” who in His day claimed to be children of God while making void His law:—

“Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation [offspring] of vipers, how can ye escape the damnation of hell?” Matt. 23:29-33.

These are the warning words of Christ; and such are the consequences of being led away from His plain law by the traditions of men who ministered in sacred things. In these last days, when it has become so common to teach the abolition of the law of God, and to set up human institutions and ordinances in lieu thereof, it is high time that the warning be earnestly repeated G.

Spiritual Decline.—The *Christian Advocate*, the organ of the Methodist Episcopal Church, in reviewing what it calls

the best [statistics] of the kind ever spread before the Methodist Episcopal Church,

tells us that

in the whole period of four years the entire church has increased but four per cent., or one per cent. a year. The white conferences of the South have increased five and five-tenths per cent., and the foreign conferences twenty-eight per cent. The Middle States have increased but two and six-tenths per cent., or only a little more than a half per cent. per annum for the four years. The colored conferences show less increase than the Middle States. . . . The figures conclusively prove that conversions are declining.

And even some of the conversions reported are questioned by the *Advocate*. We are told, what every one familiar with many modern revivals knows, that

some in response to a question as to whether they wish to become Christians, simply ask people to raise their hands. Those responding are counted as conversions. Some pass through the Sabbath [Sunday] school, taking the names of children that are willing to join upon probation, and, without serious examination or certain knowledge that the children are aware of what they are doing, further than that they acquiesce in the suggestions of their teachers and pastors, report them as converted.

It is not a difficult matter to get a “show of hands” after a warm exhortation in almost any place. We have seen such manifestations repeatedly in jail work. After setting forth the sure result of sin and the love of Christ in saving sinners, a whole company of hardened men, moved for the moment, would raise their hands, on being asked if they desired to be Christians. But neither conviction nor desire

is conversion. We have reached that time foretold by our Lord: “And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.” Matt. 24:12, 13. The superficial, false revivals of the present day are well described by the prophet: “They have begotten strange children; now shall a month devour them with their portions.” Hosea 5:7. “Your goodness is as a morning cloud, and as the early dew it goeth away.” Hosea 6:4. “Ephraim, he hath mixed himself among the people [the world]; Ephraim is a cake not turned.” Hosea 7:8. The *Christian Advocate* truly says that “the human element is so strong that only the protracted test of future life can show whether the convert gave his heart to God, to the pastor, or to the society.” But it would not be if men preached not themselves, but “Christ Jesus the Lord.”

QUESTION CORNER

1050. Dan. 11:36. “The King.”

What power is represented by “the king” in Dan. 11:36-39? and is “a king” a proper translation? S. I. A.

1. To answer the last question first, “a king” is a rendering by no authority or translation with which we are acquainted. The Hebrew reads “the king.” Both the King James Version and the Revised Version read “the king.” The Septuagint reads, “And he shall do according to his will, and the king [ho basileus] shall exalt and magnify himself,” etc. The Douay Bible reads, “the king;” so also Boothroyd, who has been cited on the other side; Spurrell, who follows Wintle, the same; the Bible Commentary italicizes “the definite article ‘the king,’” as without question. Scott, Clarke, and others are the same. There is not only no dissent from the regular rendering, but in some cases it is incidentally confirmed, and with none is there an intimation that another reading or rendering is admissible.

2. We know of but one power in which the specifications are met, and that is the Papacy, the apostasy of the Dark Ages. Certainly, the Papacy has done “according to his will;” he has exalted and magnified himself above every god, “above all that is called God, or that is worshiped” (2 Thess. 2:4); he has spoken marvelous things (“great swelling words,” Septuagint, see Dan. 7:25) against God; he has prospered, and will till the end (Dan. 7:21, 22). Having exalted himself “above all that is called God, or that is worshiped,” he has shown no regard for the true God, the God of the apostles, whom he claims as his fathers. He has not regarded “the desire of women,” or “wives,” as some render, having shown this in the vows of celibacy of the priesthood and of perpetual virginity. He has brought in new objects of worship. He, contrary to Christianity, of which the Papacy is a corruption, has honored the god of “forces,” of war, of conquest, in converting the world, placing them on a level with God. Boothroyd renders: “But in his state together with God will he honor the protecting powers [the demons, under the names of saints, martyrs, and angels]; even together with God will he honor those whom his fathers knew not, with gold, and silver, and with precious stones, and desirable things. Thus will he do; to the defenders of these protecting powers, together with God, whom he will certainly acknowledge, he will multiply honor; and he shall cause them to rule over many, and shall divide the land for gain.” All of which has been fulfilled in adoration of saints, in Mariolatry, in the honor given to the defenders of this worship, giving to them and their monasteries, convents, and orders, the best and richest part of all lands wherever that power ruled. Every specification of the prophecy is met in Papal Rome and in no other power. In Dan. 11:36-39 is set forth the character of the power which does the work of persecution mentioned in verses 33-35. See also Dan. 7:8, 11, 21, 25; Rev. 13:5-10; 2 Thess. 2:3, 4.



RESULTS OF THE ECUMENICAL MISSIONARY CONFERENCE.

THE question of results naturally arises as one reviews this gathering, the largest of its kind thus far convened,—large enough and influential enough to absorb every other great attraction and topic of conversation in a great city for ten days, and to hold the attention of the world for the time being. Its 75 meetings showed an attendance of 163,000; the entertainment of delegates required an outlay of \$42,000; while no figures are given of the cost of transportation of the hundreds of representatives from 48 countries of the globe.

To the outside observer the general proceedings of the conference appear disappointing. Plans for future work were little discussed, and, indeed, it would be well-nigh impossible for a gathering composed of representatives from nearly all Protestant bodies to outline definite plans of operation. Of necessity these must be left to denominational boards to perfect. Much was said and hinted at concerning comity,—union of operation in fields occupied by different societies,—but while hopes of such a result were vigorously agitated, it was observable that a very determined spirit of loyalty and adherence to denominational methods lay near the surface.

It is claimed that one of the results to be expected is "a great acceleration of the cause of missions," due to the immense advertising given missions by the presence and words of such old and well-known missionaries as Paton and Chamberlain and Taylor. In fact, the advertising feature seems to stand out as one of the most prominent purposes of the conference. And in order to reap the most benefit possible from this feature, and add to the occasion a worldly dignity at least, the program included an ex-President of the United States as chairman of the conference, and the presence at its opening meetings of President McKinley and the governor of New York. It is doubtful if the country and the world would have heard so much through the daily press of the conference, had it not been for the association of prominent men of the nation with its proceedings.

And money is needed by mission boards. Hence all the above and more, with all the enthusiasm that went with it, are expected to touch and loosen the purse strings of those who give and those who have not given to mission enterprises. It is doubtless true that money is needed, and that honest souls wait to be sent. Would that many more were fired with the true missionary zeal. But alas for the church when it courts worldly favor and the prestige to be gained by the co-operation of even the highest in official political positions. The idea of country behind the missionaries received its share of discussion and favorable comment. Mr. Deering, of Japan, is reported as declaring that the impression made upon the non-Christian world by this conference would be "most salutary," and that the holding of such a meeting, graced by the President of the United States, would convince the statesmen of the East—for example, in Japan—that Christianity is not an effete religion. It is a sad day for Christianity when evidence of its living powers is in anywise dependent upon the means cited.

Then it is hoped that missionaries now at the front will be much encouraged as they learn of the doings of the conference. No doubt they will be. There were of stirring words a plenty, and statistical information, and appeals,—for speeches were the all-in-all of the program parts. One feature much noticed was a large collection of curios of all descriptions, brought by missionaries from strange lands, and arranged for convenient examination. This collection will remain permanently in the museum in Central Park, to be continually added to.

It is not for man to be final judge of this great gathering and of the results. There is One who has observed every act and every motive, and judged all with eternal calmness and precision. Wherein He can use men and methods for the advancement of His kingdom, He will do so. Wherein men and methods are contrary to the spirit of His divine

work, He overrules and sets aside. But when the "Gospel of the kingdom shall be preached in all the world for a witness unto all nations; . . . then shall the end come." That time hastens.

L. A. P.

SAVING SOCIETY.

THE Gospel of Jesus Christ is an appeal to the individual. The commission is: "Go ye into all the world, and preach the Gospel to the whole creation. He [the individual] that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Mark 16:15, 16, R.V. There is no such idea in the Scriptures as men being saved because they are a part of any community—not even because of membership in a church organization.

Within the last few years, however, there has been quite a departure from this principle, and we hear much talk of saving society. This is a part of the "Christian nation" doctrine, and a prominent feature of the *modus operandi* is the compulsory enforcement of religion by the gospel of civil law. The saving of society is another of the 'dogmas which backsliding Protestantism has borrowed from Rome. It is essentially a Roman doctrine, as Rome teaches that all in the Roman Church will be saved; so that a Roman society may be saved, and, of course, a nation all Roman Catholic would be saved. Thus when Protestantism adopts the society-saving scheme, it is adding one more round to the development of the "image." That it is a Catholic doctrine is shown by the following extract from a letter written by Pope Leo XIII., soon after his elevation to the pontificate, in 1878:—

"In the very first days of our pontificate, and from the height of this apostolic chair, we turned our eyes to society as it is at present, to ascertain its condition, to examine its needs, and to discover proper remedies. Since then, in the encyclical letters addressed to all our brother bishops, we lamented the decadence not only of the supernatural truths made known to us by faith, but of the natural truths, both speculative and practical, the prevalence of the most fatal errors, and the very serious peril of society from the ever-increasing disorders which confront it on every side."

"We said that the chief reason of this great moral ruin was the openly proclaimed separation and the attempted apostasy of the society of our day from Christ and His church, which alone has the power to repair all the evils of society."

G.

CREED BOUND.

A WAVE of dissension has again struck the ranks of Presbyterians; and, while its main force has subsided, its rise reveals one of the serious evils attending creeds. Not long since, Dr. Hillis, Presbyterian pastor of the Plymouth Congregational Church, Brooklyn, gave utterance to his disbelief in the doctrine of the election of a certain and definite number of human beings to everlasting death, which is one of the teachings of the Westminster Confession. Realizing that he could not consistently continue to declare against a doctrine appearing to him hateful, and remain in the church, Dr. Hillis has withdrawn from the Presbyterian denomination. No doubt he should have withdrawn before publicly assailing one of the standard creeds of the church.

The episode has given occasion for much discussion pro and con, and it is very evident that the particular doctrine in question is believed by very few who subscribe to it. Objection has been long raised to it, but thus far the majority has refused to change it, preferring to retain the Confession in its entirety as a relic and memory of the rise of Presbyterianism. The remarkable thing is that any man can by any process of mental reservation excuse his action in subscribing to that in which he does not believe.

All this only illustrates the evil of the creed idea. But, having once subscribed to it, the minister is morally bound to hold himself to its limits in his teaching, as long as he remains in the church whose doctrines are thus humanly and ultimately defined. A creed is a rut, a high wall, a narrow lane, an iron

track. Its Gospel opposite is not anarchy, not lawlessness, not blind wandering, as some conclude, but divinely directed freedom in the great universe of truth, with the Guide the Word of God, which leads from truth to truth. Man may think he has arrived at the safe place to define belief; but he has only begun his journey. It is safe only to testify to the revelation of the hour, and go on, trusting in God.

L. A. P.

NOT CHRISTIAN WARFARE.

THE London *Present Truth* says:—

"No fewer than 110,000 copies of the New Testament have been issued from the Bible House of the British and Foreign Bible Society, to soldiers proceeding to the front. To each one of the City Imperial Volunteers a Bible was presented."

According to the foregoing figures, at least half of the British army in South Africa were armed with the New Testament, in addition to their carnal weapons. The inharmoniousness of such accoutrement is seen when we consider that if those soldiers would heed the teaching of their Testaments, they never would use their weapons of deadly strife. Virtually, those who put the Word of God into the hands of the soldiers were giving them that which, if heeded, might cause every soldier of them to be counted a traitor to the government; for no one can live out the principles of the Sermon on the Mount, and go out deliberately into the field to hunt and kill his fellow-man.

On the other hand, the South African Boers also carry their Bibles with them to the war. They read the Word, hold religious meetings, and pray for success in battle. It is hardly probable, tho, that they pray much for their enemies, as the Bible enjoins. The reports from the war do not indicate that either party are actuated by the counsel of the Saviour: "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." There is nothing to show that the Bibles have in any degree softened the animosity of the contending parties, or that the bullets and shells have carried with them any of the Spirit of the sacred Word.

A combination of Bibles and rifles is a fit emblem of Church-and-State union, which is the religion of both Great Britain and the Transvaal Republic, and is fast becoming dominant even in the United States. But war conducted on that principle can not in any sense be deemed Christian warfare; for, says the apostle Paul, "The weapons of our warfare are not carnal;" and again he says, "We fight not against flesh and blood." So, whatever the Christian pretensions of both Boer and Briton, there is nothing in their death-dealing conflict that savors of Christian warfare.

G.

LEPER AT LARGE IS A MAKER OF CIGARS.

UNDER the above heading the *Sunday World* of April 8, 1900, says:—

"Charles Seerapparo, a cigar maker, living at No. 123 Elizabeth Street, called at Bellevue Hospital last evening for treatment. He said he was eighteen years old, a native of Sicily, and had been in this country for three years."

"His hands and face were a mass of repulsive blotches. His complexion was of a saffron hue, and he was weak and emaciated."

"Seerapparo was taken into the dispensary where skin diseases are treated, and Dr. Finch examined him and found that he was suffering from a well-defined case of leprosy. It was found that the sores extended over the entire body. All the physicians and students in the hospital were called in to inspect the victim of the terrible disease."

"The man's body was covered with a soothing ointment, and he was sent away. A box of ointment was given him for future use. Seerapparo admitted that when well enough he still occupied himself in making cheap cigars. The attention of the board of health will be called to his case."

It would be well for those addicted to the use of the "filthy weed" to think seriously about this matter. It is bad enough to inhale the poisonous nicotine, and impregnate the free air which other people will breathe with the foul fumes of tobacco, but where there is a possibility of the dreaded leprosy germs being mingled with it, the case is much worse.

It is both strange and sad that intelligent human beings will prostrate themselves at the altar of such an unhealthy practise. How poorly do those who are professed followers of the Saviour represent Him in so doing!

G. B. THOMPSON.

Rome, N. Y.

SEED FOR MORE TROUBLE IN THE PHILIPPINES.

UNDER date of April 15 the Associated Press correspondent at Manila furnishes the following, which will be of interest to those watching the trend of religious events:—

"The most sensational of the events of the past week has been the general distribution by the Jesuits of a pamphlet in which are set forth the 'truths which Christians must observe.' Some of the things most strongly condemned by the Jesuits in this pamphlet are those which the American Government has pledged itself to carry out, notably, religious tolerance and the recognition of civil marriage. Consequently, this act of the Jesuits is considered by many to be an attack upon the American administration. The pamphlet in question says:—

"1. The commands of the church must be obeyed in the same manner as the law of God.

"2. You must subject your own judgment to that of the church, and think exactly as the church thinks; for the church can not be overcome.

"3. You must reject and condemn the Masonic sect, so frequently rejected and condemned by the supreme pontiffs.

"4. You must also reject and condemn liberty of worship, liberty of the press, liberty of thought, and the other liberties of perdition.

"5. You must also reject and condemn liberalism, and also modern progress and civilization as being false progress and false civilization.

"6. You must utterly abominate civil marriage and regard it as pure concubinage.

"7. You must also condemn and reject the interference of the civil authorities in any ecclesiastical affairs, so much in vogue nowadays.

"8. Finally, you must hold the belief that the church, by its origin, has a divine and supernatural authority, and is, moreover, superior to the civil authorities. And reject and condemn the doctrine that the church should submit to the State, or that the church is independent or ought to separate itself from the State. Children must be brought up in the above views, condemning whatever the church condemns. And children must be educated solely in Catholic schools by genuinely Catholic teachers, and not on any account in unsectarian or mixed schools, which are strictly forbidden by the church."

These commands, we are told, are enforced by many quotations from the Bible, encyclicals, syllabi, and letters from different popes. While it is "issued without duly-expressed church authority, the organ of the Roman Catholic Church in Manila, a Spanish newspaper, called the *Libertas*, admitted the fact that the Jesuits had published, and, with every right, the pamphlet in question." If the government of the United States would only meet the thing as it should, it would, indeed, be a blessing. The whole thing is an effort to shut out from the Philippines all other religions save that of Roman Catholicism. The government ought absolutely to recognize none, but give equal freedom to all. But will it? Having yielded as much as it has to Rome, will it do otherwise than continue to yield? Discrimination against her teachers is not what we wish, but equality of privilege to all teachers.

RELIGIOUS ASPECT OF NEW YORK CITY.

A LATE press despatch gives the following statistical information regarding the religious status of New York City and its northern suburbs:—

"About half the population of the boroughs of Manhattan and the Bronx is outside of the 'sphere of church influence,' according to a chart prepared by the New York City Baptist Mission Society. The 103 Catholic Churches have 543,163 members. The membership of the other denominations is as follows: First, Episcopal, 121 churches, 65,900 members; second, Presbyterian, 70 churches, 28,766; third, Lutheran, 33 churches, 21,157; fourth, Methodist, 67 churches, 15,511; fifth, Baptist, 50 churches, 15,310; sixth, miscellaneous, 37 churches, 15,153 members; seventh, Hebrew, 46 churches, 10,892 members; eighth, Congregational, 14 churches, 3,018 members.

"With a membership in the 103 Catholic Churches, therefore, of 543,164, a membership in all the other 439 churches of 180,009, and 360,018 persons added as being within the 'sphere of influence' of these churches, the number of persons within the 'sphere of church influence,' according to these figures, is 1,083,191, leaving 916,809 persons outside of church influence.

"In no other American city," says William H. Brearley, corresponding secretary of the Baptist Mission Society, "may so large a percentage of the population be classed as habitual non-church goers; nowhere else is so large a proportion of the children out of the Sunday-school. I believe the time will come when the columns of the secular New York press will be largely used by the Christian church to supplement its effort in trying to reach and elevate the submerged million."

It is to be hoped, most sincerely, that they may be reached some way. Here is work for Christians to do.

SECRETARY-OF-WAR ROOT has sent to the House Committee on Military Affairs a collection of opinions on the army canteen question gathered by the Adjutant-General. This was done in view of the pending bill, whose enactment would prohibit the sale of liquor upon military premises. The Secretary accompanied these documents with the following remarkable statement: "I think the enactment of the proposed bill would be injurious to the temperance, morals, and discipline of the enlisted men of the army." The inference to be drawn from the Secretary's remark is that, by permitting liquor to be sold in all the military reservations and army camps, the temperance, morals, and discipline of the soldiers will be enhanced. In like manner are the temperance, morals, health, and domestic happiness of a city or village enhanced in proportion to the increase of saloons and the saloon element, and the happiness, morals, and temperance of the family are enhanced as the facilities for dispensing strong drink are increased. If this were true, then it could be truly said that all the work ever done by temperance advocates and temperance organizations had tended to increase intemperance. The one statement is as true as the other.

THE British relief column entered Mafeking on May 18, after a rapid march of five days. For much of the distance the relief column was marching parallel with the Boer army, which sought to head them off. On May 13 a determined effort was made by the Boers to capture the city. The attack was repulsed, the Boers losing over a hundred men in killed, wounded, and captured. On May 22 the advance guard of Lord Roberts' army was reported to be within forty miles of Johannesburg, and General Buller's army has advanced as far as Laing's Nek, where serious opposition is expected. The railway tunnel through Laing's Nek has been blown up, to impede the advance of the British. Reports from Pretoria state that the exodus from the Boer capital has already begun in expectation of an early siege. The British War Office has issued a statement of the casualties during the war in South Africa. This shows the number of those killed, wounded, captured, and invalided to be 28,936.

THE strikes of street-car men in Kansas City and St. Louis, Mo., are still in progress, altho most of the car lines are in operation. As reported last week, a federal injunction was issued against interference by the strikers in the running of the cars of Kansas City. An injunction has also been issued against the strikers of St. Louis. The injunctions have served to keep down most of the demonstrations in both places, and make it possible for most of the lines to be operated; but this only contributes to a widening of the breach between employer and employee, and incenses the employee against the general government as well as the firm that had employed him. Thus are the forces of strife arraying themselves in preparation for the coming storm. The true Christian, in these times of unrest and strife, will heed the admonition of the Lord through Timothy, "The servant of the Lord must not strive."

A PARTY of eighty American soldiers were ambushed by Filipinos in the northern part of Mindanao, May 20. The Americans routed the natives, killing 51.—The sultan of Mindanao asks the United States authorities to approve the selection of Dato Mandi as heir to the sultanate. This approval, if given, will be a unique affair in the history of the American republic. It is difficult to reconcile the true democratic idea with the authorization of the establishment of an unlimited monarchy.—The order to General Bell to organize municipal governments in Southern Luzon has been rescinded, owing to the fact that the small American garrisons there are surrounded by Filipinos, and are unable to do more than hold the towns.

IN the advocacy of Sunday laws, and in the presentation of the claim that they are an essential factor in the promotion of temperance and social morality, it has been quite common to refer to Scotland as a prominent example of strict Sunday observance. But the following late press despatch is rather counter to the stereotyped argument: "Scotland is fast losing its reputation for stolid piety. Last year's statistics just issued show the prisons were full to overflowing, and that the officials were at their wits' ends to know where to confine the culprits. The number of prisoners shows an increase of over 600, chiefly due to husbands attacking their wives, and indecent assaults, which the commissioners declare spring from intemperance."

THE city of Sydney, Australia, is reported to be in the midst of a serious epidemic of the bubonic plague. Up to April 25 there had been 144 cases, with 52 deaths. A systematic house inspection and house cleaning have been inaugurated, and an army has been organized to exterminate rats, 12,000 of which had been destroyed up to the above date. Medical examiners have found the plague germs in the stomach of fleas. Thus through vermin, flies, and rodents the stopping of the plague in any place where it gains a foothold becomes almost an impossibility. It is spreading to many other cities in Australia, both along the coast and in the interior.

THE envoys of the Dutch republics were received by the State Department at Washington on May 21, and were informed that the United States could do nothing for them, but would maintain strict neutrality.

TURKEY has entered the world's race in the preparation for war. A consignment of 220,000 rifles, 16 batteries of artillery, and 96 rapid-fire guns, made in Germany, has just been shipped from the factory to Constantinople, and the army is being remodeled after the fashion of the German army. Foreign ship-building firms have been asked for bids for renovating Turkish gunboats, and the Turkish admiral is in America now visiting navy-yards, and carrying with him the authority to purchase or contract for war ships in this country. Of course, the meaning of this is clear to him who is familiar with God's Word. The consummation is approaching.

HARROWING reports of death from starvation continue to come in from the famine districts of India. The conditions are specially distressing in the native States, which are not entitled to government charity, as they pay no taxes for imperial support. During the month of March, in the small State of Marwar, 3,667 deaths occurred in the famine camps, hospitals, and poorhouses, while at Dhaulera, out of 30,000 persons, 1,719 died from starvation during the month from February 23 to March 25.

THE recent death of the grand vizier of Morocco is another disturbing element in international politics. The sultan is a mere boy, and a weak ruler, and complications with France are threatening. France, it is reported, has already shown signs of a readiness to take advantage of Morocco's internal troubles, for the purpose of increasing her own possessions in Northern Africa. A cable from Algiers states that a religious war has begun in the southern part of Morocco.

JAPAN has just closed a very successful naval maneuver, in which all her war vessels took part. The maneuvers were arranged for the purpose of impressing foreigners with the strength of the Japanese navy, and seem to have achieved their object in that particular. The fighting machines of Japan are among the most formidable in the world, and Japan seems destined to make herself felt in the controversies of the nations.

THE city of Boston now requires physicians to report all cases of consumption, as they would any other contagious disease, and the health authorities will disinfect all houses in which deaths from tuberculosis occur. The board of education of Oakland, Cal., has decided to employ no teachers who are suffering from tuberculosis. Teachers must pass a medical examination before they can enter upon their work.

THE Supreme Court of the United States has rendered its decision in the matter of the governorship of Kentucky, which is to the effect that it has no jurisdiction in the matter. This leaves the case entirely with the State, and, as the State Legislature had already decided that the Democratic lieutenant-governor should succeed to the office of Gobel, who was assassinated, the governorship contest is closed.

THE American section of the World's Theosophical Society met at Chicago on May 20. Delegates were present from many of the State organizations. Permanent officers were chosen, and arrangements made for the spread of this seductive branch of Spiritism. The secretary reported an encouraging increase in membership and funds.

A SEVERE earthquake shock swept across Mexico on May 16, doing considerable damage along the west coast, especially in the towns of Morelia, Jalisco, Colima, Pintos, and Zapatillo. The earthquake along the western coast was followed by a tidal wave, which destroyed many fishing boats and drowned several natives.

DR. KOLDEWEY, director of the excavations at Babylon, has informed the Oriental Society of the discovery of a canal built of Aramean bricks, which is believed to be the long-sought East Canal. A temple called Ernach, of the goddess Niniach, was laid bare, and stones found inscribed from the time of Nebuchadnezzar.

OWING to the revolution now in progress in Colombia, the finances of the country are in a desperate condition, paper dollars being worth only five cents. A battle is reported to have occurred recently between the rebels and government troops, in which the former were defeated, with a loss of 500 killed.

THE St. Louis Exposition of 1903 is now a certainty, the municipality having raised the \$10,000,000 required as a guarantee to secure an appropriation of \$5,000,000 from the general government. The Exposition will be held primarily in honor of the purchase of Louisiana by the United States.

THE investigation of the postal frauds in Cuba show that there are millions of counterfeit stamps in circulation. The postal affairs of Havana are in a hopeless tangle. The director of posts has been suspended, and will not be allowed to leave the island until he is cleared of suspicion.

THE anti-foreign movement is spreading in China. Seventy-three native Christians were murdered recently in Pechili province, many of the victims being burned alive. Missionaries declare that the persecution is more bitter than for many years.



"PAPA, WHAT WOULD YOU TAKE FOR ME?"

SHE was ready to sleep, and she lay on my arm,
In her little frilled cap so fine,
With her golden hair falling out at the edge,
Like a circle of noon sunshine;
And I humm'd the old tune of "Banbury Cross,"
And "Three Men Who Put Out to Sea,"
When she sleepily said, as she closed her blue eyes,
"Papa, what would you take for me?"

And I answered, "A dollar, dear little heart."
And she slept, baby weary with play;
But I held her warm in my loving, strong arms,
And I rocked her and rocked away.
O, the dollar meant all the world to me,
The land and the sea and the sky,
The lowest depth of the lowest place,
The highest of all that's high!

All the cities, with streets and palaces,
With their people and stores of art,
I would not take for one low, soft throb
Of my little one's loving heart;
Nor all the gold that was ever found,
In the busy, wealth-finding past,
Would I take for a smile of my darling's face,
Did I know it must be the last.

So I rocked my baby, and rocked away,
And I felt such a sweet content;
For the words of the song expressed more to me
Than they ever before had meant.
And the night crept on, and I slept and dream'd
Of things far too glad to be,
And I waken'd with lips saying close in my ear,
"Papa, what would you take for me?"

—Eugene Field.

WHAT CONSTITUTES THE TOBACCO FAMILY.

THERE are some persons whom we understand very much better after we have compared them with some of their relatives. There are thousands of tobacco users who have never dreamed of the stern fact that tobacco, whisky, morphine, and cocaine all belong to the same tribe, so far as their effect on the human system is concerned.

It is well-nigh impossible for a victim of any of the drug habits to become permanently free from them, without at the same time giving up the use of tobacco. The man smokes the cigar to borrow a good feeling which he does not possess. This is possibly the only reason why he used the drug. But sooner or later he comes to a point where he does not secure enough felicity from his favorite weed, and so in desperation he falls back again to morphine.

One of the important factors in the uniform successful cure of several hundred cases of morphinism at the Battle Creek Sanitarium is that it is invariably insisted upon that the patient must be *willing* to be cured of the *entire drug habit*. This includes not simply morphine, but tobacco, whisky, tea and coffee, and the laying aside of such irritating substances as condiments and spices, and those containing quantities of waste material, such as flesh foods. Some will naturally inquire if it is safe to deprive a patient of all these at once, or if it is better to take one at a time. A patient who has several of these poison habits is in the same condition as is a man who has several fingers in the fire at once. The safest thing to do is to pull his fingers out as quickly as possible. It is, however, necessary to substitute something for these artificial stimulants. This must

not be, however, some other delusive drug, but a physiological stimulant in the way of tonic hydrotherapy, electricity, and massage.

The morphine fiend needs the moral influence of thoroughly trained attendants to administer the treatments. He needs above all to have the divine assurance that God is co-operating with him in the painful process of retracing some of his erring steps.

To emphasize the kinship of tobacco to morphine, I have only to state that I have *never* seen a man who persisted in the use of tobacco after overcoming the drug habit who did not lapse back to it again within a year's time.

We have reached a time when humanity is not willing to be satisfied with the amount of strength and vigor that nature affords, so the attempt is made to gain some overdraft by the use of these hurtful drugs. As a result, drug fiends are to be seen on almost every street corner.

DAVID PAULSON, M.D.

ARE YOU IN DEBT?

HERE is some good advice from Franklin, if we rightly remember:—

Make a full estimate of all you owe, and of all that is owing to you. Reduce the same to a note. As fast as you collect, pay over to those you owe. If you can not pay, renew your notes every year, giving the best security you can. Go to business diligently and be industrious. Waste no idle moments; be very economical in all things; discard all pride; be faithful in your duty to God, by regular and hearty prayer morning and night; attend church, and do unto all men as you would they should do unto you.

If you are too needy in circumstances to give to the poor, do whatever else is in your power, cheerfully; but, if you can do so, help the poor and unfortunate.

Pursue this course diligently for seven years, and if you are not happy, comfortable, and independent in your circumstances, come to me and I will pay your debts.

But, first of all, render duty to God. A tithe of your income is His; render that to Him, as His, first of all. By always yielding to do your duty, you make Him your partner in all your business transactions.

THE POWER OF MUSIC.

THERE is something in it that lays hold upon the human heart, and sets all its chords vibrating. How lovely must have been the human voice when there was no sin! In Zephaniah 3 we are told that God will rejoice with singing over those who have been saved and brought back to His fold. What must be the sweetness and beauty of His voice who is the Author of every lovely sound! In Heb. 2:12 we have the words of Christ, "In the midst of the church will I sing praise unto Thee."

There are so many admonitions about music in the Bible. The Psalms are full of music; they are hymns to be sung. The song for the Sabbath day (Psalms 92) says that it is a good thing to sing praises unto the Lord with an instrument; so do not shut up the instrument on the Sabbath day. It is a Christian duty to cultivate the musical talent that we have.

Several instances were noted of the Spirit of

God working through music. Saul met a company with psaltery, pipe, harp, etc., playing and prophesying, and the Spirit of God came upon him, and he was changed into another man. 1 Samuel 10. Elisha said, "Bring me a minstrel," and as he played before the prophet, "the hand of the Lord came upon him," and he prophesied. 2 Kings 3:15. David played skilfully upon the harp, and the evil spirit was driven away from Saul.

See also what the Lord says to us about singing. Eph. 5:19; Col. 3:16. Being filled with the Spirit, we are to sing spiritual songs unto the Lord. When our hearts are full of the Spirit of God, and we sing for Him, the Lord will bless in singing just as in speaking. We are told to "make a joyful noise unto the Lord," to "play skilfully with a loud noise," and this would apply just as well to singing. Everybody should have liberty to sing, but do not make a *loud noise* until you can do it skilfully. Give all your musical talent to the Lord, and ask Him to help you to play and sing correctly, and make you just what He wishes you to be.—J. S. Washburn.

POWER OF DESTRUCTIVE INVENTIONS.

ACCORDING to the *Popular Science Monthly*, "a \$3,000 square safe of the most approved construction was attacked by inserting in the crevice about the locked door four and eight-tenths ounces of nitro-glycerine, and in eight minutes after the operation of loading was begun, the charge was fired, with the result that the whole of the jamb below the door was blown out and a hole made in the door of sufficient size to admit the hand and arm, while the doors and divisions of the interior compartments were completely shattered. On repeating the operation with four ounces and a quarter of forcite dynamite, the door was completely torn off. Among experiments made to demonstrate the resistance of structures to attack by a mob, was one upon a safe twenty-nine inches cube, with walls four inches and three-quarters thick, made up of plates of iron and steel, which were re-enforced on each edge so as to make it highly resisting, yet when a hollow charge of dynamite nine pounds and a half in weight and untamped was detonated on it, a hole three inches in diameter was blown clear through the wall, tho a solid cartridge of the same weight and of the same material produced no material effect."

A FEW THINGS ABOUT SALT.

COMMON salt is known in chemistry by the term *sodium chloride*. It has been in common use as a flavoring and preserving substance from the earliest times. We read in Job, "Can that which is unsavory be eaten without salt?" The Romans formerly used salt as money. It was called by them "*salarium*," from which comes our word "salary"—and doubtless the proverb, "He is not worth his salt," that is, "he is not worth his salary." Salt money—cakes of salt—is used in Abyssinia and Tibet at the present.

"Salt-horse" is a slang term of sailors for salted beef. "Salt-foot" was a large salt-cellar placed midway on the tables in old baronial halls to separate the noble and favored guests from the vulgar. From this arose the expressions "above the salt" or "below the salt," the former denoting a favored position, the latter, the opposite.

Look up by a concordance or Bible index the places where salt occurs in the Scriptures.

Entered as the Post Office at Oklahoma City

Entered as the Free Office to Children Qd.



MISSIONS

A SMILE.

ALONG the noisy city ways,
And in this rattling city car,
On this, the dreariest of days,
Perplexed with business, fret, and jar,

When suddenly a young, sweet face
Looked on my petulance and pain,
And lent it something of its grace,
And charmed it into peace again.

The day was just as bleak without,
My neighbors just as cold within,
And truth was just as full of doubt,
The world was just as full of sin;

But in the light of that young smile
The world grew pure, the heart grew warm,
And sunshine gleamed a little while
Across the darkness of the storm.

I did not care to seek her name;
I only said, "God bless thy life,
Thy sweet young grace be still the same,
Or happy maid or happy wife."

—Phillips Brooks.

AMONG THE ARGENTINE INDIANS.

OF all the witnesses who clamor against the injustice of our present age, none speak with more eloquence than our poor despised brother, the Indian of the Argentine Republic. Many deny the Indian every human right, and demand his complete annihilation. Others, not daring to go to this extreme, refuse to concede to them the privileges which they themselves enjoy. We happen to be acquainted with many of these so-called "savages." In fact, the son of an Indian is even now the elder of one of our churches in the Chaco Santafecino, and is in very truth as intelligent and rational a being as is the average American.

What causes these Indian tribes to fight shy of the civilizing influence of our times? This is a question which may be reasonably expected, and one which can be easily answered.

The Argentine Government has good intentions, no doubt, in subjecting these wild indigenous tribes, and for this reason it expends hundreds of thousands of dollars every year seeking to subjugate these sons of the prairie. But, alas! the men to whom the commission is given to civilize these poor creatures, prove they are more brutish and uncivilized than the Indians they are hunting.

Not long ago a friend of mine joined in an "Indian expedition." That is to say, a squad of men gathered together with the one idea of exterminating the poor aborigines, who might be so unfortunate as to fall into their hands. This expedition, for five days, followed the track of those sojourners of the desert. At last they came upon their wigwams, and immediately attacked them with a ferocious and sanguinary spirit worthy of the very darkest period of the Dark Ages. The Indians were handicapped in their conflict against European arms, having only for defense long lances with steel points, and *bolas*, or balls of stone, iron, or brass tied in such a manner as to be an effective weapon in the hands of a skilful thrower.

The Indians, seeing how useless it was to continue the conflict, raised a white rag over their heads, signifying their wish to surrender. The white men made a sign for them to lay down their arms, which they formally did, and then approached their conquerors. But no sooner had they got within a few paces, than

the sound of musketry resounded on the air, and the next moment nine dark-skinned figures lay writhing in the dust. The women were captured, abused in a most atrocious manner, then taken prisoners of war, to be disposed of for the highest price; while the children were separated from their mothers, nevermore to behold each other. Such acts as these cause the Indians to hate their white brethren.

Such is the modern way of civilizing the autochthonous races. The Indian in his native state is honest, truthful, virtuous, since robbery, lying, or immorality was utterly unknown among them until their contact with modern civilizers. They are Socialists in the extreme sense of the word, since they hold everything in common. Drunkenness has only recently been exhibited among them, and that since they have lived within the territories reserved for them by the government. The Indian is a faithful friend to those who succor him, but an awful enemy to those who seek to harm him. And, according to far-famed historians, he will endure privations, hardships, and surmount a thousand difficulties to satisfy a spirit of revenge.

Many of the Argentine tribes adore the moon. While the moon is on the increase, all is happiness in their encampments; but immediately it begins to decline, the whole appearance of things undergoes a sudden change, and melancholy and sadness replace their former joy. They are very clever in making small images and figures, which they personify to represent the divers objects of their adoration.

The principal occupation of the Indian is to hunt the tiger in the great forests of the Gran



Weapons, etc., of an Argentine Indian.

Chaco. He then sells the skin for a mere trifle to the traveling merchants of the deserts, who, for little or nothing, thus obtain articles of great value from the natives.

We present here the photograph of a famous Indian *cacique*, who resisted the government for some years, but who at last fell a victim, fighting for his natural rights and the liberty of his people. Another illustration shows objects gathered during different "Indian expeditions," and which are held in high estimation by the Indians.

Each tribe has a different language or dialect,

altho at the present time the majority of the young Indians have learned to speak the Spanish language more or less fluently, since the criminals of the republic, to escape the hands of justice, seek refuge among the Indians, who gladly shelter and protect them.

Shall we, who call ourselves God's people, leave these poor, despised creatures to their fate? Shall we pass them by as being beneath our notice, and unworthy of the Gospel? or



The Argentine Chief.

shall we rather, impelled by the profound love of God, place ourselves at the disposition of the Almighty, and say, with the ancient prophet, "Here am I, Lord, send me"?

Many aching hearts are yearning for the truth among these poor Indians. Many who are now bowed down by superstition's load, are longing to be free. The Gospel of Jesus Christ is the only medium through which permanent freedom may be obtained. Let us, therefore, without delay, imitate Jesus, by proclaiming "liberty to the captives." Then in that great day of reckoning, we shall behold many of this spurned race among the precious jewels which the Lord will gather to Himself in yon eternal mansions. JUAN MCCARTHY.

Argentine Republic.

BAPTISTS IN PUERTO RICO.

[By Missionary A. B. Rudd, in *Baptist Argus*.]

BAPTIST mission work in Southern Puerto Rico dates from Jan. 30, 1899. Already, Ponce had been selected as the most suitable place for headquarters. Not until July 15 could a suitable hall for services be secured, and on the following day (July 16) our first public service was held, with an attendance of about 30. The hall is well located, and at the beginning seated about 130. Gradually the attendance grew, and now the hall, tho seating 180 (a partition having been removed), is often filled to overflowing.

On November 21 a church was organized, with 14 members. The present membership is 55, of which 53 have been received by baptism and 2 by experience. For the first few months our Sunday-school was small and gave but little promise of growth; but all of a sudden it ran up to something like 150. Two of the five classes are now taught by native members, who were baptized only a few months ago. In Adjuntas, a town of some 2,500 inhabitants, and center of a large and densely-populated district, about 18 miles in-

land from Ponce, we have held services at irregular intervals since last August, with encouraging results. During a part of this time a most interesting class of children for Bible study, varying in attendance from 30 to 50, has been kept up by Mrs. Rudd, Mrs. Duggand, and Mrs. Tiller. Within a few weeks we hope to baptize some six or eight of the many candidates who have asked for baptism, and so form there the nucleus for another church.

A few weeks ago a good beginning was made in Yanco, a town of 7,000 inhabitants, 20 miles from Ponce, and connected with it by rail.

For several months we have been holding services in three thickly-settled country places, where the outlook is good.

Early in August Mr. C. A. Tiller, a business man of Brooklyn, and an earnest Christian worker, settled in Ponce, and from the first took a lively interest in the work of our mission. His knowledge of Spanish, and his long experience with the Latin races (he was born in Central America), have enrolled him to render most valuable help in the work. Since January 1 he has been associated with us as missionary evangelist.

In November Mrs. J. P. Duggand, of North Carolina, eminently fitted by nature, grace, and experience for missionary work, came to us, and has rendered most efficient service among the women and children, both in Ponce and Adjuntas, dividing the time between the two places.

We are contending against Romanism, Spiritualism, and stolid indifference—three tough antagonists. The first, tho dormant for a while, is now beginning to assert itself; the second holds distinctive sway over thousands on the island; the third meets us at every turn, and presents, perhaps, the greatest obstacle to the progress of the truth.

The outlook for the work is decidedly bright. In spite of contending forces, crowds come to hear the Word. We have gone slowly, to avoid mistakes. Not a third of those who have asked for baptism have been received. We realize that we are doing foundation work, and would be careful how we do it.

Ponce, Puerto Rico, April 11, 1900.

SOW THE SEED AND WAIT.

FRIEND, to how many poor souls are you sending the SIGNS OF THE TIMES at your own expense? "None," did you say? Why not? Did you say it costs too much, and you can't afford it? Are you quite sure?

I am very well acquainted with a family dependent on daily labor for bread, who work hard with their hands in the service of others to earn money with which to buy the necessities of life; yet this family find it possible to send the SIGNS OF THE TIMES as a messenger of truth to several dear souls for whom Jesus died.

The plan is to send the paper for a term of three months, which means an expense of only twenty-five cents for the good of each soul or family of souls to which it is sent. That twenty-five cents might be spent for a piece of ribbon or lace, or it might be used in buying candy, chewing gum, or some other unnecessary or hurtful thing.

While on a visit to relatives in Western Oregon last summer, our family became slightly acquainted with a few people who live out in a picturesque little valley nestled among the dark green mountains of the Coast Range. When they returned home, \$2.25 was spent in sending the SIGNS for a term of three months to nine of these families. Letters were sent ahead as an introduction, and, judging from replies received from some of them, the effort in their behalf has not been unappreciated.

One dear old lady writes: "The SIGNS is all the Sunday-school or church I have, and I do enjoy

reading it so much, and am so glad to get it." Another says: "The SIGNS is the best paper we ever read. We like it very much." One man writes: "Just as soon as I can get the money I am going to subscribe for the SIGNS and *Review*, and I never will let my subscription expire while I live. I feel lost without them. Surely the publishers of those papers have the Spirit of Christ dwelling in their hearts." Again he says, "I don't want any more trashy reading in the house." And he goes on to say that he wants the *Youth's Instructor* and *Little Friend* for his children.

Dear friends, God loves all these dear people just as much as He loves you or me, and He has graciously given us, through the instrumentality of others, just what He wishes us to pass along to those yet unblessed. There are rich blessings all along the way for those who love to labor for the good of others. Do not say that you can not afford it, for God never asks us to do what we can not afford to do; but He asks us to labor for the good of one another, and in so doing we are co-laborers with Christ. So let us not withhold our hands from sowing the precious seed.

"Sow, tho the rock repel thee,
In its cold and sterile pride;
Some cleft there may be given,
Where the little seed may hide.
Fear not, for some will flourish;
And, tho the tares abound,
Like the willows by the waters
Will the scattered grain be found."

MRS. PARRIE L. H. ROBERSON.

St. Helena, Cal.

OUR WORK AND WORKERS.

A CHURCH of thirteen members has been organized at Phillipsburg, Pa., by Brother C. Meleen.

The addition of eight members to the church at Enyart, Mo., is reported to the *Record* by Brother H. K. Willis.

On the 6th inst. four persons were baptized at Lake Eunice, Minn. One other candidate was unavoidably absent.

At a general meeting recently held at Cliff Island, Me., eight persons were baptized, and twelve members were added to the church at that place.

On the 5th inst. Brother M. H. Gregory baptized seven persons at McCloud, O. T. He also reports the baptism of two candidates at Claremore.

Two members were added, by baptism, to the Swedish Church at Elm Dale, Minn., at a recent ordinance service conducted by Brother F. Johnson.

At Shunk, Pa., where Brother Lee S. Wheeler had labored about three weeks, ten persons were recently baptized. A number of others had accepted the message borne, but deferred baptism to a future occasion.

On the 6th ult. the new educational institution known as Woodland Academy, at Bethel, Wood Co., Wis., was dedicated. There was a very large attendance, some coming in wagons a distance of fifty miles.

BROTHER C. H. JONES, president of the Pacific Press Publishing Co., left Oakland, Cal., on the evening of the 20th inst., for Portland, Oregon, and Walla Walla, Wash., to attend the camp-meetings at those places.

THE *Keystone Gleaner* says: "During the past six months Brother L. Schmidt, a canvasser, working in this State [Pennsylvania] and Western New York, has taken more than 300 subscriptions for the SIGNS OF THE TIMES, besides selling from 200 to 400 each week."

A REPORT from Brother E. A. Merrell, of Philadelphia, notes the baptism of fifteen persons a few weeks ago, and an addition of eighteen to the church. He adds that the work of the Lord is being greatly blessed in that city; that many people are asking for Bible-readings at their homes.

UNDER the head of "Good News," the *Oklahoma Gleaner* says: "The Lord has worked for His cause in Oklahoma City. The people have shown how much they want the sanitarium by going down into their pockets and raising the money to buy the site. It is a beautiful hill in the north part of the city. The owner made a heavy donation. The site contains sixty lots that are worth at present prices \$100 each, but he gets less than half of that in cash. A few men gave \$100 each; many gave \$50. All of this was made up without our people giving one dollar. The city also gives free water, free sewer, and lights the grounds with electricity. Brother Butler is ready with the means to make things move.

But the way is open for others to have a part in this great and good work. Dr. Kellogg has headed the list, with a donation of \$1,000 in health foods, which will sell very fast."

BROTHER D. NETTLETON, who recently went to the Dakota Conference to labor, has been holding meetings near Brown Valley, close to the Minnesota line. He finds that our canvassers have left a good impression, and a good interest to hear the truth. At the time of his report to the *Worker*, he had baptized four candidates, and some others had decided to obey the Word.

CONCERNING the work in Ontario, Brother F. D. Starr writes: "I have recently held meetings with our churches at St. Thomas, London, Bantford, Hamilton, Hagersville, Toronto, Southwold, and other points. At Hagersville and Southwold we have companies of Indian Sabbath-keepers. Near Shannonville an interest is also being awakened among the Indians. Also at Ingersoll a good work is being done."

THE new board of directors of Healdsburg (Cal.) College have recommended that the educational board of California Conference select a superintendent of church-school work, whose duty it shall be to organize and promote church schools; also to act as field agent to represent the interests of the college. The board also decided to hold a summer institute for the benefit of church-school teachers. A further decision was "that a paper be published by the college, which will serve as a medium to more thoroughly organize and establish the principles of Christian education in the home and in the church schools."

A REPORT in the *Indicator*, from Brother S. B. Whitney, says that ten are keeping the Sabbath of the Lord as a result of meetings held at Canastota, N. Y. The report further says: "In anticipation of the summer's campaign, as our short-term subscriptions for the SIGNS have expired, long-term subscriptions have been solicited, and in most cases, successfully. Including these, the number of SIGNS in the aggregate which have been circulated by actual subscriptions, amounts to about three thousand. In addition to these, many have been given to the poor, and a large number have been taken from the rack in the depot."

OUR work is essentially an educational work. Being such, the admonition of the apostle to Timothy is recognized as especially applicable to it: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness. . . . Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." This is the character and the purpose of the educational work we are aiming to do,—a work that will stand the fire; for "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:13.

ACCORDING to the report of the treasurer of the Foreign Mission Board, the donations to missions from all sources are on the increase, and this is especially so of the first-day offerings. One reason for this is that many of our people have adopted the plan of giving ten cents per week to this fund, and the result has been so gratifying that this systematic plan of making donations is presented to our people as a sure means of relieving the Foreign Mission Board of their financial embarrassment, and giving the laborers the wages due them. It is asserted that the dime-a-week plan, if faithfully lived up to, will do away with the many calls made for special necessities. It is not expected, however, that this will be enough for foreign aggressive work, or that those who are able to do more will be limited by the plan. There is danger that some who ought to make larger donations, will feel that, having given their dime a week, their duty is done. The real value of such a plan is that it encourages the regular donation of a sum within the reach of nearly all, and in the aggregate gives a fund on which the Foreign Mission Board can, at all times, rely.

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NOTICE.

JOHN CURTIS requests that no more papers be sent to him at Tallahassee, Fla., as he will soon leave the State.



LESSON IV.—SABBATH, JUNE 16, 1900.

THE CHRISTIAN'S TREASURE-HOUSE AND PROVIDER.

Lesson Scripture, Matt. 6:19-34, R.V.

19 "Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also. The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye can not serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

[The best help on this lesson is "Thoughts from the Mount of Blessing."]

SUGGESTIVE QUESTIONS.

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.

1. Where does Jesus warn us not to place our treasures? Verse 19. (1 Tim. 6:17-19.)
2. Where is a safe place of deposit? Verse 20.
3. What is the result of the deposit of our treasures in any place? Verse 21.
4. What is the light of the body? What is the effect of having the attention undividedly and clearly centered upon God? Verse 22. Note 1.
5. What is the result of an evil or perverted vision? If that which alone can bring us light is perverted, what will follow? Verse 23.
6. How is this principle further illustrated? How many different masters can we serve? Verse 24. (James 4:4; 1:8; 4:8.)
7. What practical conclusion does Jesus draw from this? What is the most important? Verse 25. Note 2.
8. What illustration does He give of trust and confidence? How are we regarded as compared with the fowls? Verse 26. (Job 38:41; Ps. 104:27, 28.)
9. How much will our thoughts add to our stature or change our age? Verse 27.
10. For what else are we not to be anxious? What example of trust and beauty is given here? Verses 28, 29. Note 3.
11. What may we conclude from these lessons of God's care for us? Verse 30.
12. What, then, should not be anxious questions in our lives? Verse 31.
13. Of whom are such questions characteristic? What great Provider knows all our temporal needs? Verse 32. Note 4.
14. What is our first duty? What is our Father's promise? Verse 33. Note 5. (1 Kings 3:11-13.)
15. What, then, is our duty as regards future evil? What evil is always sufficient? Verse 34. Note 6.

NOTES.

1. **The lamp of the body.**—The body, with its passions, is naturally dark; its light comes alone through the eye. The single, clear eye gives correct ideas. The perverted eye distorts all outward things to the dark body. So if our spiritual vision is single (seeking only God's glory), clear (trusting Him as He declares Himself to be), His light will flood the soul and enlighten the dark body. But if this vision is perverted by sin and selfishness, it will further pervert the naturally base passions and make blacker the natural darkness within.

2. **Therefore.**—The word "therefore" shows this

verse to be a conclusion from previous verses. Jesus anticipated that souls would be tempted to believe that we can not get clothing or food unless we serve the world or ourselves. His effort in all this instruction is to lead men to the higher service alone, that of God. Whatever we do, do it as unto God, and leave results with Him. "Take no thought," is better expressed in the Revised Version, "Be not anxious." The word means anxious, troubled, worried thought. So also in verses 27, 28, 31, 34.

3. **"Consider the lilies;"** they teach many lessons. Growing in the soil or decay of earth, they turn their faces to the light, and God through them transmutes the base soil of earth into glorious beauty. So let God's will be the first, and our character will adorn whatever physical clothes God may in His providence give us.

4. **After all these things.**—It is the Gentiles, nations of the world, who seek such things, whose hopes are only temporal, earthly. The children of God should have higher objects.

5. **All these things.**—This lesson does not in any way indorse laziness. The Christian will be diligent and industrious. Rom. 12:11; 1 Thess. 4:11; 2 Thess. 3:10-12.

6. **Be not therefore anxious.**—Borrow no evil of the future. God gives us to-day strength for to-day's duties, trials, sorrows, evils. We can borrow no grace for future troubles. How foolish it is, then, to borrow a trouble which we can not meet! The day brings sufficient evil and care, but there is always grace for the day. God is a *present* help in trouble.



LESSON XII.—SUNDAY, JUNE 17, 1900.

THE FEEDING OF FIVE THOUSAND.

Lesson Scripture, John 6:5-14, R.V.

5 "Jesus therefore lifting up His eyes, and seeing that a great multitude cometh unto Him, saith unto Philip, Whence are we to buy bread, that these may eat? And this He said to prove him; for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two fishes; but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 Jesus therefore took the loaves; and having given thanks, He distributed to them that were set down; likewise also of the twelve fishes as much as they would. And when they were filled, He saith unto His disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. 14 When therefore the people saw the sign which He did, they said, This is of a truth the Prophet that cometh into the world."

NOTE.—The miracle of the loaves is the one miracle that is recorded by all four evangelists. Parallel accounts are found in Matt. 14:13-21; Mark 6:30-44; and Luke 9:10-17. Similar miracles of Old Testament times are seen in the feeding of Elijah by the ravens (1 Kings 17:6); in the miraculous increase of the widow's meal and oil (1 Kings 17:9-16); in the feeding of one hundred men by Elisha with twenty loaves (2 Kings 4:42-44); and the long-continued miracle of the manna (Ex. 16:14-35).

Golden Text: "Give us this day our daily bread." Matt. 6:11.

SUGGESTIVE QUESTIONS.

- (1) As Jesus was sitting with His disciples upon the mountain, whom did He see? What question did He ask of Philip? V. 5.
- (2) Why did He ask Philip this question? Why was it not for His own information that He asked it? V. 6. Note 1.
- (3) What seemingly insurmountable obstacle did Philip see? V. 7.
- (4) What information had Andrew to give? What perplexed question did he ask? Vs. 8, 9. Note 2.
- (5) What command did Jesus give? What kind of place was this where the people were commanded to sit? What was the number of the multitude? V. 10. Note 3.
- (6) What did Jesus first do after taking the loaves which the boy had brought? What did He then do with the bread and fishes? How long did the distribution continue? V. 11.
- (7) When they had all eaten all they wished, what command did Jesus give? What reason did He give for directing this to be done? V. 12. Note 4.
- (8) How much was taken up by the disciples? V. 13. Note 5.
- (9) What did this miracle lead the people to say? V. 14.

NOTES.

1. **This He said to prove him.**—He would teach Philip, and all others from that day to this, to trust in Him under all circumstances. If obstacles arise in our work, Jesus has seen them before we have. They are permitted often to *prove us*; but He Himself knows what He will do and what we should do. The obstacles are nothing to Jesus; but the way in which we often relate ourselves to them is the cause of the Saviour's sorrow. Jesus wished to strengthen Philip's faith, and develop his character. The lesson, of course, was equally impressive to the others; but there seems to have been something special in it for Philip. "Again and again would arise the question in their future work, 'What are these among so many'—these few disciples, these few instrumentalities, these weak powers, these few principles of truth? Jesus by His miracle taught them that in Him lay the power that could multiply these feeble instrumentalities. Compare the parable of the leaven, of the mustard seed, of the pound that became ten pounds."—*Peloubet*.

2. **Five barley loaves.**—Supposed to have been round, flat cakes, like crackers, the poorest food used by that people. The original seems to indicate that the two fishes were very small. They were probably such as the fisher folk used to dry or pickle, and eat with their bread.

3. **Make the people sit down.**—"He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words, that they had not thought of sitting down. Jesus would give them a chance to rest. . . . Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life."—*Desire of Ages*.

4. **Gathering up the fragments.**—The broken pieces that would be fit for food at another time. This is a most striking lesson on the virtue of economy, and a reproof of wastefulness. The One who could produce food in unlimited quantities was careful that what remained from the meal should not be lost. "Nothing could exceed the lavish wastefulness of the poor oriental when a moment of good fortune has filled his hands with plenty. He absolutely takes no thought for the morrow, and, if reminded of the coming day, will calmly reply, 'The Lord will provide.'"—*Ewing*.

5. **Filled twelve baskets.**—That is, each of the disciples gathered a basket of fragments from the companies upon which he had waited, probably about twenty companies. "As the widow's oil increased, not in the vessel, but by pouring it out; as here the barley bread multiplied, not in the whole loaf, but by breaking and distributing; and as the grain bringeth increase, not when it lieth in a heap in the garner, but when scattered upon the land, so spiritual graces are best improved, not by keeping them together, but by distributing them abroad."—*Saunderson*. This is also the lesson of the talents; for he that made best use of what he had received had his talent added to.

ANNUAL MEETING.

The third annual meeting of the California Medical Missionary and Benevolent Association will be held at Crystal Springs, near St. Helena, California, Wednesday, June 20, 1900, at the hour of 12 o'clock M., for the election of members of the board of directors, and the transaction of any other business which may properly come before the meeting. J. A. BURDEN, President. E. E. PARLIN, Secretary.

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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.

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

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Other important articles will be announced in the SIGNS next week.

We regret that our exigency of make-up crowded out Mr. Ballenger's article on "Miracles of Healing." It will appear next week, and lose nothing by the waiting.

The trust principle of compulsory co-operation is just as bad in one place as in another. It is as evil in an organization of workmen as in a wealthy company of capitalists. It is as evil in the church as it is in the State. Compulsion is not liberty.

Do you desire a paper which tells of the power of God in saving the souls of those who are sunken the lowest in sin and shame? Then send for a sample copy of the *Life Boat*, 1926 Wabash Ave., Chicago, Ill. Or, better, send 25 cents for a year's subscription.

Declared "Pan."—In our issue of last week was a note with the above heading, referring to the bubonic plague in the Hawaiian Islands. The *Commercial Advertiser* of Honolulu, using a native term, stated that the plague was declared *pau*, in other words, that the plague was ended, conquered, that the islands were pronounced free. Our compositors set the word "pan," as above, instead of "*pau*," as it should have been.

That grand pioneer specialist in Religious Liberty lines, the *American Sentinel*, comes to us under a new name in part, a new dress, and from a new place. Its new name is *The Sentinel of Liberty*. Its new dress is a neat old-style ten-point type on good paper. Its new place is Chicago, 324 Dearborn Street. Its first issue under the above conditions is dated May 10, 1900. Its editors are L. A. Smith, who has had charge of it for some time in the past, and C. P. Bollman, formerly on its staff. Under these men, by God's blessing, we are sure that the *Sentinel* will be safely and wisely conducted. The first number under the new name is excellent. Its leading articles are "The Sentinel of Liberty," "Liberty," "Sunday Enforcement in Pennsylvania," "What is Liberty?" "An Erroneous Definition of Religious Liberty," "Power from on High," "A Tale of Two Nations," "A Question of Principle,"

etc. It is full of good instruction. Its price is only one dollar, and no one can afford to be ignorant of what the *Sentinel of Liberty* is continually giving to the world. May it ever give its trumpet a certain sound, and abundantly prosper.

The outlook in the world is not encouraging. The great dogs of war stand growling and snarling and showing their teeth. During the lulls in the unpleasant chorus there is talk of peace and unity and friendship and peace conferences, but the slightest pretext is sufficient to recall the chorus of war. The simple truth is—predicted by the Word of God, manifest before our eyes—that the nations are arming for the great battle of Armageddon, in which Christ and His own will alone be victorious. In whose army are you training?

STARVING INDIA.

IN our Outlook department last week was an article on "Hapless India." No human words can describe, nor pencil portray, nor imagination conceive, the accumulated misery of sixty-one million of starving people. Aged men and women, fathers and mothers, sons and daughters, from maturity to infancy, dying for want of a mere pittance which a few pennies of united Christendom would supply.

The British Government is doubtless doing all it can, as declared by the missionaries, short of actual confiscation of the property of the grain merchants, largely natives, we understand. The curse of caste is another thing which hinders the native distribution of food.

But apart from all these side questions, over which there is more or less division of sentiment and uncertainty of fact, it is sufficient to the generous heart to know that millions upon millions are starving for the want of a little corn or rice, or money to buy it.

Many have given to India's need through such papers as the *Congregationalist*, the *Christian Herald*, and other papers. Many have given through other sources. The United States Government sends a ship to carry a donated cargo of corn. For all this we praise God.

But are there not many among our readers who wish to give through the SIGNS OF THE TIMES to India's famine-stricken ones, to give all the way from ten dollars to five cents? Rather, how many wish to lend to God of the means intrusted to them as His stewards? "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19:17. This is God's bond to every generous soul.

All funds contributed through the SIGNS OF THE TIMES we shall be glad to place in reliable hands, with the editor of the *Oriental Watchman*, at Calcutta, who will, we know, disburse them wisely to the needy. We will receipt through the SIGNS all that we receive. Who will give for India? To start the fund the employees of the office of the SIGNS OF THE TIMES donate \$63.30.

Thousands upon thousands are jubilant over the relief of Mafeking and the rescue of brave Baden-Powell and his little band of defenders. Thousands are cheering their loyalty to queen and country. Yet, after all, this deliverance is but temporal. Every one of that little company may meet a worse fate. We do not know whether Heaven rejoiced over the victory or not; we know it does not over the idolatry of men. But there is a deliverance over which Heaven rejoices, and that is deliverance from sin and Satan's power. Are you, dear soul, starved in heart, dejected, miserable, despairing, shut in by sin and Satan?—Well, there is deliverance for you in Jesus Christ. Do not endeavor to fight sin, surrender to Jesus Christ, and find in that surrender victory, and in the bondage of His love, eternal liberty. And all Heaven, as well as your own heart, will rejoice.

The Missionaries and the Turkish Indemnity.—The New York *Independent* calls attention to the fact that it is not the missionaries who are making these charges for indemnity: "As soon as the losses occurred, the United States Minister, Judge Terrell, officially called for an itemized statement of all losses sustained. Lists were carefully prepared, which were subsequently revised so as to cover actual losses to property, real and personal; and it is this list alone which is under consideration. Thus \$73,807 are asked for Harput. This includes \$36,500 for the total loss of all the buildings of the female department of Euphrates College, and all but two of the male department, as well as the theological seminary of the mission and eight dwelling-houses. Other items were \$6,695 for apparatus, libraries, etc.; personal losses of the sixteen adult missionaries, amounting to \$24,467; losses by students and native teachers, \$3,530, and consequent damages, \$2,615. Very gross misstatements have been made with regard to the personal charges. Thus one charge of \$3,674 has been exaggerated to \$9,010; another of \$25,000 to \$72,000, and so on. The whole list has been carefully supervised by the United States legation, and represents not the claim of missionaries for damage done to missionary work, but of the United States Government for material losses to American citizens. It is in view of this that Minister Straus takes his stand so strongly in favor of pressing the claim against the Turkish Government." And yet it is true that the most insistent demands that the money shall be collected, by force if necessary, have come from professed Christians.

Two New Tracts.—Two of the latest numbers of the Apples of Gold Library are as follows: No. 65, "Why Are You Not a Christian?" by W. N. Glenn. It presents sixteen forcible questions to the unconverted, with Bible answers. It will be a good thing for professed Christians to consider some of these questions, such as, "Is it because you see faults in those who profess to be Christians? Is it because you think God has no care for you? Is it because you are afraid you will not be able to stand?" There are eight pages; price, one-half cent. No. 66, "An Astronomer's View of Our Father's House." Written by a fellow of the Royal Astronomical Society. It was first published in this paper, published again by request, and now by request put in this little tract. Its twenty-four pages contain many facts of intense interest, which will awaken in the minds of the devout believer larger views of "Our Father's House." Price one and one-half cents. Address, Pacific Press, Oakland, Cal.

Brother A. M. Dart, of Sacramento, writes us a note concerning Benjamin Wilson, author of the *Emphatic Diaglott*, whose death we chronicled last week. Brother Dart, who was personally acquainted with him, tells us that he was an Englishman by birth, has ever been engaged in religious work, was formerly a Baptist, afterward a member of the Christian denomination, and finally joined the "Church of God," but what one of the several bodies which assume that name we are not told. For years he was in feeble health, but his temperate and abstemious habits prolonged his life to the age of eighty-two years. In gaining access to the Vatican manuscripts, and in pioneering the way in an interlinear translation, he did a noble work; yet in real value the *Diaglott* falls far below Rotherham's *Emphatic Translation*, or Hinds' *Interlinear New Testament*.

Anent the notes in the Outlook on Turkey's preparation for war and Japan's ambitions, it is well to recall the words of the prophet (Joel 3:9-12): "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; . . . let the weak say, I am strong." A few years ago little Japan and the Sick Man of the East were considered among the weak ones of earth. Truly we are nearing the day of Armageddon.

The editor of the *Christian Worker*, Pastor A. W. Roffe, in his burden for India, donates 1,000 copies of his book, "Bridal Echoes," for the famine-stricken sufferers. The *Christian Worker* is published in Toronto, Canada. May the donation be blessed by both giver and receivers.