

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."

Volume 26. Number 24.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, JUNE 13, 1900.

Weekly, \$1.00 per year.
Single Copy, Five Cents.

"KUBBET ES-SAKHARA."

MOUNTAINS are always and everywhere of interest; how much more so the mountains of Sacred Story, connected as they are with the wonderful works of God among the children of men! Hermon and Gilboa,

AMONG the interesting highlands of Scripture is Mount Moriah. "Chosen of God" the name means. It was there that Abraham was about to offer Isaac, the very spot revealed to him of God, showing the great truth that the spirit of sacrifice has to do with the where and how as well as the what. We may not sacri-

crowned Moriah? And so when the temple was builded it was not the highest mount within the city that was chosen, for Mount Zion—not the most elevated height in Jerusalem—towers above it one hundred and ten feet; but one of the lowlier ones, Mount Moriah, in the southeast part of the city,



THE DOME OF THE ROCK—IN THE MOSQUE OF OMAR.

Ebal and Gerizim, Lebanon and Carmel, Nebo and Pisgah, Hor and Horeb, Sinai and Seir, Calvary and Olivet, and still others, what a multitude of thoughts and incidents surge into the mind! What curses and blessings, what defeats and victories, what suffering and triumph, what majesty and glory and love are revealed through the ministry of the mountains! It was in the mountains where God revealed Himself to His children. Sinai will ever stand as the symbol of the glory and majesty of law, and Calvary as the symbol of sacrifice and love.

fice some substitute of our own in the Lord's way, nor the sacrifice which the Lord demands in our way or in the place we shall choose. The true spirit of submission is anything, any way, anywhen, anywhere, as Infinite Wisdom and love may direct. And thus was the mountain chosen of God hallowed; and Abraham's faith was perfected. He yielded all to Him who gave all, and received all in return.

WHAT more fitting place could there be for the temple of the Most High than sacrifice-

overlooking the Valley of Kedron and facing Olivet.

JERUSALEM of to-day is builded on her own heap, as the prophet declared. Jer. 30:18. Not less than seventeen times between the days of Joshua and Titus was the city besieged. Twice was she razed to the ground; twice were her walls destroyed; and now the ancient city of David and Solomon lies buried beneath twenty to eighty feet of the ruin and rubbish of centuries. The city is a fitting type of the truth committed to her people; they have

buried it yards deep under the traditions of men.

HOW LARGE Jerusalem was when Melchizedek reigned as king we do not know. From the time of the entrance into the promised land till the days of David, the Jebusites held it. On Mount Moriah "Araunah the Jebusite" had his threshing-floor. 2 Sam. 24:18. Here David built an altar and offered sacrifices, the expression of his own repentance, and the plague was stayed. And here was the temple builded. This was destroyed under Nebuchadnezzar, rebuilt under Zerubbabel, enlarged and beautified by Herod. When Rome conquered the city, the temple was destroyed, and on its site was erected Ælia Capitolina, a temple to Jupiter. In A.D. 614 the city was taken by Chosroes the Persian; in 637, by Caliph Omar; in 1099 it was captured by the Crusaders; the Mohammedans again obtained possession under Saladin in 1187; thence afterward it was in Christian possession; but 1517 found it in the hands of the Osmons, and it has been controlled by the Mohammedans ever since. Fitful indeed and unsatisfactory has been the history of the city which was not established in righteousness.

Now ON Mount Moriah, the chosen of God, is an inclosure of between thirty and forty acres, called *Haram esh-Sherif*. Within this and on the very site of the temple is the Mosque of Omar, said to be "perhaps the very noblest specimen of building work in Asia." It is the most prominent and beautiful building in the whole city. It is the second mosque of Islam, inferior only to that of Mecca.

WITHIN the mosque is *Kubbet es-Sakhara*, the "Dome of the Rock," the top of Moriah, fifty-seven feet long, forty-three feet wide, and from one to five feet above the mosaic marble pavement. It is inclosed by a strong fence, and the ground is considered sacred. It is here, the only place in the city, that the tourist feels that he is in direct contact with the things of old. It is well, perhaps, that the temple site is in Mohammedan hands; if the "Christians" were in control, as in other places, it would be a constant scene of strife and disgrace.

WHAT lies beneath the Dome of the Rock in its caverns, which we are told are there, we know not. This is the lesson: Only those places are truly holy where God's living presence abides. If His presence once possessed is lost, the curse is sure to follow. Mount Moriah is no longer the "Chosen of Jehovah." The High and Lofty One desires to dwell, nay, does dwell, in the heart of the humble and contrite (Isa. 57:15; Ps. 51:17), where in living fingers of light He writes His own holy law. "Know ye not that your body is the temple of the Holy Ghost." Blessed privilege of every soul! What matter, then, if our eyes never look upon the once hallowed spots of the past? We may say with the poet:—

"Henceforth my heart shall sigh no more
For olden time and holier shore;
God's love and blessing then and there
Are now and here and everywhere."

THERE are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Faber*.

THE MIGHTY HEALER.

THERE bursts a bright and morning Star
Upon the sight of those who pray,
Spreading His news of love afar:
"There's power in Christ to heal to-day."

He's "God with us," the Spirit says,
"Eternal Father, Prince of Peace;"
He's born to men, for them to praise,
For them to love and never cease.

We all triumphant must arise,
From every doubt and sin made free,
Believe the Saviour's promises:
"I am the Lord, that healeth thee."

The sacred page reveals His will
In Jesus' work in Galilee,
How, when He taught, He healed the ill,
And made the evil spirits flee.

Or of Capernaum's nobleman,
Who came imploring for his son;
When doubtings fled, and faith began,
How he was told, "The deed is done."

Or of that kind centurion,
Whose slave was fast approaching death,
How he believed, his heart was won,
How answered was his prayer of faith!

Or of beloved Lazarus,
How he was called from silent tomb,
Free from disease, and vigorous,
God's love and mercy to illumine.

Such deeds of love the suffering prized;
They knew that One could make them whole.
With eager steps they sought the Christ,
The great Physician of the soul.

When Christ, the mighty Healer, died,
He left no mortal comfortless;
Through servants here He still supplied
Rich streams of life and happiness.

Through Peter's faith, Æneas found
The Living Rock that Moses knew;
These all have heard the glad sound,
"I am the Lord, that healeth you."

As Paul and John in different lands
Performed a faithful ministry,
The Prince of God, at their commands,
Relieved disease and agony.

There's still a God in Israel,
Whose heart is touched with all our grief;
There's still a King Immanuel,
Whose presence brings us sweet relief.

Thou changest not, Thou Lamb of God;
Thy power and love are still the same
As when the suffering, painless stood,
And praised Thee at Jerusalem.

Thou changest not; through servants still
Thy streams of life unceasing flow,
To calm each pain, to cure each ill,
To raise each suffering saint below.

Thou changest not, Thou Morning Star;
For all Thy glorious beams display
This precious truth, both near and far,
"There's power in Christ to heal to-day."

Battle Creek, Mich. HARRY G. LUCAS.

MIRACLES OF HEALING.

[This is article three of this series.]

WHY should it be thought a thing incredible with you that God should raise the dead?" was the pointed, pleading question which Paul, the apostle, addressed to Agrippa, the king. Agrippa believed the prophets. Why should you believe the prophets and discredit the resurrection? was the real import of Paul's searching question.

This question was followed by Paul's testimony concerning the miracle of his own conversion, and then the miracle of the resurrection of Christ in fulfilment of the promises of the prophets.

Why should it be thought a thing incredible with you that God should heal the sick? is another pointed question that pleads to-day

for answer from those who profess to accept the testimony of Scripture.

The Gospel of salvation is nothing if not a miracle. It is the "mystery of God," the working of a miraculous power, the effects of which can be seen and heard, but its processes are unexplained. John 3:8. It is easy for one who has experienced the miraculous transformation of life called in the Scripture the new birth, to credit the miracle of the resurrection of the body. And he who really believes in the resurrection of the body can readily believe in the healing of the body, which is only a kind of first-fruits, or part payment on the promised "redemption of the body."

The atonement embraces the whole man, spirit, soul, and body. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. Notice how the promises of bodily healing are united with those of soul healing in the following scriptures:—

"Bless the Lord, O my soul;
Who forgiveth all thine iniquities;
Who healeth all thy diseases." Ps. 103:2, 3.

"He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8:16, 17.

Let us place this scripture concerning our infirmities and sicknesses alongside of another concerning our sins:—

"Who His own self bare our sins in His own body on the tree." 1 Peter 2:24.

"Himself took our infirmities, and bare our sicknesses." Matt. 8:17.

Why did He bear our sins? Answer—"That we, being dead to sins, should live unto righteousness." 1 Peter 2:24. "How shall we, that are dead to sin, live any longer therein?" Rom. 6:2. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21. "He was manifested to take away our sins."

Thus do the Scriptures teach that He bore our sins that we might not bear them. He bore them for us that He might bear them away from us, that we should bear them no longer. This is the blessed truth which we teach the sinner when he comes to us seeking salvation from sin.

Why did He take our infirmities and bear our sicknesses? Let the Scripture answer, while we watch for the taking away of the "infirmities" and "sicknesses" from the infirm and sick:—

"And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God." Luke 13:11-13.

"Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind." Luke 8:35.

"And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." Mark 1:42.

"And a certain man was there which had an infirmity thirty and eight years." "Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked." John 5:5, 8, 9.

"Great multitudes came together to hear, and to be healed by Him of their infirmities." Luke 5:15.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." Matt. 9:35.

"And He touched her hand, and the fever left her; and she arose, and ministered unto them. When the

even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8: 14-17.

From all these scriptures it is clear that our Lord took our infirmities and bare our sicknesses that we might not have to bear them,—that we might be loosed from them,—that they might depart from us. Jesus bore them, therefore, that He might bear them away from us, that we might bear them no more.

All this proves that the Gospel includes salvation from sickness as well as salvation from sin. At this point we will be tempted to measure this truth by our limited experience. We are in danger of denying the inevitable conclusion to which the Scriptures have brought us, because we have never seen such mighty miracles of healing as are promised in the Gospel, and which appear in the preaching and practise of that Gospel at the hands of the apostolic church. But, instead of cutting and trimming this tremendous truth to fit our experience, let us accept it in its fulness, however impossible it may seem to us, and commence immediately to enlarge our faith and experience until they shall measure up to apostolic precept and practise.

But why should any one who believes in the miracle of conversion, ever question the miracle of healing? "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" Mark 2: 9. Reader, answer this question which the Lord asks *you*. Do not answer it from the standpoint of your limited experience, but from the standpoint of what the Lord promises, and from the interpretation of these promises, as they appear in the practise of the apostolic church.

Why is it that a reported healing creates so much amazement among the people? If the Lord should to-day give sight to one born blind, it would cause a sensation throughout all Christendom. We would expect the world to wonder, but why should the church stand in amazement? If conversion is in reality a miracle, it is the greatest of all miracles. Why should there not be as much amazement manifested in the presence of this miracle? Does not the surprise manifested over miracles of healing show a lack of appreciation of the miracle of the new birth, and a disposition to transpose it from the realm of the miraculous to the sphere of the natural?

No one will ever be able to appreciate the miracle which follows the command, "Arise, and take up thy bed, and walk," until that one appreciates the miracle which follows the words, "Son, thy sins be forgiven thee."

In this I am not penning theory but personal experience. The time was when I had no real faith in miracles of healing. I had not experienced God's miraculous saving power. But when this miracle appeared in my life, immediately there followed a faith in God's power to heal the sick. I reasoned thus: God has wrought a mighty miracle in my life, in delivering me from besetting sins which have enslaved me all my life. It will require no greater miracle to heal the sick than He is manifesting in my life in keeping me from falling into my old sins. Thus arose my faith in God's healing power for the body. And as I received it, so must I walk in it. If there comes a shadow of a failure in my personal experience touching my salvation from sinning, there is a corresponding failure in my faith and practise concerning the healing of the sick.

There are conditions, of course, which must be met in order to realize salvation both from sin and sickness, which will be presented

later; but we must not await the conditions before accepting the scriptural truth that the Gospel includes health for the body as well as for the soul. To those who believe the Scripture, I repeat the question, Why should it be thought a thing incredible with you that God should heal the sick?

A. F. BALLENGER.

[The next article in the series will be "The Gifts of the Spirit."]

THOUGHTS FOR REFLECTION.

SOME murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied.
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

—Archbishop Trench.

CHRIST'S SACRIFICE FOR MAN.

Man's Responsibility.

WE can not know God and Jesus Christ until we search the Scriptures. In this Word we find out why it was necessary for Christ to leave His high command in heaven, to separate Himself from the angelic family, laying off His royal robe and kingly crown, and clothing His divinity with humanity. For our sake He became poor, that by His poverty He might make many rich, securing for them eternal riches. That He might work in our behalf, He came to live among fallen humanity, in a world marred by sin and misery.

Adam listened to the temptation of Satan. He believed a lie, and thus greatly dishonored God. He had not a semblance of excuse for transgressing; and his disobedience changed his relation to God. The law can in no case pardon the transgressor. It can only condemn the guilty. Adam had to meet God over His broken law. His fatal disobedience brings out with clear prominence that of which the apostle writes, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Man's happiness must always be guarded by the law of God. In obedience only can he find true happiness. The law is the hedge which God has placed about His vineyard. By it those who obey are protected from evil. In transgression Adam became a law to himself. By disobedience he was brought under bondage. Thus a discordant element, born of selfishness, entered man's life. Man's will and God's will no longer harmonized. Adam had united with the disloyal forces, and self-will took the field.

By Christ the true standard is presented. He made it possible for man to be once more united with God. He came to take the sentence of death for the transgressor. Not one precept of the law could be altered to meet man in his fallen condition; therefore Christ gave His life in man's behalf, to suffer in his stead the penalty of disobedience. This was the only way in which man could be saved, the only way in which it could be demonstrated that it is possible for man to keep the law. Christ came to this earth and stood where

Adam stood, overcoming where Adam failed to overcome. He is made unto us wisdom and righteousness and sanctification and redemption.

But while the death of the Son of God saves all who repent, it speaks death to those who will not receive Christ as a personal Saviour. That which is life to the believer is death to the impenitent transgressor. The new and living way is seen and followed by those who receive Christ as their Redeemer. But upon those who refuse to accept His sacrifice, is passed the sentence of eternal death.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. . . . Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Even so by the righteousness of One the free gift came upon all men unto justification of life." Adam's fall in the Garden of Eden caused all to sin; but in the Garden of Gethsemane Christ drank the bitter cup of suffering and death, that whosoever believes in Him may not perish, but have everlasting life.

Before the foundation of the world, Christ pledged His word that He would give His life as a ransom if man turned from his allegiance to God. He revealed His love by humbling Himself, stooping from heaven to work among fallen, disorderly, lawless human beings. Of himself man could not possibly cope with the enemy. Christ offers Himself and all He has, His glory, His character, to the service of those who return to their loyalty and keep the law of God. This is their only hope. Christ says definitely, I came not to destroy the law. It is a transcript of God's character, and I came to carry out its every specification. I came to vindicate it by living it in human nature, giving an example of perfect obedience.

As Christ took upon Him this work, He saw all it would bring,—His betrayal (because of envy, pride, and love of money) by a professed follower, His trial in the judgment-hall, the scourging, the cruel death. He had led the children of Israel from Egyptian bondage into the land of Canaan. He had now come to lead them from spiritual bondage into the city of God. But they rejected Him, and delivered Him up to death. He came to His vineyard to receive the fruit thereof, but those who should have welcomed Him, said, "This is the Heir; come, let us kill Him, and let us seize on His inheritance."

Looking down the future, Christ saw the return that would be made for His love. He saw Himself condemned to suffer the punishment only inflicted on those most deeply sunken in crime. He saw Himself, in His humiliation, hanging on the cross, while priests and rulers looked on with exultation, saying in mockery: "He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him."

Christ looked down through the ages, and saw His humiliation carried into every successive generation. He heard the false testimony that He died to abrogate the law. He saw that to multitudes this error would be more palatable than the truth. The carnal mind "is not subject to the law of God, neither indeed can be." He saw the natural mind, true to the enmity of its character, daily enacting afresh the scenes of Calvary, even down to the close of this earth's history. He saw that some would show indifference and contempt to the law of God, while others would go to greater lengths in their hatred of it, tearing down its precepts by their falsehoods and ingenious arguments.

He saw that the law would be trampled upon and dishonored until God would arise to punish the inhabitants of the earth.

Knowing all this, Christ bore the penalty of transgression. He was crucified and buried, but He broke the fetters of the tomb, and over the rent sepulcher of Joseph He proclaimed, "I am the resurrection, and the life." He was in possession of the great gift of eternal life, and He gave gifts unto men. He sent His message of mercy and pardon to all who would receive Him as the world's Redeemer. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." He has paid the price for every son and daughter of Adam, and He is abundantly able to save all who accept Him as the Sin-bearer.

MRS. E. G. WHITE.

THE LAW AND THE GOSPEL.

WHERE no law is, there is no transgression." Rom. 4:15. Many persons, in order to shirk the responsibility of observing the seventh-day Sabbath "according to the commandment," maintain that the law of God was abolished. If that were true, then there would be no sin; for "sin is the transgression of the law." 1 John 3:4. That the law of God is meant here, is shown by Paul when he says, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." It is the law of God that says, "Thou shalt not covet;" therefore that is the law by which Paul knew what sin is.

And this same law—the Ten Commandments—was declared by Christ to be in full force in His day, and was to be continued as long as heaven and earth should stand. He said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17. And to forestall any idea that there might be even the slightest change in the law, He adds this positive assurance: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

In furtherance of the doctrine that the law has been abolished, we are told that Christ fulfilled it, and then it passed away, the Gospel taking its place. But Christ spoke also of the "prophets," or prophecies; not a jot or tittle of the law could fail till all these were fulfilled; and it will require eternity to fulfil them. However, Paul makes clear the Lord's idea of fulfilling all the law. He tells us that God sent His Son in the likeness of sinful flesh, to condemn sin in the flesh, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This was not fully accomplished while Christ was on earth, not even in the twelve apostles; therefore not one jot or tittle of the law could have been abolished.

It should also be remembered that if the law be abolished, there is no further use for the Gospel. The Gospel is the good news of salvation from sin (the transgression of the law); and if there is no law, there is no transgression, and the Gospel is a superfluity. Why offer pardon to a people who have committed no sin? But "there is none righteous, no, not one" (Rom. 3:10); "all have sinned, and come short of the glory of God" (verse 23); yet sin is not imputed when there is no law (chapter 5:13).

Another evidence that sin is rife in the world, and therefore the law must still exist in all its force, without even the change of a letter

or part of a letter, is the fact that death reigns everywhere. There is a continual funeral procession *en route* to the habitations of the dead, and a perpetual night-watch over the couches of the dying. Why this ever-increasing death roll?—Simply this, "The wages of sin is death." Rom. 6:23. And this is why the Gospel is of force only because of the continued operation of the law. It is the only proclamation of a remedy for the transgression of the law; and this is its only purpose. The natural man "is not subject to the law of God, neither indeed can be." Rom. 8:7. He is born in sin, and naturally doomed to death; but the Gospel says, "The gift of God is eternal life through Jesus Christ our Lord." Chapter 6:23. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Jesus Christ has "brought life and immortality to light through the Gospel." 2 Tim. 1:10.

The basis of this Gospel remedy is not the removal of the law that sin may be impossible; it is based in the love of God, who gave His Son as a sacrifice by whose blood the sin might be removed, and the sinner be brought into harmony with the law. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. It is the law that condemns the sinner; otherwise he would go uncondemned—he would not be a sinner. So if there is "no condemnation to them that are in Christ," it is because the sin has been pardoned. The law no longer condemns one who has been pardoned, for the reason that the guilt is removed and he is in harmony with, and becomes subject to, the law. He may remain in this condition by walking after the Spirit, that is, walking by faith. "The law is spiritual" (chapter 7:14), and can not condemn the spiritual person, for he does not violate its provisions. If he again becomes carnal, walking after the lusts of the flesh, the law will again condemn him. Paul says of himself, before he found Christ, "I am carnal, sold under sin."—*Ib.* He was then "under the law;" but when he accepted Christ, and his sins were forgiven, he was no longer "under the law, but under grace" (chapter 6:14); for sin had no more dominion over him. He then became, by the Spirit of Christ, a doer of the law, walking by faith. The law can not justify the sinner, but it does justify the one who obeys it. See chapter 3:19, 20; 2:13.

The one who has accepted the Gospel call comes under the grace or favor of God. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Chapter 5:1. Peace with God means doing His will. Jesus said, "My meat is to do the will of Him that sent Me." John 4:34. The Father's will is His law. Ps. 40:7, 8. God has a government; government implies order, and order implies law. There can be no government without law; absence of order means chaos; absence of law means anarchy. To abolish God's law would disrupt His government and annul His authority. This is what Satan would like to see; therefore he would have men believe that the law is abolished, especially the fourth commandment, which alone designates the authorship of the law and His special memorial, the Sabbath.

We have said that the basis of the Gospel is God's love. The complement of this love, that which completes the design, making it effectual to the individual, is faith. The grace of God to the sinner can only become permanent through faith. "By grace are ye saved through faith." Eph. 2:8. Then the Gospel

is of force to the benefit of the sinner only through faith, and that brings him right into friendly, peaceful contact with the law. So says Paul: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. G.

HUMAN CREEDS VS. DIVINE.

THE Presbyterian Church is again being agitated over the question of revising their creed. The New York Times recently said:—

The recent revival in the Presbyterian Church of the not very manly sport of heresy hunting, has had consequences that could not have been anticipated by the hunters. It is likely to be they who are to become the hunted. Dr. Parkhurst, of this city, and a number of other Presbyterian ministers of similar standing, have not only made known their sympathy with the particular quarry of the hunters, but have said plainly that it is time that the creed of the Presbyterian Church should be revised, and that the Westminster Confession should be put in its proper place as a historical document, reflecting the state of mind of some more earnest than enlightened men of the sixteenth century, and not as a confession of faith binding forever upon the Christian church or the Presbyterian branch of it.

That the creed needs revising we have no doubt. It is only a human document at best, and of course is subject to human limitations. The fact is it should *never have been made*. To formulate what John Calvin, or any other man, believed into a creed and set it forth as the faith of a church, shuts off all further scriptural investigation.

It reminds me of my experience when a boy. My father purchased a farm in Illinois, and, while working it, before any fences were built, in order to pasture our horses, we had to tether them with a long rope. Having driven the stake to which the rope was fastened securely into the ground, we left them tied till morning. During the night they would eat and tread down every blade of grass to the utmost limit of the rope. Round and round they would walk and strive to reach the beautiful, tender grass almost within reach, but the rope was inexorable, and, no matter how much they turned, they could only secure the residue, fouled beneath their feet.

Thus it is with a creed. Once we are tethered to that, no matter how many gems of truth may be presented to us from God's Word, we can not accept them unless they are in the creed. The woman at the well appealed to "our father Jacob," and so we appeal to the creed as the end of all controversy. The precious light of God's Word appears good and inviting, and our souls hunger for this heavenly manna; but, O, the creed!

What is the matter with the Bible? Why not adopt that as our creed? It is able to thoroughly furnish us unto every good work, and is not subject, like the faith of men, to human limitations. With this for our creed, whatever comes to us from its sacred pages we can receive, and do not need to hesitate before doing so till some church council shall alter or revise the creed. G. B. THOMPSON.

Rome, N. Y.

It is not the length of a man's pocket-book, nor the kind of house he lives in, nor the grammatical expression which he gives to his tongue, that tells the kind of man he is. It is the mastery over mind and heart. If a man has given his inner nature over to appetite, and lust, and passion, then he is a brutal man, whether he lives in a palace or a hovel, whether he sits in the major's chair or rules over a prize-ring. Out of the heart come the issues of life, and if a man is to be saved, the heart must be captured for Christ.—*Homiletic Review*.

THE ORIGIN OF EVIL AND THE CHANGE OF THE SABBATH

A STRIKING FULFILMENT.

[This is article thirteen of the series.]

LET us again briefly enumerate the specifications of the prophecy, so that each successive step in its application may be well taken:—

1. We must look for an *ecclesiastical monarchy*,—another king, “*diverse*” from the ten. Dan. 7:24. Where shall we find an ecclesiastical monarchy if not in the papal see of Rome? In fact, the assumption of temporal power by the popes, and the use of that power to enforce the dogmas of the Catholic Church, is what has made that church the very “man of sin,” “the mystery of iniquity.” Christ ordained His church to walk alone with Him instead of to seek alliance with earthly monarchs. He bade her lean upon the everlasting arm of heaven’s King rather than seek her strength from the puny arm of earthly potentates.

2. We must look for a power to arise *among the ten*. The papal see has its capital in the very heart of the divisions of the Roman Empire.

3. It came up *after the ten*. The “ten kingdoms” arose A.D. 351–476. The Papacy was not established till “after” this, as will next appear.

4. “Three kings” were to be subdued by it in its rise. The ten kingdoms which arose out of the dismemberment of the Western empire of Rome were the Alemanni, Franks, Burgundians, Suevi, Vandals, Visigoths, Saxons, Ostrogoths, Lombards, and Heruli. Three of these, the Heruli, Lombards, and Ostrogoths, were Arian (non-Catholic) in belief, and consequently stoutly opposed the temporal sovereignty of the popes. Hence, before the Papacy could attain to its final supremacy, these opposing powers must be overthrown. To effect this the pope sent against them the armies of those sovereigns who recognized his supremacy, and one after another the kingdoms were overthrown, the last, the Ostrogoths, being subdued A.D. 538, at which date, therefore, the supremacy of the Papacy must begin. That this is no invention of the imagination, but a clearly recognized fact, the triple crown surmounting the pope’s tiara bears unquestionable evidence.

5. We look for an apparently “little” power, yet speaking “great” words, whose “power shall be mighty, but not by his own power.” During the period of papal supremacy a word from the Vatican was sufficient to fill whole nations with religious frenzy, and equip an army before whose advance the mightiest monarchs paled and trembled for the security of their thrones. The Crusades bear indisputable testimony of the truth of this.

6. Through his *policy* he shall cause *craft* to prosper in his hand. In this horn were eyes [symbol of *sagacity* and *foresight*] like the eyes of a *man*. Here surely is no chance for misapplication.

What has given Rome her power for 1,200 years is that superhuman sagacity, that perpetual *policy*, of which the *eye* is emblematical, that vigilance which she exercises over every part of the earth by her religious orders, her Jesuits, her apostolic prelates, and especially her confessionals.—*L. Gaussen, Lecture before School of Theology at Geneva, Oct. 3, 1843.*

7. A “look more stout than his fellows.” He “magnifieth himself.” Dan. 8:11, 25. He “exalteth himself.” 2 Thess. 2:8. The following, from an eye-witness, is to the point:—

Go yet this year to view him in the Vatican, as I myself have done. You will see hanging in the “royal hall,” where all the ambassadors of Europe pass, a picture representing the great emperor Henry IV. uncovered before Gregory VII. You will see in another picture the heroic and mighty emperor, Frederick Barbarossa, upon his knees and elbows before Pope Alexander III., in the public square of Venice, the foot of the pope resting on his shoulder, his scepter cast to the ground, and under the picture these words, “*Fredericus supplex adorat, fidem et obedientiam pollicitus*” (Frederick, as a suppliant, adores, promising faith and obedience).—*L. Gaussen.*

8. The little horn “made war with the saints.” It “shall destroy the mighty and the holy people.” In answer to this charge, let the blood of myriads of the martyrs of Jesus bear silent but positive testimony. Let the memory of the Christian Waldenses and Albigenses, together with their fellow-sufferers, whose only offense was that they insisted upon the right to worship God according to the plain requirements of His Word, witness against that cruel and anti-Christian power which “deluged Europe and Asia with blood” (Gibbon) in its efforts to banish God’s truth and worship from the earth, and in their place substitute the corruptions of an apostate church.

9. It should exercise *supreme power*. He “prevailed against” the saints. They were “given into his hand.” The host was “trodden underfoot.”

“Whom she could not corrupt, them she exterminated.” Ever since that Christmas day, A.D. 800 (when Charlemagne was crowned emperor, by the pope Leo III.), Leo and all his successors have spent their lives and exercised their *boundless* ambition, in making felt to the *utmost*, this blasphemous claim; and for ages, nations groaned and peoples perished, under the frightful exercise of this infernal power.—*L. Gaussen.*

10. This power was to continue 1,260 years. The duration of this persecuting power is variously stated as “a time, times, and a half” (Dan. 12:7; 7:25; Rev. 12:14), “forty and two” (42) months (Rev. 13:5), and “a thousand two hundred and threescore (1,260) days” (Rev. 12:6). A time is synonymous with a year. Dan. 4:16; 11:13, margin. Hence, 1 time + 2 times (the plural) + ½ time = 3½ times, or 3½ years. The year having 12 months, 3½ years would equal 3½ × 12, or 42 months. Rev. 13:5. The month of the Bible being composed of 30 days, 42 months would equal 42 × 30, or 1,260 days. Rev. 12:6. A day in prophecy is symbolic of a year. Num. 14:34; Eze. 4:6. Therefore the “time, times, and a half,” equaling 42 months, or 1,260 days, represents in the prophecy 1,260 years, the duration of the power in question.

The pertinent question to consider at this point is, Did the Papacy continue just that length of time? Let history answer.

We have already seen (paragraph 4 above) that papal supremacy was established in 538 A.D. by the subjugation of the heretical (?) Ostrogoths, the last of the three Arian powers who refused submission to the papal hierarchy. With this date, then, the 1,260 years allotted by the prophecy to this power begin. Begin-

ning thus, the termination would be A.D. 1798. Did anything of significance to the Papacy occur at this time? In February of that year, Berthier, commanding the French army, entered Rome, took possession of the city, and made the pope and the cardinals prisoners. Within a week Pius VI. was deposed. “Ten days after, the pope was sent away under an escort of French cavalry, and was finally carried into France, where he died in captivity.”—*Croly on the Apocalypse*, pp. 100, 289.

In Haydn’s “Dictionary of Dates,” p. 375, occurs the following: “Pius VI., Angelo Braschi, February 15: dethroned by Bonaparte: he was expelled from Rome, and deposed in February, 1798, and died at Valence, Aug. 29, 1799.” Thus ended the temporal sovereignty of the popes.

Thus we see that every specification of the prophecy meets its fulfilment in the Papacy, and in nothing else. We are therefore shut up to the conclusion that by the “little horn” power and the “transgression of desolation” of Daniel, and by “the beast” of John, and “the man of sin” of Paul, is pointed out that system of popery which cursed the world for more than twelve long centuries, flooding humanity with ignorance and superstition, and shutting the avenues of light and knowledge to the world. During this time the car of human progress rolled backward, and for over a thousand years the race was shrouded in the blackness of night, a blackness such as could emanate only from him who is the ruler of the darkness of this world.

It is only necessary to revert to the line of prophecy last noticed (Revelation 13), and observe one additional point, to see that this is but a plain statement of the truth.

H. C. GILES.

[The next article in the series is “A Striking Fulfilment.”]

“WHO ART THOU THAT JUDGEST ANOTHER MAN’S SERVANT?”

SHOULD the owner of the property adjoining you come over onto your property and begin to direct the men you were employing to do your work, whom you paid regularly for their services, how would you feel about it? Further, suppose you had given out your instructions for their guidance, and this same individual, in your absence, insisted that your servants follow his instruction instead of yours, changing this plan and that. Think you such conduct could be passed by unnoticed? No, indeed. It would justly stir every jot and tittle of human law to bring such a usurper to justice. Every man is supposed to be able to direct his own servants.

Carry the same thought to God and His dealings with His servants. When Jesus ascended on high, He “gave gifts unto men.” Eph. 4:8. He also reserved the right to personally direct His servants. He delegated this power to no human being. Peter was inquisitive as to what John should “do;” but Jesus rebuked him, giving him to understand that he of himself had nothing to do in directing the movements of his fellow-servant. John 21:20–22. This is further shown by the personal appearing of Jesus to Paul, sending him forth as a chosen vessel unto the Gentiles.

The Holy Ghost was left for the believer’s guide. “He shall guide you into all truth.” “Tarry ye [as men] in Jerusalem, until ye be endued with power from on high.” “Ye shall receive power, after that the Holy Ghost is come upon you.”

The church at Antioch were fasting and praying (the true attitude of any church), and

"the Holy Ghost [not the church] said, Separate Me Barnabas and Saul for the work whereunto I have called them."

In all this testimony we are shown that God, through His earthly representative, the Holy Ghost, is able to guide every soul. Each individual is alone accountable to God for his work, and must either stand or fall upon the merits of that work, whatever it may be. The whole church is under the control of God's Spirit. But the Holy Ghost never varies from the unerring Word of God. If a voice speaks not according to the Word, it is because the counterfeit spirit is at work, called the "spirit that now worketh in the children of disobedience." Eph. 2:2.

Has a power arisen not bearing the fruits of the Spirit of God, claiming the power on earth in Christ's place to rule, direct, and judge—yes, even punish—God's servants?—Just such a power as this has arisen. Does not God justly call all this a system of "iniquity," "the working of Satan"? God's own lips have sealed the destiny of this wicked power: "Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." See 2 Thess. 2:3-12.

This power has changed the explicit commands of Christ. It has accused His servants, and put millions of them to death, consigning them to eternal damnation. But a reckoning day hastens. These slain ones, who went down into death trusting in Jesus, shall come forth glorified; while this whole system of usurpation shall be destroyed. Rev. 19:19, 20.

Reader, God's call to you is, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. God, through His Spirit, is pleading for your life. He desires to save you from the calamities coming upon the Babylon of apostate churches, translating you out of all this darkness into His marvelous light. If you hear His "voice" to-day, "harden not your heart."

Rome, N. Y.

T. E. BOWEN.

AN OPEN LETTER.

TO CHRISTIANS OF ALL DENOMINATIONS, THE CHURCH OF ROME EXCEPTED: I, the undersigned non-professing Christian, would like some of your honorable members to answer a few questions that one of your fellow-men, and a sinner, would like to know, and also in order to enable you to see more clearly how the world at large regards you. I except the Church of Rome, for they do not believe that the Scriptures contain all things that a Christian is bound to believe. (See "Faith of Our Fathers," page 111, Cardinal Gibbons.) But all Protestant churches, so far as I know or ever heard, believe in the Bible and the Bible alone. And if you do believe in the Bible only, why do you not teach only the Bible. (See 2 Tim. 3:16, 17; also Gal. 1:8, 9.) With these scriptures before you, how can you teach those unscriptural doctrines that can be heard every Sunday from most of the popular pulpits all over our fair land? And how can you expect sinners like myself to believe that you are sincere, and believe what you teach, when any one who has made a study of the Scriptures can see you are weighed in the balances, and found most woefully wanting?

Please tell me, any of you, Where do the Scriptures tell you to keep Sunday for the Sabbath, or Lord's day? and where was Sunday ever made holy? When Paul did not teach such doctrine, and tells you, that any one who teaches anything different from what

he taught shall be accursed, what will be the fate of those teachers who lay aside the plain testimony of the Bible, and substitute for the same the doctrine of men? Let Christ bear testimony in this case. Matt. 15:9, 13, 14.

Do you say *you do not know these things are in the Bible?* I know that you do know it. Many of you teach this error knowingly. A minister of my acquaintance told me that he knew there was no scripture for Sunday-keeping; and I have several books in my library, on first-day sacredness, that acknowledge that there is no divine command for first-day sacredness. And then those same ministers wonder why we sinners do not join their churches. It makes one believe one of two things, namely, that the popular ministers are themselves disbelievers in what they teach, or else they preach just as I run my train—for dollars and cents.

Now I know from personal study of the subject that Sunday is not the Sabbath; and I know that all the ministers I have talked with know it also. And what other conclusion can I, a worldling, come to? Now remember that I am not a professed Christian, and never have been; but if I ever should join any church, it would have to be one that keeps the commandments of God and the faith of Jesus. Rev. 14:12.

There is one other conclusion that I am sometimes compelled to contemplate when pondering over the fables taught from the popular pulpits,—perhaps those teachers are the ones of whom we are told in 2 Thess. 2:11, 12. They certainly are not the ones spoken of in Phil. 4:8, 9. Sunday sacredness is *not* true, is *not* honest toward God; for it robs Him of His own chosen, holy time. It is not pure worship; for many of the keepers of the day know better.

Now I would not have you think that I do not believe there is any good in the churches. I most certainly think there are many good people in all churches. But I can not think those teachers who weekly preach error, and know it, are any better than I am, and I know that I am not good; for I am a sinner, and not living up to the light that it has pleased an all-wise God to give me.

The true Christian will say to me, Why don't you live up to the light? I answer: The god of this world—riches—has me in the boat with our popular ministers; and I can not see how men who preach error, and know it, are any better than I am.

Again, they teach that heathen doctrine of the immortality of the soul; and the teacher of that doctrine in the Bible has not much of a reputation for truth. Gen. 3:4. He—Satan—is called a liar from the beginning. God told the man he should surely die. The serpent told the woman, "Ye shall not surely die." Now there is but one conclusion to come to,—one told the truth, and the other a falsehood. And most of the professed Christians of the world to-day give Satan the credit for telling the truth in this instance.

Is it reasonable to suppose that God has given man an entity that can not die, and has not told him about it? For certainly nowhere in the Bible is the immortal soul spoken of. If the soul is immortal, what use is there for a resurrection of the dead? And if the real man is in heaven or hell as soon as he appears to die, what need can there be of a resurrection? But the Scriptures tell us, if a man has not Christ he shall not see life, but the wrath of God abides upon him. A life in torment is life, and the person would as keenly realize that he was alive as tho he was living a life of pleasure. He might wish a thousand times he was dead and out of his misery, but he

can not die, according to popular theology. Immortal-soulism makes God the most horrible tyrant that it is possible for the human mind to conjecture; and it does away with several great Bible truths, such as the resurrection, the judgment, etc. The mission of Christ is to restore man to life; but if all men have life independently of Christ, what does man need of Christ? Christ says He is the way and the life. The ministers of our day preach that all men have life independently of Christ. The Scripture says, "He that hath not the Son of God hath not life." 1 John 5:12.

Again, the Scripture tells us, in John 14:3, "I will come again, and receive you unto Myself; that where I am, there ye may be also." Why will Christ come again, if all His chosen ones are already in heaven? Such doctrine makes vain the second coming of Christ. And if there is no second coming of Christ, there will be no resurrection of the dead, and, consequently, no future life for believers, since the second coming of Christ is to accomplish the resurrection of His saints. 1 Thess. 4:16.

Again, there can be no judgment day if all are judged when they die, unless all are to be judged twice; and that is to charge God with folly. As I am writing to Bible students, I consider it unnecessary to give Bible references.

Again, let me ask, When is coming the time that is spoken of in Rev. 5:13, if millions of our fellow-creatures are to suffer throughout all eternity in a burning, seething hell?

And now to notice one other doctrine held by some of the popular churches, namely, baptism. The Scriptures tell us there is "one Lord, one faith, one baptism." Now if I read the Scriptures aright, repentance and belief come before baptism; and I would ask the advocates of infant baptism why they baptize any one who has neither repented nor believed, and simply *can not* either repent or believe.

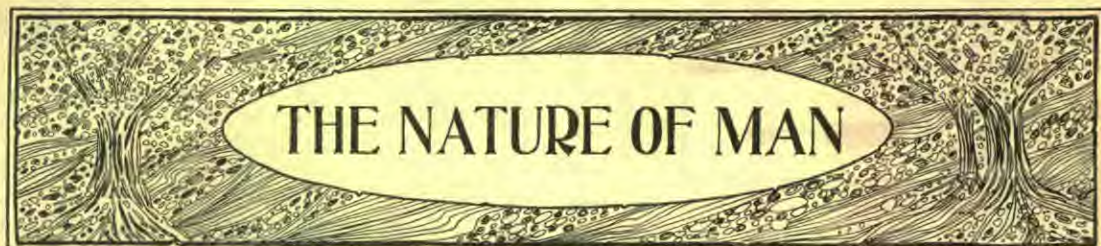
There is another plainly-taught doctrine in the Bible that is ignored by all the churches, as far as I know, with but three exceptions, namely, the ordinance of the humility of Christ, or feet washing. "But," says one, "you make me blush by speaking of such things." Perhaps you may blush now; but what do you imagine you will tell Christ when He asks you if you knew these things? John 13:4-17. The question with me is, Did Christ know what He was talking about, or not? I think He knew what He wanted His followers to do; at least He says, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Now, man, whoever you are that professes to be Christ's, do you do as Christ tells you that you "ought"? Do you wash your brother's feet? And now, woman, do you wash your sister's feet? If not, are you Christ's from a Bible standpoint?

Remember, God is not mocked; and if you will not do these things, and will disregard His Word, when plainly understood, then you are not, and of necessity can not be, any better than I am; and I know that I am a sinner. Now if Christ knew what He wanted to say, and did say it, then I should obey, were I a professor of Christianity.

I could write for a week on these and kindred subjects, and not exhaust them, and I like to talk on the same subjects when I meet a minister. And, as I do not wish in any way to hide my identity, and am responsible for these lines, I will tell you who I am. My name is Samuel D. Heady. For more than twenty years I have been a railroad conductor. At the present time, and for about fourteen years, I have been in the employ of the Santa Fe system. I was born in South New Berlin, New York.

If I am wrong in any of the foregoing matters, I would thank any one on earth to show me my error.

Yours for the truth only,
Albuquerque, N. M. S. D. HEADY.



THE CONNECTION BETWEEN THEOSOPHY AND SPIRITISM.

[This is article thirteen of the series.]

TO those who are not familiar with the word "theosophy," it may appear quite formidable. The literal meaning of the word is "God wisdom," and has been adopted by a class of people who propose to gain intercourse with God through psychical processes, rather than by the means provided in the Bible. By some extraordinary illumination, direct insight into the processes of the divine mind is claimed, so that one is able to reveal how to connect these with humanity, and when having thus gained the essential element of divinity, to claim to be divinity itself.

Without going further into the detail of theosophical tenets, we might justly express doubt as to the correctness of its positions; for at the very outset is presented that ill-starred doctrine of God's enemy in Eden, "Ye shall be as God," which, by the course then recommended to attain to the desired position, innocent victims were robbed of primeval virtue, and so separated from Jehovah. There also appears that defect in the doctrine which is fatal to every religious theory possessing it,—a studied disregard of the already revealed Christ, by whom alone an atonement for sin is possible.

In these two counts Theosophy runs on parallel lines with Spiritism, which is one evidence of their common origin and family descent. Only in their later history do they reveal separate interests. As shown in former papers, Spiritism had its origin in Satan's first falsehood, by which man was turned to be God's enemy, and continued with the race for many centuries as a characteristic feature of heathenism. Its first appearance among civilized people in a way to court investigation was a mysterious power, making itself understood through a code of peculiar noises, which was afterward superseded by written and oral messages, purporting to come from the spirit land.

Theosophy, under other names, has for many hundreds of years been the chief religion of India and the East, with a late computed following of nearly 500,000,000 devotees. Under the new name of Theosophy, an attempt was made to adapt these Oriental speculations to the demands of modern agnosticism, and so gather in a class not specially drawn toward other phases of religious thought. Its introduction into Christian communities was largely through a Russian woman, Helena Petrovna Blavatsky. Coming to America from the East in 1874, she fell in with two men in New York, who were willing to aid in founding her society in this country. One of these was a journalist, known as Col. H. S. Olcott, who was made president of the society. The other was William Q. Judge, who was made vice-president.

For certain reasons the society moved its headquarters to India in 1878, where the atmosphere was more congenial to the mystic performances of Madam Blavatsky. There, after the style of early Spiritistic manifestations, the madam displayed her occult powers before interested drawing-room audiences.

Showers of roses fluttered from the ceiling; invisible bells tinkled from unknown quarters; and bewildering sentences were precipitated upon blank paper. Many were drawn into the new society through these and other doubtful proceedings, and the notoriety of them, through English residents in India, soon reached the home land. The time seeming auspicious, Madam Blavatsky, accompanied by Colonel Olcott and a Brahman graduate of the university of Calcutta, named Mohini L. Chatterji, appeared in London, in 1884.

Suddenly Theosophy became fashionable in the great metropolis of England. Society people called themselves "Esoteric Buddhists," that is, specially initiated Buddhists, or those holding positions and views not intelligible to the common follower. Some were soon enrolled as *chela*, or claws of the society, to aid in its propagation. Enthusiasm ran high, and even reached to some extent the circle of Trinity students.

Among others who became enamored with the revelations of Theosophy was Mrs. Annie Besant, formerly an atheistic lecturer, who rose to such prominence as a speaker and writer, in behalf of the oriental religion, that upon the death of Madam Blavatsky, in the early part of 1891, she claimed the first place in the society as the successor of Madam Blavatsky. This claim precipitated a furious quarrel between her and Colonel Olcott, who had been with the society nearly from the first. In the charges and counter-charges made by the two factions, many very interesting things were revealed, which tended to show much of the Satanic-human side of the system, the rehearsal of which would not fill the design of these papers.

Its Objects.

The avowed objects of Theosophy are three in number: (1) "To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color; (2) to promote the study of Aryan and other Eastern literatures, religions, philosophies, and sciences, and demonstrate the importance of that study; (3) To investigate unexplained laws of nature, and the psychical powers latent in man."

A cursory glance at these stated objects shows them to be but graded degrees of the same order, namely, that of uniting the world to believe in the theory that in the soul of man dwells the latent power to become God, through various physical organisms, which it may be permitted to inhabit. In other words, the object of the society is to teach that heathen doctrine of the soul's growth in righteousness through its transmigration from one body to another.

It needs no argument to show this. If a universal brotherhood is to be established to study Eastern or heathen literature, which is but the unfolding of its religions and philosophies, it follows that, according to the law of constant association, the continual beholding will change the observer into the image of what he sees. This would be to adopt the heathen idea of man's nature, and to receive its teaching regarding the change of the soul's residence, at the death of the body.

These doctrines have been persistently prop-

agated on the strength of what has been said to be revealed by the *mahatmas*, or masters, through Madam Blavatsky, and afterwards through Mrs. Besant. As to how these *mahatmas*, the secret spirit agents of Buddhism, reveal their communications to humans, must be told by an avowed believer in the system. In an interview printed in the *Pall Mall Gazette* of September 1, 1891, the question was asked Mrs. Besant:—

"These letters are from mahatmas whose pupil you are?"

Mrs. Besant nodded assent.

"Did they just come through the post?" was asked.

"No, I did not receive them through the post," the lady replied. "They came in what some would call a miraculous fashion, tho to us Theosophists it is perfectly natural. The letters I receive from mahatmas are *precipitated*."

"How are they precipitated?"

"Well," she said, "you can hear voices by means of the telephone, and receive a telegram which is actually written by the needle, not merely indicated by its ticks. The mahatmas go a step further. With their great knowledge of natural laws, they are able to communicate with us without using any apparatus at all."

"But can you give me any details of the precipitation?"

"No; the mahatmas only communicate with pupils who will not unwisely divulge anything. You can easily imagine the reason why this knowledge should be kept secret. Were it possessed by a criminal, it might be put to dreadful purposes."

Here is the whole thing in a few words: This modern phase of Buddhism is controlled by master spirits, who reveal things to a favored few, that might be used by bad people with which to do "dreadful" things! This at least shows the origin of the communications; for were they from a righteous source, nothing but righteous things would be communicated to any one, and none of these would be withheld from any because of any wrong use that could be made of them. The fact is, it is a system gotten up by the arch-enemy of God by which the Bible and its plan of salvation may be ignored, and men may be led, in blind prejudice, to believe that they themselves are God. Some of the detail of theory by which this is made to appear plausible, will be presented in a following paper.

J. O. CORLISS.

[The next and last article of this series is "The Fundamental Principles of Theosophy."]

QUESTION CORNER

1051. A. B. M. John the Baptist—Was He Elijah?—Jesus said that he, John, was "Elijah, which was for to come," the Elijah prophesied. Matt. 11:14; Mal. 4:5. Elijah was a type of later reformers, of those preceding Christ's first and second advent. You will understand what is referred to by Matt. 11:14 and John 1:21 by reading Luke 1:17: "He [John] shall go before Him [Jesus] in the spirit and power of Elijah." The plenary fulfillment will be met by the servants of God in the last days.

1052. H. E. 1 Cor. 3:15.—Men sometimes work honestly, sincerely, Christianly, for an unworthy cause. Good Christians are to-day seeking earnestly to establish Sunday sacredness. Their work will prove vain. Good ministers sometimes seem to gather out unworthy souls, who will be lost. The wood, the hay, the stubble, all that is not brought from the rock quarry of God, will be burned. Yet the workman, laboring according to his best light, may be saved.

1053. E. A. H. 1 Tim. 4:4.—The passage means what it says. Creature means things created. Connect with it the verse following. Is it sanctified, or set apart by the Word of God? Is it that over which one may offer true prayer, which is always according to God's will? See Bible Students' Library No. 158, "The Natural Food of Man," for general principles.

1054. J. E. A. Rev. 5:8-14.—We have not space in this department for the exposition of so extended a scripture. The term "four beasts" should be read "four living ones," or "four living creatures." The term "beasts" is an exceedingly bad translation. These four living ones represent God's creation on the earth. Read the last part of verse 9 as in the Revised Version,—"and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation."



THE LIQUOR AND OPIUM TRAFFIC AND FOREIGN MISSIONS.

ONE tremendous obstacle in the way of the progress of Christianity in nearly all foreign mission fields is the traffic in liquor and tobacco—in India and China, opium. The sad feature of the condition is that these evils have been introduced to the natives by the white races, and are the accompaniments of the outreachings of our boasted civilization. In some instances, and notoriously so in the case of Great Britain and the opium trade in China, these soul-and-body-destroying drugs and poisons have been forced upon the weaker races against their desires, and all for the worldly lust for financial gain.

The situation is made tenfold worse by the fact that the nations manifesting such activities in colonizing and in revolutionizing centuries-old customs and methods, are so-called Christian nations. With the missionary has gone the trader, and afterward the government, and to the native the whole foreign element is representative of Christianity. As contact with the "Christian nations" grows, he sees manifested avarice, selfishness of many names, greed, treachery, dishonesty, hatred, wars, and vices, and when he is asked to consider the saving Gospel of Christ, he points to what are to him its fruits, and declares that if such are results of its saving powers, he is contented with what he has. Of course he ought not to judge as he does, but who would not judge thus whose only habit of thought and only knowledge of religion is one with his country and its government?

In an address upon the evil of the liquor traffic before the Ecumenical Conference on Foreign Missions, Dr. Theodore L. Cuyler spoke in plain terms of this great blot on the record of so-called "Christian nations." He said:—

"Altho it is not allowed to present resolutions to this conference, if I were to do so I would phrase one something like this: 'WHEREAS, One of the most serious obstacles to the spread of the Gospel among many native races is the importation of alcoholic liquors by Christian nations, *Resolved*, That our Christianity needs a little more Christianizing at the core.' For how many years have ships from Christian ports carried missionaries in the cabin, and rum and firearms and opium in the hold? Even Britain and America have held out to the heathen races the Bible in one hand and the bottle in the other; and the bottle has sent ten to perdition where the Bible has brought one to Jesus Christ.

"Four years ago the Christian chief of Bechuana-land went to London on an extraordinary mission. He went there to tell that he had made a prohibitive law for his tempted subjects, who are negroes, and he said that the principal difficulty he had concerning it was the smuggling in of liquor by British subjects. And he implored her majesty to second his efforts to make prohibition successful. Think of it! A converted African savage on his knees before a Christian queen imploring her people not to poison his own nation!"

A few years ago John G. Paton, missionary to the New Hebrides, visited this country to petition the government of the United States to forbid American traders importing whisky and firearms into those islands, but without effect. Eight years ago sixteen nations enacted a treaty forbidding the introduction of alcoholic drinks into the Kongo country of Africa. The United States was the last signer to this treaty. A remarkable and fearful example of governmental non-interference with the liquor traffic is before us in the Philippine Islands, where, in Manila, more than 400 saloons have sprung up since American occupation, where but few existed before, with no drunkenness to speak of.

But it is not that "Christianity needs more Christianizing at the core." Even among Christians themselves there is too much generalizing of the terms Christian and Christianity. Christianity is ever the same—the principles and life of the humble Nazarene. It needs no more "Christianizing." But sadly true it is that professed Christians need the transformation of the heart. Individuals need Christianizing, but let no body of Christians, nor nation of professed Christians, nor aggregation of nations of professed Christians, arrogate to them-

selves the appellation of Christianity, and let none make the mistake of referring to them as such, or to any nation as a Christian nation. The mistake is only repeated and accepted in earnest by those that know not Christ.

What is needed is Christianity in the heart. That is its home and its throne and its country. There may prohibition of sin and all of its concomitants be enacted. That will mean prohibition of greed, love of money, and love of power—selfishness all—and consequent prohibition of the liquor and tobacco and opium traffics in that soul kingdom, and in every nation of individuals wherever the man has a capacity to act. But that is ideal. It will never be in this present world; but to that end we may hope and work and pray that hearts of men and rulers may be touched with regenerating power, and the great evil of the drink traffic be ameliorated.

The power of Christ is greater than the power of nations in this matter. And so the missionary must work as Christ's representative only. He must be Christ in example to the heathen, and fearlessly denounce as not of Christ every individual or nation, whatever their profession, that represents or protects the traffic in the devil's agents of degradation and destruction.

L. A. P.

CIVIL GOVERNMENT AS ADMINISTERED.

CIVIL government has but one excuse for existence, and that is protection of the natural rights of man; but it has been sadly perverted to the idea of self-aggrandizement. It was with this idea—a view to turning every human attribute into that one channel—that religion was added to the functions of the State; hence the anomaly of Church-and-State union. The true idea of civil government was nearer to consummation when the United States Constitution, based on the Declaration of Independence, was put in operation than ever before. These principles, following up the Reformation, gave us the principle of the separation of Church and State. When the later amendments were added, it was about as near perfection as could be expected of government in the hands of sinful men. But in practical administration of a wide and diversified field, there is no doubt that in the matter of that which is popularly called "civilization," the government of Great Britain wields a greater influence than any other.

While the principle of republican government is the ideal civil government, it is not practicable for one universal government, or for one government to control on different grand divisions of the earth. The moment a republic undertakes any kind of foreign rule, it ceases to a certain extent to be a republic—at least in so far as its domination over the foreign possessions is concerned. This has been shown by the experience of the United States in the endeavor to administer the affairs of her new and remote possessions. It has been demonstrated that it is impracticable to hold the Philippines under the principles of the Declaration of Independence and the Constitution; altho an independent republican government would be practicable for those islands—if the people understand what it means. As it is now, however, the people of the United States are not willing that the Filipinos shall be granted equal privileges with themselves, not even to have an ordinary territorial government; and the Filipinos, excepting a very small minority, are not willing to be annexed at all. So that, a true republican government of the Philippines by the United States is an impossibility.

The leading idea of imperial government is the aggrandizement of the government, while the primary idea of a republic is the welfare of the people. But the government of Great Britain, being a constitutional monarchy, combines both ideas. Therefore, if there is to be a single central government operating in separate geographical divisions, with provinces remote from each other, the British Government is the best so far devised. To illustrate: It would be not only impossible, but impracticable if possible, to

annex the Transvaal Republic to the United States, as has been suggested, on account of its surroundings and remoteness; but it would be a great benefit to Great Britain, and no doubt a benefit to a majority of the inhabitants of the republic, to have the Transvaal added to the British possessions.

This much has been said that what follows may not be deemed an adverse criticism of the British Government as compared with others. The object is to show the way of the world, the character of human government *as administered* by the best specimens now extant. Under the British flag there has been a wider extent of Christian mission work than under any other, and Great Britain is reckoned as the foremost of the "Christian" nations. This being the case, it looks strange that \$625,000 is the measure of the government's donation to over 60,000,000 starving subjects in India, while \$750,000,000 is scarcely up to the amount spent in less time for war in South Africa against less than half of 1,000,000 people. The war is said to be costing \$1,500,000 per day, to say nothing of the thousands of lives that have been sacrificed, and the aftermath of cripples, destitute widows and orphans, and pensions.

Civil government carried on for government aggrandizement always means enormous outlay for military purposes. It always means war to a greater or less extent, with its sorrow, suffering, and destitution, because of the waste of means that otherwise might provide at least the necessities of life for all at all times.

We here present a most significant comparison, which those who talk glibly of "Christian" civil governments would do well to consider. The *Christian Herald*, in its appeal for funds to aid the famine sufferers in India, says:—

"Every time the clock strikes the hour it tolls the death-knell of at least five hundred victims in India who have died for the want of a crust. The cable operates quickly, and your contribution to-day may save scores, hundreds, yes, thousands of lives to-morrow.

"How many lives will you save?
"Two cents a day will support one life.
"One dollar will save a life for two months.
"Two dollars will save a life until the harvest.
"Five dollars will save a man, wife, and child until the next crop is gathered.
"Ten dollars will save a whole family from death.
"Twenty dollars will save ten lives for four months.
"Twenty-five dollars will save them and afford them the comfort of blankets during the rainy and cold season.
"Fifty dollars would save five families.
"One hundred dollars would save a small community."

The *North American* presents this statement in another way, which is a little more striking view of the principle involved. Here is the estimate:—

"Two rifle cartridges a day will support one life.
"One six-pounder shell will save a life for two months.
"One twelve-pounder shell will save a life until the harvest.
"One pair of cavalry boots will save a man, wife, and child until the next crop is gathered.
"One minute's discharge of a Maxim gun will save a whole family from death.
"The cost of the war for one second will save ten lives for four months.
"Two rifles will save them and afford them the comfort of blankets during the rainy and cold season.
"The cost of firing one shot from a six-inch gun would save five families.
"One scrub baggage-train horse would save a small community.
"One-fifth of the cost of attempting to conquer the Boers would save the entire fifty millions of England's starving subjects in India.
"The rescue of these lives is simply a matter of money. There is food enough in India. All that is necessary is the means of buying it."

The foregoing throws the X-ray upon the popular idea of civil government's expenditure of the people's money, even when that government is popularly recognized as "Christian." Contrast it with the real mission of Christ, as expressed in His own words, "The Son of man is not come to destroy men's lives, but to save them;" also with the words of the prophet Isaiah, "Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not?" Surely the very best view of the very best specimens of civil government yet devised, or that it is possible to devise, can only add to the importance of the prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

G.

LAUNCHING OF A NEW PARTY.

THE first national assembly of the Christian Political Union, the result of a conference held in Chicago in December, convened in Rock Island, Ill., May 1. As a preliminary to deciding whether to organize a political party, the convention discussed the theme, "The Principles of Christ; Shall We Apply Them in Concrete Form to State and National Government through a Christian Political Union or Party?" The convention answered the question in the affirmative by unanimous vote. The name "United Christian Party" was adopted in place of "Christian Political Union."

Dr. Silas C. Swallow, of Harrisburg, Pa., and John G. Hooley, of Chicago, were nominated as candidates for President and Vice-president of the United States. The platform adopted declares for—

The abolition of laws which require a desecration of the Sabbath, authorize unscriptural marriage and divorce, and encourage the sale of liquors as a beverage.

Equal rights for men and women.

Arbitration as against war.

Government ownership of public utilities.

Election of President and Vice-president and United States Senators by direct vote of the people.
—*Union Signal*.

SHOULD THERE BE WAR WITH TURKEY?

AFTER five years' dallying, the Sublime Porte had admitted the claims of damage to the property of American missions to the extent of \$90,000, but Turkey does not pay. There is talk of war, and, sad to say, professed Christians are urging it. To all such we commend the words of a secular paper, the *Springfield Republican*, and also the remarks of President Angell, quoted by the *Republican*:—

"While the foreign missionaries may rightly claim their full privileges as citizens in such matters, it is just as well for the cause of missionary work and for the peace of the world that our American missionary societies stop short of actual war in pressing for indemnification for their losses. If President Angell, of the University of Michigan, may be accepted as their mouthpiece, no resort to war against the Turk would be likely to occur under any circumstances. In his address the other evening before the ecumenical council in New York, Dr. Angell wisely recognized the fact that missionaries of the Christian religion really possess attributes not characteristic of other men. War in behalf of missionaries would not only be inconsistent with the Gospel of peace and love, it would surely be interpreted by the people of the foreign nation concerned as used for the propagation of an alien religion that had failed to win its way by gentler means. Therefore, Dr. Angell was led to say:—

"So far as the missionary interests are concerned, we could not desire a war to be waged avowedly in defense of them alone. Not only would it seem to us all out of keeping with the spirit of Christianity, but it might destroy all prospect of subsequently disseminating Christianity among the people with whom we should be at war. If our missionaries can remain in a foreign country only on condition that we extort from the government of that country permission for them to remain by covering them with a battery of artillery so far as they alone are concerned, then we might better obey the injunction of our Lord to His disciples to shake the dust from their feet at the gates of hostile cities, and move on."

A NON-CHRISTIAN LIFE OF CHRIST.

A NEW Life of Christ, in Japanese, has just been published in Tokyo. It is one of a series of historical studies. The first was on Buddha, the next on Confucius, and now comes the third, on Jesus Christ. Since it is not written by a Christian, the young men of Japan are far readier to read it. The writer gives the leading facts in our Lord's life, often using the very language of the Gospel. The miraculous events he puts down without apology or criticism. He concludes thus: "These are the facts that are believed and accepted by the vast majority of the people of the West concerning Jesus Christ. I have put them down here with no desire to propagate Christianity, but simply to make them familiar to my countrymen. I close with the language of a Jewish teacher concerning Christianity, uttered under circumstances somewhat similar to those now existing in Japan: 'Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do, . . . for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow it, lest, haply, ye be found to be fighting even against God.'"—*Examiner*.

SENATOR HALE, of Maine, in speaking in the Senate on May 23, in reference to the postal frauds in Cuba, gave utterance to the following forcible statements: "It is a natural result. There never has been an instance of the setting up of a supreme government in a colony or dependency that has not been attended with practically the same things that we have seen in Cuba. The Congress is as much at fault as the administration. The administration has selected men who are believed to be good men. We went into it with utter confidence, believing that it was an easy thing. I voted against the peace treaty because I believed colonial dependencies would result in precisely what has occurred." Being asked if he had any doubt that this government would keep its pledge and evacuate Cuba, Senator Hale replied: "I have very grave suspicions. I think that the time will never come, unless something drastic is done by Congress, that the last soldier of the United States will be withdrawn from Cuban soil. I have discovered very powerful influences, commercial, mercantile, and political, that are opposed to our ever withdrawing from Cuba." Much of the time of the Senate during the week has been taken up in discussing matters pertaining to Cuba and the Philippines.

THE Western Federation of Miners, in session at Denver, Colo., May 23, passed the following resolution:—

"We denounce the spirit of imperialism and commercialism which induced our representatives in the Paris convention to acquire the Spanish right in the Philippine Islands for a money consideration. We deplore the futile efforts put forth by this government to make good the questionable title at that time acquired. The sacrifice of human life and treasure involved in that effort we regard as a distinct loss to humanity, and worthy the denunciation of all civilized people.

"The cause of human liberty is the most exalted sentiment in the mind of men, and as an organization, actuated by this sentiment, we denounce as unjust and criminal the war now being prosecuted for the subjugation of the islands. The avarice and commercial greed which have been inflicted upon our people through the unfortunate war in the Philippines we believe to be the dominant influence in our modern civilization, and responsible for the unequal contests now being waged in foreign lands. This federation of workmen also extends its heart-felt sympathy to all people struggling for rights of self-government."

WITHIN the last fifty years the number of Methodists in the United States has grown from 662,315 to 2,893,883 (in 1898), and in the same length of time the ministers of that denomination increased in numbers from 9,138 to 32,112. A few comparisons made by Bishop McCabe in the *Christian Advocate* show that the total increase in the fifty years is nearly enough to equal the entire membership of the Baptist Church North, is more than twice the membership of the Presbyterian Church North, more than three times the Protestant Episcopal membership, three times that of Congregationalists, and twice that of the Disciples, or Campbellites. More than half of this gain was made during the past fifteen years, and the whole showing is to be compared with the growth of other denominations that have been in the field a hundred years longer than Methodists. But it is worth while to inquire, Have the 2,893,883 Methodists the power for moral good, for soul-cleansing, for soul-uplifting, that the 662,315 Methodists had fifty years ago? It is well for all to remember—Methodist or otherwise—that it is not numbers nor wealth nor "influence" which counts with God, but character. And that will be measured, not by human estimation, but by God's moral law.

A DESPATCH from Shanghai states that Russian troops have occupied Wasampho, in Korea, and will allow no other foreigners to enter this territory. A rebellion has broken out in Korea, for which Russian agents are held responsible, it being Russia's intention to offer troops for the suppression of the rebellion, and then continue to keep them in the territory. Her occupation of Wasampho has been accomplished in spite of the direct opposition of Japan, who did not wish a Russian stronghold so near her borders. With a practical lease of an island between Korea and Japan, and with the military occupation of this part of Korean territory, Russia is certainly pushing her advantage to the utmost, and it will not be long before Korea is under Russian dominance, unless she should receive a sharp set-back at the hands of Japan. How a conflict between these two powers would terminate none can definitely foretell. A plan for the defense of Manchuria has been drawn up, and six fortified posts are to be erected by the Russian Government to forestall a Japanese invasion in this territory so recently under exclusive Chinese control.

THE firm of Price, McCormick & Co., New York cotton brokers, failed on May 24, the liabilities of the stranded house being placed at \$13,000,000.

By the provisions of a bill now pending in the United States Senate, the President is to be the sole ruling power in the Philippine Islands from the time that the "rebellion" is suppressed, until such time as Congress may see fit to provide for rule in the islands in some other way. Thus, virtually, tho not in name, if the bill passes, the President will be emperor of the Philippines after the close of the Philippine war for a certain period of time, how long it is not possible to state. The President's rule in the Philippines now is a military rule, he being the head of the army and navy. The provisions of this bill would make him the civil ruler there when the war is finished. It would not be a rule of the people nor by the people, but a rule essentially opposed to the foundation principles of the republic. Eminent men of both parties see this, and wonder what the outcome will be of this retrogression from the principles of liberty. The fact that such a provision could be discussed in an American Congress is one of the most striking signs of the dissolution of the republic.

THE Transvaal Government has declared that it has not considered and does not intend to consider unconditional surrender. Johannesburg is to be fortified and defended. The exodus from the Transvaal to Portuguese territory continues, and hasty preparations are being made for the defense of Pretoria, the capital. Lord Roberts' army continues to advance and will soon be in Transvaal territory, altho temporarily impeded by the swollen Vaal River. General Buller's army is still at Laing's Nek repairing railways, preparatory to an attempt to cross the mountains. The rumors that the Transvaal Government has been negotiating for peace have been denied by President Kruger. At Vryburg, on May 22, 800 Boers surrendered. All opposition is at an end along the road to Mafeking.

THE strike situation in St. Louis and Kansas City, Mo., remains practically unchanged. Riots of more or less importance are of frequent occurrence, and several lives have been lost. Since the beginning of the strike many have been wounded by bullets, stones, or in street fights. The St. Louis postmaster has been compelled to notify the government that the running of the mails has been interfered with, in spite of the federal injunctions recently issued. This has led the governor of Missouri to announce his intention of calling out the militia to suppress the disturbance.

THE House committee to which had been referred the Anti-canteen Bill has reported it favorably, notwithstanding the fact that the War Department had submitted much matter in opposition to the measure. This is the bill which the Secretary of War personally opposed, as reported last week, declaring that the Anti-canteen Bill was inimical to the temperance, morality, and discipline of the soldiers. The minority of the committee are expected to bring in a report favoring the continuance of the canteen.

WITH imposing ceremonies, and in the presence of 60,000 spectators, two new saints were canonized at Rome on May 24. Pope Leo, in officiating at this function, was attired in his gorgeous state robes and surrounded by his sword-bearing body-guard, a sad commentary on the departure of a church from the simplicity of the One whom they claim to follow. The new saints are Jean Baptiste de la Salle, founder of the Order of Christian Brothers, and Rita de Cascia, a nun of the Augustinian order.

SMALL engagements have been reported during the week between the Columbian troops and the rebels, both parties claiming the victory. The revolutionists claim that the government forces are in full retreat, and that the revolution is spreading over the whole country. The disaffection seems to have spread across the border into Ecuador, the malcontents having been dispersed at Tulcan by Ecuadorian troops.

A REPORT from Durban, South Africa, states that an East Indian has died there of the bubonic plague. Extraordinary precautions are being taken to prevent an outbreak of the pestilence among the troops. Should such an outbreak occur, the mortality among the two armies from this cause would probably exceed that directly due to the conflict.

By the decision of New York Attorney-General Davis, rendered on May 24, the American Ice Company, of New York State, is declared an illegal corporation, doing business in restraint of trade and in violation of law. Proceedings will be begun at once to prohibit it doing business in that State.

THE State Department at Washington continues its pressure on the sultan of Turkey for the speedy settlement of the missionary indemnity claims. New instructions have been issued to the United States Charge d'Affairs at Constantinople, but the nature of these has not been made public.

FRENCH troops have begun work in the hinterland of Algeria, and have captured a native Algerian stronghold. There have been rumors of a holy war in this region and in Algeria, and France is profiting by the unsettled condition of affairs, and expanding her territory.

A BROKEN lamp caused an explosion in a coal mine at Cumnock, N. C., on May 22, in which twenty-two miners lost their lives.



CONSUMMATION.

SPEED ON Thy truth, eternal One,
Thy holy law proclaim,
Till every land beneath the sun
Has heard Jehovah's name.
We own, O Lord, Thy sov'reign power,
And bow before Thy throne,
To sing Thy glories in this hour,
Immortal God alone.

Thy truth shall stand, unchanging God,
Long as the ages roll,
Tho trampled oft where sin has trod
And error chained the soul.
Arise and shine, ye chosen band,
Ye people, scattered, few;
No work so high, so deep, so grand,
Has e'er been given you.

We near that hour of calm surcease
From sorrow, death, and sin,
That brings the weary one release
And ushers heaven in.
Awake, arise, arise and shine,
Proclaim His truth abroad;
It is thy Saviour's work and thine,
Thou messenger of God.

We sing Thy praise, eternal Lord,
Thy glorious truth proclaim.
Thy mandate is a shield and sword;
Thy word, a living flame.
Long as the years of earth shall roll—
Long as eternity—
We'll bow to Thy benign control,
And worship only Thee.

C. M. SNOW.

THE PARAGUAYAN REPUBLIC.

PARAGUAY is truly denominated the garden of South America. All the tropical flowers and plants grow luxuriantly in this beautiful country. The banana, orange,



fig, citron, lemon, peach, and pomegranate are found everywhere in abundance. Picturesque in the extreme, this republic seems to have been especially favored by God, since the artistic hand of the divine Architect seems to have exercised special care to embellish it with all the empyreal adornments possible.

Paraguay has but a short history, very little being known of it before the year 1700. The Jesuits had previously established large colonies throughout the country, until, little by little, nearly the whole territory fell into the hands of this powerful Catholic society. As they grew in power, they became more intolerant, since they held both the governmental and political reins of the kingdom. This state of things

existed until 1820, when Don Jose Gaspar de Francia became dictator.

Jealous of power, he soon destroyed the authority of the Jesuits, thus transforming, in one act, himself into the head of the civil and ecclesiastical governments. The Roman Catholic Church watched with discontented eye this proceeding, and immediately began to form plots and conspiracies to deprive President Francia of his self-assumed power. However, with tyrannic hand he was able to keep them in subjection.

Up till the year 1865 the Paraguayan Republic held no diplomatic or commercial relations with the other nations of the earth. For many years previous, the Platine Republics and the empire of Brazil had sought to inaugurate commercial treaties with her, till at last, exasperated beyond restraint, the three countries simultaneously declared war against her. How she fought single-handed, for seven years, against the three combined powers, is already known to all students of history. How the Paraguayan mothers sacrificed their husbands and their children, inspired by a spirit of patriotism, seldom if ever equaled, is shown by the diminished male population of the country. More than 500,000 perished during this war, and the inhabitants of the republic were reduced to only 300,000 souls.

According to a great South American historian, at the termination of the war, only women could be found throughout the territory of the republic. Not a single family was there that did not have to mourn the loss of fathers, brothers, etc., etc. Paraguay was in truth converted into a vale of tears. Still the war produced good results, for from 1870 dates the initiation of foreign commercial relations. Just laws were

legislated, such as were unknown before. The rights of foreigners were respected, and all religions were placed upon equal terms.

Marvelous changes have taken place during the short space of thirty years, and it is recognized to-day by all intelligent people that Paraguay is now traveling the royal road that leads to national prosperity. The products of the country are principally fruits and *yerba*, or Paraguayan tea. Ships loaded with these products are to be seen navigating the river Plata every day in the week. One of our illustrations shows an orange merchant loading his bullock cart with oranges, which he sells to the steamboats or sailing ships at the rate of a gold dollar the thousand.

The Paraguayans are, in the majority of cases, extremely poor, knowing little of the luxuries or comforts of life. Our second picture will give you an idea of how 90 per cent. of the real Paraguayans live. They reside in small *ranchos*, often so low that one has to stoop considerably to enter the doors, to prevent knocking his head.

Of recent years different Protestant missions have inaugurated their work in Asuncion, the capital, and other cities. So far they have met with good success, and several churches have been raised up in different parts.

Now is the time to enter this important field,



since the liberals, or anti-clerical party, are in authority. The government is encouraging immigration by every means in its power, offering special inducements to all who go thither. Should we permit the present occasion to pass by, and disregard the calls from Paraguay now, the day will come when we shall regret having delayed entering so favorable a territory.

The official language of Paraguay is the same as in all the other South American countries, excepting Brazil, *viz.*, the Spanish, altho the vast majority of the uneducated speak only the *Guarani*. This language is spoken throughout the whole of Paraguay, and in the Argentine province of Corrientes, and also in the Misiones.

The New Testament is already translated into the *Guarani*, and already thousands of copies have been sold and distributed through the length and breadth of the land.

Shall the 600,000 inhabitants of Paraguay call in vain for those who can explain the prophecies of the Bible? Shall we, who call ourselves Gospel light-bearers, refuse to carry the lamp of truth to those poor people who are sitting in darkness? Shall that naturally heroic and courageous people be left to perish upon the rocks and reefs of sin? Or shall we, with hearts overflowing with the love of Jesus, go forth to gather the golden grain into the heavenly garner?

The harvest truly is great, but the laborers are few.

JUAN MCCARTHY.

Argentine Republic.

"OUR FATHER."

ON a recent visit to Buderim Mountain, Queensland, where quite a number of South Sea Islanders have congregated, a lady, who has bestowed much kindness upon them, related the following incident in her experience:—

"Jim" was a victim of consumption, and for some time came to Mrs. Burnett's veranda for his meals. But he became too weak to do this, and then the lady carried his food to him. He continued to grow weaker, until one day,

when she entered his "humpy" (hut), he with great effort raised himself upon his elbow, and said slowly: "Lady, you very kind. You bring rice and milk and many things. You now bring no more any rice, I eat no more." Poor fellow, he realized that his end was near.

He continued slowly: "Lady, you know our Father, what missionary in island tell about?"

"Yes, Jim, I know Him."

"You tell me?"

"Yes, I will tell you." And Mrs. Burnett began, "Our Father which art in heaven"—the black man interrupted her:—

"What's that word 'our'?"

"That means your Father and my Father."

"You fine white lady: me pore, good-f'nothin', black fellow: all along same Father?"

"Yes, Jim, the same Father."

"O, O! All along in heaven?"

"Yes."

"All along in island?"

"Yes, everywhere the same."

"This Father love poor Jim?"

"Yes, He loves you, Jim."

"He takes me home to heaven along with Heself?"

"Yes, He will."

"Lady, you very good, you very kind to black South Seas. You bring us many things. You no tell me about 'our Father.' Why?"

Then he added: "When South Sea come to your house, you no give him bread, you no give him rice, you no give him milk any more, you tell him about 'our Father.' Lady, you tell South Seas 'our Father'?"

"Yes, Jim, I will."

At this moment a message came that Mrs. Burnett was needed at home, and she answered the call. Five minutes later the children followed, with the word that Jim was dead, and the last words he spoke were, "Our Father."

G. C. TENNEY.

WASTE OF EMOTION.

IN California, where so much of the land requires irrigation, says Dr. Louis Banks, there is a serious effort being made to devise some scheme by which the water that goes to waste in times of flood can be stored up and used in times of drought. It has long been known that enough flood water flows back to the sea in the rainy season to more than multiply the State's resource for irrigation. Therefore, it is felt that if some system is workable whereby flood waters can be impounded and saved from waste, hundreds of thousands of acres of now useless lands would be made fruitful.

What a wonderful thing it would be if some such scheme could be devised in the higher realm of human emotion! There is enough real heart benevolence stirred up to fill the land with kindness, and bring about human brotherhood everywhere. But it often goes to waste without producing any practical result. Many people are moved to tears by a novel or the story of some suffering fellow-being, and for a time there is a flood of charitable feeling that surges through the soul; but it runs to waste, and when opportunity for real helpfulness comes, the emotion has passed away.

SEEING AND SERVING.

JESUS communed with His Father in prayer on many a midnight mountain that He might go down and work for man in the valley. Indifference in Christian service is due to ignorance and opaqueness of vision. Nowhere are we so near men and man's need as when we are near God's heart. Here we touch all humanity, and can love the distant and degraded races of earth as much as the needy

at our own door. Conviction is born of knowledge, knowledge of actual sight. A suffering child before our eyes stirs us more than the starving and dying millions of India. It is because the child is near. But when we are near the heart-beat of God, no needy soul is far away, and indifference is impossible.

A good watchword for the Christian would be: See in order to serve. See man as God sees him, his sin, his need, his peril. Passion for service is born only in sight of the cross. Missionaries and martyrs get their inspiration from Him whose sacrifice reveals and measures the world's need. Luthers catch their zeal from Him. Wesley, Whitefield, Spurgeon, Moody had visions of Calvary before they could proclaim the power of God's redeeming love. They who have been with Christ on the mount are they who can cast out evil spirits at the foot of the mount.—N. Y. Observer.

MAXIMS.

"OWE no man anything."
 "Honesty is the best policy."
 "Life is made up of little things."
 "Little acts are the elements of true greatness."
 "Happiness is in us, not in things."
 "Moments are the golden sands of time."
 "Nothing is impossible to him who wills."
 "I can't, never accomplished anything."
 "Anger will come, but resist it strongly."
 "A good temper is like a sunny day, it sheds its brightness on everything."
 "A contented mind is the greatest blessing a man can enjoy in this world."
 "The timid and hesitating find everything impossible, chiefly because it seems so."
 "Always have a good stock of patience laid by, and be sure to put it where you can find it."

"No one can tell who the heroes are, and who the cowards, until some crisis comes to put us to the test."

"God's people frequently lodge their petition in the court of heaven, and there let it lie. They do not press their suit. They should employ other means beyond the presenting of it."
 H. E. S. HOPKINS.

Battle Creek, Mich.

The Ecumenical Conference on Foreign Missions is over, and is pronounced on every hand the greatest missionary assembly that has ever been held. It now remains to make its work permanent. That will depend to a very great degree on the report of the conference, its character, the extent to which it is circulated, and the manner in which it is used. As to the report itself, it is now in the hands of a special committee, who have had large experience, and who will employ trained men. The editorial end in view is to omit nothing essential, to admit nothing non-essential. The plan includes three parts: (1) The story of the conference; its inception, organization, and conduct, and its place in the history of missions. (2) The contribution of the conference, the papers, addresses, and discussions. (3) Appendices, including the complete program, the organization and roll, a list of missionary societies, a summary of missionary statistics, a carefully-prepared bibliography of the best missionary books, and an index. The report will be published in two volumes, of about five hundred pages each. Paper, printing, and binding of the best. Originally, the price for the two volumes was fixed at \$2.50, advance subscribers to receive it for \$2.00. The funds of the conference, however, will cover the cost of putting it on the press, and will thus enable the committee to reduce the price from \$2.50 to \$1.50, and to advance subscribers from \$2.00 to \$1.00 for the two volumes. They will be ready for delivery early in the fall. Subscriptions, accompanied by the money, may be sent to the Publication Committee Ecumenical Conference, 156 Fifth Avenue, New York. Checks should be made payable to Edwin M. Bliss, chairman.

"The Impending Conflict-Its Causes"

Such is the title of Chapter 36 of that wonderful volume

The Great Controversy Between Christ and Satan



In regard to this conflict the book says:—

"The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering,—a battle between the laws of men and the precepts of Jehovah; between the religion of the Bible and the religion of fable and tradition."

Again we quote, this time from the author's preface:—

"In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work for the same end, as in all preceding ages. That which has been, will be, except that the coming struggle will be marked with a terrible intensity, such as the world has never witnessed."

Therefore the author has selected such events in the history of the past struggles of the Church as foreshadow the conflict just before it, and grouped them so that their meaning can not be misunderstood.

In addition to these historical sketches and conclusions, the book contains the following chapters which speak in a prophetic way of what is just before us:—

Character and Aims of the Papacy
 The Time of Trouble
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 Desolation of the Earth
 The Controversy Ended

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AMEN.

A RUSTLE of robes as the anthem
Soared gently away on the air—
The Sabbath morn's service was over,
And briskly I stepped down the stair;
When close in a half-lighted corner,
Where the tall pulpit stairway came down,
Asleep crouched a tender, wee maiden,
With hair like a shadowy crown.

Quite puzzled was I by the vision,
But gently to wake her I spoke;
When, at the first word, the small damsel,
With one little gasp, straight awoke.
"What brought you here, fair little angel?"
She answered, with voice like a bell,
"I tum, tos I've dot a sick mama,
And want 'oo to p'ease pray her well."

"Who told you?" began I—she stopped me;
"Don't nobody told me at all;
And papa can't see tos he's cryin',
And, 'sides, sir, I isn't so small,
I've been here before with my mama;
We tummed when you ringed the big bell;
And every time I's heard you prayin'
For lots o' sick folks to dit well."

Together we knelt on the stairway,
As humbly I asked the Great Power
To give back health to the mother,
And banish bereavement's dark hour.
I finished the simple petition,
And paused for a moment—and then
A sweet little voice at my elbow
Lisp'd softly and gently, "Amen."

Hand in hand we turned our steps homeward.
The little maid's tongue knew no rest;
She prattled and mimicked and caroled—
The shadow was gone from her breast;
And, lo! when we reached the fair dwelling—
The nest of my golden-haired waif—
We found that the dearly-loved mother
Was past the dread crisis—and safe.

They listened, amazed at my story,
And wept o'er their darling's strange quest,
While the arms of the pale, loving mother
Drew the brave little head to her breast.
With eyes that were brimming and grateful,
They thanked me again and again—
Yet I know in my heart that the blessing
Was won by that gentle, "Amen."

—Expositor.

BURKE THE BURGLAR, AND MOODY THE EVANGELIST.

[Condensed from Prof. H. M. Hamill, D.D., in the *Epworth Herald*.]

VALENTINE BURKE was his name. He was an old-time burglar, with kit and gun always ready for use. His picture adorned many a rogues' gallery; for Burke was a real burglar, and none of your cheap amateurs. He had a courage born of many desperate "jobs." Twenty years of his life Burke had spent in prison, here and there. He was a big, strong fellow, with a hard face, and a terrible tongue for swearing, especially at sheriffs and jailers, who were his natural-born enemies. There must have been a streak of manhood or a tender spot somewhere about him, you will say, or this story could hardly have happened. I for one have yet to find the man who is wholly gone to the bad, and is beyond the reach of man or God. If you have, skip this story, for it is a true one, just as Mr. Moody told it to me in October up in Brattleboro, Vt. And now that dear Moody is dead,

I remember how the big tears fell from his eyes as he told it.

It was twenty-five years or more ago that it happened. Moody was young then, and not long in his ministry. He came down to St. Louis, to lead a union revival meeting, and the *Globe-Democrat* announced that it was going to print every word he said, sermon, prayer, and exhortation. Moody said it made him quake inwardly when he read this, but he made up his mind that he "would weave in a lot of Scripture for the *Globe-Democrat* to print, and that might count, if his own poor words should fail." He did it, and his printed sermons from day to day were sprinkled with Bible texts. The reporters tried their cunning at putting big, blazing head-lines at the top of the columns. Everybody was either hearing or reading the sermons.

Burke was in the St. Louis jail waiting trial for some piece of daring. Solitary confinement was wearing on him, and he put in his time railing at the guards, or damning the sheriff on his daily rounds. It was meat and drink to Burke to curse a sheriff. Somebody threw a *Globe-Democrat* into his cell, and the first thing that caught his eye was a big head-line like this: "How the Jailer at Philippi Got Caught." It was just what Burke wanted, and he sat down with a chuckle to read the story of the jailer's discomfiture.

"Philippi!" he said, "that's up in Illinois. I've been in that town."

Somehow the reading had a strange look, out of the usual newspaper way. It was Moody's sermon of the night before. "What rot is this?" asked Burke. "'Paul and Silas—A Great Earthquake—What Must I Do to be Saved?' Has the *Globe-Democrat* got to printing such stuff?" He looked at the date. Yes, it was Friday morning's paper, fresh from the press. Burke threw it down with an oath, and walked about his cell like a caged lion.

By and by he took up the paper, and read the sermon through. The restless fit grew on him. Again and again he picked up the paper, and read its strange story. It was then that a something, from whence he did not then know, came into the burglar's heart, and cut its way to the quick. "What does it mean?" he began asking. "Twenty years and more I've been burglar and jail-bird, but I never felt like this. What is it to be saved, anyway? I've lived a dog's life, and I'm getting tired of it. If there is such a God as that preacher is telling about, I believe I'll find it out if it kills me to do it."

He found it out. Away toward midnight, after hours of bitter remorse over his wasted life, and lonely and broken prayers, the first time since he was a child at his mother's knee, Burke learned that there is a God who is able and willing to blot out the darkest and bloodiest record at a single stroke. Then he waited for day, a new creature, crying and laughing by turns.

Next morning, when the guard came round, Burke had a pleasant word for him, and the guard eyed him in wonder. When the sheriff came, Burke greeted him as a friend, and told him how he had found God, after reading Moody's sermon. "Jim," said the sheriff to the guard, "you better keep an eye on Burke.

He's playing the pious dodge, and, first chance he gets, he will be out of here."

In a few weeks Burke came to trial, but the case, through some legal entanglement, failed, and he was released. Friendless, in a big city, an ex-burglar, known only as a daring criminal, he had a hard time for months of shame and sorrow. Men looked at his face when he asked for work, and upon its evidence turned him away. But poor Burke was as brave as a Christian as he had been as a burglar, and struggled on.

Moody told how the poor fellow, seeing that his sin-blurred features were making against him, asked the Lord in prayer "to make him a better-looking man, so that he could get an honest job." You will smile at this, I know, but something or somebody really answered the prayer, for Moody said a year from that time, when he met Burke in Chicago, he was as fine a looking man as he knew. I can not help thinking it was the Lord who did it for him in answer to his child-like faith. Shifting to and fro, wanting much to find steady work, Burke went to New York, hoping far from his old haunts to find peace and honest labor. He did not succeed, and, after six months, came back to St. Louis, much discouraged, but still holding fast to the God he had found in his prison cell. One day there came a message from the sheriff that he was wanted at the court-house, and Burke obeyed with a heavy heart.

"Some old case they've got against me," he said; "but if I'm guilty I'll tell them so. I've done lying."

The sheriff greeted him kindly.

"Where have you been, Burke?"

"In New York."

"What have you been doing there?"

"Trying to find a decent job," said Burke.

"Have you kept a good grip on the religion you told me about?" inquired the sheriff.

"Yes," answered Burke, looking him steadily in the eye. "I've had a hard time, sheriff, but I haven't lost my religion."

It was then the tide began to turn.

"Burke," said the sheriff, "I have had you shadowed every day you were in New York. I suspected that your religion was a fraud. But I want to say to you that I know you've lived an honest Christian life, and I have sent for you to offer you a deputyship under me. You can begin at once."

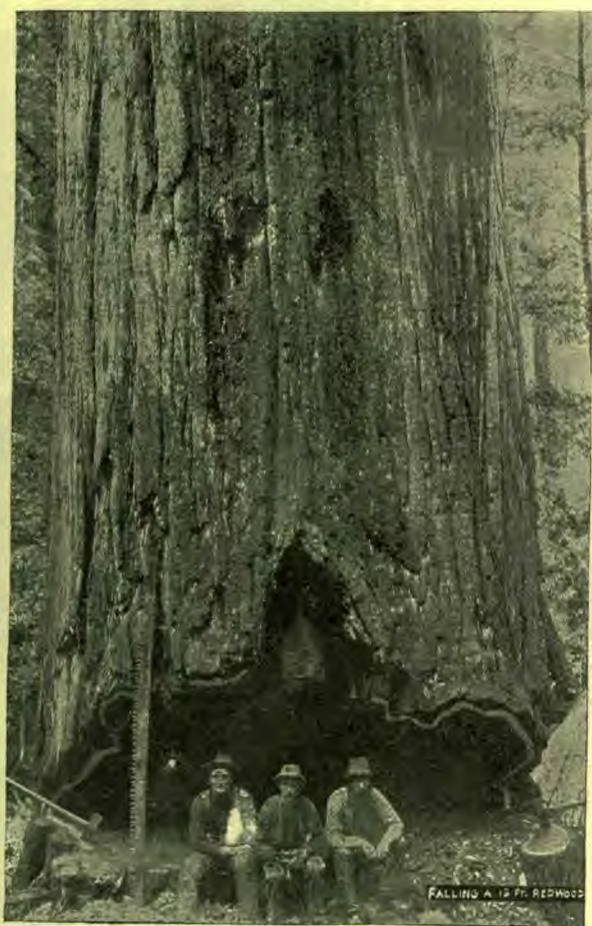
He began. He set his face like a flint. Steadily, and with dogged faithfulness, the old burglar went about his duties until men high in business began to tip their hats to him and to talk of him at their clubs. Moody was passing through the city, and stopped off an hour to meet Burke, who loved nobody as he did the man who converted him. Moody told how he found him in a close room upstairs in the court-house, serving as trusted guard over a bag of diamonds. Burke sat with a sack of the gems in his lap and a gun on the table. There were \$60,000 worth of diamonds in the sack.

"Moody," he said, "see what the grace of God can do for a burglar. Look at this. The sheriff picked me out of his force to guard it."

Then he cried like a child as he held up the glittering stones for Moody to see.

Years afterward the churches of St. Louis had made ready, and were waiting for the coming of an evangelist who was to lead the meeting, but something happened, and he did not come. The pastors were in sore trouble, until one of them suggested that they send for Valentine Burke to lead the meetings for them. Burke led night after night, and many hard men of the city came to see him, and many hearts were turned, as Burke's had been, from

lives of crime and shame to clean Christian living. There is no more beautiful or pathetic story than that of Burke's gentle and faithful life and service in the city where he had been chief of sinners. How long he lived I do not recall, but Moody told me of his funeral, and how the rich and the poor, the saints and the



A Typical Redwood.

sinners came to it, and how the big men of the city could not say enough over the coffin of Valentine Burke. And to this day there are not a few in that city whose hearts soften with a strange tenderness when the name of the burglar is recalled.

When I was a boy, an old black "mammy" that I greatly loved used to sing for me a song with words like these:—

"Through all depths of sin and loss
Sinks the plummet of Thy cross."

LOST GEMS.

THE *Manufacturing Jeweler*, a magazine devoted to jewelry, declares that more than two million dollars' worth of jewels are lost every season at American summer resorts. That so much more jewelry is lost in the summer than during the winter, is due to the foolish display which is made of such valuables on hotel piazzas, the sands, and even in the ocean itself. The bathers at the fashionable resorts often indulge in a caprice of appearing in the water wearing several thousand dollars' worth of diamonds. The chances of losing these trinkets while exercising, or while lying about on the beach, are, of course, very great. It is a notable fact that more people lose the priceless jewels of character in their hours of amusement and recreation than while engaged in the serious work of life. There is no time when a man or a woman should be so careful of the consistency of conduct as in the hours of relaxation. —*Homiletic Review*.

"He is truly great who hath great love."

A PLACE FOR VACATIONS.

AMONG the most beautiful parts of beautiful California is that section traversed by the California Northwestern Railway. This includes the counties of Marin, Sonoma, Lake, and Mendocino, just north of San Francisco Bay. The main line begins at San Francisco, crossing the bay in fine large ferry steamers, and extending to Ukiah, 113 miles north, on the fringe of the great redwoods in the midst of the Coast Range. Branches tap the beautiful sections of Sonoma Valley, both east and west, while stage routes thread fertile valley, mountain canyon, riverside, and lake shore in every direction.

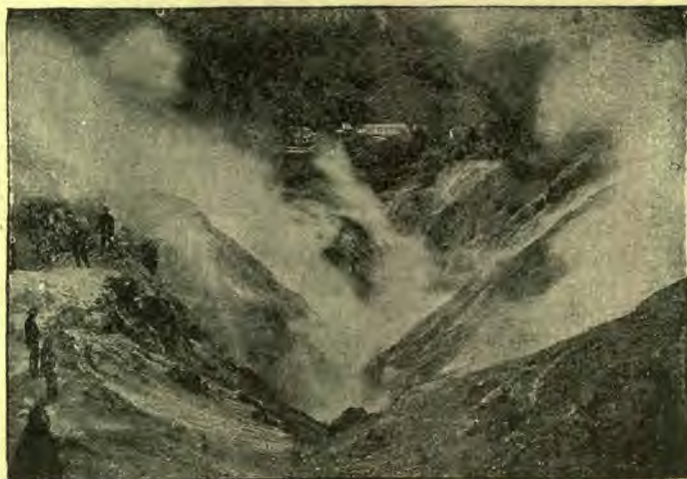
The scenery includes lake and river, hill and dale, mountain and valley, forest and sea; and the abundant vegetation is everywhere in evidence, from the tiny grass blade or the rushes in the tules to the giant redwoods, from 20 to 60 feet in circumference and 200 to 400 feet in height. There is not one dull, dry, dusty, or uninteresting mile from the teeming city on the bay to the thriving town of Ukiah, standing on the skirts of the redwoods in the North. Marin, Sonoma, and Russian River Valleys are all beautiful and fertile.

The entire route revels in flowers. Fruits of all kinds—apples, pears, grapes, oranges, lemons, prunes, apricots, olives, plums, cherries, berries of all sorts and kinds, etc.—abound. There are five large canneries on the route. Of prunes alone, 25,000 tons of dried were shipped last season. Corn, wheat, barley, oats, and hay grow in abundance without irrigation. Many hops are raised.

Fine horses and cattle are found in plenty. Marin is the dairy county of the State. In one small section of Sonoma County a half million dollars worth of eggs and poultry are sold annually.

In the four counties named above are over three hundred streams, furnishing 6,000 miles of water length. The largest of these are the Russian and Eel Rivers. A number of lakes are in evidence. These streams abound in fish, especially trout. The railway maintains a fine fish hatchery at Ukiah, stocking the streams with trout.

While fresh-water springs are plentiful, there are numerous and various mineral springs, some of them made effervescent in the laboratory of nature, and heated in her steam pipes. Springs and groups of springs are advertised as health resorts to the number of not less than fourteen. At Hopland, on a recent trip, we saw two six-horse stages waiting for passengers. What a ride one gets up the



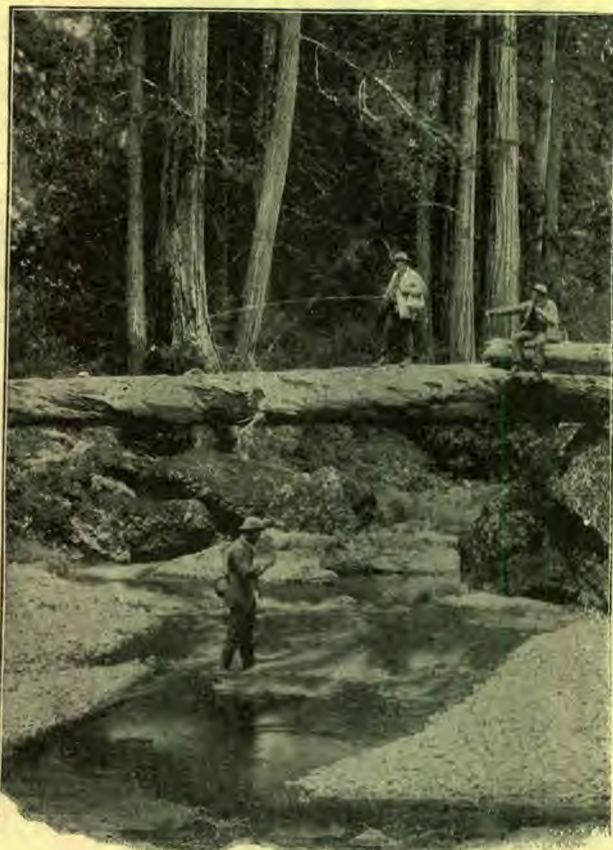
Devil's Canyon at the Geysers, Near Cloverdale.

mountains! Hotels and homes are open along the way to the traveler to the number of 200. There are also plenty of fine camping-places to be had.

There is no section in this unparalleled State equal to that through which passes the California Northwestern Railway. The company are constantly putting forth efforts to make it more interesting and

profitable to the tourist and vacation idler. And the genial and obliging conductors, Messrs. M. McDonough, J. K. Smith, A. Crawford, J. Johnson, on the main line trains, and T. L. Crane, R. Brown, H. Fritz, and J. L. Hammond on the branches, will do all in their power to make it pleasant.

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On the Russian River.

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Write to Mr. R. X. Ryan, general passenger and freight agent, for circulars, terms, etc., corner California and Sansome Streets.

GEYSERS OF YELLOWSTONE.

WE are soon to lose the celebrated geysers of the Yellowstone Park, reports the *New York Herald*. These marvels of nature, which for many generations have excited the wonder of visitors and formed one of the extraordinary natural phenomena of the United States, are rapidly becoming extinct. The Roaring Mountain geyser, altho still emitting steam, has ceased to spout; the Black Growler is showing only the feeblest signs of life, and the renowned Fountain geyser, in the lower basin of the Yellowstone, and the Splendid and the Beehive, in the upper basin, are at the present time practically extinct. Thus five of the world's renowned geysers of the Yellowstone have gone out of business without any new hot springs appearing. The other geysers in the neighborhood, including the magnificent Old Faithful, the Devil's Inkpot, and the Minute geyser, all show that their power is rapidly diminishing and that their days are numbered. The celebrated European scientific paper entitled *Ciel et Terre*, in considering these facts, predicts that the geysers of the Yellowstone will exist for only a few more years, during which their activity will steadily diminish. Thus

the Yellowstone Park, which has attracted visitors from all parts of the world, must needs be visited during the next few seasons if the most uncommon features of that wonderland, among the most celebrated geysers of the world, are to be seen at work.



LESSON V.—SABBATH, JUNE 23, 1900.

JUDGING, ASKING, LIVING.

Lesson Scripture, Matt. 7:1-14, R.V.

- 1 "JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- 2 "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.
- 3 "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets.
- 4 "Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it."

[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. What admonition does our Lord give us as to judging or condemning? Verse 1.
2. Why should we not condemn others? Verse 2. (Rom. 2:1; James 4:11, 12.)
3. What questions does He ask which teach us our own fallibility? Verses 3, 4. Note 1.
4. What positive injunction does He give? Verse 5.
5. What prudence should we show in the dissemination of God's blessings? Verse 6. Note 2. (Prov. 9:7, 8; 23:9.)
6. How are God's blessings to be obtained? Verse 7.
7. What assurance does He give? Verse 8. Note 3.
8. What appeal does Jesus make to mere earthly affection? Verses 9, 10.
9. What comparison does He make? Verse 11. (Luke 11:9-13.)
10. What disposition should we cherish toward all? By what is this injunction enforced? Verse 12. Note 4. (Lev. 19:18.)
11. What way are we enjoined to take? Verse 13, first clause. (Luke 13:24.)
12. Why should we take the straight gate and narrow way? Verse 14.
13. Why should we shun the broad way and gate? Verse 13.
14. What is said of the number that enter each gate? Verses 13, 14.

NOTES.

1. BEHOLDING, gazing at a fault in others, turns the attention of others to the thing looked at. It leads to judging, condemning. "Mote," a chip, a splinter, in contrast with a great beam. How can a man with a beam of wood in his eye take from another eye a mere splinter of wood? The sin of sitting in judgment on others is one of the greatest of sins. This judging does not refer to proper church discipline, where the Spirit guides. 1 Corinthians 5. But be sure in such case that it is in reality done in Christ's name and Spirit.

2. THE figures are those of casting the flesh of the sacrifice unto dogs, and precious seed pearls, resembling grain, to hogs, which, undecieved, trample them underfoot and rend you. Do not cast the precious truth of God before those who have no desire to hear it. They must be reached in some other way.

3. HE who asks to receive, must not ask amiss. James 4:3. It must be to God's glory. He who seeks to find, must seek with all his heart. Jer. 29:13. And he who knocks successfully, will have his whole soul in the knocking. He must long for admittance. Note that this asking must refer not only to ourselves, but we should ask for those whom we would naturally condemn.

4. THE sum of the right treatment of all men is

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embodied in the Golden Rule. How would we have the Chinese, the Spaniard, the Filipino, the opposed to us in religion, our rivals in race or nation, treat us if our circumstances were reversed? That is the way for us to treat them. If the Golden Rule had always been carried out, there never would have been a union of Church and State, religious prosecution or persecution, or compulsory religious laws. All labor troubles would be settled by its practical application. All animosity of union men towards non-union would be banished before it. All neighborhood and family troubles would be no more. What is to hinder Christians from reducing it to practise? Note also that all this instruction in Christ's sermon is the magnifying of the law.



LESSON XIII.—SUNDAY, JUNE 24, 1900.

REVIEW.

Golden Text: "Thy kingdom come." Matt. 6:10.

LESSON I.—The Beatitudes. Matt. 4:25 to 5:12. Golden Text: "Blessed are the pure in heart; for they shall see God." Matt. 5:8.

LESSON II.—Precepts and Promises. Matt. 7:1-14. Golden Text: "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

LESSON III.—The Daughter of Jairus Raised. Mark 5:22-24, 35-43. Golden Text: "He is risen, as He said." Matt. 28:6.

LESSON IV.—The Centurion's Servant Healed. Luke 7:1-10. Golden Text: "Like as a father pitieth His children, so the Lord pitieth them that fear Him." Ps. 103:13.

LESSON V.—Jesus and John the Baptist. Luke 7:18-28. Golden Text: "He hath done all things well." Mark 7:37.

LESSON VI.—Jesus Warning and Inviting. Matt. 11:20-30. Golden Text: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

LESSON VII.—Jesus at the Pharisee's House. Luke 7:36-50. Golden Text: "Thy faith hath saved thee." Luke 7:50.

LESSON VIII.—Parable of the Sower. Matt. 13:1-8, 18-23. Golden Text: "The seed is the Word of God." Luke 8:11.

LESSON IX.—Parables of the Kingdom. Matt. 13:24-33. Golden Text: "The field is the world." Matt. 13:38.

LESSON X.—The Twelve Sent Forth. Matt. 9:35 to 10:8. Golden Text: "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:20.

LESSON XI.—Death of John the Baptist. Mark 6:14-29. Golden Text: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18.

LESSON XII.—The Feeding of Five Thousand. John 6:5-14. Golden Text: "Give us this day our daily bread." Matt. 6:11.

THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. Bible Students' Library, No. 77; 16 pp., price 2 cents.

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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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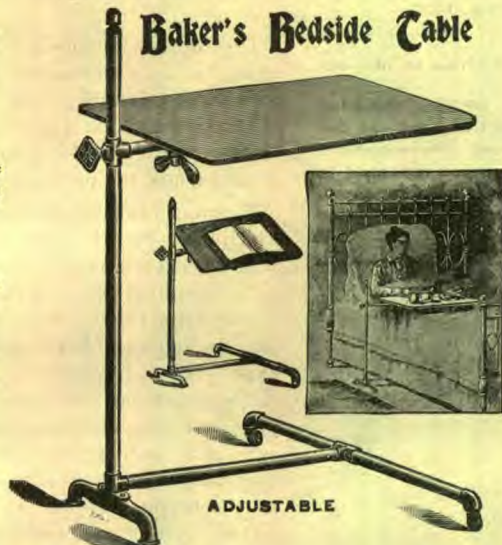
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ANNUAL MEETING.

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.

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OAKLAND, CAL., JUNE 13, 1900.

We send no papers from this office to individuals without pay in advance.

When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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"The joy of the Lord is your strength." The Gospel is glad tidings. The Lord wants you to receive it gladly and to render glad service in return.

"The Gifts of the Spirit" is the title of Mr. Ballenger's next article. It should be read by all. God wishes that His church "shall come behind in no gift." Are you ready for the Lord to bestow some gift upon you? If not, why not?

We discover, too late to remedy, that the article entitled "A Striking Fulfilment," in the series "Origin of Evil and the Change of the Sabbath," is out of order. It should have been preceded by the one which will appear next week, entitled "Remarkable Prophecies." We regret the mistake, but ask our readers to read the two in reverse order of their appearance.

An Open Letter.—On page 6 will be found an open letter to ministers and religious teachers generally of the Protestant churches, from an unconverted railway conductor. It will speak for itself. We give it place because it represents the minds of many. At the same time we are moved to say that the fact that others do not do right should not hinder those doing it who know it.

Next week we publish another song, "Longings." The words first appeared in the SIGNS, contributed by Gertrude E. M. Spiking. A stranger, but a reader of the SIGNS, was so struck with their sentiment that he set them to sweet, simple music, just such as the home folks can sing, and contributed it to the SIGNS, for which I know that he will have the thanks of our singing readers.

New S. S. Lessons.—In our issue of June 27 we begin a new series of Sabbath-school lessons, on the book of Galatians. You will wish to study them, or the Gospel in them. But you will appreciate, far beyond its cost, No. 162 Bible Students' Library, "The Glad Tidings," by Dr. E. J. Waggoner. The price in pamphlet form is 25 cents; in cloth, 60 cents. It is a complete study of the Gospel of Christ, as set forth in Galatians, in connection with Acts 15 and related passages in Romans. We hope that every family among our readers may have this truly wonderful book of Gospel teaching.

THE SIGNS OF THE TIMES.

THE SIGNS OF THE TIMES has had but little to say of itself. It often tells of the good things it proposes to lay before its readers, but it here wishes to make a plea for itself; and we are sure its friends will hear it.

The SIGNS was founded *not* as a money-making affair, but as a missionary paper to spread far and wide the everlasting Gospel. In 1874 it was started at \$2.00 a year. At a later period it was reduced to \$1.50 a year. In May, 1895, at the urgent requests of its friends, the price was reduced to \$1.00.

This was a serious mistake. Every paper, nearly, which has reduced its price to obtain larger circulation, has been forced to succumb, or has had to raise its subscription price, or has barely lived along, at a "poor dying rate." Many religious papers throughout the country have died. Many more merely exist.

The SIGNS has lost every year since it reduced its price. It has, during these six years, lost in the aggregate over \$15,000, about the loss which the *Northern Christian Advocate* (M. E.) of Syracuse, N. Y., sustained the last four years.

The cause of this loss is threefold:—

1. The paper has been constantly improved. In 1895 it was published on cheaper paper, and, very rarely, with illustrations. But a demand from our agents and friends came for illustrations. These the publishers furnished, but they added to the cost of production not only in the cost of the illustrations, but the illustrations demanded a better quality of paper, costing more.

2. Club rates have been made lower, and many papers are taken in this way in large churches and by missionary agents. Papers have also been furnished to agents who sell and solicit subscriptions far below cost price.

3. During the last two years the price of paper, owing to water famine in the East, and the combination of paper mills, has increased from 25 to 50 per cent. This, of course, has materially added to the expense of the publication of the paper.

The SIGNS has not lived on at a "poor dying rate." It has not diminished its size, or its frequency, or its value. It has not succumbed, nor will it. It is published to do a specific work; it will not cease publication till that work is done.

But its publishers do not consider it to be good business methods nor good missionary methods to publish the paper at a continual loss. They do not regret one cent of all they have put into the paper; but they do believe, and they believe that all the friends of the SIGNS will believe, that the paper ought to be put upon a paying basis.

Of course it could publish more advertisements. But its conductors do not wish to compromise truth and Christian dignity in printing many advertisements published in religious and popular papers of the day. Using the greatest care, it is difficult at all times to discriminate. An apparently good article has behind it a disreputable seller, or where article and firm are both good, the advertisement in its style and setting is sensational, ludicrous, and illy befitting to the dignity and purity of a Christian paper. We expect to use more diligent care in the future; but income from this source, with the severe censorship of the SIGNS, is not extensively remunerative, tho helping to some extent.

In view of all these things, the publishers feel that they do wisely to raise the subscription price of the SIGNS both to regular subscribers and in clubs; and we are sure that all our friends will stand with us in this.

After October 1 the subscription rates of the SIGNS will be as follows:—

Single subscription for one year	\$1 50
Single subscription for six months	75
Single subscription for three months	40
Single subscription to foreign countries	1 75

But we do not wish to take advantage of our subscribers. In fact, we wish to do for them the best we can, and we, therefore, make this proposition. We will receive subscriptions for from one to five years at **one dollar** a year until October 1. All regular subscriptions received *after* that date will be \$1.50 a year; but if you *renew* or *subscribe previous* to that date, it will be **one dollar** a year. If you are now taking the paper and wish to extend your subscription, you will be credited one year for each dollar you send. But if you wait till Oct. 1, 1900, the paper will cost \$1.50 a year.

Now how many will subscribe for two, three, or more years? You will get a better paper now than you obtained for \$2.00 once.

Friends, we wish your help, not to make a profit on the SIGNS, but to extend its circulation. Last year its average weekly circulation was 49,181. Shall it not exceed that greatly in the year to come?

Rates to agents, as well as new club rates, upon which there is a slight increase, go into effect July 1. These may be had on application. We are sure that agents who solicit subscriptions will find their work more remunerative than in the past.

We have laid the matter before our readers and friends. We wish their prayers and co-operation.

THE "SIGNS OF THE TIMES" INDIAN FAMINE FUND.

In a note in last week's issue we made a brief appeal for the millions of famine-stricken sufferers of India.

Sixty-one millions in the famine district whose hopeless eyes see only the cloudless heavens, the bare, parched, dry, dusty earth, even to its riverbeds, and the famished forms around them!

There are many giving, for which we praise God. We are glad that God touches with tender sympathy so many human hearts. Papers all through the land have helped and are helping; and the SIGNS OF THE TIMES offers itself as a channel to those who may wish to give.

The employees in our office do not receive large wages when compared with the expensive place of living. They are helping to bear some specially heavy burdens.

Nearly all in the office, voluntarily, for the spread of the Gospel, render the Lord's tithe of their gross earnings. Beside this many give liberally to missions from week to week, through the Sabbath-school and missionary society. Work has, for some time until just recently, been light in many departments of the office.

The whole of two weeks' wages every year, in four yearly payments, is given for the liquidation of the debt on our house of worship. One of those payments was made last week, the very week we simply, and in a few words, laid before them the sufferings in India. In addition to this, several are away for a summer vacation, others are planning to go, and many more are planning to attend the California camp-meeting at San Jose, June 5-17. And yet we obtained, in hearty response, the sum of \$64.30. The day after we closed our last forms, the board of directors voted \$50. This is the donation of the SIGNS office and its employees, a total of \$114.30. We will keep this fund open for two weeks. Let all who wish to send through this channel, act promptly. We will receipt all amounts sent us.

The *Christian Herald*, which has done so much in this direction, tells us how far a little money will go:—

- "How many lives will you save?"
- "Two cents a day will support one life."
- "One dollar will save a life for two months."
- "Two dollars will save a life until the harvest."
- "Five dollars will save a man, wife, and child until the next crop is gathered."
- "Ten dollars will save a whole family from death."
- "Twenty dollars will save ten lives for four months."
- "Twenty-five dollars will save them and afford them the comfort of blankets during the rainy and cold season."
- "Fifty dollars would save five families."
- "One hundred dollars would save a small community."

We do no urging. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." The Bank of Heaven is sound.

Have you read "Christian Patriotism"? If not, you should. We know of no work which so lucidly, scripturally, concisely sets forth the relation of the Christian to civil governments. Its 16 chapters and 104 pages are filled with Gospel truth which no Christian in these days of peril can afford to ignore. Bible Students' Library, No. 159. Price, 25 cents.

Power is not measured by noise or display. The blare of a trumpet or the blast of thunder would not lift a stone that is thrust up by the growing plant; neither would it split the rock which the little wedge of wood and the little water rend apart.