

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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WORTHY OF PRESERVATION.

NOTHING of earth more pitifully brings to our mind the powerlessness of man, his unrealized ambitions, his hopeless struggles, and the sad end of all earth's hopes, than does the gazing upon some magnificent monument of the past, perhaps in ruin, devised by his brain and erected by his hand.

SUCH a monument is the one pictured on this page, the Pantheon at Rome, erected by M. Agrippa, son-in-law of Augustus Cæsar, in the third year of his consulship, A.D. 27, the very year that Jesus Christ began His ministry. The name of the architect—Valerius of Ostia—is preserved to us. It is noted in history that the emperors Septimius Severus and Caracalla repaired the wonderful structure. This historic edifice is remarkable not only for its size, but for its magnificence and beauty. The external diameter is one hundred and eighty-eight feet; its height to the summit of its cornice, one hundred and two feet; and to the top of the dome, one hundred and forty-eight feet. Its portico, one hundred and three feet wide, its sixteen columns, forty-seven feet high, of polished granite with white marble bases and capitals, its gilded bronze roof, its marvelous decorations and ornamentations in stone and silver and bronze, gave the great pile "an extraordinary air of majesty." The walls were twenty-three feet thick, and the huge rotunda was lighted by an opening in the dome—like a great eye—twenty-six feet in diameter. It was a structure so beautiful that it has been said, "There is nothing wanted to desire, nothing committed to rectify."

It was named the Pantheon, not signifying, as is generally supposed, Anthon tells us, devoted to the worship of all the gods, but from *pan*, "all," and *theon*, "divine," "all di-

vine." It was dedicated to Jupiter Ultor, with niches for six more great deities, such as Mars, Venus, and others.

THE builders of the tower of Babel called it *Bab-il*, "the gate of God." God called it what all history has demonstrated it to be,—Babel, Babylon, confusion. Agrippa built his glorious monument and named it All-divine, but the subsequent history has demonstrated it all human. Pagan Christianity tried to preserve it. The emperor Phocas gave it to Pope Boniface IV. in 609, who dedicated it as a church to the Virgin and holy martyrs, "a

marble statues, the *bassi relievi*, the brazen columns have disappeared; its ornaments have vanished; its granite columns have lost their luster, and its marble capitals their purity; all looks dark and neglected, and its splendor is gone forever."—*Anthon*. It was not worthy of preservation.

MAN can make nothing divine. Himself sinful, he can make nothing holy. He may carve beautiful forms from the dead marble, but they are cold, pulseless, irresponsible, lifeless images. He may polish huge granite shafts; the hand of time will mar and ruin his work. He is human, and his work is "all human," not "all divine." He is of the earth, earthy. He builds for self; it perishes. This is the negative side of the lesson.

THE positive side of the lesson is this: There is but one building of earth worthy of eternal preservation; and in that building every person has been, is, or will sometime be interested. That is the



THE PANTHEON OF AGRIPPA AT ROME.

quantity of whose relics were placed under its great altar." In 830 Gregory IV. dedicated it to "all the saints." But future emperors and popes despoiled it of its beauty. Some of its precious metals were carried to Egypt, whence Agrippa brought the plunder with which he built it. Urban VIII. robbed the structure of its bronze beams, amounting to over twenty-two thousand tons.

Now THE "all-divine" temple of humanity is stripped of its glory. Says a historian: "During the eighteen centuries it has suffered from the dilapidations of time and the cupidity of barbarians. The seven steps which elevated it above the level of ancient Rome are buried beneath the modern pavement. Its rotunda of brick is blackened and decayed; its leaden dome [formerly of gilded bronze], overlooked by the cupolas of every neighboring church, boasts no imposing loftiness of elevation; the

building of character. But one character shines out above all others, of which all others with any degree of worthiness are but reflections, and that is the character of Jesus Christ. Tho wrought out in this world at the very time when the Pantheon (the "All-divine") was building, tho condemned by the sinful of earth whom Christ came to save, that character is truly *all divine*, and will exist forever in never-dimming glory and luster.

"Too low they build who build beneath the stars." And it is the privilege of every soul to be built up in Jesus Christ, to become "partakers of the divine nature," and finally to be "all divine" for all eternity, the sons of the living God. This is the ideal, the real, the glorious possibility of every soul who will build in Jesus Christ. "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him." This is the lesson the Pantheon should teach every believer in Christ.

THE RIGHT SIDE AND THE WRONG SIDE.

THERE is a right side and a wrong side. Let each ask himself the question, On which side am I standing? Those who do not choose the side of Christ range themselves under the banner of darkness, with the great apostate, who in heaven refused to obey God, and who in the Garden of Eden deceived the holy pair, and opened the flood-gates of woe upon our world.

On the side of obedience Christ stands, giving to all the invitation, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in"—with all their worldly treasures—"and shall not be able." "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

In every possible way Satan tries to make the broad road attractive and the narrow road grievous, humiliating, and objectionable. He lays ingenious plans to lead men and women to indulge appetite. Cheap, unsatisfying pleasures are made all and in all in this age; for over these pleasures Satan has thrown a glamor, and men and women allow them to take the place of eternal things. There are many who, like Esau, sell their birthright for self-indulgence. To them worldly pleasure appears more desirable than the heavenly birthright.

We are to come out from the world and be separate, and our works are to be in accordance with the works of Christ. He declares, "I have kept My Father's commandments." Are we on His side, obeying God's commands, or on Satan's side, warring against the law of God. "As the Father hath loved Me," Christ says, "so have I loved you; continue ye in My love." How can we continue in Christ's love? By disobeying God's law?—No, no. By showing to the world that we choose to be among the loyal people of God. "This is the love of God, that we keep His commandments." This love is more than an impulse, an emotion. It is a living, active, working principle. It is not guided by the feelings, but by the will. In it is comprehended the stern resolve of a mind subdued and softened, which lays hold of the strength of the Infinite, saying, I will serve Thee even unto death.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." All who are true and loyal to God will bear fruit, not the fruit of transgression, but the fruit of a glad, willing obedience. They are filled with thankfulness that they are not numbered with those who have chosen the wide gate and broad road as more convenient than the road cast up for the ransomed of the Lord to walk in.

Sin is the transgression of the law. Those who continue in sin, notwithstanding the fact that light has come to show them what sin is, those who refuse to lift the cross because doing so would possibly limit their prospect of worldly gain, will meet with great loss. They show that they do not choose to be partakers of Christ's life of self-denial and self-sacrifice, and they will lose eternal life. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Both the Old and the New Testament exalt the law of God, and those who reverentially study the Scriptures for themselves, laying

aside all the preconceived opinions taught by human wisdom, will not be left in the darkness of error. But many, rather than lift the cross, put their own construction upon a plain "Thus saith the Lord," and drag the Scriptures in the direction of their own suppositions. They are blind leaders of the blind, and both they and those they are leading must fall into the ditch.

When Christ was upon the earth, the great mass of the people would have accepted Him had it not been that they were afraid of what the scribes and Pharisees might do. These leaders, sitting in Moses' seat, claiming to know God, saw that Christ was drawing the attention of the people from them. They determined to oppose His work, and, once started in the path of opposition, no evidence had any weight with them. The wonderful works Christ did were denied. The gracious words which fell from His lips were misstated and misconstrued. By the priests and rulers the rejoicing shown because of His works of compassion and healing were regarded as a personal slight to themselves. The appeals which Christ made, appeals which were freighted with love, the conclusive arguments which He presented, only kindled fires of hatred in hearts that, once convicted, had refused the light. Christ came to His own, but His own received Him not. He had to forsake Judea in order to preserve His life till the fulness of the time. "After these things," we read, "Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him." So will all act who choose to stand on the side of rebellion.

High and holy must be the purposes of every one who obtains the character all must obtain who win the crown of everlasting life. God is in earnest with us. We can not play at loose purposes with Him. In His service He requires the whole being, heart, mind, soul, and strength. Christ has made every provision that men and women may obtain salvation; but, notwithstanding the light shining upon them, leading to the strait gate and the narrow way, many are choosing the broad way. What road are we traveling? We may take with us into the broad road all our evil tendencies, our cheapness of character, our associates in evil. We may choose to listen to the words of these companions and to laugh at their wit; but in so doing we shall descend lower and lower in the scale, and at last the words will be spoken: "Cut down the unfruitful tree. Why cumbereth it the ground?"

Do not suppose that you can unite yourself with the amusement-loving, the gay and pleasure-loving, and at the same time resist temptation. By trying to serve two masters, you spoil yourself utterly for both. You make neither a successful worldling nor a successful Christian. Your Redeemer has said, and His lips never made a false statement, "Ye can not serve God and mammon." Then why not do the only safe thing to do,—follow the road you know to be right, irrespective of consequences?

The inhabitants of the unfallen worlds and of the heavenly courts are watching with intense interest the conflict between good and evil. They rejoice as Satan's subtleties are one after another discerned and met with, "It is written," as Christ met them in His conflict with the wily foe. Every victory gained is a gem in the crown of life. And in the day of final victory all the heavenly universe will triumph. The harps of the angels will sound forth heavenly music, accompanying the music of their voices, as they sing: "Be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In

that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing."

MRS. E. G. WHITE.

HAVE PATIENCE.

"SEVENTY times seven." What a test! Does Jesus actually mean that we shall forgive an offender four hundred and ninety times? Yea, more, for this number is only a play on the number seven, which Peter mentioned as a possible limit to our endurance. It enjoins unlimited patience and a willingness to bear with the ill-deserving, in the hope of winning them to a nobler spirit.

This is God's way with us. He suffers long and is kind. His love never faileth. Patience is born of love. How continuously the parent is called to bear with the child! What hope would there be for the child if this were not so? It is doubtful if people often thank God for His patience. "His loving-kindnesses are ever of old." His tender mercies are the basis of our hope.

In all our dealings with others, we should become possessors of God's patience. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The weak need our patient help. Sin and ignorance need it. No one can minister to any human infirmity without it. Patience is an intelligent virtue. It comprehends the situation. It measures the want and capacity of the individual needing assistance. For this reason it is able to pity, and give sympathy, and wait and forgive.

Patience implies complete self-mastery. Aggravating trials are enough, it is said, "to provoke a saint." But patience is a saintliness that rises above provocation. The equipoise of some people, in the face of every kind of ill treatment, is marvelous. It demonstrates the great spiritual fact that God's strength may possess our weak hearts; that we can become so indwelt by His Spirit as to hold impatience and passion under constant and complete control. That there are such people in the world is sufficient to show that there might be more, and that we may belong to the number.

Patience is always hopeful. It believes enough in the lost to labor for their recovery. It makes its possessor optimistic also regarding the outcome of his own trials. He sees the smile of God behind every cloud. He has confidence in the final outcome of life. He prefers rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." No "hard times" can daunt his courage or overthrow his faith. Patience with others, with circumstances, with all forms of trial, disappointment, and ill, is the Christian's duty. Yea, more, his high privilege and glory.—*N. Y. Observer.*

GRATITUDE is the fairest blossom that springs from the soul, and the heart of man knoweth none so fragrant; while its opponent, ingratitude, is a deadly weed, not only poisonous in itself, but impregnating the very atmosphere in which it grows, with fetid vapors.—*Hosea Ballou.*

AS IN a man's life, so in his studies, I think it is the most beautiful and humane thing in the world so to mingle gravity with pleasure that the one may not sink into melancholy nor the other rise up in wantonness.—*Pliny.*

THE ORIGIN OF EVIL AND THE CHANGE OF THE SABBATH

REMARKABLE PROPHECIES.

[This is article twelve of the series. Article thirteen preceded it last week, by mistake. Read that after this.]

LET us at this juncture recur to the "sure word of prophecy." If a work so significant to God's people as a change in His holy rest day was to be attempted by the forces of evil, surely God, before whom "all things are naked and open," who sees the end from the beginning, and who "revealeth His secret unto His servants the prophets," will expose this work of apostasy clearly and unmistakably in His Word, which He has given to His people to be a light to their pathway. In 2 Thess. 2:3-8, R.V., we have the following:—

"Let no man beguile you in anywise; for it [the coming of Christ, verses 1, 2] will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. . . . And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming."

Note carefully the following facts, as stated by this scripture:—

1. Before the day of Christ's coming should be ushered in, there was to be an apostasy, called "the falling away."
2. This apostasy was to be caused by the revealing of a definite power, designated as "the man of sin," "the son of perdition," "the lawless one," "the mystery of lawlessness."
3. In the apostle's time its mysterious working was already beginning to be manifested, but there was "one," another definite power, that restrained.
4. This restraining power was to be taken out of the way, after which the "lawless one" was to be revealed, and its work of "lawlessness" was to begin in its fulness.
5. This "lawless one," "the man of sin," was to oppose God and to exalt himself above "all that is called God or that is worshiped."
6. He was to sit "in the temple of God, setting himself forth as God." Tho' professing Christian, he was in reality antichristian, "lawless," *i. e.*, characterized by a notable disregard for law. He is also the "man of sin." He would, therefore, disregard the law of God, the transgression of which is sin. 1 John 3:4; Rom. 7:7.

Has such a power arisen to fulfil the specifications of this prophecy?—We shall soon see.

In the prophecy of Daniel the same ground is covered by several lines of symbols. In the eighth chapter we have three symbols presented, a ram (verse 3), a rough goat (verse 5), and a little horn (verse 9). The ram symbolizes Medo-Persia (verse 20), the rough goat, Greece (verse 21), and the little horn succeeding it, which "waxed exceeding great"—the "king of fierce countenance, and understanding dark sentences" (verse 23)—must represent the fourth universal kingdom, or Rome. This is shown from the fact that this power

was to "stand up against the Prince of princes." Verses 11, 25. This Rome did when, in the persons of Herod and Pilate, she sought to destroy Christ. It will be seen that in this prophecy Rome appears under a double title: first as the "daily" (desolation—"sacrifice" in the text being supplied), later as the "transgression of desolation." Verse 13.

The little horn representing Rome, the most natural application of the prophecy would be to refer these symbols to the two great phases of Roman power,—pagan and papal. Let us study the prophecy and thus determine whether that is the application intended.

The former of these was to magnify himself even to the Prince of the host (verse 11)—stand up against the Prince of princes (verse 25)—by the crucifixion of Christ. The daily, or continual (R.V.), desolation was "taken away" (verse 11), to make room for "the transgression that maketh desolate" (verse 25, R.V.).

The power that ruled the world in the days of the early Christian church was Pagan Rome. It was Roman soldiers who crucified Christ. Said the Saviour, "If they have persecuted Me, they will also persecute you." It was Pagan Rome that, with relentless hand, for more than two centuries pressed the followers of Christ with persecutions so severe that the Christians were hunted like beasts of prey. In very truth, she was a daily and continual desolation to the church of Christ. But when the host (the church, since Christ is the Prince of the host, verse 11) is taken from the daily and given to the transgression of desolation (verse 12, margin), the desolation does not cease; the host (the church) is still trodden underfoot (verse 13); the truth is cast down to the ground (verse 12); he destroys the mighty and the holy people (verse 24); through his policy he causes craft to prosper in his hand. He magnifies himself in his heart, and his power is mighty, but not by his own power. Verse 25. Thus is represented the terrible desolation wrought by that power which was to succeed Pagan Rome.

In a parallel prophecy in the seventh chapter of Daniel, Pagan Rome is symbolized as a great and terrible beast, having great iron teeth. It devoured and brake in pieces, and stamped the residue with its feet. The beast had ten horns, representing "the ten kingdoms of Western Europe" which should arise out of the territory of Rome. Verse 24. This division occurred A.D. 300-488. Then says the prophet:—

"I considered the horns [the Roman kingdom in its divided state], and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man [of "the man of sin," 2 Thess. 2:3], and a mouth speaking great ["presumptuous," Jewish Version] things." Verse 8. "I beheld, and the same horn made war with the saints, and prevailed against them." Verse 21.

Said the angel, in explanation of what the prophet had seen:—

"And another shall rise after them [the ten kingdoms]; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words [compare "great things," verse 8, and "perverse things," Acts 20:30] against the Most High,

and shall wear out the saints of the Most High, and he shall *think* to change the times and the law [R.V.]; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy ["annihilate," Jewish Version] it unto the end." Verses 24-26.

That the "little horn" of Daniel 7, the "transgression of desolation" of chapter 8, the "man of sin" of 2 Thessalonians 2, all refer to the same power is evident from the following considerations:—

1. *They are synchronous in their rise.* The little horn rises after the ten (Dan. 7:8, 24), the last of which arose 488 A.D. The "transgression of desolation" takes the place of the "daily," but not until the latter has stood up against the Prince of princes (Dan. 8:11), and cast down some of the host (the church) and of the stars (the apostles, see Rev. 12:1) (verse 10). And, in the time of the apostles, the "man of sin" had not yet succeeded the "one that restraineth."

2. *They are all ecclesiastical, man-made, antichristian powers.* The "little horn" is diverse from the ten among which it arose. Dan. 7:8, 24. The ten were civil powers. This, being diverse, must be an ecclesiastical power. It has eyes like the eyes of a man, and a mouth speaking *presumptuous* things (verses 7, 8, 20) against the Most High. It is therefore a man-made, antichristian power. Its very titles,—the "transgression of desolation," the "abomination of desolation" (Dan. 12:11), whose coming was to be on "the wing of abominations" (chapter 9:27, R.V.),—represent its antichristian character,—an offense to God, waiting only till the "end" appointed, when "what is decreed shall be poured out upon the waster" of God's truth and people (Dan. 9:27, Jewish Version). The "man of sin" (therefore, a man power), the "falling away" from truth, the "mystery of iniquity," the "son of perdition," are titles clearly indicating the antichristian character of that ecclesiastical power that "as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

3. *They were to do the same work.* Of the little horn it was said, "He shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law [of the Most High]." Dan. 7:25, R.V. Of the "transgression of desolation" it was declared, "He shall magnify himself in his heart;" he "shall destroy the mighty and the holy people." Dan. 8:25, 24. It was to cast down the truth to the ground, to do its pleasure and prosper. Verse 12, R.V. Through his policy he shall cause craft (instead of the truth in God's law) to prosper in his hand. Both the host (the church) and the sanctuary were to be trodden underfoot. Verse 13. No wonder that the prophet of God, contemplating such a scene of desolation, "fainted, and was sick certain days." Verse 27. Of the "man of sin," Inspiration declares, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

4. *They are of the same duration;* and,

5. *They meet the same fate.* The "little horn" was to be consumed and annihilated at the end. Dan. 7:26. When is the end?—"Christ, the first-fruits [of the resurrection]; afterward they that are Christ's at His coming. Then cometh the end." 1 Cor. 15:23, 24. The end, therefore, at which time this power is to be "annihilated," is the coming of Christ in the clouds of heaven. "The transgression of desolation" is to be "broken without hand."

Dan. 8:25. What breaks "without hand"?—In explaining the vision of the great image of Daniel 2, the prophet declared, "Forasmuch as thou sawest that the stone [the kingdom set up by the God of heaven, verse 44] was cut out of the mountain *without hands*, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold [all the kingdoms of earth]; the great God hath made known to the king what shall come to pass hereafter." Verse 45. When the God of heaven shall set up His kingdom, when Christ comes as King of kings and Lord of lords (Rev. 19:16), in flaming fire taking vengeance on them that know not God (2 Thess. 1:8), to gather out of His kingdom all things that offend, and them that do iniquity (Matt. 13:41)—then shall "the transgression of desolation," the great "waster" of God's truth and people, "be broken without hand." Then shall he fall and not rise again. It is when Christ comes, also, that "the man of sin," "the son of perdition," will be consumed by the spirit of His (Christ's) mouth, and destroyed with the brightness of His coming. 2 Thess. 2:8.

Another Symbol.

It would hardly be doing justice to the subject under consideration to permit the reader to pass this stage of the investigation without directing his attention to another prophecy,—Rev. 13:1-10,—where the same desolating power is seen in deadly conflict opposing the truth and people of God. That the same power is here brought to view under the symbol of "the beast," will appear from the following considerations:—

1. As in the symbols already studied, so here "the beast" immediately succeeds the power that sought to destroy Christ. The man child of Rev. 12:5, who was to rule all nations with a rod of iron (Rev. 19:15, 16; Ps. 2:7-9), and who was to be caught up to God and to His throne (Heb. 8:1), is none other than the Child Jesus. The dragon stood before the woman (the church) to devour her Child (Christ) as soon as it was born. Rev. 12:4. The dragon, therefore, represents in this connection Satan working through Pagan Rome, which power "the beast" immediately succeeds. Rev. 13:1, 2.

2. "The beast" has the same blasphemous character as the other symbols. Rev. 13:1-7.

3. It is likewise a desolating power, making war with the saints, and opposing God and His true worship. Verses 6-8.

4. The period during which it was to exercise its wasting power is the same as that given the other symbols,—“a time, and times, and half a time” (compare Rev. 12:14 and Dan. 12:7). This will be explained later.

5. The shorn of its power, having received a deadly wound (Rev. 13:3, 12, compare Dan. 7:20), it continues till the appearing of Christ, when it is destroyed in like manner as are the symbols already considered (Rev. 19:20).

From the evidence already adduced, it has been abundantly proved that the "little horn" of Daniel 7, "the transgression of desolation" of chapter 8, the "man of sin" of 2 Thessalonians 2, and "the beast" of Revelation 13, are symbols all referring to one and the same power, to locate which will next claim our attention.

H. C. GILES.

[The next article in the series was published last week, by mistake, entitled "A Striking Fulfilment." The next to be printed is "The Source of Papal Authority."]

"THOUSANDS upon thousands are just as surely destroying their lives by imprudence, neglect, dissipation in eating and drinking, and overworking, as he who ties the fatal knot or lifts the cup of poison to his lips."

REJOICE.

LISTEN, O Christian, to the Master's voice:
"Rejoice alway; again I say, Rejoice."

Phil. 4:4.

Yes, so I may, when all is bright before;
Nay, but Christ says, "Rejoice forevermore."

1 Thess. 5:16.

How, when the storm cloud lowers darkly 'round,
Under His sheltering wings may joy be found?

Ps. 63:7.

When tempest-tossed and driven from land,
Fear not; He holds the billows in His hand.

Isa. 40:12.

Can I rejoice when I my weakness see?—
The Lord's own joy thy very strength shall be.

Neh. 8:10.

When harvests, flocks, and fruits untimely die,
Rejoice; the Lord will all thy need supply.

Hab. 3:17, 18.

Can I rejoice when other hearts are sad?—
The upright heart may well be light and glad.

Ps. 97:11.

When pressed by busy cares that will annoy,
Cares vanish in the fulness of His joy.

Ps. 16:11.

Fulness of joy! Can this indeed be mine?—
The Lord Himself has promised, it is thine.

John 16:24.

When strength and senses fail, life's lamp burns dim,
Yet will the Lord sustain; rejoice in Him.

Acts 20:24.

When waiting in death's dark and lonely vale,
Rejoice e'en here; His presence will not fail.

Ps. 23:4.

Then, in the glory of eternal day,
With joy unspeakable, rejoice for aye.

Jude 24.

—Mrs. M. F. Rowe.

IN POINT OF FAITH THERE IS NO DIFFERENCE.

DOES God have a different plan for saving the different worlds? Or do they all come into the one great and "eternal purpose"? Much interest attaches to this question. And yet it could be answered by another, Is God a respecter of persons? The answer to this, and it is also an answer to the first, is, "Who without respect of persons judgeth according to every man's work" (1 Peter 1:17), and, there is no "respect of persons, nor taking of gifts" (2 Chron. 19:7), concerning Him with whom we have to do. He loves all His creatures alike.

But this question is worthy of more than a passing notice, and, while we study further, let us remember the exhortation, "Consider what I say." 2 Tim. 2:7. Remember, also, that "the invisible things of Him . . . are clearly seen, being understood by the things that are made." Rom. 1:20. And so it is that we may understand the purposes of God concerning the eternal worlds above by looking at "the things that are made." And, by the study of the things that are not seen, through the things that are seen, we come at last to see eternal things. As saith the Spirit, "While we look not at the things which are seen [for we are all the time looking at eternal things through things around us], but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

Thus we continue to look at eternal things, things that are not seen, through things that are made, until our faith grasps eternal things, and our faith becomes "the substance," the "evidence," of that which we can not see with the natural eyes. And yet, by faith, the believer is more sure of that which he sees by faith than of that which comes through the

senses of the flesh. So it actually becomes a fact that the man of faith does look "at the things which are not seen," and these, even "the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made." Rom. 1:20. With this encouragement and assurance, let us notice the first question.

It was said of the Saviour of men that in one place the unbelief of the people was so great that "He did not many mighty works there," that "He marveled at their unbelief." His admonition is, "Have faith in God." Mark 11:22. But is it fallen men alone who must "have faith in God"? Is it not a fact that man fell because of unbelief, because he did not "have faith in God"? Is it not, then, true that unfallen worlds have not fallen because of the fact that they "have faith in God"? It is written, "Now the just shall live by faith." Heb. 10:38. Again it is written, "For whatsoever is not of faith is sin." Rom. 14:23. And yet again, "But without faith it is impossible to please Him." Heb. 11:6. The intelligences of the eternal worlds do please God; therefore they have faith. They have not sinned; therefore we conclude again that they "have faith in God." And so they "live by faith," even as we are exhorted to "live by faith." Therefore, we see there is no difference in the matter of the plan, only that we have sinned and they have not. All must live by faith. All must "have faith in God."

It was said of Abraham that he "believed God, and it [his belief] was imputed unto him for righteousness," or right-doing. As it was righteousness, or right-doing, in Abraham, who had sinned, to believe in God, it is evident that it is righteousness, or right-doing, in the intelligences of other worlds to believe in God. And as they have never disbelieved, but have always had faith, their belief in God has always been accounted as righteousness to them. So it is evident that in point of faith there is no difference. All must "have faith in God." All who please God must have faith, and live by faith. All of which seems to bring us into a closer touch with other worlds. Indeed, we are members of the one great family of God through Jesus Christ, "of whom the whole family in heaven and earth is named." Eph. 3:15.

In the end of the prolonged controversy in this world,—the controversy between truth and error, between Christ and antichrist,—all the members of this one family in heaven and in earth will have been brought into harmony, and reconciled to the government of God, "through the blood of His cross." Then will be fulfilled the words of the seer of Patmos, "And every creature [living being] which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. O, to have part in that song of universal praise! It will more than compensate for all the sufferings of this life. By the grace of God I mean to be there. Will you meet and join with me in that song, and spend the endless ages of eternity with saints and with the angels?

H. F. PHELPS.

THE effect of culture in the vegetable world is not more marked than in the intellectual and spiritual world. Many men and women are growing up mere human weeds who might be a great blessing to humanity if the mind and heart were properly cultivated.—*Homiletic Review*.



THE FUNDAMENTAL DOCTRINES OF THEOSOPHY.

[This is article fourteen, and the last of the series.]

WHILE Spiritists depend largely on pretended communications from the dead to maintain their opposition to God's Word, that "the dead know not anything," Theosophists attempt the same thing by an altogether different method. But in one way they surpass Spiritistic dogmas; for, whereas Spiritists simply claim that the soul is proved immortal by the phenomena of their seances, Theosophists, by mere theories said to be communicated by the mahatmas, maintain that there is a higher self in man, an *inner ego*, which, when properly developed, "is the God above, more than within us."

The evident design of Theosophy is, therefore, to teach the world how each individual may, independent of any atonement through Jesus Christ, become, not like God, but actually to be God himself. This is not only to deny the need of a divine Saviour, by making man his own saviour, but also to dethrone Jehovah as the ruler of the universe, by making some unseen and unknown inner self of every human "the God above." This is worse than agnosticism; for that simply professes not to know anything of the future, while this claims to know everything about it, and assumes a position like that expressed by Lucifer, in his fatal decision to overthrow the authority of Jehovah, when he said, "I will exalt my throne above the stars of God; . . . I will be like the Most High." Isa. 14:13, 14. Theosophists virtually say, "I will be God." Lucifer had followers in his rebellion, and has now; but he has failed to carry out his avowed intention. Theosophy has its devotees as well, but will just as signally fail in its designs as did the author of all such plans.

The theory by which Theosophists try to maintain their conclusions is that man has seven principles, four of these, called the "quaternary," belonging to the physical man, and the remainder, designated the "triad," pertaining to the spiritual. It may be possible to specify and place these principles so that all will see the steps by which Theosophy proposes to lift man to that state of bliss to which the Word of God proposes to elevate him through the grace of Christ alone.

All parts of the quaternary are represented by Madam Blavatsky's book, "Secret Doctrine," vol. 1, p. 242, as being transitory and mortal. All the seven are given Sanscrit names, but have definitions in English, so that there is no danger of mistaking their meaning. They are numbered in order, as:—

1. *Sthula sarira*, or the physical body.
2. *Linga sarira*, an astral (starry) body, which is the mirror of the physical body.
3. *Prana*, or life.
4. *Kama*, or the desires.
5. *Manas*, the mind, or inner ego.
6. *Buddhi*, the divine ego, or mind principle.
7. *Atma*, the higher self, or ray of universal one-self.

These successive steps from the physical body to the higher self, will need some explanations in order that all may see the process

by which the universal one-self is reached. These have been volunteered in a small book put out by Mrs. Besant, entitled "The Seven Principles to Man." All these could not well be entered into in brief articles like the present series. But enough will be given to show the drift of the theory. Of the physical body nothing need be said, except that the writer makes a labored argument (pp. 8-10) to show that there is a physical consciousness of the cells and molecules, aside from brain consciousness, based on the premise that when the brain is unconscious, repairs of cell tissue in the body are consciously carried on. This is the first stone of the superstructure which is to show to all that two separate distinct entities are in a man, one of which is to become God, in fact!

The second principle, or astral body, is said to be "the exact double or counterpart of the physical body to which it belongs, and is separable from it, altho unable to go very far away therefrom. When separated from the physical body, it is visible to the clairvoyant, as an exact *replica* thereof, united to it by a slender thread." P. 11. Of course no proof of this singular condition is produced. Every one must take it, if at all, on the word of Mrs. Besant, backed up by those whom she calls clairvoyants. But who are clairvoyants, so privileged to see things from which other mortals are debarred?—O, they are persons brought under mesmeric influence, by which they see things not present to the senses! Then it is on such doubtful testimony as this that practical people, in full possession of their senses, are expected to base their faith.

Theosophists freely admit that this phantom double of the physical body plays a great part in Spiritistic phenomena. On page 13 of "Seven Principles" it is stated that it is this ethereal double which often appears as the "materialized spirit" at seances, where it assumes the form and shape into which it is desired to have it appear. It is also claimed for this imaginary principle of man, that it is not only the center of sensation, but "forms the bridge between the physical organs and the mental perceptions." P. 15. It might be an interesting study to ascertain how an instructor in physics, who was also a Theosophist, would harmonize this theory with the well-known connection of the brain nerve centers with the various parts of the body. But what if there should be a difference between the teachings of science and Theosophy? From the apparent airy confidence with which the theories of the latter are put forth, one would almost suppose that its advocates must have nothing but most decided pity for those who are foolhardy enough to oppose them with the findings of science.

The third principle, called *prana*, is said to be made up of the "invisible lives" with which the physical cells are built up, and these "elements are themselves, collectively, a divine life." Pp. 17, 18. How this can be, when this third principle is authoritatively stated, as part of the quaternary, to be "transitory and mortal," would doubtless require a message from the mahatmas to explain, since it seems impossible for the logically candid mind to understand how a "divine life can be transitory and mortal."

Next in order comes *kama*, the supposed fourth principle of man, which is said to include the whole group of feelings,—hunger, thirst, love, hatred, envy, jealousy, etc.,—with the will and intellect. During life *kama* is said to have no bodily form, but after death takes form as an astral body, when it is known as *kama rupa*, and then possesses consciousness. Pp. 19, 20. These are the disembodied spirits, it is claimed, of Spiritism. Strangely contradictory theories, indeed. This principle is mortal, as a part of the quaternary or physical man (p. 24), and yet after the death of the physical man this element lives on, to reappear on earth in the astral or double body of its former possessor. Strange that such widely opposite statements do not appear inconsistent to those declaring them. But in this case is evidently fulfilled the statement of the Saviour, "He that walketh in darkness knoweth not whither he goeth." John 12:35.

The remaining so-called principles are reserved in which to seat the immortal God-man, which is the avowed object of Theosophical as well as Spiritistic teachings. Principle five is said to be the *manas*, the Sanscrit word for man, and is explained to be the immortal individual, the real "I." But somehow this entity, by dwelling in the quaternary, the physical man, could not rise to the height of its privileges, on account of its earthly clog, and so provision must be made for it to find its deserved place, by entrance into, and periods of dwelling in, other bodies. We are not told how many bodies this had tabernacled in before it dwelt with the present race, but inasmuch as it did not take on Godlike principles while in us, and the supposition is that it must continue to change for better or worse through living in physical bodies, because it can not die, the theory is that it must pass on to higher or lower attainments by continued transmigrations. P. 37.

This process is accomplished by the immortal part passing through two incarnations, after leaving the present human body. In these it passes into the two higher principles, after being each time about 1,500 years in what is termed the *devachanic* state of consciousness, outside of a physical body. This is declared to be a state of consciousness in which the soul rests from the weariness of the life struggle through which it has passed, where it is wrapped in blissful dreams, awaiting the opportunity to pass again into another body for the struggle toward the Godhead. "Seven Principles," pp. 41, 42.

Much more of these oriental-savored theories might be presented, but enough has been produced to show how unreasonable men can be when they leave the Word of God and seek the higher life through the fables of heathen philosophy. Yet these things are being so sugar-coated by modern genius as to deceive myriads of people. It is but one of the many snares Satan has set for the unwary, in order to fortify his first lie, by which the race was turned away from God,—“Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.” Gen. 3:4, 5. Then let the Bible be the counselor and guide of every one who would be shielded from the snares of Satan, who, we are told, has come down to men having great wrath, because he knows that he has but a short time. Rev. 12:12. J. O. CORLISS.

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“HE that thinks himself the happiest man really is so; but he that thinks himself the wisest is generally the greatest fool.”

THE GIFTS OF THE SPIRIT.

IT had been a long time since the manifestation of miracles. Israel was sorely oppressed by the Midianites. The wonderful miracles of the Exodus were only about two hundred years old, but those who witnessed them were dead. It looked to sinning Israel as if miracles were at an end. Some doubtless were ready to deny that there ever had been miracles. At this time an angel appeared to Gideon, and informed him that a miracle was about to be wrought for the deliverance of his people. Gideon himself was tempted to think that miracles were confined to the fathers, and he answered, "Where be all His miracles which our fathers told us of?" Judges 6:13. After the miracle of the fire and of the fleece, he believed.

Gideon collected an army of 32,000 men, but, when tested, 22,000 of them were found to entertain the conviction that the days of miracles were passed, and were allowed to follow their convictions home. For good reasons, 9,700 of the remaining 10,000 were sent home. The remaining 300 believed that God would perform a miracle in their day; and He did.

Many to-day are perplexed, as was Gideon, over the absence of miracles in the church. They do not believe that miracles ended with the lives of the apostles; much less do they attempt to explain away the scriptural account of these miracles. They read and believe the record of how Christ went about "preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people," and of how "they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." Matt. 4:23, 24; 8:16, 17; 12:15; Mark 6:55, 56; Luke 4:40; 6:17-19; 9:10, 11.

Against the claim that these miracles of healing were intended by the Lord to continue only during the lifetime of the apostles, they present the promises: "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John 14:12.

The Acts of the Apostles is a record of the fulfilment of these promises. "And by the hands of the apostles were many signs and wonders wrought among the people. . . . There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." Acts 5:12-16.

The claim that these miracles were confined to the ministry of the apostles is refuted by the records of the miracles by Philip and Stephen, members of the seven chosen to minister to the poor. Of the former it is recorded that "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city." Acts 8:5-8. Of the latter it is written that

"Stephen, full of faith and power, did great wonders and miracles among the people." Acts 6:8.

Thus we see that the promise that "these signs shall follow them that believe" appears in the *practise* of those who were not counted among the apostles. But not only does it appear in the *practise* of those besides the apostles, but by *precept* it is enjoined upon others of an order which, all will admit, continues as long as the church militant continues. Here is the precept: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:14-16.

And the Lord—foreseeing that the time would come when unbelief would attempt to relegate all the miraculous to the time of the fathers, and attribute to them advantages not to be shared by other believers of a later time—calls special attention to the great miracle-working prophet Elias as "a man subject to like passions as we are."

Notwithstanding these strong, unmistakable promises, the gifts are to-day practically absent from the church. This statement will call forth denials from certain quarters, but it is, nevertheless, true. I do not believe that there is a person living to-day who is exercising the *gifts* of healing. If there were, there would be no need of advertising, so common to-day. The multitudes cured would advertise so loudly that the healer would be thronged day and night, and possibly some earnest souls would tear the roof off the house in order to bring some sufferer into his presence. There are a few sick people who are healed even in this day of unbelief, but the exercise of the gifts of healing is nowhere seen.

When one reads the promises made to the church concerning healing, and the wonderful record of miracles which were wrought in the early days of the church, and then contemplates the absence of these "mighty works" in the church of to-day, unless there is a clear understanding of the reason for it, there will be heard Gideon's cry of staggered faith, "Where be all His miracles which our fathers told us of?" And there is danger that this will soon be followed by an attempt to limit miracles to the days of the apostles; and this in turn will be followed by the denial of all miracles; and this, by the midnight of infidelity.

There is a reason for the absence of the gifts, but it is dangerous to one's reputation to give it. It used to be dangerous to life. As a result of giving this reason for the absence of miracles in Nazareth, our Lord was dragged down from the pulpit, out of the synagog, to the edge of a precipice, down which the church leaders tried to dash Him to death. Luke 4:16-30. And what was the cause which wrought them up to such a rage?—He told them, through references to similar conditions in the days of the prophets, that God could more safely manifest the gifts of healing on behalf of the heathen than He could on behalf of His church in their sinful unbelief. And herein lies the reason for the absence of the gifts to-day.

The church is backslidden. The Lord can not honor a backslidden church. If He did He would disgrace His throne. The world judges God by the lives of His people, and it is not inconsistent that it should; for the Lord has said of His people, "Ye are My wit-

nesses;" "Ye are the light of the world;" "Ye are manifestly declared to be the epistle of Christ;" "Ye are the body of Christ." Isa. 43:12; Matt. 5:14; 2 Cor. 3:3; 1 Cor. 12:27. And the only way God has of saving His reputation when those who are set forth as His witnesses, witness against Him, is to *withhold His witness of approval from them* by no longer "bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost."

Should the Lord give the gifts of healing to some member of the church bearing His name to-day, whereby the world would be attracted to Him as it was to the apostles, before that church had confessed its worldliness, it would only confirm that church in its worldliness and pride. The members of the church thus honored would meet the members of other communions with the exultant cry: "We are the true church. God has at last settled that question. Have you heard the news? God has placed in our church the gifts of healing, and the preaching of our creed is now confirmed with signs following. This proves that we are right and you are wrong. It also proves that the church is not so backslidden as some have declared her to be; for God would not thus honor us if we were as worldly as some old fogies think we are."

Thus it is plainly seen that the withholding of the confirming miracles from the lukewarm church of to-day, is the wisest thing the Lord can do. To do otherwise would be to confirm them in their opinion that they are "rich and increased with goods, and have need of nothing," and thus cause them to close their ears to the message from God, on the acceptance of which hangs their salvation,—*"Thou art wretched, and miserable, and poor, and blind, and naked."*

I praise God as I write that He has not compromised His holiness by giving His confirming gifts to a backslidden church. And I feel to anticipate the song of vindication, sung on the sea of glass, when men shall come to see the wisdom and mercy of God in His dealings with the children of God: "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15:3. A. F. BALLENGER.

WHAT IS WAR?

WHILE the war spirit seems to be so prevalent, and so-called Christian nations are engaging in it with such apparent religious zeal, it would be profitable to all to read the following forcible description of war, as given in the *Primitive Methodist Magazine* of January, 1857:—

War is a dreadful scourge, an untold calamity, a fearful curse, a melancholy evidence of human depravity, and a solemn proof of a sin-avenging Providence. It paralyzes commerce, interferes with industrial occupations, lays waste fertile countries, loads nations with enormous debts, augments taxation, increases the burdens of the people, cherishes unholy and diabolical passions, depopulates cities, makes wives widows and children fatherless, fills families and communities with lamentation, mourning, and woe, and suddenly hurries multitudes into the eternal world [or rather hurries them out of this world], for which it is to be feared the great majority are not prepared.

If this was the nature of war when these charges were published against it in England, nearly a half century ago, how is it that so many professed followers of the Prince of Peace are now so industrious in teaching and learning the science of war? Is there any evidence of the millennium in this?

F. D. STARR.

NO "ENTANGLING ALLIANCES."

IN political circles we are hearing much about "entangling alliances." In the speeches in Congress the expression frequently occurs as a warning to the government not to enter into certain proposed compacts with foreign powers that may prove embarrassing in the future. While such treaties do engender difficult problems in the political world, as has been demonstrated in the past, it is much more dangerous to all classes when the church of God makes such alliances with the governments of earth, and when individual Christians enter into partnership with the world, or commit themselves to the policies of worldly associations. The Lord has given His people special directions on this subject:—

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

In the face of this assurance, there can be no excuse for any one who has any faith at all in the Word of God to seek help or protection from any worldly alliance. There is no common ground of affiliation; "for they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Rom. 8:5. The character and influence of such union or partnership or political association is again expressed, in 2 Tim. 2:3, 4:—

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth *entangleth himself with the affairs of this life*; that he may please Him who hath chosen him to be a soldier."

Note that the Christian soldier is to "*endure hardness*." It is not in place for him to ally himself with this, that, or the other worldly institution, or to call upon the civil government to pass special laws making it "easy for him to do right and hard to do wrong." Human laws having this object in view invariably do just the reverse. They are always entangling alliances between hypocrisy and the world. The only alliance that can make it "easy to do right and hard to do wrong" is an alliance of the individual conscience with the Spirit of God.

The apostle Paul, before he was converted, found it not only hard, but *impossible* to do right; and no law could help him out of the trouble. Even the law of God—which he acknowledged to be "holy" and "just" and "good," and which David had said was "perfect," and which Christ had said could not "pass away"—only made it harder for him to do right every time he sought its aid. The trouble was in the fact that the law itself was

the standard of right; but it was spiritual, and Paul was carnal. As long as he was in that condition, nothing—absolutely nothing—could make it easy for him to do right. Of that time and condition he said, "To will is present with me; but how to *perform* that which is good I find not." Rom. 7:18. The fault here was not the lack of law to make it easy, but there was *no good thing in him*.

But there came a change—not in God's law nor by the enactment of civil law—which brought rejoicing instead of despair to Paul. The change was in Paul himself, through faith in Jesus Christ. While he had a carnal mind he was at enmity with God. Of such a mind he says, "It is not subject to the law of God, neither indeed can be." Chapter 8:7. But the Spirit of God, through faith in Jesus Christ, works out a different condition. "Being justified by faith, we have peace with God." Chapter 5:1. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. Now it is easy for Paul to do right, and hard for him to do wrong;

will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Civil government was against Christ, and against the apostles, and against all Christians for the first three centuries. They suffered all manner of cruelties, yet there is no record of a single effort to secure civil laws for the amelioration of their condition. No; they *endured* hardships, as Paul advises; in *patience* they possessed their souls, as Christ enjoins. "Ye shall be hated of all men for My name's sake; but he that *endureth* to the end shall be saved." Matt. 10:22. And when the government undertook to make it easy for the nominal church to do what it called right, and hard for "heretics" to do what "the church" said was wrong, the true people of God suffered for over twelve centuries such persecution as had never before been known. Such was the result of an "entangling alliance" between the church and the State of Rome.

But has the government no duty in the matter of protecting Christians in their rights?—Certainly, that is what civil government is for, to protect *all* in their rights, Christians as well as other persons, and other persons as well as Christians. Has the civil government no duty toward the church?—Yes, its duty is to let the church alone. The first amendment to the Constitution of the United States expresses the idea exactly: "Congress shall make *no law* respecting an establishment of religion, or prohibiting the free exercise thereof." The State shall neither *establish* nor *prohibit* the "free exercise" of religion. In other words, the State shall make no "entangling alliances" with the church. The church is a government foreign to that of the State. The true church is *in* the world, but not *of* it. See John 17:11-18. All that the church of Christ asks is free exercise, and the government can well

afford to allow it free exercise; for those who "keep the commandments of God and the faith of Jesus" will always render to Cæsar his due, and never will ask for special legislation. The true church of God never will seek any "entangling alliance" with the State, and no proper civil government ever will accept a union with the church. G.

THOUGHT GEMS.

AND see how everywhere
Love comforts, strengthens, helps, and saves us all.
What opportunities of good befall
To make life sweet and fair!

—Celia Thaxter.

"HYPOCRITES are beings of darkness disguised in garments of light."

"MANY follow Jesus unto the breaking of bread but few to the drinking of the cup of His passion."

"It is not the magnitude of the sphere in which we live, but the patience and fidelity with which we work in it, that our reason will honor."

AT WHICH TABLE DO YOU PARTAKE?

Arranged by Wm. Ward Simpson.

"THE LORD'S TABLE."

MENU.

"Ye Can Not Be Partakers of the Lord's Table, and of the Table of Devils." 1 Cor. 10:21.

BREAD.

John 6:32, 33.—The True Bread.
John 6:48, 51.—Bread of Life.
1 Kings 22:27.—Bread of Affliction.
1 Cor. 5:8.—Unleavened Bread of Sincerity & Truth.

FRUIT.

James 3:17.—Good Fruit.
Gal. 5:22.—Fruit of the Spirit.
Rom. 6:22.—Fruit unto Holiness.
John 4:36.—Fruit unto Life.
Heb. 12:11.—Peaceable Fruit of Righteousness.

DRINKS.

Isa. 12:3.—Water Out of the Wells of Salvation.
1 Peter 2:2.—Sincere Milk of the Word.
Isa. 30:20.—Water of Affliction.
1 Cor. 10:21.—Cup of the Lord.
John 4:10.—Water of Life. Rev. 22:17.
1 Cor. 10:4.—Spiritual Drink.
It Satisfies. John 14:13, 14; 6:35.
Is Free. Isa. 55:1; John 4:10; 7:37.

"TABLE OF DEVILS."

MENU.

BREAD.

Prov. 20:17.—Bread of Deceit.
Prov. 4:17.—Bread of Wickedness.
Prov. 31:27.—Bread of Idleness.
Ps. 127:2.—Bread of Sorrow.

FRUIT.

Matt. 12:33.—Corrupt Fruit. Luke 6:43.
Hosea 10:13.—Fruit of Lies. Isa. 44:20.
Jer. 6:19.—Fruit of Their Own Thoughts.
Prov. 1:31.—Fruit of Their Own Ways.
Jer. 32:19.—Fruit of His Doings.

DRINKS.

Rev. 17:2.—Wine of Babylon's Fornication.
Rev. 14:10.—Wine of the Wrath of God.
Prov. 4:17.—Wine of Violence.
1 Cor. 10:21.—Cup of Devils.
Ps. 60:3.—Wine of Astonishment.
Job 15:16.—Drinketh Iniquity.
Satisfieth Not. Isa. 55:2; 29:8.
Costs Money. Isa. 55:2.

EAT YE THAT WHICH IS GOOD. Isa. 55:2.

but it has not been brought about by any civil law. It is by "the law of the Spirit of life in Christ Jesus" that he has been enabled to do right at all. And God sent His Son in the flesh to do what even His own righteous law could not do, namely, "that the righteousness of the law [doing right] might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

This is the only power that can make it "easy to do right, and hard to do wrong." As long as Paul, or any one else, would hold on to his faith in Christ, it would be just as hard to do wrong as it was before for him to do right. This is shown in his declaration, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." Verses 38, 39.

Nor can it be that any "entangling alliance" with civil government can make easy surroundings for the one who does right from a Scripture standpoint—which means to "fear God, and keep His commandments." For "all that



NO FEDERAL INTERFERENCE FOR RELIGION.

[From the New York *Christian Advocate*, May 10.]

It is reported that a well-known author, reformer, and preacher proposes "Federal interference as the only possible means of preventing Mormon influence from becoming supreme in every State west of the Mississippi." He is said to state that they have more than thirteen thousand (this we fancy a misprint) missionaries at work in the Southern States, and that, "tho Mormons are only one-fifteenth of the number of Methodists, Presbyterians, and Congregationalists, they have increased more than all three of those denominations put together within a given period."

No Federal interference (so long as they break no Federal law) will be in harmony with the Constitution of the United States. If education and Christianity can not keep it down, Mormonism has a constitutional right to succeed. Federal influence against any religion, whose votaries do not break the law, would be the most dangerous of all possible resorts. The United States rises or falls with no restriction on conscience and no interference with religion.

As a religion, Mormonism can not command the assent of thoughtful, intelligent persons. It may draw uneducated people within its circle, and they may become shrewd and able within that sphere, and be involved with its property and social influences, and their children may be intelligent and incapable of looking over the moral and intellectual fences which have been built around them; but in the open field of discussion and in free association with the public, Mormonism can make no real progress. But whither is our logic leading us? Is not this country the birthplace of Modern Spiritualism and Christian Science, and the harvest-field of anti-medicine faith healing? Who knows what may happen? Do not the clairvoyants and fortune-tellers thrive here, and nowhere more than in Boston and New York? Is not this the paradise of quacks of all sorts, Miller syndicates, to say nothing of all sorts of political delusions and other mental and moral epidemics?

But Federal interference, *never*, unless people violate the law. Federal interference and State interference with the practise of polygamy, *yes*. But neither Federal nor State interference with Mormonism as a religion, for that would simply mean a possible interference, Federal or State, with Protestantism where Catholicism is in the majority, or Catholicism where Protestantism is in the majority, or any branch of either. It is "pleading the baby act" for any religion in this country to ask for Federal interference in its own behalf or against another. Let the Christian church know the danger, and use Christian means of counteracting it, and all will be well. Let them send as many missionaries, and better support those they have; let pastors and laymen scour the unchurched communities, and no such ungodly mixture of the carnal and the spiritual as Mormonism can long flourish.

Unscriptural Delusion.—The folly of the Spiritistic fallacy was well illustrated recently in Minneapolis. A young widow, a Spiritist, being haunted with the thought that the spirit of her dead husband was lonely, rented a house and furnished it for his accommodation. It was next impressed upon her that her husband had induced the spirits of his father and mother and two sisters, one a babe, to inhabit the house with him. This necessitated more furnishings and a cradle for the baby. The widow was about to replenish their wardrobes when she became acquainted with a young man who is to be her future husband. Into such indescribable folly as this are people led who have set aside the Word of God and placed their dependence upon human philosophy, or, as in this case, upon the "doctrines of demons." The Word is so plain upon this matter that those who wish to know the truth need not err. "The dead know not anything," "their thoughts perish."

They who go down into the grave know nothing until the "trump of God" shall wake those "that sleep in dust," when "corruption" and "mortality" are changed into "incorruption" and "immortality." Let the readers of the SIGNS study the Word, that they may not be overwhelmed in the wave of Spiritism that is sweeping over the world, gathering strength as the delusions of the last days increase in number and power.

METHODIST GENERAL CONFERENCE.

THE Methodist General Conference has just closed at Chicago, after a session lasting nearly four weeks. About 700 delegates were present. Among the many actions taken we note the following:—

1. Admission of lay delegates to full participation and vote in the general conference. This provides for equal legal rights for lay members and ministers in this body.
2. Adoption of a new constitution, one article of which permits the election of women as lay delegates to annual and general conferences.
3. Placing the *Northern Christian Advocate* (Syracuse, N. Y.) in the hands of a commission appointed from its patronizing conferences, who guarantee its conduct without loss. During the past quadrennium this paper has lost over \$15,000, and has been enabled to continue only by reason of a subsidy from the profits of the Book Concern. In like manner, other editions of the *Advocate* have been aided during the same time to the amount of over \$90,000.
4. Removal of the *Central Christian Advocate* from St. Louis to Kansas City, Mo., and combining with it the Omaha edition.
5. Stopping subsidy to the *Rocky Mountain Advocate*.
6. Placing the *California Christian Advocate* and the book depository in San Francisco under the control of a local commission, with a subsidy, if needed, of \$7,500.
7. Election of two additional bishops to the general episcopal body. These are Dr. J. W. Hamilton, of Boston, and Dr. David H. Moore, of Cincinnati, the latter for many years editor of the *Western Christian Advocate*. The rules were amended so as to require a two-thirds instead of majority vote for election of bishops.
8. Election of two missionary bishops for Southern Asia.
9. Abolishing of the time limit. For the past twelve years the time of service for ministers in any one place has been five years. Before 1888, lengths of service varied from one to three years at different times. The time-limit plan has not been satisfactory to many, and sufficient reasons were advanced to induce the general body to make the change noted.
10. Fixing of Episcopal residences.
11. Refusal to alter the discipline relating to amusements. This was the adoption of the minority committee report, the majority report favoring the placing of decisions on amusements in the hands of pastors.
12. Reaffirming temperance resolutions of the past, but tabling the majority report of the temperance committee, censuring President McKinley, Attorney-General Griggs, and the administration.
13. The conference, by a unanimous rising vote, passed a resolution protesting against the United States Government reopening the question of granting national support to sectarian Indian education, and sectarian charities in the District of Columbia, alleging that such an arrangement is virtually a union of the Church and the State, which is, of course, true. Similar actions were taken in 1892 and 1896, at which times the general government had not cut off such appropriations.
14. A "demand" was also made that "civil and religious liberty shall be guaranteed to the people wherever the flag of the republic floats over our most distant new insular possessions." It was directed that copies of these actions be forwarded to the President of the United States, to the presiding

officers of the Senate and the House of Representatives, and to the Secretary of the Interior.

15. A memorial was also ordered sent to the President and to Congress urging the speedy adoption of the proposed amendment to the Constitution forever prohibiting polygamy within the United States, or any place subject to their jurisdiction.

16. In the election of editors, Dr. J. M. Buckley was re-elected editor of the *Christian Advocate* (N. Y.), the leading journal of Methodism; Dr. Levi Gilbert, *Western Christian Advocate*; Dr. C. B. Spencer, *Central Christian Advocate*.

The Methodist Church will enter upon the new century with many problems to face, chiefly within herself, in view of changed conditions.

INFLUENCE OF MODERN LITERATURE.

SOMETHING of the influence which a certain class of modern light literature is bound to have upon those who read it, both young and old, may be judged from the following truthful statement of G. Bernard Shaw, of London, in describing the way in which modern novel writers do their work. Mr. Shaw says:—

"They write in town at night. First they poison themselves with alcohol and tobacco, drinking and smoking at their dinner; then they go into their studies, draw the blinds, turn on the light, and work. The consequence is that almost all of modern literature is drunken. The taint of tobacco, of wine, of meat-eating runs right through it."

And the worst of it is that they who read it are sure to be tainted by it. The writer increases the number of his kind by the contact of his poisoned brain with that of the one who reads his work. The general trend of a great deal of modern literature is toward the light, trivial, and trashy. Modern published songs, with but few exceptions, are on a level with the light literature of the day. Silly, sentimental songs, and songs that press close to the border of vulgarity, have enormous sales, and are to be found at almost every music store, or are issued with the magazine sections of newspapers. The story that is not flavored with tobacco or wine is returned to the writer with a gentle hint that it be enlivened with a bottle of champagne, or that he permeate it with the aroma of a fragrant Havana cigar. These suggestions are made in deference to the wishes of the tobacco and liquor companies, whose advertisements appear in the journals or magazines. The thoughtful recognize that there is a letting down all along the line, and, sad to say, the least moral books are the most rapid sellers. The following colloquy, which took place in a Chicago news store, is an illustration of this fact:—

"This is one of the literary successes of the year," the book-store salesman said, handing out another volume.

"Is it suitable for young persons to read?" asked the customer.

"Well, no, ma'am. Our most popular books, you know, seldom are."

There is nothing that will enable one to stem this tide of degenerate reading matter like having the mind filled with the Word of God. Cultivate a taste for the pure food which that Book contains, and the great mass of highly-seasoned, intoxicating substitutes for food will lose their ability to tempt the mental appetite. The child should be taught to love it. If his mind is filled with it, the trash of the present day will be far less likely ever to taint his brain, and crowd out his desire to learn of heavenly things.

C. M. S.

DISREGARD OF LAW.

A Potent Cause.

It does not add to the serious facts, but it is good to know that men in prominent positions notice them and call attention to them. Dr. C. R. Brown, of the First Congregational Church in this city, in a sermon preached March 11, is thus reported:—

"In our wanton disregard of law, we have excused ourselves on the ground of liberalism. We presume on God's wonderful goodness. The wanton disregard of law is noticeable in the home. If people do not get along together, there is always the quack lawyer, who promises a divorce, quick, easy, quiet, painless, and people are free to begin all over again. The impression has gone out in society that people ought to go and have a good time."

"The same lawless spirit which was a symptom of the French Revolution characterizes our times. And unless we correct many things we will write some chapters which will be sorry reading later on for the American public."

"The doctrine of expediency is responsible for lax observance of laws in nations. It is as tho our citizens said, 'Mr. Devil, the Lord is in a tight place; won't you help him out?'"

"The wanton disregard of law is due largely to the intellectual flabbiness of those among the religious leaders, those who believe in all things, and can be at the same time Catholic, Theosophist, and Unitarian."

Now all this is true; and it has all been foretold in the Word of God. We are living out in these very days the fifty-ninth chapter of Isaiah and other Scripture prophecies of these times. And the cause is more than "intellectual flabbiness," it is moral and religious flabbiness. God designed that His church should be the light of the world, the salt to penetrate and preserve it from destruction. But when the light is hidden under the bushel of expediency, and the salt of piety has lost its savor, what should we expect of the world generally but "disregard of law"?

More than this: When God's law of Ten Commandments, given by His own voice, confirmed in the life, teaching, and death of Jesus Christ, is disregarded by ministers of the Gospel, what should we expect of the people? "He who offends in one point is guilty of all," are the words of Inspiration. The same royal law which declares, "Thou shalt not commit adultery," "Thou shalt not steal," also declares, "Remember the Sabbath day, to keep it holy; . . . the seventh day is the Sabbath of the Lord thy God." Yet professed teachers of the Gospel are partial in the law. They tell the people that the law is done away, the Sabbath is "Jewish," and in divers ways bring the law into contempt. Thousands of Christians to-day know their duty as regards the Sabbath, but justify their disregard of God's law through the false teaching of pastors or on the ground of "expediency."

If pastors may do this, why not their flocks? And if church-members—professed Christians, followers of Christ—may wantonly disregard the law of God in one point, why may not the world in another?

We are beginning to reap a fearful harvest, from the seed-sowing of religious "expediency." We are nearing a revolution and condition of things of which the French Revolution was but a weak prototype. And the judgment day will reveal that the most potent and prolific cause of all this disregard of law is the disregard of God's law by the professed followers of Christ. Christian brother and sister, "sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in *thy* way, in the multitude of thy mighty men." Hosea 10:12, 13. "Yea, let God be true, and every man a liar."

THE CONSTITUTION—ITS VIOLATION.

In these days when the Constitution of the United States is regarded as belonging to a dead past, the following editorial from an Eastern paper will commend itself, as good sense:—

"Why do we have a Constitution?"

"The people can not daily and hourly superintend the doings of their public servants. Yet they must have public servants, and must intrust them with some power. So the people made a Constitution, which tells their public servants precisely what they may do and what they may not do. And this Constitution specifically provides that the public servants may not do anything which the Constitution does not expressly give them leave to do. It also provides that if contingencies arise which are not covered by the Constitution, the people must be asked to ratify an amendment covering the case."

"Why is a violation of the Constitution dangerous?"

"Because it is an act of usurpation—an encroachment upon the fundamental right of a free people. That right is the right to govern themselves, to say what shall or what shall not be done. An encroachment becomes a precedent. The precedent becomes a habit. The habit becomes a vice."

"What does 'outside the Constitution' mean?"

"It means outside of the law, beyond the pale of the law. It means an exercise of power that belongs only to the people, and has never been delegated by them to their public servants."

Increase of Drinking.—Notwithstanding the increasing publicity of temperance sentiment and extraordinary efforts which have been put forth by many temperance reformers; notwithstanding the picture of its terrible curse which is continually before the world in blasted fortunes, wrecked homes, ruined characters, and loss of life, the manufacture and con-

sumption of drink is constantly increasing. The London *Standard* (quoted by the New York *Times* of April 29), in speaking of the latest and completest statistics of London's board of trade respecting beer, says: "It is a striking fact that in every European country here mentioned, except Italy, and in the United States, there has been a steady and, in most cases, a large increase both in the production and in the consumption of beer during the fourteen years covered by the return." The production in Great Britain increased from 993 million gallons in 1885 to 1,302 million gallons in 1898; Germany, from 932 million gallons in 1885 to 1,460 million gallons in 1898; Russia, from 77 million gallons to 115 million gallons in the same period; United States, from 494 million gallons to 968 million gallons; Sweden, from 20 million gallons to 49 million; Switzerland, from 19 million to 46 million. In consumption, in gallons per head, the United Kingdom increased from 27 in 1885 to nearly 32 in 1898. Wurtemberg increased from 32 gallons to 43 gallons; the United States, from 8.8 gallons per head in 1885 to 13 gallons for each man, woman, and child, on an average, in 1898. In Britain, the consumption of spirits is yearly "about one gallon a head, with a tendency to increase." United States is given about the same. Think of this vast bottomless sea, into which is poured so many farms, homes, stocks, bonds, grain, money, reputations, character, lives; and it never did any one any good; its infernal maw is still open to swallow all that is good.

THE government of the United States has informed China that unless the Chinese Government takes active measures to suppress the "Boxers," and guarantee the safety of Americans in China, American troops will be landed. The Chinese Government's half-hearted efforts to suppress the anti-foreign organization have resulted in nothing. Some of the Chinese troops have gone over to the "Boxers," and the others have been defeated. The "Boxers" are now marching on Peking, and foreign troops have been ordered to proceed to that city at once for the protection of the various foreign legations. The consuls of the foreign governments at Peking have united in a demand upon the Chinese foreign office for an explanation of the government's attitude. Rear Admiral Kempf, of the American Navy, is now at Taku with his flag-ship, this being the nearest approach to Peking for large vessels. The "Boxers" are reported to be enlisting hordes of desperadoes, and are intent upon expelling from China everything foreign. The position of the missionaries is said to be one of extreme peril. It is feared that they will meet with the same fate as their native converts, whom the rebels are ruthlessly murdering. The Russian minister at Peking has telegraphed his government, asking that all the available gunboats be sent to Taku. A despatch from Tien-Tsin, dated May 31, states that the Chinese have refused to allow Russian troops to pass the Taku forts on their way to Peking. Americans to the number of 108, with a machine gun and a field gun, have been landed at Tien-Tsin. Men have also been landed from the Russian, French, Italian, and British war ships at Tien-Tsin. A fleet of twelve foreign war ships is now at this place ready for action. The Chinese foreign office has refused permission to these foreign troops to proceed to Peking, and an ultimatum has been delivered to the Chinese Government stating that the foreign troops would start for Peking on June 1, whether they had permission or not. The situation is regarded as very grave.

EACH week adds to the terrible record of the India famine. The rapid spread of cholera and smallpox in the relief camps is carrying off thousands who might otherwise have eked out an existence until the people are again able to help themselves. The dying drop in the fields and ditches and along the roadside. At Godhra there have been 3,000 deaths in four days. Cattle are dying by hundreds. The human death rate in the poorhouses at Ahmedabad is ten per cent. daily. The thermometer stands at 115 degrees in the shade. Deaths at Donad have been 2,500 daily, and the bodies are being devoured by dogs, vultures, and jackals. The native officials are reported to be heartlessly indifferent, and the spirit of the people is broken. The monsoons will soon be due, and the torrential rains, flooding the relief camps, will spread the cholera, plague, and smallpox throughout the country. In the infected places the air is said to be stifling, and the water impregnated with poison from the unburied dead. Dr. Klopsch reports that the present condition of India is worse than at any time during the century. A more terrible picture than India now presents would be hard to imagine.

THE Supreme Court of the State of Massachusetts has decided that tobacco can not be sold on Sunday in that State unless it is sold to be used as a medicine. What a door for subterfuge and hypocrisy is flung open whenever men essay to legislate on matters of religion. Tobacco is not clothing, it is not food, neither is it properly classed as fuel, tho it burns out many a brain, and sears and wrecks the nerves from head to foot. But there are not wanting thousands who will declare it is medicine when the law of the land makes it a misdemeanor to purchase it on one particular day of the week, and not so on another. By making a *crime* of a civil act, such a law fosters in the man the *sin* of perjury. And to this end all religious legislation operates. All efforts of religious people toward the enactment of religious laws tend to the increase of cold formalism, hypocrisy, and sin. Would that good people would learn this before embarking on such a disastrous course.

THE Hallock Bill, recently passed by the New York Legislature, has become a law. This new law makes it a misdemeanor to sell, or possess for sale, the plumage of the following wild birds and songsters: Quail, partridge, pheasant, wild duck, pigeon, meadow lark, grouse, woodcock, oriole, robin, bluebird, and woodpecker. Under the law no wild birds other than those for which there is an open season, can be taken or possessed at any time, dead or alive, and no part of their plumage, skin, or body, can be sold or kept for sale. The wanton destruction of these beautiful creatures to pander to human vanity has nearly, if not quite, destroyed many varieties of the feathered creation. It is to be hoped that this sharp rebuke to a wicked fashion will awaken the consciences of men and women in other States, and check the cruel slaughter.

ON May 30 Lord Salisbury announced the capture of Johannesburg, the metropolis of the Transvaal. According to the latest report, Lord Roberts' army was within a few hours' march of Pretoria. President Kruger had fled to the Portuguese seaport of Lourenço Marquez, and the defenders of the various forts around Pretoria had been dismissed. Trainloads of fugitives are on their way to Portuguese territory, and many of the Boers have returned to their farms. It is believed, however, that there are large companies of Boers still in the field. The Boers at Laing's Nek are still holding General Buller's force in check, and no headway seems to have been gained by the British at this point. Many now regard the war as practically ended.

THE eclipse of the sun which occurred on May 28, and was visible as a total eclipse through Mexico, the Southern States, the Atlantic Ocean, Spain, and North Africa, was successfully viewed by a large number of scientific expeditions. No eclipse has occurred for many years whose path of totality was more convenient for astronomers, or that was attended with better weather throughout its entire course. The sky was remarkably clear at nearly every observing station, and many excellent photographs were taken, from which much is expected in a scientific way.

THE strike of street-car men in St. Louis, Mo., shows little signs of abating. There has been more or less rioting day after day since the beginning of the strike, three weeks ago. Perhaps the worst riot since the beginning of the disturbance occurred on May 29. It is reported that more than two hundred bullets were fired by strikers, policemen, and street-car employees. As a result of the shooting, three men were mortally wounded, and fully a dozen others were more or less seriously hurt by bullets or flying missiles.

SMALL engagements between Americans and Filipinos are of daily occurrence in the island of Luzon, and occasional encounters are reported also from the other islands of the Philippine group. On Masbate Island 230 Filipinos and 100 rifles were surrendered on May 20. On Luzon, 226 prisoners were taken during the week ending May 27. On the night of May 30, a body of insurgents swept through one of the suburbs of Manila, killing 5 Americans and wounding 7, and escaped without loss.

A TEST was recently made by the British Admiralty to ascertain if the woodwork on the old ironclads would burn from the effects of shell fire. In this test the first-class battle-ship *Majestic* fired upon the old-fashioned ironclad *Belle Isle*, and sank her in nine minutes. The latter vessel went down so quickly that the question of her taking fire is still unsettled.

THE uprising is still spreading in the Ashanti region of Africa. In an attempt to break through the investing lines of rebels at Coomassie three European officers were killed, and 100 of the rank and file were wounded. The loss among the Ashantis is said to have been great, as the Hausers had three Maxim guns engaged.

A REPORT from Japan states that the Japanese are placing live torpedoes in all their harbors, a measure adopted by nations only when hostilities are imminent. The only explanation offered is that the Japanese expect soon to have a conflict on their hands, presumably with Russia.

THE rush to the Cape Nome mining region has begun in earnest, forty-seven passenger vessels having left Puget Sound ports up to May 26. It is estimated that over 8,000 persons have gone to this district alone since the shipping season began this year.

FOR the first time on record the czar invited the members of the British embassy to dinner on the occasion of the queen's birthday last week. This innovation is regarded as of great political significance.

THE Panama Canal Company at Colon, Colombia, has received orders from Paris to resume work on a large scale, and many mechanics and laborers are being engaged, according to a report from Colombia.

A STEAMER with three convoys was carried over the falls in the Potaria River, British Guiana, on May 26, and the forty persons on board were drowned.

THE *Catholic Mirror* notes the fact that a Catholic priest opened the Populist National Convention with prayer, at the request of the chairman.



THE MOTHER'S PRAYER.

STARTING forth on life's rough way,
 Father, guide them;
 O, we know not what of harm
 May betide them!
 'Neath the shadow of Thy wing,
 Father, hide them.
 Waking, sleeping, Lord, we pray,
 Go beside them.

When in prayer they cry to Thee,
 Do Thou hear them;
 From the stains of sin and shame
 Do Thou clear them;
 'Mid the quicksands and the rocks
 Do Thou steer them;
 In temptation, trial, grief,
 Be Thou near them.

Unto Thee we give them up;
 Lord, receive them;
 In the world we know must be
 Much to grieve them,—
 Many striving oft and strong
 To deceive them.
 Trustful, in Thy hands of love
 We must leave them.

—William Cullen Bryant.

GOD'S LAW IN THE HOME.

ALL of God's laws, both in the natural and spiritual realms, are harmonious and perfect, and *produce* harmony. God is *love*, and love *is* harmony.

What, then, is the cause of all the dire disorder and inharmony that have made society a pandemonium of discord and strife, and have caused the sweet music of home, like a harp unstrung, to cease, or give place to clashing discords and misery and heart-break?

Who was the founder, and what was the foundation principle of the home? The record of the first marriage is found in Gen. 2:18-25, and the reason given for it was that "it is not good that the man should be alone; I will make him an help meet for him," saith the Lord. And He who doeth all things well created for Adam, of the man's own flesh and bone, a companion who would have satisfied every need of his soul life except his great supreme need of God. And God joined them in a bond of union that no one but He can sunder. Mark 10:1-12. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

In this beautiful plan of God, He has made perfect happiness possible. God has not constituted us, men or women, self-satisfying and self-sustaining creatures. In great wisdom He has provided that that which He left lacking in man's stronger nature should be supplied by the gentler attributes of the wife, and thus his own life would be rounded out to perfect completeness.

It is natural for us to admire in a friend whatever of excellency we lack in ourselves, and in just the measure that we feel our need and unworthiness, is our friend precious to us. So, much more in this wonderful two-in-one union, God hath purposed that each should be the *complement* of the other's nature, each filling up the measure of the other's joy and heart's content to a perfect *whole*.

God has given His creatures to know some-

thing of His delight in His chosen One—"the *only-begotten Son*," who dwelleth in the bosom of the Father—when He gives to man one, "*only one*," to be his very own, "*sealed*" (Solomon's Song 8:6, 7) unto himself by a love that is stronger than death, partner of all his pleasures and disappointments, joys and cares, "*his other self*." He finds in her a sympathetic and responsive chord to every thought, feeling, and purpose of his life.

What a well-spring of joy God has ordained in every truly-wedded household! If it draws its supply from the great Fountain-head, it is indeed an overflowing fountain, as described in Prov. 5:15-19, that spreads out in ever-widening circles of influence, and blesses everything that comes in touch with it.

But it is written, "Let them be *only thine own*, and not strangers with thee." God has drawn a veil between the inner sanctuary of home and its outward manifestation; and within the boundaries of that sacred privacy that belong to husband and wife alone, let no third party presume, on any pretext, to intrude. Whenever this divine appointment is disregarded, wittingly or otherwise, by any "*friend*," however good and dear, the result is always to bring distress, clouds, and misunderstanding. Not even father and mother can safely disregard this law of *inviolable confidence*, and the first offense is only the entering wedge to final disruption, if not quickly repented of.

But who can estimate the terrible condemnation of that guilty soul who, by guileful arts, creeps into the inmost sanctuary of home, and defiles the fountain of another's joy,—the *true heart* in which he trusted, in whose sworn faith he had found his soul rest and repose?

Of what is he not guilty! A home is in ashes as truly as tho the incendiary's torch had been applied. A sanctuary is profaned, and all its holy ministrations of the past are only a ghostly mockery of the present despair. Confidence is destroyed, virtue lost, and hope dead. Is not the destroyer of a happy home even as a murderer?—Yes; the Word says it.

And what is true of a man that can do this evil is equally true of a woman who would usurp the wife's place in her husband's heart. Woe unto that one, be he man or woman, who builds his or her happiness upon the wreck of a ruined home. I care not how plausible an excuse the tempter may frame, nor how exceptional may seem the conditions, there is absolutely *no exception* to this law. Mark 10:9, 11, 12. There can be no real happiness without the blessing of God, and His blessing can never be upon a thing that is contrary to His law.

And, dear sister or brother, if you have found that your marriage relation is only a bondage unto Satan, and you are bitterly disappointed in not finding all you hoped for, trust *wholly* in the Lord. God knows the longing of every hungry heart, and He says He will *satisfy* it. Ps. 107:9. "Rest in the Lord, and *wait patiently* for Him." "Delight thyself also in the Lord; and He shall *give thee the desires of thine heart*. Commit thy way unto the Lord; trust also in Him; and *He shall bring it to pass*." Ps. 37:7, 4, 5.

And remember that "*no good thing will He withhold from them that walk uprightly*." "What knowest thou, O wife, whether thou

shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" 1 Cor. 7:16. God is able to create your dear one a new creature in Christ Jesus, if he or she can be won to yield the will to His power.

But if your house is left unto you desolate to-day, open your Bible and read Isaiah 54. It is all yours if you belong to Jesus, for it is written at the end of that healing chapter, "This is the *heritage* of the servants of the Lord."

Jesus is our sufficiency here, tho our home hearth may be dark to-night. He is able to give us more than all we have lost for His sake; for it is written, "None of them that trust in Him shall be desolate." Lay hold on these precious promises now. They are yours if you will *believe* them and *take* them.

God has not told us all that He has in store for those who will walk with Him by *faith*, trusting their life, with all its miserable complications and disappointments, wholly into His hands. He alone can straighten the tangled skein of our life. If we try to do it ourselves, we shall only become the more hopelessly entangled; for he that is against us (Satan) can foil us every time. "Trust in the Lord forever; for in the Lord Jehovah is everlasting strength."

I know that Satan has thwarted the good purpose of God for us many times because we did not seek counsel of Him in the critical choosing time; but there is no one, in however sad condition in life, where sin or persecution may have brought him, whose case can not be reached by God's power and mercy. Will you not trust your life fully in His hands?

God is going to bring harmony out of this chaos of sin, and sorrow, and misery by and by, when every earthly tie is riven, when sin and Satan (its author) are utterly destroyed, and the purified earth created new, in peace and righteousness and joy forever. Then shall God give His faithful ones their "*inheritance*." And there is the blessed hope that we may have a part in "the marriage supper of the Lamb" when Christ shall gather the *whole family* of God on earth and in heaven into one grand reunion, which shall never, never end. "And God shall wipe away all *tears* from their eyes; and there shall be no more death, neither *sorrow*, nor *crying*, neither shall there be any more pain; for the former things are passed away."

RUTH GARDNER.

HOW TO HURRY.

READER, do you know how to hurry?

This is a hurrying age, and you ought to know how to keep up with it—if you think it worth while. Here are a few suggestions that may help you:—

1. Do nothing that you don't have to do. Cut out the non-essentials.

2. Don't hesitate. Begin at once. When you are through, stop, and begin on the next thing.

3. Don't be too particular what part of the job you begin with. Other things being equal, do what's under your hand first and the next nearest thing next.

4. Don't pause between jobs.

5. Don't go from one job to another until the first is done. "Do one thing at a time." It takes time to change your mind.

6. Do your thinking while you're acting. And think about the work in hand.

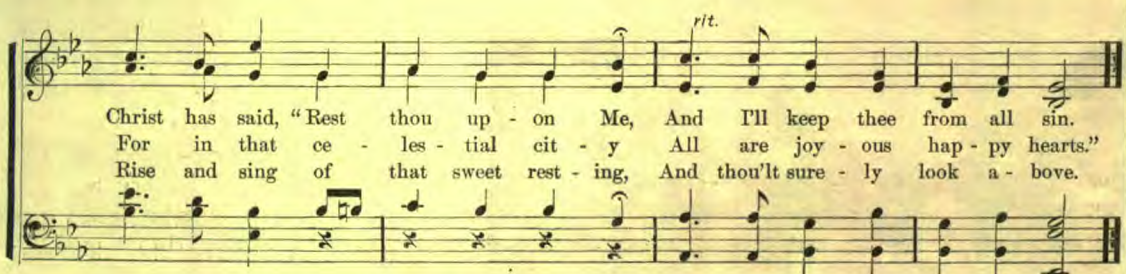
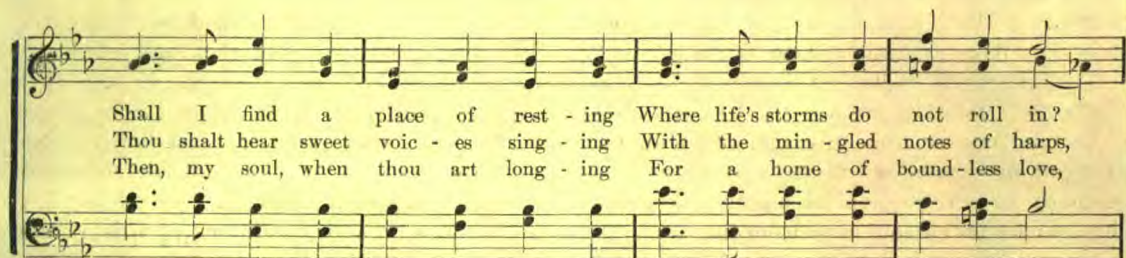
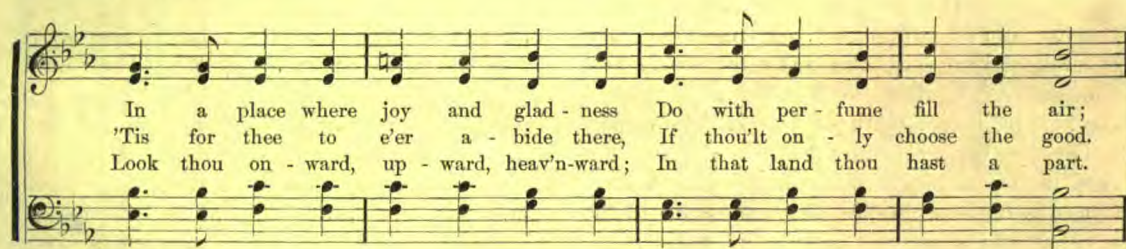
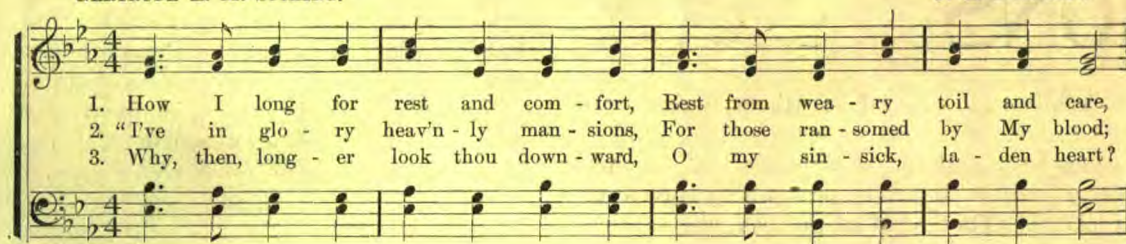
7. If you have assistants, use them. At first do only what they can't do, and afterward help them out.

8. Do nothing twice. This makes it necessary to do it right the first time.

Longings.

GERTRUDE E. M. SPIKING.

J. L. DUNSTAN.



9. Don't lay down one tool except to take up another.

10. Beware of looking out of the window. That way distraction lies.

11. Don't put things off. Do them when you think of them.

If you'll follow these rules and a few more that you can make yourself, you will be able to reduce your office hours about one-half; you won't think you're hurrying; you won't be bored and worn out by your work; and when it's over, you can go and romp with the baby with an approving conscience and a mind at rest.—*Monthly World*.

MOTHER'S APRON STRINGS.

No ONE can help admiring the noble reply and manly spirit shown in the following incident: "Charley! Charley!" Clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet." "Have it out." "Finish this game." "Try it again," cried the players in noisy chorus.

"I must go right off, this minute. I told her I'd come whenever she called."

"Make believe you didn't hear," they exclaimed.

"But I did hear."

"She won't know you did."

"But I know it, and"—

"Let him go," said a bystander; "you can't do anything with him; he is tied to his mother's apron strings."

"That's so," said Charles, "and it's to what every boy ought to be tied—and in a hard knot, too."

"I wouldn't be such a baby as to run the minute she called."

"I don't call it babyish to keep one's promise to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who don't keep his word to her will never keep it to any one else—you see if he does." And he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charley Gray is a prosperous business man in a great city, and his mercantile friends say of him that his word "is bond." We ask him how he acquired such a reputation. "I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."—*Anon.*

TO GET RID OF FLIES.

PEOPLE in the country who are annoyed by flies should remember that clusters of the fragrant clover, which grows abundantly by nearly every roadside, if hung in the room and left to dry and shed its faint fragrant perfume through the air, will drive away more flies than sticky saucers of molasses and other fly-traps and fly-papers can ever collect.—*N. Y. Tribune*.

"FALSE friendship like the ivy decays and ruins the wall it embraces; but true friendship gives new life and animation to the object it supports."

STORY OF REDEMPTION

The object of this book is to save souls. It assures the sinner that the plan of redemption is for him, and encourages the Christian by presenting many of God's promises in a new and beautiful way. It traces the plan of redemption from Eden lost to Eden restored, and makes clear the fact that Christ is "the Lamb slain from the foundation of the world."



One chapter is entitled "Righteousness through Christ," and so carefully is this wonderful truth explained that it seems impossible for the honest reader to misunderstand it. The whole story is told in an easy, interesting manner that invites the closest attention.



Another chapter, "Jesus Is Coming Again," from which we have taken the accompanying illustrations, treats upon the remarkable evidences all about us that His coming is but a little way in the future.



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MISSIONS



LIFE'S PROBLEM.

[Annie L. Holberton, in *Sabbath Recorder*.]

LORD, give us strength from day to day
To bear the trials on our way,
Patience to bear the little ills,
The common care that each day fills,
Until we pause and ask,
Where is the grand design of life?
When trammelled with its petty strife,
That jars and crowds the good half wrought,
And higher aim the soul has sought,
Beyond this weary task.

The toil of swift-receding years,
The happiness dissolved in tears,
Seem fruitless, and of less avail
The fondly-cherished hopes that fail,
While wintry days draw near,
What might have been, yet will not be—
The yearning heart some day may see
Why a wise Providence denied
The gifts for which the soul has sighed,
The wishes held so dear.

The prayers we raise in mute appeal,
A clearer light may yet reveal
Their answer from Almighty hand,
In ways we do not understand.

While heaven's record holds
The tracing of our best resolves,
Eternity the problem solves,
The world's injustice to requite,
All that was shadowed bring to light,
When God life's page unfolds.

THE SOUL-STIRRING THING ABOUT INDIA.

THE average friend of foreign missions likes to hear of soul-stirring things. Reports of wholesale conversions, of whole villages calling for the Gospel and making haste to turn from idols to serve the living and true God—this is the kind of thing wanted.

But, as a matter of truthful fact, mission fields rarely furnish such items. The demand for the marvelous has, it is to be feared, sometimes led an optimistic missionary to exaggerate in order to meet the wish at home. This vice of exaggeration has done a deal of mischief in foreign mission work, and has sometimes given so untruthful an idea of the situation that critics of missions have felt justified in scoffing at the whole thing, and have overlooked the work actually accomplished. False ideas of a temporal millennium, with all the world seeking the Lord, are no doubt responsible for much of the romanticism in foreign mission work.

The wise course is to face the fact that the world is not and never will be coming in crowds to learn the ways of God.

But there are plenty of soul-stirring facts about India and its needs. The work of missions is all commonplace in itself, glorified as such work always is, wherever it is done, by the fact that it is a ministry of life to the perishing. And here and there, according to the promise, "I will gather you one by one," some soul finds life. All about is the sordid selfishness and devotion to pleasures of sense on the part of the many, and the sullen, grinding struggle for an almost barren life, with the soul bent down until it seems almost impossible for it to look up toward the true Light. These are the soul-stirring facts about India that one can never escape from.

While Paul stopped at Athens, waiting for his companions, "his spirit was stirred in him, when he saw the city wholly given to idolatry." Here is an empire wholly given to idolatry. The sound of the bell, the beating of the tom-tom, the shouting of nightly songs to the gods, ring in one's ears in city or in country almost continually. Heathenism now is sunken into the pit deeper by nearly two thousand years than the heathenism of Paul's day. The literal truth of the Lord's words, "The heathen are sunk down in the pit that they made," is borne in upon one continually. There is but one life-line that can reach to the depths, and some are finding it; but few go even as far as the iniquity of the early Vedic hymn:—

"Who is the mighty God, O, say,
To whom we mortals ought to pray?"

To see millions groping in the darkness, with God not far from any one of them, and yet sinking deeper and deeper into the mire, is enough to stir the soul of anybody who has eyes to see and a soul alive from the dead.

Ingenious minds have turned the statistics of



A Bazaar in an Indian Village.

India in many ways to make the figures live and impress the mind of the reader abroad with the facts of the situation. But nothing is really more eloquent of the facts than the simple statements of the little school geography. Here are India's three hundred millions, more or less. Everybody who knows the Gospel as an experience, knows his debt to those who do not know it. At any time the spectacle of weary and unthinking millions passing down to hopeless death in endless procession, must appeal to the soul. But, now that the last days are upon us, and the whole world is about to be brought to judgment, how the facts of the situation cry out to every believer to sound the message of the coming kingdom over India!

The only book that can create an interest in foreign missions is the Bible—say the Gospel in Romans to show the need and the remedy, and the three messages of Revelation 14 or the fortieth of Isaiah to urge every heart to the definite service at this special crisis. The interest that is *created* is the interest that counts. The interest that is *worked up* easily works down. The interest that comes from above lifts the believer up and never lets him down.

It is a soul-stirring thing in India to look over the great empire, where one-fifth of the human race are gathered, of many nations and tongues and peoples, and to realize that, in spite of sin and darkness abounding, in spite of the tardiness of more favored lands to send the messengers and the means, yet the prophet

actually saw the angel flying in mid-heaven bearing the everlasting Gospel to every one of these nations and tongues; and at the end the message, "Come out of her, My people," must enlighten even these dark centers with the light of the glory of God, so that every honest soul will see the light. That means that the burden will actually be laid upon the Lord's children to rally to the work and do it in this generation.

W. A. SPICER.

THE COLORED RACE.

IN the Southern States a large proportion of the inhabitants are colored. Their number at the close of the Civil War, thirty-five years ago, was about three and one-half millions. When slavery was abolished in the United States, the future of the negro was a much-discussed problem; but the impression largely prevailed that, left to themselves, without the protecting care of their former masters, the race would soon run out, thus settling the disturbing problem. But the logic of thirty-five years of experience disproves any such theory, as this race in the South has increased in this time from three and one-half millions to nearly eight millions, thus considerably more than doubling their number.

The history and conditions of this people since they obtained their freedom are worthy of study, if we are interested at all in their future. Before the war, the slaves were under the protection of their owners. Their lives and health represented a certain value, and it appealed to the business interests of the slave-owners to care for their property. Hence, the negroes were housed, they were fed, and they were doctored in sickness.

More than this, all the thinking and planning were done for them. As all the labor was performed by the slaves, they must be trained to proficiency, not only in the cotton, corn, and tobacco fields, but also in the necessary trades, where a certain amount of skill is required.

One man was taught the carpenter's trade, so that he could do the building and repairing required on the plantation. Another became a blacksmith, so that he might shoe the horses and mend the simple breaks in the tools and machinery. Another became a stone-mason. And others were trained to other mechanical work, until such avenues of labor were filled and kept filled by intelligent, trained slaves. By this method both city, town, and country were supplied with colored workmen in nearly all mechanical lines.

Before the war, the slaves in many ways came in direct contact with their white owners. Their every-day relation to master and mistress made this inevitable. Hence, the example and restraining influence of a higher civilization were ever before them, and did have a moulding influence upon their habits and lives. How good or how bad this influence was depended entirely upon the predominance of good or evil in the families of their owners.

In religious matters the services of the whites were generally opened to the slaves. They had a gallery or special corner of the church for themselves, where they could listen to the same religious instruction as did their masters. This had a more or less moulding influence on their own form of worship.

In their every-day life the slaves had no occasion for thought or care for themselves; for all they got was supplied by their owners, and any care for personal interests or welfare

or surroundings was unnecessary in most cases. Hence, with no education possible, and no occasion for thought for the morrow, they became the happy-go-lucky class so often described in the *ante-bellum* literature.

Of course there were exceptions, where the slave was allowed to earn money for himself, by working overtime or by some other arrangement. In such event the right and delight of ownership would often manifest their power and hold upon the human heart in grotesque ways, as in the case of the slave going home bareheaded, with a new straw hat under his coat. When asked by a fellow-slave why he did not wear his hat and spare his head, he replied, "Dat's all right, Pomp; hat's minè, head's massa's."

"Turned loose" at the close of the war, with no education, with no training in caring for themselves, and no knowledge of the world, it is not surprising that they had crude and extravagant ideas of what freedom meant, and but little concern as to what lay before them in life.

At this time the personal interest which the whites had in them as slaves ceased, and they were left to think, and plan, and provide for themselves. There was little if any direct personal contact between the slave and the family of the master, and the churches were no longer open to them. Hence, they became as much a separate people, and as much cut off from the elevating surroundings and contact with the home and religious life of the educated and refined people, as if separated from them by miles.

Ignorance given liberty, and left to itself, after restraint and bondage, is sure to go lower in the scale before it begins the work of elevation. This was the case when the slaves were freed. Cut off from former associations and left to themselves, they lost in morality and refinement.

For a time they held their own in trades, but the rising generation did not care to learn trades, preferring to earn wages and spend the money.

As old mechanics died off, there was no young supply to take their places, and these were soon filled by white men. Thus they became practically restricted to day labor, which is always precarious, and to tenant farming, which is seldom profitable. Hence it is a question often discussed whether the negro was not better provided with shelter, food, and clothing before the war than since the Emancipation Proclamation came in force.

In religious matters they were also in difficulty. There was no educated ministry. Therefore the pulpits could only be supplied by those who had been slaves; and they took the best they could get. Few thus chosen could read a verse of Scripture; and many occupy pulpits to-day who can not read. Of a deeply religious but superstitious and emotional nature, it is not surprising that an emotional religion was evolved, and more attention given to feeling and physical symptoms than to character and the exemplification of the sermon on the mount in every-day life. Conversion, which must consist of some wonderful supernatural manifestation, becomes the assurance of a home in heaven, and "once in grace always in grace" assures the happy reward. Thus, religion with many church-members is entirely divorced from every-day life, and the sentiment prevails that if you have been converted and pay your church dues you are sure of heaven, no matter what iniquity may be indulged in during the week.

J. E. WHITE.

[This will be followed by other articles from the pen of Mr. White.]

OUR WORK AND WORKERS.

THE new house of worship at Baraboo, Wis., will be dedicated about the middle of July.

FOUR converts are reported at Woollam, Mo., under the labors of Brother A. A. Meyer.

A CHURCH of eleven members was recently organized at Sidney, N. Y., by Brother J. W. Raymond.

AT Beloit, Wis., Brother C. W. Olds reports having obtained a hundred regular readers for the SIGNS OF THE TIMES.

A SECOND set of bath and treatment rooms has been opened in connection with the Helping Hand Mission in Cleveland, O.

A NEW house of worship was recently dedicated at Cortland, Neb., Brother N. P. Nelson, president of the conference, officiating.

A CAMP-MEETING will be held at Frankfort, Ky., June 28 to July 8. This will be the first meeting of this kind under the auspices of the Cumberland mission field.

A SISTER reports to the *Southern Review* that among those to whom she sold the Harvest number of the SIGNS was a Baptist licentiate, who, a short time afterward, said he had got *fifty dollars' worth* of good reading out of it.

UNDER appointment of the Foreign Mission Board, Brother Albert Carey, of Bedford, Ohio, is soon to go to Hawaii to assist his brother, Dr. Carey, in Chinese mission work. It is expected that he will sail from San Francisco about July 11.

OWING to ill health, Brother and Sister C. H. Parker have been obliged to leave Fiji and go to Australia. They hope to return in course of a year. Brother Parker writes to the *Minnesota Worker* that before leaving Fiji they had the pleasure of seeing four more natives baptized.

THE *Workers' Record* says: "Since the recent labor troubles began in Kansas City the church here has bought and circulated over 160,000 pages of tracts bearing on this subject. Fifty dollars was expended for the tract 'Labor and the Money Power.' Now is the time to use this tract."

A LETTER from Brother Andrew Nelson states that a camp-meeting will be held in Morden, Manitoba, June 28 to July 8. He adds: "The work here is not fast, yet it is steady and onward, and we are of good courage. The SIGNS OF THE TIMES is doing a good work in this field, and we highly prize it."

THE *Wisconsin Reporter* says: "The Wisconsin Conference is arranging to begin work among the Indians of Northern Wisconsin. A minister is coming to this State who is able to talk a number of languages spoken by that people. Thus the work is opening up in new lines among us. The prayers of our brethren and sisters are asked in behalf of this work."

It is worth twenty-five cents, and more too, to keep posted in regard to the work of the Southern Missionary Society, in that most interesting and intricate field, "the South." The *Gospel Herald* is the best medium of information in that line. Send that amount to "Southern Missionary Society, Battle Creek, Mich.," and get the paper every month for one year.

THE *Indicator* says that Brother George B. Thompson, president of the New York Conference, "has recently received a letter from a young man who embraced the truth through his labors while in South Africa. He is selling 'Coming King' in Pietermaritzburg, Natal, and reports that through his labors quite a company have commenced to keep the Sabbath, and that a minister was soon coming to help in the work. So the Lord blesses the faithful canvasser in all parts of the earth."

WANTED.

ANY of our papers, magazines, or tracts suitable for missionary work in a new field. J. H. Rhodes, Webb, Miss.

LATE clean copies of SIGNS, etc., for use in distributing racks, etc. Send post-paid to Mary I. Gourley, Neoga, Ill.

COPIES of the SIGNS, *Review*, *Instructor*, for general distribution. Send post-paid to Olive Johnson, Box 53, Chrestline, Kansas.

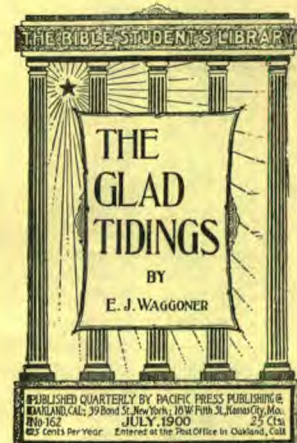
SIGNS, *Reviews*, and tracts wanted in a new field for distribution. Send by mail post-paid to Mrs. J. A. Chapman, Vincent, Ontario Co., N. Y.

NOTICE.

THE address of Pastor J. W. Watt, president of the Vermont Conference, is now 97 Seminary Street, Barre, Vt.

JULY, 1900

Commencing on above date and continuing for eight months, the International Sabbath-School Lessons will be on the book of Galatians.



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LESSON VI.—SABBATH, JUNE 30, 1900.

CHARACTER TEST AND DIVINE ASSURANCE.

Lesson Scripture, Matt. 7:15-29, R.V.

15 "BEWARE of false prophets, which come to you in sheep's
16 clothing, but inwardly are ravening wolves. By their fruits
17 ye shall know them. Do men gather grapes of thorns, or figs
18 of thistles? Even so every good tree bringeth forth good
19 fruit; but the corrupt tree bringeth forth evil fruit. A good
20 tree can not bring forth evil fruit, neither can a corrupt tree
21 bring forth good fruit. Every tree that bringeth not forth
22 good fruit is hewn down, and cast into the fire. Therefore by
23 their fruits ye shall know them. Not every one that saith unto
24 Me, Lord, Lord, shall enter into the kingdom of heaven; but
25 he that doeth the will of My Father which is in heaven.
26 Many will say to Me in that day, Lord, Lord, did we not
27 prophesy by Thy name, and by Thy name cast out devils, and
28 by Thy name do many mighty works? And then will I pro-
29 fess unto them, I never knew you; depart from Me, ye that
30 work iniquity. Every one therefore which heareth these
31 words of Mine, and doeth them, shall be likened unto a wise
32 man, which built his house upon the rock; and the rain de-
33 scended, and the floods came, and the winds blew, and beat
34 upon that house; and it fell not; for it was founded upon the
35 rock. And every one that heareth these words of Mine, and
36 doeth them not, shall be likened unto a foolish man, which
37 built his house upon the sand; and the rain descended, and
38 the floods came, and the winds blew, and smote upon that
39 house; and it fell; and great was the fall thereof.
40 "And it came to pass, when Jesus ended these words, the
41 multitudes were astonished at His teaching; for He taught
42 them as one having authority, and not as their scribes."

[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. Of what is the child of God to beware? Verse 15, first clause.
2. How do false prophets appear? What is their real value? Same verse. Note 1. (2 Peter 2:1-3.)
3. How may we know them? What illuminating question does He ask? Verse 16.
4. What kind of fruit does a tree bring forth? Verse 17.
5. Are there any exceptions to this law? Verse 18.
6. What eventually is done with the tree bearing evil fruit? Verse 19. (John 15:2, 6.)
7. To what inevitable conclusion are we brought, as regards false prophets? Verse 20.
8. By what words does Jesus show that more than profession is necessary? What word answers to "Lord"? What would it imply to call one "Lord"? Verse 21, first part. Note 2. (Luke 6:46; 1 Cor. 12:3.)
9. Who alone shall enter the kingdom of heaven? Verse 21. (Matt. 5:3.)
10. What will many declare "in that day"? Verse 22.
11. What will be said to them? Why? Verse 23. Note 3.
12. To whom did Jesus liken the obedient hearer of His sayings? Verse 24. (1 Cor. 3:11; Isa. 28:16.)
13. What came upon his house? How was it affected? What was the reason? Verse 25.
14. To whom did Jesus liken the disobedient hearer? V. 26.
15. How did the storms affect his house? Verse 27. (Isa. 28:17, 18; Eze. 13:10-16.)
16. How did the words of Jesus affect the people? Vs. 28, 29. Note 4.

NOTES.

1. SHEEP'S clothing, peaceable professions, have always been characteristic of false prophets. Their mission is either to lull the church to sleep in sin or to lead it away into error. For the former purpose they cry, "Peace, peace" (Jer. 6:13, 14; Eze. 13:9-11), and for the latter, "Lo, here is Christ, or there" (Matt. 24:23-26). We may know them by their fruits, those fruits measured by "the law and the testimony." Isa. 8:20.

2. TO CALL Jesus "Lord" is to say that we are His servants, doing His service, obeying Him. The real test is, therefore, obedience. "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46.

3. "INIQUITY" is lawlessness, breaking of law. Let it be noted that the real test of discipleship is obedience to the will of God. Verse 21. It matters not what has been prophesied in Christ's name, what demons cast out, what miracles wrought, if those who do these things are against God's law, they must be banished forever from Him. This is a complement to Matt. 5:17. If God knows us, we have His Spirit and do His law.

4. THE words of Christ were not uncertain, equivocal, or hypothetical. He was filled with the Word of God; God's law was in His heart; He spoke authoritatively, from His own fulness. He would have His children so full of that same Word, He would have that law so inwrought into their very lives, that when they speak it would be "as the oracles of God." 1 Peter 4:11. His words only will carry weight.



LESSON I.—SUNDAY, JULY 1, 1900.

JESUS WALKING ON THE SEA.

Lesson Scripture, Matt. 14:22-33, R.V.

22 "AND straightway He constrained the disciples to enter into
23 the boat, and to go before Him unto the other side, till He
24 should send the multitudes away. And after He had sent the
25 multitudes away, He went up into the mountain apart to pray;
26 and when even was come, He was there alone. But the boat
27 was now in the midst of the sea, distressed by the waves; for
28 the wind was contrary. And in the fourth watch of the night
29 He came unto them, walking upon the sea. And when the
30 disciples saw Him walking on the sea, they were troubled,
31 saying, It is an apparition; and they cried out for fear. But
32 straightway Jesus spake unto them, saying, Be of good cheer;
33 it is I; be not afraid. And Peter answered Him and said,
34 Lord, if it be Thou, bid me come unto Thee upon the waters.
35 And He said, Come. And Peter went down from the boat,
36 and walked upon the waters, to come to Jesus. But when he
37 saw the wind, he was afraid; and beginning to sink, he cried
38 out, saying, Lord, save me. And immediately Jesus stretched
39 forth His hand, and took hold of him, and saith unto him, O
40 thou of little faith, wherefore didst thou doubt? And when
41 they were gone up into the boat, the wind ceased. And they
42 that were in the boat worshiped Him, saying, Of a truth Thou
43 art the Son of God."

NOTE.—For parallel accounts, see Mark 6:45-56 and John 6:15-21. Compare this lesson with the stilling of the tempest, Matt. 8:23-27.

Golden Text: "Of a truth Thou art the Son of God." Matt. 14:33.

SUGGESTIVE QUESTIONS.

- (1) After feeding the multitude, what did Jesus constrain His disciples to do? What did He purpose to do after the disciples had departed? V. 22. Note 1. (2) After sending the multitude away, where did Jesus go? For what purpose? Who was with Jesus while He was in the mountain praying? V. 23. (3) Where was the boat while Jesus was at prayer? What kind of voyage were the disciples having? What was the occasion for this? V. 24. Note 2. (4) At what time in the night did Jesus come out to them? How did He come? V. 25. (5) How were the disciples affected when they saw Jesus walking on the water? What did they say? What did their great fear cause them to do? V. 26. Note 3. (6) How did Jesus quiet their fears? V. 27. (7) Who first addressed the Lord on this occasion? What request did he make of the Master? V. 28. (8) What did Jesus reply to Peter's request? What did Peter immediately do? V. 29. (9) How did Peter feel when he saw the tempest-driven waves around him? What did he begin at once to do? What did he say? V. 30. Note 4. (10) How did Jesus answer this prayer of Peter's? What did Jesus say to Peter because of his lack of faith? V. 31. (11) What happened as soon as Jesus and Peter entered the boat? V. 32. (12) What did the disciples do when Jesus entered the boat and the wind ceased? What did they declare Him to be? V. 33.

NOTES.

1. He constrained the disciples.—Indicating that He had to use considerable persuasion and urging to get the disciples to put off to the appointed place. They as well as the people had seen the miracle of the loaves and fishes, and all had made up their minds that Jesus must be proclaimed king at once. They seemed to have no realization of the spiritual nature of the kingdom which He was then establishing. They wanted a king that could break the yoke of the Romans, make Judea an earthly paradise, conquer the nations, and make Israel the dominant kingdom of the world there and then. But Jesus knew that violence and insurrection would follow an attempt to place Him on the throne, and the real advancement of His kingdom would be hindered. The movement must be checked at once. So He sends the disciples away in the boat, disperses the people, and seeks the solitude of the mountain to pray for His people.

2. The boat was now in the midst of the sea.—From the details of the three accounts it seems that the disciples were to go first to Bethsaida, and then sail across the sea to Capernaum. But the wind was contrary, and beat them back into the center of the lake, where they were struggling to keep the boat from sinking when the Saviour reached them. The

lake was about five miles across. Distressed by the waves.—The word means literally *tormented* or *tortured*, indicating that the boat and its occupants were in very desperate straits.

3. Walking on the sea.—Probably the most striking of all the Saviour's miracles. It was performed in the early morning, between 3 and 6 o'clock. Jesus did not use His supernatural power in the performance of miracles for His own satisfaction or service. They were always performed for others. If it had not been for the disciples' need and to strengthen their faith, Jesus would have crossed the sea in the ordinary way, or gone around it. But Jesus had sent His disciples away contrary to their wish, refusing to allow them and the multitude to make Him king. They were displeased, and were doubting. Mark tells us, "They considered not the miracle of the loaves; for their heart was hardened." Mark 6:52. This miracle, performed at this time of their sore need, taken in connection with the miracle which they had not considered at the time of its performance, had a wonderful influence upon the minds of the disciples.

4. When he saw the wind, he was afraid.—The sole reason was that he thought of himself, and forgot Christ. Pride over an achievement which was not of himself led him to look from Christ to the waves; and looking there he found only terror. Our only safety is to keep our eyes fixed on Jesus.

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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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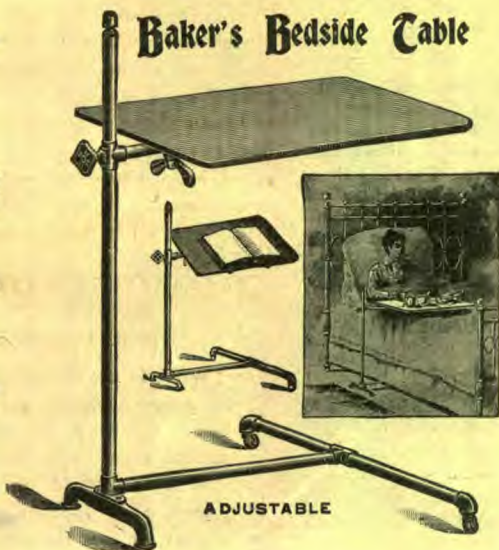
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ANNUAL MEETING.

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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Our Liberty number, dated July 4, will have a special cover design, with a panel center of Faneuil Hall, "the Cradle of Liberty." Another feature will be a page of striking poetry, inspired by present conditions in the world. The main articles will be of a character instructive to every soul,—citizen, patriot, or Christian.

There is no chapter in all the Word of God of more interest to the student of the future than Matthew 24, together with the parallel chapters of Mark 13 and Luke 21. We shall soon begin a series of articles on these chapters combined, which will be of intense interest. A fuller announcement will be given later.

It might be worth while for our Methodist brethren to study the subject of religious liberty a little more deeply. They demand it for *themselves* in the insular possessions of this country; yet they are among the strongest advocates of Sunday laws, among the very foundation-stones of the union of Church and State in the first centuries. If we truly believe in religious liberty, we will believe in it for the *other man*, whatever relation we may sustain or attitude we may assume toward his religion.

"No Federal Interference."—We are pleased to lay before our readers the article in our Outlook department, "No Federal Interference for Religion," from the *Christian Advocate*. Individual rights are infringed by polygamy, but not by the *free* exercise of religion. There is one sentence which may be misunderstood, namely, "But Federal interference, *never*, unless the people violate the law." This we understand, in consonance with the rest of the article, to refer solely to civil legislation. The Federal government, or any other government, has no right to make a law guarding, promoting, or protecting religious institutions or dogmas; and the transgression of such a law may be conscientiously, religiously, and Christianly the highest duty. No true Christian will ask the aid of civil power. The *Advocate* well says, "It is 'pleading the baby act' for any religion in this country to ask for Federal interference in its own behalf or against another." This should be remembered when demands for Sunday laws are made.

Why Do They Not?—The *Catholic Mirror* thinks it a shame that Roman Catholics do not celebrate Calvert's settlement of Maryland and the religious liberty he granted. It thinks that event "should ever bring a thrill of pride and exultation to every Catholic as a sharer in the faith which was professed by the noble Calvert, and which animated and inspired him to the unexampled liberality which he engrafted upon his character." Now if Catholics wish to honor Calvert, let them not set apart a day for that purpose, but emulate his example. He only acted as a Christian should. Was it "unexampled" because it was Christian and not something else? It is all in the Golden Rule.

WHAT LIES BEFORE US?

What is the future of this world? Will it be peace, as many are hoping and laboring for? or will it be war, as the actions of nations seem to indicate?

Will the world be converted? or is this present sad condition of things to continue? or may we look for something else?

What is the purpose of God as regards this earth?

All these and other legitimate questions thousands are asking, but receive at the best but equivocal, contradictory replies. They ask of men, and men reply, oftentimes each according to his wish.

The only sure source of information is the Word of God. He has told us what is coming. He has told us what the outcome will be. He has predicted the issue of the struggle of Peace and War, Capital and Labor, Evil and Good. And He has stated it all so plainly in His Word that none need be left in doubt.

Knowing the interest the above and similar questions possess in the minds of men, we have secured for the SIGNS OF THE TIMES, from Pastor F. M. Wilcox, Chaplain of the Colorado Sanitarium, at Boulder, Colo., seven papers, as follows:—

Peace versus War,
The Oppression of the Poor,
The Degeneracy of Society,
The Great Stone,
The Wheat and the Tares,
Apostasy in the Church,
God's Great Purpose.

These articles will not be human hypotheses, but the verities of the Word of God. They will present what the Bible has to say. They will view the field from the Mount of God, through the field-glass of the "more sure word of prophecy." You will wish to read them. You will want your friends to read them. Subscribers for the SIGNS will obtain the instruction in these and much more besides. If not a subscriber, you may subscribe now, at \$1.00 a year. After October 1, it will be \$1.50.

THE INDIAN FAMINE FUND.

The article in our Missions department and a note in our Outlook will be of interest to our readers, and will give brief information of the condition of the terribly depressed people of India. Our contributions thus far are as follows:—

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There is room for others, and India's need is great.

Volume No. 1 of the *Gospel Herald*, bound in blue manila, comes to our table. This is twelve numbers of a little magazine issued by the Southern Missionary Society in behalf of Gospel work in the South, for all classes, especially among the neglected ones, the poor and needy. The work is put on the true basis, and the help given is, wherever possible, to help the needy to help themselves. For years J. E. White, the president of the society, has run a steamer, Morning Star, on the Mississippi in the interests of practical missionary work, and much good has been done. To all who are interested in this work we would say, send 25 cents to *Gospel*

Herald, College Building, Battle Creek, Mich.; and read the paper. Its perusal will, we know, give you added interest.

AN INTERESTING OCCASION.

The sixteenth annual commencement exercises of Healdsburg College were held in the S. D. A. Church, adjoining the college campus, at Healdsburg, Cal., Monday evening, May 28. The baccalaureate sermon had been preached the Sabbath previous by Pastor J. O. Corliss, of San Francisco, from Psalm 119:9: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word."

The members of the graduation class of 1900, as of all graduating classes, were bright, intelligent, interesting. Six courses were included, the graduates of which were as follows: Scientific, Vita E. Mallory (upon whom was conferred the degree of B.S.); Normal, Katherine B. Hale, Luella Reed, Sydney A. Smith; Biblical, Christian G. Marchus; Missionary, Denton Sees, Yoshimasa Noiri (Japanese); Preparatory Medical, Winford L. Fuller; Teachers', Abbie B. Dail, Maggie S. Jorgensen, Ora E. Edward, Cora J. Winning, Agnes H. Bingham, Carl W. Bond, Charles B. Baber.

The program was of interest, but for such a school, especially designed to fit men and women for meeting, in the highest, the truest, and, therefore, the best way, the hard practical problems and duties of life, it seemed to a devotedly friendly observer that there was altogether an undue proportion of instrumental and classic music, and some of the music might better have been omitted altogether. Let us not be misunderstood. We believe in music, in its high, ennobling, and refining influences; but it would seem to us that the commencement exercises of an educational institution ought, in an especial way, to represent the aim, the object, and the work of the institution. The music rendered, some of which was really fine, must have represented a tremendous amount of energy in the closing weeks of the school year, detracting more or less from other studies of more importance.

President M. E. Cady's address was a stirring extempore talk on "The True Higher Education," which not only prepares young men and women for eternal progress in the world to come, but makes them bundles of practical usefulness and blessings here and now, in contrast to what is called "the higher education" in worldly institutions of learning, which, apart from God's creative and regenerating power, "is foolishness."

This note would not be complete without reference to the simple and expressive class motto, "Faith, Not Fame." If that shall truly be the motto of the members of the class, they will find in its following the truest, highest, noblest development. Mere fame is self-centered, and if pre-eminently achieved by ambition, it hardens in selfishness the heart, makes its possessor the mark of envy and detraction, and if he lives long enough, spreads his banquet table with Dead Sea apples. On the other hand, faith leads heart and mind and soul out of self to the Infinite God, develops a character like His, and makes its possessor a constant blessing to all around. The name of such an one may not appear on the human scrolls of fame, but it is written in the great Book of Life.

May God bless the Healdsburg College.

It is true, as has been said, that the Spirit of Christ "awaits our demand and reception." But this does not mean in words. Jesus was filled with the Spirit, but before that He was emptied of self. Who "emptied Himself," "made Himself of no reputation," in the common version. Let that be a part of the demand, and the other part to use the Spirit to God's glory. There will be no failure then. Cleansing from sin, emptying of self, then power—power over sin, then power to do service.

Every Christian ought to pray for the pacification of the Filipinos, and the opening of those lands to the Gospel. Surely there are souls in the moral darkness reigning there who are longing for light. We do not mean to imply that government aid is necessary, but the condition of things now is such that few will pause to listen, and the missionary will find himself hampered at every turn. 1 Tim. 2:1-3 is a good text for meditation and practise.