

SIGNS OF THE TIMES

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

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THE SINNER'S HOPE.

WHEN this earth was created by Christ, it was holy and beautiful. God pronounced it "very good." Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of love for the Creator. Every sound was music, in perfect harmony with the voice of God.

But a change has come. Sin has brought decay, deformity, death. To-day the whole world is tainted, corrupted, stricken with a mortal disease. The earth groans under the continual transgression of the inhabitants thereof.

Human beings have degenerated. One after another they fall under the curse, because sin has entered the world, and death by sin. The truth is not made precious by practise. It does not sanctify the soul. It fades from the mind because the heart does not appreciate its value. In consequence, the mind becomes more and more darkened by the atmosphere, which is malarious because of the perpetuating of Adam's sin. The conscience has lost its sensitiveness. Through a repetition of sin, the impression made on the conscience by sin has no longer force enough to arrest the transgressor, diseased, depraved, and dying. The voice no longer echoes the voice of God, or gives expression to the music of a soul sanctified through the truth. The heart, in which God should be enthroned, is a place from which come forth all kinds of abominations. How has the fine gold become dim! Man has lost the reflection of God's character.

This calamity is well-nigh universal. There is no place upon earth where the track of the serpent is not seen and his venomous sting felt. The whole earth is defiled. The curse

is increasing as transgression increases. The earth is preparing for purification by fire.

Satan has come down with great power to work with the children of men. Their senses are perverted by his schemes. He lends enchantment to the view which he presents to

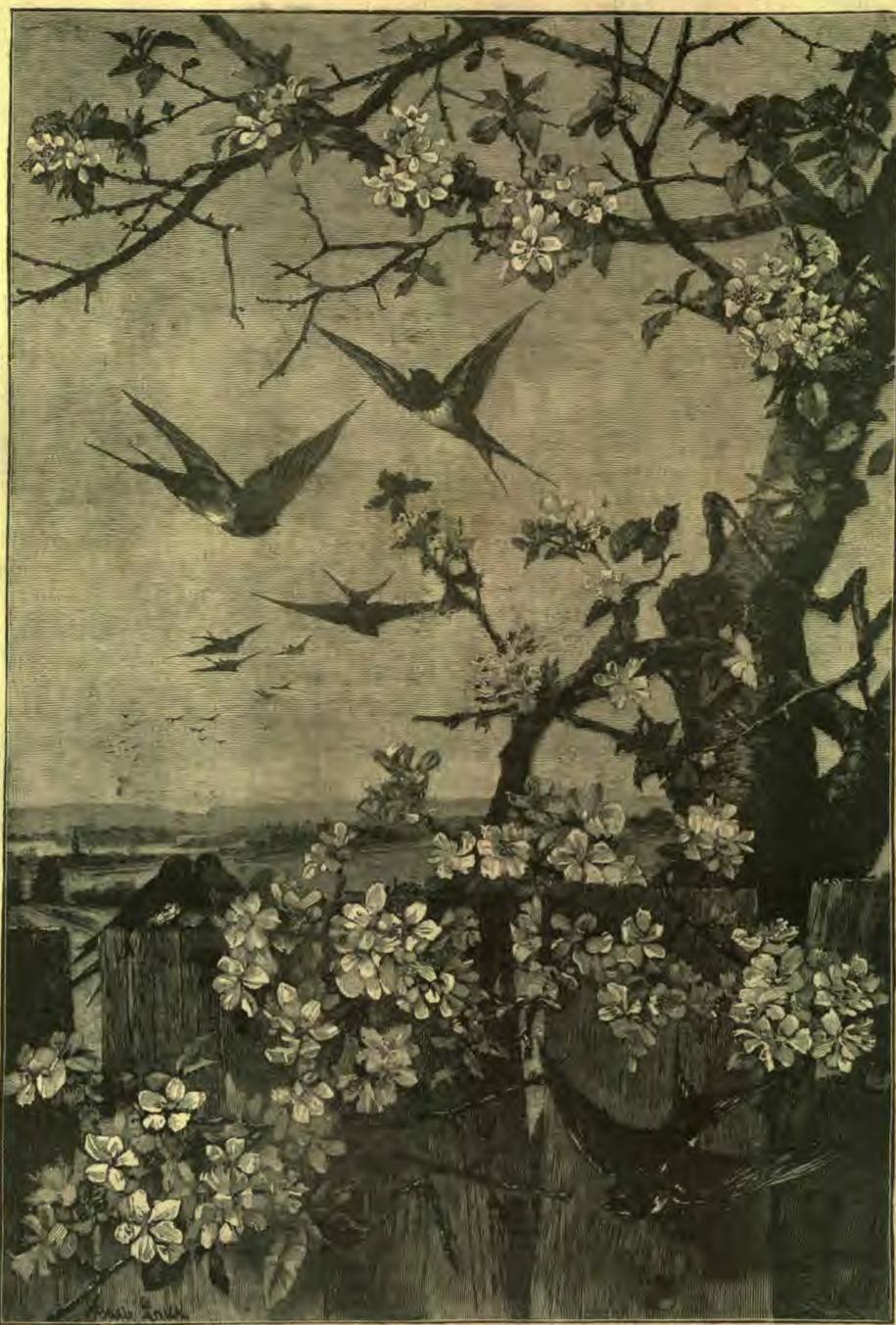
said he should not do, Christ, the Son of God, stood between the living and the dead, saying: "Let the punishment fall on Me. I will stand in man's place. Give him another trial." Transgression placed the whole world under the death sentence. But in heaven

there was heard a voice saying, "I have found a ransom." He who knew no sin was made sin for fallen man. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ laid off His royal robe and kingly crown, and gave up His command over all heaven. He clothed His divinity with humanity, that He might bear all the infirmities and endure all the temptations of humanity. He was a Man of sorrows, and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. For our sake He became poor, that through His poverty we might be made rich. For us He left the adoration of the angels for the insults and execrations of a mob lashed to madness by the priests and rulers.

The words in the first chapter of John are full of meaning: "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received

Him, to them gave He power to become the sons of God, even to them that believe on His name. . . . The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of His fulness have all we received, and grace for grace."

All that God could do has been done to save sinners. The Saviour invites all: "Come unto Me, all ye that labor and are heavy laden, and



A view of nature, beautiful tho marred. The gnarled tree trunk and dead branches are all evidences of sin.

them, covering transgression with great desirableness. As he tempted Adam and Eve, saying, "Ye shall be as gods, made wise by partaking of the fruit which God has forbidden you to eat," so he tempts men and women to-day.

But a hope has been set before every sinner. The instant Adam yielded to Satan's temptation, and did the very thing which God had

I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." But those who refuse to yoke up with Christ, who will not learn of the great Teacher, can not receive God's protection. If they are determined to walk in the path of disobedience, Satan will exercise his power over them, after deceiving, to destroy. We may choose God's way, and live; we may choose our own way, and know that sin has entered into the world, and death by sin.

Christ is the true light. Shall this light shine in darkness and the darkness comprehend it not?—God forbid. The Word of God comes to us as a cure for diseased souls and bodies. It is life for those who are dead in trespasses and sins. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. On Him the iniquities of us all were laid. He lives to be our Advocate. He did nothing worthy of death, yet He died. And if we hear the glad words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord," we shall have done nothing worthy of life. Jesus, the sinless, died having done nothing deserving of death. The sinner is saved without having done anything worthy of salvation. He is wholly without merit. But, clothed with the spotless robe of Christ's righteousness, he is accepted by God. The living way has been laid open. Life and immortality have been purchased by Christ. Through obedience to God's commands, sinners may find pardon and peace.

MRS. E. G. WHITE.

"GOD IS GREATER THAN OUR HEART."

[See 1 John 3: 19-22.]

THE subject with which these verses deal is an accusing conscience and its antidote. St. John does not say that the heart may not accuse justly. He does not say that a child of God is sinless by virtue of his relation as a child, and that his self-accusation is quieted by being pronounced groundless. It is entirely possible that one's heart may justly accuse him of sin, and that God's judgment may confirm the accusation of the heart. But he does mean to say that the heart is not the supreme and final arbiter, and that whatever it may accuse us of must be referred to a higher tribunal. You will observe that emphasis is laid on the words "before Him"—we "shall assure our hearts before Him."

God knoweth all things, while our heart is ignorant and blind. Whatever light or power of discernment conscience has, it receives from God. Not a few Christians live habitually in a state of self-accusation. They live in anticipation of divine judgment. Life is one continuous arraignment at the bar of conscience, spite of all their prayer, and striving, and study of the Word. Is it the appropriate daily occupation of a child of God to be a mere bookkeeper, writing down bitter things against himself? And then, once more, it is true that many Christians do not carry up their case from the bar of the heart. It is at this mistake that the apostle's words are aimed. The whole text carries a protest and an antidote against that kind of piety which is too contemplative and self-scrutinizing; which is always studying self for the evidences of a right spiritual relation and condition; which tests growth in grace by the tension of feeling; which limits God's presence by the sense of His presence; which reckons the spiritual latitude and longi-

tude by the temperature of emotion, as if a sailor should take his reckoning by the thermometer. Feeling, religious sensibility, have their place in the Christian economy, and a high and sacred place it is; but its place is not the judgment-seat.—*M. R. Vincent.*

COUNT THE MERCIES.

COUNT the mercies, count the mercies;
Number all the gifts of love;
Keep a daily faithful record
Of the comforts from above.
Look at all the lovely green spots
In life's weary desert way;
Think how many cooling fountains
Cheer our fainting heart each day.
Count the mercies, count the mercies;
See them strewn along our way.

Count the mercies, tho the trials
Seem to number more each day;
Count the trials, too, as mercies,
Add them to the grand array.
Trials are God's richest blessings,
Sent to prompt our upward flight,
As the eagles' nest, all broken,
Makes them fly to loftier height.
Count them mercies, count them mercies,
That bring heaven within our sight.

Let us number all our jewels,
Let us estimate their worth;
Let us thank the gracious Giver,
Strewing blessings o'er the earth.
Let our hearts o'erflow with gladness;
Let us tell the wonders o'er,
Till our multiplying treasures
Seem a countless, boundless store.
Then let praises, grateful praises,
Be our language evermore.

—*Mary D. James, in the Moravian.*

GIFTS OF THE SPIRIT.

WILL the Lord withhold His gifts from one who is walking in the light, and who is wholly consecrated, and keep him back from manifesting the fulness of power because the church is backslidden?—Most certainly He will. For Him to do otherwise would be to bring His truth and His name into disgrace. If those born blind or lame or dumb, were being healed by the ministers of any worldly church to-day, that church would thereby be brought into great prominence, and every act of its members would be closely scrutinized as the acts of the people of the church whom God was approving by miracles and wonders and signs; and the God who gave the power for working these wonders and signs would be measured and judged by the sins of the people of the church thus prominently pointed out and honored.

But did not Christ, while a member of the Jewish church, perform His wonderful miracles of healing? Yes; but in order to save the reputation of God, he was compelled to denounce the sins of the Jewish church, and finally to repudiate them before all the world.

The Jewish church claimed to be the only representatives on earth of the true God. They claimed this when they were more wicked than the Gentiles. When the Gentiles heard their claim and saw their crimes, they blasphemed. Paul says they did. They not only cursed the Jews, but they blasphemed the God of the Jews. This is not strange. The Jews claimed to be like Jehovah. The Gentiles therefore judged Jehovah by the Jews. They knew they robbed widows, and committed adultery. They knew they did all this when they heard them making their long, loud prayers on the corners of the streets. This made them angry, and they blasphemed both the Jews and Jehovah.

Paul presents it thus: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you." Rom. 2: 21-24.

Jesus came to save not only sinners, but the reputation of His Father. And in order to do this, He must tell the truth about His church. And He did. He declared in the hearing of the Gentiles that the leaders in the church were whited sepulchers,—rotten at heart, were robbers of widows, pious hypocrites, a generation of vipers. When the Gentiles heard this they stopped swearing at Jehovah. They saw that His professed church was misrepresenting Him. They listened to His gracious words. When the Jews ordered them to arrest the Son of God, they refused, and said, "Never man spake like this man."

Christ's miracles followed the cleansing of the temple. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to Him in the temple; and He healed them." Matt. 21: 12-14.

He could now perform His mighty cures without bringing honor to a dishonorable church, and without bringing dishonor to Jehovah. By calling the Jewish church a den of thieves, Jesus was able to work miracles, while a member of that church, without bringing disgrace upon His Father. But His faithfulness in rebuking the sins of His church cost Him not only His membership in that church, but His life.

The church of to-day is not free from its hypocrites and whited sepulchers. It is not free from its generation of vipers and its robbers of widows. And, again, the Gentiles blaspheme the name of God because of them. And, again, Jesus must come into the temple and cleanse it before it can again be written that "the blind and the lame came to Him in the temple; and He healed them." Who will follow the example of Christ? Who will go into his pride-filled church, which he knows is full of unconverted men and women whose sins are a disgrace on the Christian name, and cry at its festivals and fairs and oyster suppers, Babylon "is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird"? This is the first step for a consecrated man to take who is seeking the gifts of the Spirit while holding communion in a world-loving church. But his power to cast out devils may be purchased at the cost of his being cast out of his beloved synagog, and finding a home with some humble church "everywhere spoken against." And from the church which will not be cleansed, Christ, in the person of His true disciples, will depart, uttering the fearful words, "Behold your house is left unto you desolate."

But could not some one who is not a member of any church, who is consecrated, be intrusted with the gifts of the Spirit?—No; for the gifts of the Spirit are given to the church, not a disconnected, irresponsible individual. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers,

after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28. "The church of the living God" is "the pillar and ground of the truth." 1 Tim. 3:15. It is not an invisible, intangible, irresponsible nonentity, but a real, tangible body, made on purpose to be looked at—"Ye are the light of the world"—and handled, and read—"Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in *fleshy tables of the heart*." 2 Cor. 3:3. Of Christ it is written, "The Word was made flesh, and dwelt among us, and we beheld His glory." John 1:14. But He has returned to His Father, and we see Him no more, only as we see Him in the flesh of the "church, which is His body, the fulness of Him that filleth all in all."

No attempt was made by the glorious apostolic church to hide its literal organized existence, and thereby shirk the responsibility of the influence of unworthy members. It had power to cleanse itself from its Ananias and Sapphira, and to strike such terror to the hearts of the hypocrites on the outside that "of the rest durst no man join himself to them." This repudiation of church organization so common to-day is the swinging of the pendulum to the opposite extreme from the tyrannical organization of a fallen church, and is intended to escape the responsibility of church-membership, and the unpleasant duty of cleansing out those who "trespass" and who "will not hear the church" and repent of their sins. Matt. 18:15-17.

Yes, the absence of the confirming signs and wonders to-day is a solemn, silent, infallible proof of the presence of sin in the church. God is defending His honor from disgrace. He is withholding His witnessing wonders from a lukewarm church to save His reputation both in heaven and earth.

But how long shall this disgrace continue? How long shall God be compelled to testify against His church? When the unbeliever challenges the church to show the miracles which are plainly promised, we who believe the promises, explain their absence on the ground of the presence of sin. But this is a disgraceful confession. It is a confession from the church that her relations with the world are such that her Head can not fully identify Himself with her without bringing Himself into disgrace.

Who that reads these solemn truths will sense the sad situation, and take the matter to heart? Reader, are you zealous for God's honor? Does the condition of the church concern you? Do you "sigh and cry for all the abominations that be done in the midst thereof"? Do you "weep between the porch and the altar," and cry, "Spare Thy people, O Lord, and give not Thine heritage to reproach"? Who will begin to cry to God for cleansing, both for himself and the church, "and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth"? To this the writer has dedicated every power of body and mind. And he can bear testimony from personal experience to the fact that God will respond with His witnessing power just as fast as ministers and people are purged from their sins, which separate them from the power of God.

A. F. BALLENGER.

MUST.

DOING right because you feel that you *must* is like having to make bricks without straw. If you are going through on the *must* line, you are still a stranger to the "run and not grow weary," the "walk and not faint" experience.

The joy of mounting up with wings as eagles is unknown.

There is too much service *self-caused*. "I have no particular desire to go to the house of God, but I suppose I must." So soliloquize a great many. The reason they don't like to go is because they don't get blessed, and the reason they don't derive spiritual benefit is because they go thinking they *must* go, and not because they *enjoy* going. There is too much "I" connected with what is said and done. "I am expected to. It will be thought strange if I don't. The fact is, I must." This is one way of rendering service, but it is not the best way, nor is it His way. "And I will put My Spirit within you, and *cause* you to walk in My statutes." Not *self-caused*, but *Spirit-caused*. Not I must, but I delight to do Thy will, O God.—A. W. Roffe, editor *Christian Worker*, Toronto.

THE HIDDEN MEANING.

WHATEVER evil falls across my path,
I straightway look, with optimistic eyes,
To see what purpose underneath it lies.
For I believe always God's seeming wrath
Is but the veil to some intended good,
By men not understood.

But if we will take time amidst our grief
To search for it, I think we can not fail
To find the hidden meaning 'neath the veil,
And, having found it, lo! we find relief;
And what has seemed a cruel, chastening rod,
Proves the kind touch of God.

—Ella Wheeler Wilcox.

ADULTERATION.

MEN in general detest adulteration. They do not like to be deceived. If they purchase goods, they wish them to be free from all foreign substances. The milkman is watched to see that he adds no water to his milk. If a garment is warranted "all wool," no cotton is desired in it. Pure groceries are sought after, and the adulterated articles are shunned.

Yet this is an age of deception. Do the best you can, still you are apt to be deceived. Deceivers lurk on every hand, ready to humbug you and betray your confidence. What we thought was pure, on further investigation, proves to be base. The thread of adulteration can be traced in nearly all transactions of the business and social world.

But it is of religious things that I wish to speak particularly. If anything should be pure, it should be religion, and the genuine article is. But there are "lo here's" and "lo there's." Every wind of doctrine is blowing, and we need carefully and prayerfully to scrutinize that which comes to us claiming to be divine. Thank the Lord, there is a detector. Says the apostle, "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2:2. Or, as Rotherham's translation reads, "the *unadulterated* word." God's Word is free from all adulteration. "Every word of God is pure." Prov. 30:5. The Bible, as it reads, is the test of all opinions and creeds. It is not diluted from the pump of mortal reason; it is uncontaminated by human analysis.

But we need to watch lest we receive error. That pagan maxim, "Whatever is, is right," receives considerable recognition. Long established precedents are frequently cited in proof that a certain practise is right. Customs, venerable with age, abound on every hand. It is unsafe to accept, without investigation, all these. To do so is but to stop the

sun of progress in the heavens. It is well to look for adulterations. Age can never make right that which is wrong. Satan is old, but he is Satan still. Says Gibbon:—

The theologian may indulge the pleasing task of describing religion as she descended from heaven arrayed in her native purity; a more melancholy duty is imposed upon the historian; he must discover the inevitable mixture of error and corruption which she contracted in long residence upon earth among a weak and degenerate race of beings.

It is not enough to ask, Does a certain thing exist? but, By what right does it exist? Is it founded upon the Bible? or can its lineage be traced back to the bogs of superstition and tradition? If God did not establish the practise, surely man did, and a religious practise having for its basis the precept of a man, even tho he be a pope, is vain.

Things have come down to us in religious practises that are adulterations of the divine Word. In Killen's "Ancient Church" (preface) it is said:—

In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose in prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions.

Some of these things which "crept" in and claimed the rank of divine institutions are still here. They are adulterations, and should be sought for and put away. One of these is the observance of Sunday instead of the seventh day, the Bible Sabbath. This is a spurious rite, even tho it claims to be divine. It has no foundation in the Word of God. The great detector shows it to be a usurper. Dr. Scott, the noted commentator, says:—

The change from the seventh to the first appears to have been gradually and silently introduced by example rather than by express precept.—*Comment on Acts 20:7*.

He admits that it is one of the things which "crept silently" into use, that it was never commanded by the Lord of Life. Again, the *Christian at Work*, 1884, says:—

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that, while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to *later than apostolic times* for the establishment of Sunday observance.

The Word of God tells us plainly that the "seventh day is the Sabbath." The law, spoken amid the grandeur of Sinai, has never been changed. It reads the same in the Bible now as then, and the words mean the same. They have lost none of their power. Reader, a human adulteration has "crept in" here. What do you propose to do about it? Will you exchange the spurious for the genuine? "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

Rome, N. Y.

G. B. THOMPSON.

SERVICE, THE TEST.

GOD will not save you if you do not try to save some one else. Were it otherwise, the whole plan of redemption would be arrested and nullified. God's purpose is to save the world through human agency. Every man is to seek and bring his brother-man, even as Andrew brought Simon to Christ. The Spirit of Christ is designed to reproduce itself in the heart and life of every believer. Soul-saving faith makes soul-saving men. I do not think that any man is ever saved except by the direct or indirect intervention of some other man. Christ alone

can call the Lazarus forth, but there is a stone to be rolled away before, and there are wrappings to be removed after the miracle is wrought. And hence God is but working out His own economy in demanding that every member of His kingdom shall be a servant and a worker. Through all time the test of saintship is service.

But this is not all. The divine claim is not exhausted by the mere demand for work. It is declared again and again that no service is acceptable unless it be rendered with the whole heart. God claims the entire man, body, soul, and spirit. He lays his hand not upon our gifts, our wealth, or our leisure, but upon us, saying as He does so, "Thou and thine are Mine." Our very life, with all its powers and possibilities, must be surrendered to Him. Partial, perfunctory, half-hearted service He sternly rejects; and upon those who mock Him by offering it He pours out His righteous wrath.—*Joseph Miner.*

PEACE VERSUS WAR.

A LONGSIDE of every truth of God, Satan has placed a counterfeit. Error is hydra headed; it assumes every conceivable form, and manifests itself in every imaginable place, as may be best suited to its interests. Prominent among the deceptions to be found in the religious world in these last days, stands the doctrine of the world's conversion before the coming of the Lord. Originating in the seventeenth century, this idea has been very favorably and quite universally received by the religious world. The effect of this belief upon Christendom has been to bring into the religious mind a feeling of indifference, amounting almost to skepticism, regarding the second coming of Christ. Indeed, wherever the blessed news of Christ's soon return to this earth is heralded, there must be met the counter claim, that Christ can not come until the world is converted.

That this doctrine should be preached in the last days, occasions no surprise to the student of prophecy; for we find by reference to both the prophecies of Isaiah and Micah that there would be many saying this very thing. Please read Isa. 2:1-3 and Micah 4:1-5. The comparison of these scriptures will show that they are very similar. In the statement in both it is said that "they shall beat their swords into plowshares, and their spears into pruning-hooks; . . . neither shall they learn war any more."

But now observe carefully; in Isa. 2:2 and in Micah 4:2 it plainly states that this declaration is not made by the Lord, but is made by the people themselves. Thus we have in these two prophecies the prediction that in the last days there would be "many people" saying that there would be a time of universal peace, when the implements of war should be beaten into implements of peace. But the Lord says, through His apostle Paul, that "when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape."

In contradistinction to this prediction of "many people," the Lord emphatically de-

clares, through His servant John, that in the last days, when the time comes for the Lord to judge the world, and to execute His wrath upon the ungodly, instead of all the world being converted, "the nations were angry." Rev. 11:18. The anger of the nations certainly would not be manifest in changing their implements of war into implements of peace. On the contrary, they would naturally do just the reverse; and just the reverse of this does the Lord declare they will be doing in the last days, notwithstanding the delusive cry of "peace and safety."

Prepare War.

Says the Lord through Joel: "Proclaim ye this among the Gentiles: **Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosh-**



ALCATRAZ ISLAND, SAN FRANCISCO BAY.

This is a government reservation, strongly fortified. It is situated directly east of Golden Gate, and commands the entire harbor entrance. Yet this is but one of three watch-dogs of war, keeping watch over the entrance to San Francisco Bay. It is simply an illustration of what is being done everywhere in great seaports. This view, taken from the ferry-boat Tiburon, with the "Signs" camera, embraces almost the whole island, on the landward, eastern side.

aphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:9-16.

This brings to view a far different state of things than is presented by the false prophets. It becomes pertinent now to raise the question, Is this the condition of things among the nations of to-day? Are the nations preparing for war? Are the implements of peace made to contribute to the agencies of bloodshed and destruction? It seems hardly necessary to refer to statistics, or to advance arguments that such is the case. The denial of such a situation to-day could come only from a mind either ignorant or spiritually blind.

The Nations' Resources.

The active armies and reserves of some of the leading States of Europe are as follows: Germany, 5,805,351; France, 4,994,148; Italy, 2,102,978; Austria Hungary, 1,725,408; Russia, 5,209,564. These figures represent the land forces alone. When the naval strength is included, there must be added to the armed forces of Germany 61,500; to France, 183,875; to Russia, 975,561. No mention is made of the forces of Great Britain, which have been very greatly augmented during the recent war in South Africa.

But even these figures are inadequate as illustrating the possible fighting strength of the leading nations of the Old World. By the system of conscription, which is carried on in all the Old World governments save England, every able-bodied man is made to do military service for a term of years, thus receiving training as a soldier. In 1897, of the 426,245 registered young men in Germany, 268,000 were required to fill the annual contingent. In the same year the registered men for military service in France was 342,644. In Italy, in 1897, 269,600 were registered. Of this number 93,000 were drawn, the others excused. In Russia the number registered for 1897 was the greatest ever known, amounting to nearly 1,000,000. Out of this number 302,500 were drawn for active service. Thus every year places the available young men in training for war. So when we come to consider the possible resources of the several States, we find that of the population capable of bearing arms, the majority, perhaps, of whom have had schooling in the science of war, Austria could place in the field 9,800,000 men; France, 9,550,000; Germany, 12,000,000; Italy, 7,500,000; Spain, 4,200,000; Russia, 22,000,000. Of course it would be no ordinary occasion which would enlist all these forces. But in the contention for the supremacy of the future it is well to consider possibilities as well as probabilities.

Since 1860 the demand for arms upon the Krupp Gun Works is said to have necessitated an increase of employees from 176 to over 20,000; so that the largest manufacturing establishment now existing in the world is engaged day and night in making implements of war.

Says Mr. Thos. F. Bayard, as reported recently in the *New York World*.—

Never were the destructive forces of warfare marshaled in such impressive array as we see them to-day—never before did earth shake under the measured tread of so many men armed and prepared to be armed—never in history were weapons so lethal, missiles so mighty, and explosives so terrific and powerful, or in hands so carefully drilled and instructed in their employment—never were the preparations for war on land and sea comparable, in scale and efficiency, to those of the present day. Contemplating all these terrific forces, there is no thoughtful man who is not anxiously questioning his heart, What does all this preparation portend? What is to be the result to the civilization and progress of the human race of the conflict of such forces, and the changes it may at any moment create?

Millions upon millions of dollars are appropriated by the different countries of the world

every year for military purposes. Jealously and enviously are the nations of Europe vying with each other, each filled with the greatest determination to make the most of every possible advantage, to advance its power, and to promote its interests. Ominously and threateningly, at every new move upon the political chessboard, does the war cloud gather over earth's inhabitants, and breathlessly do the nations of the earth watch for the torrent of leaden hail and rain that shall follow the bursting of the cloud. One writer has said:—

Never since the world was peopled has mankind stood in such anxious expectancy, awaiting the outcome of the immediate future, as in these closing years of the nineteenth century. Men are wistfully striving to peer through the portals of the year 1900—marveling as the effect and forces of applied science are unfolded to our comprehension, and discovery moves on, each invention leading in another, in stately procession. We, all the while, wrapped in wonder, are straining in hope and fear to catch the coming word, and to comprehend its import.

Terrible will be the responsibility of him who stirs up and opens the smouldering, pent-up fires, which, like the spark in the powder mill, will cause the last and terrible conflagration among the children of men. But, while this terrible ordeal may be delayed, it can not be averted. While the threatening war cloud may be held back by the power of the divine Omnipotence, the execution of His wrath can not long be deferred. Let not the long-suffering of God be taken for indifference, nor the staying of divine execution as repentance of His purpose. The Lord will come shortly from His place, and will punish the inhabitants of the earth. "To-day, while ye hear His voice, harden not your hearts." "Now is the acceptable time, now is the day of salvation." In Him is a refuge from the storm.

Boulder, Colo. FRANCIS M. WILCOX.

PATIENCE.

PATIENCE is the finishing touch of Christlike character and services. It is the perfecting of all other good traits. There is a patience of faith in God which brings conquering power and unspeakable peace. There is a patience of love which is peculiarly divine and wonderful, and there is a patience of hope full of mighty inspiration. This patience is born of mighty tribulations and struggles and is so precious that no cost is extravagant for it.

Patience must be at every point of character building. This we get in trials and exercises. We learn to hold still in the hottest fire, and to acquire by practise a patient attitude towards all things. The terrible wear and tear of incessant irritability and ebullition of temper is no longer allowed. Great disappointments, bitter injuries and wrongs, no longer fire our passions, nor little annoyances fill our rest with thorns. We bring faith up to unwavering patience toward God and His exceeding great and precious promises; we develop courage until it is a steady fire and not a flash for the moment; we secure a hope which does not watch every cloud nor die with every thunder gust. To every point of character we give the foundation and polish of patience. And, letting patience have her perfect work, we may indeed become perfect and entire, wanting nothing.

Patience is power in working for God. We sow to-day and are delighted if we may reap to-morrow, but will not weary even if we reap not for years. Peter had three thousand souls saved after his great sermon full of the Holy Ghost, but Stephen, just as wonderfully baptized, had no immediate result except to be stoned to death. But Stephen had Saul of Tarsus for successor, and it is easy to read

between the lines how marvelously he influenced Saul, tho it seemed not at all at the time. To win a soul for Christ is sometimes the work of years, and it is worth the toil of a lifetime. Fruit can not be unduly hurried without serious injury to it, and if it be too early gathered may be utterly worthless.

Patience in work, however, is simply continued and most persistent work. We are not idly waiting when we have Christlike patience. Patience is pluck, push, perseverance in perpetual motion. It is not a restraint upon activity but a powerful inspiration to more. It is not "down brakes," but "open throttle more." Christ is our sublime example in His ministry of such patience.

Patience is the right attitude under strange providences. What God does now we understand not, yet we will not believe it anything but supremely wise and right and good. We say to our bleeding hearts, "Patience!" and to our impulsive complaints, "Hush!" Our God is wholly good and wise. How He leads we may not discern, but that it is upward to light and power we patiently believe. What He has for us in life we see not, but that it is worthy of divine love we know.

Patience under persecutions. We have the prophets and apostles as glorious examples. How strange and cruel their reception by men! How dark their pathway for weary years! And how fierce the flames of their sufferings! But see their heroic patience. Here in the hustling, nervous nineteenth century there is greater need than ever of this beautiful and perpetual patience.—*Dr. Charles Roads.*

THE WASTE OF WAR.

GIVE me the gold that war has cost,
Before this peace-expanding day—
The wasted skill, the labor lost,
The mental treasure thrown away—
And I will buy each rod of soil
In every yet discovered land,
Where hunters roam, where peasants toil,
Where many-peopled cities stand.
I'll clothe each shivering wretch on earth
In needful, nay, in brave attire,
Vesture befitting banquet mirth,
Which kings might envy and admire.
In every vale on every plain,
A school shall glad the gazer's sight,
Where every poor man's child may gain
Pure knowledge, free as air and light.
In every crowded town shall rise
Halls academic, amply graced,
Where ignorance may soon be wise,
And coarseness learn both art and taste.
To every province shall belong
Collegiate structures and not few,
Filled with a truth-exploring throng,
And teachers of the good and true.
A temple to attract and teach
Shall lift its spire on every hill,
Where pious men shall feel and preach
Peace, mercy, tolerance, good-will;
Music of bells on Sabbath days,
Round the whole earth shall gladly rise,
And one great Christian song of praise
Stream sweetly upward to the skies.

—Anon.

"MY FATHER AND YOUR FATHER."

CHRIST'S mission to this earth was to correct the lie given by Satan to the human race concerning the character of His Father. He could not endure the thought that man should entertain the idea that God—who had created the great universe for the happiness of every intelligence—was arbitrary, tyrannical, and self-seeking. Laying aside all His power, glory, and exaltation beside the throne, Christ came among men to vindicate the true character of our loving heavenly Father. This was His mission.

"O righteous Father, the world hath not known Thee; but I have known Thee;" "I came forth from the Father, and am come into the world;" "As the Father knoweth Me, even so know I the Father." These texts show that Christ is the only One ever in our world prepared to give a correct witness or testimony concerning the Father and His character. Again, in seeing Him, our race saw the Father; for this testimony concerning Christ is given us: "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person," etc. (Heb. 1:1-3); also Jesus told Philip, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?"

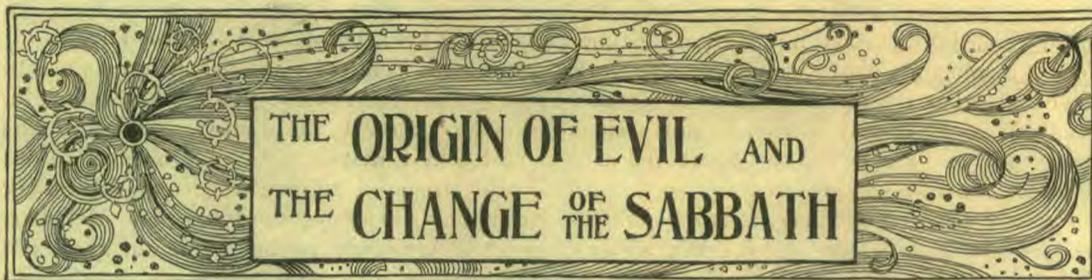
To the Son was committed this responsible work of *revealing* the Father, because no being beside Him in all the universe knew the Father as did He. None could *fathom* His infinite love, power, mercy, and goodness, but the Son. So He alone *could* become a Redeemer. Angels might offer to die for the fallen race, but redemption consisted of something infinitely greater than to die. The character of God and His eternal, holy law must be *vindicated* amidst sinners. God's very every-day heavenly life must be *lived* among sinful men, and that, too, clothed with *sinful flesh*. Thus *revealing* the life of the Father, men would be drawn to Him, leaving, by choice, the service of sin. "All things," said Christ, "are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son shall reveal Him." Matt. 11:27. Again, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." John 14:6. Not that this is arbitrarily so, but absolutely no man *can* come unto the Father but through the knowledge of His goodness revealed only by His Son.

Jesus loves His Father. He enjoys His presence. He is anxious that our happiness shall be made complete by our loving Him too; for He knows that in His presence, with hearts made pure, for us also is "fulness of joy." He left a perfect testimony in the world that the Father loves us. "For God so loved the world," "And he that loveth Me shall be loved of My Father;" "If a man love Me, he will keep My words; and My Father will love him," are some of the expressions in words of the Father's love.

Then, after His resurrection, Jesus still assures us that, altho He had suffered a cruel death among men, the Father's love would not be withdrawn from us. In revealing Himself to Mary, He says, "Touch Me not; for I am not yet ascended to My Father; but go to *My brethren*, and say unto them, I ascend unto *My Father*, and *your Father*; and to *My God*, and *your God*." What a precious assurance! Even as He is My Father, so He is yours. His love for you, His sons, because you are "My brethren," will be the same that it has been for Me. And this is the way He has loved you all the time, but you knew it not.

Reader, this is the God you are invited to love and obey. To know Him is but to love Him, and to love Him is but to obey Him. If you have not already done so, would it not be well for you to "acquaint *now* thyself with God [margin], and be at peace [not at war]; thereby good shall come unto thee" (Job 22:21)?

T. E. BOWEN.



THE ORIGIN OF EVIL AND THE CHANGE OF THE SABBATH

THE SOURCE OF PAPAL AUTHORITY.

[This is article fourteen of the series.]

WHENCE did "the beast" (the Papacy) receive its power and authority? *Answer*—"And the dragon gave him his power, and his throne, and great authority." Rev. 13:2, R.V.

While the dragon is secondarily a symbol of Pagan Rome, primarily it is symbolic of Satan, the great adversary of God in this world, of whom Pagan Rome was, at the first advent of Christ, but the tool and agent, being actuated by the same spirit. That the dragon actually symbolizes Satan is shown from the following, "And the great dragon was cast out, that old serpent, called the devil, and Satan." Rev. 12:9. The dragon, then, is Satan, who was cast out of heaven. Verses 7-9. From Satan, therefore, the adversary of God and man, the Papacy received its authority and power.

Truly this is no pleasing picture; but it is painted by the divine Artist, and is therefore true. It is the system of which we speak. "By their fruits ye shall know them," is the inspired test. Applied here, what are the fruits of the papal tree?—Exaltation of self, opposition to God, blasphemy, persecution of the saints, casting down the truth to the ground, treading underfoot the sanctuary, the Dark Ages, ignorance, and superstition. It is but the low trail of that old serpent that first reared its ugly head in heaven, and in its downward fall to earth drew after it one-third of the angels (Rev. 12:4), and in all the ages since has been working even with "all power and signs and lying wonders," to "draw away" into the same ruin and oblivion the church of Christ.

We have seen that paganism was Satan's means anciently to "draw away" the people of God into idol worship, which Inspiration declares to be the service of "devils." 1 Cor. 10:20. No sooner was the church firmly established upon its divine foundation than Satan manifested his "great wrath" (Rev. 12:12) through his faithful instrument, paganism, to scatter the "little flock." Christ was "God manifest in the flesh," "the mystery of godliness," declared to be "great." 1 Tim. 3:16. Satan determined to set in operation a rival power, whose "look" was more "stout," and whose influence should be "greater." And as God in Christ is incarnate in the church, thereby to show that the power of His love is great, so did Satan incarnate himself in the "man of sin," to prove that the force of cruelty and hate, the forces of iniquity, are greater.

Let the reader here reflect that it was God's "eternal purpose" to make the church, redeemed from a fallen race, a trophy of His grace, and a triumph of love, and love alone, over every and all other forces, thus to prove to all His creatures that He is what He claims to be,—a God whose name and every attribute is Love. Eph. 2:4, 7; 3:10, 12; 1 John 4:8. For this reason it was the strategic part of Satan's great plan of rebellion against the government of heaven to get control of the church. Isa. 14:13. He tried Paganism as his agent to subdue the church, but the church was "more

than conqueror," as the following extract beautifully sets forth:—

During the succession of persecution which came to an end on the accession of Constantine to supreme power, and his adoption of the Christian faith, there were very many who submitted to imprisonment, torture, and death. . . . It was the heroic age in the history of the church, when, with no aid from the arm of flesh, the whole might of the Roman Empire was victoriously encountered by the unarmed and unresisting adherents of the Christian faith. Imperial Rome, the conqueror of the world, was herself overcome by the bands of Christian disciples, whose meek but dauntless courage was more than a match for all her power.—*Fisher's History of the Christian Church*, pp. 50, 51.

Satan's next and last resort was to corrupt the church itself, and thus to envelop it in the same cloud of darkness that rests like a funeral pall upon the world. Those whom he could not in this way corrupt, he sought to exterminate altogether, hoping thus that the earth, with all its inhabitants, would be in his hand and under his dominion.

We have learned in previous articles that God's Sabbath of rest in the seventh day, was the institution ordained in the beginning "for man," by which he might ever know of his Creator's sanctifying power. So long, therefore, as man truly kept God's Sabbath, so long would he continue to know and to serve God. Hence, before the church could be corrupted and "drawn away" from God, God's Sabbath must first be taken away, and a counterfeit established in its stead, and established too as one of the institutions of the church, for it is the church that is to be drawn away.

Again, the Sabbath precept is the only part of God's law that represents, on its true basis, the authority of God. The reason given by God for requiring the observance of the Sabbath is that God created "heaven and earth, the sea, and all that in them is" (Ex. 20:11); and "hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God" (Eze. 20:20). The Sabbath, therefore, represents God's right to rule His people, and the individual who keeps God's Sabbath thereby acknowledges God's right to set up His throne in his heart, and rule his life with His own authority. This sign of God's authority must, therefore, be taken away and be substituted by a fitting symbol of apostasy, in order for the apostate power to be successful in its work of drawing away the disciples.

The fact has already been noticed that "the dragon gave him [the beast, the symbol of apostasy] his power, and his throne, and great authority." Rev. 13:2, R.V. Therefore the Sabbath must be the point where this apostate power will especially attack the truth of God. As just noted, the Sabbath is the institution in which God sets Himself forth as He is to His people. In no other commandment of the Decalogue is God set forth as He is—the Creator of all, thus distinguished from all false gods or objects of worship.

Of this apostasy we read "that He sitteth in the temple of God [the church, 1 Cor. 3:17; 2 Cor. 6:16], setting Himself forth as God." 2 Thess. 2:4, R.V. As already noted, this power is characterized as having a notable dis-

regard for the law of God. Add to that the thought that he is to set himself forth as God, and remembering that in the Sabbath precept God sets Himself forth, it will be seen that the prophecy points, unmistakably, to an attempt to change the Sabbath of Jehovah.

As stated, the Sabbath precept represents God's throne and authority. Let it be remembered that in the beginning Satan declared, "I will exalt my throne; . . . I will be like the Most High." Isa. 14:13, 14. This apostate power is said to be he that "opposeth and exalteth himself above all that is called God, or that is worshiped." 2 Thess. 2:4. It is also declared in the prophecy under consideration that "the dragon [the devil] gave him [this apostate power] his power, and his throne, and great authority." Rev. 13:2, R.V. This also clearly points to an attempt by this power to change the Sabbath, the sign of God's authority.

It is plain, therefore, that the same unholy ambition for self-exaltation, which possessed Lucifer in heaven, is the inspiration of this apostasy in the church. It was declared by God to be "iniquity" then, the "mystery of iniquity" still. The same unrighteous "traffic" in souls, which Lucifer began in heaven in the inception of his iniquitous scheme, this apostate power employs in the church to draw away disciples from their rightful Lord, by counterfeiting His Sabbath.

All these considerations plainly mark this apostasy as a continuation of the great rebellion which began in heaven, the scene of the conflict being transferred to this earth.

H. C. GILES.

[The next article in the series is "The Times Changed." It will appear in the SIGNS of July 11.]

EVEN THE HEATHEN SEE IT.

NOTHING has done more, if as much, to make Christianity appear obnoxious to intelligent heathen in acknowledged heathen countries as the claim that certain other nations are Christian nations. Christianity has not received a harder blow in modern times than the official declaration of the United States Supreme Court that "this is a Christian nation." We need not except even Great Britain's opium and liquor traffic as an accompaniment to her missionary effort. The intelligent heathen know what Christianity purports to be, and the good influence its votaries promise to them when urging them to accept it. Then when they are told that the United States pose as a Christian nation, they naturally look here for the fruit that professed Christians promise to them on condition that they accept Christian doctrine. Being of the world, and having no faith, they naturally walk by sight. They naturally look over here to see the quality of the morality so lavishly promised to them if they will become Christian nations. And it is little wonder that they are disappointed. As illustrative of this point, we submit an extract from an address by Dr. MacArthur, of New York, as reported in the last number of the *Converted Catholic*:—

While riding in a train in India about four years ago, I met a very learned Hindu belonging to Benares. Benares, you know, is the headquarters of Hinduism. It was a city that was old before Rome and Athens were born. It was contemporaneous with Jerusalem in the days of Solomon. It sent many of the ornaments to Jerusalem that decorated Solomon's palace and court. My fellow-passenger was a learned man, a graduate of Queen's College, in India. He asked me what I thought of Benares. I told him that I thought it was the filthiest and vilest city that I had seen. I had gone into the temple in which bulls and cows were objects of worship. I had seen these same cattle walking

through the streets of Benares, eating all the vegetables at the stands in the markets, and the vegetable owners did not attempt to drive them away. I had gone into temples where a kind of worship is paid to monkeys. I had also seen the great tank in which the pilgrims bathe, until the top of that tank was covered with a green scum, and then I saw the people dipping their pitchers in that water, thus vile, and carrying it home, because it was holy water. You need not be surprised that they have cholera in Benares. You need not be surprised that when the council of doctors met in Paris—two of them having gone from New York, appointed by President Cleveland—to form plans to prevent the spread of cholera, their whole, or at least their chief, thought was given to Benares.

When my friend asked me what I thought of the great city of Hinduism, I said: "It is the vilest place I was ever in. You need a new religion, or else a new municipal administration." He turned to me with the question: "Did I understand you, sir, to say that you came from New York? Do you mean to say that Benares is any filthier and viler than New York?" I said, "We have a reform administration just now in New York." Here was a man who was never outside of India in his life, yet he was as familiar with Chicago and Boston and New York as you and I are. He could call the names of all the Tammany sachems, and call them by their nicknames, every one. He finally turned to me, and said—and I tell you his remark was an eye-opener—"If Tammany Hall represents the best that a republican form of government can do in the management of a city, I think all the gods of heathenism that I belong to an imperial government and not to a democracy." And then he added, "If Tammany Hall represents Christianity in municipal politics, again I thank all the gods that I am what you call a heathen."

If Tammany Hall were the only American institution to which the Hindu could point to sustain his argument against the so-called Christianity professed by the government of the United States, we might tell him that was only the Judas of the company. But, unfortunately, the inconsistency is not confined to Tammany, nor to any city or State. Nor has experience shown that the so-called "reform administrations"—either municipal or State—have in any permanent manner represented Christianity to better advantage than those they superseded. Often they have been even worse.

Again, if it were only the Hindu who sees the great discrepancy between the profession and the practise of national Christianity, we might think possibly he is mistaken. But the intelligent heathen of every persuasion—whether Buddhist, Confucian, or Mohammedan—persistently remind us of the manifest incongruity. But the crowning testimony of all is the Word of Christ Himself, the root of Christian practise, the Golden Rule, which no earthly government can observe; for the very nature and purpose of civil government are compulsory, and compulsion is in no sense an attribute of Christianity. G.

ROMANIZED.

IN its issue of May 2, the *Advent Christian Messenger*, commenting, under the above head, upon a sentiment appearing in the public press to set aside Good Friday as a legal holiday, with possibly such legal restrictions as apply to Sunday, says:—

Are we becoming Romanized? It would seem so from the way we are following in Rome's steps in forms and ceremonies. Many of Rome's festivals, festal days, and observances were borrowed from pagan idolaters, such as Christmas, Easter, etc. These are now celebrated by Protestants with as much enthusiasm as by the Romanists.

We have heard of an old saying that "with what judgment ye judge, ye shall be judged." And the words follow, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Then the admonition is, to such be-

holders, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Good as the comment of the *Messenger* is, yet it is by no means complete, because the *Messenger* is not seeing clearly. There is a beam in its eye, and the words used to condemn Protestants for following in Rome's steps, condemn itself.

It is the absolute truth that "many of Rome's festivals, festal days, and observances were borrowed from pagan idolaters, such as Christmas, Easter, etc.," and "are now celebrated by Protestants with as much enthusiasm as by the Romanists." The *Messenger* did not name all of these things borrowed from paganism and adopted by Protestants, presumably for lack of time and space to enumerate them. All the rest come under "etc." But in that Latin abbreviation is the beam that obscures its vision, and shuts out the plain testimony against the whole of the evil.

The most common of all the festivals and holidays borrowed from old paganism by Rome, and "now celebrated by Protestants with as much enthusiasm as by the Romanists," should certainly be mentioned, and that is Sunday. And in observing this day the *Messenger*, and the denomination it represents, are assuredly following in the steps of Rome, and have, to that extent, become Romanized. Come out, friends, and be separate. Take your stand under the banner of Jehovah, and honor His holy Sabbath. Then will you see with a clearness not experienced before; and to a message of the soon-coming Saviour in the clouds of heaven you may add with power the proclamation to "fear God, and keep His commandments." And this is "the faith of Jesus." L. A. PHIPPENY.

AND grant, O Father! that the time
Of earth's deliverance may be near,
When every land and tongue and clime
The message of Thy love shall hear,—
When, smitten as with fire from heaven,
The captive's chain shall sink in dust,
And to his fettered soul be given
The glorious freedom of the just!
—Whittier.

THE ABIDING WITNESS.

"And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." 1 John 3:24.

The first lesson which these words convey is the dignity not only of the state of the saint, but also of the evidence by which he is assured of it. This state consists in the abiding presence of God, and this not only above us, tho this is true, not only around us, tho this is true, but in us. We must neither pare down the literal fact of this indwelling, nor must we forget the majesty of the Indweller. God Himself dwells within the saints. He dwells, not flashing a ray of His glory now and then, breaking the natural darkness of the soul for a moment and then leaving it again darker than before, but *abiding* there, dwelling like the sun in the heavens, with his beams hidden, it may be, sometimes with earthly clouds and mist, but, like the sun behind the clouds, filling the soul, as in ancient times He filled the material temple with the glory of His presence.

With the dignity we must combine the definite clearness of the test which proves our possession of it; for we might otherwise find great difficulty. By keeping His commandments, we know. We have great cause to bless God for thus resting our hopes on our

obedience, which every honest mind can see and recognize. The lesson draws close, and tight, and indissoluble the connection between faith and holiness, the heart and the life, the religion and the character and conduct. It makes Christianity to be a real, practical, working power. 1. The obedience, which is the proof of the Spirit's presence, is not a holiness finished or perfect; otherwise it would belong to none of us this side of heaven. 2. It is a holiness not complete, but progressive. 3. It is not partial. Christian obedience accepts and follows the whole law.

The words express the infinite blessedness both of the state and of the evidence. God is the source of life, and when He dwells within the soul, He dwells as the spring of life, and every pulse of that life is love, and every thrill of it joy.—E. Garbett.

THE SOURCE OF LOVE.

"Love is of God." 1 John 4:7.

Essentially and eternally, all love is of God, and all God is love. To reveal this to man, that stream of paradise was parted, and became into three heads. There was the electing love of God the Father, which gave His Son to the world, and the world to His Son; and there was the love of Jesus to the death, by which He gave Himself, the innocent Sufferer for a guilty race; and there was the love of the patient Spirit in sevenfold offices, and all to comfort those who were unhappy because they were wicked, and wicked because they were unhappy.

What do we mean when we say, "Love is of God?"—1. We mean, it is of the nature of God. All love is first in God. 2. Love is of God because it is His gift. Whoever wants real love must ask for it as a creation. It does not spring up here in the lower ground, but it comes down from heaven. If you find it hard to love anybody, you must remember that love is a fruit; and before there can be fruit there must be seed. 3. Love is of God because it is an emanation always flowing. This is the reason why those who live nearest to God grow the most loving. They catch the droppings; they get imbued with that with which they are in contact.

The shortest road to almost every good thing is through love. You will have to meet and to battle with many strong things; and not very long hence you will have to meet death, that mighty conqueror death. There is only one thing strong enough to be antagonistic to death—you must take it out of God's armory—"Love is strong as death."—J. Vaughan.

QUESTION CORNER

1055. Ps. 78:49.—God uses all things in heaven and earth. What He permits to come He is sometimes said to send. When He withdrew His protecting care, His guardian angels, from a rebellious people, the evil angels rushed in. God permitted them to work their way among a people who had chosen evil. "The wrath of man shall praise Him."

1056. J. E. A. Rev. 13:17.—The power that decrees that no man can buy or sell save he that has the name of the beast or the number of his name is this country, and the time is in the near future.

1057. J. S.—We know no reason why there will not be aged or afflicted ones on the earth when the Lord comes, as well as children. Those who receive of the plagues will certainly be afflicted, and doubtless some will be old. These plagues reach beyond the coming of Christ. Evidently the weaker ones will fall during the earlier part of the plagues. See Eze. 9:6. Among the people of God there will be no feeble ones (Ps. 105:37), tho there will doubtless be "old" persons and "young," as men measure age, as well as those who are defective in some of their parts. It is not wise to speculate as to just how all these things will be; God is all-wise and powerful and loving, and He will do all things well. He can carry through the plagues the youngest and oldest, the deaf and the crippled. But when He is revealed, praise God, He will "fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Phil. 3:21, R.V.



CHEERS FOR THE POPE IN A PROTESTANT MISSION.

THE New York *World* of April 2 gives an account of an exciting meeting at Christ's Mission in that city. Christ's Mission is conducted by Pastor James A. O'Connor, an ex-priest. It is designed as a mission to Catholics, and a temporary home for priests who become converted to the Protestant faith. The meetings are quite largely attended, and quite often by those who are hostile to its purposes. On the occasion referred to, Mr. O'Connor read a letter written by a former Franciscan priest, named Alphonsus Hauberich, to the superior of the order. Cries of "God forgive him!" and "God bless him!" and mingled applause and hisses followed the reading. The report continues:—

"An excited man in the middle of the building jumped up and shouted, 'Read the fifteenth chapter of the book of St. John.' Several ushers advanced through the crowd that packed the building and tried to quell the disturbance, but the man continued to talk. In a moment a woman near by joined him, crying out: 'Heaven help this man. This is the way it was when Henry VIII. scoffed at the signs of the communion.'

"There was a commotion, and above the loud voices of the disturbers could be heard the tones of Mr. O'Connor, saying, 'Yes, these are like the scenes that attended the Reformation centuries ago.'

"The man and the woman who had spoken, followed by another man, started to leave. Just then the first man turned, and, waving his hand above his head, cried, 'Three cheers for the pope!'

"Thereupon Pastor O'Connor reminded them that they were liable to be arrested for disturbing a religious meeting, adding, 'Please keep quiet, and the meeting will do you good.' He then said: 'I am sorry to see our Catholic friends attempting to make a disturbance, but they do not know any better. This young priest who is with us here to-night is the sixty-second priest I have had the pleasure of welcoming on his conversion since I came here and started this mission, twenty-one years ago. More and more are coming. This young man's relatives and friends came here and reviled him, called him a traitor, and said he had brought disgrace upon them, but he does not think so, and he will now tell you why.'

"Then Mr. Hauberich, a young man, made an address, in which he took as his text the words, 'Rejoice in the Lord.'"

But the *Protestant* character of the mission was somewhat sullied by the pastor himself, when he remarked that "when three cheers for the pope are given at a Protestant religious meeting, it is not the police that should be called, but the United States Army and the whole American people to repel the invasion." Only the spirit of Rome will ever call for the military force, or any kind of militant uprising of the people, to defend its religion. For the sake of the good work which Christ's Mission is designed to do, we hope its conductors will learn that *all power*, in heaven and in earth, is vested in Christ, and may be had only of Him—by His Spirit through the Word—in a way that will be of any service in true Christian work.

RELICS OF THE DARK AGES.

UNDER the above heading, the New York *World*, in its Sunday issue of May 20, 1900, speaks editorially as follows:—

"It is easy to understand and to sympathize with the indignation of the Federation of Women's Clubs of New Hampshire over the discovery that in this fine old colonial State it is still the custom to restrain the insane by chaining them to convenient posts and ring-bolts in the county farms.

"The Federation of Women's Clubs should start a campaign of education to instruct the lawmakers of New Hampshire in the progress which has been made all over the civilized world since the days when the insane everywhere were treated as they are treated now in New Hampshire. But New Hampshire should not grieve too deeply over the exposure of its backwardness, nor fancy that it is the only State which perpetuates barbarous and medieval conditions in an age of civilization.

"It is only recently that the Empire State of New York relegated to innocuous desuetude the paddle and the other forms of torture at Elmira. We still cling to imprisonment for debt as a legacy from the

Dark Ages. 'And there are others.' In New Jersey the Gummere decision assessing the value of a child's life at a maximum of \$1.00 remains unreversed, the cruelties of the State Reform School for girls are officially indorsed by the governor, and a father with political influence (and money) may have his son imprisoned at pleasure, in the absence of any law on the subject.

"In Connecticut the running of trains on Sunday and the iniquitous vending of milk or chewing-gum are crimes prosecuted as severely as they were in New York City under a reform police rule. In Delaware the revival of the whipping-post meets with general approval. In Pennsylvania an intelligent and important and perfectly competent witness was recently shut out from testifying to matters within his knowledge because he was an agnostic.

"New Hampshire may be a hundred years or so behind the times in chaining its lunatics, but it is not alone in its backwardness."

It is worthy of notice that Connecticut is not the only State which has a Sunday law, and if it is a relic of the Dark Ages in Connecticut, it is the same wherever it exists. In Maryland, honest and peaceable citizens have been fined and incarcerated in jail for no other reason than for doing honest labor to provide the necessities of life on Sunday, in violation of that "relic" of the Dark Ages—a Sunday law—which is on the statute-book of that enlightened State. In other States, for the same reason, law-abiding citizens have been incarcerated in foul prisons and worked in the chain-gang with brutalized criminals. Their only crime was doing honest work on Sunday. Is it not time that this "relic" of the apostasy of bygone days be wiped off the law-books of a free people? G. B. THOMPSON.

Rome, N. Y.

NEW YORK'S MISSION FIELD.

FIGURES representing the remarkable growth of our large cities are astonishing things, but connected with certain facts they may present subjects truly marvelous. Such is true of New York City and its population. In the beginning of the century Manhattan Island had 60,000 inhabitants. In 1896 the number was 2,000,000, one-half of which represents the growth of the twenty years preceding. This tremendous growth is due to immigration from foreign countries, and in this connection facts and figures play the interesting part.

Within the confines of this immense seaport are great cities of people from every nation on earth. The races form colonies bearing distinctive names, such as the "Italian Colony," the "German Colony," the "Syrian Colony," etc., located within quite well-defined street limits, where may be seen the customs peculiar to the mother country, and heard the languages of the Old World. In 1890 the proportions of natives and foreigners, according to the United States census, were as follows: Persons of foreign birth, 42 per cent.; American born, of foreign parentage, 38 per cent.; American born, of American parents, 19 per cent., showing 80 per cent. of the population of the greatest American city to be foreigners born abroad or the children of foreigners.

But, interesting as are these figures, the matter becomes far more interesting and significant when the religious status is considered statistically. The estimated population of Greater New York in 1896 was 3,102,544. The Protestant church-members numbered 254,853, or 8 per cent. of the total population. Of Roman Catholics, Jews, and others there were 838,249, or 27 per cent. of the whole. Those professing no religion numbered 2,009,442. Taking from this latter sum the number of supposed Protestant adherents not church-members, there is left the surprising figure of 1,372,009 non-religious city dwellers. Then compare this with the population of say, Tokyo, Japan, the second largest heathen city of the world,—1,200,000,—and it will be seen that at our threshold, even within the borders of our nation's metropolis, there is ample scope for extended foreign mission effort.

Further comparisons show a population non-Protestant of 1,118,393 between Harlem River and Fourteenth Street as against the 1,000,000 population of Peking, China, and below Fourteenth Street

592,518 as against 530,640, the combined populations of Yokohama, Hongkong, and Rangoon. *The City's Millions*, a quarterly sheet, published by the Evangel Band at 21 Mott Street, New York, to which we are indebted for the above figures, says that in 1845 the percentage of evangelical church-members was 13.5 as compared with only 7 per cent. in 1896.

City missions thus far established are wholly inadequate for the great work to be done, through lack of workers, means, and interest. Who is able, indeed? And yet here are souls as needy for the bread of eternal life as are their brethren beyond the seas.

L. A. P.

THE CIGARET NUISANCE.

THE Anti-Cigaret League has gained a well-earned victory in the decision of the United States Supreme Court declaring the validity of Chicago's cigaret law, which calls for a \$100 license and prohibits their sale to minors. Ever since the passing of the ordinance a few years ago, it has been attacked as unconstitutional, but it has fought its way through the local courts, the State Supreme Court, and the national Supreme Court.

It is interesting to note that in the symposium of opinions advanced by prominent business men on the evils of cigaret smoking, is the following from Cashier C. N. Gillette, of the First National Bank: "One thing which has broken up the reign of the cigaret, as far as our boys are concerned, is the strenuous objection of the non-smokers to association with the young men who reek of the nicotin given off by the cigarets." When the odor of nicotin is admitted to be a detriment to the business interests of so stable an institution as a national bank, women can consider that emancipation from the evil against which she has so long and vainly struggled is at hand.—*Union Signal*.

THE BAPTISTS.

THE following resolutions, passed in connection with the May anniversaries of the Baptist denomination, are a good expression of principle and a sound basis for good missionary work:—

"Resolved, That while we rejoice in the decision of our government to withdraw support from denominational schools among the Indians, and to provide for all our wards an unsectarian education, we urge that there shall be no backward step in this matter, and that the principle of separation of Church and State shall be the rule of our policy permanently and universally.

"Resolved, That we recommend to all our people the careful consideration of our obligations to our neighboring republic of Mexico, and express the hope that Christian liberality may speedily provide the means for establishing in the City of Mexico a training-school for native Christian workers, who may do the work for their fellow-citizens, as well as for Cuba and Porto Rico, that the missionary from the United States can never do."

This one, however, while having a good purpose, and expressing the proper course for the government to pursue, contains one dangerous precedent, namely, "demanding of our government." This is not the prerogative of the church, and its persistence would eventually vitiate the principle of Church and State separation expressed in the first resolution here quoted:—

"Resolved, That we deplore the introduction into our new possessions, where we have military authority, of vastly increased quantities of intoxicating liquors, and that we demand of our government that it take every practicable means of preventing the indiscriminate and devastating sale of ardent spirits in the camps of our soldiers and among the new peoples who are to be taught civilization by our example."

What Does It Mean?—A picture of President McKinley, Cardinal Gibbons, and Admiral Dewey, is said to have appeared in most of the Catholic papers of America, headed, "The Highest Trio in the Nation." Underneath this picture is the following: "The accompanying illustration marks a unique event in American history. The three figures pictured represent the highest dignity in the Catholic Church, the highest official in the United States Government, and the supreme officer in the American Navy. The photo from which the half-tone was made, was taken on the occasion of the presentation to Admiral Dewey of the sword voted to him by Congress. The picture was caught at the moment when Cardinal Gibbons was invoking the divine blessing. To the right of his eminence of

Baltimore stands President McKinley, with reverently bowed head, while to the left is the hero of Manila Bay." This is worthy of note.

THE Chinese Government has rescinded its order prohibiting foreign troops to proceed to Peking to guard the various foreign legations, and small detachments of Russian, German, English, French, Italian, Japanese, and American troops have been allowed to enter the Chinese city. It is believed to have been Russia's intention to have forwarded a large body of troops to Peking, which she would have kept there indefinitely, thus furthering her object of gaining control of this portion of Chinese territory. The other powers interested seem to have discovered her design and thwarted it. Several thousand Russian troops are reported to be on the Russian war ships now anchored at Taku. Advices from Tien-Tsin, China, under date of June 4, state that an attack of the Boxers is expected at any time. Chinese officials announce their inability to suppress the trouble, and Russia has offered to the Chinese Government troops sufficient to restore order. The Chinese Government is considering the offer. United States Minister Conger reports that the trouble grows more serious. Many of the foreign missionaries are missing, and murders of native Christians continue.

THE healing of disease by destroying the germs of disease with electric currents is a matter that is receiving considerable attention from physicians at the present time. At several well-known hospitals, systematic experiments are being made on consumptive patients. Currents of electricity are passed through the lungs each day, with the result that the number of living bacilli in the affected parts is reduced. When these currents are passed through sponges wet in formaldehyde, the destruction of bacilli is more marked, the theory being that this gas, so deadly to disease germs, is driven by the electric current into the affected tissue. The sputum of the patient after such treatment was shown to contain many of the dead germs of tuberculosis, and the patients showed marked improvement under the continuance of the treatment. A German physician has also demonstrated the fact that certain electrical currents will destroy bacteria, and thus painlessly heal the disease which they had caused.

REPORTS from South Africa indicate that the English army has surrounded Pretoria, but that it has not yet been entered by them. Reports differ as to whether the city will be defended; but the Boers seem to have rallied, and are preparing to make a desperate stand against the army of Lord Roberts. Several detachments of the Boer army are threatening the line of English communications. President Kruger is reported to have fled with other officials of the Transvaal, and much bar gold has been shipped on German and Belgian steamers to avoid confiscation at the hands of the English. There is much unrest and apprehension in Cape Colony in view of the action recently taken by the people's Congress denouncing the course of England toward the two Dutch republics.

THE Littlefield Anti-trust Bill passed the House on June 2, with but one vote in opposition. This bill provides an amendment to the Sherman Anti-trust Bill, of 1890, with the purpose of making it more effective in the prosecution of trusts and combinations and their agents. By this bill every contract or combination, in the form of trusts or conspiracy in restraint of commerce among the States or with foreign nations, is declared illegal, and every party to such combination is declared guilty of crime, punishable by a fine of not less than \$500 nor more than \$5,000, and by imprisonment not less than six months nor more than two years. It also provides that any person injured by a violation of the provisions of the law may recover threefold damages.

A PARTY of Denver scientists have just returned from a tour of five weeks among the ancient ruins of New Mexico. The party found everywhere traces of an extensive population that once inhabited this now desolate waste. Great roads were traced over the hills, and the foundations of large buildings were unearthed. In these foundations were found immense blocks of stone as large as any quarried at the present time. The Rev. C. M. Coburn, one of the members of this expedition, states that the design of these structures was identical with that of those which he had unearthed in Palestine, dating from 1400 B.C.

THE rebel forces in the State of Colombia, South America, are reported to be within six miles of the city of Panama. The foreign consuls had left the city with their families and fled to Tobago for safety. The United States gunboat Machias is at Colon under orders to land marines in case the city is threatened by the rebels. It is reported that the latter have sunk a Colombian gunboat near Colon.

A COMPROMISE has been reached between the Audubon Societies of the United States and the Milliners' Protective Association. The Audubon Societies have been pressing for the passage of a bill in Congress, known as the Lacey Bill, which would prohibit the use of bird plumage of all kinds on ladies' hats in the future. By the compromise affected, the milliners will be permitted to use only the plumage of such birds as are not found in North America. They can not even import for use the plumage of birds found in foreign countries, if that species is found in North America also. This protects the birds from which the fashionable aigrettes have been so ruthlessly stripped. Having been given this assurance of refraining from dealing in North American bird plumage, the Audubon Society will not press for the passage of the bill.

SO DISGUSTING are the oriental dances given in the Turkish quarter of the Paris Exposition that the sultan's brother-in-law has protested to the sultan against allowing them to continue. The sultan's relative closes his protest thus: "Are you destined to humiliate and destroy the religion of Islam, or born to sully the honor and glory of the noble Turkish nation? In the name of our national dignity, I beseech you to have these scandalous scenes removed from this place, which should be reserved for the great marvels of civilization."

"MISS WARD writes from Brazil," says *Omega*, "that the whole country is perpetually in a state of semi-intoxication on coffee—men, women, and children alike, and to babies in arms it is fed from a spoon. It is brought to your bedside the instant you awake in the morning and just before you are expected to drop off in sleep at night, at meals, and between meals. The effect is plainly apparent in trembling hands, twitching eyelids, mummy-hued skin, and a chronic state of excitability worse than that produced by whisky."

AT the recent Episcopal Convention of the Diocese of Massachusetts, a new canon was adopted, by the provisions of which any minister of that church who has labored in Massachusetts for twenty-five years and is 65 years of age shall, at his own option, be retired with an allowance of \$500 a year. This is a benevolent act, and one which will be appreciated by the aged local minister. It would seem more fair, however, if the canon applied also to the aged minister who had spent a portion of his time in labor in foreign lands.

RECENT reports from the Philippines indicate that Aguinaldo has been killed or seriously wounded. His party had been followed by a party of American soldiers for many days. As the Filipinos were leaving the town of Lagat, a company of Americans fired upon them. The officer in command was shot from his horse, and was carried away by his followers. The blood-stained but richly-caparisoned horse was captured, and in the saddle-bags were found private documents and proclamations of Aguinaldo.

DURING the last 100 years the Baptist Church in the United States has grown from a membership of 105,000 to more than 4,000,000. Dr. J. E. Darby, in speaking of this large increase in membership, attributes it to the active foreign mission spirit in the church. As proof of this, he cites the fact that the anti-mission Baptists have decreased in membership during the last 50 years from 68,000 to 40,000. The denomination now has 7 theological seminaries, 36 colleges and universities, and 126 other schools.

THE discussion, by the Berlin Synod, now in session, in regard to the immorality of that city, revealed a terrible condition of morals there. If evidence were lacking to show that we are living again in the days of Sodom, it was certainly furnished by the facts brought out during that discussion. The Synod decided to lay these facts before the imperial chancellor, the ministers of justice, and the police, urging them to institute methods of supervision and prevention.

SECRETARY ROOT, in response to an inquiry from the Senate, has given out the following information in regard to military operations in the Philippines. Since the beginning of the war, 48 officers and 608 enlisted men have been killed in battle or died of wounds, while 22 officers and 1,138 enlisted men have died of disease, and 7 officers and 77 men have committed suicide. In the same period, 128 officers and 1,836 men have suffered wounds which did not prove fatal.

FROM reports received in official circles at Washington, it is learned that Russia is manifesting more than usual activity in naval affairs. Her fleets are being rearranged with a view to making them more effective, and a large naval force is to be maintained on the Asiatic station in readiness for whatever may develop in Eastern politics. With the present temper of the nations it would require but a slight misunderstanding to precipitate war in the Orient.

THE manufacturers of absinthe, that dangerous and demoralizing drink so common in France, are planning to establish distilleries in New York, St. Louis, and San Francisco, in an attempt to popularize the beverage in America. This is the intoxicant which the French minister of war recently prohibited in the French army, on account of the debilitating effect which it has upon those who use it.

ALL attempts to effect a settlement between the striking street-car men and their employers in St. Louis have been futile, and small disturbances have occurred during the week, in which a few have lost their lives, and several have been more or less seriously injured. A force of 2,500 special deputies has been sworn in to preserve order during the continuance of the strike.

THE commission appointed by President McKinley to formulate laws and establish a government in the Philippine Islands arrived at Manila on June 3. General McArthur will continue to act as governor of the islands until such time as the commission shall recommend the appointment of a civil executive, when the military will become subordinate to the civil government.

THE Methodist Episcopal Conference in session at Chicago, on May 28, refused to adopt the majority report of its committee on resolutions censuring President McKinley for his course in reference to the canteen question in the army. The minority report, striking out all reference to the President or the Attorney-General, was adopted by a considerable majority.

ADVICES from Guatemala indicate an almost complete suspension of business in that country on account of the financial stringency. The country is reported to be flooded with paper money, and silver is rarely seen. The acting government, having lost the confidence of the people, is expected to collapse before many weeks, with a repetition of the disasters of 1898.

A JOINT resolution was introduced into the House of Representatives on May 31, directing the President to issue a proclamation, declaring the purposes of the United States toward Cuba and its inhabitants, and specifying a time when the government of the island would be left to the inhabitants. No action has yet been taken upon this resolution.

THE editor of the *Sunday Call*, published at Easton, Pa., was recently fined \$4.00 and costs for publishing his paper on Sunday. The prosecution was begun by an ex State senator, who threatens to prefer a similar charge every time the paper is issued on Sunday. It is expected that the case will be carried up to the Supreme Court.

HUNTERS have discovered the remains of a huge animal in the marsh at Grassy Point, New Jersey. Over fifty feet of the backbone have been located, and several of the large bones have been removed. Three of these measure forty inches in circumference. The entire length of this prehistoric animal has not yet been ascertained.

A SYNDICATE of American capitalists are reported to have furnished Brazil with a loan of \$30,000,000 to tide that government over its financial difficulties. In return for this loan valuable concessions have been granted the syndicate in the matter of coffee and rubber plantations and valuable timber land.

THE total cost to the English of the war in South Africa, up to the present time, is \$214,260,000. This is for actual war expenses. The total cost of the war, including losses to property and business, is estimated at \$3,000,000,000. Over 24,000 men have been killed, wounded, captured, or invalidated.

ON June 2 the Senate passed the bill providing for the extradition of persons who have committed certain crimes in Cuba from the United States to that island. The bill provides that such criminals shall be tried and punished under the laws of Cuba as administered by Cuban courts.

A GREAT military reception is being planned for General E. S. Otis, when he shall arrive at Rochester, N. Y. The estimated cost of the elaborate program mapped out for this occasion is \$60,000, which will be met by the government.

AN extensive strike is in progress in the city of Chalon sur Saone, France, and the city has been surrounded by soldiers. A large number have been wounded and some killed in the battles between the soldiers and strikers.

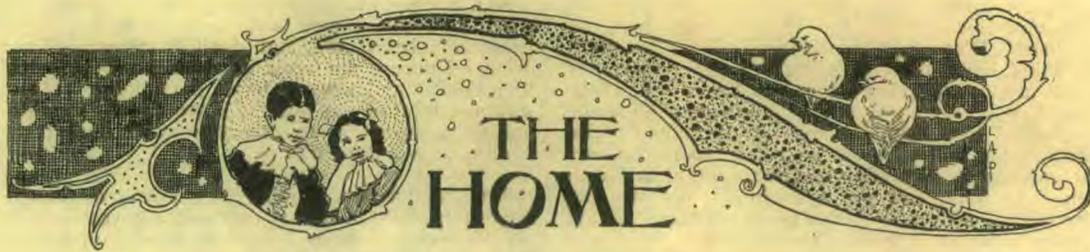
THE Senate Committee on Interoceanic Canals have reported favorably a bill for the abrogation of the Clayton-Bulwer treaty, which is regarded as standing in the way of the construction of the Nicaragua Canal.

"MISS SUSIE SWIFT, graduate of Vassar, and formerly a brigadier in the Salvation Army, has just made her profession as a nun of the Dominican Order in Albany," says the *Catholic Mirror*. This is not surprising.

SEVEN Americans were killed and four wounded during a Filipino attack on the garrison of Lotian, island of Mindanao. The Filipinos are reported to have lost in this engagement fifty-seven killed.

GENERAL MACARTHUR reports from the Philippines that the number of Filipinos killed in battle up to the present time is 10,780. Almost an equal number have surrendered.

GENERAL HERNANDEZ, the leader of the Venezuelan revolution, has been captured by government troops, and the revolution in that State is believed to be at an end.



AT THE DAWNING.

Out in the hush of the morning breaking
 There came a twitter of startled bird;
 I turned to see if the child, awaking,
 The first faint herald of daylight heard.
 Sweet eyes looked love into mine, that love them,
 In the gray peace of the dawning dim,
 As the birds woke up to the light above them,
 Thrilling the air with their matin hymn.
 Quiet we lay and smiled to each other,
 Over the side of the little bed,
 Till the child said softly, "I hear you, mother."
 "Darling, I did not speak," I said.
 A happy light on her face came playing:
 "Yes, you is speaking; I hear, I know;
 Your eyes are talking, I see them saying,
 'Dear little girl, I do love you so!'"
 Then she nestled down to her restful sleeping,
 Laying a pink palm 'neath her cheek,
 With childish trust in the watchful keeping
 Of the love that needed not to speak.
 The birds sang on, and their praises swelling
 Bore up a prayer on their melody;
 And the peace that passeth human telling
 Fell on my little child and me.

—Nancy Patton McLean.

A FEW SUGGESTIONS CONCERNING NATURE STUDY.

I HAVE already made quite a number of suggestions regarding the methods of nature study, but there is very much more that may be said concerning this most important subject. Next to the Bible, nature study stands in importance; and it should receive a great deal of earnest thought on the part of parents and teachers, to enable them to direct the children in their observation and studies.

It is perhaps unnecessary that I should call attention to the necessity of developing a spirit of reverence in the child as he studies nature. Animals and even insects should not be killed and destroyed, in order to study them. Even flowers should not be ruthlessly pulled to pieces for observation. Animals may be kept in captivity for a time that they may be observed, but they should be given their freedom ultimately. But the better way to observe them is in their natural haunts, where they are at home, and where they may be observed unmolested. The bodily structure of all forms of animal life is appropriate to their habits and avocations; and while the structure of all animals should be studied, yet this should not come until after there has been a very close study of their habits and customs.

It must be remembered that the child is to gain knowledge, not so much from what he is told as from what he sees; accordingly, to enable him to see as he ought, skilful questioning is necessary. A strong question is one which leads to thought. It is definite, calling for an answer concerning some particular feature of the object under study. A very common question is, "What *about* such and such a thing?" But this common question is an exceedingly weak and indefinite one. It is much better to ask definite questions, such as relate to size, color, form, and use of the object under study. Indefinite questions lead to inattention, and the whole purpose of the study is lost. The child should not be asked to give a conclusion too quickly. It is well for him to

wait until he has had data concerning the object under study, and has had the testimony of others concerning it. This applies to all children, of whatever age, or under whatever circumstances. The older ones, however, should keep note-books, that they may learn to be very definite and accurate.

Special emphasis should be placed upon the important characteristics of the object under study. Children will naturally have their attention arrested by many things which in themselves are hardly worth remembering. The curious streaks of the apple will mean as much to them as the number of seed cells, and yet knowledge concerning the seed cells is valuable, while that concerning the streaks of color in the apple is of but little more than passing interest.

In studying an object, such, for instance, as a plant, the question often arises, How much study should be placed upon it; that is, how long continued? It is difficult to answer this question definitely. A general rule, however, is that the interest of the child will determine the length of time the study should continue. Whenever it becomes manifest that he is losing interest, it is well to bring in some new specimen; but the interest of the child will be continued much longer if he is asked intelligent questions. In studying any object, whether animal or flower, its relations should also be studied. Every object in nature has some points of relationship which are to be observed.

Care needs to be exercised in the introduction of technical terms. The flower should not be taught for the purpose of introducing the terms "stamen," "corolla," "pistil," or "calyx," but rather the purpose of these various parts in the plant as a whole may be studied. However, one should not hesitate to give to the child these technical terms when he can understand them. When the child is thoroughly familiar with the part of the animal or flower under study, he can then assimilate and remember the scientific name of that part, but it should not be given to him in a manner to make him feel that it must be remembered, but rather introduced incidentally. Children prefer to call objects by their right names, just as well as older people, and it is not difficult for them to do so, if they have grasped the thought which the word expresses.

While it is true that children should not be told what they can not see for themselves, yet there are many times, indeed, when they should be told much that they are eager to know. It is a mistake to believe that we can find out everything for ourselves. While there is no teaching that is of any particular value, aside from self-teaching, yet if information is given to the child in the right way, it becomes self-teaching to him. The child should come to read intelligently, and if the teacher carefully and conscientiously adds to the child's observation that which he can not well see for himself, by *telling* at just the right time, and in the right manner, he is led to form the habit of judicious reading, which is but the continuance of intelligent *telling* by parent or teacher.

Perhaps one of the most serious problems which confronts parents and teachers in this matter of nature study is the lack of sufficient knowledge. The majority of parents have not had scientific training, and a great many teach-

ers have had only a beginning in this direction. While it is true that this lack of preparation is a great obstacle, yet neither parents nor teachers can wait till they have been thoroughly trained in scientific study, before beginning to teach. If the parents have no knowledge of the object, they can begin to make observations, and even ask the children questions, which need thought and care on their part as well as that of the children to answer intelligently. It is well for them to choose those animals or flowers or stones which are of interest to them. Fifteen or twenty minutes daily spent in study at home, making thorough observations and careful notes, will in the course of a year be the means of accumulating much definite knowledge concerning many objects. To-day there are many helpful and useful books which will be of assistance in making observations.

The desire which the parents have for study, and the interest and determination which they manifest in carrying out this work, give the children inspiration and a permanent interest. Even if the beginnings are small, yet the results may be a fuller knowledge and a brighter, purer power. It is a knowledge of that which is wholesome and helpful which lifts the mind of the parent above the sordid cares and routine of every-day life. If they can study under the direction and notice of some one who is trained, it is a great help; but if this is wanting, there is no necessity for delaying the study, as I have suggested. It is not necessary to wait until some more convenient season, for the convenient season is slow in coming, because parents have their hands, head, and heart full of work already. But nature study, instead of increasing this work, lightens it, and they come to have a deep and permanent interest in the works of God about them. These works of God reveal His power.

In conclusion, let it ever be remembered that the purpose of the study of the works of God, as manifested in all the objects of nature, is not simply the acquiring of more knowledge, it is not simply learning, but it is the development of character, the inculcation of truth, the revealing of the love of God; for God is love, and everything that is about us is a manifestation of love; but our minds are perverted, and our eyes are blinded, and unless the Spirit of truth is in our hearts, we fail to see the lessons which are for us. FREDERICK GRIGGS.

WHAT DECAY OF TEETH MEANS.

IN *Modern Medicine* for September, Dr. J. H. Kellogg, in a lengthy discussion of "The Significance of Dental Decay," tells us:—

Decay of the teeth is not purely a local disorder, but is an expression of a general disorder involving the whole body, and as such is a symptom of a depreciation of the vital resistance and the physical powers of the individual. . . . The rapid and almost universal existence of dental decay among civilized people is an indisputable evidence of the race deterioration which is going on at the present time with most alarming rapidity.

The human body is naturally proof against germs. There are no parasitic bacteria which are capable of colonizing upon a thoroughly healthy organism. The tissues are all capable of resisting the attacks of bacteria when themselves wholly intact. It is only when a number of the tissues become deteriorated by neglect to comply with the conditions requisite to the maintenance of perfect health of the body, that they become vulnerable to the attacks of microbes. A thoroughly well man does not succumb to the attacks of microbes. He can not contract typhoid fever, cholera, or consumption, and I am strongly inclined to the opinion that a man in sound health will not contract smallpox, yellow fever, malarial fever, or any other parasitic disease. It is only the deteriorated man who is capable of getting sick through

the agency of these so-called pathogenic organisms.

The same principle applies to the teeth. Decay of the teeth is not simply the result of some accident, an unusual exposure of some kind, but, speaking in general terms, it is, in my opinion, an indication that there is a general deterioration of the body, whereby the tissues have lost their power to resist the encroachments of parasitic organisms. The relation of decay of the teeth to disorder of the stomach is not more absolute than that between decay of the teeth and disorder of the liver or deterioration of other bodily organs, except that disordered conditions of the stomach are primary to a great share of the ailments to which the body is subject, both local and general. Speaking in general terms, a disordered stomach is not the result of decay of the teeth, altho decay of the teeth undoubtedly contributes to the development of indigestion in many cases; and, likewise, decay of the teeth is not directly the result of disordered digestion, but is only one expression of the general vital deterioration which results from the depreciation or vitiation of the body's mutative processes, which are the infallible result of indigestion.

The lesson is obvious—amendment of life, reform throughout the whole system.

THE EXCAVATIONS OF UR.

AN expedition is now being formed to excavate Ur; and it will be under the direction of Dr. E. J. Banks, who was recently United States Consul at Bagdad. The work will be undertaken for the benefit of the Smithsonian Institution. Ur lies half way between the ruins of Babylon and the Persian Gulf, says *The Outlook*, and is six miles south of the river Euphrates. Ur was a great city long before the time of Abraham, and, according to the book of Genesis, Abraham was born there, as was also Sarah. The Hebrew people emigrated from Ur to Syria. The great temple Gish-shir-gal, the home of Sin, or the moon god, is the best preserved of any of the specimens of Babylonian architecture which still stand. The British consul, Mr. Taylor, made some excavations a half century ago, resulting in the discovery of the inscriptions of the King Nabonidos, which speak of the crown prince, the Belshazzar of the Bible. The most modern town in Babylon is Nasaria, and it is only half a mile away from the ruins, and the inhabitants are beginning to dig bricks from them, destroying the tablets and defacing* the inscriptions. The present appearance of Ur is that of three stories of an ancient temple rising seventy feet above the plain. Surrounding the temple is a group of mounds half a mile in diameter. The ruin of the city is called, in the Bible, Ur of the Chaldeans. The estimated amount required for the complete excavation of Ur in two years is \$50,000.—*Exchange*.

UNANSWERABLE TEMPERANCE ARGUMENTS.

THE following paragraphs are taken from the *Pacific Ensign*, official organ of the California W. C. T. U. They are worthy of earnest consideration.

"We hear considerable of 'duty taking hold on destiny' in our dreadful war in the Philippines, and of a 'benevolent assimilation' of the people. Does this mean that the Filipinos, now a temperate people, are to be made drunken, subject to leg-cuffs and hand-cuffs, like our soldiers? Is the 'benevolent assimilation' to be a general union of Filipinos and Americans in insanity? Mr. Long, Secretary of the Navy, by a quiet order, put liquor out of the navy at the beginning of the war. As a result, the 1st of August, 1899, there had not been one death in the navy from disease, while in the same time 5,277 had died of disease from the canteen-cursed army. In the navy, men were shut up in ships in tropic regions;

in the army, there could be freedom of motion, some chance for comfort; and it is fair to attribute the difference to the morality of the navy induced by Secretary Long's order."

"A friend, waiting in a Wyoming depot for a few hours, saw fifty-nine car-loads of beer pass, marked Manila. Our government transports carry quantities of liquor. It is openly sold on the voyage. Chaplain Frank M. Wells, recently returned, volunteered a letter to the *Union Signal*, telling of the constant drinking by officers and soldiers. And the canteen method of dividing the profits among the messes in proportion to the amount drunk by each mess, makes a strong public sentiment, against which the temperate man must struggle; for the more he drinks, the more comes to his mess in luxuries; and drinking men know how to make him most uncomfortable. If we have any Christianity in the nation, it seems the proper time to apply it. The Filipino is really suffering less than the mothers of our own soldiers."

"Cunningham Geikie says: 'The Parisians have now the evil repute of being greater victims to alcoholism than either the English, Dutch, or Germans. In a great Paris hospital it was lately found that, out of a thousand patients, seventy in a hundred men, and thirty-one in a hundred women, were hopeless alcoholists.' A German scientist says that the temporary help of alcohol as a stimulant, even in sickness, is more than offset by its effect as a paralyzer."

"When the soldiers who have recently returned from the Philippines, were to receive their discharge medals of honor, the powers that be in Oakland placed the medals in the care of saloon-keepers, and issued orders to the soldiers to go to the saloons to procure them."

"An official in Los Angeles says, confidentially, that no one can get public work in that city without bringing to the city officials a 'character' from some saloon-keeper in his ward. A temperate man applied for work; he was told that he must have a recommend from a certain saloon-keeper. In desperation, he applied for the recommend, and was told, with much swearing, 'No; you never patronize me.'"

EVER SEE A HORSE WEEP?

MANY people believe that horses do not weep, but those who have much to do with those faithful creatures know that on occasions they will shed tears, as well as express sorrow in the most heart-breaking manner. In the West, where the hardness of the ponies causes the riders to almost overlook the necessity of providing for their needs, it is quite common when the weather is extremely cold to leave an unblanketed pony tied up for two or three hours where the temperature is nearly zero, while its owner is transacting business or getting drunk. In this case the suffering is evidenced by the cries, which are almost like sobs, and unmistakable tears freeze onto the cheeks like icicles.

When a horse falls in the street and gets injured, the shock generally numbs the senses so much that it does not either cry or groan, but under some conditions an injured horse will solicit sympathy in the most distinct manner. I remember a favorite horse of my own, which trod on a nail long enough to pierce its foot. The poor thing hobbled up to me on three legs, and cried as nearly like a child in trouble as anything I can describe. The sight was a very touching one, as was also the crippled animal's gratitude when the nail was pulled out and the wound dressed.—*St. Louis Globe-Democrat*.

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SPECIAL NOTICE.

AFTER July 1 the price of the *Missionary Magazine* will be 50 cents per year; to foreign countries, 75 cents. This decision was reached at the recent meeting of the Foreign Mission Board, after carefully considering the question in all its phases.

The *Missionary Magazine* has been published at a loss from its first issue, this heritage having been received from the *Home Missionary*, out of which it emerged. The subscription list has more than doubled, and yet the cost of the paper has been about twice the subscription price, and it will be impossible to ever secure a list sufficiently large to make it self-supporting at 25 cents. Because of this, the price was raised to 50 cents, which will practically pay the cost of publication.

The *Magazine* has been before our people more than two years, so that they can judge of its value. It has been printed on better paper than the *Home Missionary*, and bound with good paper covers. And, besides this, it has been materially enlarged, and made more valuable by the addition of illustrations and other important information. It is the aim of the publishers to endeavor to increase rather than diminish its value.

We are now offering our people, for 50 cents a year, a good forty-eight-page monthly, equal in value and size to many missionary journals which range in price from 75 cents to \$1.50.

The *Missionary Magazine* and *Sentinel of Liberty*—formerly the *American Sentinel*—will be clubbed together for \$1.25. Let all orders be sent as heretofore—either through the state tract society or direct to the Foreign Mission Board of Seventh-day Adventists, Room 1906, 150 Nassau St., New York, N. Y.

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If you are interested in securing an education without financial expense to yourself, write us for particulars and instructions. We are making you an offer of great intrinsic value,—an offer whose acceptance will mean much in your future usefulness, whatever your field of labor. Send to the schools named above for catalogs, and write us at once, in order that you may begin work without delay.

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Unawares "YE DID IT UNTO ME."
"And He said, 'The sin is pardoned, But the blessing is lost to thee, For, failing to comfort the least of Mine, You have failed to comfort Me.'"

Such is the closing verse of one of the two poems found in No. 54 of the *Apples of Gold Library* under the above title. They are very touching and very good. Price, 50c per 100.

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PRAY AND WAIT.

"I know not by what methods rare,
But this I know, God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore, we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone
Whose will is wiser than my own."

INDIA'S ONLY HOPE.

TO the dweller in India, the figures of the census are not the impressive facts. He feels the immensity of the field rather than sees it. He only knows that he is on the shore of a vast sea of peoples and nations and tribes and tongues. There is sorrow on this sea, and it can not rest.

Just outside the compound, as I write, a little group sings loudly (the sound seems to proclaim full lungs and empty minds), keeping time to the sounding brass and tinkling cymbal. They are doing honor to the gods, to secure, from the kindly-disposed deities, protection from plague, and to pacify the malevolent. They represent the ideas and religious activities of so many millions that the mind wearies of figures. But what a burden of heart weariness they represent, of hopelessness of God, and fear of demons who require propitiation throughout man's life, from the cradle to the grave!

The sore trials through which India is passing are almost staggering. The plague that has ravaged Bombay, and still does so, has passed across the entire northern country, and now Bengal, formerly clear of it, is the chief sufferer. The more destructive but less fearsome diseases, malarial fever and cholera, have been slaying day and night in Bengal, and in some parts last cool season whole families were said to have been wiped out. And now the plague comes in to take its toll of life. In Calcutta the burning inclosures have had to be enlarged to meet the increased demands for cremating the dead, and faces wear often a more anxious look. Thousands have left the city, but with the plague in the country villages the majority apparently decide to remain where they are.

There is no such exodus as took place last year, when the cases of plague were very few. Then the people feared isolation and infringement of caste rules, and above all the inspection of the female quarters in their houses. The suggestion of house-to-house visitation by the sanitary authorities sent about 300,000 people out of Calcutta in one week, we are told. Streets near the railway stations were crowded with fugitives, riding and on foot, accompanied by coolies loaded with necessary household goods hastily gathered for the flight. Government had hastily to send out town criers with their drums to assure the public that it contemplated no really practical measures in dealing with the plague. Now, with the fear of the medical authorities removed, people wait stoically or even cheerfully for the dread visitor to take its victims and pass on.

And now again the famine covers large territories. Nearly five million people are in the relief camps established by government, and missionaries up country in the famine

districts say that the terrors of the visitation are but beginning. In endeavoring to dispose of its resources for relief of the famine sufferers, government has to reckon on the fact that the people whom they are trying to preserve alive do not always consider life the most desirable thing. Where life is so great a struggle that it becomes almost unbearable, people lose the fear of death. The government was better prepared for the present famine than it was for the previous one, but outside of all that can be done by public and private and missionary effort, the suffering is unthinkable.

We seem really to be so near the end that the three calamities of famine, or plague, or war are always to be working in the earth. "When Thy judgments are in the earth," said



An Indian Town Crier.

the prophet, "the inhabitants of the world will learn righteousness." These things make many think, who otherwise would not. But it is true also, as the prophet added, "Let favor be showed to the wicked, yet will he not learn righteousness." To the vast majority these conditions sound no warning. Hearts get hardened as the times get harder.

Last season two of our colporters worked in Bombay, which has been in the hands of the plague for four years. They were continually impressed with the fact that the people at large seemed hardened and indifferent to spiritual things above any other city in India. The degradation spiritually in heathenism, so called, is ever increasing, and in calamity the masses seem wedded more than ever to the superstitions which drag them down. And in the European communities, which would resent the word "heathen" as they understand it, the reign of pleasure and self-seeking goes on proclaiming an ignorance of God that makes unbelievers one, by whatever name they are called.

The only hope for India is the coming of the Lord. It is the hope of the world. The

ship is a wreck, hopelessly shattered, and is sinking. We are to work not simply to make people comfortable as they are for a little time. The work is to get people into the life-boat and set their feet on the solid rock. The question as to whether the ship is inevitably sinking or not makes all the difference in the world in the methods which people will adopt.

The message, "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters," is the message needed in India among all classes, from the missionary who has not yet become aware of the glorious fact of a special judgment-day message, to the poor Hindu who needs, ere it is forever too late, to get acquainted with this God who made the heavens and the earth. And there is something in this message that makes itself heard. W. A. SPICER.

WHAT IS WRONG WITH THE BIBLES?

CALL them Bibles if you will, these Vedas, and Shastras, and Avestas, and Kings, and Koran. But what is wrong with them? Call them Bibles, but judge them by their fruits and say if you can why they mingle such a maximum of bitterness with their minimum of sweetness. These are the great books of the East, and they have been so for centuries. Why are Japan and China and Burma and India and Turkey what they are now, if these books are altogether wholesome? Why does China stand with her face to the past, worshiping her ancestors, whenever she worships gods that are no worse? Why is her government hopelessly corrupt? And why has she no provision for popular education? And why are the masses of her people hopelessly illiterate? And why are they helpless in the presence of disease and hopeless in the presence of death?

The Vedas are older than the New Testament by several centuries. Why are women so degraded in India?—They are the slaves of the zenanas. Only one out of 173 can read. Widows are scorned and oppressed. Cows are honored and worshiped. Monkeys are popular gods. Everything is worshiped according to the whim of the superstition of the worshiper. Sudras are scorned by Brahmans, but snakes are sacred. As in ancient Athens, so in modern India, it is easier to find a god than a man. By penances or pilgrimages, devotees think to merit salvation, regardless of repentance, character, or kinship with a holy God. Temple roofs are the shelter at once of the formal worship and physical defilement of priests and their people. Something must be wrong with the Vedas and the Shastras.

Here is a picture of temple worship in Calcutta sufficiently shocking to emphasize our reflection that something must be wrong with the Bibles of that land. It is from an article in this May number of the *Missionary Review of the World*. The very pious and well-known B. F. Meyer made, last winter, a tour of India, and this is one of the scenes he describes: "Visit the temple of Uali in Calcutta. It is a gruesome and terrible spectacle. It is well to have seen it once, but I have no desire to repeat the experience. We saw the image of the goddess with her red tongue protruding as it is said to have done on that bloody field of battle, when she discovered she was treading on the dead body of her spouse. The temple, filthy in the extreme, is beset with beggars, especially women, and is the rendezvous of villainous people of all kinds. Scores of worshippers may be seen carrying or leading kids,

which are on sale in the neighborhood. Before the British Government stopped it, children were sacrificed to this horrible deity, but now kids are substituted. Whilst we were standing there, one was brought, its head fixed in a cross-piece of wood, and with one blow severed from its body. Then, as its warm blood covered the pavement, a fakir, with matted hair, came and danced in it, bathing his feet in the gore."

What can be wrong with the Koran? The Turk is essentially a barbarian. His recent atrocities in Armenia will not soon be forgotten. They are blood-curdling and indescribable. It was not warfare, not even decent, wholesale murder, but brutal butchery of men, women, children, and communities. And that not in violation of the Turkish faith but under the commendation of it. Slave-stealing and slave-trading in Africa and Arabia are carried on by Mohammedans almost exclusively, and that in the interest of slave-holding Mohammedans in Arabia and Persia. Abyssinian boys and girls in the market of Shiraz are worth about as much as riding horses and baggage mules. At Mecca, where all the Mohammedans go to pray, there is a slave market and an immense trade. The horrors of this slave-raiding in Africa, and slave-trading in Arabia, can not be told in one page or many; but, however horrible it is, however repulsive and cruel and murderous, the Koran does not forbid it. It is a privilege of the Mohammedan religion. Mohammed himself was a slave-holder. There must be something vitally, mightily wrong with the Bible of the Mohammedans.

We spoke recently of Christianity as a peerless religion. Our Bible is a peerless Bible. The New Testament teaching of the Golden Rule and the brotherhood of man and the Fatherhood of God are par excellence. There is no defect in the character of Christ; there is nothing to add to His precept; there is nothing to subtract from His practises. He is wholly sweet and helpful and wholesome. "The astounding fact is that the Bible is the only book in the world that will bear full and permanent translation into life. We all feel sure that it would be better than well for the world if the precepts of this volume were absorbed and transmuted into the actions of men." Our students are asked to keep these questions in mind while studying the religions of the lands where we have planted missions. —*W. J. Lhamon, in Bethany C. E. Readings.*

OUR WORK AND WORKERS.

At Durango, Colo., the addition of four persons to our ranks is reported by Brother H. M. J. Richards.

At North Grove, Iowa, five converts are reported by Brother P. P. Adams. He also notes a Sabbath-school with an attendance of twenty.

As a result of labor at Jerseyville, Ill., by Brethren J. P. Henderson and W. M. Lewsadder, since last fall, fifty persons have become obedient to the truth.

The baptism of four candidates at North Willow, Colo., and two at Cripple Creek is noted by Brother J. M. Rees, president of the conference, in a report to *Echoes from the Field*.

MAY 12 a church of ten members was organized at Columbus Junction, Iowa, where Brother U. P. Long has been laboring. Brother H. Nicola officiated at the organization. Two others were subsequently baptized. Brethren Nicola and U. P. Long also visited the church at Bard, and five candidates were baptized.

TENT-MEETINGS recently held at Redding and Palocedro, Cal., have so far resulted in twenty-six persons accepting the truths presented from the Word of God. The laborers have been C. N. Martin, A. J. Osborne and wife, C. E. Knight and wife, and Milton St. John. The SIGNS was circulated in both places, which are in close proximity, previous to the meetings.

A CHURCH has been organized at Chico, Cal., with a membership of twenty-four. This consummation is mainly the result of labor by Brethren A. J. Osborne and W. L. Sims, in which the SIGNS was freely used as a pioneer by Brother Sims and Brother C. E. Knight and wife. The organization was completed by Brother C. N. Martin.

OF the work at Yazoo City, Miss., Brother J. E. White writes: "School work has been an important factor at this place. There is a flourishing day and night school at Lintonia, and another at Wilsonia, both suburbs of Yazoo City. In these schools the usual public school readers have been discarded, and their place supplied with the "Gospel Primer," "Gospel Reader," "Christ Our Saviour," and the Bible.

WRITING of jail work in Denver, to *Echoes from the Field*, Brother E. C. Clark says: "Out of seven young men here in the jail, six of them were won by the love of Christ, and are now working for others behind the bars." Amongst other things that call for reflection, he continues: "Ninety-nine per cent. of all that are turned out of the prisons have made up their minds to do right, but they find every one against them—no friend that cares for them. If they get work, they lose it just as soon as they are found to be jail birds. There is no one to give them a helping hand or a kind word, no one to encourage them to do right, so the devil has no trouble to get them started down the hill again."

IN the *Workers' Bulletin*, of Des Moines, Iowa, of May 29 is an interesting report of labor in Finland, where Brother John Hoffman and thirteen canvassers are at work, all of whom are said to be doing well. Of the country, writing from Helsingfors, the capital, he says: "We are in a land where the heat doesn't trouble us much. This is May 1, but big snow banks are all around the house where we live, and the water is freezing now out-of-doors at four o'clock P.M. The ice breaker came in yesterday to open up navigation, coming to the harbor through ice three feet thick. These ice breakers are very powerful ships, with two screws in the stern and one in the bow. At Hauge, Finland's winter port, they have been assisting vessels through pack ice twenty feet deep this winter. The university students march up and down the streets to-day wearing white caps, celebrating the 1st of May."

PERIODICALS WANTED.

CLEAN copies of any of our periodicals for missionary work. Address, post-paid, F. Gush, Dewatto, Mason County, Wash.

LATE copies of any of our periodicals, for missionary work. Address, post-paid, Mrs. G. W. Johnson, Ben Lomond, Santa Cruz County, Cal.

"THE GOSPEL HERALD."

THIS is a truly missionary paper, and the only one published in the interests of the colored work in the South. It is a live sheet, giving illustrated descriptions of this important advancing work, pointing out the needs of the field, and containing practical instructions in regard to methods of work.

Each issue contains some otherwise unpublished article, selected from letters received from Mrs. E. G. White. Beginning with January, 1900, two series of Bible readings are running through the paper, one by Elder S. N. Haskell, on the "Third Angel's Message," and the other by Mrs. S. N. Haskell, on the "Sanctuary." These will continue through all of volume two, and are not published in any other form. None can afford to miss them. They are worth many times the price of the paper. Back numbers from the beginning of these Bible readings can be furnished new subscribers if requested.

A special spring number will be issued during the month of June, giving an illustrated description of the work being done in different parts of the field, with plans for future work, and several important articles regarding the southern field. Price of special spring number, 5 cents.

The *Gospel Herald* is published by the Southern Missionary Society, 1908 Grand Avenue, Nashville, Tenn. Price, 25 cents a year.

MISSIONARY MAP OF THE WORLD.

WE are pleased to announce that a missionary map of the world, representing our work in organized conferences and mission fields throughout the world, is now in course of preparation. It will be printed upon good, substantial cloth, in black and two colors. Price, 75 cents. It will be ready for delivery about July 1. Foreign Mission Board of Seventh-day Adventists, 150 Nassau Street, New York, N. Y.



LESSON I.—SABBATH, JULY 7, 1900.

OUR SINS PURCHASED.

Lesson Scripture, Gal. 1:1-5, R.V.

1 "PAUL, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised Him 2 from the dead), and all the brethren which are with me, unto 3 the churches of Galatia: Grace to you and peace from God the 4 Father, and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us out of this present evil world, 5 according to the will of our God and Father; to whom be the glory forever and ever. Amen."

NOTE.—No lesson should be considered learned until, as the result of cross-questioning, the text, the whole of it, is indelibly fixed in the mind, and every distinct thought flashes forth, and can be mentally noted, as one reads or repeats the whole. While every teacher, as well as every pupil, ought to have his Bible in hand, no one ought to presume to attempt to teach the lesson before he has the Scripture text so thoroughly mastered that he can, by questions, without the open Bible before him, draw out from the class every item of it in the exact language of the Scripture, and can know whether or not the answers are correctly given.

QUESTIONS.

1. Who wrote the Epistle that we are studying?—"Paul."
2. To whom was it addressed?—"To the churches of Galatia."
3. Who did he say joined with him in the greeting and the sentiments expressed in the Epistle?—"All the brethren which are with me."
4. Who was this Paul?—"An apostle."
5. What is the meaning of the word "apostle"?
6. By whom was Paul sent?—"By Jesus Christ, and God the Father."
7. From whom did he not receive his commission?—"Not from men."
8. Was there any man concerned in his being made an apostle?—"Neither by man."
9. What shows the high authority of his apostleship?—"He was sent "by Jesus Christ, and God the Father, who raised Him from the dead."
10. What is proclaimed to all who read this Epistle?—"Grace to you and peace."
11. From whom does this gift come?—"From God the Father."
12. Who is associated with God the Father in bestowing this gift?—"Our Lord Jesus Christ."
13. What has He done to procure us this gift of grace and peace?—"He gave Himself."
14. For what did Jesus give Himself?—"He gave Himself for our sins."
15. Why did He do this?—"That He might deliver us from this present evil world."
16. From what does the gift of Christ deliver us?—"From this present evil world."
17. Whose will is it that we should be delivered from this evil world?—"The will of our God and Father."
18. What is, therefore, due to Him?—"The glory."
19. For how long is the glory due to God?—"Forever and ever. Amen."

NOTES.

1. NOTE how in this greeting the divinity of Christ is accepted as a matter of course. What shows this?

2. It is worth noting that the apostle Paul did not ignore the brethren, altho he derived no authority from them. He did not disdain to give credit to all the brethren that were with him, as being associated with him in the sentiments of the Epistle. What circumstances in Paul's experience made it very natural that he should incidentally indicate that "the brethren" were agreed with him?

3. THE Word of God is living. The Epistle to the Galatians has as direct application to us as it had to "the churches of Galatia," more than 1,800 years ago. The things that called out the Epistle were not peculiar to the Galatians. We can read it as tho it were written to-day and addressed to us, and not to the churches of Galatia.

4. STUDY "the peace of God." Look up scriptures mentioning it, and note how it is bestowed, and what is involved in it. What does the grace of God bring?

5. WHAT relation is there between "our sins" and "this present evil world"? Show it from the text that we are studying, and from other portions of Scripture.

6. WHAT is the will of God in Christ Jesus concerning us? Where do we learn God's will? What special advantage is there to us in knowing God's will? These questions all admit of direct answers in the exact language of Scripture. Find them.

7. To WHOM do our sins belong? What comfort does this afford to those who think that because of their sins the Lord will not accept them?

8. WHAT expression in this introduction to the Epistle stamps it as a part of the last message? Compare verse 5 and Rev. 14:6, 7. How much glory is to be given to God? Why? How do we give the glory to God?



LESSON II.—SUNDAY, JULY 8, 1900.

JESUS THE BREAD OF LIFE.

Lesson Scripture, John 6:22-40, R.V.

22 "ON the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with His disciples into the boat, but that His disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks); when the multitude therefore saw that Jesus was not there, neither His disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you; for Him the Father, even God, hath sealed. They said therefore unto Him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. They said therefore unto Him, What then doest Thou for a sign, that we may see, and believe Thee? what workest Thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but My Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto Him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life; he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst. But I said unto you, that ye have seen Me, and yet believe not. All that which the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out. For I am come down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the will of Him that sent Me, that of all that which He hath given Me I should lose nothing, but should raise it up at the last day. For this is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise Him up at the last day."

NOTE.—The lesson section includes the miracle of last week and the whole of Christ's discourse on the feeding of the five thousand. John 6:22-71. Learn by heart verses 35-37. Read Ex. 16:14-36 and Ps. 78:24.

Golden Text: "Jesus said unto them, I am the bread of life." John 6:35.

SUGGESTIVE QUESTIONS.

- (1) What reasonings did the multitude have among themselves on the day after they had eaten of the loaves and fishes? V. 22.
- (2) What explanatory statement is made in verse 23? Note 1.
- (3) Not finding Jesus or His disciples there, what did the multitude do? To what place did they go? For what purpose? V. 24. Note 2.
- (4) Whom did they find after crossing the sea? What question did they at once ask Him? V. 25.
- (5) Did Jesus answer their question? For what purpose did He say that they had sought Him? V. 26.
- (6) What admonition did He give them in regard to the true aim in labor? Through whom would they receive this meat that would abide unto everlasting life? By whose authority had Christ been set apart for this work? V. 27. Note 3.
- (7) What question did this lead the people to ask of Jesus? V. 28.
- (8) In what did Jesus say the work of God consisted? V. 29.
- (9) What did the people demand of the Saviour? V. 30. Note 4.
- (10) To what did they refer in the history of their nation to show that the feeding of the five thousand was not a great work? V. 31. Note 5.
- (11) What did Christ say in reference to their conception of the gift of manna? From whom must the true bread out of heaven come? V. 32.
- (12) What was that true bread? What was that true bread to do? V. 33. Note 6.
- (13) What request did the people then make of Christ? V. 34.
- (14) What did Jesus reply to this? What would be the condition of those who came to Him and believed on Him? V. 35.
- (15) What statement did He reiterate to show them their real condition? V. 36.
- (16) How many did the Saviour say would come to Him? How many does this include? (Isa. 45:22; Matt. 11:28.) How would they be received by Him? V. 37.
- (17) For what purpose did Christ then declare He had left heaven? V. 38.
- (18) What was God's purpose concerning Christ? V. 39.
- (19) What is the Father's will concerning mankind? What does Christ declare that He Himself will do for those who die believing in Him? When will He do this?

NOTES.

1. Boats from Tiberias.—These boats were not at the place where Jesus had fed the five thousand, and from which the disciples' boat had put off for Bethsaida and Capernaum; but they were near there—near enough so that those who wished to cross the sea had little or no difficulty in reaching them. It shows that there is no inharmony between the statements, "there was none other boat there," and "they themselves got into the boats."

2. Got into the boats.—The boats that had come over from Tiberias, on the western shore of Galilee, some distance south of Capernaum.

3. The meat which abideth unto eternal life.—"The figure which Christ used was a familiar one to the Jews. Moses, by the inspiration of the Holy Spirit, had said, 'Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.' And the prophet Jeremiah had written, 'Thy words were found, and I did eat them.' The rabbis themselves had a saying, that the eating of bread, in its spiritual significance, was the study of the law and the practise of good works; and it was often said that at the Messiah's coming all Israel would be fed."—*Desire of Ages*.

4. What doest Thou for a sign?—They had witnessed, many of them, the various miracles which Christ had performed from the beginning of His ministry, had seen the sick healed, the lame and maimed restored to soundness, the eyes of the blind opened, had themselves partaken of the bread and fish which multiplied under the Saviour's hand, and knew of His crossing the sea upon the water. They had listened to His gracious words, spoken as "never man spake," and still were asking for a sign to prove that He was what He claimed to be. And yet many to-day, with all the accumulation of evidence, are doubting, questioning, asking for a sign.

5. Our fathers ate the manna.—That is to say, the supplying of manna through all the wanderings of Israel in the wilderness was a much greater miracle than what Christ had done on the preceding day. Jesus must do a greater thing than this to prove His Messiahship; but Christ shows how meager was that gift compared with the bread of life which He had come to give them. Their fathers had eaten manna, and were dead; whereas those who partook of the bread of life would live forever. But even the manna had not come through Moses. Christ had furnished that typical bread also; but they had failed to learn the spiritual lesson in that bread, and had perished. The same will be true of those who fail to partake of Christ as the bread of life. If He is nothing to us but "a good man and a great teacher," we are lost.

6. Giveth life unto the world.—"As our own physical life is sustained by food, so our spiritual life is sustained by the Word of God; and every soul is to receive life from God's Word for himself. As we must eat for ourselves to obtain nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word."—*Desire of Ages*.



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 How can any one who is in fellowship with Christ's sufferings, refuse to obey His will and do His work? Yet there are people who know the terms of salvation, who are plainly revealed in the word of God. They listen to the message which the Lord sends through His delegated servants, but, although they assent to the truth, they will not obey. They have not genuine faith to appropriate God's promises to themselves. They do not regard Him as their personal Saviour, in whom they may trust as a child trusts its loving parents. They do not regard God as a loving heavenly Father, who has provided for them a perfect Saviour, a never-failing Friend, an infallible Guide and Teacher.

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THE GREAT THREE-FOLD MESSAGE
 GOD'S REMEDY FOR THE ILLS OF CHRISTENDOM.
 BY W. N. GLENN
 God's plan for saving sinful men has ever been the same. With Him "is no variableness, neither shadow of turning." Human nature has ever been the same, variable, inconstant, weak. God's means of saving men is "the everlasting Gospel" of His grace. Whatever the condition of humanity, the Gospel of Christ has ever been effectual to save. It ever has been, as it still is, "the power of God unto salvation to every one that believeth." Rom. 1:16. It was preached to Abel; to Noah; to Abraham; to Israel; to all, even as it has been preached since the first advent of our Lord. Heb. 1:1-3; Gal. 3:13; Heb. 4:2
 Acceptance of that Gospel has always been manifested in "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. The fruit of its faith is obedience; it is "the faith which worketh by love" (Gal. 5:6), the love which keeps all of God's commandments (1 John 5:3). Types and shadows have changed, but the holy

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RESPONSIBILITY OF PARENTS.
 BY MRS. E. G. WHITE
 "Train up a child in the way he should go, and when he is old, he will not depart from it."
 Notwithstanding the boasted advancement that has been made in educational methods, the training of children at the present day is sadly defective. It is the home training that is neglected. Parents, and especially mothers, do not realize their responsibility. They have neither the patience to instruct, nor the wisdom to control, the little ones entrusted to their keeping.
 It is too true that mothers are not standing at their post of duty, faithful to their motherhood. They are generally the willing servants of worldliness and fashion. Many, even among those who profess to have renounced the world, are influenced to a great degree by its customs and its spirit.

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"CHOOSE YE THIS DAY."
 BY W. N. GLENN
 Choose what? "Choose ye this day whom ye will serve." But who so argues that the choice should be made to-day? Because "ye know not what a day may bring forth," and the choice you make is a matter of life or death. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments, and His statutes, and His judgments." Deut. 30:15, 16. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him, for He is thy life, and the length of thy days." Verses 29, 30
 This choice is set before every person in the

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THE SEVENTH, OR ONE-SEVENTH? A Sabbath Query.
 Success I call on a friend who is ill, and he says that on the shelf I will find seven bottles, numbered in order from one to seven, and asks me to give him half a dozen grains of quinine from the seventh bottle. He states particularly that it is the seventh bottle; and in order to make the matter sure, he repeats that it is the seventh bottle—live one with the number seven upon it. I go to the shelf, and pick up the first bottle, from which I give him half a dozen grains of arsenic, and the result is he dies.
 I call on a friend who is ill, and he says that on the shelf I will find seven bottles, numbered in order from one to seven, and asks me to give him half a dozen grains of quinine from the seventh bottle. He states particularly that it is the seventh bottle; and in order to make the matter sure, he repeats that it is the seventh bottle—live one with the number seven upon it. I go to the shelf, and pick up the first bottle, from which I give him half a dozen grains of arsenic, and the result is he dies.

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THE NEW BIRTH.
 BY J. H. COLLARD
 In the plan of salvation through Jesus Christ God is ever held before us as a being of love. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. He is not willing that any should perish. His wish is that all should live eternally. Satan, by his deceits, not only separated our first parents, but has been successful in bringing the human family into bondage. "For all have sinned, and come short of the glory of God." Rom. 3:23. The great deceiver has kept all men in his bonds, that he may at last cast them down to destruction, thus defeating the purpose of God. While God does not save men against His will, yet He has provided everything that can be provided in order to save them. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are." 1 John 3:1. Revised Version. But when at length



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CONTAINED IN THIS NUMBER.

Table listing contents: Poetry (Count the Mercies, The Hidden Meaning, etc.), General (The Sinner's Hope, God Is Greater than Our Heart, etc.), Question Corner, Outlook, The Home, Missions, International Sabbath-school and Sunday-school Lessons, Publishers.

Next issue is a special Liberty number. Our regular serial articles will not then appear.

'The Oppression of the Poor,' specially marked in prophecy as a sign of the last days, is the subject of an interesting article soon to appear, by Francis M. Wilcox.

In No. 28 of the SIGNS, dated July 11, will begin a series of independent articles (yet of more interest when connected), on 'The River of Life.' You will not wish to miss the Gospel sweetness in them.

Read the article on 'India's Only Hope,' in our Missions department, and, as you are able, give to India's need. Millions have yet to learn of the hope which is in Christ Jesus.

Not an Unbiased Opinion.—A member of a trade union writes that the trade union makes men 'better husbands, fathers, workmen, or citizens. In fact, a laboring man who does not belong to the organization which represents its labor, in my estimation is not a good citizen.'

When the waves were tossing around Peter in a threatening manner, even tho he was walking upon them, he feared, doubted, and began to sink. How characteristic of the Christian of to-day who fears to trust God for support, when some duty presents itself which calls for real sacrifice!

as applicable to the doubting, fearing follower to-day as then. But we shall ever fail unless we keep our eyes fixed on Him.

Many Methodists are greatly agitated and indignant because President McKinley, a Methodist, a licensed local preacher, one paper tells us, does not suppress 'the canteen,' as he, the commander-in-chief of the army, has the authority to do.

MATTHEW TWENTY-FOUR.

This is the chapter, together with the parallel chapters of Mark 13 and Luke 21, which answers so clearly the questions asked by the people of generations and voiced by the disciples: 'When shall these things be? and what shall be the sign of Thy coming, and of the end of the world [age]?' We have in hand a series of seven articles on this great discourse of our Lord's, by Alonzo T. Jones.

- 'The End of the World,'
'Let No Man Deceive You' (Two Articles),
The Signs of the Lord's Coming,
'Get Ready, Get Ready, Get Ready,'
Destruction of Jerusalem, and
Its Meaning To-day (Two Articles).

These articles on this soul-thrilling theme will soon begin. The 'Signs of the Times,' during their continuance, a period of two months, will be 25 cents. And these articles will not be more than a fifth of the good things the reader will get.

INDIAN FAMINE FUND.

It is not the design of the SIGNS OF THE TIMES to make strong appeals for donations of money for the millions of famine-stricken, starving, dying people of India. Not only is famine slaying its ten thousands, but malaria, smallpox, cholera, and plague are reaping their thousands.

Table with 2 columns: Item and Price. Includes SIGNS OF THE TIMES (\$50.00), SIGNS OF THE TIMES employees (65.30), C. B. Secord, San Francisco (1.00), and Total (\$116.30).

Macaulay said that, 'barring the alphabet and the printing-press, those inventions which abridge distance have done most to further the progress of humanity.' This statement is worthy the serious consideration of all who are interested in the spread of the Gospel.

systems, the telegraph and telephone, the application of steam and electric power to conveyances by land and water. When we reflect that without these appliances the Gospel was carried into all the known world within thirty years after the ascension of Christ, it is wonderful to think of what might be done at the present time if all who profess discipleship were true to the real Gospel message.

Trouble for Methodists.—It is not our prediction that the great Methodist Episcopal Church will reap trouble in plenty from her sowing in the removal of the time limit of pastorates. It was said by strong, earnest men that the step meant the ruin of Methodism. We understand that now the itinerancy of the pastorate rests in the arbitrary authority of the bishops and presiding elders; but this exercise of authority they will hardly use against the wishes of a large church and influential minister.

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Turkey's independence has for many years been said to exist solely through the sufferance of 'the powers' of Europe. But it rather looks as tho it existed through the anxiety, the suffering, of 'the powers.' For their own safety they do not care to disturb the Sublime Porte.

'In one of his recent lectures to non-Catholics in Texarkana, Tex.,' says the Catholic Mirror, 'Father Brennan borrowed a Protestant Bible from a Protestant lady present, and out of it proved the infallibility of the Catholic Church.' Of course it was 'out of' the Bible that he proved it. He did not find his proof in the Bible; it must have been 'out of it.'