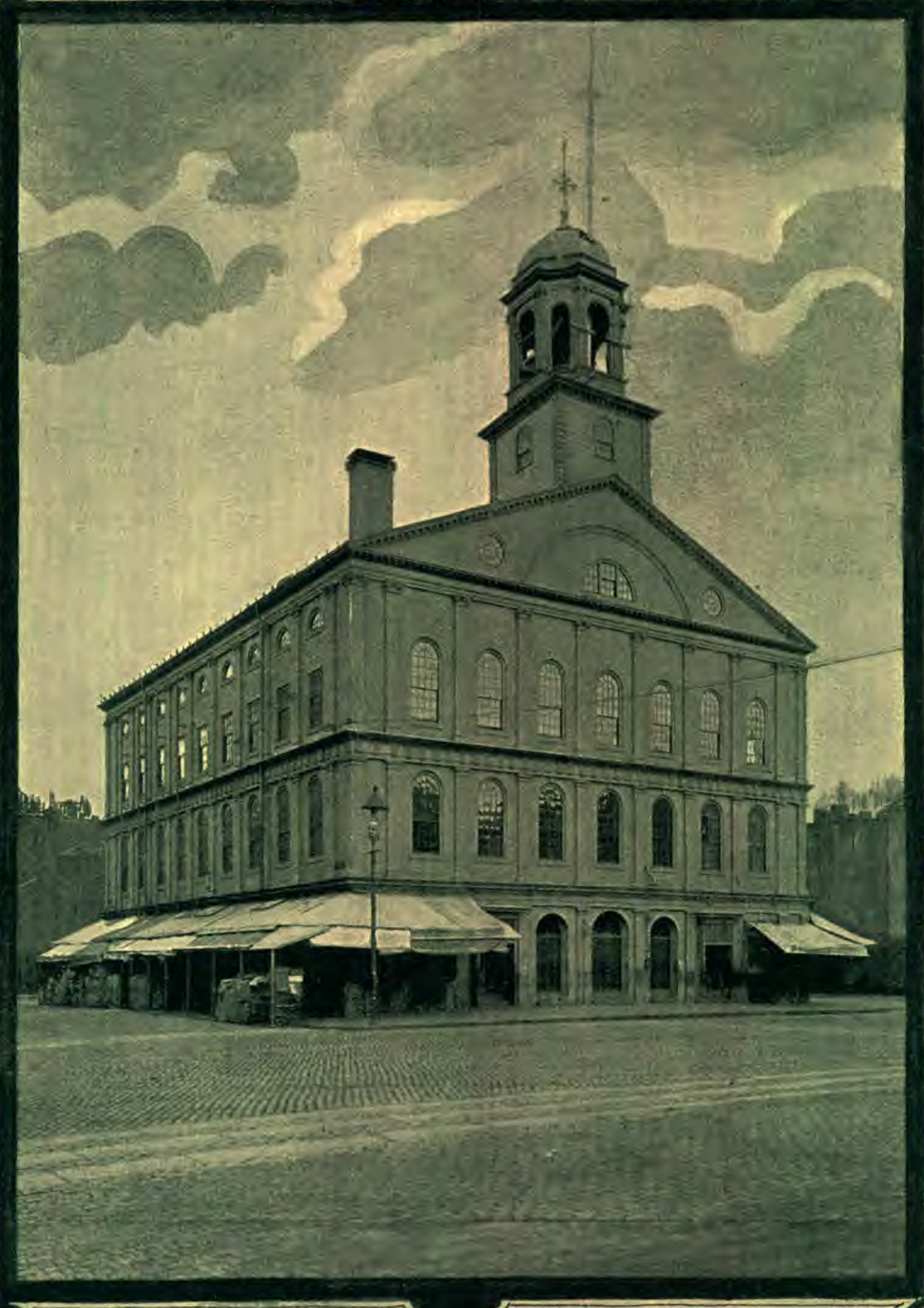


LIBERTY NUMBER 5 PRICE 5 CENTS

Signs of the Times



FANEUIL HALL - THE CRADLE OF LIBERTY

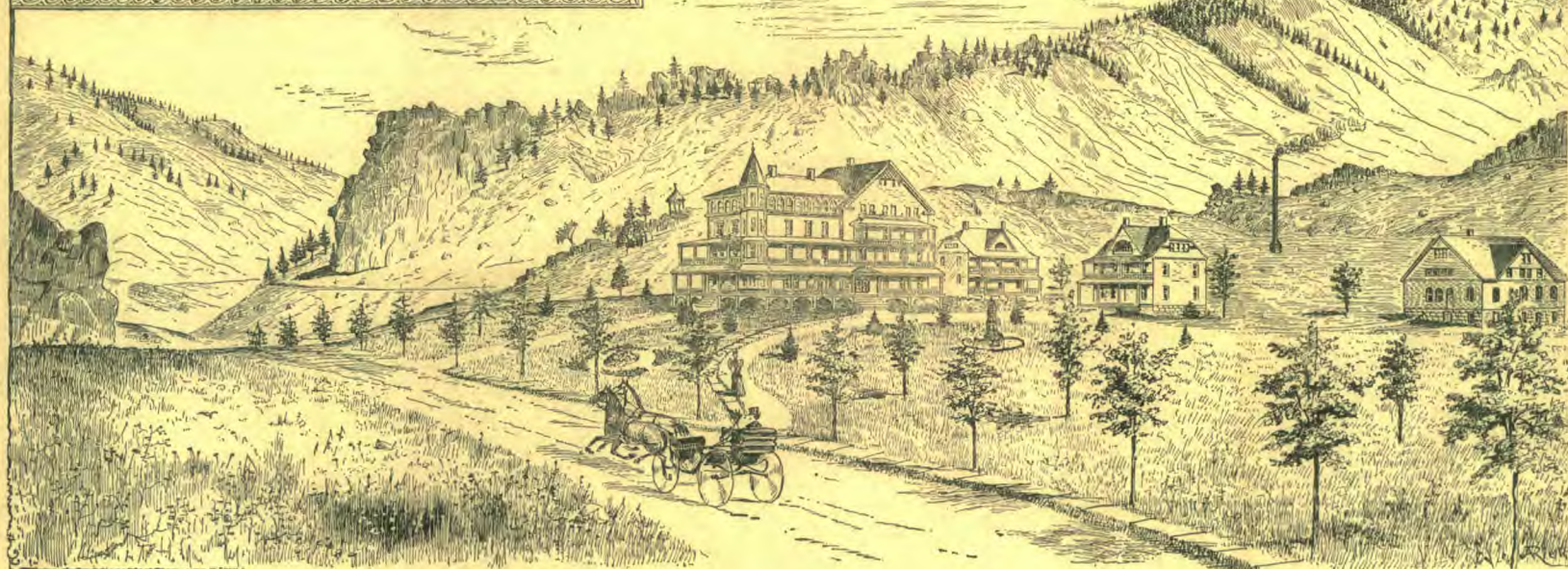
Colorado Sanitarium

For Circulars and Rates
Address the * * * * *

**Colorado &
Sanitarium**

**BOULDER &
COLORADO**

Twenty-nine miles northwest of the city of Denver is a well-equipped
and well-regulated institution for the treatment of all chronic disorders.
Buildings with all modern conveniences, including steam heating, electric
lights, elevators, gymnasium * * * * *



*Baths of Every Description, Including the Electric Light Bath
Medicated Air Rooms, for the Treatment of Diseases of the Lungs.
Laboratory of Hygiene, for Bacteriological, Chemical, and Microscopical Investigation
Strictest Sanitary Measures Enforced*

*Massage and Manual Swedish Movements
Electricity in Every Form
Classified Dietary
Incurable and Offensive Patients Not Received*

Practically Free

**A Good Serviceable Organ
for Sabbath-schools, & Churches, or Homes**

In the catalogue our organ is described
thus:—

Parlor Model

Furnished in Walnut or Oak

(Walnut case will be sent unless Oak is
expressly ordered)

* * * A GREAT HIT * * *

NOTE.—The largest order in the history of the
Organ trade for a SINGLE STYLE of instrument
has been given to the Mason & Hamlin Company
for Parlor Organ, Style 2348

FIVE OCTAVES, F Scale, Eleven Stops
(including Full Organ Knee Stop,) having
Four Sets of Reeds of Two and a Half
Octaves Each

BASS

Viola, 4 feet Pitch; Viola Dolce, Diapason,
8 feet Pitch; Sub-Bass Coupler (coupling
down)

TREBLE

Melodia, 8 feet Pitch; Seraphone, 8 feet
Pitch; Clarionet, Dolce on Seraphone;
Voix Celeste; Treble Coupler (coupling
up)

THROUGHOUT

Vox Humana; Full Organ (knee stop)
Knee Swell
Length, 3 feet 8 inches; Depth, 2 feet;
Height, 6 feet 2 inches; Weight, 195 lbs;
Boxed, 335 lbs.

Price, \$150

For Sabbath-school or Church use,
the top of the case may be taken off at A



The name on the organ is sufficient
guarantee of its merits

**The Mason & Hamlin
Organs**

are acknowledged to be the best instrument
on the market

By special arrangement with the Mason
& Hamlin Company, we are able to make
to Sabbath-schools, Churches, and Individ-
uals this splendid offer

*We will give this \$150 Organ, on
board the cars at Boston, Mass., for
only 50 new yearly subscriptions to
the SIGNS OF THE TIMES
at \$1.00 each*

A little cooperative work, on the part of
Sabbath-school scholars and church mem-
bers, will very quickly and easily secure
one of these organs

For further particulars, suggestions how
to get to work, etc., address

Signs of the Times
OAKLAND, CAL.

SIGNS OF THE TIMES

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

Volume 26. Number 27.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, JULY 4, 1900.

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

TRUE LIBERTY.

THERE is no such joyful feeling or emotion in the earth as that which springs from a consciousness of freedom. To be truly at liberty, to be as "free as the bird" that flies, as the air that moves in the winds, as the water that flows in its limpid sparkle over its pebbly bed, is the most blessed state which a soul can know. The deeper the bondage from which one is delivered, and the more keenly it is felt, the greater will be the appreciation of the liberty of deliverance.

NOW THE greatest and most widespread bondage this world knows is the bondage of sin. From its cruel power no human soul by nature is free. From the time when Satan's devices and deceptions found place in the hearts of our first parents in Paradise, the curse of bondage—the bondage of sin and death—has been upon the race. Beautiful tho the child may be, it is born with the brand of sin upon it. However wealthy or great its parents may be, neither untold wealth nor unlimited influence among men will release the power of sin. So far as humanity is concerned, its mortgage upon the race must inevitably go forward to foreclosure; and the end is death eternal.

ALL the misery we see or know is the result of sin's bondage. All sickness, all want and woe, all crime and iniquity, all suffering, op-

pression, injustice and fraud, all misery and poverty, all death and mourning, are only various forms of sin or the results of sin. The bowed forms, the whitened locks, the wrinkled faces, the darkened eyes, the feeble

produces itself to the soul as offended dignity and mild hatred over some fancied wrong. Could we see the ruined debauchee, the bloated drunkard, the condemned murderer in their incipient stages, we would turn away with

loathing. But it is the nature of sin to deceive; and oftentimes the soul will not believe, will not realize, that it is influenced by sin, till the deadly hands bind them about, and the demon laughs at the soul's helpless efforts to escape. And the worst bondage is the bondage not realized. It is pitiful to see a slave working under a taskmaster who is living upon his life blood, pitiful to see him wearily dragging at his every step the ball and chain of slavery; but it is more pitiful still to see souls held in the thrall of evil habit or passion, and not realizing that they are slaves. And yet, it is forever true that "to whom ye yield yourselves servants [slaves] to obey, his servants [slaves] ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. "Whatsoever



A TYPICAL SCENE OF NATURE'S LIBERTY.

steps, are the whip-scars and gyve-marks of the cruellest tyrant earth ever knew—sin.

SIN is not only cruel, but deceptive. If he came offering his wares in their fulness, his seed in its fruitage, humanity would not be deceived. But he clothes the vilest vices in the garbs of sensual pleasure; the most besotting indulgence comes to us at first merely as mildly-exhilarating stimulants; murder in-

a man soweth, that shall he also reap." Gal. 6:7.

THERE is another illustration, not less forcible, which the Scriptures use to represent the condition of mortals. "The heart is deceitful above all things, and it is *desperately sick*." Jer. 17:9, R.V. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no sound-

ness in it; but wounds, and bruises, and festering sores." Isa. 1:5, 6, R.V. The sickness is the leprosy of sin, insatiable, progressive, incurable, fatal. Its beginning is unnoticed. It does not pale the cheek; its warning, if at all, is not heeded; and many are aroused to their true condition for the first time when somebody else discovers their condition. But all are born with the leprosy of sin; and there is no human remedy. There are quack cures in plenty advertised. Every false religion is of this character. But all of these find their merit in humanity or its works. Even these are a part of the deceptions of sin's slave system.

BUT there is a remedy, divine, creative. It is God's power and wisdom and love manifest in the flesh. "God was in Christ reconciling the world unto Himself." He wants no soul in bondage. He binds no soul to act against its will. He desires that we should desire His salvation, because He wants us to enjoy it forever. Because man would have his own way, God has let him have it, and we see the despairing fruitage of all earth's history apart from Him. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And of that Son He said, "Thou shalt call His name JESUS; for He shall save His people from their sins." Matt. 1:21. The Saviour of a race of slaves is Jesus Christ.

How DOES He make us free? We do not know the alchemy by which the shackles of sin are melted away, by which the heart is changed to hate sin and love righteousness; but we do know that Jesus Christ does it for every soul who will believe. And

"All the fitness He requireth
Is to feel our need of Him."

Here is His promise: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This is not evolution, it is not divine self-healing; it is the creative power of God in the Gospel. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. Has He not said it? and will He not do it? Then confess your sins, choose His way, His cleansing, and go free from sin and sinning. "If the Son make you free, ye shall be free indeed." Ye shall be free from sin and sinning, free from envy, lust, and hatred. Your salvation was begotten in divine love; it will beget love in all who receive it.

This is liberty;

this is the only liberty which will ever satisfy. Nay, more; this is a liberty which, if known and experienced, is preferred in physical oppression and tyranny to a place on the throne physically unshackled. Jesus on the cross was free; Pilate on the judgment-seat was a slave. Luther at Worms was at liberty; Charles the Fifth on the throne was a slave. John Huss in flames was a free man; Pope John XXIII., under whom he was put to death, was the abject slave of the cruelest system which ever cursed the world.

THE liberty of Christ Jesus is eternal. It had its day of deliverance from cruel bondage. It has its many days of glorious victory; it has its days of calm, quiet sailing along peaceful shores; it has its seasons of precious rest and counsel with the Master; it has its struggles, its groanings when the oppressor is cruel

and the weak flesh is tried to the uttermost; but in it all it looks forward to the immortal state where sin and all its consequences will be forever banished, and all the redeemed, earth and people, shall forever enjoy the "glorious liberty of the sons of God," nevermore to know the bondage of sin.

"Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of heaven is worth them all."

And we may have that minute here, ripening in a little while into the glorious eternal years of God. O soul, go free in Christ; and then "stand fast" "in the liberty wherewith Christ hath made us free"!

PIPES OF FREEDOM.

[Clarence Hawkes, in the "Springfield Republican."]

POOR LIBERTY, a nomad with a tent,
Moving from land to land, half naked, spent
With toil of travel and with hunger-gaunt,
Sheltered a day, then onward rudely sent!

O God, how many an Arnold Winkelried
Must fall upon the spears, and, wounded, bleed,
Yea, die for liberty, before the world
Thy righteous mandate will forever heed!

O Christ, how many a deed of sacrifice
Have brave men done between Thy day and this!
And yet the world rolls on, all unconcerned,
While brave men feel the sting of Judas' kiss.

Where patriots fall, by ruthless tyrant slain,
The bloodroot grows to memorize the stain,
And each small blade of grass for justice cries,
This is the spot—behold it!—Cain! Cain! Cain!

Sin on our soul and blood upon our hands!
Full-gorged and sate, the demon war-god stands,
His heinous hoof upon the neck of truth,
His path of fire and smoke across brave lands.

With fire and smoke man covers up the sky,
By smoke and fire the trees and grasses die;
Loved homesteads fall and cities sink to dust,
And through the land resounds the orphan's cry.

Justice to all and favors unto none
If we would hold the laurels we have won,
Nor mold our country to the old world's creed
That crushes thousands, to uphold the one.

When we shall own the brotherhood of men,
Justice for all and not for one in ten,
Freedom for all under a common law,
Will war and discord cease, and not till then.

God give us peace! the hills and valleys cry,
Christ give us rest from war! the zephyrs sigh;
The brooks and birds are interceding, too—
But only hideous cannon make reply.

THE NEED OF CHRIST-LIKE WORK.

BY MRS. E. G. WHITE.

A SOLEMN responsibility rests upon us in regard to gaining a knowledge of God and of Jesus Christ. How great this responsibility is, is shown by the prayer offered by Christ a few hours before His betrayal. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Christ came to correct existing evils. He came to adjust God's claims on man. He sees the selfishness of human beings. He sees that the world is engrossed by business and amusement. He sees the intensity of the efforts made to obtain earthly treasure. He sees that God is forgotten.

God has committed His goods to men, that they may advance His work in the world. He calls upon them to use their intrusted gifts in the relief of His suffering children, who plead for mercy and relief. But His plainly-stated claims are ignored. Men can not afford to return to the Lord His own. Yet millions and millions of dollars are spent in distilleries, where is made the liquor which ruins the souls and bodies of men. This life-destroying, maddening agency is dealt out by professedly Christian nations.

How many in our world recognize God as

the owner of the money they handle? They spend it for self-pleasing, for selfish gratification. But before the bar of God they must give an account of the way in which they have spent this money. Here they must settle for their neglect of the fatherless and the widow. What a terrible account liquor sellers will have to meet in the great day of God! In the books of heaven a record is kept of every tempting glass held out by man to his fellow-man, to forge the chains of an appetite which makes him mad. At the judgment the money and influence that might have been used to relieve suffering human beings will be charged against those who might have helped in this work, but did not. God will render to every man according to his work.

Many of the officers in charge of steamers and other vessels place themselves under the control of Satan by liquor drinking. A continuance of this indulgence destroys the brain nerve power, and they become incapable of doing their work. We know not how many times God has interposed to save a whole ship's company from destruction because there were some on board who loved and feared Him. For their sake He has wrought wondrously. But there comes a time when the line of forbearance is passed. Mercy steps down from her golden throne, and, folding her wings, departs. Then the enemy is permitted to do that which he longs to do. Many of the terrible calamities which happen by land and sea will one day be seen to have been caused by liquor drinking.

He who lives for self-indulgence is unable to distinguish between good and evil. His appetite is his god. He worships his stomach. He lives to eat, instead of eating to live. This means self-destruction. Thus beings made in the image of God sink lower and lower. Their physical, mental, and spiritual strength is destroyed.

Satan has the world under his control. Christ came in human flesh to give the race another trial. He came to uplift and ennoble men and women. But the power of the Gospel is counteracted by the course pursued by professing Christians. How little is being done by the religious teachers to lift the standard of temperance! There are many ministers who fear to bear a decided testimony on temperance, because they know that this would affect their salary. The members of their churches indulge in liquor drinking, and do not want anything said about this evil. They are willing to have their names enrolled as church-members, but they are not willing to live a religion which involves a cross.

Much of the preaching of the present day is of a character to lull the people into a spiritual sleep. The doctrine of the millennium is a soothing potion to the sinner who does not desire to cease from sin. And Satan is better pleased with the help which the shepherds of the flock give him when they present truth mingled with error, than with the help given by the boldest unbeliever.

Human beings are all living on probation, and they are either working out their own eternal good or their eternal ruin. Satan is continually seeking to turn them away from God. He brings before them one scene of excitement after another,—horse-racing, football matches, pugilistic contests. Around these scenes thousands of spectators assemble, greedy for excitement, anxious to see man getting the better of his fellow-man. As it was in the days of Noah, just prior to the destruction of the world by a flood, so will it be before the coming of the Son of God.

God sees the sinfulness of this world. He

sees that men have dropped eternity out of their reckoning. He sees that excitement is making them mad; that they are goaded on to do violence to one another, while the multitude, among which are professing Christians, stand by and applaud. "Shall I not judge for these things?" He asks.

Sin is the transgression of the law, and yet in this age, when God is about to close the records for eternity, men dare to say that His law is abrogated. A strange statement, indeed, when Christ declared that He came not to destroy the law or the prophets, and that heaven and earth should pass away before one jot or tittle should pass from the law. And by His life He showed that it is possible for man to keep the law. There is nothing in the Scriptures to lead man to suppose that He can break the law and be guiltless. The heavens above us remain to testify to the binding claims of God's law.

God has chosen men and women as instrumentalities through which to work to counteract the evils in our world. He will hold those accountable who have been given great light, and yet are devoting their time and means to self-service, while thousands are perishing for want of help. He is about to pass by those who refuse to take up the work that must be done. Of those who refuse to take up the cross and deny self, the Lord says: "They shall not taste of My supper. I will take illiterate and obscure men, and by My Spirit move upon them to carry out My purposes in the work of saving souls. The last message of mercy will be given to the world, but not by the counsels of the supposed sages, who received My commission, but did not My work. The work will be done, not by the eloquence of the learned, but by a people who love and fear Me. Not by might, nor by power, but by My Spirit will I work."

If Jesus were made the sum and substance of every discourse given, sinners would be converted. By the message borne they would know what they must do to be saved. Lift Him up, the Man of Calvary, higher and still higher. He who draws nigh to Christ need not try to shine. As he beholds the Saviour, he catches the divine rays of light from the Sun of Righteousness, and he can not help shining. The light that is in him shines forth in clear, bright rays, in words and works of righteousness. Christ's grace dwells in him richly, and heaven's light shines through him. He honors Christ by complete obedience. He is stimulated to more vigorous action in the cause of God as he imparts that which the Lord gives him. He is a light-bearer in the world, shedding light on those who are in darkness. He walks close by the side of Christ, conversing with Him and gathering divine principles from His Word. He goes about doing good, comforting the downcast, guiding wandering footsteps in the narrow way, sweetening the cup of bitterness which many drink as the result of their own course of action, watching over those who need the guidance of a firm, steady hand to lead them to the feet of the Master, helping all with whom he comes in contact to fight manfully the battles of the Lord.

CHRISTIANITY AND THE STATE.

THE Church never was aided by the State, for State aid always proved a curse. The State was never helped by union with the church. The following eloquent words of Macaulay, in his review of Southey's "Colloquies on Society," are to the point: "The ark of God was never taken till it was surrounded

by the arms of earthly defenders. In captivity its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple.

"The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave.

"To such a system it can bring no addition of dignity or of strength that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have, in this age, directed their attacks against the last restraint of the powerful and the last hope of the wretched.

"The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry, 'Hail!' and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her, and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."

CHRISTIANITY A LIFE.

WE commend the following from the great historian of the Reformation, D'Aubigne (book 14):—

"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by the law of a carnal commandment; the Reformation, by the power of an endless life.

"If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the Gospel to the spirit of the world was the great fact which signalized the entrance of Christianity among the nations. But what its Founder had separated had soon come together again; the church had fallen into the arms of the world; and this criminal union had reduced it to the deplorable condition in which it was found at the era of the Reformation.

"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The Gospel of the Reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the Gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself. Henceforward its decline was at hand. It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

"It was God's will that . . . a striking contrast was to make this truth stand gloriously forth. One portion of the Reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation. Another portion, looking up to God, was haughtily to reject the arm of flesh, and by this very act of faith secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and solemn a lesson."

OUR COUNTRY.

A Review of Its Basic Fundamental Principles, and the Dangers Now Threatening Its Safety.

BY FRANCIS M. WILCOX, BOULDER, COLO.

AMONG all the nations of antiquity and of medieval and modern times, the United States of America stands as the pre-eminent model and ideal. In its history, the great central truth of all free government, that of which the Anglo-Saxon has been the chief exponent,—the equal and just rights of all men,—has had a higher development than in any other nation. The civilization of the Anglo-Saxon has done much for the development of mankind, but the American model has presented a higher ideal of national attainment than ever before reached.

This perhaps is not true because Americans are more liberty loving than Germans, or than Englishmen, or than Frenchmen. In all these countries have been struggles in the past for individual rights and civil and religious liberties. But the conditions present and the influences at work at the time this country had its rise, contributed to the laying of its foundation upon broader and more liberal principles than had yet been incorporated into the formation of other commonwealths. Europe was then just nicely emerging from the error and superstition of the Dark Ages. The feudal systems of power which had dominated men in civil matters had given place, to some extent, to governments of the people, by the people, and for the people. The reformation of the sixteenth and seventeenth centuries had opened the minds of men to their God-given rights and privileges. Civilly and religiously, men had begun to think for themselves. France had just risen in her might, and broken the shackles that had held her bound to religious creeds and oppressive civil enactments, and proclaimed her right to think and act for herself in civil and religious matters. Hence, in the light of these principles and with the lessons of France before them, it was but natural that our pilgrim fathers, when they fled from the religious intolerance and civil despotism of the Old World, should come to this continent with the avowed purpose of founding a church without a pope, and a State without a king.

The Doctrine of Equal Rights.

It was their regard for the great principles of equality and republicanism that led them to declare: "We hold these truths to be self-evident, that all men are created equal. That they are endowed by their Creator with certain inalienable rights, among these are life, liberty,

and the pursuit of happiness. That they may secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, and that when any form of government becomes destructive to these ends it is the right of the people to abolish it and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness." This declaration, in the words of Thomas Jefferson, enunciated the doctrine of "equal and exact justice to all men, of whatever state or persuasion, religious or political." These are the basic principles of equality and right upon which our government was founded, and it has been, during all the years of the past, the sacred regard for these principles which has led the Ruler of the universe to exalt this commonwealth above all of its fellows, among the nations of the earth.

American Greatness.

And to what a power it has grown! From three million people and six hundred thousand square miles of territory a little more than one hundred years ago, it has come to possess over three million square miles of territory and seventy million people. It has become continental in its extent, reaching from sea to sea. An idea of its wonderful resources may be found in the one feature of its agricultural productiveness, as indicated by the crops of 1897, the latest reports at our disposal. In that year, after feeding more than fifty million inhabitants, there was furnished over two hundred and eighty million bushels of grain for export, but in that year less than one-ninth of our arable land was under cultivation. If, therefore, all were brought under the plow, at the same ratio of production, it would feed more than four hundred and fifty million people, and afford over two billion five hundred and fifty million bushels for export.

But the wonderful wealth of this country is not indicated alone by its surface products. We have vast wealth under the soil as well as in it. The United States now produces one-half the gold and silver used in the world. A number of its mines singly could supply the world's demand. Our coal mines are simply inexhaustible. England's coal pits, already deep, are being deepened, so that the cost of coal mining is constantly being increased, while we have coal enough near the surface to supply us for centuries. Well may Josiah Strong, in his excellent little work, "Our Country," say: "When God was storing away the fuel for the ages, He knew the place and work to which He had appointed us, and gave to us twenty times as much of this concrete power, as to all the nations of Europe. Among the nations ours is the youngest, the Benjamin, and Benjamin-like we have received the fivefold portion. Surely He has not dealt so with any other people."

The wealth of the United States is also phenomenal. In 1880 it was valued at forty-three billion six hundred and forty-two million of dollars. Great Britain is by far the richest nation of the Old World, but our wealth exceeds hers by two hundred and seventy-six million of dollars. The most remarkable point in this comparison is the fact that her wealth represents the accumulation of many centuries,

while the greater part of ours has been accumulated in twenty years.

In maritime pursuits, and in the commerce of the world, the power and influence of the United States have been steadily gaining. From a few colonial towns on the seaboard of the Atlantic, at the close of the war of the Revolution, our country is now dotted with populous cities and villages, connected with railroad and telegraph lines, having business and commercial relations with each other, and with all the leading ports of foreign States. And from the few rude crafts and fishing smacks that dotted our Atlantic harbors in colonial days, the ships of our country are now traversing every ocean, and are no mean factor in the interchange of the world's commodities. And no less marked has been the progress and growth of our country in a political sense



Washington Monument, Washington, D. C. Corner-stone laid July 4, 1848; cap-stone set Dec. 6, 1884; dedicated Washington's birthday, Feb. 22, 1885; height, 555 feet; weight, 81,120 tons; cost, \$1,187,710. It is a wonderful monument, materially considered. But the principles of liberty held by the man it commemorates are eternal.

among the nations of the world. The spirit of sacrifice, of heroism, of manhood, which marked the experiences of the Revolutionary patriots commanded the attention and admiration of every civilized nation of the world. The war of the Revolution was not a war of conquest, it was a contention for liberty, for life; and the fact that the United States in all of its subsequent history has contended only for the principles of equality and justice, has led the oppressed of the Old World to look to them as a refuge from the despotism of empire and monarchy. The war of the Rebellion was but an effort to preserve indissoluble the ties of unity which had marked the history of the nation up to that date. Great Britain has been noted for years for its land-grabbing propensities. Germany and France and Russia have followed closely in the steps of Great Britain. The partitioning of Africa, and the dismemberment of China, now going on, is but a demonstration of the rapacity of

the spirit of the Old World nations to enrich their own possessions at the sacrifice of the liberties or conveniences of the subjugated tribes and nations of the conquered territory.

Gathering Shadows.

And so when we come to view all the history of the past in our own government we find it standing as a harbinger of peace, and the apostle of justice and equity. It has disdained to oppress the weak; it has not been cajoled by flattery, intimidated by fear, or bribed by gold. In its liberal domains and under its generous protection, religion has flourished and grown strong. All this has been true of the past. But now there is thrown a shadow across our pathway of pleasant memories. Will our country continue to be the glory of the nations? Will it continue to maintain the high and lofty standard which its history has erected? Will it ever remain the ideal of the hopeful and aspiring? We are pained to record it here, and yet it seems that in the experience of the past few years, and especially of the past few months, there has come a departure from the lofty integrity which has marked the past course of our statesmen, and the history of our national greatness. This departure is apparent both in the tendency toward imperial despotism which is marking the attitude of our nation toward our recently acquired colonial possessions, and also in the position which has been assumed by the national as well as some of the State governments toward the question of religion and matters of conscience.

Considering the thoughtful utterances of leading men throughout the country regarding these points, we can not be considered pessimistic in inclining to grave apprehensions for the future. In a recent number of the *Arena* is an article entitled "The Republic of the Empire," by John Clark Ridpath, D.D. Dr. Ridpath gives expression to these pertinent remarks upon the question of this country's departure from the basic principles of government:—

A revolution is at the door. It impends like a cloud on the horizon. Whether we shall accept it and its results remains to be determined; but that a great transformation of political society is in the dawn, let no man longer doubt. What a few thinkers have been able to see and foretell, and what they have been ridiculed for foreseeing and foretelling, has risen like an exhalation of the night. The swift whirl of events, becoming even

swifter, has brought the apprehended change upon us, and ere the century closes we are obliged, looking around upon what is virtually the wreck of our old-time institutions, to see arising over them the specter of imperialism. The proposition to transform the American republic into an empire is not only put forth, but it has the support of all the special interests in the United States. . . . They do not openly propose, any more than the leaders at Rome proposed at the middle of the first century, A.C., to cast aside the *name* of the republic and adopt the *name* of the empire; but they proceed insidiously to use the old terminology and to discard the facts. The democracy of the New World is to be deceived with the retention of the name of the republic, while the republic is robbed of its character and substance.

These remarks from Dr. Ridpath are but characteristic and typical of hundreds of similarly expressed sentiments from such men as Senator Hoar, Carl Schurz, Andrew Carnegie, and other intelligent, thoughtful, serious thinkers.

Relation of Church and State.

To one who has never given the matter par-

ticular thought the statement that we are fast tending in our national life toward the old Church and State governments of the Eastern Hemisphere, may appear ultra and sweeping, unwarranted wholly by the facts in the case. In the wise judgment of the founders of our republic, every precaution was taken to guard against anything savoring of State aid to religion or religious doctrines or institutions. It is the province of the State to secure to religious orders and institutions liberty of belief and exercise; but it does not fall to the State to promote religious interests or to foster religion in any way. This principle was recognized by James Madison, when he said:—

It is proper to take alarm at the *first experiment upon our liberties*. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much to soon forget it. *Who does not see that the same authority which can establish Christianity in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in the exclusion of all other sects?*

And earlier still, the great Founder of the Christian religion proclaimed: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Is the Nation Christian?

That there is a growing tendency in the course of this government to lend its aid to religion and to religious institutions, is manifest in Sunday laws and in the appropriation of funds by this government toward the establishment and maintenance of denominational and sectarian schools. Such aid has been rendered to both Catholic and Protestant schools. To the credit of the latter be it said that they have refused during the past few years to receive government appropriations.

In 1892 the nation was definitely committed to the union of Church and State by the decision that "this is a Christian nation." Whether indeed it is, let the present massacres in the Philippines bear testimony. Let answer be given by the record of corruption in national, State, and municipal elections. Let the record of divorce cases, murders, and the great evils of intemperance and social crime join the chorus. Of the course of this country in the Philippines in particular, and of its present attitude in general, the following remarks from Col. W. J. Bryan, as reported recently in the *New York Journal*, are most pertinent:—

The forcible annexation of the Philippine Islands is defended by some on the ground that our nation is performing a religious duty. It is worth while to inquire whether wars of conquest are in line with Christian precepts. . . . The Christian religion is essentially a religion of the heart, and love is its supreme manifestation. . . . There are some who think that destiny leads us away from the Declaration of Independence, away from the Constitution, and away from the traditions of the past.

There are some who even think that our nation is commanded to go forth with the Bible in one hand and the musket in the other, prepared to read the former to those who escape the latter. . . . Lincoln was once asked whether he thought the Lord was on his side, and he replied that he was anxious to be on the Lord's side. We can not change eternal principles to suit our own convenience or to advance our own plans, but we can strive with singleness of purpose to know the truth, and when we find that which we believe to be the truth we can adhere to it. Let us not mistake temptation for opportunity. The sight of new territory may be alluring, the glory of an empire may be fascinating, but the price demanded is too great.

But again, in 1893, the Congress of the United States decided that Sunday is the Christian sabbath, and prohibited the opening of the gates of the World's Fair upon that day, because of its being the Christian sabbath. This bill the President of the United

brought to view our own nation, under the symbol of a beast with "two horns like a lamb." Its past greatness and glory is vividly portrayed, but the record is that while at first the principles underlying the nation, and those which in reality form the foundation of its greatness, would be for a time upheld, these principles would eventually be renounced, and this country, speaking as a dragon, would enter upon the same course of religious persecution which has marred the history of the Old World. This, we believe, is the outlook for the future; not pleasant indeed to contemplate, but ominous and foreboding.

But it is comforting to contemplate that the great Ruler of nations deals with us in our individual capacities, and not in a national sense. To Him personally we are responsible for the way we relate ourselves to the principles of government. May He grant that we shall stand for the great principles of religious and civil liberty upon which our nation had its rise. May we accord to every other soul the same liberty, civilly and religiously, that we ask for ourselves, following the principles of the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them." This is the essence of Christianity; this is the doctrine of Christ. This, likewise, is the essence of the Declaration of Independence, and the doctrine of our fundamental law. May this guide our lives and all our relations to our fellow-men.

THE SPIRIT OF "SEVENTY-SIX."

In speaking of his part of the work in "An Act to Establish Religious Freedom" in Virginia, Jefferson said:—

The bill for establishing religious freedom, the principles of which had, to a certain degree, been enacted before, I had drawn in all the latitude of reason and right. It still met with opposition; but, with some mutilations in the preamble, it was finally passed; and a singular proposition proved that its protection of opinion *was meant to be universal*. Where the preamble declares that coercion is a departure from the plan of the holy Author of our religion, an amendment was proposed, by inserting the words "Jesus Christ, the holy Author of our religion." *The insertion was rejected by a great majority, in proof that*

they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and Mohammedan, the Hindu, and infidel of every denomination.—*Works of Thomas Jefferson, vol. 1, page 45.*

The treaty with Tripoli, made and signed by Washington (1797), declares that—

The Government of the United States is not, in any sense, founded on the Christian religion.

These principles of liberty were restated and defended by Congress in 1829 and 1830, in reports adopted by both Senate and House (see elsewhere), and these principles have been vindicated by the history of Church and State during the first century of our nation's existence. But do we find these principles and sentiments now dominant?

"It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure."



From a photograph of the statue of Washington in Independence Hall, Philadelphia. It was carved from yellow pine by William Rush, and is said to be the best statue of Washington made.

States signed. Thus in some way, and in some form, all three departments of our government—Executive, Legislative, Judicial—have been committed to religious enactments and decisions. The enforcement of Sunday laws by several of the States of the Union is a long step in the same line, showing that the nation is fast drifting upon the shoals where the nations of the Old World have been stranded in their national liberties.

History repeats itself. It is a law of nature that like causes produce like results. And we have but to look back to the history of the past to see the inevitable results of a union of Church and State, and the consequent persecution for conscience' sake, to follow in the course upon which our government has entered in its dealing with religious questions.

A Subject of Prophecy.

To the student of prophecy, all this transformation is plainly indicative. In the thirteenth chapter of the Revelation we have



OAKLAND, CAL., JULY 4, 1900.

MILTON C. WILCOX, - - - - - EDITOR.

A. O. TAIT, } - - ASSISTANT EDITORS.
W. N. GLENN, }

SPECIAL CONTRIBUTORS.

H. P. HOLSER, *Basel, Switzerland;*E. J. WAGGONER, *London, England;*W. A. SPICKER, *Calcutta, India;*A. T. JONES, *Battle Creek, Mich.;*

All Manuscript should be addressed to the Editor.

For further information to contributors, see page 15.

VARIOUS CONCEPTIONS OF LIBERTY.

LIBERTY! who does not long for it? It may be that one's highest ideal is liberty's perversion, yet his mere longing as such is good. This love of liberty, this longing for freedom, perverted tho it be by human selfishness, is implanted of God in the hearts of men for their good.

IN the minds of some persons liberty is so perverted that it means license to do anything human lust demands. This is Satan's grossest perversion of liberty. It makes man the bond-slave of sin and lust, and by sin deludes him to believe that the highest pleasure, the greatest liberty, is devoted service to the cruellest of masters. For the cruellest tyrant on earth is not so cruel as Sin and his unholy mother and paramour, Lust.

LIBERTY means to the oftentimes Anarchist the destruction of existing conditions, even tho it involves seas of blood, innocent and guilty alike. In many Anarchists there is a longing for better conditions, a hope that if the present were destroyed better would issue, thoughts of construction as well as destruction; but with many it means the destruction of law and lawful order, Lucifer's aim in heaven, whence came all our misery and woe. The worst tyranny is better than anarchy.

LIBERTY with some persons means a division of the spoils, the scattering of the wealth of the rich, the division of the lands or their reversal to the State, with a maximum of ease and pleasure and idleness and a minimum of toil, the State a great, indulgent, coddling parent, and the people children, directed in all the affairs of life. The idea is socialistic. There are many socialists who have high ideals. They note present conditions; they see the practical working of industrial slavery, and they ardently long for better conditions for themselves and their fellows. They hope by education and evolution and union of effort to accomplish the desired end; but such do not see the true cause, and, in consequence, fail to grasp the remedy.

LIBERTY means other things to others. Oftentimes to the "union man" it means the strongest rule imaginable over everything not connected with the union, the exercise of the strongest tyranny over those without for the benefit of those within. It is the turning in a new form of the old Mussulman's cry, "Acknowledge Mahomet, or die." We sympathize with laboring men. We know what labor is. We see the cruel tyranny of unrestrained capital, the overreaching lordship

of the trust, the domineering arrogance of the great landowner, the classifying and regarding of men as mere parts of great machines, worthy of notice only as they serve their purpose. All this and much more may be seen by all unprejudiced eyes. There is tyranny and slavery in it; but we do not believe that much will be gained by substituting one form of tyranny or slavery for another. We could not conceive that the slavery of the jackplane by the saw would be better than the slavery of both by the adz. In other words, Is the tyranny of the corporation magnate worse than that of the walking delegate? Is slavery under the union to be preferred to slavery under the trust? There are honest souls outside, plenty of them, who prefer neither, who, rather, believe that a strong, sturdy, independent individualism is better. And yet many of these are in a worse bondage than either.

THERE is, also, political liberty, involving religious freedom and the equal rights of all men. This is a product of the Gospel wherever it is found. Its highest type in human government has been seen in America. Its strongest and most classic formulation apart from Bible utterances, is found in the preamble of the Declaration of Independence, the Constitution of the United States, and in other documents of note and of State, originating at the same time.

EQUALITY of mankind does not mean equal physical proportions, nor equal mental caliber, nor equal ability to grasp or power to command opportunity. But it does demand equal liberty for each one to be and say and do just as far as ability and circumstances permit. Politically he is his fellow-citizen's equal in life, in liberty, in the pursuit of happiness. It was a glorious hour for the world when America's star rose above the horizon. As long as it was in the ascendent, for its first one hundred years of shining, its influence over all lands was beneficent, speaking freedom to the oppressed of all nations, and hope to the despairing toiler. Seeing its shining from afar, millions in the oppressed and downtrodden monarchies, despotisms, and overcrowded countries of the East, found here what Emerson designated "opportunity." And when the Old World saw some of the best of her peoples flocking to America rather than to her own colonies, her own feudal laws were softened, amended, or swept away before the enlightenment and liberty of America.

BUT "how has the most fine gold become dim!" While race slavery as such has been abolished, and that part of the land of which it was the curse is better to-day, industrial slavery flourishes in the sweat-shops of our large cities. The spirit of Imperialism stalks boldly abroad. We have the "masses" and the "classes;" and if we do not have the "lords," we have the "servants." "Coal barons" and "kings" and "queens" of various sorts bear sway continuously and temporarily, and the Republic of America is following in the footsteps of the Republic of Rome. No longer where floats to the breeze "the red white and blue" is there freedom and equality. The man a peer of his fellows in part of America's dominions to-day, is a mere subject in another part to-morrow. And the spirit of

imperialism now boldly dominant in the "colonies" will soon be as dominant elsewhere, unless checked by divine interposition.

AND the influence over the Old World, what is it now? When the American ship of state was launched, one of her ensigns emblazoned to the world was, "*Novum ordo seclorum*," "A new order of things." It stood for complete turning away from the imperialism of the political Old-World systems, from Church-and-State governments, from political and class distinctions. Then her influence was uplifting and potent. But now she is turning back from the new order of things, which gave the world a new lease of life, to the Old-World methods, to imperialism, to class distinctions, to "court" honors, to religion-and-State union, to autocratic rule. And the Old World, which had been groping toward the clear shining of the light, is now saying, "Republics are a failure; American freedom and equality of man are myths, or, at the best, but impracticable ideals in government." And the whole world, in consequence of America's lapse, is reverting, in a "highly civilized" manner, of course, but not the less truly, to the despotism of the Dark Ages.

THIS is a matter of divine prophecy, and its setting forth will be noticed elsewhere in this paper. But the divine portrayal may be read in Daniel 8 and Revelation 13, verses 11 to 16 especially. A great part has been fulfilled. A greater part is in process of fulfillment. A little further and we will reach the climax, the ruin of the republic, the failure of the best government the world ever saw. But there will succeed to this the everlasting kingdom of Jesus Christ, for the glorious inheritance of which He is now gathering out His subjects, ruled by their own consent, serving eternally of their own glad volition. Reader, are your hopes on this government or on that? If the former, what will you do in the life to come? If the latter, you are blessed here and hereafter.

"FROM THE CONSENT OF THE GOVERNED."

THE Declaration of Independence speaks of certain "truths" that are "self-evident." The two great truths that are thus mentioned are "that all men are created equal" and "that they are endowed by their Creator with certain unalienable rights."

Following this utterance concerning "self-evident" "truths" is the brief but clear and comprehensive statement of the view held by the fathers of the republic concerning the duties and powers of governments. They tell us "that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

When that wonderful declaration was made, saying that governments derive "their just powers from the consent of the governed," it was in the face of darkest difficulties. A few men in the Old World had begun to see some of the glimmerings of the light of this great truth; but they hardly dared to breathe it in a whisper. The doctrine that kings ruled by divine right, had been so stoutly taught that the people dared not express the thought that the powers of rulers must be prescribed by those over whom they rule.

But the desire for liberty, so divinely planted, had become so strong in the breasts of the fathers of the republic that they could no longer suppress the great principles that had set their souls on fire. They believed in their hearts that their Creator had endowed them with certain unalienable rights, and so they boldly proclaimed to the combined monarchies of the Old World that governments derive "their just powers from the consent of the governed." They did not disavow the fact that "the powers that be are ordained of God;" but rather did they rise to the great demands of the time and affirm the "self-evident" truth that these powers are ordained to inhere in the people, and not to be held by a despot whose absolute powers fill him with all the evils of an unbridled tyranny.

The foregoing statement that this new doctrine of independence—the doctrine that the governed are to give their consent to the governing power—was made advisedly. Not only among the people of England, but among the peoples of continental Europe as well, was the doctrine of freedom spreading. Men here and there for several generations, had stood in the face of death while they showed the bitter and distressing effects of tyranny, and the fallacy of the doctrine of the divine appointment of hereditary and aristocratic rulers. It is true that God has frequently wrought through kings who were despotic and even tyrannical. But it was on the principle expressed in His Word, "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." Ps. 76:10. It has been eternally true that "He shall cut off the spirit of princes; He is terrible to the kings of the earth." Verse 12.

The tyranny that was in the State, and that called forth that immortal and splendidly glorious declaration of the fathers of the republic on that never-to-be-forgotten Fourth of July in 1776, was built up and fostered by the crueler and more bigoted tyranny that was in the apostatized church. The ideas that God has ordained bishops and priests to lord it over the church, and kings and nobles over the State, go hand in hand, and both owe their origin to the prince of the spirits of evil. The famous protest of the Reformation at Spire sounded the death-knell of this tyranny in the church, and the Declaration of Independence proclaimed its doom in the State. Protestantism laid the foundation for freedom, not only in the church, but also in the State.

The Protestantism that laid this substantial foundation for liberty was the true work of the reformers, whose one motto was, "The Bible, and the Bible alone, is the religion of Protestants." And, such being the case, it should be perfectly evident that ruling by the consent of the governed is a divine principle, and therefore eternal. And, while it may sometimes be subverted in this world of sin, yet it is destined to finally triumph.

When Satan was turned out of heaven for his rebellion, if the Lord had really held to the principles of arbitrary monarchy that have been so often affirmed and that are so freely attributed to Him, He would have promptly destroyed the arch-rebel, or else have reduced him to perpetual service as an abject slave. But the Author of freedom, the Author of love, the Author of the Golden Rule, the Author of everything that is manly and noble, could not do such a thing. He left Satan to develop his seeds of rebellion, and gave him freedom in doing it.

In doing this the Lord has shown His own faith in the power of truth. He has manifested His intention to receive as His subjects only those who will *choose* Him as their ruler. He sends the invitation, "Come unto Me." He even makes His invitation so strong as to reach the very farthest one, by saying, "Whosoever will, let him take the water of life freely." There is no arbitrary force used by the Lord in drawing men to Him. But it is, "*Choose ye this day whom ye will serve.*"

The time is near when the patriots of the Lord's kingdom will break forth in the great anthem: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:12, 13. There will be no standing army nor steel-clad navy to compel the singing of that song. It will represent the breaking forth of the pent-up joy and gladness and worship free and full of those whose hearts are thrilled with the thought of having participated in electing Christ Jesus their Lord to rule over them forever and ever.

Then, since God refuses to rule over any except those who voluntarily choose Him as their king, is it not indisputably correct that governments derive "their just powers from the consent of the governed"? And the very fact that there may be found those in the United States who are seriously questioning this great principle is an evidence that the republic is facing a greater peril than anything that can possibly come from her external foes.

T.

THE SPIRIT OF 1900.

NATURALLY every man is a monopolist, if he himself can wield the monopoly. Naturally he is a monarchist, if he himself can be the monarch. Naturally he thinks his way is right, and if he had the power his way would prevail. It is not those who have power and position in a monarchy who clamor for a democracy or a republic; it is the nethermost classes who are restless and dissatisfied—because they are under. Nor do those who seek independence of a sovereignty always want republicanism; oftener they seek another monarchy where individually they hope in some way to secure more power. Naturally men are under the dominion of sin, and sin was brought into the world by one whose aim was and is to be above every one else, not excepting the Creator Himself. Hence the race is imbued with his spirit.

If there were a place on earth where we would naturally expect to find the people naturally republican in spirit, that place would be the United States of America. This because of the unselfish principles which actuated the leaders of the Revolution and the founders of the government, and because of more than a century of republican pretension. But the *policy* conceded by a people does not infallibly indicate their *spirit*. After independence had been gained, even at that early day, a republican form of government was by no means unanimous. Many men in official position in the petty colonies were loath to compromise their power, and their influence was felt in a

marked degree. But when it becomes clear to men in position that their places are uncertain, they would rather be deemed equal with all others than to be underneath. And as equality is the highest eminence to be attained by the masses, policy, rather than spirit, settles at that point—as far as human affairs may be said to be settled.

There are marked evidences that republicanism is not any more a natural temper of man in the United States than anywhere else. One of these evidences is the mania for secret societies, all of which are monarchical or imperial in spirit and in practise. Freemasonry is essentially imperial in its aristocratic degrees, in its official titles, in its regalias, and in almost every feature. Even the order's own claim of antiquity locates its origin at a time in the world's history when republicanism was unknown. All the other secret societies are modeled after masonry in the main. About all the features of ancient and modern imperial aristocracy are imitated, and therefore perpetuated, in these institutions; and they now permeate every avenue of society, not excepting the churches.

Another evidence of the imperial spirit in the people is the military spirit everywhere manifested. After the Civil War the hundreds of thousands of volunteer soldiers discharged from the army were more or less anxious to retain some semblance of military character. There was a glamor about it that was fascinating, and on certain occasions they could be the recipients of distinction not accorded to others. Hence the Grand Army of the Republic was organized, to retain as far as possible the military prestige of war veterans. It was also understood to be a kind of reserve volunteer emergency army, and the membership oath was almost equivalent to that of the regular army. In the South an organization of somewhat similar character has been maintained. So, from that day to this, both North and South, the military spirit has been fostered by the veterans and imbibed by the youth. The latter have been educated to look upon military display as the acme of patriotism, and military prowess as the height of heroism. This delusion received a new impetus in the late war with Spain, and the popular boast of to-day is that this nation is a great military and naval power.

Now the point to be noted here is that militarism is the cap sheaf of imperialism; and a people whose inclination is to seek military prestige are not republican in spirit, even if that form of government be their policy. And the emphasis of this spirit is seen on the Fourth of July, the memorial of American independence, when the chief memorial demonstration—from the three-year-old boy to the gray-haired veteran—is the burning of gunpowder. If the people were imbued with the spirit of republicanism,—the equality of man,—there would not be so much made of the implements and elements whose principal purpose is the destruction of men. The disregard of men's lives is a characteristic of imperialism. But for such disregard, the imperial principle could not have found a basis in human government.

Naturally this imperial military spirit, which has been so tenaciously maintained by the veterans and their contemporaries, and consequently inculcated in the minds of their posterity, must find vent somewhere, somehow. Hence the readiness on every pretext to clamor for war. Hence the *popular cry*

for war with Great Britain over the Venezuelan boundary dispute, which was happily averted by the diplomacy of the Cleveland administration. Hence the outburst of war with Spain, when there arose the pretext of "humane" interference in Cuba, overriding the efforts of the McKinley administration to check the war spirit and accomplish the desired end by peaceful means. By this time the imperial military spirit had become uncontrollable. Hence expansion into foreign lands, that imperial militarism might find enlarged pastures in which to feed.

Then we have the imperial spirit in business monopoly—combines and trusts for the concentration of capital and trade in the hands of a few, that they may wield power over their fellow-men. The spirit of republicanism, the equality of men, is eliminated from business circles where the trust combines have control. To make these secure there must needs be the imperial political methods which imperial control of capital makes possible. The monopoly spirit is the imperial spirit; there is no true republicanism in it. But we must not imagine that the monopoly spirit is confined to the great capitalists, the great corporations, or the great combines. It permeates the whole body. All that stands in the way of monopoly on the part of the smallest dealer, or tradesman, or even the day laborer, is competition.

Nowhere is the spirit of imperial monopoly more manifest than in the labor union. It purports to be a necessary defense of labor against the aggregations and combines of capital; but it is the same spirit. The great trust aims to destroy all business in its line that does not become tributary to its interest. The labor union sometimes goes even farther; it says to the employer, "If you do not yield to union dictation, not only shall your business be destroyed, but, if possible, your property also." Nor is this all; it says to the laborer who is averse to being governed by the arbitrary rule of the labor trust, "You and your family shall be starved out, and if you persist in seeking employment in competition with union men, even your life may be forfeited." No laborer is deemed even worthy of existence who manifests enough republican independence to labor in his own way, and hold aloof from the imperial union yoke.

The imperial character of the labor union is especially shown in its members being subject to the dictation of a few leaders. At the arbitrary command of these leaders, the union laborer must at any moment yield implicit obedience; at any moment he may be ordered by the labor dictator to drop his work and remain idle until authorized to resume work. The very means he has adopted in order to become a partner in dominion over others, makes him practically a servile subject. No matter what the necessity of himself and family, no matter if his employer be observing the union rules, no matter if it cost him the loss of his situation permanently, he is ordered to stop work, and stop he must. He inquires the cause, and is informed that the laborers in that line of work hundreds of miles distant have a grievance against their employer.

Furthermore, the spirit of imperialism is leading the church into efforts to control the government, and to dictate its policy. This effort is extensively organized, and is growing apace. Church control of the State is always imperial; there never can be any degree of union between the Church and the State in a true republic.

So, from every point of view, we see this un-republican, unchristian spirit of dictation, of rule or ruin, in political, business, labor, and even religious circles. Everywhere is seen the disposition, the ambition, not merely to be equal in station, but to exercise dominion. This is imperialism, whatever the national profession. And it is the spirit of the people, rather than the nominal form of government, that shows the true national character. G.



THE ATTITUDE OF ROME TOWARD THE UNITED STATES.

NOTHING more clearly indicates the "manifest destiny" of the United States of America than the attitude of the Roman Church toward the republic. No one denies, no one questions, that the polity of Rome is fundamentally monarchical; that but for Protestantism and its influence, Rome never would have tolerated republicanism in any degree. Freedom of conscience never has been a Roman doctrine only as that doctrine could be applied exclusively to the Roman conscience. A Catholic journal of recent date advocates the memorializing of Catholic effort for religious freedom in Maryland in colonial times. It is a fact that strenuous effort was made to that end by Catholics, and final success was won in Maryland simultaneously with Protestant effort in Virginia. But Catholics were then in the minority, and Catholics were then in danger, as were the Baptists of Virginia, of being overcome altogether by the intolerant Puritan element which was carrying a high hand in New England.

The Catholics of Maryland were contending for liberty for Catholics. All precedent shows that they could have no interest in the welfare of any other religionists only as such others might be viewed in the light of material helps against a common foe. Going back as far as the edict of Milan—which granted "liberty and full freedom to Christians to observe their own mode of worship," and commanded that the church property confiscated by Dioclesian should be restored to the whole body of Christians—that decree was construed to mean only Catholics, on the ground that no others were entitled to the name Christian. In short, the Papacy, which is Roman Catholicism concreted, was possible only by the exclusion of everything opposed to it. The attitude of Rome toward the government of the United States as late as 1871 is thus expressed by the *Catholic World*, in its issue of September of that year:—

"As it is interpreted by the liberal sectarian journals that are doing their best to revolutionize it, and is beginning to be interpreted by no small portion of the American people, or is interpreted by the Protestant principle so widely diffused amongst us, . . . we do not accept it, or hold it to be any government at all, or as capable of performing any of the proper functions of government; and if it continues to be interpreted by the *revolutionary principles of Protestantism*, it is sure to fail. . . . Hence it is we so often say that if the American republic is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation, and the acceptance of the Catholic principle by the American people."

But in 1892 there was handed down from the United States Supreme Bench the dictum that "this is a Christian nation." And from this time onward Rome had a pretext for recognizing the republic. In September, 1894, Bishop Keane, then of Washington, D. C., returned from a visit to Rome, and in an interview said:—

"The policy of the pope, in view of the late overtures in Italy, is the union of the church with the great *democratic powers* of the future—that is, America and France. This is his hope, and toward it all his remarkable energies are bent."

A few days afterward it was announced that the bishop was the bearer of a rescript from the pope, of which it was said:—

"The papal rescript elevates the United States to the *first rank* as a *Catholic nation*. Heretofore this country has stood before the church as a missionary country. It had no more recognition officially at Rome than had China. . . . By the new rescript the country is freed from the propaganda and is *declared to be a Catholic country*. . . . The importance, not only to Catholics, but to all citizens of the United States, of this radical change in the relations to Rome of the church in America, can scarcely be overestimated."

This change comes by the wholesale usurpation of the name Christian by the Church of Rome, just as in the interpretation of the edict of Milan in the third century. In the dictum of the Supreme Court of the United States that "this is a Christian nation," the argument was based upon Catholic claims,

from the commission of Ferdinand and Isabella to Columbus onward. Thus the precedent was given to Rome to assume that, being a "Christian nation," this was therefore a "Catholic country"—elevated from the position of a Catholic "missionary country."

Add to this an expression from a letter from the Vatican, dated October 14, 1894, emphasizing the sympathy of Pope Leo XIII. for the United States, in which occur these words:—

"This ever-ready sympathy has its base in the fundamental interests of the holy see, in a peculiar conception of the part to be held by the church and the Papacy in the *times to come*. . . . That is why Leo XIII. turns all his soul, full of ideality, to what is improperly called his American policy. It should be rightly called his *Catholic universal policy*."

Two months later (January 6, 1895) in an encyclical letter to the hierarchy in America, Pope Leo XIII. says:—

"We highly esteem and love exceedingly the young and vigorous American nation, in which we plainly discern latent forces for the advancement alike of civilization and of Christianity" [Catholicism, of course]. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His church; . . . but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the *favor of the laws and the patronage of the public authority*."

The "patronage of the public authority" is falling into Rome's way very fast, especially in our "colonial possessions" and in Cuba; and the influence of these will eventually be felt in "*the favor of the laws*." It is the boast of Rome that "Rome never changes." Therefore her changed attitude toward the United States of America must logically be because of changed conditions or prospectively changed conditions in the government, such changes in the conditions as will enable Rome to utilize the republic just as she has used monarchies in the past. If Rome can not establish here a full-fledged monarchical union of Church and State, as of old in the Old World, she will be content to secure an "image" to that condition, which will be practically the same as far as the church's influence is concerned. The church's aim, as expressed in a letter from the Vatican, and published in New York, July 11, 1892—a few months after the "Christian nation" decision was uttered by the Supreme Court—is this: "What the church has done *in the past* for others, she will now do for the United States." G.

LOVE VERSUS FORCE.

No ONE at all observing, unless his vision be obscured by the mists of error, can fail to remark the significance attending the attitude of the mass of professed Christians towards the spirit of militarism so prevalent nowadays.

While some deprecate this growing spirit, yet the vast majority of the church is fostering and encouraging it. We hear of "our army," "our navy," "our Christian arms," from Christian pulpit and press, as tho these were a part of the equipment of the heavenly kingdom. While teaching and professedly practising the gentle law of love and peace, and honoring the command, "Thou shalt not kill," the church, possessed of a perverted conception of what constitutes true patriotism and that it is her office to teach it, is inculcating the idea of carnal warfare, whose actuating principle is self-love, self-seeking and hate, by her "boys' brigades" and laudation of the nation's battle heroes, so styled.

It is zeal that prompts to this attitude, and love of country no doubt—perhaps more of the latter, with an admixture of national pride. But it is a zeal and a love of the wrong sort for the Christian and the true church of Christ. It is the same zeal that justifies the victories of "Christian arms" over the presumably heathen or intolerant forces of other lands, as tho thus the door would be more effectually opened for the entry of the Gospel of the kingdom. No question but that He who rules over all will cause

A Message From the King.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

T. R. WILLIAMSON.


S. J. HERRICK.



1. O, the King has sent a mes - sage, A mo - men-tous start - ling pre - sage, Of His
2. Who has brought it?—'Twas an an - gel, Yes, the heav - en - ly e - van - gel Has come
3. 'Tis an an - gel's mes - sage, broth - ers, To be borne a - broad to oth - ers, Borne by
4. O, our Fath - er, hear us of - fer All poor hu - man souls can prof - fer Of our



com - ing, of His com - ing, for 'tis near, for 'tis near. Let us spread it, broth - er, has ten;
wing - ing, swing - ing, sing - ing, thro' the stars, thro' the stars. A full armed and ra - diant sol - dier,
hu - mans who are ser - vants of the King, of the King. Write it, pray it, sing it, shout it,
tho't, our time, our work, our all to Thee, all to Thee. Fit us, and with feet swift hast - ing,



Hearts will throb, and eyes will glis - ten; Loy - al lips will laugh with welcome as they hear.
Bright - er, bet - ter, wis - er, bold - er, Than the best that ev - er rode thro' earth - ly wars.
Tell the peo - pled world a - bout it, Till the sun - ny dome a - bove us with it ring.
Cour - age, hope, and joy - ful trust - ing, Till time's end shall come we'll speed Thy mes - sage free.

CHORUS.



Heed the mes - sage, ... 'Tis for thee, ... Now ac - cept it, and from sin thou shalt be free, be free.
heav'nly message, for thee



Shout the mes - sage, We shall see, ... God's reign su - preme, a King from sea to sea.
blessed message, shall see

Copyright 1900, by S. J. Herrick.

This song and music will appear in a forth-coming book entitled, "Song Herald and Jubilee Trumpet."

even the wrath of man to result in His praise; but is it for a moment seriously believed that the God of love is behind wars prompted by pride and insincere motives? No thoughtful man will assert that a really wider door is now opened than stood before the pioneers, men of God who went forth among savages and heathen, when as yet no earthly power had cleared a path for them with shot and shell.

A development of the same spirit, also, is the demand for the protection of Protestant missionaries in their foreign operations, of which and of indemnity claims the world is hearing much of late years. Claims are based on the ground of injustice done citizens of another and usually powerful earthly government, and the attempt to collect damages brings to the front the only means at the behest of the earthly power, which in one way or another is force,—its army, its navy. Now it is right for the Christian missionary—who is supposed to live peaceably with all men everywhere—to take advantage of whatever favorable conditions may exist for spreading the Gospel to earth's dark corners, but a sad mistake is made when any foreign civil power, whose arm is flesh, is appealed to for protection against persecution or outrage; for Christianity and its

Author are at once identified, in the minds of the heathen, with the principles of the government appealed to, which principles are those of force and not love.

Above all is the real principle of the matter. Who sends the missionary forth upon his mission? Does the civil government send him? If so, then it is his prerogative to use the weapons and equipments of earthly powers; and when these fail the single individual, to appeal to the home government. Does Christ send him? Then his weapons are spiritual,—the sword of the Spirit, which is the word of God, and its power the power of the Spirit. Then the Majesty of heaven is the One to whom to appeal, and the power that will protect him. The ultimatum of love and the operation of the Spirit is death of the old man, and a new and living creation; the ultimatum of force is death of the physical man. Said Christ to the two self-righteous and offended disciples who would call down fire from heaven and consume the Samaritans who refused to receive them: "Ye know not what manner of spirit ye are of. The Son of man is not come to destroy men's lives, but to save them." To Peter, who would do valiant deeds by force of arms through zeal for the

Master, He said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." If more of Christ's Spirit and methods were present in missionary fields, we should hear less of outrages and nothing of indemnity claims and salutary effects of consular representations.

But there is a trouble at the root of the whole matter. A sensible lack and loss of divine power is felt in the church, and in proportion as the spirit of materialism has entered, there has been consequent seeking to visible sources,—the temporal,—for power. The true, the simple, the spiritually real doctrines and ideals of the Word are gradually transformed into doctrines of men and ideals of human conception. The church flatters the State, and more and more dictates its wishes and will to the civil power. And thus the spirit of the age, the spirit of expansion and militarism and war, takes possession of professed servants of Christ, even as it does the man of the world, with far greater field for dire results.

What is the whole attitude but a confession of lack of faith in a divine commission and loss of divine power? Jesus answered Pilate, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight." No, His servants do not fight with carnal weapons, for they are citizens of a kingdom of peace, and their Master is the Prince of Peace. Christ's kingdom is wholly spiritual in this age of sin, and citizens of that kingdom, in every function pertaining to it, are to keep free from alliances with earthly governments. Christ's language before the Roman governor at once and forever falsifies the claim that the State, with its power, is or can of right be in any sense whatever the servant of the church, which arrangement has been for ages the claim of the Catholic Church. And when it was such, witness the "persuasive" influences that operated wherever the flag and the cross were carried.

There is vast significance in the drift of the church of to-day, but in the light of prophecy and of history the end should not be difficult to see, and it is not far distant.

L. A. P.

AID OF PROTECTORATES TO MISSIONARIES.

It has been said that missionaries from America in foreign lands needed American government influence, or an American protectorate, or something of the kind. This is denied by the Rev. James L. Barton, secretary of the American Board of Foreign Missions, who says:—

"Hitherto our missionaries have gone to the ends of the earth carrying on their work, and it has never been charged upon them that they were the forerunners of the colonies to be planted, which in turn were to lead to a protectorate from the home country, if not annexation. Missionaries from England, Germany, and France have been open to these charges, and thereby their influence has been greatly narrowed and their efforts misinterpreted, while our own missionaries have been entirely unhampered."

The true missionary of Jesus Christ represents no earthly country or government. He is an ambassador for Christ and of heaven, and as such has no business to entangle himself with any earthly powers. If he would stand free in God alone, he would not have to apologize continually for the unchristian things done by falsely called "Christian" nations.

The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate. The bigot, in the pride of his authority, may lose sight of it; but, strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and the spirit which God has implanted in him rises up in rebellion, and defies you.—*Report of House of Representatives, 1830.*

Every religious sect, however meek in its origin, commenced the work of persecution as soon as it acquired political power.—*Report of House of Representatives, 1830.*



"WHY ON EARTH DO PEOPLE SMOKE?"

[Edward Boyds, in "British Anti-tobacco Journal."]

He sat amid a cloud of smoke;
No sound the evening stillness broke.
His little son was sitting by,
And every now and then would sigh.

Tommy, stretched on the garden chair,
His eyes so bright, his legs so bare,
Then opened wide those wistful eyes,
And, in a tone of great surprise,
Said, "Father, dear, don't think I joke,
But why on earth do people smoke?"

His father leaned upon his book,
And then put on a puzzled look:
"My boy, I do not know at all."
And then he let his features fall,
And, giving him a playful poke,
He slowly said, "Why don't you smoke?"

The saucer eyes came bigger still,
And then with tears began to fill:
"I have tried hard, but found I couldn't;
You mustn't think it's 'cause I wouldn't;
I did try hard to learn it, dad,
But, O, it made me feel so bad!
I longed to smoke before I tried,
But, O, I thought I should have died!"

His father smiled, and then again,
With emphasis, the question came,
"But, father, dear, don't think I joke,
Why ever do the people smoke?"

Then came the answer, low and clear:
"You puzzle father, Tommy, dear;
But, just to keep you from suspense,
I think it is 'for want of sense.'"

A BRAND FROM THE BURNING.

It was late in the night. The October wind was whirling through the nearly-deserted streets, blowing the dust about in clouds and causing loose boards of the occasional dilapidated buildings in a squalid part of the city to squeak and clatter.

The hanging sign-boards swung about with a mournful creaking, and sputtering electric lights swinging back and forth, lighted up at times dark corners of the alleys, and caused the shadows of buildings and poles to move uncannily about.

As if in mockery of the dismal night, the sound of drunken carousals from the many saloons in the vicinity would occasionally break out with startling hideousness, causing the burly policeman on his beat to pause and listen for any indication that his presence was needed.

The doors of one of these brawling places of iniquity opened suddenly, emitting a shaft of yellow light and fresh howls of profanity and vulgar song. A young man stepped out, and drawing his thin coat tightly about him as a protection from the chilly wind, walked slowly along the street, turning in finally at the entrance of a cheap lodging-house.

He was pale and emaciated from debauchery and disease. His haggard countenance, and his soiled and worn clothes, spoke more graphically than words possibly could, of a dissipated, wasted life. As far as it had gone, it was a close parallel indeed to the life of the prodigal in the parable; parents deserted, substance wasted, the final but inevitable degradation. He had taken every step, thinking it would be as low as he could ever get; but at

last, sick and despairing, he had decided to take his own life.

It was with this determination in view that he climbed the narrow stairway of the tenement. He thought as he entered his room that it would be his death chamber, and that on the coming day when his body was discovered, it would be sent to the morgue, there to be numbered with the unknown dead.

Lighting a candle that was projecting from the neck of a bottle, he gazed about on the miserable surroundings. Satisfying himself that there was no chance of being watched, he sat down upon the rickety bed—the only article of furniture in the room that afforded the opportunity of a seat—and drew from his pocket a little vial marked conspicuously with a skull and cross-bones, and placed it beside the candle on an old box that served as a stand. Then, with his bowed head resting on his hands, he thought over for the hundredth time the deed he was about to do. Finally, reaching the same conclusion that he had so many times before, that there was no other way out of his distress, no other step to take, he whispered half incoherently to himself that it would do no good to wait longer; there was no one to bid good-by, no word to leave, no preparation to make; he would have the job over with. So, picking up the bottle, he started to remove the cork, when a voice coming from an adjoining room attracted his attention.

Listening attentively—the thin partition being no barrier to the sound—he heard an old man's voice slowly and reverently uttering what he quickly remembered was in the Bible.

In his deep despair the words seemed to come to him like a voice from heaven. Like a drowning man grasping at an object he hopes will save him, so the unfortunate wreck, hoping for something, he knew not what, leaned forward, scarcely breathing in his eagerness to hear every word.

"Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

"I believe in God; I believe in God—O God, help me!" the young man whispered brokenly.

As he listened, his eyes glued to the wall in the direction from which the sound came, all the bitter past, with its woes and despair, seemed to fade away into forgetfulness. The surroundings seemed to change. Instead of the miserable lodging apartment, he was in the large sitting-room at home, a child again, sitting in his little chair by the fireplace, listening as his father read the words that were now being borne to his ears.

How reverently the sacred words were read, how earnestly they were explained and commented upon, as the father sought to apply its thought to their lives, seeking to instil into the young mind of his child the precious truths of God!

After the reading was over, they all knelt to pray. He felt his mother's arm steal around him, drawing him closer to her, holding his

little hand with a loving clasp in hers, and when in turn she prayed, she asked the Lord, her lips trembling with anxious love, to bless their little boy, to give them the wisdom to bring him up to be an honor to God, and a blessing and a strength to them in their old age.

When she said, "Amen," he repeated after her, with his childish lisp, the words: "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever. Amen."

A fit of coughing in the adjoining room aroused him from his reverie. Bitter, remorseful tears were coursing down his cheeks; and, prompted by the hope that there might yet be an escape from his wretched condition, he flung himself upon his knees, with a hoarse sob, burying his face in his arms.

His lips could frame no words, but his heart cried out to the One who is mighty and able to save from every condition.

For a long time he remained oblivious to everything but his heart's anxious supplications; but at last, raising his head, he heard again the quavering voice, now the voice of prayer. It was a prayer full of assurance, and faith born of a long, deep experience in the things of God, yet burdened with a weight of sorrow and suffering with which the Lord tries His faithful ones.

As the unhappy youth listened, the tears of repentance continued to flow, and sobs shook his wasted frame. He murmured over the words that he heard, as a prayer of his own heart; and the faith that God gives came to him, and he believed that his prayer was heard.

Suddenly he heard something that caused him to rise quickly, and his heart almost ceased to beat in his amazement. He had heard his mother's name spoken.

"O Lord, Vennie is gone," the supplicant was saying; "Thou hast taken her away from me, and I will soon go, too!"

"I don't want to live much longer. This world is too full of sorrow and trouble; I long for that day to come when I can be with Thee. But, O Lord, I have one desire yet, one purpose, for which I have come to this wicked place, this abode of sin! Thou knowest how my heart is set on it, and I rely upon Thee to accomplish that purpose for me, for without Thee I can do nothing."

"O God! that purpose is to find my boy, my only child, my Jeff."

"O God! help me to find him. Heed my petition, that the remaining days of Thy servant may be strengthened by the help of his only child."

"Thou knowest why he left us; if it was through my mistake, I beseech Thee to forgive; but guide me to him, Lord; help me to find my Jeff."

"Father!" cried a hoarse voice. Then there was a heavy rap, rap, on the door of the old man's room; the flimsy fastenings gave way and it swung back, the dim candle light revealing to the old man's astonished gaze the haggard youth standing in the doorway. "Father!" he cried again, brokenly, "I heard you; it's I—Jeff. I heard you from the next room. I didn't know you wanted me to come back; but I want to. May I go home with you. I am so sick of my life. Will you forgive me, father? Can you forgive me?"

The old man gave a strange cry of bewilderment and joy, and sprang forward with outstretched arms, clasping his son with an em-

brace of fervent love that only parents know.

And when the cold, gray light of the dawning day crept into the room, it revealed father and son bowed side by side in thankful prayer to God. And as the rays of the sun struggled through the cobwebs and soot on the window-panes, brightening up the dingy room, the rays of the Sun of Righteousness shone for the first time into a heart grimy and dark from the vilifying effects of sin.

Los Angeles, Cal.

HART HALL.

A PARABLE OF THE LILY.

ONCE in the beautiful long ago there grew in a quiet garden a group of tall white lilies—seven fair sisters springing from one parent root. In all that garden of flowers they were the loveliest.

The sunshine of love warmed and cherished them, gladdening each passing day. The gentle rain and dew from heaven refreshed them. The rich garden soil nourished and supplied their life. And so they grew and flourished and bloomed in those golden days—tossed by every breeze of enjoyment—innocent and care free, joyous, happy, and beloved.

No shadow of coming danger or sorrow marred the perfect joy of those happy days.

But one dewy morn, before the busy hum of every-day life had begun in the garden, there appeared a magnificent stranger. Of elegant bearing and artful address, he made the rounds of the garden, paying his respects to all the more attractive flowers; then, selecting the queen lily of the family group, he plied his seductive art.

Day by day, by delicate, insinuating flatteries, he wooed the lovely flower, who, unsuspecting of guile, bent her graceful head to listen to all that the charming stranger was pleased to say.

A whisper ran round the garden that the handsome stranger was paying court to the lily, and envious criticism, and nods and gestures of piqued pride, were exchanged among the less-favored flowers. Yet, oblivious to all else save the one object, he advanced deeper and deeper toward the heart of the flower. One by one the outposts of the citadel of her heart were won—the invisible barriers with which God has hedged about the sacred dignity of maidenhood. One by one these defenses were surrendered to the magnetic charm of the wooer, till she yielded up to him the keys of her very being, not without trembling and distress, for her guardian angel had often uttered the "still small voice" of warning, causing her to hesitate and tremble on the verge of a great temptation. But the voice of the tempter was so tender and reassuring—his vows were so eloquent with expressions of love and loyalty, that the fears were soothed; the tempter triumphed, and the guardian angel turned away and wept. For one brief month the seducer lingered, and then he was gone, never to return.

But a blight had fallen on the lovely flower—blasting and mildew and desolation. If a thunderbolt had fallen from a clear sky and riven her to the earth, the ruin could not have been more awful and complete.

Prostrate she lay among her sister flowers, all her snowy petals bruised and stained and defiled in the dust of her humiliation. The gossiping nettle stung and wounded her; the serpent hissed at her. Cruel eyes of scorn mocked her sin and sorrow and pointed the finger of shame at her. Careless feet trampled her in the dust.

But comfort was near the perishing flower. A kind hand lifted the poor ruined one from

the dust and whispered of the Life-giver and Healer—the Friend of sinners. The gentle dews of heaven fell upon her prostrate form. The sunshine of God's love and comfort warmed her into new life, and hope sprang up again in the poor perishing heart.

Out of the ruins of that blasted life sprang up a new and tender hope—a bud of promise that should grow and ripen into a *new life* in Christ Jesus.

Daily, as she gained courage and faith and trust in the hand that was helping her, she grew, and the beautiful new life unfolded. She saw the world with new eyes. All the precious opportunities—the blessings of life, which before she had so lightly prized or taken as a matter of course, without thanks to the Giver—all the kind and loving counsel of friends she had despised—all the true and deeper meanings of life came into her soul like a new revelation of God's love, now that her heart was tender and open to the teachings of the Comforter.

How her glad, new spirit goes up in rich fragrance to God, the Author of her being, and now her Saviour, Restorer, and Friend. She has become humble and teachable as a child (Matt. 18:2, 3) who looks to its Father for instruction and help in everything.

At last she stands renewed in the beauty of holiness—a pure white soul in the sight of God, her reproach all washed away in the precious blood of Christ.

Dear reader, whoever you are, have you not already guessed the meaning of this parable?

Jesus, who forgave the woman, "the sinner," can reach your case, however low you may have fallen. And what He can do for the *destroyed* He can also do for the *destroyer* if you seek him as David did, with "a broken and contrite heart," for forgiveness and cleansing. Will you not this day resolve and pray for a life of purity and holiness through Christ Jesus our Lord?

RUTH GARDNER.

WORK FOR GIRL GRADUATES.

"THE work you are to do, dear child, your Heavenly Father knows all about, and in due time He will bring it to you, or lead you to it," writes Margaret E. Sangster to girl graduates, in the *Ladies' Home Journal*. "Your part is to be ready, to make the most of your powers, and, in any period of indecision, or of doubt, to go forward one step at a time as the way is made plain, sitting still and doing nothing when that is evidently the Lord's appointment for you. And, if you will believe me, there is not the most remote village in the land, nor the loneliest farmhouse, nor the narrowest apartment in a crowded city street, where a bright and clever girl, with a well-trained mind and two capable hands, can not find plenty to do. Fathers and mothers growing old need the brightness their girls can bring to them. Little children, small brothers and sisters, other girls not so well off, struggling lads and lasses trying against odds to fit themselves for college, kitchens badly managed and wastefully administered, sick-rooms lonely and sorrowful, are in want of the ministries our college graduates can bestow. Meanwhile the position to which your heart turns will surely open in good season."

A HAIR ON THE PEN.

"WHY didn't you keep that boy?" asked one merchant of another, referring to a boy who had applied for a position in his office.

"I tried him, but he wrote all morning with

a hair on his pen. I don't want a boy who hasn't sufficient gumption to remove a hair from a pen."

"That is a very slight thing for which to condemn a lad."

"Pardon me, but I think it a very sufficient reason. There was a hair on the pen when he began to write, for I put it there to test him. I am satisfied that I read his character from that one thing."—*Anon.*

INTERESTING AND INSTRUCTIVE.

COMPRESSED cork in the form of tiles, which is now on the market, is said to make an admirable flooring because of its noiselessness and its waterproof qualities. It is also inimical to germs.

A CAVITY in the form of a "natural well," whose depth exceeds that of any other known, has been discovered by Mr. E. A. Martel, in the Department of Hautes Alpes. The well has been sounded to the depth of about 1,017 feet, but it is believed that the actual bottom has not yet been reached.

A FRENCH inventor, M. Mercadier, states that he has solved the problem of sending a number of despatches simultaneously on a single wire. Messages have been transmitted between Paris and Pau. Twelve independent message currents were sent on the circuit at once in either direction, making a total of twenty-four telegrams.

DURING the volcanic eruption in the Hawaiian Islands last summer the smoke rose to a height of between five and six miles, and then drifted away to the northeast. At a distance of 600 miles from Hawaii it settled upon the surface of the sea, and was then carried back by the northeast wind to its place of origin, where it arrived a fortnight after its original departure, and covered the entire group of islands with its heavy pall.

THE specimens of fossil dinosaurs belonging to the collection of the late Prof. O. C. Marsh, which were turned over to the National Museum in Washington, have been appraised by experts, who estimate the skulls of the monster triceratops, or "three-horned beast," as worth at least \$5,000 apiece, while the other skulls vary in value from \$50 to \$250. The head and neck of the triceratops were covered by an enormous bony helmet, seven or eight feet long.

THE Christmas-tree business has assumed large proportions, and the result is that considerable injury is done to forests by the cutting of young firs, which serve for Christmas trees and other decorative purposes. Some hold that this thinning out improves the forests, but the Hon. J. Sterling Morton, ex-Secretary of Agriculture, states that this is not the case, and forests which have not been thinned out for Christmas decorations, produce unequaled specimens of the long and straight coniferæ.

By comparing the price of diamonds at the mines in South Africa with their prices in the jewelry shops, one can obtain an idea of the cost involved in mounting and polishing, and the profit of traders. A diamond weighing one carat, mounted in a ring, may cost the buyer \$100 or more, but at Kimberley the average value of diamonds is only \$6.33 per carat. The value, of course, varies with the size and purity of the stones, but the total value of the 22,843 carats of diamonds found in the Transvaal in 1898 was only \$212,812, an average of \$9.32 per carat.

A GERMAN novelty consists of India rubber nails for use in places where ordinary nails are liable to corrosion. It is said that they may be driven into soft woods in sizes up to one inch long, without boring a hole for their reception. In larger sizes it is necessary to bore holes to start them, and for the largest sizes, holes for their entire length. They are said to be very useful in chemical factories, dye houses, breweries, etc., and they are also used in building accumulator cells and other electrical apparatus. It is said that they clinch fairly well. They may be used about explosives where a spark from a nail head when struck by a hammer might prove fatal.

STAMPS Collections Bought. Best Prices. Send particulars. Fine old Mission Packets for sale. 100 varieties, 10c; 200, 30c; 300, 60c; 25 (special value) 15c. Postage 2c extra. WESTERN AGENCY, 528 13th St., Oakland, Cal.



NOW.

RISE; for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight have gone.
A place in the ranks awaits you;
Each man has some part to play;
The past and the future are nothing
In the face of the stern to-day.

Rise from your dreams of the future—
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honor (God grant it may),
But your arm will never be stronger,
Or the need so great as to-day.

Rise; if the past detains you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret.
Sad or bright, she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Rise; for the day is passing;
The sound that you scarcely hear
Is the enemy marching to battle—
Arise; for the foe is here.
Stay not to sharpen your weapons,
Or the hour will strike at last,
When, from dreams of a coming battle,
You may wake to find it past.

—Adelaide Ann Proctor.

LIMA. No. 1.

[Pastor G. H. Baber, editor "Las Signes del Tiempos."]

LIMA is a place for the day-dreamer of America. What native American of twenty years has not dreamed of Lima? For all, Lima is an illusion; and for very few, a reality."—N. Avellanda.

This capital city of the Peruvian republic is situated in latitude 12° south, at an elevation of about 400 feet above the sea level, in the most central and extensive valley of the Peruvian coast. It is six miles from the sea, abutting the outlying hills of the Cordilleras.

The River Rimac, with its soft, clear water, traverses the city from east to west, leaving about four-fifths on the south side.

Lima was founded by Francisco Pizarro in 1535, and named by him the "City of the Kings," but the natives soon and wisely gave it the name of Lima, a word said to signify the presence of an oracle.

The population of the city is certainly very fluctuating, or the census takers fail in their duty. The figures given range from 100,000 to double that number. Without giving statistics, the impression of a transient is that a large majority are not descendants of the white races. The copper color, with its varying shades toward the white, seems to predominate. Nearly all have fine features and polite manners; but they show a debility in physical structure. They are evidently a "dying nation."

The most popular entertainment for all classes seems to be the weekly bull-fight. Every Sunday afternoon, the women having gone to mass in the forenoon, the mixed multitude, rich and poor, white and black, old and young, turn out to witness this barbarous, dark-age diversion, and show by their relish of such brutal scenes that they are not so far re-

moved from that bloody age as they should be, considering the length of time that has elapsed.

Usually six or seven bulls are sacrificed on the altar of public amusement on each occasion. The bull is usually harassed by men on horseback until it is tired, when the would-be gladiator sallies forth with great pomp, salutes the judges and the rest of the spectators, and then proceeds to show his skill by sticking a sword into the tired animal. Sometimes he is skilful and drives the weapon to the vital part; and sometimes he is bungling and only wounds the poor creature, which runs around the ring seeking a friend or a way of escape from such heartless enemies. He often carries away the sword of his antagonist, the handle being on one side and the point on the other, the blade having been thrust entirely through the body, while the blood gushes from his mouth and



Plaza of Lima, Peru.

nostrils. He is usually killed in one way or another before the fight ends.

Sometimes, however, justice prevails, and the bull gets the best of it. Within the present month a burly, athletic fellow was so badly treated by his four-legged opponent that he had to confess to the judge that he was *hors de combat*. Then the crowd broke forth with, "Bravo Toro!" and hissed the unfortunate *torero*, telling him he ought to go to prison. He was the fourth man wounded on that day. The incapacity of some of the fighters and the removal of several bulls from the ring enraged the spectators to such an extent that a regular tumult ensued. They broke benches, chairs, and doors, and hurled them into the ring. They wounded several persons quite seriously, and tried to burn the edifice.

The editor of *El Comercio*, the best daily in Lima, concludes his account of the occurrence as follows: "The riot of yesterday in the bull ring is the best argument against a savage diversion, that ought to disappear from the customs of a polished people. The so-called attachment for bull-baiting has decreased and is decreasing more and more each day."

The flesh of the dead bulls is put on the

market and is eagerly sought for food, under the impression that it possesses virtues not found in ordinary meat. Is it any wonder that such people consider themselves greatly disgraced by having the pure Gospel of Jesus preached in their city?

Altho in the tropics, and half surrounded by mountains, this city enjoys a climate unsurpassed for softness and tranquillity. Balmy spring all the year round seems to be a good definition for the word "climate" in Lima. The sun veil and the sea breeze are scarcely ever absent at the same time. An arrangement by no means left to chance, but a beneficent provision of Him who commands the clouds from above and causes the east wind to blow; who commands the sun and it riseth not; who covers the sun with a cloud, and appoints the moon for seasons; who telleth the number of the stars and calleth them all by name; who covereth the heavens with clouds; who prepareth rain for the earth; who maketh grass to grow upon the mountains; who giveth snow like wool and scattereth hoarfrost like ashes; "He casteth forth His ice like morsels; who can stand before His cold? He sendeth out

His word, and melteth them; He causeth His wind to blow, and the waters flow;" who maketh a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Then praise Him, sun and moon and all ye stars of light; "praise the Lord from the earth, ye dragons, and all deeps; fire, and hail; snow, and vapors; stormy wind fulfilling His word; mountains, and all hills; fruitful trees, and all cedars; beasts, and all cattle; creeping things, and birds of wing; kings of the earth, and all people; princes, and all judges of the earth; both young men, and maidens; old men, and children; let them praise the name of the Lord." "Let everything that hath breath praise the Lord. Praise ye the Lord."

A MISSIONARY in Foochow, overwhelmed with the work that is at hand, exclaims: "O, if I could only multiply myself by 10, so that each of the 10 would have only 100,000 souls for whose evangelization to be responsible! The churches at home know nothing of this stress. Even here one has to go frequently from village to village in order to realize the needs of the masses." How many ministers in America are content with a parish of far less than one thousand!—*Missionary Herald*.

Some Current Verse

[It has been said that the present wars have inspired no true or great patriotic poems. We would suggest that the greatest and best poetic productions, some of which are loyally patriotic, are on the wrong side, to draw the acclaim of a multitude who are wedded to "country, right or wrong," more than to principles of right. The following productions are all passable verse, and some ring with true poetry while the sentiment of all will find some response in liberty-loving hearts. We quote them not for any political sentiment they may contain, but for the moral element in them.]

RECESSIONAL.

[Rudyard Kipling.]

God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday,
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the law—
Lord God of hosts, be with us yet,
Lest we forget, lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!

Amen.

CONFESSIONAL.

[Dr. Howard S. Taylor, in the "Chicago Times-Herald."]

God of our sires who hither fled
Across a strange and stormy sea,
Who suffered exile, toiled and bled,
To make themselves and children free;
God of the pilgrims, smite us not.
We have forgot! We have forgot!

How runs the story? Far away
We hear the epoch-opening gun
Fired by our minute men at bay
Upon the green at Lexington;
But, far and faint, we heed it not.
Lord God of hosts, we have forgot!

The Bill of Rights our fathers signed
And sealed with shot and saber stroke,
Their just appeal to all mankind,
Their prayers sent up through battle smoke,
Their faith humane, without a blot.
Lord Christ, forgive; we have forgot!

Ah, if where sunset islands lie,
Thy brave, brown men their blood shall spill,
Shall strike for liberty and die,
Slain by the heirs of Bunker Hill,
Thou wilt remember, wilt Thou not?
Though we, Thy people, have forgot!

We have forgot! A Roman lust
Profanes our ancient holy things;
We trample justice in the dust,
We have the rabies of the kings—
The scarlet rage of gun and sword.
Have mercy on Thy people, Lord!

Amen.

LAUS DEO! IT IS DONE!

[Eugene Manlove Rhodes, in the "Springfield Republican."]

"For the first time in our history, we have taken our proper place among the nations as a world power."—Senator Lodge.

WE have won!
Now our childish past is done!
Now comes manhood's high estate,
And our grateful heads we raise
For the crown of England's praise,
While the nations hail us great!

All in vain
The dark Tagal's blood and pain!
Asia's first republic falls,
Crushed beneath our giant strength,
And we proudly claim at length
Room and space in Glory's halls!

It is done!
Nevermore beneath the sun
For our banner shall we blush!
The old nations, one and all,
They that hold the world in thrall,
See our rivalry, and hush

In their mirth,
And the rulers of the earth
Whisper to each other low,
"They have thrown behind them—see!
Their old mask of liberty,
They will give us blow for blow!"

"And the rag
That they vaunted Freedom's flag,
Now shall share with us the spoil
Of the groaning earth—and they
Shall dispute with us the prey
Of our centuries of toil!"

"It shall wave
O'er the subject and the slave.
Never Caesar in the past
Flew his eagles yet so far
In the flaming winds of war,
As this flag shall win at last!"

We are strong!
We shall wear the laurel long!
In the battle's dust and smoke,
Nations yet untamed shall drain
To the dregs the cup of pain—
Fall, and pass beneath our yoke!

Give us fame!
Let our sons no more in shame
Rust in dull, ignoble peace!
The delusive spell is broke
That our dreaming grandsires spoke!
Our long lethargy shall cease.

Deep and wide
Our foundations dig with pride!
Never yet in all God's years
Hath been reared such monument
As this empire. For cement
We will build with—blood and tears

Till the flood
Of man's vengeance swells in blood,
Till God's wrath rains on our land,
Till the winds of Freedom beat,
And in darkness and defeat
Falls that house built on the sand!

THE CROSS HIGH OVER ALL.

[Author not known.]

MIGHT is throned o'er right and justice; law gives place to
tyranny;
Truth is meshed in webs of falsehood, with no hand to set her
free;
A great nation's name is tarnished, while in chains weeps liberty.
And the Cross high over all!

Look ye forth, ye Christian nations, o'er the old earth's lands
afar;
Ye of differing race and kindred, guided by the same white star;
Lo! the heavens are rent asunder by Greed's flaming simitar.
And the Cross high over all!

Ye who prate of God's great mercy, swords unsheathed in your
hands;
Ye who prate of God's great justice, deaf yourselves to its de-
mands;
Ye who prate of God's forgiveness, and stain red the old Nile's
sands,
With the Cross high over all!

Ye who prate of truth and freedom, for whose life your fathers
died!
Ye, the prophets of that freedom, which to-day hangs crucified,
In those far Pacific islands, lapped in empire's blood-red tide,
And the Cross high over all!

FOR WHAT?

THE battle before Ladysmith has continued two days and still is in progress. The loss of life on both sides already has been very considerable.—Press despatch.

The life-tide is flowing, the red river runs,
And Northland and Southland now weep for their sons;
By African hillocks the corpses are strewn,
Where bullets have whistled their dolorous tune;
There is never a palace but woe may be there;
There is never a hovel but 'waiteth despair,
And mothers are weeping for those who come not—
Just God of the nations, for what?—for what?

Is there ever a rood of the African earth
That is worth these, the bravest and noblest of birth?
Is there ever a diamond yet lost in the mine
Worth blood that has flowed like a river of wine?
Let heart-broken mothers in anguish reply,
Give heed to the answer outborne on a sigh;
Give heed, ye of title, who scheme and who plot—
Just God of the nations, for what?—for what?

The corpses that African kopjes bestrew,
Each beareth a curse, O ye plotters, for you.
No wail from the stricken who languish and die
But a stern malediction is heard in that cry.
The red ground is covered with dying and dead,
But a voice yet arises from blood that ye shed,
A voice that shall answer your uttermost plot,
O planners and schemers—for what?—for what?

Just God of the nations, somehow and somewhere,
Thou knowest man's sorrow and heedest his care;
Before Thee the ways of the plotters are vain;
Thou knowest how paltry the thing they would gain,
And how red is its price. O, then, by the blood
That has stained Afric's plains with its dark crimson flood,
Be not the sad voice of our travail forgot,
While life-ties are sundered—for what?—for what?

PUT UP THE SWORD.

[James Jeffrey Roche, in "The Century."]

I HAVE sung of the soldier's glory
As I never shall sing again;
I have gazed on the shambles gory,
I have smelled of the slaughter-pen.

There is blood in the ink-well clotted,
There are stains on the laurel-leaf,
And the pages of Fame are blotted
With the tears of a needless grief.

The bird is slaughtered for fashion,
And the beast is killed for sport,
And never the word "compassion"
Is whispered at Moloch's court.

For the parent seal in the water
Is slain, and her child must die,
That some sister or wife or daughter
Her beauty may beautify.

And the merciful thought we smother—
For such is the way of man—
As we murder the useless mother
For the "unborn astrakhan."

But a season of rest comes never
For the rarest sport of all;
Will His patience endure forever
Who noteth a sparrow's fall?

When the volleys of hell are sweeping
The sea and the battle plain,
Do you think that our God is sleeping
And never to wake again?

When hunger and ravenous fever
Are slaying the wasted frame
Shall we worship the red deceiver,
The devil that men call Fame?

We may swing the censor to cover
The odor of blood—in vain;
God asks us over and over,
"Where is thy brother, Cain?"

A FABLE FOR THE TIMES.

[W. Colegrove, LL.D.]

A GREAT eagle, one day,
Who would piously prey,
Took his seat on a towering cliff by the sea;
And, observing from there
The land, water, and air,
He considered what best for his dinner would be.

Pretty soon he perceived
(So at least he believed)
A good prospect of daintily dining on fish;
And in truth he was glad
That such game could be had;
For at that time of year 'twas his favorite dish.

A fish-hawk he descried,
With his pinions spread wide,
Overhanging the face of the billowy brine.
"Good for him," thought the king
Of the birds, "for he'll bring
From the deep a fair prize that will shortly be mine.

Then the hawk, with a lunge
And a desperate plunge,
Takes a shad in the depth of its watery lair;
Thence, emerging, he draws
The big fish with his claws;
And in triumph he bears it aloft through the air.

"What a sight to behold!"
Says his majesty bold;
"How the tyrant's abusing the innocent shad!"
In an instant he starts;
And like lightning he darts,
And denounces the hawk for his government bad.

In surprise and dismay
Hawk releases his prey;
And the fish is returning toward water,—the elf!
But the eagle declares,
With magnificent airs,
"The poor thing is not able to care for itself!"

So he plunges head first,
As if fearing the worst;
And his powerful talons are holding the shad.
"Let me go," says the fish;
"For 'tis freedom I wish!"
Says the eagle, "Your conduct is horribly sad.

"How ungrateful you are,
Since I've traveled so far
To emancipate you from the tyrannous hawk,
To pretend you've a claim
To the home whence you came;
And how grossly depraved thus of freedom to talk!

"For in fact I've designed,
And had only in mind,
As distinctly I said in my late proclamation,
To secure for your race
A superior place
By means of benevolent assimilation."

Thereupon through the air,
Spite of protest and prayer,
The poor fish was borne off to the bird's habitation;
And the bird was so filled
With the fish that he'd killed
That he died of benevolent assimilation.



LESSON II.—SABBATH, JULY 14, 1900.

ONLY ONE GOSPEL OF SALVATION.

Lesson Scripture, Gal. 1: 6-10, R.V.

6 "I MARVEL that ye are so quickly removing from Him that
7 called you in the grace of Christ unto a different gospel; which
is not another gospel; only there are some that trouble you,
8 and would pervert the Gospel of Christ. But tho we, or an
angel from heaven, should preach unto you any gospel other
than that which we preached unto you, let him be anathema.
9 As we have said before, so say I now again, If any man
preached unto you any gospel other than that which ye re-
10 ceived, let him be anathema. For am I now persuading men,
or God? or am I seeking to please men? if I were still pleas-
ing men, I should not be a servant of Christ."

NOTE.—Read these verses, in connection with the preceding ones, not less than fifty times during the week. Five hundred times would be better. Always read from the beginning, so as to note the connection. Make it a point to *know* the text thoroughly as you go along. It is so short each week that you can easily do it. Remember that we are studying the book of Galatians—not about the book, but the book itself. If you do not become perfectly familiar with the text, then of course you do not have the lesson; but if you master the portion each week, always reviewing from the beginning, you will have the entire Epistle in mind at the close of the study.

QUESTIONS.

1. What was the apostle's state of mind as he wrote this Epistle?—"I marvel."
2. What caused him to be astonished?
3. Into what had the Galatians been called?
4. Who calls men? See 1 Cor. 1: 9.
5. From whom, then, were the Galatians departing?
6. With whom, then, must they once have been connected?
7. To what were they being removed?
8. Is there really any other gospel than "the Gospel of God, concerning His Son Jesus Christ" (Rom. 1: 1-3)? Compare Gal. 1: 7 with 1 Cor. 3: 11.
9. What were some doing?—"There be some that trouble you."
10. By what means would they do this?—"And would pervert the Gospel of Christ."
11. Then what was this other gospel which some were preaching?
12. What should be the fate of any one who would preach a different gospel from what Paul had preached?
13. How far-reaching is this curse?
14. What shows that Paul did not pronounce the anathema without deliberate thought?
15. Since any one, even an angel, who should venture to preach a different gospel than Paul preached, would bring a curse upon himself, what does this prove as to this Gospel?
16. What question did Paul ask concerning himself? See note on verse 10.
17. Whom only did Paul seek to please?
18. Whom would those seek to please who preached a different gospel?
19. What is said of the one who seeks to please men?
20. What is the duty of every man? Matt. 4: 10.

When it is clear that the class is thoroughly familiar with the text, questions may be asked that will involve a knowledge of the relation of the various statements in the text to one another, and also to other portions of Scripture. The suggestions that are appended will be a help in this.

NOTES.

1. THE Galatian brethren were departing from the One who called them. Who is it that calls men? 1 Cor. 1: 9; 1 Thess. 5: 23, 24; 1 Peter 5: 10; Acts 2: 39. From whom, then, were they removing?
2. IN what condition are they who depart from God? Eph. 2: 11, 12. Into what, then, were the Galatian brethren falling?
3. IN removing from God, the Galatian churches were taking up with a perverted gospel, a counterfeit gospel. It promised salvation, but in another way from what God offers it. Since the Epistle to the Galatians was called out by the fact that the churches were getting confused ideas of the Gospel, and were adopting a perverted gospel, with what must it specially deal?
4. THERE is only one Gospel, and that is "the power of God unto salvation to every one that believeth." Rom. 1: 16. A perverted gospel must be one which offers salvation by some other power than that of God.
5. THERE is no other power than that of God, so that whoever presents "another gospel" to men,

PACIFIC PRESS Publishing Co.

OAKLAND, CAL.
Branches at
San Francisco
Kansas City
New York

Printers
Publishers
Binders
Etc.

P u b l i s h e r s
SIGNS OF THE TIMES
OUR LITTLE FRIEND
♦ ♦ ♦ Etc. ♦ ♦ ♦

First-class facilities for
the execution of every
description of modern
printing and publishing

Orders for general print-
ing will receive most
careful attention ♦ ♦ ♦

leads them to trust in nothing for salvation. Such an one is justly accursed, because he brings a curse upon others.

6. THERE are angels that "kept not their first estate" (Jude 6) who are intent upon leading men to destruction. Such ones, "transformed as the ministers of righteousness" and appearing as angels of light, need to be guarded against. 2 Cor. 11: 13-15. How can we distinguish them from the true messengers of God?

7. "Do I now persuade men or God?" When one persuades another, he seeks to win him, to conciliate him. That is the idea of the word here rendered "persuade," as may be seen from the next sentence. The French of Segond has it, "Is it the favor of men that I desire, or that of God?"

8. HE who labors to please men is not only not the servant of God, but is an unfaithful servant of man. Col. 3: 22-24. He who pleases God can best serve men. Prov. 16: 7.

9. FROM the verses already studied, what do you conclude as to the amount of influence human opinions could have on Paul's preaching? What verse in the first lesson contains in part the same thought as verse 10?



LESSON III.—SUNDAY, JULY 15, 1900.

THE GENTILE WOMAN'S FAITH.

Lesson Scripture, Mark 7: 24-30, R.V.

24 "AND from thence He arose, and went away into the borders
of Tyre and Sidon. And He entered into a house, and would
25 have no man know it; and He could not be hid. But straight-
way a woman, whose little daughter had an unclean spirit,
26 having heard of Him, came and fell down at His feet. Now
the woman was a Greek, a Syrophenician by race. And she
besought Him that He would cast forth the devil out of her
27 daughter. And He said unto her, Let the children first be
filled; for it is not meet to take the children's bread and cast
28 it to the dogs. But she answered and saith unto Him, Yea,
Lord; even the dogs under the table eat of the children's
29 crumbs. And He said unto her, For this saying go thy way;
30 the devil is gone out of thy daughter. And she went away
unto her house, and found the child laid upon the bed, and the
devil gone out."

NOTE.—The parallel account of the incident mentioned in this lesson will be found in Matt. 15: 21-28. In 1 Kings 17: 8-24 will be found an account of help being rendered by Elijah to a woman of this region. For instances of other examples of great faith, the teacher may turn to Luke 7: 6 and onward, Matt. 9: 18; 8: 2, and Mark 9: 24.

Golden Text: "Lord, help me." Matt. 15: 25.

SUGGESTIVE QUESTIONS.

- (1) Leaving Capernaum, where did Jesus and His disciples go? What did He do in order that He might be alone there? What does the record say in regard to this? V. 24. Note 1.
- (2) Who at once learned of His presence there? What cause had she for being interested in Jesus? What did the woman do? V. 25. (3) What was this woman's nationality? To what particular race did she belong? What request did she make of Jesus? V. 26. Note 2. (4) What reply did Jesus make to her request? What did He say would be an improper thing for Him to do? V. 27. Note 3. (5) What response did the woman make to Jesus' reply to her entreaty? V. 28. (6) On account of this reply, what did Jesus tell her to do? What did He declare in reference to her daughter? V. 29. Note 4. (7) On going to her house, what did the woman find? V. 30.

DR. J. E. CHILDS

Dentist

Rooms: 8 & 9 Blake Bldg.
1065 Washington St.
Oakland

Office Hours:
9 a. m. to 12 m.
1 p. m. to 5 p. m.

Open Sundays

PRAYER

By A. T. Pierson, will bring new life
and light into your church, missionary
society and home. Price, \$1.00 per 100

PACIFIC PRESS PUBLISHING CO.
New York City Oakland, Cal. Kansas City, Mo.

NOTES.

1. **Went away into the borders of Tyre and Sidon.**—Two flourishing seaports, and capitals of Phenicia, a narrow, level district along the shore of the Mediterranean. Sidon was twenty miles north of Tyre. Tyre is about thirty-five miles, and Sidon fifty-five miles, from Capernaum. The Saviour's purpose in going to the borders of these heathen cities was not simply to escape the opposition of the scribes and Pharisees. Neither was it for the sole purpose of healing the daughter of this woman. "The Saviour's visit to Phenicia and the miracle there performed had a yet wider purpose. The same agencies that barred men away from Christ eighteen hundred years ago are at work to-day. The spirit which built up the partition wall between Jew and Gentile is still active. Pride and prejudice have built strong walls of separation between different classes of men. There are no barriers that man or Satan can erect but that faith can penetrate. In faith the woman of Phenicia flung herself against the barriers that had been piled up between Jew and Gentile. It is thus that Christ desires us to trust in Him. The blessings of salvation are for every soul. Caste is hateful to God. He ignores everything of this character. In His sight the souls of all men are of equal value. Without distinction of age, or rank, or nationality, or religious privilege, all are invited to come unto Him and live."—*Desire of Ages*.

2. **A Greek, a Syrophenician by race.**—The woman was a Greek-speaking Gentile, under the influence of Grecian customs; a Syrian Phenician as distinguished from the Carthaginian Phenicians. She was a representative of a vast multitude of pagans, as she represented Shem and Ham by descent, and Japheth by language and civilization.

3. **Let the children first be filled.**—This woman's faith in Christ showed her to be one of the "children" in fact. Jesus said it was not meet (not proper) to take the children's bread and cast it to the dogs. Nevertheless, He gave her her desire after proving her faith. The term "dogs" was frequently applied to the Gentiles by the Jews. Christ does not use it as a term of reproach to her, but as a test of her faith. The Saviour first proves that she is one of the children of the household, and then grants her petition.

4. **For this saying go thy way.**—"The trial of her faith brought her greater blessings than would have been possible if her first request had been answered immediately. The trial of the woman's faith was a school where new lessons of faith were learned. When a current of electricity is to be developed from an unnoticed flow into a great light, it must be made to pass through a smaller wire and a poor conductor. These obstacles bring out the brilliant electric light and the most intense heat."—*Peloubet*. There is a lesson for the Christian to-day in the unwavering faith of the Syrophenician woman. The delays and obstacles which she encountered could not quench it. She made them stepping-stones to the blessing which she needed.

The Lessons on GALATIANS



COMMENCING the first of this month our Sabbath-school lessons for two-thirds of a year will be on the book of Galatians.

THESE LESSONS are prepared by Dr. E. J. Waggoner, who has also written a treatise on Galatians, entitled

The Glad Tidings

which will be an invaluable help to every student. It is an exhaustive verse-by-verse study of the entire book, having for its central thought

Righteousness by Faith

NOTICE what the International Sabbath-school Association says about it:—

"It will not only be a great help to S. S. lesson students for the next eight months, but will ever remain a standard book of reference and study as well."

ALLOW US to quote a few of its beautiful thoughts:—

"The truth is no more mighty, nor to be accepted more readily, when it is presented by ten thousand princes than when maintained by a single humble, laboring man."

"It is no farther to heaven from the smallest village, or even the smallest lonely cabin on the plain, than it is from the largest city, or bishop's palace."

"The love of God embraces the whole world, but it also singles out each individual. A mother's love is not divided up among her children so that each one receives only a third, a fourth or fifth of it; each one is the object of all her affection. How much more so with God, whose love is more perfect than any mother's, and who himself is love!

SUCH SOUL-STIRRING, yet comforting, quotations might be continued indefinitely had we space, but these are probably enough to convince our readers of the practical character of The Glad Tidings, and the importance of securing it.

PRICES Cloth, 60 cents
Paper, 25 cents

For Sale at all State Tract Societies and Publishing Houses, for a list of which see fourth cover page of this paper

SIGNS OF THE TIMES

PUBLISHED WEEKLY

By the Pacific Press Publishing Co.
(Entered at the Post-office in Oakland.)

Terms of Subscription.

Per Year (52 numbers), post-paid \$1 00
Six Months, 50 cts. Three Months, 25 cts.
To Foreign Countries, per year, \$1.50.

SPECIAL TERMS.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$1.75.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.50.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$3.00.

Sample copies sent on application.
All orders sent direct to the publishers, either for single subscriptions or for clubs, must be accompanied by cash. If credit is required, please order through your State Tract Society. Club rates and terms to agents sent on application.

Signs of the Times,
Oakland, Cal.

Instructions for Ordering.

1. REMIT by P. O. Money Order, Express Order, or Bank Draft on New York, Chicago, or San Francisco.
2. If paper money or silver is sent, register the letter.
3. Orders and Drafts should be made payable to the PACIFIC PRESS PUBLISHING CO., or to SIGNS OF THE TIMES.

Postage-stamps.—Please do not send postage-stamps, as they are liable to stick together, and are useless in this condition.

Foreign Money.—Do not send any.

Receipt.—No formal receipt is sent unless by special request. The address label on your paper will indicate the time to which your subscription is paid. In case of non-receipt of papers, or any other irregularity, please notify us immediately.

Expiration of Subscription.—All papers are discontinued at the expiration of the time paid for. Notification will be sent several weeks before date of expiration, thus enabling you to renew in ample time to secure unbroken files. Please be prompt, as we can not always furnish back numbers.

Change of Address.—When ordering change of address, please give both the old and the new address.

Important.—Use a separate sheet for SIGNS orders, separate for other papers, separate for books, for tracts, etc., and if you address the editor, use a separate sheet. All can be sent in one envelope, and the money all sent in one order, but write each kind of business on a separate sheet. In this way each order can be handed to the proper clerk and filled at once.

TO CONTRIBUTORS.

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

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

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

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

2,500 IN USE Lambert's Nut Butter Mills

Are the original and only perfect nut grinders on the market, having stood the test of five years' general use. Ball Bearing, easily operated, make the finest kind of butter, warranted to give satisfaction.



Nut Butter is a valuable substitute for lard, cow's butter, and all animal fats, which are recognized to be injurious to the human system.
Guide for Nut Cookery, a most valuable book of 450 pages, given with each mill. We make roasters and blanchers too. Write to-day for special prices on all kinds of health foods, nuts, and machinery. Specialties: Spanish and Virginia varieties of shelled peanuts.
All orders promptly filled. Send to-day.

JOSEPH LAMBERT

336 W. Main Street

Battle Creek, Mich.



WHAT Is True Patriot- ism ??

This question is clearly and forcibly answered in a new and timely book by Alonzo T. Jones entitled

CHRISTIAN PATRIOTISM



"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," is a command of Christ, outlining a plain and direct course for every one, and all should know just how to stand in relation to it.

The author in this little work deals with the question from the beginning of time to the present day, from a Bible standpoint.

It not only presents the true principles, but the demonstration of the truth of the principles in the history of the people of God.

104 pages Cloth bound, 40 cents
Paper bound, 15 cents
(Bible Students' Library, No. 159)

Pacific Press Publishing Co.

OAKLAND, CALIFORNIA
39 Bond Street, New York City
18 W. 5th Street, Kansas City, Mo.



OAKLAND, CAL., JULY 4, 1900.

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

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

CONTAINED IN THIS NUMBER.

Poetry.—Pipes of Freedom—"Why on Earth Do People Smoke?"—Now—Recessional—Confessional—Laus Deo! It Is Done!—The Cross High over All—For What?—Put Up the Sword—A Fable for the Times . . . 2, 10, 12, 13

General.

True Liberty . . . 1
The Need of Christ-like Work, Mrs. E. G. WHITE . . . 2
Christianity and the State . . . 3
Our Country, FRANCIS M. WILCOX . . . 3
The Spirit of "Seventy-six" . . . 5

Editorial.

Various Conceptions of Liberty . . . 6
"From the Consent of the Governed" . . . 6
The Spirit of 1900 . . . 7

Outlook.—The Attitude of Rome toward the United States—Love vs. Force—Aid of Protectorates to Missionaries . . . 8, 9

Music.—A Message from the King . . . 9

The Home.—A Brand from the Burning, HART HALL—A Parable of the Lily, RUTH GARDNER—Interesting and Instructive . . . 10, 11

Missions.—Lima . . . 12

International Sabbath-school and Sunday-school Lessons . . . 14

Publishers . . . 15

We begin in our next issue a series of interesting articles, before noticed, on the "River of Life."

One article, written for this issue, on "The Future of the Republic," by the editor, is crowded out. It will appear in some subsequent number or numbers.

The days of Peleg seem surely to have come to China. The only thing which will save her from being rent in pieces is the jealousy and fears of the snarling hungry dogs about her.

The highest conception of liberty is the fruit of humility and gratitude—humility from a revelation of one's own defects, needs, and limitations, and gratitude to Christ for the boundless liberty which He gives even to sinners.

True religious liberty is that which will contend for the right of the other man to think for himself. He may be our bitterest and most persistent opposer, yet if we hold the principles of true liberty, we will ever demand the same freedom for him which we desire for ourselves. Nothing less than this is religious liberty.

Do not forget that the price of the SIGNS OF THE TIMES will, after the first of October, be \$1.50 a year; but between now and then we give any one the privilege of subscribing for from one to five or more years at the present price, \$1.00. Our loss has been in low terms to agents; but if we can keep a large single subscription list, we will be able to publish without loss, make a still better paper, and give liberal terms to agents. We ought to receive thousands of advance subscriptions between now and October 1.

In another column is set forth the past and present attitude of Roman Catholicism to this government, and the reasons therefor. It has been declared by a Romanist that what she has done for other nations she will do for America. In this changed attitude there is great cause for alarm. The Protestant idea of civil government is absolute separation of Church and State. It is the only safe idea in practise. Just as soon as a government begins to yield to the demands of a religious body, whether that body be called Protestant or Catholic, it is entering upon a path of destruction.

No one can be right unless his heart is right. He may have right forms, but unless the right forms are the expression of living righteousness in his heart, they are but dead forms. The words may be beautiful echoes, but unless the love is in them they are sounding brass and tinkling cymbal.

The simple fact is that the State can not enforce a law of God. It can not even attempt it without putting itself in the place of God and bringing reproach upon His name. Every attempt to do this has always thus resulted. All the early pagan persecutions, all the medieval persecutions—whether papal or otherwise—resulted from man or men usurping the place of God. The fruits of such attempts are hypocrites, infidels, and the persecution of those brave enough to be true.

To Young Men.—All that we print is good and profitable for them to read; but we begin in our next a series of articles specially for young men. They will be run under the general heading, "The Demoralization of Young Men." They not only warn against the perils to which young men are specially subject, but they point out the better way. They are written, as before stated, by one who has had and is having a large experience in mission work in Chicago. There are ten of these articles, and they ought to be read by every father and mother.

INTERESTING ARTICLES.

We have just received from Mrs. E. G. White the following articles of interest and great practical profit, which will appear in following issues of the SIGNS until exhausted:—

"Be Strong in the Lord,"

"My Witnesses" (Three Articles),
As Lights in the World,
The Reward of Obedience.

Here is a sample sentence taken from the third: "Life always shows itself in action. If the heart is living, it will send the life-blood to every part of the body. Those whose hearts are filled with spirituality will not need to be urged to reveal this life. The divine life will flow forth from them in rich currents of grace." We know that many of our readers will rejoice in these articles.

THE INDIA FAMINE FUND.

We have not space in this issue to receipt individually the various amounts contributed to the India Famine Fund, but will print the names of the donors next week, and in future numbers. Our first installment will be sent immediately to the Oriental Watchman, of Calcutta, for distribution as the wise and Christian men of that paper will decide. To date the SIGNS has received as follows:—

Previously acknowledged . . . \$114 30
From various sources . . . 554 57

The Minority.—The prime object of civil government is to conserve the rights of the minority, to protect the weakest. In the earlier stages of society every man was a protection to himself. It followed that the most selfish, the strongest and shrewdest man, obtained more than his share, and tyrannized over his fellows. The rights of the strongest were respected; the weakest had no right that the strong were bound to respect. In order that the weakest might be respected, several weak ones confederated together to secure the rights of each weak one against the strong. Oftentimes when the weak thus combining have become strong, they themselves turn persecutors. Departing from their own basic principles, their organization comes to naught, because of injustice and oppression. The only true object of civil government is to protect and conserve the right of the weakest, the smallest person within its jurisdiction. For when the weakest is protected, when his rights are regarded as sacred—however limited his influence, capacity, or views may be—the rights of all are protected and conserved. But when the rights of the weakest person in the realm are protected, the rights of each one are protected.

Liberty to Believe or Not to Believe.—The absolute and fullest freedom to believe or not to believe the Gospel of Christ is accorded by Christ Himself. "If any man hear My words," He says, "and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. In this is proclaimed a Gospel totally free from coercion. Love, and love only, is to be the drawing, persuading, impelling power to bring the sinner to salvation. Threats, trusts, boycotts, sneers, slights, Pharisaical righteousnesses and human laws, have no place whatever in the redemptive work. "I judge him not," that is, try, condemn, punish. Force does not save. Majorities do not count in the processes of the Word of life. Right only decides. And one of the glorious facts of the kingdom of God now is that, the men possessed of a spirit from beneath may resort to all these worldly and oppressive measures in their mistaken zeal to force upon others their dogmas and views, yet they can not enter that spiritual realm and can not disturb the soul in its privileges there against its will. There the soul may revel in God-given freedom from sin and all its attributes, and live above and beyond the tribulations of the flesh.

No man or set of men is good enough to be intrusted with lordship over another's conscience. The very principle is evil; for God never designed man to be a slave to his fellow-man. His design is that His children should be free,—free even to choose evil. But God has appointed no soul to enslave his fellow. His very best instructed and chosen ones said: "Not for that we have dominion [lordship] over your faith, but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24. "Neither as being lords over God's heritage, but being examples to the flock." 1 Peter 5:3. "Knowing therefore the terror of the Lord we persuade men." 2 Cor. 5:11. And even Jesus said: "And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12:47, 48. He therefore who sets himself to judge men or conscience sets himself above Christ, and is antichrist.

It is not so much the kind of religion which, connected with politics, causes trouble. It is not so much the particular church which, united with the State, develops intolerance, persecution, and tyranny. The evil is in the intermixture of diverse elements. It is prostituting the divine idea to the low, gross, human element. It is making religion the sport, the play, the shuttlecock of politics. In its attempt to enthrone man as the vicar of God, it degrades God to the human level. And it places a cordon of ecclesiastical policemen between the soul and the Throne that is always accessible to the humble and sincere. There are chemicals which by themselves are innocuous and useful, but when united become powerful poisons or explosives. So it is with religion—Mohammedan, Roman Catholic, Protestant—and the State—empire, kingdom, or republic. But no true republic can live under such union; and from the Christian religion under such alliance, Christ departs.

The price of this special issue is as follows: One to five copies, 5 cents each; ten to twenty-four copies to one address, 2½ cents each; twenty-five copies and over to one address, 2 cents each. All who desire may send us addresses to whom they wish the paper mailed, and we will send them direct from this office for 5 cents each.

Do you desire further information concerning the questions in which this issue deals? If you do, there is one paper which is pre-eminent in the light which it is shedding on these questions. It is the Sentinel of Liberty, published weekly, at \$1.00 a year, 324 Dearborn Street, Chicago, Ill.

The only complete liberty is freedom from sin and sinning. He who stops short of this dies a slave. He whom the Lord makes free, tho bound in a dungeon, is the Lord's free man.

The worst tyrants and oppressors are themselves the bondmen of sin.

BOOKS Showing the Fulfilment of Prophecy

These books are published and sold by :: ::

Pacific Press Publishing Co.

OAKLAND, CAL. 39 Bond Street, New
York City 18 W. 5th St., Kansas City, Mo.

Review & Herald Pub'g Co.

Battle Creek, Mich. 571 Yonge St., Toronto,
Ont. :: 243 So. Boulevard, Atlanta, Ga.

Also obtainable at the following agencies:—

ARKANSAS TRACT SOCIETY
Springdale, Arkansas
ATLANTIC TRACT SOCIETY
39 Bond Street, New York City
CALIFORNIA TRACT SOCIETY
1059 Castro Street, Oakland, California
COLORADO TRACT SOCIETY
1112 So. 11th Street, Denver, Colorado
DAKOTA TRACT SOCIETY
115 So. Main Ave., Sioux Falls, South Dakota
FLORIDA TRACT SOCIETY
Box 508, Orlando, Florida
ILLINOIS TRACT SOCIETY
750 Monon Bldg., 324 Dearborn St., Chicago
INDIANA TRACT SOCIETY
108 E. Ohio Street, Indianapolis, Indiana
IOWA TRACT SOCIETY
603 E. 12th Street, Des Moines, Iowa
KANSAS TRACT SOCIETY
118 E. 5th Street, Topeka, Kansas
MAINE TRACT SOCIETY
North Deering, Maine
MICHIGAN TRACT SOCIETY
226 Washington Avenue N., Lansing, Mich.
MINNESOTA TRACT SOCIETY
Box 989, Minneapolis, Minnesota
MISSOURI TRACT SOCIETY
14 W. 5th St., Kansas City, Missouri
MONTANA TRACT SOCIETY
108 Grand Street, Helena, Montana
NEBRASKA TRACT SOCIETY
1505 E Street, Lincoln, Nebraska
NEW ENGLAND TRACT SOCIETY
South Lancaster, Mass.
NEW YORK TRACT SOCIETY
317 W. Bloomfield Street, Rome, New York
NORTH PACIFIC TRACT SOCIETY
508 E. Everett Street, Portland, Oregon
OHIO TRACT SOCIETY
Mount Vernon, Ohio
OKLAHOMA TRACT SOCIETY
204 California Ave., Oklahoma City, Okla.
PENNSYLVANIA TRACT SOCIETY
Box 644, Williamsport, Pennsylvania
QUEBEC TRACT SOCIETY
South Stukely, P. Q., Canada
TENNESSEE TRACT SOCIETY
415 Woodland Avenue, Nashville, Tennessee
TEXAS TRACT SOCIETY
510 Jackson Street, Dallas, Texas
UPPER COLUMBIA TRACT SOCIETY
College Place, Washington
UTAH TRACT SOCIETY
Box 1058, Salt Lake City, Utah
VERMONT TRACT SOCIETY
190 N. Winooski Ave., Burlington, Vt.
WEST VIRGINIA TRACT SOCIETY
812 Seventh St., Parkersburg, West Virginia
WISCONSIN TRACT SOCIETY
577 Main Street, Fond du Lac, Wisconsin

A full line of our publications are on sale at the above agencies, and our readers are cordially invited to examine them, whether they wish to purchase or not. A full catalog of our publications sent free on request.

Heralds of the Morning

BY A. O. TAIT

This book deals entirely with the significance of current events. Its sub-title is, "THE MEANING OF THE SOCIAL AND POLITICAL PROBLEMS OF TO-DAY, AND THE SIGNIFICANCE OF THE GREAT PHENOMENA IN NATURE."

That serious problems, both social and political, now confront the world, no one doubts; that the elements themselves are participating in the general unrest is everywhere apparent; but that these are signs of the times is not so generally known, therefore this phase of the question is given special attention.

Actual occurrences illustrating such subjects as: "The Prevalence of Crime a Sign of Our Times;" "Judgment Is Turned Away Backward;" "The Social Vice;" "The Earth Is Filled with Violence;" etc., are cited which indicate a far worse state of morals than is generally thought to exist.

The terrible condition of the poorer class in our large cities is vividly set forth by the author and emphasized by the artist in a chapter entitled, "Ye Have Heaped Treasure for the Last Days."

"And the Nations Were Angry" is the title of a fully illustrated chapter on the stupendous preparations now being made for war.

"This Remarkable Century" relates more particularly to the wonderful inventions and discoveries of recent years.

There are other chapters—twenty-one of them—but they are all devoted to the one object of giving the significance of current events, and it will not be necessary to name them here. They are intensely interesting and of vital importance to every man, and woman, and child in the world.

Remember the book is new and entirely unlike anything you have ever read.

It contains nearly 300 pages and over 100 illustrations, and is issued in two styles of binding:—

CLOTH, WITH SIDE AND BACK TITLE IN GOLD \$1.25

CLOTH, GILT EDGES AND TITLES - - - 1.50

In both English and German languages

The Coming King

BY J. E. WHITE

Christ is here shown to be the central figure in the plan of salvation, the Creator and Redeemer of the world, the Divine Lawgiver, the Leader of Israel, the Great Teacher, the Man of Sorrows, our Sacrifice, our Mediator, as well as "that Prophet" through whom comes to us definite knowledge concerning future as well as past events.

A considerable part of the book is devoted to the consideration of Christ's great prophecy as recorded in Matthew 24th chapter, and special attention is given to that portion relating to the persecution of the church, darkening of the sun, falling of the stars, famine and pestilences, earthquakes, tidal waves, etc. Historical quotations, showing the exact fulfilment of these predictions, are made in connection with each.

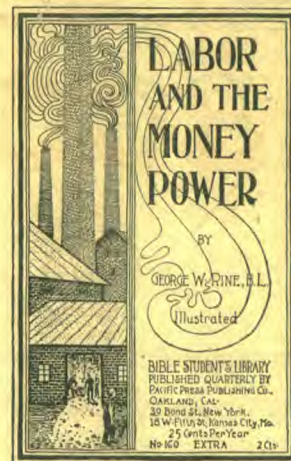
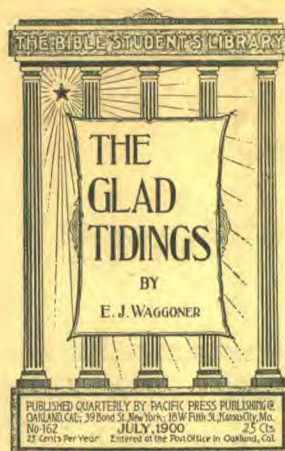
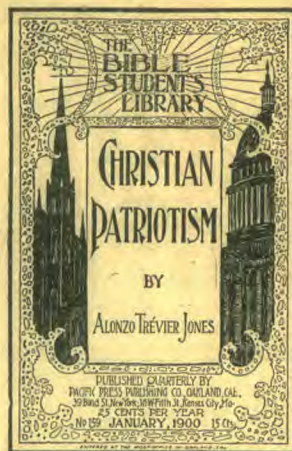
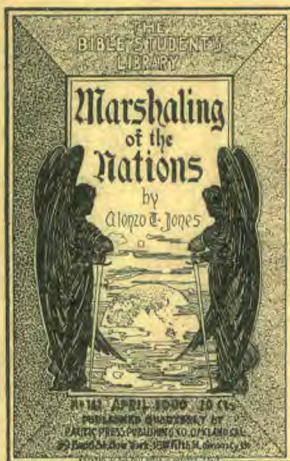
The author then discusses the significance of such present-day topics as the amassing of wealth, labor troubles, distress of nations, coming conflict, etc., in a way that will attract and interest the reader.

Altogether it is a book that will inspire confidence in the Word of God, that will awaken many new thoughts concerning the Saviour and His work, that contains much valuable information concerning the times in which we live, and one that you will be pleased to have in your home and on your reading table.

It contains 288 pages and 180 illustrations. These illustrations are printed in colored ink and present a unique and attractive appearance. Published in English and German languages. The bindings are:—

CLOTH, PLAIN EDGES - - - \$1.00

CLOTH, GILT TOP AND TITLE - - - 1.50



Our New Publications

The Glad Tidings

A verse-by-verse study of the book of Galatians. By Dr. E. J. Waggoner. 265 pages. Paper covers, 25 cents; cloth, 60 cents.

Christian Patriotism

A study of the principles that should govern the true Christian patriot in his relation to earthly governments. 104 pages. Paper covers, 15 cents; cloth, 40 cents.

Why Are You Not a Christian

An earnest appeal to those out of Christ. By W. N. Glenn. *Apples of Gold Library* No. 65. 8 pages. 50 cents per 100.

The House We Live In or The Making of the Body

Sometimes we do not know what books to get for our children. There are many good ones, but we feel that we do parents of small children a benefit when we recommend another—helpful to the physical, mental, and moral child. Its title is "THE HOUSE WE LIVE IN," by Mrs. Vesta J. Farnsworth, of Australia, formerly on the staff of *Our Little Friend*.

By the old-fashioned, Biblical, beautiful illustration of the house, the wonders, uses, functions, etc., of the human body, in all its various parts, are interestingly and instructively set forth. The plan of the book is conversational—a mother talking with her children. It is a book for home reading, for the "children's hour," and will prove of great assistance to mothers in teaching children how to care for themselves physically and to avoid the evil effects of narcotics and stimulants. Its 26 chapters are nicely illustrated with nearly 150 pen drawings. Neat cloth cover, printed in blue and red; 218 pages. Price, 75 cents.

Labor and the Money Power

An intensely interesting discussion of the present relation of capital and labor from a prophetic standpoint. Written by Prof. Geo. W. Rine. *Bible Students' Library* No. 160. 32 pages. Price, \$2.00 per 100.

Marshaling of the Nations

How the five great nations of the world—Britain, Russia, United States, Germany, and France, are fulfilling prophecy. Fully illustrated by a special series of maps. *Bible Students' Library* No. 161. Price 10 cents.

An Astronomer's View of Our Father's House

By a Fellow of the Royal Astronomical Society. Illustrated. A thoroughly reliable and soul-thrilling treatise on the immensity of the universes of God. *Apples of Gold Library* No. 66. 24 pages. \$1.50 per 100.

Testimonies on Sabbath-School Work

A compilation of the writings of Mrs. E. G. White on Sabbath-School work. 128 pages. Bound in limp cloth at 25 cents, and leather with round corners and red edges at 35 cents.

Pagan Counterfeits in the Christian Church

A vivid presentation of the Pagan festivals, rites, and usages which the author finds in the Christian churches of to-day, together with two chapters on Masonry. 187 pages. Paper covers, 25 cents.

A Friend in the Kitchen

The design of this book is to educate people away from flesh-eating, and to set before them such a variety of wholesome and palatable dishes as will fully take its place. It contains 128 pages, is fully illustrated and bound in oilcloth. Price, 60 cents.

Natural Food of Man

This is a smaller and more condensed book than the above, and is intended as a help to those who wish to discard not only meat but all animal products, such as milk, butter, eggs, etc. One edition has already been sold, and scores of testimonials received from those who have found its recipes entirely satisfactory. Heavy paper covers, 25 cents.

***** For further information concerning any of the above, or for catalog of publications, address *****

Pacific Press Publishing Company

39 Bond St., New York City Oakland, Cal. 18 W. 5th St., Kansas City, Mo.

