

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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"CAN THESE BONES LIVE?"

VERY gruesome indeed is the photographic reproduction of this old Spanish Catholic cemetery of Manila, yet it is said to be typical of many others in Spanish lands. It is, too, from a human view-point a hopeless picture. The bare bones, the eyeless sockets, the ghastly, gruesome mass, speak strongly of the extinction of all earthly hope.

It is not a pleasant picture; yet it is but the uncovering of the ghastly, repulsive fact, of what this old world is to the majority of those who dwell here. Humanity does not naturally like to face the stern facts of sin and death. They cloak the sin in the garb of righteousness, or express it by such terms as "expediency" and "policy." They endeavor to make of death an angel of light, and to cover its repulsiveness with marble fanes, costly monuments, or expensive mausoleums. Science and art combine to cover and hide what they can not destroy.

NEVERTHELESS sin is here, and death, its finished fruit, is here, as sad, stern facts and conditions which can not always be hidden; and it will do the SIGNS readers no harm to look for a little time this week upon a picture of the true facts of this old charnel-house of sin, and see, each for himself, what is, so far as humanity alone is concerned, the end of human hopes.

BUT there is another side to the question. The picture is also suggestive to devout Bible-reading Christians. They recall the vision which the Lord gave the prophet when He brought him to "the valley of dry bones." It is such a view, the reproduction of which is placed before our eyes to-day. And with it comes the question, asked by God of the prophet, asked by God of us, "Son of man, can these bones live?" Eze. 37:3. God asked the question that He might give a hopeful answer to the despairing Israel of old, and also to the mourning and despairing and hopeless of all ages, who are bemoaning their lot, and are saying, "Our bones are dried up, and our hope is lost; we are clean cut off." Verse 11, R. V.

NOT Israel of old alone uttered the cry. Fathers and mothers by the multitude are say-

ing it as they lay, oftentimes, their last child in the narrow house. Men who have lost all their temporal fortune are saying it. Women who are disappointed in marriage are echoing the sad refrain, and are seeing only the burned-out bones of desolated hopes. Wrecks of humanity on the great sea of life, souls who have made human effort unavailing to overcome evil habits, who have gone down in defeat till all earthly friends stand back in utter hope-



A Valley of Dry Bones.

lessness, are saying in despair, "Our bones are dried up, and our hope is lost; we are clean cut off."

O, LISTEN a moment to the question of God, "Can these bones live?" "No," you will be inclined to say; but rather answer with the prophet, "O Lord God, Thou knowest." And then listen further to hear His answer. But will He reply? Will He condescend to answer the inhabitant of the gruesome, ghastly valley?—Yea, He has already answered. He has given us a blessed lesson of the power of His Word. "Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when

I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Verses 4-10.

THIS is not merely the hope of a resurrection from the grave. It is God's pledge to every despairing soul. Our efforts in reform, in righteousness, in transformation of character, in human resolution, in various lines, may be valleys and hills of dry bones to our human vision; God is able to make them live, to put upon them flesh and blood, and to make the inert dead mass, vivified by His Word, "an exceeding great army."

MORE than this, unless we know the power of the resurrection here, we will not know it in the glad day of all Israel's redemption. "Sin, when it is finished, bringeth forth

death." The power of death is resurrection power. The power over sin is the power over death, and that, too, must be resurrection power. This was the power Christ had. He died for our sins; but in Him was no sin; and therefore "it was not possible that He should be holden of it [death]." Acts 2:24. That resurrection declared Him "to be the Son of God." Rom. 1:4. And He longs to put upon us His righteousness and within us His resurrection power of a righteous, endless life, that we may be demonstrated to be "sons of God," and of the house of Israel in that day. For in our behalf His Spirit prays through the apostle that we "may know . . . what is the exceeding greatness of His power to us-

ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might." Eph. 1:18-21. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

"SON of man, can these bones live?" Yea, they can live by the living word of God. "Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live." Eze. 37:11-14. Above this earth's gloomy sepulchers burns and beacons everlasting hope and eternal life through Jesus Christ and His living Word.

WHY MARVEL YE AT THIS?

BEFORE the Lord can restore the gifts of healing to His servants to-day, they must reach the place in their experience where they will not get excited at the manifestation of signs and wonders which are wrought to confirm the Word. And the only man or woman who will be calm in the presence of miracles of healing is the man or woman who is in possession of the power of God to save from sinning. The reason for this is that he who is kept by the power of God unto salvation is perpetually in the presence of the crowning miracle of the Gospel. All other miracles are inferior to this miracle. All other miracles are the servants of this miracle. All the miraculous gifts of the Spirit will fail "when that which is perfect is come," but this miracle will never fail. 1 Cor. 13:1-10. This crowning miracle will be exhibited by our Lord to be admired by all the universe, in all "the ages to come," as the glorious manifestation of the exceeding riches of His grace.

"And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2:1-7.

How can that man or that woman who is in possession of such an experience as this, who has thus been resurrected from the dead, and who is constantly kept alive by the "power of His resurrection,"—how can such an one who is constantly experiencing this miracle of all miracles, get excited at beholding another miracle which is only the handmaid of this one?

This point is sometimes made, to dodge the demand for the lesser miracles. But be assured it is not so made here. It is presented here to clear the King's highway for the manifestation of all the miracles and wonders and signs, which followed to confirm the Word in the apostolic days of purity and power.

This running away from the Gospel, which is

the power of God unto salvation, after the less important signs and wonders, is a sad but certain witness that all who do it have not yet been anointed with the Holy Ghost, whereby they are able to rightly compare spiritual things with spiritual.

Before the day of Pentecost, the Lord sent out seventy disciples with the commission to "heal the sick, saying unto them, The kingdom of God is come nigh unto you." From the report which they gave when they returned, it was apparent that they were in danger of losing sight of the Gospel of the kingdom, and running away after miracles of less importance. They said nothing of the progress of the Gospel of the kingdom, but spake only of the miracles they were able to perform.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name."

To which the Lord answered in gentle reproof:—

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven." Luke 10:17-20.

The climax by which this crowning miracle is reached is presented thus by Jesus in the sign to John the Baptist, that Christ was "He that should come." "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." Luke 7:22.

After Pentecost, the apostles never failed to give to these miracles their proper importance. All the miracles of that day but opened the way for the cry, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. And when the cripple was healed at the Beautiful Gate, and all the people were "amazed" and "ran together unto them, greatly wondering," Peter said: "Ye men of Israel, why marvel ye at this?" "Repent ye therefore, and be converted." Acts 3:1-19. And to the rulers he said: "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole. . . . Neither is there *salvation* in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:8, 12.

Notwithstanding "God wrought special miracles by the hand of Paul," we do not find either in his Epistles or sermons as recorded in the Acts of the Apostles, any attempt to make prominent these miracles of healing. He did refer to them in a general way, but even then it was done largely to confirm his apostleship, which was questioned by certain "false brethren;" and then he did it reluctantly. "Christ and Him crucified" was his message everywhere, to which he oft added, as his personal testimony, the story of the miracle of his conversion.

From all this it is clear that before God can work with us, confirming the word with signs following, we must experience the miracle of all miracles, salvation from sin and sinning, and hold that miracle *in our hearts* and in the *hearing of the multitude*, high above all the miracles which are granted to confirm this the

chief of miracles. Then this great barrier to the coming of the confirming miracles will be cleared away.

To this I wish to bear personal witness by relating an experience which came under my observation. A young minister was associated with others in Gospel labor at a large religious gathering. A few sick people were healed in connection with the preaching of the Word. He had never seen it on this wise before, and he was much stirred by this manifestation of God's healing power. He preceded the other ministers to the next appointment, and immediately began to call attention to the miracles of healing which he had witnessed. Soon the great congregation was all absorbed with the theme of physical healing. At this point he visited a barber shop and contracted the barber's itch, which soon manifested itself in large sores on his neck, so located as to be in plain view. "How can I preach healing, and pray with the sick, while thus afflicted myself?" he reasoned. "Will not the people say, 'Physician, heal thyself'? I must be healed."

Prayer was offered, and altho one person present was instantly healed, he was not. This was the situation when the other ministers arrived. The young man, with great concern, related this experience, and asked why he was not healed. Not being acquainted with the course he had pursued, they could not explain his disappointment. The next day he came to them, his face beaming with the light of a new truth which had dawned upon him. He said, in substance: "Now I understand. Now the Lord can heal. I made the mistake of calling the attention of the people to miracles of healing when they needed first to be healed of their sinning." Not only did he make this private acknowledgment of his error, but he made a voluntary public confession to the same effect. Prayer was again offered, and he was healed, and made happy with the truth thus emphasized, that the healing of the soul from sin is the first great miracle, which the Lord would have impressed upon His sinning people.

This grand truth, if experienced by ministers and people in the church of God, will not only clear the King's highway for the manifestation of the fulness of the promised power, but it will save all who believe it from being deceived by the "all power and signs and lying wonders" which are predicted, and which are already appearing to deceive, if it were possible, the very elect.

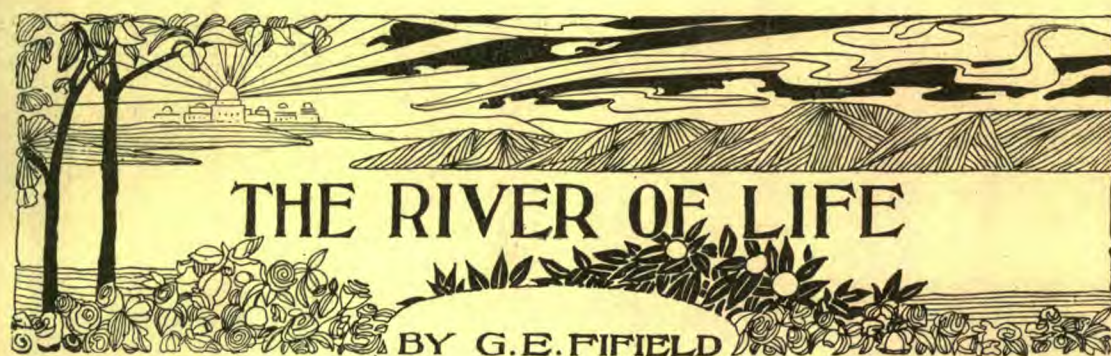
Who that reads these lines will yield himself to experience the miracle of God's saving and keeping power? and then in the joyful possession of this miracle, and with it an unquenchable longing to bear it to others, who will continue to pray for those "mighty signs and wonders, by the power of the Spirit of God," which were wrought in the early days of purity and power, "to make the Gentiles obedient" to the Gospel? Rom. 15:18, 19. To this end these lines are penned.

A. F. BALLENGER.

OTHERS are affected by what I am, and say, and do. And these others have also their sphere of influence. So that a single act of mine may spread in widening circles through a nation or humanity.—*William Ellery Channing*.

"FIRST keep thyself in peace, and then shalt thou be able to make peace among others."

"THOU wilt always rejoice in the evening if thou hast spent the day profitably."



THE FORCE OF THE FIGURE.

IF any man thirst, let him come unto Me, and I drink. . . . This spake He of the Spirit, which they that believe on Him should receive." John 7: 37-39.

In the preceding paper we tried to show the present meaning of the River of Life. Our study made it plain that the real sacrifice of Christ was an eternal sacrifice, the constant manifestation of His everlasting character, which is love. We learned, too, that the gift of the Spirit was in the gift of the Son; and so that Spirit has been bestowed for all who would receive it, ever since the Lamb was slain at the foundation of the world. The "living water," or the water of the River of Life, is a symbol of the Spirit. And just as the Israelites in the wilderness "drank of that spiritual Rock that followed them; and that Rock was Christ," so, ever since that Rock was smitten at the foundation of the world, God's children in this wilderness life have been free to partake of the spiritual river that flows from the throne. The invitation is, "Whosoever will, let him take the water of life freely." Now let us study more deeply the significance of this symbol, and if in the study we become thirsty, we will together seek the source of the water.

The Significance of the Symbol.

The Bible is the first edition of "Natural Law in the Spiritual World." Almost always its imagery is borrowed from nature, and it is constantly teaching us to lift our eyes from the study of the physical, to the contemplation of the spiritual. Here on earth, water is literally the water of life. The most desolate deserts are such simply for the want of water. The Great Sahara, properly irrigated, would be as fertile as the Nile Valley. By conducting the water from the mountains out upon the desert around Salt Lake, men have made the desert literally to blossom as the rose. Without water there could be absolutely no vegetable life and no animal life. The world would be a dead, rolling, mineral orb. An old Egyptian proverb says, "Egypt is the gift of the Nile." So all the beauty, bloom, fragrance, and fruitage of the world is the gift of the water.

Now just what the water is to the physical world, Christ, by His given Spirit, the living water, is to the spiritual world. After man sinned, had it not been for this river of spiritual life, "proceeding out of the throne of God and of the Lamb," the world would have become a moral desert; the image of God would have been speedily obliterated from every heart, and mankind have been totally depraved. All noble aspiration, all unselfish love, all self-sacrificing service, all the fragrance, bloom, and fruitage of the spiritual life, on earth to-day, are the gift of the spiritual water.

To some extent, this water beautifies every life. It "lighteneth every man that cometh into the world." But only those who yield themselves fully to its enfolding waves in that spiritual baptism of which the physical baptism is a beautiful symbol, can be wholly transformed, and wholly glorified thereby. Instead of remaining a moral desert, that heart becomes

a garden of spices from which the fragrant breezes blow out. See Song of Solomon 4: 12-16. The desert rejoices and blossoms as the rose, and "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Wonderful are the transformations of the spiritual life. Their counterpart in nature—God's yearly proclamation of this Gospel—is the transformation of the earth from the death of winter to the fragrance and fruitage of the summer time.

Christ became incarnate to reveal God, and to show that He is Emmanuel, God-with-us. It was not merely during the incarnation that He *was* God-with-us, but He *is* that all the time. He was not a future Christ to the ancients, He is not a Christ of the past to us. He is ever present. There is no need to ascend into the heavens to bring Him down, or to descend into the deep to bring Him up; He "is nigh thee, even in thy mouth, and in thy heart." It is this ever-present Christ that makes salvation possible in every land wherever an honest soul fully opens the heart to the living water. It was this present Christ that saved in past ages. The people then were not saved by virtue of the future incarnation, but by virtue of the ever-present power which that incarnation revealed,—a power ever capable of making that divine life flesh in them and in us.

This eternal sacrifice of Christ,—the divine gift of the living water,—had been revealed in many ways before the incarnation. It was human blindness and hardness of heart that paganized every revelation that God made and left out of them the saving truth that the incarnation was necessary. "Last of all He sent His Son also," and now, "by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh," we enter in by the same saving knowledge by which others, in other ways, had entered in before us. The very fact that Paul speaks of a "new-made way," shows that there were old ways. Still these old ways were only other revelations of the same everlasting Christ who is "*The Way*," and the only way.

By all this we see that the religious ceremonies of the past age were not simply types of a future Christ. The divine Spirit, foreknowing all, gave them in such a way that they were types; but primarily, they were glorious present proclamations of the everlasting Gospel. The promise to Adam meant, first of all, that if the children of that wicked woman Eve, who had sinned so grievously, would but yield themselves to it, the power would come into their lives to triumph over sin and bruise the head of the old serpent under their feet. This power was the living water already flowing from the throne.

What is it to confess Christ? It is a much greater thing than merely to testify in social meeting. It is to confess all the time, not only to others, but most of all to ourselves in our inmost souls, that all the good in us, all the spiritual bloom and beauty manifest in our lives, is not of us at all, but the gift of Christ, the living water. "Not unto us, O Lord, not

unto us, but unto Thy name give glory." It is because we fail thus to confess Christ, and instead, often take the glory to ourselves, that Christ dare not supply us with the living water, as He gladly would, lest it minister to our self-righteousness, and so to our destruction. It is not that God is sparing of His blessings, but it is we who make it impossible for Him to bestow them as blessings.

There is no limit to what God can and will do for one who fully yields himself to the incoming tide of the spiritual life, and who at the same time ever acknowledges, above all to his own heart, that all the goodness manifest in his life is not of self, but of Christ. To him heaven's fulness is opened up, and all the spiritual blessings in heavenly places are freely bestowed. Only such know the meaning of the scripture: "In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him."

It was such a confession of Christ as this that brought the Pentecostal shower of the living water. During the years of the ministry of Jesus, the disciples never really saw Christ. Far less did they truly confess Him. This was no fault of Christ's ministry, but only an evidence of their blindness. Their minds had been intent upon the glory of the earthly kingdom they expected soon would be set up. They were ambitious to share this glory with Jesus, and they supposed He was actuated by an ambition akin to their own. How could they then, for one moment even, catch a true glimpse of the real Christ, who was giving His life for His enemies, even with no thought of earthly reward? Jesus spoke sadly of this that last night in the upper room: "Have I been so long time with you, and yet hast thou not known Me, Philip?" In the beginning of His ministry, could they have known Him as He was, they would have denied Him rather than confessed Him. They were looking for a King, and they could not yet comprehend the kingliness of unambitious, self-sacrificing, serving love. But when Jesus was crucified upon the cross, every ambitious earthly hope they had built upon Him, perished. They, too, were crucified in Him. Arnold well says, "Ah, never yet lay Love so wingless, or Hope so quite forlorn, as on that dread day, on guilty Golgotha."

Then came the resurrection, and the ascension, and a restudy and a meditation on the Scriptures concerning the Christ. Then first they saw Him as He was. The glory of His divine self-sacrifice melted their hearts. They, too, were surrounded by those who sought their life, but they boldly confessed their faith in the crucified Christ, and rejoiced to have this fellowship with Him in His suffering. Self had perished in the flame of trial, and Christ was all and in all. Then came that mighty baptism of the Spirit which started the infant church on its triumphs.

It was when the church grew self-conscious once more, and denied Christ by seeking worldly power, that the dearth began that transformed God's fair garden into a desert. With this dearth came those who lorded it over God's heritage,—the priests, and bishops, and archbishops, and popes,—that army of spiritual locusts and cankerworms that completed the destruction. But, praise the Lord, there is to be a latter rain, a new and greater Pentecostal shower of the living water. As by persecution we are brought nearer together and become more brotherly; as we are crucified with Christ, and rejoice in the fellowship of His sufferings; as we confess Christ fully in our hearts and in our lives, so that God can bestow His blessing fully, the rain will fall, "And there shall be showers of blessings."

Says the Lord: "I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and My people shall never be ashamed."

In its glorious consummation, the Gospel will be as tho there had never been an apostasy, but as tho instead, the truth had gone on and on from that Pentecostal beginning, with ever accelerating majesty of motion, and with cumulative power and glory. Yea, the earth shall be "lightened with His glory." This is the divine promise. Who will confess Christ fully, and so receive the baptism of this living water?

That living water is the "Spirit of Truth," given to "guide us into all truth." Those who truly receive it will not be deterred by any creed from yielding their hearts and lives fully to the dawning light of truth. They will not be defiled by the woman (the apostate church), but will "follow the Lamb whithersoever He goeth." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

"MY WITNESSES." NO. 1.

AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

In His work Christ met those who were longing for a better way, those who were hungering and thirsting for the bread of life and the water of salvation. The world was dark, and full of sin and sorrow; surely there was need of light from heaven. The Redeemer saw that the time had come to set men apart to go forth to labor for the people. He knew that those who were to do this work must obtain an individual experience while He was yet with them to instruct them, and correct any errors they might reveal in their manner of working.

The Saviour called to Him the twelve disciples who since the beginning of His public ministry had been with Him, hearing His words of instruction and warning, witnessing His deeds of mercy and compassion. With solemn reverential awe the disciples came to receive their commission, to be honored by being made laborers together with their Lord and Master. They were to be imbued with the Spirit of Christ. This was to fit them to engage in the great and solemn work of bearing to men the message of salvation. They were to work as Christ worked, to shine as lights amid the moral darkness that had enveloped the world.

Look upon the touching scene! Behold the Majesty of heaven, the King of glory, surrounded by the twelve whom He had chosen, not men learned in the schools of the rabbis, but men who had been learning of the greatest Teacher the world had ever known, simple, humble, true-hearted men, needing to be instructed in patience and tenderness in order to be fitted for the trust placed upon them.

Christ is about to ordain His disciples for their work. By these feeble agencies, through His Word and Spirit, He designs to place salvation within the reach of all.

God and the holy angels beheld this scene

with interest and with great gladness. The Father knew that from these men divine light would shine forth, that the words spoken by them as they witnessed for the truth would echo from generation to generation.

Christ gave His disciples "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." And He commanded them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Christ knew that, should the disciples make a specialty of laboring for the Samaritans or the Gentiles, they would prejudice the Pharisees against them, and their way would be hedged up at its very commencement. They would be involved in controversy and would become discouraged; for more than human wisdom would be required to meet the arguments of the men who would not receive any evidence, however clear and forcible, that did not coincide with their ideas. The scribes and Pharisees believed that God was a God of the Jews only, and not of the Gentiles. In their blindness they had built up a barrier between themselves and every other nation.

It was the Saviour's design to show His disciples that God is a God of Jew and Gentile, rich and poor, free and bond. But the disciples received slowly the truth that all nations, tongues, and peoples were to receive the Gospel. Until they had a clearer perception of God's plan, they were not to labor for the Gentiles or for the Samaritans.

The Redeemer was sorely tried by the traditions that clung to His chosen disciples. When Jesus was with them, they were not made afraid by the caviling of the priests and rulers. They saw the effect of His words upon the people. They saw how easily He thwarted His enemies when they tried to confuse and perplex Him. Jewish doctrine and maxims could have little influence over them when the Saviour was by their side, for He would always present them the truth just as it reads in the Old Testament Scriptures. But when separated from their Master, they were perplexed and unsettled by the arguments of the priests, who talked to the disciples as they never dared talk to Christ.

This weakness on the part of the disciples made it necessary for Christ to reprove them. At times, dull of comprehension, they failed to understand His words. How tenderly He worked with them as He tried to teach them! If, unable to grasp the full import of His words, they came to Him for help, He at once rolled away the cloud, and made His meaning so clear that they could not but see it. He rejoiced when He could lead their minds, step by step, to comprehend the spiritual lessons He sought to teach them.

For many months the men who received the Gospel commission had been beside the Saviour. They must now be separated from Him for a short time; for there were lessons they needed to learn in regard to meeting opposition. They must begin to understand what they would have to meet when Christ was no longer by their side in human form.

Christ knew that as the disciples went forth in the power of the Spirit, to withstand the

agencies working against the truth, they would gain strength and courage. He would follow them at every step, and in time of need His Spirit would bring His words to their remembrance. By living the truth before them He had trained them for service more effectually than He could have done had He been continually dwelling upon doctrine. He knew that when they were separated from Him, the words He had spoken to them would flash into their minds when they were in conflict with the powers of darkness.

MRS. E. G. WHITE.

POWER TO SAVE.

[W. S. Sadler, in *Life Boat*.]

MEN sometimes, by the power of their own resolution, coupled with favorable circumstances and surroundings, are able to temporarily reform. They are free for a season. But the blessedness of salvation's freedom is that it is not for a season, nor yet for time, but for eternity. Jesus is able to save to the uttermost. He is willing to break asunder the bands of habit that bind the sinner. Those who "sit in darkness and in the shadow of death, being bound in affliction and iron." . . . Then they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." Ps. 107:10-14. The power that can deliver from the slavery of habit to-day, thank God, is also the power that can keep you from the evils of to-morrow, for this is the promise that God has made to the one who puts his trust in Jesus: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24. We can not of ourselves give up our evil habits, but God is able, if we are only willing, to take them away from us: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

THINGS THAT NEVER DIE.

THE pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The dreams of love and truth;
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need;
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high;
The sorrow of a contrite heart—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy
We feel but never tell;
The hard repulse that chills the heart
Whose hopes were bounding high,
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true;
So shall a light that can not fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.

—Anon.

THE ORIGIN OF EVIL AND THE CHANGE OF THE SABBATH

HOW THE PAPACY WAS FORMED.

[This is article sixteen of the series.]

HAVING noted the work of this apostate power, as outlined in the prophecy, and having seen the Papacy's claim to be the power in question, let us study more in detail the manner of its rise, comparing prophecy with history; for it is an awful charge that the prophecy lays to the account of the power that shall answer the specifications, and the evidence must be carefully weighed ere final decision is reached. Said the apostle in describing the work of the "man of sin" which was to arise, "Remember ye not, that, when I was yet with you, I told you these things?" 2 Thess. 2:5. In his farewell counsel to the elders of the church of Ephesus he admonished: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking *perverse things*, to draw away disciples after them." Acts 20:29, 30. Here we have the great apostasy referred to again; note how it was to be brought about. "Grievous wolves" were to come in from without; also from among themselves, that is, the elders, were men to arise, by whom "perverse things" were to be spoken, as the result of which "the disciples," that is, the church, should be "drawn away." This points unmistakably to a combination between prominent men of the world and the church leaders, as the result of which "perverse things" would be spoken instead of God's Word. The following definition of "perverse" is taken from the Encyclopedic Dictionary: "Perverse (from Lat. *per-versus*, past participle of *perverto*, to overturn, to ruin). Turned aside from the right; distorted; turned to evil." The union, therefore, here referred to would result in speaking words (observe the expression) to "turn aside from the right" and "turn to evil." God's law is the standard of right or righteousness. Ps. 119:172. These "perverse words," then, would be spoken with the express and avowed purpose of turning men aside from God's law, to "draw away disciples" from God. Has such a combination ever been made, and have such results followed?

Let the following answer:—

The truth is, and history abundantly proves it, apart from this confession, that, throughout the early ages of Christianity, when Christians at Rome and elsewhere were known by the purity of their lives and not by mere professions, there was no such thing as the temporal sovereignty of the popes. . . . But when Constantine set the example of uniting Church and State by supporting the church at Rome upon the condition that it would support his claim to dominion over the Italian people, then the bishops began to arrogate to themselves this temporal sovereignty, now asserted so earnestly. They acquired it in the end without regard to the number of people who were crushed to the earth, and succeeded in placing both the spiritual and temporal sword in their hands.—"The Papacy and the Civil Power," by R. W. Thompson, p. 140.

Note that Constantine supported the church on "condition that it would support his claim to dominion." Does this seem like the working of love which "seeketh not her own"? Is it not rather that satanic selfishness which in the beginning declared, "I will exalt my

throne"? And as the result of this policy the people "were crushed to the earth." Is this the work of Him who came to "heal the broken-hearted," "to set at liberty them that are bruised"? Does it not rather have the semblance of that desolating power which by its "policy" was to "cause craft to prosper in his hand"? Instead of the "Good Shepherd," is it not the "thief" who "cometh not, but for to steal, and to kill, and to destroy"? John 10:10.

The steps which led to it (the temporal sovereignty of the popes) were *gradual* [cf. the "gradual process" by which Sunday observance was introduced] and progressive. So far from its having a divine foundation, arising out of any authority conferred by Christ upon Peter, it had its *INCEPTION* in the time of *CONSTANTINE*, to whom *more than to all others* the Papacy is indebted for the origin of its most important immunities and privileges. He was the *FIRST* to lay the foundation for a union of Church and State, to *ming'le politics and religion together*; and he did this not only to *increase his own power*, but the influence of the Roman priesthood as well *in return for the assistance they rendered him* when he overthrew Maxentius, the reigning emperor of Rome.—*Idem*, p. 242.

Is this the Christian (Christlike) Church? Was it Christ's teaching to "do good to them which do good to you"? Luke 6:33. Did not the Master declare that "sinners also lend to sinners, to receive as much again"? Verse 34. That is, neither Constantine nor the bishops, in forming this alliance, were acting the part of Christians, but were pursuing the policy of sinners, to gain a selfish end.

He is called the "Christian Emperor" by way of distinction, but when we shall come, at another place, to look into the history of his connection with the Roman clergy, we shall find that his *only claim to this title* consists in the fact that he was the friend and patron of that ecclesiastical organization which *gave him its support* when he marched his army from Britain and Gaul into Italy to supplant the reigning emperor and to seize upon the empire. . . . The fact is *he cared very little for Christianity* beyond the use to which he put its professors, which was to *build up and secure his own power*. . . . His motives were, in the main, worldly; and hence the inference is unavoidable that *what he did for the church* at Rome was done chiefly to *advance his own ambition*.—*Id.*, pp. 250, 251.

As he was the "Christian Emperor" only in name, so the church which allied herself with him was henceforth only nominally the Christian church. Its glory and strength were departing. The members of Christ were fast becoming the members of a harlot. 1 Cor. 6:15. And the once pure and glorious church of Christ was rapidly "falling away" into the mystery of iniquity, "Babylon the great, the mother of harlots and abominations of the earth." Rev. 17:5.

The fact is he never united with the church at Rome at all. When baptized in Nicomedia, the ceremony was performed by Arian bishops, in an Arian church (whose *opposition to the Roman Catholic faith* was shown in the fact that the three powers professing it *had to be subdued before papal supremacy could be an accomplished fact*), so that *he never was*, according to the teachings of the Roman Catholic Church, *an orthodox Christian*, but died as he had lived, a *heretic*. When he *allied himself therefore with the clergy at Rome*, that act *must, of necessity, be referred to some other motive than the service of God, or the special advancement of Christianity*. There could have been *no other than a temporal motive*, that of securing and retaining possession of the imperial crown, and it is equally conclusive, also,

that *the clergy at Rome had no other than a temporal motive in forming so close and intimate alliance with a prince who had not demonstrated his devotion to Christianity by uniting with their church*. . . . Thus the union formed under these circumstances and by these contracting parties, between the Church and the State, was *on the part of both, a mere scheme of ambition designed for no other purpose than to acquire power*.—*Id.*, p. 287.

So said the prophecy, "His power shall be mighty, but *not by his own power*." Dan. 8:24. This combination, the speaking of "perverse things," was with the intent "to draw away disciples *after them*." So Lucifer's original scheme in heaven was to make "merchandise" of a "multitude" of followers, to secure which he was "*filled to the center with force*." Eze. 28:16, Jewish Version. In all these is clearly discernible the same satanic spirit for self-exaltation which began so disastrously among the angels in heaven, and is working no less certain ruin in the church upon earth.

The Falling Away.

The effect of this working upon the church itself is set forth clearly in the following:—

In the Nicean age (312-590, beginning with Constantine's reign) the church *laid aside her lowly servant form*, and put on a splendid imperial garb.—*Schaff's Church Hist.*, vol. 3, p. 375.

This was the logical outcome of the "union of Church and State," of mingling "politics and religion." But how unlike the spirit of the Master! He said: "Ye know that the *princes of the Gentiles exercise dominion* over them, and they that are *great exercise authority* upon them. *But it shall not be so among you*."

. . . Even as the Son of man came not to be ministered unto, but to *minister* [serve], and to *give* His life a ransom for many." Matt. 20:25-28. Christ "*took upon Him the form of a servant*." Phil. 2:7. Therefore when the church at this time "*laid aside her lowly servant form*," it is evident that she was "*falling away*" from Christ. When she donned the "imperial garb" to "*exercise dominion*" and "*authority*" upon earth, it is apparent that she accepted what the Master refused when He was offered "the kingdoms of the world, and the glory of them." Matt. 4:8. He declared, "My kingdom is not of this world." John 18:36. The church is "in the world," but is "not of the world." John 17:11, 14. Her mission is not to crush people down, but to raise up the fallen; not to be lord, but to serve; not to receive, but to give; for "it is more blessed to give than to receive;" therefore hers is the more blessed part.

She exchanged the *primitive simplicity* of her cultus for a richly-colored multiplicity. She drew all the fine arts into the service of the sanctuary, and began her sublime creations of Christian architecture, sculpture, painting, poetry, and music. In place of the *pagan temple* and altar, rose everywhere the stately church and chapel in honor of Christ, of the *Virgin Mary*, of *martyrs*, and *saints*. . . . The number of *church festivals* was increased, processions and pilgrimages, and a multitude of significant and superstitious customs and ceremonies were introduced. . . . *Not a few pagan habits and ceremonies*, concealed under *new names*, crept into the church.—*Ibid.*

The church was rapidly becoming paganized as the pagans joined the church when Christianity was acknowledged as the State religion. The pagans in the church must have the same "festivals," "habits and ceremonies," which they had had outside the church. Thus "not a few" of these "crept into the church." The church, already "fallen," having only "the form of godliness," because through apostasy she had lost its power, was content to receive these "concealed under new names." Hence, the church, tho Christian in name, was in

(Continued on page 11.)



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OBEDIENCE.

IT is obedience which God demands of His children. Men usually regard worship as the form, the ceremony, of singing, reading, praying, and listening to sermons. But all these are nothing unless followed by obedience. It matters not the formal words of adoration or worship; it matters not the emotion aroused; all are worthless and mere form, without obedience.

The truest definition of worship is given in Christ's answer to Satan. Satan said, "All these things will I give Thee, if Thou wilt fall down and worship me." He was not particular about the spirit; he wanted the form. Jesus replied, "It is written, Thou shalt *worship* the Lord thy God, and Him only shalt thou *serve*." There is no acceptable worship apart from true service.

Again, Jesus said: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21. And He continues to tell us that men in their deception may claim to cast out devils, and do miracles in Christ's name, but they will hear from the Master, "I never knew you; depart from Me, ye that work iniquity." Doing God's will is set opposite the working of iniquity. Iniquity is lawlessness, breaking of law. Doing God's will is obeying His law. Christ said: "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. "If ye love Me, keep My commandments." John 14:15. "Ye are My friends, if ye do whatsoever I command you." John 15:14. "He [Christ] became the Author of eternal salvation unto all that obey Him." Be not deceived. Obedience is the only test of loyalty.

THE FUTURE OF THE REPUBLIC.

THE past of this nation has been wonderful and glorious. No nation ever rose to her height of power and grandeur in so brief a time. No nation ever possessed such unlimited resources. Before no nation were ever placed such possibilities and opportunities for good. No nation ever set before the world the true principles of human government as has this nation. What shall be its future?

First let us inquire, What has made its great past? That is, What, apart from material providences, has given the people of the United States their standing among the nations of the world as a nation? What principles made her great?

Before Babylon, Grecia, Medo-Persia, and Rome stretched wonderful possibilities in territory, in wealth, in power. But each had within them the essential seeds of ruin. A haughty imperialism and an intolerant State-

supported hierarchy were dominant factors in all these empires. The doctrine of "the divine right of kings" in the State, and the hierarchy in the place of God in both law and judgment in the church, were the channels along which these great empires moved to their doom.

Imperialism fostered arbitrary, unreasonable decrees, despotic and cruel oppression, and thus bred revolt and rebellion. An intolerant and State-supported hierarchy fostered ambition and division and bred the grossest corruption, deception, and cruelty. Add to these the polluting, corrupting, debasing nature-worship which bore sway throughout the careers of these great empires, breeding idle luxury, abominable revelings, gross licentiousness, with consequent effeminacy and premature senility, and we have abundant cause for their rapid decline. Their hardihood, strength, virility, and martial valor in the beginning, were due to their incipient poverty and frugality. But ease, wealth, and luxury, with all their concomitant evils, soon sapped their vigor and precipitated premature decay, leaving each a legitimate prey to its successor.

The Office of the Church.

No one greater evil ever befell a nation than the union of religion with the State. In a sinful world it is God's plan that the church shall be the conservator of religion, the light of the world, the salt of the earth, drawing from Him all her knowledge, wisdom, light, power, influence, and authority, and, by this very relation with Him, having no relation whatsoever with the world or the governments of earth.

The work of the church is directly with the individual heart and soul. Her mission is to unite men and women as individuals with God. It is not in any way her mission to deal with the masses of the world directly. Of course, the greater number to whom she can preach and minister the Gospel, the better; but in preaching to large numbers she reaches and helps them *as individuals*, or not at all. Her true, uplifting influence upon the government and the mass is an indirect influence exerted in her pure teaching, the godly life of her children, and the holy atmosphere of heaven in which she should continually move. This is God's plan, and a mightier uplifting influence the world never saw. It is when the church has failed in these things and fallen from her high ideal that she has sought alliance with the State, and endeavored to bolster up her waning powers for good by State influence,—statute law and penalty.

The Office of the State.

In a sinful world the institution of the State is necessary. Its only rightful purpose is to suppress incivility, and to conserve the equal civil rights of all. Religion having to do with the heart and motive, the State, having no power to read the heart, can, of right, have nothing to do with religion or its concerns. While it is the duty of civil government to protect every man in his right to worship—or not to worship, as *he* may elect—and in his own way serve the conception of God he may possess, this protection is to the *man*, not the religion. In other words, it is the duty of civil government, not to support, protect, or promote any religion whatsoever, of either majority or minority, but to protect and conserve the *equal rights* of all persons within its sphere. That allows every soul the privilege of worshipping

or serving his conception of God as his conscience dictates so long as he does not interfere with the life, property, chastity, or reputation of his fellow-creatures,—the equal rights of all. But civil government has no right to come between man and his God. It may not say that he shall make one day in a week a day of worship, or all days. It may not set apart a certain day in the week, the month, or the year for such worship, tho the great majority demand it. In such a case it is its duty, as it is its glory, to protect the sacred equal rights of the minority—however small—in that minority's dissent.

In all the great empires of the past these principles were almost wholly wanting. At times divine radiance seemed to sweep away the darkness, but "the darkness comprehended it not." The Church (for all the religions of the past were perversions of the true) and the State were united. Each, in itself designed to be a blessing in a sinful world, becomes a double curse by being united with the other, even as two chemical elements each harmless by itself, compounded become a deadly poison. Sometimes in these empires the State was dominant, as in Babylon, Medo-Persia, Grecia, and earlier or Pagan Rome; sometimes the Church dominated the State, as in Papal Rome. The results in each were essentially the same in character,—ruin of both Church and State. In the former the results have been worse, because the deadly union has been wrought by the rejection of greater light.

Subjects of Divine Prophecy.

Because of the union of Church and State in these great empires, and the nature of the government to which this union gave birth, these kingdoms have been symbolized in the "sure word of prophecy" by cruel and ferocious beasts. For instance, in the seventh chapter of Daniel, Babylon is represented by a lion with eagle's wings, Medo-Persia by a cruel bear, Grecia by a quadruple-winged, four-headed leopard, Rome by a great and terrible and cruel beast, having ten horns, in its latter history being dominated by a diverse "little horn," which sprang up among the ten, continuing in various phases and changes till Christ should come and possess all kingdoms.

In the twelfth chapter of the Revelation, Satan, the great adversary, working through these apostate Church-and-State governments, is represented as a great red dragon; while in the thirteenth chapter (verses 1-10) these empires, symbolized in Daniel, are represented by one composite, seven-headed beast, including all of Daniel's symbols, and all swayed, dominated, and energized in their evil work by the adversary. More especially does this composite symbol of Rev. 13:1-10 apply to Papal Rome, as the preceding empires are, at the time of the application of the prophecy, all in the past. Papal Rome—dominating the divided Roman Empire—is shown to be the legitimate inheritor and successor of the Church-and-State governments of antiquity.

The career and work of Papal Rome is, in the scripture above referred to, set forth as one of the heads of the seven-headed, ten-horned beast, or, rather, that beast itself under the domination of that particular head, or form of apostate government. That power would blaspheme God, His name, and His tabernacle (verse 6), would cause, by oppressive laws, the world to worship or render it service (verses 4, 8), "make war with the saints" and "over-

come them" (verse 7), and would "continue forty and two months" (verse 5), 1,260 days, or so many literal years, from A.D. 538 to A.D. 1798, during which time the Church dominated the State in religious matters. At the end of that period that head is wounded to death, marking the end of that period of papal domination with the capture of Pope Pius VI. by General Berthier. Verse 10.

By the above symbols and powers all the Old World territory has been covered. The union of religion with the State, and an oppressive imperialism have left their blighting curse upon the fairest of lands, and under it millions have groaned for centuries, yet nursing and fostering the very evils which cursed them. There was a lighted way out of the darkness in the Gospel of Jesus Christ, but the poor blinded world would not see it. And so the Lord had to let them go on and on, till it seemed that truth and justice were almost lost from the earth. Then "the morning star of the Reformation" dawned, and the Reformation itself soon burst forth in glorious light from an unbound Word of God, through humble men.

In that Reformation was born anew and given to the world the everlasting truths of the Gospel, namely, justification by faith, the responsibility of the individual alone to God, and the absolute separation of Church and State. These were among the essentials of that mighty protest at Spire.

True, they did not then bear ripened fruit, save in individual lives. But the seed was sown in clod, in mountain, in rock crevice, in valley, on the waters; and the growing of the seed shattered temples, clave mountains, and shook kingdoms. Souls who saw "men as trees walking," did not always avoid mistakes. In many ways they still permitted the corrupting influences of the old leaven to work. They endeavored to confine the new wine in old bottles, and endless trouble followed. Finally, persecution on the part of Papal Rome and a growing longing for life on the part of the children of light, planted in the New World the seeds of liberty which had been rejected by the Old.

In the New World a new experiment in government was tried. The light of the Gospel preached by Jesus and His apostles concerning man and his relation to God and his fellows, was wrought into the charters of American civil government. * More anon.

THE POWER OF FAITH VERSUS THE POWER OF UNBELIEF.

THERE is a power in unbelief, but it is a power for evil. It is a negative and not a positive power. The preventive power of unbelief is appalling, and its influence is world-wide. It is the medium through which the enemy of souls has robbed mankind, from the beginning, of the blessings which God has had in store for the race. Through unbelief Adam and Eve lost their Eden home and became subject to death, entailing upon the earth a great curse of unfruitfulness, and upon themselves onerous toil in order to procure the necessities of life. Through unbelief Cain's offering was not acceptable to God, and he became a murderer, involving increased curse upon the earth.

Through unbelief the antediluvians became so wicked that their every thought was only evil continually, and God destroyed them all, excepting eight souls who believed His Word.

Through unbelief the people of Sodom brought down upon themselves the fire of God's wrath. Those who perished in the flood had the Gospel preached unto them by a faithful messenger, but they would not believe. Those who were destroyed by the fire and brimstone in Sodom and Gomorrah could have been spared had there been but ten who would believe the Word of the Lord. Through unbelief Esau sold his birthright for one morsel of meat; and "afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance [no way to change the transaction], tho he sought it carefully with tears."

Through unbelief the children of Israel failed when in sight of the promised land, and were not able to enter in. The consequence was thirty-eight years of wandering in the wilderness, and the death of all who were over twenty years old when they came out of Egypt, excepting Caleb and Joshua. The lesson of their experience and their fate is made very emphatic to us in the Epistle to the Hebrews, chapter 4:1, 2: "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." We learn from this that in all the ages it is unbelief of the Gospel which separates men from the power of God.

Coming down to the time of Christ's earthly ministry, we read of His visit to Nazareth that "He did not many mighty works there because of their unbelief." Matt. 13:58. The record does not say that He *would not* do many mighty works, as tho He resented their unbelief, but that He *could not* thus work. If the mighty healing power of Jesus was limited by the unbelief of His fellow-townsmen, so that He could not do for them as He would, are not the saving power of the Gospel and the healing power of the Holy Spirit as surely hindered by unbelief to-day? We often hear afflicted people complain that the ministers of to-day can not heal diseases as in former times. Such complaints are, in part, at least, the result of misconception. While there is no doubt that there is a great lack of faith on the part of the ministry, many of them holding that "the days of miracles are past," yet even such a minister as Christ Himself *could not* do such miracles without faith on the part of those who sought the benefit, either for themselves or for others not physically or mentally capable of exercising faith.

A certain father besought Jesus to heal his son, who was possessed of an evil spirit that would cast him into the fire and into the water. The father said, "If Thou canst do anything, have compassion on us, and help us." And Jesus answered, "If thou canst believe, all things are possible to him that believeth." Then "the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief." See Mark 9:17-27. In answer to the father's faith, the afflicted son was healed. This was a case, however, in which the disciples had been unsuccessful because of *their* unbelief; and in addition to this, Jesus told them that "this kind [of spirit] goeth not out but by prayer." To a leper whom Jesus healed He said, "Thy faith hath made thee whole." Luke 17:19. To a man whose sight had been restored, He said, "Thy faith hath saved thee." Chapter 18:42. The same words were said to others whom He healed.

When Paul was preaching at Lystra, on a certain occasion, there was a man in the congregation who never had walked, being crippled in his feet. Paul, "steadfastly beholding

him, and perceiving that *he had faith to be healed*, said with a loud voice, Stand upright on thy feet. And he leaped and walked." Acts 14:8-10.

Reverting to the power of unbelief, we cite the case of Jerusalem. Weeping over the city, Jesus said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, *how often* would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!*" Matt. 23:37. Many times, then, this people of special privileges prevented the outpouring of God's choicest blessings by their unbelief. But there is such a thing as exhausting the forbearance of God. Hear the result of their often resisting, yea, preventing, His gracious designs toward them: "Behold, your house is left unto you desolate."

But, notwithstanding the negative power of unbelief, the positive power of belief of the Gospel is far greater. "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to *every one that believeth.*" Rom. 1:16. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

G.

QUESTION CORNER

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

1058. G. W. L. and Others.—There is no truth whatever in the story printed in Eastern papers that the Rev. Mr. Gibson had confessed to the murders of which Theodore Durrant was adjudged and charged. There is no reason to believe, so far as we know, that Mr. Gibson was any way involved; and he has made no such confession.

1059. I. C. Mark 14:51, 52.—It is thought that the young man who fled, leaving the linen cloth in the hands of those who tried to seize him, was Mark, who lived in Jerusalem. The ground for this belief is that he is the only evangelist who mentions it. Those who attempted his capture were the young men who were concerned in the arrest of Jesus. But what difference does it make?

1060. Mrs. S. D. McM. Melchisedec. Jerusalem.—Melchisedec comes from two words meaning "king of righteousness." Salem means "peace." Peace comes from righteousness. Salem was the old name of Jerusalem, of which Melchisedec was king. He was a real man, and is so treated in the Bible. The facts of his name, and its meaning, his character, his having no given priestly pedigree, his being both king and priest, and his ruling over the city Salem, made him a fitting type of Christ in His kingly priesthood. The word "Jerusalem," according to Strong, comes from two words signifying "founded peaceful."

1061. F. M. First-Begotten.—The terms "first-begotten" and "first-born" do not always mean priority of time, but pre-eminence. In God's purpose Christ was first. He was in purpose and gift the first lamb slain, even before the foundation of the world. He was in purpose the first-born from the dead, because by virtue of Him all live. Israel and Ephraim were counted the first-born, tho Esau and Manasseh were first in point of time. Compare Gen. 27:19 with Ex. 4:22, and Gen. 48:14 with Jer. 31:9. But God *made* them the first-born in pre-eminence. See Ps. 89:27.

1062. J. J. W. End of World.—Matt. 24:14 refers to the end of the world, or the end of the Gospel age, when Christ leaves His mediatorial seat as priest. Then it is that the great day of God's wrath begins, to which Acts 2:20 refers.

1063. S. B. T. Death of Children.—God left the people of Palestine in the land as long as there was any hope for them. He would not let His people go there till the Canaanites had filled up their cup of iniquity. Gen. 15:16. They finally became so corrupt that their very children were born so depraved that Infinite Wisdom saw no hope for them. It was a mercy to destroy a race that perpetuated only evil. Read the account of the Midianites in the light of the above.



CATHOLIC ORGANIZATION.

A ROMAN priest, named Dalton, of Kansas City, upholds the course of the Catholic missionaries in China, who have organized the "Christianized" natives into armies and intrenched themselves against attacks by the Boxers. He says:—

"The day of martyrdom is past, and I have no respect for a man who will bow his head and let another fellow hit him. A few hundred years ago that was the proper thing, but now the only way to cope with men so narrow in religious belief as the Boxers is with a club or a bullet. I am fully in accord with the Catholic missionaries in China."

Mr. Dalton also approves of the plan of Bishop McFaul, of Trenton, N. J., to secure a federation of all the Catholic societies in the United States. On this point he says:—

"I agree with the bishop in the sense that I believe these societies ought to unite to create a public sentiment that would make any anti-Catholic movement impossible. . . . We are numerically strong, but morally weak. I don't believe in political organization of the Catholic societies; that would be nonsensical and would hurt rather than help us, but there is such a thing as making the politicians understand that public sentiment is more strongly in favor of than against the Catholic."

Of course this is all consistent from the standpoint of Catholic polity, but when we reflect that many professed Protestants are organizing for work on the same lines, and practically to the same end—church power in politics—the inconsistency is most flagrant. When we take into consideration the fact that much that now passes for Protestantism is really based on Catholic principle, we see considerable force in the remark that "public sentiment is more strongly in favor of than against the Catholics." The statement is still more forcible in the light of the "more sure word of prophecy." When the apostle John was shown in the Revelation the history of the world, he saw near the end of time the restoration of power to Rome, and that all the world wondered after the beast." And he saw the government of the United States (represented by a beast having two horns like a lamb) making an "image to the beast" whose power was restored. This is all set forth in Revelation 13, and the warning against the work is given in chapter 14: 6-12. To the student and believer of God's Word, such utterances as this of Mr. Dalton are not surprising. The question is, Will the people be admonished by such signs of the times? G.

THEIR IDEA OF BEING AMERICANS.

HAWAII is now a Territory of the Union, with a territorial form of government, and so passes away the last vestige of the Government of the Republic of Hawaii. The territorial government was formally inaugurated June 14, when Governor Dole took the oath of office and delivered his inaugural address. Concerning the new situation a press correspondent says that the going into effect of the territorial act was signalized on a large number of the plantations by strikes and labor troubles. The most serious difficulties have been experienced on the island of Maui. The Japanese laborers have been the most active in the troubles, tho the strikers have not been confined to that nationality.

The primal cause of the trouble seems to have been an idea widespread, especially among the Japanese, that the territorial act, besides abrogating their contracts, made them American citizens, and that no American citizen could be required to work for less than \$1.00 a day. Where this \$1.00 a day idea did not prevail, the principal purpose of the strikers seems to have been to compel a surrender of their labor contracts, the idea prevailing that until the written contracts were actually delivered up they might still possibly be of some force and effect, at least a trap or stumbling-block for the unwary.

On June 15 there was practically a universal strike of Japanese laborers, joined in by many Hawaiians and Portuguese, on the island of Kauai. There was no violence, simply a cessation of work. At Kealia it

is reported that 643 Japanese were given their contracts, whereupon they immediately went to work, making no demand for an increase in wages. On other plantations of Kauai the same thing was done, ending the strike so far as the Japanese were concerned. On Maui the planters, several days before Admission day, decided to increase the maximum wages paid field hands to \$17 a month, paying that to all who had shown a certain degree of capacity and had been peaceable. So strong seems to have been the \$1.00 a day idea, however, that this apparently merely confirmed it in the minds of many of the laborers, and, as a consequence, practically all the laborers on Wailuku and all the Japanese on Haiku plantations quit work and the plantations had to shut down.

THE BILLIONAIRE.

THE Boston Herald, speaking of the immense fortunes of the rich men of this country, says:—

"It is not easy to fix definitely the amount of the wealth of the very rich men of this country; but one of our Western contemporaries has undertaken to approximate it in the case of Mr. John D. Rockefeller. It pronounces him the first capitalist who has arrived at the distinction of owning a billion dollars in money values. The St. Louis Post-Despatch reaches this conclusion by estimating that Mr. Rockefeller has an income which is 5 per cent. of a capital of \$1,500,000,000. It is rather dizzying to contemplate this fortune in the hands of one man, and still more so to speculate on the additions which it is possible, in Mr. Rockefeller's life, to make to it. The advocates of an income tax find arguments in spectacles of this character, and those who favor an inheritance tax also are not without ammunition for their project. These great fortunes are naturally divided at death, in most instances, even if those who hold them do not distribute their wealth in public benefactions."

The time was, in the recollection of men now living, when a man who had an income of a few thousands was considered rich. Now a millionaire is nothing uncommon; and we are told that the *billionaire* is as good as here. In the New York World, some weeks ago, the following estimate of the annual incomes of America's richest men was given:—

John D. Rockefeller	\$56,000,000
Andrew Carnegie	26,367,500
Senator W. D. Clark, Montana	10,000,000
William Waldorf Astor	6,750,000
Cornelius Vanderbilt Estate	6,625,000
William Rockefeller	5,000,000
Marshall Fields	5,000,000
John Jacob Astor	4,500,000
J. B. Haggin, Montana	4,500,000
P. D. Armour	3,000,000
Claus Spreckels	3,000,000
John H. Flagler	3,000,000
J. Pierpont Morgan	3,000,000
H. M. Flagler	2,500,000
James J. Hill	2,000,000
C. P. Huntington	1,750,000
George Gould	1,500,000
John D. Archbold	1,250,000
W. D. Sloane	1,200,000
Russel Sage	1,000,000
D. O. Mills	1,000,000

In the same issue the *World* gave the following itemized estimate of Andrew Carnegie's income:—

Carnegie's wealth	\$166,250,000
His income, estimated by Frick, in profits of Steel Company	\$24,500,000
Income from other sources	1,500,000
Total income	\$26,000,000
Carnegie's income per month	\$2,166,666
Income per week	500,000
Income per day (including Sunday)	71,428
Income per hour (day and night)	2,976
Income per minute	50

Nearly one dollar for every clock tick!

We have reached a time when men are piling up treasure to an extent which is certainly phenomenal. And they go further. They take their millions, and heap them together in a trust, a union, a combine, to control some certain commodity; and having gained control of it, they raise the price, and thus wring from the pockets of the poor a few more

millions, to "rust," because taken from circulation among the people.

This massing of wealth constitutes a marked fulfillment of the words of James: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" (James 5: 3); or, as the Revised Version renders it, "in the last days."

So the Lord tells us that this heaping up of treasure is a sign that the end is near. It is, in fact, one of the clearest evidences about us that the day of God is at the door. Are we ready for the issue?

Rome, N. Y.

G. B. THOMPSON.

MISSIONARIES AS MAGISTRATES.

UNDER the above head the *Independent* gives in brief the history of a question recently decided as to the attitude of the Church of England concerning its missionaries in China. It says:—

The correct principle has been very admirably laid down within a few weeks by Lord Salisbury and the Archbishop of Canterbury in reference to the proper relation of missionaries to a semi-civilized government. The French Catholic missionaries in China, bishops and priests, claim and are allowed the authority of a magistrate or mandarin. If of a higher rank than the mandarin they sit in judgment in the case of a convert who is accused or who is a party to a suit with a heathen; or if of equal rank the ecclesiastic sits with the magistrate and practically controls the decision. It is generally believed that the favoritism thus allowed is the cause of very much of the prejudice among the Chinese against Christians and especially against Catholic Christians, and even of the Boxer outbreak. The bishops assume the state of a high officer and travel with all the splendor of mandarins of high rank. An English missionary wrote to the British Legation at Peking asking whether it would be well for Protestant missionaries to claim the rights and privileges extended to their Roman Catholic colleagues. He referred it to the Foreign Office in London, and Lord Salisbury referred it for advice to the Archbishop of Canterbury. The archbishop decided that as a matter of principle and of policy it is undesirable that Protestant missionaries in China should claim the privileges allowed by imperial edict to members of the Roman Catholic hierarchy, and this is approved by the Anglican bishops in China; and Lord Salisbury replies that Her Majesty's Government concurs in this opinion, and that no further action should be taken with a view to obtaining for British Protestant missionaries the privileges conferred on the Roman Catholic clergy."

The principle referred to is correct, whether the government be semi-civilized or wholly civilized. Of course, with the question of the Anglican missionaries there is the matter of policy, as connected with the British Government. But were the missionaries sent out by any other than a State-established church, the question of policy,—which carries with it politics in this relation,—enters whenever the missionary, as such, accepts office under the government. And with politics the Christian missionary should have nothing to do. L. A. P.

DISAPPOINTING.

LIKE every other product of sin, war is disappointing. A large majority of men who enter the army are disappointed as to the individual results. This was especially demonstrated in the Philippines, when, within six months of their arrival in the untamed field, the men of nearly every volunteer regiment were clamoring to be sent home. The disappointing character of the service has also been shown by the list of suicides in the army, the latest record showing seven officers and seventy-seven enlisted men.

Like reports of the disappointment of British soldiers in South Africa are being made prominent. A correspondent of the London *Morning Post* says frankly that there are very few in the army there who are not "heartily sick of the whole concern." Of course they mean to go through with it, but the official class (which are largely of the wealthy circles) "reckon daily with a sigh what they are missing in England—the racing and the yachting and the cricket, the little meetings and the little matches and the shooting, it may be, to follow. The big thing they are in does not appeal to them; the taking of two countries, each of which might make a kingdom; the drawing of the scarlet line of empire round this rich corner of the world." Then so very few have made the personal record of heroism of which they dreamed when starting out from home. The correspondent adds that "their heart is not in the

enterprise, but in the little ways and plays at home." Truly it may be said this whole war business is "vanity and vexation of spirit."

UNPROFITABLE CONTENTION.

It is always unwise to contend with an enemy after the conflict is manifestly lost. It is folly for a sinner to contend with Satan in his own strength. Without Christ any battle with the enemy of souls is lost at the outset. What the Boers expect to gain by continuing the war with Britain is hard to see. Apparently it is only the empty honor of being what the world calls heroic. There was a time when they expected that the sympathy of other nations would take practical shape, and that Britain's natural enemies would make the occasion their opportunity. But those nations that would fain have done so were in perplexity; none of them dare trust the other, notwithstanding the Peace Congress. Then when the Boer cause became hopeless of itself, the world's sympathy, such as it is at best, vanished away.

Just at this moment the kaleidoscope takes another turn, and the scene of general interest and anxiety is centered far away from Africa. It is China now, and Britain's erstwhile enemies are at least nominally her confreres in trouble. So the Boers must make the most of their perplexity. Fortunately, tho, they have some good promises on the part of their conquerors; and Britain's promises are as good as those of any other world-power. Britain has promised that after pacification the Boers shall have the same freedom and equality as Canada, Australia, and the other self-governing colonies of the empire. Mr. Chamberlain said in the House of Commons, some five months ago, "Whatever may be the results of the war, does any one imagine that we shall fail to do for others what we claimed for ourselves, or refuse equal rights to the Dutch in the Transvaal?" Whatever the justice of the Boer cause at the beginning, having failed, such a concession from a conqueror is better than fighting for naught. The Boers claim to be Christians; therefore the advice of the Master is pertinent to their present situation: "Whosoever shall compel thee to go a mile, go with him twain." Matt. 5:41. It would have been more profitable to have heeded this advice: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. "It is better to trust the Lord than to put confidence in man."

THE PASSING OF FAMILY PRAYERS.

THERE are probably few of our readers of mature years who were not accustomed in their youth to the observance of family prayers in their homes, and, altho as children they may sometimes have found the custom irksome and have failed to derive much good from it, yet in later years they have recognized its great significance and the fitness of the act in which the head of the household commended himself and his family to the divine protection each day, with grateful acknowledgment of the mercies already received. The recollection of those devotions is often one of the sweetest memories of our youth and of the home that no longer exists. Since so many persons feel this and are fully convinced of the propriety of having family prayers, it may well be asked how it is that the custom is so rapidly falling into disuse. And one of the true reasons, if people would but confess it, is found in the fact that the children object to it, and that parents have grown so weak and have so little authority in their homes that they yield to these objections against their better impulses and convictions.—*Charleston (S. C.) News and Courier.*

At a recent meeting of the Congregational Club of Chicago the general secretary gave some startling facts about Chicago saloons. Among other things, he said: "Thirty-one thousand inhabitants of Chicago—saloon proprietors, saloon porters, and bartenders—are making it their special business to ruin young men. The figures do not include gamblers nor any others who might be put in the same class." The daily receipts of the saloons alone were \$316,000. In one saloon on Madison Street, connected with a theater, at 7 P. M. one Sunday there were counted 485 young men, and between 7 P. M. and 9 P. M. 524 more young men were seen to enter. Some of these were standing in a row six deep about a gambling table."

THE aborigines of Arizona are in straitened circumstances; that is, many of them are starving. A despatch from Phoenix, dated June 28, says:—

"Railroad men have been looking into the Pima Indian situation here, with a view of transporting a number of the starving Pimas to the vineyards about Fresno, Cal., where there is a scarcity of labor. S. M. McCowan, superintendent of the Phoenix Indian Industrial School, sent for the chiefs of the Maricopa and Pima tribes, who agreed to-day to permit as many as 400 or 500 Indians to leave the Gila reservation, and a still greater number might be induced to leave if employment and transportation were furnished and the experiment proves successful. H. P. Anewalt, of the Santa Fe Prescott and Phoenix Railroad, said to-night that the matter is practically settled here, and the scheme of putting Indians in the vineyards is up to the fruit-growers. They will be expected to provide transportation. It is not believed that there will be much danger of the Indians losing any part of the \$30,000 appropriation made by Congress for their relief, as that sum could not permanently improve the condition of the Indians, and there would be an urgent call on the appropriation soon after the Indians' return from grape picking. Grape picking is not new to the Pimas, as a few of them have been employed in the vineyards here annually. *They ask only small wages.* They camp near their place of work, and it costs them little to live. They stand the heat well, and, it is said, can be depended upon to work almost as well as regular pickers."

Now wait for the protest from "workingmen" who think it more honorable to lie idle than to work for small wages.

THERE are now engaged in an incipient war with China, the governments of Great Britain, France, Germany, Austria, Russia, Japan, and the United States. The war is supposed to be an uprising of an extensive secret society known as the Boxers, against all foreigners, whom they deem entirely too aggressive for the material interests of the natives. It is as yet uncertain whether the Chinese Government is covertly encouraging the movement or is simply unable to quell it. At all events the flags of all the nations mentioned have been planted on Chinese soil, and all of them are believers in the doctrine that where the flag is once planted it must remain. If they all maintain this theory, the foundation is already laid for a worse "perplexity" when China shall have been conquered than that which at present exists. A despatch from Consul Goodnow at Shanghai says of the situation at Peking: "On the 27th there were two legations standing. The emperor and empress were prisoners in the palace. The city gates were closed. Prince Tuan and his force of 'Boxers' were in control of everything. Conditions of anarchy exist."

AS SHOWING the retrogression of Protestantism and the activity of Roman Catholicism, take the following from the *Literary Digest*: "The Old First Presbyterian Church on Fifth Avenue and Eleventh Street, New York, which for some time has been struggling to raise an endowment fund that would enable it to maintain itself down-town, has just reported that this fund has now reached nearly \$76,000. The same problem has confronted all the Protestant down-town churches, owing to the up-town trend of population. The Roman Catholic Church of the Transfiguration, where Dr. De Costa lately lectured on the subject, 'From Canterbury to Rome,' was once an Episcopal Church, and Dr. De Costa called attention to the fact that since the Roman Catholics moved in, no less than twelve Protestant churches had abandoned the densely populated district comprised within a radius of five blocks. The Episcopal Church of the Ascension, which is doing a widely useful institutional work in the region below Washington Square, is also making a strenuous effort to raise an endowment fund in order to maintain itself in its present location for all time."

LADY CURZON, wife of the Viceroy of India, writes to the Chicago Relief Committee as follows: "The famine is greater in its intensity over the areas afflicted than at any previously recorded visitation. Fewer persons will die, yet incomparably more persons are suffering. The absolute failure of the two last autumn and spring harvests and the unprecedented loss of cattle in western and central India, make the task of recuperation more arduous than on any previous occasion. The government has reduced the rate of mortality, and even in the worst districts the figures show only a slight excess over the normal rate. The government has spent \$26,000,000 upon direct relief, \$10,000,000 upon suspensions and remissions of land revenue, \$6,000,000 upon advances for the purchase of seed and cattle, and \$5,000,000 upon loans to the distressed States. The relief committee has distributed \$2,500,000 through various channels."

A LATE despatch from Moscow indicates a financial pressure in Russia. It says: "The Boxer troubles in China and the death of Count Muraviev have greatly accentuated the difficulties of the financial situation in Russia, which is in such a critical state as to arouse the gravest anxiety. The black list of good firms failing, lengthens, and the sense of insecurity and fear that something worse is to come has caused vast sums to be temporarily withdrawn from the market. In Moscow alone, within two months, it is stated on good authority, \$20,000,000 roubles, most of which was previously in currency, have been lodged in the Imperial Bank, without interest, for safety."

THE news from China is very indefinite, especially as to affairs in the capital. June 18, Baron von Ketteler, the German minister, was shot by a mob while going to the rooms of the Tsung Li Yamen, and died soon afterward. All the legations, except the German, British, and Italian, had been destroyed at that date. The diplomats and missionaries were at the British legation, covered by cannon. It was estimated that at least fifty thousand troops would be necessary in order to relieve them. Germany will demand "full satisfaction," which will probably mean a large bit of territory—all that the other powers will permit. The emperor is preparing to send 20,000 troops and five battle-ships to the Orient. The United States force in China is to be 14,000 men. The transport Grant, with reinforcements, is now on the way with 32 officers and 1,347 men, under command of General Chaffee. Other powers will send armies and navies in proportion to their interests or ambitions. The outlook indicates complications such as few, if any, people yet comprehend.

BEFORE rushing off to Cape Nome, it might be well to consider this from a correspondent: "Five vessels lost in the rush for gold is the history of disaster thus far at Nome. Thousands of dollars' worth of property has been destroyed, and hundreds of prospectors are without means of pursuing fortune. The gold diggings are in a state of anarchy, and property in and about Nome is held only at the muzzle of a gun. Three steamers—the Roanoke, Santa Ana, and Ohio—have reached the diggings from Seattle with smallpox on board, and two are quarantined with their passengers at Egg Island. . . . Dishonest men may thrive, and the lawless will make money. Everything within 100 miles of Nome has been taken up, and claims are being sold and resold by the so-called real estate agents. If a man has a house, he must stay home and take care of it; otherwise he will lose it. There may be lots of gold there, but I fail to see how the newcomer is going to get it."

TWO MEN of Los Angeles, Cal., have succeeded in going into Yosemite Valley in an automobile. The *San Francisco Chronicle* says: "The distance from Raymond to the valley via Wawona is seventy miles, and an elevation of 5,000 feet must be overcome. At some portions of the road there is a grade of nearly 20 per cent. The better part of two days is consumed by the regular stages, on the trip. This automobile, which was driven by steam generated by the use of gasoline as fuel, made the entire distance in eight hours and eighteen minutes actual running time, and with a total consumption of only eight gallons of liquid. Grades which the four-horse stages can not traverse at a gait exceeding three miles an hour, were covered by the automobile at eight miles an hour, with considerable reserve power left."

A SEATTLE, Wash., despatch of the 1st inst. says that three tons of gold arrived that day from Alaska, on two steamers. Of this \$600,000 was consigned to the United States assay office by the Canadian Bank of Commerce at Dawson, and \$500,000 represented the clean-up of the T. S. Lippy mines. Lest people become over-impressed by the glowing accounts of gold coming out of these northern mines, it would be well for them to consider the enormous sums carried in by the gold-seekers, and spent for passage and outfits to make the trip. A good proportion of the comparatively few fortunes made there are from the money carried in and spent by people who come out with less than they took in.

EARLY in the morning of June 30 a terrible fire broke out on the Hoboken, N. J., docks. The fire originated in a pile of cotton, then communicated with a lot of whisky, which exploded, sending the flames in all directions. Three large North German Lloyd Company steamers were burned to the water's edge. Docks, warehouses, and great stores of merchandise were destroyed; also twelve canal boats and six barges. Estimates of losses run as high as \$10,000,000. But the worst was the loss of life, the latest estimate we have being 326. Probably the exact number never will be known.

A GREAT storm in the northeastern part of Nebraska, June 27, swept over a region one hundred miles square, and immense damage was done in the aggregate. At Wakefield two residences and several barns were wrecked. All through the storm-swept section windmills and outbuildings were destroyed.

ESTIMATING from vessels arrived and on the way June 15, there were 30,000 miners at Cape Nome July 1. When the Zelandia (which arrived at San Francisco June 29) left the cape, newcomers were all in a quandary because of the wholesale jumping of claims, and serious trouble was expected.

THE through passenger service of the Santa Fe Railroad system, over its own tracks, between Chicago and San Francisco, was inaugurated on the 1st inst. The western land terminal is at Point Richmond, on the east side of San Francisco Bay, connecting with the city by ferry.

A FIRE in Colusa Co., Cal., on the 1st inst. swept over a track of land eight by twelve miles in extent. About fifteen thousand acres of grain and several buildings on the Evans tract were destroyed.

THE World's Woman's Temperance Union Congress, in session at Edinburgh, June 26, re-elected Lady Henry Somerset as president.



OUR CHILDREN.

"That our sons may be as plants grown up in their youth."
Ps. 144: 12. That is, grown to man's reason and strength of mind while they are still young.

How DOES a plant grow up in its youth?

Comely, and straight, and tall, and fair,
Swaying in every breeze with grace;
It looks e'en the dazzling sun in the face
As with conscious nobleness born of truth,
And a fine independent, guileless air.

'Tis Bible growth that I write about—
Not noxious weeds by miry roads—
Young palms that grow toward the stars,
Upright and lithe and courageous as Mars,
That can firmly stand amid strife and roat,
Who can strongly lift at another's loads.

Bright, generous boys, and young, true men,
Steady and faithful, honest too,
Who are not seen where black sins dwell,
Whose hearts are not stained, and whose breaths
ne'er smell

Of the liquor that's brewed in Satan's den,
Or the filth and poison of smoke and chew.

A boy or a man on whose strong arm
A mother leans with loving trust;
Life soldier in the church of Christ,
Ready either for work or sacrifice;
Who will side with the weak 'gainst pain and harm
If that side be true and the cause be just.

These are the plants that grow tall and strong,
Firm rooted, sprung from Gospel seed;
And when the hosts of Zion come
With song and with trump to their sunlit home,
Their hands shall wave in the breezes of song,
And eternity's favors shall be their meed.

O glorious planting of God's own hand,
Comely and pleasant, true and fair!
Grow up to stand like monarch trees,
Like hearts of oak that in tempest or breeze
Reach sheltering arms o'er the needy land,
And crowns of usefulness royally wear.

T. R. WILLIAMSON.

DEMORALIZATION OF THE YOUNG MAN. NO. 2.

The Right and Wrong Beginnings.

IN considering the young man, let us begin by inquiring concerning the surroundings of his boyhood. Who are his associates? With whom does he keep company? His future life and character will be largely determined by the nature of his associates. It would be much safer for parents to send their children to the pest-house, or the leper's abode, than to permit them to associate with vicious companions, whose influence will, in the end, prove more ruinous and disastrous than the smallpox or the plague itself.

Home Education vs. Community Education.

Children should be taught at home. The boy, perhaps a mere lad, should not be allowed to get his education on the street, or from older companions well informed in regard to vice. The only teacher of the young boy should be his parents. Many an innocent lad, who has scarcely learned to read and write, has become old, hardened, and familiar with many forms of vice. It is far easier, by restriction of the associations, to prevent the acquiring of this pernicious information, than it is to undertake to rescue the lad from the meshes of iniquity when he has once become entangled.

Let the home itself be the most delightful place on earth to the boy. Let memories of home and home-folk be so pleasant and agreeable to his youthful mind that he will recognize no enticement in the temptations by which the enemy of his soul seeks to lead him on to the streets, there to sow in his young breast the seeds of demoralization, which will by and by effect his utter ruin. I wish I were able so to emphasize the importance of surrounding the boy with proper association that every parent in the land would, from this time forth, place first in mind the question of their children's associations.

The Wrong Place to Begin.

If you wait until the boy has reached the age of fourteen, sixteen, and eighteen years, you will find it a difficult matter to influence him concerning his associates. He has then acquired a liking for a particular kind of society, and it will then be well-nigh too late to undertake the work of undoing the mischief resulting from years of association with vicious companions. When the heart and mind were pure, soft, and tender, they were easily molded.

As noted before, there is little hope of rescuing the majority of wayward youth when they have approached too near the fatal falls. If it were ever true that an "ounce of prevention is worth a pound of cure," it is certainly true in this connection. A prominent religious teacher once said: "Give me a child until he is seven or eight years of age, and he will always be what I have made him." I once asked a young man, who was serving a life sentence in a prison, where all his trouble began. He said: "The work of ruination was completed before I was eight years of age. Altho my parents were well-to-do, and I was associated only with the neighbors' children, yet it was the influence exerted by these children that has proved to be the seed of my destruction."

Parental Confidence.

When a boy (or a girl for that matter) is found to have more confidence in any living soul than he has in his parents, it may be regarded as a danger signal of the most serious sort. The parent is the one who stands between God and the child, and he should look well to it that no influence is allowed to intrude itself between himself and the childlike confidence of "his boy."

The early confidence which a boy has in his father is so full of respect and trust that it almost partakes of the nature of reverence. Let the parent lose the confidence of the boy or girl, and he has met with a loss that is irreparable. That confidence which will lead the boy to unfold to the father all his plans, all his doings, to open up his very heart, constitutes the most powerful safeguard against vice and impurity with which the character of every boy or young man may be fortified.

Great care should be exercised in reprimanding or chastising the boy. Let the virtues of love and mercy be mingled with what many parents term firmness or justice. Let the same spirit be present when correcting the boy of his mistakes, committed either through ignorance or forgetfulness, that you would have present when you would pray with him or otherwise seek to influence him for a

high and holy purpose. The administration of arbitrary punishment is one of the easiest ways of divorcing the confidence that a boy should have in his parents. When he has done wrong, or made a mistake, and makes known the facts to his parents, they should mingle with the counsel and admonition subsequently administered, a spirit of love and compassion that will lead the young mind to recognize in them that sympathy and interest that are so necessary to inspire a boy or girl with courage, confidence, and perseverance.

Unintended Deception.

Too much can not be said in this connection against the practise of indirectly deceiving the child. False statements are generally made, altho well-meant, by the sincere parent, concerning the origin of life and other vital questions, which the parent considers the young mind of the child unable to understand. This unintended deception has a direct bearing upon the terrible consequences that are sure to follow when the child's confidence is weakened, broken, or lost.

Let the parent make such a thorough-going study of the divine order of teaching truth as portrayed in both revelation and nature, and let his life be such a beautiful presentation of the truths of virtue, purity, and righteousness, that the child will be captivated with what he thus learns from the life and teachings of the parent. Then when these vital subjects are subsequently presented to him by the emissaries of Satan, clothed with all the vileness of the street, it will prove to be a thing so repulsive, compared with the high teaching with which his young mind has been fortified, that the evil will be powerless either to interest or entice him.

W. S. SADLER.

[The next article in this series will be "Mental and Moral Intoxicants."]

A GOOD LISTENER.

NO BRILLIANCY or force will prevent the incessant talker from being a bore. The weariness of their hearers has come down to posterity with the story of the wit and wisdom of many a great converser.

"O, that Macaulay would give us a brilliant flash of silence!" sighed an exhausted listener.

"Coleridge," we are told, "talked with the eloquence of a divine being; but a divine patience was needed to listen to him."

"Margaret Fuller," said an old Quaker who knew her, "had the wisdom of a dozen men—and their tongues, too. Ordinary mortals fled before her unending flood of speech."

A young woman entering the world should remember that, tho her wit and sentiment seem to her of the choicest vintage, no man wishes to be drowned, even in costly wine.

Any intelligent person can be a good listener; and while the brilliant talker gains the applause of the world, the good listener wins their hearts.—*Anon.*

ORIGIN OF THE MONTHS' NAMES.

"JANUARY was named after the Roman god Janus, the deity with two faces, one looking into the past and the other gazing forward to the future," writes Clifford Howard in the *Ladies' Home Journal*. "February comes from the Latin word *februus*, to purify. It was customary for the Romans to observe festivals of purification during that month. March owes its name to the old god of war. Among the Saxons this month was known as 'Lenct,' meaning spring; and this is the origin of our

word 'Lent.' April was named from the Latin *aperio*, to open, in signification of the opening of flowers. The Saxons called the month Easter, in honor of their goddess of spring, from which comes our word Easter. May was named after the Roman goddess Maia, and June was so-called in honor of Juno. July was named in honor of Julius Cæsar, and August gets its name from Augustus Cæsar, September is from the Latin *septem*, seven, this being the seventh month according to the old Roman calendar, October, November and December also retain the names by which they were known under the old calendar, when there were but ten months in the year—*octo*, *novem*, *decem*, meaning eight, nine and ten."

POISONOUS THINGS.

"THE berries of the yew have killed many persons," says the *Scientific American*, "and it is pretty well known nowadays that it is not safe to eat many peach pits or cherry kernels at once.

"Among the garden plants commonly in vogue which possess a poisonous nature, botanists mention the jonquil, white hyacinth, and snowdrop, the narcissus being also particularly deadly—so much so, indeed, that to chew a small scrap of one of the bulbs may result fatally, while the juice of the leaves is an emetic. There is enough opium in red poppies to do mischief, and the autumn crocus, if the blossoms are chewed, causes illness. The lobelias are all dangerous, their juice, if swallowed, producing giddiness, with pains in the head. Lady's-slipper poisons in the same way as does poison ivy. The bulbs seem to be the most harmful. Lilies-of-the-valley are also as poisonous. The leaves and flowers of the oleander are deadly, and the bark of the catalpa-tree is very mischievous. The water dropwort, when not in flower, resembles celery, and is virulent."

HOW TO HELP HORSES ENDURE THE HEAT.

ON a very hot day keep a sponge, a towel, or your handkerchief, soaked with pure cold water, on the top of your horse's head. If your horse's back is sore, use pure cold water on it freely every time the saddle is removed. In hot weather, tell the driver of your herdic, cab, or carriage, to drive slowly, especially up hills, and give him five or ten cents extra for doing it. In hot weather be sure your check-rein is loose and your horse frequently watered. In hot weather a mouthful of grass, or a piece of bread, or a cracker even, will help your horse wonderfully.—*Geo. T. Angell*.

THE INTELLIGENCE OF WASPS.

THE greatest display of wasp intelligence I ever saw manifested was by a queen in early spring. A little earthen bird-house was fastened under the eaves in the rear of the house, and she selected this snug retreat as a fitting place to rear the future colony.

She had commenced work when a pair of bluebirds disputed her right to the house. The queen is necessarily absent much of the time scraping weather-beaten boards or posts to get material to make her paper cells, and during her absence the birds were busily at work carrying in material for their nest. But soon I heard them making a plaintive noise. They stood on the edge of the roof, the female with her mouth full of straw, and whenever she attempted to go to the house the wasp

would dart toward her and drive her back. But this state of affairs could not last long. The queen must go on with her work, and no sooner was she gone than the birds recommenced the building, and were fast filling up the house. And now this wise queen went to other queens—who probably had not yet commenced to work, as it was April—and made them understand the dilemma she was in, and five sisters came to her aid, and remained on the outside of the little house while she went to and fro on her journeys, and each time the birds came near they would dart at them. This continued until the birds were driven from the field and obliged to take another house. And now the five queens disappeared, leaving their sister in peaceful possession of the property.—*Wide Awake*.

DROPPED STITCHES.

I DROPPED a stitch in my knitting
As I sat at work one day,
And it seemed such a little matter
I sang as I worked away.
But, lo, when my work was finished,
I saw with infinite pain
The stitch I had missed in the morning
Had rendered it all in vain!
That all of my perfect stitches
Were useless because of one;
That one little flaw had cost me
The loss of my heart's "well done!"

Just so it is in our lives, dear;
But the stitches dropped, ah me!
Are part of the soul's own garment
We weave for eternity.
The stitch of unbridled passions,
Of an evil, bitter thought,
The stitch of neglected duties,
Are into the pattern wrought!
The stitch of the first cigar, lad,
The stitch of your first strong drink,
And the work of your life is ruined—
Does it pay, dear, do you think?

Alas, for the stitch unheeded!
Ah me, for the mischief done!
For the glad hopes of the morning,
For heartache at set of sun!

—Selected.

"THE REBEL."

IS NOT the man or woman who makes no effort to better the condition of society an enemy to society—at least a passive one? Is not the ignoring of evil tantamount to giving it full leave to spread? What, then, shall we think of the vast number of men who accept conditions as they find them, and struggle merely for individual supremacy, closing their eyes to the sordid misery of their fellow human beings, to all the great pain of the common life? Do such men know what they are here for? I do not believe it. I can not believe that they have ever put this question to themselves—this question, which to answer shows the hollowness of the things most men strive for; shows that against all time-honored institutions of established injustice, to be true to the best that is in him, one must turn rebel.

And what is the rebel? What are his characteristics? Does not all history show that those who have dared to rebel in every age were the ones who made life possible for those whom temperament or weakness compelled to submit? It is always the rebels who extend the boundaries of human right, narrowing the confines of wrong and crowding it out of existence. It is the antagonism aroused by the real thinkers God has given to the world that has always been the lever of advance. And in the conflict begotten of the impact of this ethical power upon the inertia that makes for the continuance of anything that is, the world's sweetest lives have gone out in violence.—*Franklin H. Wentworth*.

How the Papacy Was Formed.

(Continued from page 5.)

reality pagan. The services of the church, therefore, became simply "pagan habits and ceremonies concealed under new names," and the church holy days were but the pagan holidays received only with "new names" into the church calendar, as the pagans themselves had been received unchanged, except in name, into the church communion.

Paganized Christianity.

In the Christian martyr worship and saint worship, which now spread with grand strides over the whole Christian world, we can not possibly mistake the succession of pagan worship of gods and heroes, with its noisy popular festivities. Augustine puts into the mouth of a heathen the question, "Wherefore must we forsake gods which the Christians themselves worship with us?" . . . Leo the Great speaks of Christians in Rome who first worship the rising sun, doing homage to the pagan Apollo (the sun-god), before repairing to the basilica of Saint Peter. Theodoret defends the Christian practices at the graves of the martyrs by pointing to the pagan libations, propitiations of the gods and demigods. Since Hercules, Æsculapius, Bacchus, the Dioscuri, and many other objects of pagan worship were merely deified men, the Christians, he thinks, can not be blamed for honoring their martyrs.—*Church History, Schaff, vol. 3, pp. 376, 377.*

Even "Christians at Rome," the very heart of the church, "first worship the rising sun" before going to St. Peter. The "Christian practices" were justified on the ground that they were imitations of "pagan habits and ceremonies." Chambers' Encyclopedia testifies that "the worship of the sun lingered long even under the shadow of Christianity, which was skilful to turn its rites to profit." The reason why the church borrowed these "rites" from paganism was "for the purpose of drawing away the Christian people from all participation in the heathen festivals, and of gradually drawing over the pagans themselves from their heathen customs to the Christian celebration."—*Neander's Church History, p. 313.* The "Christian people" were wont to attend the celebration of the heathen festivals rather than the church. So these "festivals" were brought into the church and christened with "new names." A twofold object was thus gained: (1) The "Christian people" were no longer tempted to frequent the heathen shrines to attend the heathen festivals; for the church had the same things, disguised as Christian ordinances. (2) Since the church was becoming popular and Christianity had become the State religion, the pagans being able to attend the same festivals in the church as at their own shrines, were drawn into the church. But "the resorting to this means for drawing away men from the heathen superstitions, was a very hazardous experiment, which might easily lead men to confound Christianity with heathenism, and to lose out of sight the true import of the Christian festival. . . . Yet it should be remarked in general, that the accommodation of Christian to pagan institutions proceeded, in most cases, from the side of the people; the church teachers resisted, at first, the intermingling of pagan customs with Christian; afterwards they gave way, or were themselves carried along by the spirit of the times."—*Id.*

H. C. GILES.

[The next article in this series is "The New Religion."]

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SUP WITH ME.

AND wilt Thou sup with me? My morsel hard,
My cup so bitter that my hand would fain
Put it aside untasted; wilt Thou come
Into this lonely dwelling of my heart,
Whence earthly peace and joy have taken flight,
And left it desolate? Then come, sweet Guest!
There's room for Thee, for there are none beside;
And if the dwelling be not swept so clean,
Nor garnished as I fain would have it, Lord,
Do Thou forgive; and while Thou dwell'st with me,
Meeten, and purify, and fit my soul
(E'en if with trouble, so it be Thy will)
To dwell in light hereafter, in that home
Where those Thou lovest shall sit down with Thee.
—*Sunshine at Home.*

FROM SOUTH AMERICA.

Papal Benedictions—The Marrying of Priests—
South American Morals and Politics—The
United States and South America.

IN his bull—*In Dei Coeterna*—published in 1493, Pope Alexander VI. gave all South American countries to the kings of Spain and Portugal. Between fifty and ninety years ago, these same lands rebelled against their masters, constituted themselves into a number of republics, and made for themselves presidents. Recently, the pope sent to these presidents his apostolic benediction without a word about their sinful (?) usurpation of the lawful (?) authority of Spain. The church that "never changes nor errs" knows, however, how to submit to the inevitable.

This is illustrated in the matter of allowing priests to marry, which was presented to the pope by South American prelates at their Latin-American council last year. The matter is not settled yet, and it is not likely to be for some time, altho it is known that it was and is strongly urged by the archbishop of Mexico—Mgr. Santiago Subiria y Manzanera, and by others. Rome does not discuss things openly and on their merits. Things new, if they must come about, and there is no way out of it, come in on the sly, by dint of precedent and of tradition. When well established in custom, then comes a pontifical decree. Diplomacy, not principle, is the motto.

In the meantime, the scandalous lives of the clergy will go on. But that can well be allowed for a time yet, it seems, inasmuch as the people themselves have loose habits of living. Not long ago, in Peru, a priest was expostulating with a poor man for not getting the church to bless his matrimonial relations. That was before civil marriage came in and when the priest charged what he pleased for marrying. The man told him that he would state his

reasons before the magistrate. They both repaired thither. The explanation of the poor man was: "When the priest, who is known to have two wives, shall get married, so will I."

This is a fair illustration of the moral, or rather immoral, situation. A large measure of the loose living must be attributed to the criminal advantage taken by the priesthood in absolutely refusing the people the marriage ceremony unless they are willing to stand their exorbitant charges. Fortunately, civil marriage is now making its way into our South American republics, notwithstanding the dire opposition of the church, which has made marriage a sacrament, and calls civil marriage a concubinage. This deters a great many from being content with a civil marriage. On the other hand, the priest expects to get a large sum of money if he performs the ceremony at all. The consequence is that all through these countries thousands of families are formed without the marriage ceremony. This sad



Water-Works, Buenos Ayres, Argentine Republic.

condition tends to make this sacred relation a temporary arrangement, which either party can break at any time.

The same greedy spirit which has been shown by the clergy, and which has always characterized these South American countries, is manifested in their political life. It is not to be wondered at. How can people who have never been accustomed to think and act freely on the most solemn and pressing questions that can come to the human soul—those of eternity—be expected to relate themselves properly to the rights of the people and the legitimate restraints of government? Political life in South America offers a sad spectacle indeed. Revolution follows revolution, and brawl succeeds brawl.

The great thing in politics is public money for personal uses. To get rich in a short time and without working for it, seems to be the goal of political happiness. This spirit is greatly fostered by national lotteries. Those in power are filling their pockets as quickly as they can, for they know not how soon they may have to step out of office. At the same

time, they shamelessly control public elections to keep their own party in power. When the greed and indignation of the opposing party or parties is sufficiently warmed up, then revolution breaks out, which often succeeds in overthrowing the party in power. No scheme is too scandalous or too impudent to use in making fortunes out of a struggling nation. In all South American countries, so far as I know, paper money, issued by the various governments at par with gold, is now at a fearful discount, the difference being pocketed by the politicians, and lost, of course, by the people.

Still, such is the vitality of these lands, that many improvements are made, and lofty public buildings are erected, such as the Buenos Ayres water-works, shown in the accompanying picture.

But what will they do for money when they enter the armed peace steeple-chase with European or other countries? Will they ever do it? Until of late there were no indications of this, and it was a question as to how they could be induced to do so. The difficulties between Chile and Argentine caused some ruffle and some war preparations, but that was all peaceably arranged some time ago. Just now, however, our great and noble northern neighbor, whose Constitution and civilization are univer-

sally considered here as the ideal to reach unto, seems to change her peaceful disposition and goes into the expansion and conquering business. South American peoples are not great moralists, altho susceptible to good examples; but they can see the mote in their brother's eye quickly enough, and they will not be slow in abandoning their uphill march toward civilization and peace when they see their great political example, the United States, apostatizing from her God-given task among the nations.

The recent visit of President Roca to Brazil, and the contemplated reciprocation of President Campo Salles by a visit to Buenos Ayres, where he will meet both Roca of Argentine, and Errasurriz of Chile, may be a straw indicating which way the wind blows, and a proof that these gentlemen have seen a broad hint of truth in Cecil Rhodes' prophecy that the final task of the United States is to govern all of South America.

It is a great pity for South America, a greater pity for the United States, and an awful pity for the entire world!

JEAN VUILLEUMIER.

MUST and ought have fifty times more stuff in them than might and could.—*Benjamin Ide Wheeler.*

"NO MAN can avoid his own company, so he had best make it as good as possible."

"LET go transitory things and seek those that be everlasting."

INDIAN TERRITORY.

ACCORDING to estimates, the Indian Territory contains 70,000 Indians and 400,000 whites. Before the war the Indians in the Creek Nation held Negro slaves, and when the United States set the Negroes free the slaves of the Creek Indians were given the same privileges as their masters. From that time on the government has treated the former Creek Negro slave as though he were an Indian.

Now the population of this Territory are white people, Indians, Negroes, and the various mixtures. Sometimes the mixture is so various that I am unable to give a name that would properly represent it. But notwithstanding it all, the image of God is not entirely effaced; the Holy Spirit melts and tenders their hearts, and souls are won to Christ.

The government and various religious denominations have established, and for many years maintained, schools in various places in this Territory, till almost, if not quite, all who were born since about 1860 are able to read and write. Indeed, many are highly educated, and occupy important positions, such as teachers, preachers, business men, etc.

The laws have imposed such small taxes on the Indians that good wagon roads and bridges are almost unknown. But in other respects the Indians and mixed bloods are civilized, live as people do in the States, and enjoy all the privileges of modern civilization that their money will buy, or that their thinly-settled country will admit.

The tribal government of the Indians means much less now than formerly, and the Indians themselves think it only a matter of time till it will all pass away. The United States extends a protectorate; Federal Courts are established in several places, and try all criminal and civil cases. Muskogee is a modern-built city of some 4,500 inhabitants, and is the principal city for many miles around. Here is located a government prison, and to this place is brought all the prisoners for the northern half of Indian Territory.

There are about 260 prisoners in the jail in Muskogee, and, judging from the past and present and all the information I can gather here, on the ground, I would think that in the future the jail will contain even more prisoners. In many cases justice is tardy. Sometimes a prisoner is kept in jail two or more years before trial.

The jail officials and guards are gentlemanly and obliging to outsiders, and I suppose treat the prisoners fairly well. But their rations are prison rations, and not the luxuries of modern life. The jail is crowded to overflowing, and the prisoners are of all shades of color. Of course some innocent souls are there, suffering the pains of a prison life for months, awaiting the time of their trial.

Many of these prisoners can read, and our good papers are eagerly sought after. The Spirit of God is working on the hearts of a few.

MENTA G. POWELL.

"THE LIVING GOD."

HOW MANY times we find this expression in the Holy Scriptures! And it is just the very thing we are practically prone to lose sight of. We know that it is written, "The living God;" we may speak about Him as "the living God;" but in our daily life there is scarcely anything we practically so much lose sight of as the fact that God is "the living God," and that He is now whatever He was 3,000 or 4,000 years ago; that He has the same sovereign power, the same saving love toward those who love

and serve Him as ever He had, and that He will do for them what He did for those 2,000, 3,000, 4,000 years ago, simply because He is "the living God," the unchanging One, the same as ever He was.

O, how, therefore, we should confide in Him, and in our darkest moments and in our greatest trials and in our heaviest difficulties and afflictions should never lose sight of the fact that He is still "the living God" and ever will be "the living God"!—Geo. Muller

OUR WORK AND WORKERS.

THERE are now fifteen book canvassers at work in Colorado Conference.

A CAMP-MEETING is announced for July 12-22 at Blue Lake, Humboldt County, Cal.

THE baptism of seven persons at Corning, N. Y., is reported by Brother J. W. Raymond.

A NEW church organization has been effected at South Bend, Ind., with thirty members.

A CHURCH of twelve members has been organized at Fountain Head, Tenn., by Brother B. F. Purdham.

THE address of Brother Clarence Santee, the new president of California Conference, is 1045 Lick Avenue, San Jose, Cal.

THREE candidates were recently baptized at Alexandria, Ind., by Brother W. A. Ebert. They united with the church at Frankton.

A SABBATH-SCHOOL of eighteen members, at Amethyst, Colo., is reported by Brother G. W. Anglebarger, in *Echoes from the Field*.

A REPORT by Brother F. M. Roberts in the *Indiana Reporter* notes baptisms at Marion, Jonesboro, and Michael, nineteen candidates in all.

THE brethren at Grand Junction, Colo., are building a new house of worship. This is made possible by an increasing membership and consequent good courage.

TENT-MEETINGS in the interest of the Swedish people are being held in Denver, Colo., by Professor Wallenkampf and Brother Ahlquist, from Union College, Nebraska.

A SABBATH-SCHOOL was recently organized by Brother F. H. De Vinney, at Plattsburg, N. Y., with sixteen members. The SIGNS is recognized by the laborers here as an efficient help in the work.

BROTHER E. A. MERRELL, who has been connected with the work in Philadelphia for five years past, has accepted a call to labor in St. Louis. Brethren L. S. Wheeler and W. J. Fitzgerald are conducting tent meetings in Philadelphia, with large audiences.

WE are informed that fifty persons were baptized during the recent camp-meeting at Anoka, Minn. Four new churches were added to the conference, which had been organized during the past year. Just before the meeting, one was baptized at Redwood Falls and two at Pipestone, by Brother H. S. Shaw.

THE Indiana camp-meeting will be held at Sullivan, instead of Vincennes, as before announced, July 19-29. Suitable grounds could not be obtained at Vincennes for the dates announced. Two other camp-meetings will be held in the State,—one at Lafayette, August 16-26, and one at Muncie, September 6-16.

AT the annual meeting of Wisconsin Conference, held June 5-17, officers were elected as follows: President, W. S. Shreve; secretary, J. N. Anderson; treasurer, R. T. Dowsett. The tract society officers are: President, W. S. Shreve; vice-president, N. P. Neilsen; secretary and treasurer, S. D. Hartwell; State agent, J. V. Maas. Of the Sabbath-school Association, F. Stebbins was chosen president, and Ida E. Thompson secretary and treasurer.

THE Battle Creek Sanitarium Training-School for Medical Missionary Nurses is an institution for the training of young men and women to engage in various lines of medical and philanthropic work on a Christian basis under the direction of a regularly organized missionary board. The school is evangelical but unsectarian in character. The Gospel is made the basis of all its work. No pupils are received in any branch for merely professional training; only those are received who give evidence of having a divine call to missionary effort along the lines which it is the purpose of this school to promote. For further particulars address, "Correspondence Department," Sanitarium Training-School, Battle Creek, Mich.

OUR INDIA FAMINE FUND.

THE hearts of many are stirred, the purses of many opened, over India's needs, and contributions are pouring into India through various channels from all parts of England and America, and the readers of the SIGNS are not wanting. Last week we sent forward a draft of \$1000 to be cabled to the editor of the *Oriental Watchman* to be used as wisely as possible for the suffering ones. We shall be glad to give his response to our readers.

Next week we will lay before our readers a fuller account of the Indian famines, present and past. We have received up to date (July 2) as follows:—

Previously acknowledged \$977.05.

O. Fellows	\$ 2 28	H. N. Totton	\$ 50
Gertrude R. Fortner	5 00	Sabbath-keepers, Mari- posa, Cal.	1 00
Gilbert W. Bingham	50	John McMillan	1 00
W. P. Randall	25 00	Elgin S. D. A. Church	10 10
C. B. West	1 00	Mrs. Emily Hartley	3 00
Mrs. E. Swift	50	C. E. Powers	2 00
Adele L. Senger	5 26	E. Warren Fraits	1 00
Sam Lingenfeltes	2 00	Henry Manton	1 00
Geo. B. Hughes	10 00	Mrs. Maggie Boys	1 00
Friend, Shannock, R. I.	2 00	Wm. W. Loomis	1 00
Mrs. J. Cook	3 35	Mrs. A. Leatherdale & son	2 00
Mrs. J. A. Kiltz	25	Sue M. Andrews	1 00
Wm. F. Mayers	1 00	Kent S. D. A. Church, Wash.	19 90
L. W. & Herbert Menzel	5 05	Hoquiam S. D. A. Church, Wash.	8 00
Mrs. C. Bush	1 00	Mrs. M. E. Hart	25 00
E. M. Cox	25	H. Q. Dye & friends	7 50
Mrs. E. A. Dean	1 00	Martha Leny	1 50
Sallie Cain	1 00	Marshfield S. S.	4 25
Lorena Fisher	1 00	Mrs. B. B. Bartlett	1 00
E. A. Edson	20	Miss Perry's S. S. class	25
Geo. B. Moser	2 00	T. H. Watson	2 25
Rosenburg S. S.	1 17	Mrs. E. J. Abbott and children	1 00
Ralph Mark	1 00	W. J. Dunn & daughter	1 10
M. C. Reaser	50	Mr. & Mrs. F. H. Brooks	2 00
Atwood S. S., Colo.	21 15	John S. Webb	50
Mrs. N. C. Johnson	1 00	Bingham Church	1 05
A. Hawley	1 00	Jessie Smith	10
S. J. Lasher	1 00	No name	50
Mrs. C. M. Lasher	50	A friend and sister	1 10
F. Hallock	50	No name	15
Mrs. Fuchs	10	James Schee & wife	50 00
Mr. Edwards	15		
Two little boys (A. T. C.)	5 00		
C. H. Swab	10 00		
Lizzie Shaffer	25		
Andrew Bloomingvist	1 00		
James Schee & wife	50 00		

Grand total \$1,244.76

PERIODICALS WANTED.

SABBATH tracts and SIGNS wanted to help repair the breach, by Medical Missionary Henry Alfred Davis, Chunar, N. W. P., India.

LATE periodicals and tracts for missionary work, post-paid, by V. O. Cole, 230 Cedar St., Jackson, Tenn. Mrs. Ella Gray, 12 N. Spring St., Memphis, Tenn.

IT INSTRUCTS.

THERE have recently come into our hands some expressions from readers of the *Youth's Instructor* which show that the paper is highly prized by the writers. An old subscriber and contributor, under date of June 1, says, among other things:—

Considering its size, the amount of excellent matter the *Instructor* contains is surprising. Judging from my own observation, I should say that *the old take as much interest in it as the young*.

A friend in New Hampshire says:—

My *Instructor* has been read by three families besides our own during the last year. It is a grand paper.

A Columbus, Ohio, Sabbath-school secretary writes:—

We all appreciate our good young people's paper very highly. When I distribute the *Instructors* in Sabbath-school, many an anxious eye follows me, to see if there will be enough to "go round." The notes on the readings for the missionary reading circle are especially helpful.

The secretary of the Sabbath-school department of the Tennessee River Conference writes:—

I do not like to have any one miss the *Instructor*. For some time I have been very busy, and must confess I neglected my reading to some extent. When I took up the *Instructor*, and began to read it through, I thought, "Why, the *Instructor* is so good, this must be a special number!" Then I began to read some of the back numbers, and found that they were all good. There is so much excellent instruction in the paper—so much that is helpful to me in the Christian life! Surely it is rightly called the "*Youth's Instructor*."

A number of good books are offered as premiums with the *Instructor*, both for new subscriptions and for renewals. A copy giving a list of these will be sent on request. Single subscriptions, 75 cents; discounts to clubs. Address all orders to the *Youth's Instructor*, Battle Creek, Mich.



LESSON IV.—SABBATH, JULY 28, 1900.

THE PERSECUTOR A PREACHER.

Paul's Rehearsal of His Experience.

Lesson Scripture, Gal. 1: 15-24, R.V.

- 15 "BUT when it was the good-pleasure of God, who separated me, even from my mother's womb, and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went away into Arabia; and again I returned unto Damascus.
- 18 "Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now touching the things which I write unto you, behold, before God, I lie not. Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judea which were in Christ; but they only heard say, He that once persecuted us now preacheth the faith of which he once made havoc; and they glorified God in me."

(SPECIAL NOTE.—This lesson, it will be noted, includes, for the sake of the connection, three verses that were in the last lesson. The student, however, and the teacher as well, should each time study from the beginning of the Epistle. Otherwise there will be at the close of the study, only a blur before the mind, instead of a distinct and vivid picture of the whole Epistle.)

SUGGESTIVE QUESTIONS.

1. What was it the good-pleasure of God to do for Paul?—"To reveal His Son in me."
2. For what purpose?—"That I might preach Him among the heathen."
3. From what time had God chosen him to this work?
4. Of what was the calling of Paul to the ministry a manifestation?—"God . . . called me by His grace."
5. What was necessary before Paul could preach Christ?
6. Was the revelation of the Lord through Paul a thing peculiar to him? See 1 Peter 2:9.
7. As soon as this took place, what course did Paul pursue?
8. Whose society did he not seek?
9. Where did he go?
10. From Arabia where did he go?
11. How long after his conversion before he returned to Jerusalem?
12. How long did he remain there?
13. Which of the apostles did he meet there?
14. Where did he go from there?
15. How much acquaintance had he with the churches in Judea?
16. What was the only thing that they knew about him?
17. What did they do?
18. Altho Paul had so little intercourse with the apostles and the brethren; and had not learned the Gospel from them, how did he compare with them? See 2 Cor. 11:5.
19. How was he taught? Gal. 1:11, 12.

NOTES.

1. WHEN Paul came into conscious, personal connection with Christ, he conferred not with flesh and blood. But he was flesh and blood; therefore we learn that he did not take counsel with himself. Many a man who boasts of his independence of men, and his freedom from being led by human opinions, is nevertheless a slave to the opinions of one of the most dangerous men to follow—namely, himself. Taking Christ as counselor delivers us wholly from ourselves. Note the contrast between following the traditions of the fathers, and not conferring with flesh and blood.

2. CALL to mind the account of Paul's conversion, in Acts 9:1-22. Note that as soon as his eyes were opened, three days after he saw the Lord in the way, he began to preach Christ with power. How could he do that so soon?—He had Christ in him; he knew the Lord, and had only to tell what he knew. That is all any preacher has to do, or should do.

3. REMEMBER, however, that Paul was not ignorant of the words of Scripture, even when he was a persecutor. He was brought up a Pharisee, at the feet of Gamaliel, a highly-esteemed doctor of the law. The Bible is the foundation of all true preaching. If Paul had not been acquainted with it, he could not so soon have confounded the Jews, proving that Jesus is the Christ. The Scriptures that one learns even as an unbeliever, form a basis for the Holy Spirit to work with in effecting his conversion, and can at once be used effectually by him as soon as his conversion enables him to see the true light in them.

4. "AFTER three years"—"after many days."

In reading the record in the Acts of the Apostles we might hastily conclude that it was but a few weeks or months after Paul's conversion until he returned to Jerusalem, and we would not learn that he went into Arabia. Acts 9:23 tells us that after many days Paul went up to Jerusalem; our lesson tells us that the many days were three years, and that in the meantime he went off by himself into Arabia.

5. ACTS 9:23-26 tells us how Paul left Damascus to go to Jerusalem after the three years. The only other reference to his danger at that time and his escape from it, is 2 Cor. 11:32, 33.

6. IF we had been living in Judea in the days of Saul the persecutor, we should most likely have looked upon him as a hopeless case. We would have said that, since he had heard Stephen's last inspired discourse, and therefore had had the light and rejected it, he was hardened beyond all possibility of being saved. We might have said some very hard things about him, and it is almost certain that we should not have thought it worth while to pray for his conversion. How little we know of the heart! Saul had had the light, but had not rejected it. God had not given him up. Who knows how many zealous preachers of the Gospel God has now among men who are fighting the truth? Let us lay this lesson to heart, and not say hard things of any, lest we be decrying one of God's chosen ones. And let us beware of thinking any case hopeless.

7. THE brethren in Judea, who had suffered from Saul's persecutions, altho they had never seen him, glorified God in his behalf, when they heard of his conversion. That was much better than carping about him, and expressing doubts about his sincerity.



LESSON V.—SUNDAY, JULY 29, 1900.

THE TRANSFIGURATION.

Lesson Scripture, Luke 9:28-36, R.V.

- 28 "AND it came to pass about eight days after these sayings, He took with Him Peter and John and James, and went up 29 into the mountain to pray. And as He was praying, the fashion of His countenance was altered, and His raiment 30 became white and dazzling. And behold, there talked with 31 Him two men, which were Moses and Elijah; who appeared in glory, and spake of His decease which He was about to 32 accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep; but when they were fully awake, they saw His glory, and the two men that stood with Him. 33 And it came to pass, as they were parting from Him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for Thee, and one for Moses, 34 and one for Elijah; not knowing what he said. And while he said these things, there came a cloud, and overshadowed 35 them; and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is My Son, My 36 chosen; hear ye Him. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen."

NOTE.—Parallel accounts of the transfiguration are found in Matt. 17:1-13 and Mark 9:2-13. Read with them references to Christ's glory in John 1:14; Acts 9:3; Rev. 1:13-16; 2 Peter 1:16-18; Matt. 24:27, 30.

Golden Text: "This is My beloved Son; hear Him." Luke 9:35.

SUGGESTIVE QUESTIONS.

- (1) What length of time has intervened between the event recorded here and the occurrences of the preceding lesson? V. 28. Note 1. (2) Where did Jesus take three of the disciples? Why these three only? Note 2. (3) What great change came over the Saviour as He prayed? V. 29. (4) Who talked with Jesus? What was their appearance? What was the subject of their discourse? Vs. 30, 31. Note 3. (5) What was the physical condition of the disciples at the beginning of the interview? What did they see when they were fully awake? V. 32. (6) What remark did Peter make as the heavenly visitants were about to depart? V. 33. Note 4. (7) What overshadowed and enveloped them? How did this experience affect the disciples? V. 34. (8) What came from the cloud of glory? What words were spoken in their hearing? V. 35. Note 5. (9) When the voice ceased speaking, what change took place? How far did a knowledge of these occurrences spread at this time? V. 36. Note 6.

NOTES.

1. About an eight days after.—Matthew and Mark say "after six days." There is no contradiction. "After six days" is about eight days after. So "after eight days" (John 20:26) would be about

nine or ten days after. The exact time is not a vital point.

2. The mountain.—The name of the mountain is not given, but, in view of the fact that Jesus was about this time teaching in the region of Caesarea Philippi, it is generally believed that Hermon is the mountain referred to. This mountain is about thirty-five miles north and east of the Sea of Galilee. Peter, James, and John were chosen. They were to be with Christ in the Garden of Gethsemane, and of the twelve were the best prepared to comprehend the nature of Christ's kingdom and the view that was soon to be given them.

3. Moses and Elijah.—"Two men," not angels. They appeared in glory,—in their glorified bodies,—samples of the glory awaiting the whole family of the redeemed. "Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be 'changed in a moment, in the twinkling of an eye, at the last trump;' when 'this mortal must put on immortality,' and 'this corruptible must put on incorruption.' Jesus was clothed with the light of heaven, as He will appear when He shall come 'the second time without sin unto salvation.' For He will come 'in the glory of His Father with the holy angels.' The Saviour's promise to the disciples [that some should see the kingdom of heaven] was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones."—*Desire of Ages*. "These men, chosen above every angel around the throne, had come to commune with Jesus concerning the scenes of His suffering, and to comfort Him with the assurance of the sympathy of heaven. The hope of the world, the salvation of every human being, was the burden of their interview."—*Id.*

4. Heavy with sleep.—By not overcoming the tendency to sleep, the disciples lost a portion of the conversation, and thus much that the Lord would have had them understand, especially as regards His death. But they heard and saw things marvelous to them, and received some enlightenment as to Christ's mission.

5. My beloved Son.—"My Son, My chosen," Revised Version. Three times in the history of Christ's public work there came forth this confirmatory message—at His baptism, at His transfiguration, at the cross—the divine approval all the way. What a glorious record! And the Lord would have every son live a record like unto that, to which is placed at any time the divine seal.

6. Told no man in those days.—Matthew and Mark record that Christ charged the three to tell no one until after His death and resurrection. They themselves did not as yet fully comprehend what they had seen; much less would any one else to whom they might tell it. After the resurrection, they, with others, would see far differently than at present. Then would be the time to bring forward these evidences of Christ's divine mission.

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The song and music, "The Last Call," will appear in the SIGNS of July 25.

Next week we will publish an article on the great Chinese reformer, Leung Chi-Tso.

We do not reply to questions or communications which do not give ostensibly the name and address of the writer. We have no time to waste over anonymous communications. Occasionally, however, we receive an article in which the writer forgets or neglects to attach his name. It is inclosed with a letter to some other department. The two are separated when they reach the office, and it is too long a matter to look over hundreds of letters to find the writer's name. For instance, here is an article entitled "Is the Law of God Changeable?" Who is the writer? Your name will not be given for publication unless you desire, but we wish it.

What Would You Think?—We would deem it strange indeed to see the millions of famine-stricken ones in India stand before great loaded tables of food prepared for their need, and yet refuse to taste. It would be sad and pitiable to see them die with life-giving food before them. And yet this is what millions of people in this and other lands are doing to-day. Christ has brought to this world the bread of life. He sends His servants to all parts of the land with the invitation to come and eat and drink. But poor starving souls, souls for whom He died, refuse to take the life-giving food and drink. They stand doubting and dying. And still the Spirit pleads, "O taste and see that the Lord is good!"

Changers of Times.—The press despatches say that at the Paris Exposition an attempt will be made to have the entire world adopt the new calendar of thirteen months, devised and copyrighted by one C. H. Bundy, of Marion, Ind. His solution of the vexed problem is the introduction of a new month, Century, in commemoration of its adoption between two centuries. The name is urged as being well chosen, in that it is not local to America, but would be acceptable to every country. Every month will then have just twenty-eight days. Every month and every year will begin upon Monday. But what about the nearly six hours extra? We suppose Monday is

made the first day so as to endeavor to make Sunday the seventh. That is, we will begin at the second child in the family to count, counting the oldest last so as to make him the youngest! That would be absurd, but no more so than men's efforts to get around what the Lord says.

Federation.—The *Catholic Mirror* of June 9 says: "A number of Catholic societies will hold their conventions this month. No better subject could be presented to them for consideration than that of Catholic federation." Federation is the human way of uniting. The divine way is union through and in Christ Jesus.

Sin or Righteousness.—The Scriptures tell us: "Sin, when it is finished [full grown], bringeth forth death;" "The fruit of the righteous is a tree of life;" "In the way of righteousness is life." This does not mean that sin and death are two separate things; that death is visited upon man as an arbitrary punishment because he has sinned. No, death is in the sin itself, as truly as the oak is in the acorn. Death is the finished fruit of sin. He who loves sin loves death. He who chooses sin chooses death. So life is in righteousness. God does not give man life because man is righteous. He gives man righteousness, His righteousness, and in that very righteousness is life. We may have which we will. If we choose sin, we choose death. If we choose His righteousness, we choose life forevermore.

BUT ONE OF THE MANY.

A BROTHER in Texas sends a contribution to the India Famine Fund, with the following words, which show the burden of his heart:—

"Enclosed find money order for \$1.00, which please add to the Indian Famine Fund. I wish it were ten times as large. The SIGNS, with the great truths contained therein, is a welcome visitor to our hearth. I could not well do without it; and it makes me feel sad when I think of the poor starving and diseased famine-stricken souls in India starving both for food for their souls and for their bodies, and dying the double death. It is simply awful to contemplate. But those of India are not alone dying for want of nourishment. Many in this Christian land are walking the broad way which leads to destruction, and that too with the 'Bread of Life' before them. Which of the two cases is the worse—that *without* or that *with* bread? Yet these things must be. Riches must be heaped together for the last days. The blind must lead the blind, and both must fall into the ditch; and all the while the cry of 'peace, peace,' is here when there is no peace, and the end draws on apace. But God liveth, and we too shall live if we are faithful to the end. May we so be is the prayer of your brother in Christ."

May God bless the writer and the many others like him whom God has set as witnesses of Christ's love and power all over this broad land, and help them in lighting the wanderers home!

There is a wakening interest in the study of the Epistle to the Galatians. The reason is that the controversy then is in principle the controversy now. Some of the books on the Epistle treat of its "canonicity," some of its "historicity," but what the seeker for eternal life wants to know is its meaning. "What does the Spirit teach by it? What message has the Lord in it for me?" These are the questions of importance. Do you really wish to know them? Then procure and read "The Glad Tidings," by E. J. Waggoner. It is the best book on Galatians ever published. Bound in cloth, 60 cents; in paper, 25 cents. Address, Pacific Press Publishing Co., Oakland, Cal., or 39 Bond Street, New York; or 18 W. Fifth Street, Kansas City, Mo.

The "divorce evil" is a crying one. A few years ago but one or two States were noted for rapid and frequent divorce proceedings; but they are more common in some of the old conservative cities to-day than they were in the exceptional ones a few years ago. For instance, in Philadelphia, on June 4, fifty-three divorces were granted in the four divisions of the Court of Common Pleas. Roman Catholicism lays all this to Lutheranism. The secret lies back of this. It is born of lawlessness, disregard of God's law, in which the Roman Catholic Church has, by its own confession, been leader. Legal divorce on unscriptural grounds even is preferable to open adultery, tho both are violations of the law of God. When a human organization assumes the authority to change God's law, which He declares to be un-

changeable, when behind that assumption it poses as the true and only church of God, and when multitudes are deceived by such assumption and claim, that organization has a tremendous influence for lawlessness. And all the religious lawlessness that Luther possessed, all that Protestantism possesses, came by direct legacy from the mother church. The form of the lawlessness undergoes change, but the essentials are the same.

Wait.—A man committed suicide the other day, because, as his friends believed, he was not able, for the first time, to meet his obligations. Had he waited a few days, all would have been well; for since his death, mining properties in Montana have been found to be of great value, and would sell to-day for a quarter million dollars. If he had only waited! But how many professed Christians are like that! They seek God for some greatly desired thing. It may be recovery from sickness; it may be the healing of a friend; it may be direction of work or energy; it may be for a clear way out of perplexity; it may be for transfer from an unpleasant, uncongenial field to one coveted; it may be one or more of these. But the answer does not seem to come. God does not seem to hear. The soul grows impatient, takes charge of its own case, and trouble and despair follow. Yet at the very time it yielded, it was almost at the open door of deliverance. If it had only waited and learned the great lesson of truth and strength, what a blessing would have met it! "Casting all your care upon Him," and then wait, "wait, I say, on the Lord."

The May issue of the Sydney (Australia) *Herald of Health* is a "Bubonic Plague number," in which most excellent advice is given regarding cleanliness. It clearly points out that the plague found such a hold in Sydney because of unsanitary conditions. It prints the following from the Sydney *Daily Telegraph* of April 11, which teaches its own lessons:—

"As illustrating some of the conditions to be met with in some parts of Sydney at the present time, the Attorney-General referred to a report made by Mr. Hickson on a place in George Street, where a Chinaman was living in a room that had been a closet. The closet still remained in the center of the room, and was in daily use. It was an open pit, and had apparently not been emptied for years. In this room the Chinaman slept and lived, and during the night he packed his vegetables in it. The room above was occupied by people of both sexes. The planks of the ceiling did not join, and all the bedroom slops from the floor above was thrown, not out of the window, but on the floor, and trickled through the boards into the Chinaman's vegetables. And that state of things had apparently existed for an indefinite period!"

There is no medical advice better than this: Keep clean, a clean heart, a clean conscience, a clean body and home. Such an one can trust God, and not be afraid.

The State can enforce, but it can not impart. Its field of operation, its realm of law, is the outward form, not the inner life. It can repress incivility, and conserve the civil rights of its citizens. But the realm of God's law is wholly spiritual. It is not His law if it be not spiritual. God says, "Thou shalt not kill." That is a spiritual law. It pertains to motive. It forbids every thought which if completed would end in murder. "Whosoever hateth his brother is a murderer." 1 John 3:15. So even tho a man take not the life of his fellow, in God's sight he is a murderer. The State says, "Thou shalt not kill." But that is not God's law. It is a law forbidding the outward deed for the protection of the rights of all; and its necessity would be recognized as quickly in a State where God was not known as in a State where the people all believed in Him. In fact, in a State where *all* had true faith such a law would not be necessary.

The more the State tries to "protect" the Sabbath by enforcing it upon people who feel no regard for the day, the more odious will the Sabbath become in their eyes, and the more injury will be done to the cause of Sabbath observance.—*Sentinel of Liberty*.

Where true republicanism abides, there can be, in the very nature of the case, no persecution for conscience' sake. For true republicanism recognizes the equal right of every man to be conscience for himself.