

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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THE EARTH AN ETERNAL INHERITANCE.

AMONG the blessings enumerated by the Master is the utterance, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. In the Psalms we read a similar statement: "The meek shall inherit the earth; and shall delight themselves in the abundance of

for He says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart." Matt. 11:29. Notwithstanding the meekness of the Master, He said of Himself that He had "not where to lay His head." Matt. 8:20.

THEN, since the Lord has given the unfailing promise that the meek shall inherit the earth,

a great minority. This has been the case so fully that the Lord Himself said that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. Then the few who have been in the way of life and therefore in the path of righteousness



SAMARIA, VIEW OF SUNAM (SOULEM).

This was once one of the most fertile spots of earth, and supported a large population. In his day the prophet Isaiah speaks of Samaria as a region of "fat valleys" of "glorious beauty." But the beauty has faded, the fat has become leanness, and the land of populous cities is now a land of ruins and wastes of sand. The earth groans for her deliverance.

peace." Ps. 37:11. Thus do we find the definite promise that "the meek shall inherit the earth," and not only that, but they "shall delight themselves in the abundance of peace."

It must be perfectly evident that this promise has not yet been realized. The most greedy and the most grasping are the ones who have ever been the inheritors of the larger part of this earth. Those who have been distinguished for their meekness have not because of this been specially favored with titles to lands. Jesus Himself was the great example of meekness,

and since we do not see them holding undisputed sway now in this world, it is evident that we must look to some future time to find the realization of what He will bestow upon this class of persons. And to sustain this hope we have another definite promise. Peter speaks of it thus: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

THERE have always been righteous persons in this earth, but they have been continually in

have been only "lights" in this world, but they have not been the righteous inhabitants that are to be the permanent dwellers here. And with this agrees the word spoken concerning Abraham: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:9, 10. And the same chapter, speaking of those who had been eminent for their goodness, says of them, "These all died in faith, not

having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were **strangers and pilgrims on the earth.**" Verse 13.

PEOPLE often speak of heaven in a very indefinite way. They do not seem to understand that the Lord has so definitely promised that this earth shall be redeemed from all the curse of sin and restored to the righteous for their eternal abode. So complete will be the renovation of this sin-stricken earth that the Word of God tells us it will be completely "**dissolved,**" so that the evil works that are in it may be burned up. And, notwithstanding this dissolving of the earth, the same Word tells us, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." The whole of the third chapter of 2 Peter should be carefully read, in order to get the connection fully and clearly.

THE Lord had a very definite purpose in mind when He created this earth. He did not make it that it might be the abode of sin, but of righteousness. And because the plague of sin has cursed it for a few thousand years, that will not destroy God's plan nor His eternal purpose. "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

As you have beheld some of the beautiful places of this earth, has not the desire sprung up in your breast to dwell eternally in such a lovely spot? This desire is from your God. The loveliest place on earth to-day is but a dim picture of the eternal beauty that will be seen in every nook and corner of the earth made new. And to that glorious home the Lord is urgently and earnestly inviting every one to-day. He has also filled the world with evidence that the race of sin is about finished, and He will soon send His Son to earth the second time to resurrect the righteous and to translate the living, preparatory to entering into the eternity of bliss that awaits them in that glorious land of everlasting promise.

T.

RESISTANCE TO LIGHT. No. 1.

JESUS was in the temple court. At the time of the Feast of Tabernacles, crowds assembled in this place. In the court were erected high standards, upon which were placed branching lamps. After the evening sacrifice, these lamps were lighted, and the flame, bright and strong, filled the court, representing the pillar of fire which had guided the children of Israel through the wilderness.

This sight created the greatest enthusiasm among the people. Their admiration was unbounded and their rejoicing universal. But the Saviour looked upon the rejoicing congregation with pitying tenderness. The One who had created the light, who, enshrouded in the pillar of fire, had guarded and protected the children of Israel in their journeyings through the wilderness, now stood in the temple court, and if the worshipers had not separated themselves from God, they would have recognized Him.

The Son of God looked at the lamps which represented Him, and His voice, full of a melody which commanded silence, was heard, saying, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." His words fell

on the ears of the people with a strange power; for as He spoke, divinity flashed through humanity, sending to the hearts of His hearers the conviction that His words were true.

The Light of the world, Christ, came to the place where Satan had set up his throne. He came not to condemn and destroy by His glory, but to restore and uplift by His healing beams. He came as the light and life of men, and He presented Himself in His true relation to the world. His light was to shine, not merely to the Jewish nation, as represented by the lights in the temple courts, but it was to send its far-reaching beams to every nation under heaven. The time would come when upon every human being would shine the light of the Sun of Righteousness.

O, that the Jewish people had recognized Christ as the true light which lighteth every man that cometh into the world! But Satan had determined that if he could not overthrow the Prince of Life, he would so blind the eyes of the nation that they would reject the Saviour. God had worked in majesty and power to make of Israel a chosen nation, a royal priesthood, that they might show forth the light of His truth. They had been exalted to heaven by their privileges. This people Satan determined to use as his agents in quenching all heaven-sent light.

He succeeded in gaining the Jewish teachers to his side. While the light in the temple court was causing joy and gladness among the worshipers, the hearts of the Pharisees were filled with bitterness and murder. They were under the control of Satan.

"I am the light of the world." Clear and emphatic the Saviour's words fell upon the ears of all in the court. The people could not at that time understand the meaning of the relation Christ claimed to the world, but His words sank into their hearts, and He knew that afterward many would comprehend His meaning. His words, tho not understood now, would by and by be brought to their remembrance by the Holy Spirit. The beams of the Sun of Righteousness would shine into their minds, and the words He was now speaking would be remembered and understood. Then they would realize that when listening to Christ they had listened to no cunningly devised fable, but to the Word of God, whereunto they were to take heed, as unto a light that shines in a dark place.

To the Jewish teachers Christ seemed only an impostor. They could see only the human side of His character; for in their pride they had overlooked the prophecies relating to the humiliation of the Messiah. They did not believe that He was to come to the world without earthly glory. That a man like themselves should make such claims was something they could not tolerate.

Again and again Christ had tried to show the Jewish leaders the relation which He sustained to the human family. And as He saw the lights which shone in the temple court, He made another attempt. But their prejudice and unbelief came at once to the front. "Thou bearest record of Thyself; Thy record is not true," they said. On one occasion Christ had said, "If I bear witness of Myself, My witness is not true." He meant that if He came bearing witness only to advance His own interest and glorify Himself, they would be justified in not crediting His testimony. To their charge at this time He answered: "Tho I bear record of Myself, yet My record is true; for I know whence I came, and whither I go. . . . Ye judge after the flesh; I judge no man. And yet if I judge, My judgment is true; for I am not alone, but I and the Father

that sent Me. It is also written in your law, that the testimony of two men is true. I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me. Then said they unto Him, Where is Thy Father? Jesus answered, Ye neither know Me, nor My Father; if ye had known Me, ye should have known My Father also."

At another time He said of the Jewish leaders, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both Me and My Father." If the scribes and Pharisees had received the testimony borne by so many in regard to Christ's work, if with a teachable spirit they had searched the Scriptures to see if His claims were in accordance with prophecy, they would have been enlightened, and would have recognized Jesus as the light of the world. But, self-righteous and self-sufficient, they received instead the suggestions of one who was expelled from heaven for self-seeking. Instead of searching the Scriptures, they opened their hearts to evil imaginings. Determined not to believe that Christ's claims were just, they resisted every conviction which His words sent home to their hearts.

MRS. E. G. WHITE.

(Continued next week.)

DECEIVING AND BEING DECEIVED.

IT is sad indeed to contemplate the fact that many will come to judgment so deceived that they will really believe that they have prophesied, cast out devils, and done many wonderful works in the name of Christ. Matt. 7:22, 23. The reason for their deception is plainly stated in the Scriptures: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. . . . Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1-13.

In the fourth chapter of 2 Timothy, which is but a continuation of the thought in the third, the apostle Paul explains more clearly how men reach that condition where they become victims of such terrible self-deception. Here is the reason: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: *Preach the Word*; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." 2 Tim. 4:1-4.

The apostle completes the description of their deception in these words: "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

These scriptures make the matter very plain. The only means which God has for saving men from error and the delusions of Satan, is

by the truth, "Thy word is truth"—by the sound doctrine of the Scriptures of truth. And when men will not receive the love of the truth, but have pleasure in unrighteousness; when they will not endure sound doctrine, but turn away their ears from the truth, and listen to fables, there is nothing left that God can do but permit them to be deceived by the strong delusions which must result from following fables. No man will come to the judgment self-deceived, who has not at some time in his experience stood face to face with truth. And because that truth called for self-denial, *as truth always does*, and because that truth was unpopular, *as truth always is*, he turned his ear away from the truth to the fables of false prophets; and instead of believing the truth, he came to believe a lie.

Reader, if you have come face to face with truth, and turned away your ear from hearing it at any time in your life, I exhort you in the name of the Lord, delay not to turn your ear back to hear that truth and obey it at any cost. Let no honest seeker after truth fear that God will not be able to pilot him amid the hidden and destructive rocks and quicksands which must be passed before we reach the haven. The Lord has promised that "he that willeth to do His will shall know of the doctrine."

A knowledge of sound doctrine is essential if the believer would be delivered from the delusions of the last days. *The signs and wonders of the ministers of Satan are wrought to persuade the people to believe false doctrine.* There is salvation from his delusions in *sound doctrine.* Here is an illustration; here is one sound doctrine of Scripture which, if believed, would instantly sweep away a multitude of deceptions. One lie which the signs and wonders of Satan are wrought to confirm, is that Christ's second coming will not occur in the *manner* described in the Scriptures. The Lord tells us that the workers of signs and wonders will teach false doctrine concerning the *manner* of His coming, and warns us not to believe them. Here is the scripture:—

"There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:24-27.

This sound doctrine, if believed, would quickly unmask both the miracle-working delusions, Christian Science and Spiritualism, for both of them are saying, "Here is Christ," and denying His literal, personal coming in the clouds of heaven as described in the Scriptures of truth.

Christian Science teaches this fable: "Here let us apprehend the wise word of our teacher (Mrs. Eddy). Christian Science is the second advent of Christ."—*The New Interpretation*, p. 110. "The Christian scientist believes that Christ is now here."—*Condensed Thoughts*, p. 50.

Spiritualism declares that the seances of the secret chambers is the second coming of Christ. Here is the proof: "Spiritualism is the second coming of Christ."—*Banner of Light*, Nov. 18, 1865. "Harken then to the voice of wisdom, O ye inhabitants of earth; and be not blinded as to your Lord's appearing; for He is already in your midst!"—*Spiritual Telegraph*.

With the plain declarations of Christ as to the manner of His coming, what excuse will any man have in the judgment for having believed the fables of Christian Science or Spiritualism, even tho these fables were supported by great signs and wonders? Do not

the Scriptures of truth warn us beforehand that great signs and wonders will be wrought by those who will teach error concerning the second coming of Christ? The presence of miracles, therefore, is no excuse for being deceived. Miracles are to be judged by their fruits as to whether these fruits are in harmony with sound doctrine. This truth is taught all through the Scriptures. The prophet Isaiah, after describing a last-day delusion under which men leave the all-wise God and seek the dead for knowledge, admonishes the people to test the teaching and the miracles by sound doctrine. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20. With this explicit warning before us, what excuse will any man have for being ruined by the delusion?

In Rev. 13:14 we read that the minister of Satan "deceiveth them that dwell on the earth by means of those miracles which he had power to do." Of those who escape this deception we read, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Thus it is again, that the appeal of the undeceived will be to sound doctrine, and if the fruit of the teaching leads away from "the commandments of God and the faith of Jesus," it will not be followed, notwithstanding the "miracles which he had power to do."

In Matt. 7:22 we learn the awfully sad fact that men will come to judgment really believing that they have prophesied and cast out devils in the name of Christ. But the preceding verse gives the reason, as follows: "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." Thus again the reason for the deception is found in a failure to do the will of God as taught in the Scriptures. Those who obey the word have the following precious promises: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10. "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10:27, 28. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

It has been asked, Will Satan really heal? Will the ministers of Satan cast out devils? Does Satan cast out Satan? It can be confidently affirmed from the teaching of Scripture that Satan will never cast out Satan; for this would be to break his dominion over the soul, and he will never be found doing this. But that his ministers will do that which will appear to be casting out devils, is evident. There are many ways by which Satan exercises his control over men. The Pharisees were as really under the dominion of Satan as were those out of whom the Lord cast the devils. He said of them, "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44.

The devil can *change the manner* of his control, and still retain power over his victim. Thereby he strengthens his deceptions not only over the victim, but over those who regard the miracle as a manifestation of the power of God in casting out devils. Here is an illustration: A man was trying to convince the writer that Spiritualism was a blessing. He declared, in support of his contention, that he had been saved from drunkenness by means of Spiritualism. "As a result you are now a

confirmed Spiritualist," I replied; to which he answered, "Yes." "Now," I added, "you are harder to reach with the truth than if you were a drunkard."

In the same way, Satan will appear to heal disease and cast out devils, and, so far as the manifestation itself is concerned, it will be impossible to deny that a miracle has been wrought. But there will be no real permanent giving of health, or deliverance from his dominion, but only a shifting of symptoms, a change in the manner of control, whereby he will be able to deepen his deception. It is true that many of the wonders of healing can be accounted for on the psychological truth that the mind has much to do with the health of the body, and that the imaginations of the mind will cause disease of the body, and, contrariwise, a change of the mind will often result in a marvelous healing of the body. But, as before stated, the appeal is not to miracles, but to the fruits of the teaching in support of which the miracles are set forth. Miracles which can not be denied, and which can not be accounted for in harmony with the known laws of nature, will be wrought, and it is not wise to investigate the miracle. *Admit the miracle, and challenge the fruits.* "By their fruits ye shall know them."

But since we are to know them by their fruits, it follows that *we must know the fruits* when we see them. If we can not recognize coveting in ourselves, we will not know it in the worker of wonders. "I had not known coveting," says the apostle Paul, "except the law had said, Thou shalt not covet." Rom. 7:7, R.V. "By the law is the knowledge of sin." Rom. 3:20. That which is true of this tenth commandment is true of the other nine. No man would have known Sabbath-breaking except the law had said, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:10. And he who does not know the fruits of Sabbath-keeping in his own life, will not know the fruits of Sabbath-breaking in the teaching of the worker of wonders.

He who would know the fruit of the false, must himself be delivered from the false, and he who would know the fruit of the true, must have the true written upon his heart by the "Spirit of Truth." He can not and need not trust to the judgment or experience of another. "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts. . . . And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them to the greatest of them, saith the Lord." Jer. 31:33, 34. They who are delivered from delusion will be those "who by reason of use have their senses exercised to discern both good and evil." Heb. 5:14.

Now of the things we have written, reader, this is the sum: You will not be deceived by the devil "by those miracles which he has power to do," if you do not grieve away the Spirit which is sent to you to "guide you into all truth," by rejecting the truth to which the Spirit guides you. And you will not escape the deceiving power of the great signs and wonders unless you yourself are personally acquainted with the fruits of the Spirit, yourself "being fruitful in every good work" (Col. 1:10), because you are yourself "filled with the Spirit" (Eph. 5:18). "Receive ye the Holy Ghost." A. F. BAILEY.

"Good health depends more upon peace of mind than upon powder and pills."

THE BIBLE.

Most wondrous Book, bright candle of the Lord,
 Star of eternity, the only star
 By which the bark of man could navigate
 The sea of life, and gain the coast of bliss
 Securely; only star which rose on time,
 And, on its dark and troubled billows still,
 As generation, drifting swiftly by,
 Succeeded generation, threw a ray
 Of Heaven's own light, and to the hills of God,
 The everlasting hills, pointed the sinner's eye.
 This Book, this glorious Book, on every line
 Marked with the seal of high divinity,
 On every leaf bedewed with drops of love
 Divine, and with the eternal heraldry
 And signature of God Almighty stamped
 From first to last, this ray of sacred light,
 The lamp from off the everlasting throne,
 Mercy took down, and in the light of time
 Stood, casting on the dark her gracious bow,
 And even now beseeching men, with tears
 And earnest sighs, to read, believe, and live.

—Pollok.

THE DEGENERACY OF SOCIETY.

THE social factor plays an important part in the history of every nation. If the social life of the people is pure, simple, and uncorrupted, the national life will be correspondingly strong. But with marked degeneracy in the social life we could not naturally expect otherwise than to see the same leaven of evil working in every phase of human existence. As the last days were to be particularly signalized by wars of nations, and oppression of the poor, so were they likewise to be especially marked by degeneracy in the social life of the people. To this point our Saviour bears the following testimony:—

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.”

The three leading, prominent sins of the human family in the days of Lot and Noah were excesses in eating, excesses in drinking, and unbridled passion: “This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.” Read also the sixth and nineteenth chapters of Genesis.

It needs but a brief consideration of the condition of society, as shown in the world to-day, to see that the signs given by our Saviour are meeting their fulfilment. Consider the conditions He pointed out in the following order:—

Gluttony.

Multitudes of earth's inhabitants to-day have no higher ambition in life than to secure enough to satisfy the demands of indulged and pampered appetite. This age is noted for its high living. Content no longer with the simplicity of their fathers, and with the necessaries of life, there is a reaching out after display. Those things which appeared to the human race a century ago as luxuries, are now deemed absolute necessities. In consequence, the cost of living is materially increased; and by these indulgences, thousands of families are held down to a hand-to-mouth existence, and in every period of stress come to suffer actual need.

While this extravagance is seen in the lower stratus of society, it is of course much more apparent among the so-called higher classes. And so we find during every season of enter-

tainment, receptions tendered on the most gorgeous scale, and dinners served in the most sumptuous order. While in the hovel of the poor there may be scarcely enough food to keep soul and body together, in the palace of the rich, oftentimes in the same block, thousands of dollars are squandered in pure selfishness and elaborate display. It is no uncommon thing now for dinners to be served costing hundreds of dollars per guest. At a recent dinner party given in New York City, covers were laid for 80 guests, costing \$1,200 per plate, entailing an outlay of nearly \$100,000. Gluttony is seen on every side. Men eat and drink for wagers, and, not alone content with matching their appetites against each other, they often enter into contests with the brute creation. Some time ago, in one of our Eastern cities, a man entered into an eating contest with a dog. To the credit of the brute, let it be said that he stopped when the natural demands of his appetite were satisfied. The brute man only ceased when he had exceeded the dog in the quantity of food devoured.

Excesses in Drink.

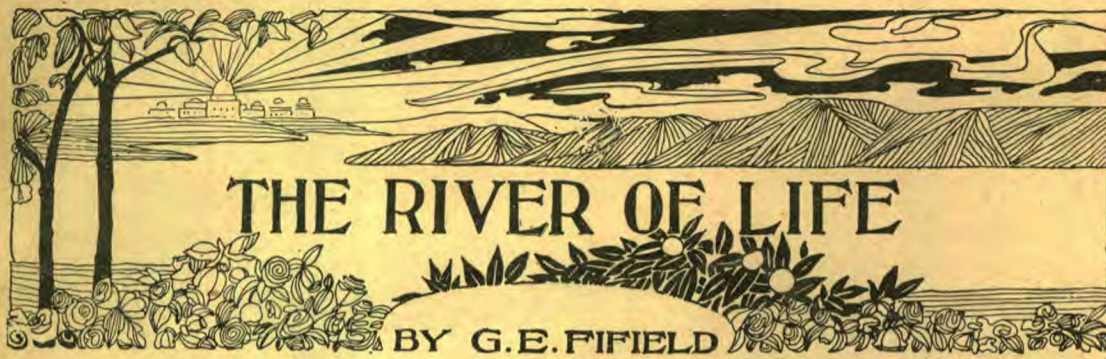
Notwithstanding the heroic and earnest efforts put forth by the W. C. T. U., and other temperance organizations, there has been a steady increase in the amount of spirituous liquors consumed. This serves to prove that men can not be made righteous by legal enactments. So long as the heart remains unregenerated, its evil desires and propensities will be manifest in some form. The following item we take from a recent number of the *Union Signal*: “The people of this country spent last year for chewing gum, \$2,000,000; for amusement, \$4,000,000; for jewelry, \$6,000,000; for tobacco, \$8,000,000; and for strong drink, \$1,400,000,000.” As an offset to this, the combined churches in the United States only spent \$5,500,000 for work among the heathen nations of the world. We do not for a moment disparage the excellent results which have attended the agitation of the temperance cause. All honor and credit and praise to the worthy men and women who have given their lives to the fighting of this terrible monster; and yet, notwithstanding these efforts, the power of the drink habit is increasing, for the sole reason that the power of appetite in man has been strengthened in proportion as he has degenerated morally, and separated himself from God.

As the world continues to grow worse, the exhibition of the evil propensities of human nature will be more and more apparent. It is not necessary to state statistics along these lines. To look at the figures representing the sum total is interesting and appalling, but the observation and experience of every reader are sufficient to indicate to him the degeneracy of society. Saloons are increasing on every side. They outnumber our churches and educational institutions ten to one. In our large cities almost every corner grocery has its wine room, and its side or back door, where its customers in this department can enter unnoticed. And one very sad consideration in this connection is the fact that these wine rooms are coming to be patronized to-day by women as well as men. This shows that the power of this terrible evil is taking hold of the very citadel of the family, and attacking its very center of purity and innocence. The social gatherings and dinner parties spoken of above are the great promoters of the saloon; and, in fact, we find on the family table of the ordinary home that class of foods, rich, luxurious, and highly seasoned, which serves to create and foster in the children a desire for spirituous liquors. When the home itself becomes corrupted, what can be hoped for of the church, of society, and of the nation?

Unbridled Passion.

Closely associated with the saloon stands the brothel. One is the father of the other. Indulged and pampered appetite, gluttony and strong drink, lead to lower sins and more degrading practises. Every line of business and industry to-day have been reduced to a science, to a system, to an organized effort. Satan is not behind in his work of deception. The so-called social evil of to-day has likewise been reduced to a science, and it is carried on as an industry, serving conjointly the combined interests of the god of lust and the god of mammon. As shown by the disclosures in the *Pall Mall Gazette* several years ago, and later by the Lexow Committee of New York, and in numerous instances by the efforts of Law and Order Leagues, rescue mission workers, and others, there is carried on in every city an organized system for entrapping the unwary and unsuspecting, and luring down to the pit of hell the guileless and innocent. The leading brothels have their agents or procuresses, the same as mercantile houses, for this very work, and the columns of thousands of newspapers are open to their advertisements. And that which makes more terrible this organized system of iniquity is the fact that in many of our large cities, as proved by investigation, the so-called officers of the law work hand in hand with these criminals. It is known that in scores of cases the brothels of our large cities pay to the police force a certain *pro rata* to buy their silence and protection. And in this system of iniquity is seen still further, as brought to view in the preceding article, the oppression of the poor in the last days. In scores of instances virtue is sold for gold, in order that soul and body may be kept together, and that there may be dragged out a little longer a miserable existence.

In the formation of monopolies, and in the sharp competition going on between the wage earners of the world, bare necessity has driven thousands to this life as a means of existence. The church and the world view with professed abhorrence this condition of affairs, and yet in the very attitude assumed toward these classes, there is given the lie to this abhorrence. The keeper and the inmates of the brothel are placed the lowest in the scale of human existence, but oftentimes those who are the aiders, abettors, and the supporters of these infamous institutions, are received by open arms in society at its most lordly functions. Sin is the same in God's sight whether practised by the society leader, by the flourishing man of business, or by the sunken, sodden specimen of humanity who has no home only in the den of infamy. If there be a difference, God will judge with a sterner judgment the man with great capabilities of mind and wealth, rather than the one who, having been lost to the world, finds nothing to draw her upward toward the better life. If the fifty thousand fallen women of New York City must sometime be brought into judgment, and receive their just deserts at the hand of a pure God, will that same pure and righteous Judge pass by the more than double and treble that number of fallen wretches who move in respectable circles, and occupy pews in Christian churches, who have made these women what they are to-day? It is difficult to see how the days of Noah and the days of Lot could have been worse than these times. Until society is cleansed, until the human heart is changed, this world will never be converted to the Lord Jesus Christ. The Lord help us to discern the signs of the times, to be wise according to that which is written, and, while we see the evil, to shun the evil, and to cultivate that purity of life and heart which will enable us to enter unabashed into the presence of the Holy One. FRANCIS M. WILCOX.



A GLIMPSE WITHIN THE VAIL.

"The King's daughter is all glorious *within*."
Ps. 45:13.

WE have seen that the sanctuary, whence issue the living waters, is a perfect revelation of the everlasting Gospel; and that Christ, the Incarnate Word, was another perfect revelation and manifestation of the same Gospel. Jesus was the promise and prophecy of the sanctuary perfectly fulfilled. In His heart the divine law was written, and that heart was the seat of mercy, and boundless, limitless love. His whole life was glorified by the divine presence, and all His actions were under the constant guidance of the Spirit. Thus His soul was a perfect sanctuary for God's indwelling.

But all this promise of the sanctuary was for us all as well as for Jesus. It was God showing His spiritual Israel how He wanted to dwell in them. Jesus was tempted in all points like as we are. His experience sums up all human experience. So, also, in the sanctuary every phase of the soul's experience in Christ is revealed, and we shall not be surprised to learn that everything about the sanctuary was symbolical and full of meaning. While in Jesus this meaning and promise of the sanctuary were fully realized, in the Christian, sad to relate, we often see God's plan incomplete, and His perfect pattern marred by the resistance of our wills to His.

The outer covering of the sanctuary was of badger skin, a material of no great beauty, but perhaps well adapted to protect from the weather. It is easy to imagine a Canaanite of the olden days, one who has heard of the power of Israel's God, and the glory of His sanctuary, gazing down upon this tabernacle from some adjacent eminence. He sees only the badger-skin covering. I think I hear him say: "Is this the sanctuary I have heard so much about? There is no beauty there." Even so of Jesus it was said, "There is no beauty that we should desire Him." The beauty of the Christian is an internal not an external beauty. The priest who had been within the sanctuary could tell of the beauty of blue and purple, and scarlet and fine-twined linen wrought with cunning needlework; he could tell of the glory of gold and of precious stones, and, most of all, of the glory of the shekinah presence that filled and flooded the place. He who was without, saw only the badgers' skins. So Christ is the "Rose of Sharon," the "Lily of the valley," "the chiefest among ten thousand," the One "altogether lovely," to those who have been within and seen Him as He is. So of the Christian, "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

If that ancient onlooker had cared to investigate a little more closely, he would have found just under the badger skins, the ram

skins dyed red. These were the skins of rams offered in sacrifice, and were dyed red to represent their own spilt blood, given freely for others. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, *mighty to save*." My name is "The Word of God." I am "clothed with a vesture dipped in blood." "The blood is the life." This is the same truth, either in the sanctuary, the Christ, or the Christian. Perhaps there is no beauty on the outside, but look a little deeper, there is the greatest beauty that earth or heaven can know. The life is being given,—given freely for others,—made mighty, too, even in the Christian by the Christ within, "mighty to save."

Look a little deeper still, O ancient observer! Just underneath the ram skins dyed red, thou wilt see the goats' hair cloth, from the goats that were always used for a sin-offering on the day of atonement. Look deeper still, and you will behold the fine linen wrought with hovering angel forms waiting to do God's bidding, and all the glory of the shining lamps, the beaten gold, and of the shekinah presence. So of the Christ, so of the Christian—no external beauty, it may be. But he who looks more closely will discover that the life is freely given,—given in the Christian through Christ's indwelling Spirit and power. He who looks more closely still will discern that this free giving of the life, or of Christ's life in us, *is making an atonement*, and is the only thing that can ever make us one with Him who is the "fountain of life," and who, therefore, freely gives His life to all. We must never forget that "without shedding of blood,"—without giving of life,—"there is no remission."

A still deeper look into the innermost truth of the sanctuary will show that this giving of the life, which makes us one with God, is the very basis of that fine linen of righteousness, and of all that inner glory of the tabernacle, which is God's glory,—the glory of His righteousness. It is only when our lives are thus given, and we are one with Him, that His law is really written in our hearts as it was in the sanctuary, so that His will becomes our will. Then, just as the angel forms wrought by fine needlework into the inner covering of the sanctuary, hovered ever around the shekinah presence, just as in heaven the angels that excel in strength "harken unto the voice of His word," so when His will is our will, our eyes will ever be toward the Lord, waiting His slightest word or gesture of command, and all our aims, hopes, ambitions, and impulses will hover near, glad and eager to do His bidding.

The pattern of all this was shown to Moses in the mount. It was the pattern of what God wanted to work out in his life, and in ours also. Jesus also was transfigured in the "holy mount"—not the same mountain, but in each case a mountain made holy by God's presence. Jesus also saw the pattern of what He was to be,—saw Himself, not as He was,

poor, despised, rejected, without "where to lay His head," but glorified as He will be in the eternal kingdom. He heard also God's voice saying to Him, "This is My beloved Son, in whom I am well pleased." Moses came down from that mountain to years of care, temptation, and trial, and to a sad and lonely death, before being permitted to enter the promised land. Jesus came down from that mount of transfiguration to Gethsemane and Calvary.

So God sometimes takes us up into the mountain summit with Him. For a moment we see ourselves, not merely as we are, incomplete, imperfect, and sinful, but we catch a glimpse of what we *are to be* in His eternal purpose. Heaven's glory is around and within. The soul is a sanctuary for His presence, built by His own power and after His own perfect pattern, and God's voice so sweetly whispers to the soul, "This is My beloved son, in whom I am well pleased." But when God gives us such an experience, it is not a presage of ease and comfort in this life. Indeed, the soul whom God takes up into the "holy mount" with Him, has ceased, with God, to look for his own ease and comfort, in looking for the good of others. Such a transfiguration, such a revelation to us of God's pattern, to be wrought out in our lives, is invariably a preparation for service, for trial, for crucifixion here, but also for resurrection into a larger, a glorified life. The lonely grave will find its angel of resurrection to contend with Satan and roll away the stone. The true land of promise is not so near Mount Sinai, nor even to Mount Pisgah's summit, as to the unknown grave in Nebo's lonely mountain—unknown to men, but well known to Him who watcheth over all. No experience of trial or of suffering, while we walk with Him, not even death itself if we die in Him, can take us away from the realization of His perfect pattern for us.

Surely, with Paul, we may say: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we *are more than conquerors* through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

WHAT IS NOW DEMANDED.

WHAT men now demand and always have demanded is some infallible standard of truth. If destiny depends upon conduct and belief, he wants to know what are the principles of right conduct and what are the doctrines to be believed. He wants to find something in the domain of morals and of faith of which he can say of a surety: "This is truth." He may admit of speculation upon scientific subjects, social questions, economic propositions and other questions of like order; but he is not content with speculations upon these questions which affect happiness, welfare, and eternal destiny. That is why a positive faith is the one which is most readily accepted.

And herein lies the weakness of what is denominated the "higher criticism." The higher criticism removes from the common mind something of confidence in the Bible as an infallible standard of truth. A secular paper of New York, speaking to this thought, very justly and pertinently says: "The weak-

ness of every attempt to reconcile faith and the higher criticism by asserting that while the Bible is not in itself infallible it contains infallible truth, is that it throws upon every individual the personal responsibility of sifting the truth in the book from the error. This is a duty which can not be delegated either to critic or to spiritual adviser. The passages of the Bible are not bracketed and marked, 'This is true,' and, 'This is not true,' and there is no knowledge taught in seminary or college which gives assurance of infallible discrimination. If some is truth and some is error and there is no authority outside of the Bible itself to guide the reader, the church may as well disband, for its very foundations are unsettled."

The common mind is dependent; it is not independent. In its dependence and helplessness and inability to know the truth, it leans upon that book which has been presented to it as containing the ultimate truth. How then is it robbed, if that which it fondly thought was infallible is taken away from it! It is adrift upon a tumultuous sea without compass. That the Bible contains infallible truth is not enough to know. It is the possibility of error which destroys confidence. Left to himself, one man's truth may be rejected as error by another. If elimination once begins, where is the process to end? Where shall the ultimate truth be found? The Bible was not given of God to a race of philosophers, but to a race of weak, fallible, erring, and misguided men. It was given as a guide, to be a manual of instruction so plain that even a fool may not err therein. So regarding it, it meets man's need. He feels that here is something under which the finger of God may write: "This is true."—*Methodist Recorder*.

THE CRAZE FOR MAMMON.

BY REV. WALTER B. VASSAR.

ANYTHING abnormal fails of proper balance, and a faculty gone astray needs righting for proper living. Nothing can be seen in its true light till the eyes see it from a correct focus; and eyes greedy for gold are wrongly set in their sockets.

A few illustrations may help to view the folly of mammon worship. If my neighbor has never displayed a musical faculty, this awakens no surprise on my part or on the part of his other neighbors, tho all of us may be given over to music. We simply see that music is not his forte, and he is none the worse fellow for that.

If in the circle of our acquaintance every other man or woman is not a poet or a poetess, we recognize that poets are never made, but born, and hold our friends in no less esteem, tho they may not even appreciate poetry.

If the artistic faculty has never come into the life of other friends as one of the highest blessings of heaven, we do not feel warranted in cutting their acquaintance.

But in the business world if our associates are not each and every man a money maker, we draw the line sharply; for here only birds of a feather can with comfort flock together. Mammon demands that all qualify themselves to double the almighty dollar, and the craze increases as the dollars double. No matter what the business, the question is not as to its respectability, but its profitableness, not as to its mutual helpfulness in trade, but the ability to coin money, as the money passes through the fingers of commerce.

And so we find ourselves at the close of the greatest century since creation's dawn, a race of money-getters and mammon-worshippers,

and the "golden calf" the idol of millions of hearts.

Nor does the craze stop with those who are engaged in the more strictly commercial callings. He whose book sells the widest, not from virtue in the book, but from the popularity of the writer, he whose songs are the widest sung, not because of the sublimeness of the melody, but because the author is on the crest of the wave, and the shekels roll his way, these are the men to whom we turn and cry, "These are thy gods, O ye people!"

And, more than this—alas, pity 'tis 'tis true!—the preacher of righteousness, he who is set for the defense of truth, God's oracle, is swept in the mighty current; and the question is not, Can he convert sinners from error's ways? but, Can he command big pay? This is the all-important question, and the aisles of the church, as the avenues of trade, resound with mammon's mighty call for worshippers.

But men who sell themselves for gold will perish with their gains. He who barterers all for silver will not be satisfied. Life has ever been, and ever will be, more precious than meat, and the body more precious than raiment.

Hamilton, N. Y.

"THE MORNING COMETH."

Lo! FROM his Eastern heights sublime,
I hear the herald's joyous warning;
Day's glory deepens; far upclimb
The rosy splendors of the morning;
See yon triumphant steeds of light
Chase the retreating hosts of night;
The valleys sing, the hills rejoice,
And sounds aloft one cheering voice,
" 'Tis coming. Yes, 'tis coming."

'Tis coming. Yes, our night of tears
Shall fade before Immanuel's glory,
Which now, to gild our earth, appears,
Foretold in ancient song and story,
Foretold in that seraphic strain,
With notes which haunt our world again;
For, traveling through the shadowy years,
The Just, the Merciful, appears.
Behold! the Lord is coming.

—*Zion's Herald*.

A VISIT TO OTTAWA, ONTARIO.

DOUBTLESS the readers of the SIGNS are aware of the fact that this city was visited last spring by a devastating fire. It was my privilege a few days ago to pass through a portion of the "burnt district" of this unfortunate city. It is said that the territory covered by the fire extended about two miles and in places nearly half that width. It would be difficult to imagine a more impressive object lesson on the transitory nature of earthly possessions than a view of this burnt territory presents. To see the ragged stone walls pointing in their mute and irregular manner away from earth, and the desolate door-yards, where once had been luxury and beauty, was a scene to awe the mind and touch the heart with tender emotion.

It is even advertised as an object of special attraction for the railway excursions to visit the "burnt district" of the city. Many of the people were at their midday meal when the fire commenced, and before night the holocaust was pretty much over. The fearful work had been done; ten thousand or more people were homeless, and fifteen hundred dwellings were in ashes. Their destruction came as a traveler, with rapid march, and their want as an armed man.

Friends, where do you want your treasure? All this world is soon to be known to the uni-

verse as the "Burnt District," to lie waste 1,000 years, and the inhabitants of other worlds are going to accept the invitation to come and see the impressive and horrid sight. The Bible says to all, "Come, behold the works of the Lord, what desolations He hath made in the earth." Ps. 46:8.

The prophet Jeremiah looked forward to this scene: "I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4:26. How foolish to lay up treasure here to be consumed away into smoke! How wise to lay up treasure where the fires will never burn it! Where are your treasures? The great day of destruction and fire is right before us.

One of the peculiarities of this fire was the bewilderment and lack of sense manifested by those whose homes were consuming. This is but a shadow to the confusion and dismay of the worldling in the great burning day.

F. D. STARR.

TRINE IMMERSION.

THERE is but one form of baptism known to the New Testament where water is used, and that is immersion. All who baptizo—all who bury—agree in this.

There is, however, a class who believe that, to fulfil the injunctions of the Scriptures, the candidate should be buried three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost, or Holy Spirit. Matt. 28:19, 20 is quoted to sustain this idea.

Why baptize at all? First, we are to repent of our sins (Acts 2:38), and acknowledge that the sin has brought death. One who has not repented of sin is not a fit subject for baptism. "Sin is the transgression of the law." 1 John 3:4. Repentance is not simply the sorrow of the world for the results of an evil course, but a turning away from that evil course, or from the transgression of the law—a clearing of self. 2 Cor. 7:10, 11.

When we confess, God forgives. 1 John 1:9. The old man of sin is crucified with Christ. Rom. 6:6. Self then is dead. Verse 11. "Ye are dead" (Col. 3:3), "crucified" (Gal. 2:20).

What, then, is the next step?—Deliverance from this dead body. Paul says, "O wretched man that I am! who shall deliver me from this body of death?" Rom. 7:24, margin. How can I be delivered?—By burying the dead and rising with Christ's life, or putting on Christ.

In Rom. 6:3 it is stated that we are "baptized into Jesus Christ." In this act we put on Christ. Gal. 3:27. "As many of you as have been baptized into Christ, have put on Christ." Now as to the number of times necessary to baptize. When Paul says we have "one baptism" (Eph. 4:5), he certainly does not refer to form at all, but to the one thing. The question then is, Have we one immersion, or three? Paul answers, "One" immersion. Why then baptize in the name of the Father, Son, and Holy Ghost? 1. We repent toward God. Acts 20:21. We sinned toward Him, or, as "sin is the transgression of the law," we transgress His law, and "the wages of sin is death." Rom. 6:23.

2. We get forgiveness in Christ. "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. We show our faith in His willingness to receive us in Christ, and meeting Him there, by being put into Christ in immersion.

3. In the name of the Holy Spirit. Christ says, "No man can come to Me, except the

Father which hath sent Me draw him." John 6:44. How are we, then, drawn, or what means does the Father use to draw us to Christ?—The Holy Ghost or Spirit. John 14:26; 16:13, etc. Its office, to convince of sin. John 16:8, margin. "He will guide you." Verse 13.

But we receive that Spirit in Christ. Rom. 8:1, 2, 9. In fact, being put *into the Son*, brings us into connection with both Father and Spirit. Gal. 4:6. We get *all* through His death and resurrection. "We are buried with Him." Rom. 6:4. This likeness to His death refers to being "*planted together*," Christ and I, not my being planted *alone* in the likeness of His death. "Buried *with Him*," "*planted together*," "*buried with Him* in baptism, *wherein also ye are risen with Him*." Col. 2:12.

How often can I be buried *with Him*?—Just as many times as He was buried, no more. "He died unto sin once." Rom. 6:10. "Christ was once offered." Heb. 9:28, 26. We can be buried but once *with Him*. We can die but once *with Him*. (This is speaking of the one experience at baptism.) We can not die once with the *Father*, for He did not die. We can not be buried once with Him, for He was not buried. We can not die or be buried with the Holy Spirit, for it did not die, nor was it buried. Buried with Christ, we show our faith in all, and receive both Father and Spirit in Him. When Christ died, He was erect upon the cross, with arms outstretched, His head bowed upon His bosom. There was no plan for His burial at all. Death should precede burial. Burial should not be arranged for until after death. Any other course would be unnatural. The form of baptism, or burial, does not embrace His dying, but when buried, with arms folded across His breast, they laid Him away out of sight.

We are buried with Him. He rises up. We are raised up together with Him. Then with our old life—dead body of sin—buried forever in His grave, we live His life while here, and appear in glory when He comes. Col. 3:3, 4. CLARENCE SANTEE.

A SOUND MIND.

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

THE mind of Christ is described in verses 7 and 8. It was an unselfish mind, one from which all thoughts of self-serving were excluded. "He humbled Himself. . . . Wherefore God also hath highly exalted Him." There is the perfect example. The life and work of Christ show us that the path leading to the heights of true success runs through the valley of humiliation.

Peter admonishes us to be clothed with humility; and what a fitting garb for sinful, erring mortals to wear! Through pride Satan was transformed from the "anointed cherub that covereth," "perfect" in his ways, to a murderer, a liar, and the father of it. Eze. 28:14, 15; John 8:44. The desire to exalt himself was his ruin; for he said, "I will be like the Most High." Isa. 14:14.

Adam and Eve fell because of a desire to become like God in their own way, in other words, through exalting self. Gen. 3:1-6. They followed Satan's example, and became sinners.

As Christians we are to follow Christ; but "the natural man receiveth not the things of the Spirit of God;" for "the carnal mind is enmity against God." 1 Cor. 2:14; Rom. 8:7.

It is clear, then, that the mind of Christ, which we are exhorted to have, is a new mind;

and it is not something that we get by our own efforts, but is the free gift of God. 2 Tim. 1:7. When received, it enables us to think the thoughts of God, unselfish, pure, and noble. Every thought is brought into captivity to the obedience of Christ. 2 Cor. 10:5. He lives in us, and works "both to will [think] and to do [express His thoughts in word and action] of His good pleasure." Gal. 2:20; Phil. 2:13.

This is God's way of exalting man; for when our thoughts are the thoughts of God, then our ways will be His ways, and they will be as far superior to the old thoughts and ways as the heavens are higher than the earth. Isa. 55:7-9.

This is the true intellectual culture. The sound mind resists the specious deceptions of Satan, and delights in meditating upon the grand and lofty truths of nature and revelation.

Then let us humble ourselves under the mighty hand of God, that He may exalt us in His own good time and way, always remembering the promise, "No good thing will He withhold from them that walk uprightly." Ps. 84:11. GEO. M. BROWN.

Humboldt, Neb.

WATCH AND PRAY.

CHRISTIAN, seek not yet repose;

Hear thy guardian angel say:
"Thou art in the midst of foes;
Watch and pray.

"Gird thy heavenly armor on,
Wear it ever night and day;
Ambushed lies the evil one;
Watch and pray.

"Watch, as if on that alone
Hung the issue of the day;
Pray, that help may be sent down;
Watch and pray."

—Charlotte Elliott.

TRIALS.

WHAT is a trial?—It is the fire that tests the soul. Without these soul fires the Christian's experience would be robbed of its strength and power. The lives of the primitive Christians shine forth with such a brilliant luster because of the severe trials through which they passed. Remove from their history an account of these and their lives become commonplace. "But they had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." "Others were tortured, not accepting deliverance; that they might obtain a better resurrection." Hence, or because of this, the halo of their lives permeates the darkest solitude of this sinful world.

Trials is the furnace in which God would consume the dross of our nature. The hundred and forty-four thousand stand before the throne without fault because of the heat of the furnace through which they pass. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They have lived the life of the Lamb, and that was one of great suffering. It was hatred for love, cursing for blessing. It was weary days and painful, agonizing nights. It was barren deserts and flowerless gardens, abuse and cruelty, with nails and cross and spear and thorny crown.

"Behold, I will send My Messenger, and He shall prepare the way before Me. . . . But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1.

In order, then, that we may be able to offer unto the Lord an "offering in righteousness," the refining process must be applied. Peter says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13. "My brethren, count it all joy when ye fall into divers temptations." James 1:2. We can see, then, that these trials should be the subject of rejoicing, as they are ordered by a kind providence to fit and prepare us for some better place which God has for us. Peter declares we are "living stones," built up into a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Then how precious in God's sight are these trials that He permits to come to us! They are hammer and chisel in His loving hand to remove the rough corners. They are brush and sandpaper to fit and polish us for the place He would have us fill in His glorious temple. No wonder that "the trial of your faith is more precious than gold." Why?—That ye "might be found unto praise and honor and glory at the appearing of Jesus Christ."

No act in the life of the great Bernard Palissy, the potter preacher, shows more fortitude than when by careful thought he had come to the conclusion that the glazing on the Italian pottery had been placed there by intense heat, and he, determining to prove it, stood six days and nights by the blazing furnace, hoping to see the glazing fuse, but, finding it would not, and his fuel fast going, and no money to buy more, seized the chairs, smashed them to pieces, and threw them into the flame.

His family, who had been watching him as he watched the furnace, began to think him insane, and they pleaded with him, but his only reply was, "More heat, more heat;" and when the chairs gave out, he broke the table to pieces and threw it onto the fire, and then other articles of furniture, until the limit of his power and strength was exhausted, when, lo and behold, the glazing melted, and with a cry of victory upon his lips, he fell exhausted to the floor!

God could use a man like that, and we soon find him one of the leaders in the great reformation in France. As the intense heat puts the gloss on the pottery, so the fires of affliction polish the human soul and cause it to shine to the glory of its heavenly Father. Then welcome the cross, that brings us nearer to our God.

By the dim light of the candle, Paul could write from his narrow inner prison in Rome, while by faith he pillowed his head on the breast of Jesus, "All things work together for good to them that love God, to them who are the called according to His purpose." And let all God's faithful children say, "Amen."

F. W. HIDDLESON.

My mind was ruffled with small cares to-day,
And I said pettish words, and did not keep
Long-suffering patience well; and now how deep
My trouble for this sin!

—Henry Septimus Sutton.



DOES IT REPRESENT CHRIST?

THE *Kansas City Journal* prints a letter from a captain serving in the United States army in the Philippines, describing a banquet that was given on the occasion of the baptism of a Chinaman into the Catholic faith. The opening paragraph of the letter expresses the surprise of the captain at the ability of those semi-civilized people to give a banquet, in the following language:—

"I was a witness the other day to an event that, had I not seen with my own eyes, would not have believed was possible among a people who in many things are no farther advanced than the civilization of 2,000 years ago, and in a country village, too, containing not over 600 inhabitants, and eight miles from the only railroad in the island."

The letter then gives some personal matters in regard to how enthusiastically the captain was received by those assembled at the banquet, and describes the feast in the following words:—

"The table was decorated in fine linen, silver, cut glass, and china. At every plate was a bottle of red wine, champagne, and glasses. Everything was served in courses in ultra fashionable style, a change of plates, knives, forks, and spoons at each course. It began with baked Spanish mackerel, then followed three or four other varieties of the 'finny tribe,' then baked duck, turkey, and chicken, with a French dressing; strange but delicious salads. One, I remember, consisted of sliced oranges, tomatoes, onion wafers no larger than a silver three-cent piece. After chopped lettuce came a world of fancy dishes that were new to me, but simply elegant. The last course was fresh and candied fruits and other sweetmeats and confections; then cigars, cigars, and fancy toothpicks, one end of which was whittled to represent some one of the different tropical plants of the country. Thus ended a banquet that would have done credit to the first-class hotels of the inland towns of our own country."

Any one who will study the real life of the real Christ of God until he becomes imbued with the spirit of the Gospel, will feel a sense of such sadness as words can not express at the thought that those poor, confiding heathen are being made to think that such things as are indicated by such a banquet are to be associated with Christianity. Those who really know the Lord, and who are more anxious to see that Christ is properly represented in the earth than they are to build up some man-made ideas of theology, should stand ready to answer the call at any moment to go to those lands and let the light of the Master's teaching and life as it is in very fact, shine out through them. T.

PLAGUE RIOTS AT CAWNPORE.

NOT many days ago there came over the wires from India the information that the government in India had decided to make less stringent regulations in regard to the plague; but there was no indication that the officials were practically forced to do this on account of the growing hostility of the natives. The following extract from a letter to the *New York Observer*, by Rev. J. J. Lucas, explains the necessity for this step:—

"It is now four years since the plague made its appearance in Bombay, and in spite of all the efforts of government, it has been as virulent the last few months as at any time since it appeared. City after city has been smitten, and now for some months it has taken root in Calcutta. No one really knows the number of deaths, as the people refuse to report such cases as long as they can, in order to escape the plague regulations, especially the segregation of the patients in hospitals provided by the government. Last week the Hindus and Mohammedans of the city of Cawnpore united, and without a word of warning, made a rush for the Plague Hospital, burning it to the ground in broad daylight, killing four or five policemen who were on duty at the hospital, and throwing their bodies into the burning building."

"The troops were called out, but the mob defied them, and when scattered in one place they gathered quickly in another. The European women and children on the railway lines fled for protection to the railway station and spent the night there. The ladies of the Society for the Propagation of the Gospel Mission, with native Christian girls, took refuge in the church. No provisions could be had from the city. The servants of Europeans were waylaid by the mob

and robbed of the provisions they were taking to the European quarter of the city. All the shops and mills were closed, and business suspended for several days. Sir Anthony McDonnell, governor of the province, hastened to Cawnpore, and by the issue of a proclamation practically leaving the plague regulations in the hands of the people, restored quiet. Thus the mob overawed the authorities and had their way."

"This has opened the eyes of not a few to see what a seething volcano we sleep on in India, one ready to burst forth at any time and swallow up every European and Christian in the country. One of the remarkable features of the riot is the sudden and cordial union of the Hindus and Mohammedans, both bodies seemingly at one in the determination to sweep away the plague regulations, and failing that to—well, do what they can to sweep away the British Government. The most monstrous stories were circulated to arouse the animosity of the people, *i. e.*, that the government burns to death the sick in the plague hospitals, and thus strives to stamp out the plague. During the riot a report was circulated that the government intended poisoning the water in the water works and thus bring the people of the city to terms. When such stories are circulated and believed, one understands how quickly the mass of the people, only seven in a hundred able to read, can be aroused by designing men and incited to deeds of cruelty and violence."

The English Government dares not risk the possibility of an Indian rebellion while its hands are so thoroughly tied in Africa and China. S.

PROTESTANTISM IN FRANCE.

WHILE Protestantism is growing in France, there is said to be a steadily increasing hostility to it among the masses of the people. The greater share of this opposition is of course from Roman Catholics, who constitute the majority of the masses. There is a ready and constant demand for anti-Protestant literature, in which extravagant language is used, sounding, says the *New York Observer*, "wonderfully like the writings of some of the Catholic theologians on the eve of the revocation of the Edict of Nantes." It is asserted that there can be no just cause for this opposition, inasmuch as the Protestants are law-abiding and peaceable citizens. The *Observer* attempts to give an answer to the question why they incite such increasing hostility. It says:—

"The question is a difficult one to answer, tho the fact that Protestants are prosperous and hold many official posts does, as indicating the possession of qualities not shared by Catholics, afford a partial explanation. It is only partial, however, because, singularly enough, the French agnostics are quite as hostile to the Protestants as are French Catholics. The very men who profess contempt for Catholicism, unite with the Catholics in condemning the Protestant, and, apparently, because he is not a Catholic. This would indicate that the antipathy is caused not by difference of religious belief, but by different habits of thought. And the theory is borne out by the fact that neither the spread of the doctrine of Voltaire, nor the Revolution, nor the process of secularization which followed the Franco-Prussian war, ever greatly modified the hatred of Protestantism. The Protestant has never been allowed a place in popular esteem alongside the agnostic. Catholicism is so much a habit of life with the mass of the French people, so much a point of view, that it looks at everything through Catholic spectacles, failing even to discover anything disgraceful in St. Bartholomew. It may ignore the church and ridicule its rites, but it retains the inherited prejudices of that faith. This is the chief cause of the hostility to Protestantism, the fact that the latter looks out upon the world from a different view point from that of Catholicism. The Protestant judges men and things on their merits, the Catholic accepts the judgment of his church, and the independence of the former naturally offends him. Aside from this hatred of Catholicism, there are, of course, other reasons for the French hatred of Protestantism, the chief perhaps being that Protestants are so often of foreign blood, and bear foreign names, and that in scholarship they hold the supremacy. But the chief cause is differing habit of mind. Nevertheless, Protestantism is growing in France, having now regained the strength it had when the Huguenot persecution began."

Yet Protestants, like Prévost, tell us that French Protestants have lost their power.

It should be emphasized, tho, that what the *Observer* calls a differing habit of mind accounting for this hostility, is a habit of mind almost wholly, if not entirely, the result, through ages, of Catholic

teaching. Even the French agnostics, if they are not backsliders from the Catholic faith, have been trained through generations of this influence. In the end, the matter of religion will be found to be wholly responsible for the attitude, except as there may be inconsistent Protestants whose individual lives give the lie to their profession. In this sense it is a habit of mind, and a habit which affects the French Protestant—the Huguenot—just as it affects the English, or American, or German, or true Protestant of any other nationality,—it changes him from bondage to liberty, the glorious freedom of the sons of God.

L. A. P.

HARD LOT OF THE DOUKHOBORS.

THE *Chicago Inter-Ocean* tells a pitiable story of the colony of Doukhobors, who, being expelled from Russia, were brought over by the Canadian Government and settled in the Northwest. They had hardly put foot in the country, in a state of absolute poverty and dependence, when they were beset by the ministers of the many rival sects that abound in Canada, to join their different denominations. Satisfied with their own simple and practical form of Christianity, they repelled all the overtures made to them, and so came to be regarded as little better than heathen. Then petty persecution began. The patriotic British immigrants and settlers in their vicinity accused them of disloyalty for not participating in the rejoicing that followed the relief of Ladysmith, and other events in South Africa, following up their accusations by acts of menace and violence. They were also described as anarchists because they would not work for less than customary wages, and inflammatory literature, which would have as much effect among them as a lighted torch thrown into water would have, was said to be sown broadcast among them. A portion of the French press took up the cry and went for them on religious and racial grounds, and altogether the poor Doukhobors found themselves in a very embarrassing dilemma. They found not only the people among whom they had come inhospitable, but the climate unpropitious, and began looking about for some more favorable surroundings. They were persuaded to come to California, but they found that, while despotic Russia had driven them out, free Canada would not let them go out from her domain when they wanted to do so. Effort was made by agents of the Ottawa Government to persuade them to remain; but this failing, other means were adopted. It was represented to the United States agent at Pembina, on the frontier, that the Doukhobors had been engaged to come to California under labor contract. Of course this blocked the way, and at present they are constrained to remain. So they find a hard lot in America as well as in Russia.

EXPLORING THE ANTARCTIC.

A MEMBER of the recent Belgian Antarctic expedition tells in a late French journal of the results of this latest exploration around the south pole. Attempts to gain a definite knowledge of the south polar regions have usually met with little success, owing to the fact that the warm ocean currents, such as the gulf stream and the Japanese current, do not penetrate this zone to any appreciable extent. This accounts for the fact that explorers have not been able to penetrate as far into the southern ocean as they have in the northern. Only floating icebergs or mountains whose snow-line reaches down to the sea are found in latitude south which would correspond with the latitudes of Hammerfest, Tromso, Reykjavik, and Archangel in the north, all of which are habitable cities. The geography of the south polar region, M. de Garlache says, has been based largely upon reports of whalers and sealers, and these have been very inaccurate. The Belgian expedition was continually sailing over what had been supposed to be land, and finding land where only open sea was designated on the maps. M. de Garlache's article concludes with the following description of regions hitherto unexplored:—

"The panorama unfolded to our eyes, and never contemplated by man before, was of gloomy grandeur. Half way up the black, gray, or red cliffs, vertical and with clearly defined clefts, floated clouds; at their feet was the ice, brilliantly white, with blue cracks at the sea-level. Here and there floated icebergs eaten away by the waves; some had vast caves, whose roofs were of dazzling azure. We often saw sunsets of unspeakable magnificence. The only things needed to complete our happiness were volcanoes."

"The water was peopled with *cetacea*, *balneop-*

era, and *megoptera*. On the floating ice seals assembled. On the land we found rookeries or colonies of penguins, which did not disperse at our approach; they had never seen men before. These rookeries were often on beds of guano that looked like soil, but underneath was solid rock. Other birds innumerable nested or perched on the cliffs, sea-swallows, petrels, cape-pigeons, etc. It is difficult to give an idea of the desolation of the Antarctic regions. Take the highest Alps, suppose an unheard-of deluge that raises the water level to the limit of eternal snow, regard the summits that rise above it, and you will get an idea of Brabant Island, of Antwerp Island, of Danco Land, etc. There the snow line is at the sea-level, and nevertheless we are only at 64° or 65° South latitude."

ALLIES IN CHINA BUT ENEMIES IN AMERICA.

It is a singular spectacle which this generation witnesses—the whole world at war, different nations of earth seeking to sink their international differences long enough to unite in sinking China. Japan, with the rest of the world, is there—they are allies in China. But the reign of peace among different nationalities does not necessarily follow, as instance the present trouble on the fishing grounds of the Frazer River, where 3,000 Japanese and 3,500 whites and Indians "slept on their arms" for several days, ready to shoot one another down, for a difference of five cents per fish in the price of the salmon they caught. They may be allies in China, but in the rest of the world the service of self is the basis of amity. The friend in partnership is an enemy in competition; and personal gain is of more consequence than the life of the competitor. In the midst of this turmoil the question arises, When will Christ come and rain peace on the earth? The earth will not be at peace again until He does come; but His coming is near.

CONCERNING the assassination of the king of Italy, it is somewhat startling to call to mind the number of assassinations and attempted assassinations of government officials that have taken place within the last few years. In 1894 President Carnot was stabbed to death at Lyons. In 1895 the queen of Korea was killed by a Japanese soldier. In 1896 the shah of Persia was murdered while entering a sacred shrine. In 1897 an attempt was made on the life of King Humbert. In the same year the prime minister of Spain was shot to death near San Sebastian. In this year also the president of Uruguay, Juan Idarte Borda, was killed, and attempts were made on the lives of Felix Faure, president of France, Porfirio Diaz, president of Mexico, Señor Moraes, president of Brazil, and upon the sultan of Turkey. In 1898 the president of Guatemala was killed by a Swiss clerk. In that year the king of Greece was attacked, and the empress of Austria was stabbed to death at Geneva. A shot was fired at the Prince of Wales on April 4 of the present year, while sitting in a railway carriage at Brussels. Most of these bold crimes have been the work of anarchists, whose creed is the extermination of all rulers, without respect to their individual characters, or without regard to the consequences which may come to themselves; and the spread of their doctrines and those of other secret societies of similar nature, taken in connection with the growth of the war spirit throughout the entire world, places before us the plainest of evidence that we are now in the "perilous times" which God declares through Timothy are a sign of the "last days." 2 Timothy 3.

AN editorial in the San Francisco *Chronicle* of July 31 reads as follows: "Whether wisely or foolishly, we have in former years compelled China to enter into treaty stipulations to protect natives of that country who have become Christians. If we abandon China, we abandon those who by our own voluntary act have been endowed with a special claim to our protection. That the course of Christendom toward China during the past century is almost wholly without justification is true, and it is also true that the present situation is not far from a just retribution for our own misdeeds. But as matters now stand, we have obligations toward many people in China, and we can not disregard them." It was this interference with the internal affairs of China which gave the Chinese his intense hatred of foreigners; and this interference was wrong, especially since it was done as the act of a Christian nation, yet, as this editorial implies, the forces of America will not be withdrawn from China. At least they will act in concert with the forces of the other nations in whatever action they may take.

The nation is involved in the Chinese turmoil, and the way is thus being prepared for all the nations to become involved in that great war so long foretold.

EMPEROR WILLIAM, of Germany, in giving a farewell address to his troops who were embarking for China, on July 27, gave utterance to the following advice and sentiments:—

"Every civilization not founded on Christianity is sure to be brought to naught. So I send you out. May you all prove your German efficiency, devotion, and bravery; bear joyfully all discomfort, and uphold the glory and honor of our arms. If you close with the enemy, remember this: spare nobody, make no prisoners. Use your weapons so that for a thousand years hence no Chinese will dare look askance at any German. Open the way for civilization once for all. The blessing of the Lord be with you. May the blessing of God rest on your banners, and may He vouchsafe to you to find a path for Christianity in that far-off country. I wish you Godspeed. Adieu, my comrades."

How Christianity can follow such a path as the emperor of Germany designs to hew out for it in China, is a matter that is not explained in any of the four Gospels. Germany lost a minister at the hands of the Chinese, and no doubt many of her missionaries have perished also; therefore the soldiers of Germany, representing "Christian civilization," are to spare none of them, and make no prisoners; to use their weapons so effectually as to spread terror through China for a thousand years; and all this in the name of Christianity. A more sacrilegious charge would be hard to bring against the Man of Calvary, who "when He was reviled, reviled not again;" who was "led as a lamb to the slaughter;" who "opened not His mouth" amid the most bitter accusations and under the most cruel scourgings; who died on the cross praying for His enemies, and with no word of railing or censure against them! What a contrast between this "national Christianity" sentiment and the life and teachings of Jesus Christ!

KING HUMBERT of Italy was assassinated at his country home, Monza, near Milan, on the evening of July 30. The author of the desperate crime was Angelo Bressi, an anarchist from the State of Tuscany. Italians everywhere are mourning the loss of their king, who seems to have been exceedingly popular, in spite of the firm stand he has taken in reference to the separation of ecclesiastical and civil affairs. Many times the wrath of the Catholic orders has been vented on the king, and the serious outbreak at Milan not many months ago, in which hundreds of lives were lost, was believed to be an attempt of the ecclesiastics to overturn the government. Comparative peace has reigned in Italy since the suppression of this disturbance, and the king has gained in the favor of his people. Humbert was the son of Victor Emmanuel II., and Humbert's son, who succeeds to the throne of Italy, bears the name of his illustrious grandfather. The new king, Vittorio Emanuele, is said to be as much opposed to the Vatican as was his dead father.

A DESPATCH from the British minister at Peking bearing date of July 21, has been received at London, stating that the British legation had been under fire from June 20 to July 16. Since the latter date an armistice has been in effect, but a cordon is drawn closely around the legation. The casualties in the legation up to July 21 had amounted to 62. Many women and children are included in those who are within the legation walls. From other sources comes the report that on July 8 the Chinese made a determined attack on the legation, and were repulsed, with a loss of 1,000. A despatch from the secretary of the German legation, bearing the same date as the English, states that the German, Russian, American, British, and half the Japanese and French legations were still being defended, but also states that the speediest possible advance of relief troops is urgently necessary.

A REPORT from London states that Lord Kitchener has been despatched from Pretoria to relieve General Baden-Powell, the defender of Mafeking, who is now besieged by General Delarey in Western Transvaal. General Prinsloo, commander of the Free State Boers, has surrendered to General Hunter, with 1,000 men. The main body of the Transvaal troops, under General Louis Botha, are at Middleburg, and are accompanied by President Kruger. It is reported that President Kruger has offered to surrender on certain conditions; but Lord Roberts insists upon unconditional surrender.

THE rebel forces of Colombia have been finally defeated at the hands of the government troops. The last fight in and around Panama is described as being a bloody one. The fight lasted five days, and it is reported that more than 600 were killed, while many hundreds more were wounded. Panama has been plunged into the deepest mourning by the loss of many of its prominent men. The work of collecting and burying or burning the dead and caring for the mangled victims who still survive, has cast a gloom over the entire republic.

NOTWITHSTANDING the rain that has fallen in India, the viceroy reports that that country is still in a sad plight, as sufficient rain for the growing of crops has fallen in but few districts. One-quarter of the inhabitants in the central provinces are on government relief. The governor of Bombay reports 5,073 deaths from cholera during the week ending July 21. The statistics show that less than one-third of those attacked recover. The viceroy reports the situation serious and critical in several of the provinces.

OFFICIAL reports from Manchuria show that the Russians in this province are sorely pressed. The opposition to Russian influence is increasing, and the Russian troops have been compelled to retreat from Moukden southward. The withdrawal of this column was accomplished with much difficulty, fighting continually and surrounded by Chinese troops. Chinese troops are menacing other towns along the Russian frontier, and fighting is going on at various points.

ALTHO it is impossible to get authentic news from China, yet the indications are that hundreds, if not thousands, of native Christians and missionaries have been killed in the disturbed provinces of that country. It is now feared that the foreign ministers and their families are held by the Chinese Government as hostages, and that their lives will be taken as soon as the foreigners begin their march on Peking.

THERE has been a reign of mob violence in New Orleans for several days. Two negroes, resisting arrest, killed four white men, two of whom were policemen. The whites thereupon organized mobs, who set upon and beat or killed every negro whom they could find unprotected. Several hundred extra police were sworn in, and the militia ordered out, before the disturbance was quelled.

ENGLAND has finally conceded to Russia the control of the railway from Tau to Tien-Tsin, which was built by English capital. It was the dispute over the control of this railway which was hampering the advance of the foreign troops upon Peking. England's surrender in this matter is expected to hasten the advance on the Chinese capital.

A BATTLE is reported to have taken place in Yucatan recently between Mexican soldiers and the warriors of the Yucatan tribe, in which the Mexicans were badly worsted and lost heavily. These Indians were armed with modern weapons of war, and mustered a force of 6,000 to oppose General Bravo, who had a force of about 3,000 men.

THE two-days fiesta which was arranged in Manila to commemorate the proclamation of amnesty to the Filipinos is declared to have been a complete failure. The people were passive and unenthusiastic. Failing to see any tangible results of amnesty, they say they can see no reason for celebrating it.

JOHN CLARK RIDPATH, America's great historian, died at the Presbyterian hospital, New York City, on July 31. Dr. Ridpath was born in Indiana, in 1840, graduated from Ashbury University (now De Pauw University) at the age of 23, and became one of the most noted writers of the day.

A NEW YORK paper recently gave an account of a two-hundred-dollar monument that had been put up in that city over the grave of a dead dog. Comment is unnecessary; but it is certain that there are more profitable and useful channels through which to let our means and our affections flow.

A DESPATCH from Minister Conger, dated at Peking July 21, gives the same information in substance as that from the English minister, mentioned in these columns. The despatch states that ammunition is low, and that another attack by the Chinese would probably mean a massacre.

A REPORT from Japan states that Mount Azuma has become an active volcano. The eruption occurred on July 17, and streams of lava poured down the mountainside, destroying villages in their path. The loss of life is not known, but it is believed that as many as 250 persons perished.

THE transport Hancock sailed from San Francisco for China on July 29, with battalions of heavy artillery and 500 marines on board. On the day following, 900 infantry and cavalry arrived from Eastern stations, to sail for the same destination, August 1.

THE commander of the revenue cutter Bear reports that the situation along the Cape Nome coast is very serious, owing to the total lack of sanitary arrangements. According to his report, typhoid fever is raging, and smallpox is on the increase.

It has been discovered that through an error in the treaty with Spain, two islands of the Philippine group still belong to that nation. It is expected that the United States will buy the islands.

THIRTY miners were suffocated in the La Paz mine, near Monterey, Mexico, on July 29, by the burning of a portion of the mine.



MISSIONS

"WITNESSES."

[E. M. Exton, in the *Word and the Way*.]

"Ye are My witnesses, saith the Lord." Isa. 43:10; 44:8
 "And ye shall be witnesses unto Me." Acts 1:8.

WITNESSES for Jesus in a world of sin:
 What do those around us know through us of Him?
 Witnesses for Jesus, Conqueror o'er the grave;
 Since He rose triumphant, He from death can save.

Witnesses for Jesus of the Spirit's power,
 Rich to help and comfort every day and hour.
 Witnesses for Jesus of His precious blood,
 As we journey onward to our rest above.

Witnesses for Jesus of His matchless grace—
 Great, and rich, and boundless—till we see His face.
 Witnesses for Jesus of His power that saves
 E'en the "chief of sinners," who His mercy craves.

Witnesses for Jesus everywhere we go,
 On the mountain summit, in the vales below.
 Witnesses for Jesus, faithful to our trust,
 Lifting up the fallen, seeking out the lost.

Witnesses for Jesus as we pass along
 Through a world of darkness to the light beyond.
 Witnesses for Jesus, shedding light around,
 That may guide another to the rest we've found.

Witnesses for Jesus with our earthly store;
 "All" upon His altar—Jesus asks no more.
 Witnesses for Jesus till He comes to reign
 O'er the world in glory, where He once was slain.

HOW THE GREEKS OBSERVE EASTER.

MANY days of the year are observed by the Greek Church as holy days. Days are observed in honor of "saints" almost without number, also in honor of Christ's baptism, His ascension, and other events in His life and ministry; but Easter outrivals other religious festivals, and Easter Sunday is the most festive day of the year. Church and State unite to do it honor. It is ushered in by the booming of cannon, while the military pageantry and priestly ritualism vie with each other in making the loudest noise and the finest display.

The following description of Easter festivities is translated from the Greek. It appeared in one of the Easter morning dailies of Athens this year:—

Christ Is Risen.

"The church bells and the booming cannon announce the Saviour's triumph over death, and call upon us to rejoice, while a million Christians sing, 'Christ is risen.' The harmonious songs of all the Christian world ascend to heaven, awakening emotions of joy and gratitude in all hearts.

"Day of love, day of brotherliness sent to all the world! Every soul sings a hymn to the Saviour. Rich and poor, free and bond, give the hand in loving fellowship, and the desire of happiness to all. From the mountains, from the plains, from the cities, from the villages, from every place where free Greeks live, they send salutations to their brethren in trouble. Let hope not forsake their hearts. 'Christ is risen' is true in the Christian faith, and it is also a symbol of another resurrection and another day when all the Greeks will feast together."

For forty-eight days previous to Easter Sunday, Lent is observed. During this time the most devout worshipers abstain from the use of flesh meats and oil. The majority of the people, however, only observe in strictness the first and the last day of the time.

Beginning with Monday of the last week, each day is a "great" day. All are "holy"

days, and each night liturgies are said in the churches, and some part of the Gospel pertaining especially to the last week of Christ's ministry on earth is chanted. On Friday flocks of sheep are driven in from the country, and each family provides itself with a "paschal" lamb.

Friday night is a time of great mourning. The people all gather in the churches, each provided with a candle. The priests and choristers chant the story of the cross. The people assume a very sad demeanor. They mournfully kiss a large picture of Christ hung in the vestry of the building, and seat themselves in silence.

In the center of the church rests a bier, covered with a canopy of flowers and surrounded by lighted tapers. The lamentation continues until 10 o'clock or later, when each person, at a given signal, lights his or her candle.

The bier, borne by selected pall-bearers, is carried out of the church, followed by priests and people. Outside a procession is formed in front of the bier, consisting of men wearing long white robes and bearing crosses and brazen lamps, the band playing a funeral dirge, and a company of soldiers representing those who crucified Christ. The priests and people follow, marching in solemn procession through the principal thoroughfares of the city, which are everywhere lighted up, a brilliant display of candles being arranged in every window and balcony.

On Saturday morning at 10 o'clock the people again gather in the churches, while the priest chants the fourteenth chapter of John. In the afternoon the lambs are killed, and blood is seen everywhere. In the evening all is quiet again, and in darkness. The people speak in undertones, and there is a feeling that some strange event is impending. By 11 o'clock the people have again collected in the churches. The king, with the royal family, the officers of the law and of the army, rich and poor, high and low, all meet in a common expectancy. At a few minutes before 12 the high priest, wearing a brilliant crown and bright-colored robes, comes out of the inner room of the church, carrying several lighted candles. Quietly he passes among the people, each one lighting his candle from that of the priest. Then, accompanied by a few officials, he goes out into the open square in front of the building and mounts a raised platform surrounded by soldiers. The people press around in silence, and in a mournful yet distinct tone the priest chants from the latter part of the twenty-third and first part of the twenty-fourth chapters of Luke.

At length the distant town clock begins to strike the hour of midnight. Still all is silent save the voice of the priest; but as the last stroke of the clock dies away, the priest reaches the sixth verse, and, raising his voice, he says, "He is not here; *Christ is risen.*" Instantly all is changed. The very ground trembles with the roar of cannon. The band strikes up a lively air; fireworks are exploded, and rockets shoot far into the heavens. The sea of candles, which has been so quiet, now waves up and down, as the people with happy faces grasp each other's hands, and even embrace, shouting, "Christ is risen."

On Sunday morning the lambs are roasted. This is usually done out-of-doors, over a large

charcoal fire. Sunday afternoon and the following days of the week are spent in feasting, dancing, and visiting. During these days the common salutation is, "Christ is risen." The men very often salute one another with a kiss; and this salutation is not confined to acquaintances, but is extended to strangers also.

During the week following Easter, no matter at what hour one may visit a house, the table is spread with a cold roast lamb, colored eggs, fruit, and wine, and the visitor is always expected to partake of these refreshments.

The historical Greek is noted for his devotion to his religion. The people are courteous to strangers, and very hospitable, and they respect persons who adhere to other forms of religion; but their idolatries are so woven into their lives that the spiritual power of a true Gospel has no place, and makes no impression upon them. The formalities of these sacrilegious devotions are their highest ideal of Christianity.

HERVY A. HENDERSON.

Nauplea, Greece.

OUR GOSPEL SERVICE AT SAN QUENTIN PENITENTIARY.

HAVING received a cordial invitation from the chaplain of the prison, the Rev. C. Drahts, to occupy the regular service in the chapel, we were able to take advantage of the privilege thus accorded us the first Sunday in June.

I was accompanied by a male quartet from the Oakland church, composed of Brethren Winslow, Gould, Drake, and Lemos. The chaplain met us at the entrance, and conducted us to the chapel. The surroundings of the prison are beautiful, but the inside, with its cold gray stone walls, is not so inviting. As we entered, the prison choir was practising a selection for the service. The chapel is a large hall used exclusively for public meetings, both religious services and other meetings. It is well seated with comfortable benches. The platform is neatly arranged. It has as a background bunting of various hues, on which are inscribed in large letters the words, "Christ Is Risen."

When the hour for meeting arrived, the men came in, one closely following another, till the chapel was full. The chaplain was very kind, giving the service entirely over into our hands, with no restriction on the speaking or singing. The service began at 9:30, with a selection sung by the prison choir. Our quartet then sang a few selections, that were listened to with evident pleasure. After a prayer, the quartet sang again that beautiful song that never grows old, "Nearer, My God, to Thee," to a new and beautiful tune. The Scripture lesson was from Mark 5:1-20. The quartet sang again, and then followed the sermon.

It gives one a curious sensation to stand before 600 men, all in stripes, and tell them of the power of God to save whosoever will come, "be they bond or free." It was indeed strange to think that in whatsoever face I looked, my eyes rested upon a man to whom the State of California had denied his liberty as being unfit to be at large. And yet I spoke to them with the utmost confidence in God's ability to help them. For, while I knew many were hardened in sin and crime, still I know we have a mighty God, with whom nothing is impossible. The congregation showed a great many intelligent faces of persons who might have been a power for good in the world if their talents had only been dedicated to God. But there they were, some for five years, some for twenty-five, and some were doomed to spend the rest of their days within those dreary stone walls.

I took as the subject of my discourse the man of the tombs, as recorded in Mark 5:1-20. I showed that if Jesus was able to deliver from the power of Satan a man whom the powers of darkness controlled to such an extent that he could not use his own voice, and one who murdered every one that he came in contact with, he was certainly able to save any man in the chapel; for no one present had sunk as low as that. It did not take months to save a soul, nor long prayers, but it could be done in an instant, and without even an audible prayer being offered. Jesus, seeing a soul with a darkened mind and a broken-down body, groping in despair, longing for rescue from his fearful condition, was moved with compassion, and immediately set the struggling soul at liberty. To-day the same Jesus is yearning to break the bonds of sin and set at liberty every captive. A man that has Jesus enthroned within his heart, altho in prison, is in a far better condition than any man outside of its walls without the power of God in his life. For, altho Paul was free, yet, rather than give up his hope in Christ, he was willing to suffer imprisonment in a dark Roman dungeon, and at last lose his life. He would rather live in prison with Christ than live outside without Christ.

After the sermon we had a short testimony meeting, in which the prisoners took part with wonderful freedom, and the testimonies resounded with the ring of hearts touched by the power of God. The chaplain remarked to me that they were all good, as the daily lives of the men were in accordance with the testimonies they gave. One man testified that he had found the Lord in prison four years before, and altho behind the bars, yet he was a free man in Christ Jesus. Another said that he was converted ten months before in the Oakland jail. Our brethren held a service in this jail every Sabbath, and were instrumental in this man's conversion. So jail work pays. Another said: "I am a changed man. Three years ago the truth made me free. I accepted Christ in this prison, and the way grows brighter." And thus the testimonies ran. Two raised their hands, signifying a desire to start to live for God, while others asked an interest in our prayers.

After the service I had the privilege of shaking hands with the men, and I was asked by them to come again and speak to them. Several said they had received good from the meeting.

We distribute 250 copies of the *Helping Hand* at the prison every month, and much interest is manifested in this paper, as shown by the remarks of both the chaplain and the men. After the service several men whose terms were soon to expire, came to me and expressed a desire to come to the mission, and get on their feet again, and live different lives. One said that he had been a Christian four years, having found Christ in prison. His term would end in just a few weeks, and he desired to come to the mission and be baptized, that he might do all that the Lord has enjoined upon His followers. There are many hopeful cases in this prison, and among prisoners in general, and we desire to see the work for them go on with increased zeal.

The Spirit of God was present in a large measure at this meeting. One of the brethren remarked that it was the most powerful meeting he had attended for a long time. An elderly lady, Mrs. Goes, who was acting chaplain of San Quentin penitentiary for many years, and who has perhaps the most influence with the men of any one who goes there, was present at the service, and spoke to one of

our Oakland ministers of the "remarkable service we had at San Quentin."

We feel thankful to God for the privilege of ministering unto those in prison, and would give Him all the praise. Any of our friends who feel disposed to help in this grand work can send the *Helping Hand* for a whole year to one of these poor, lonesome men for twenty-five cents. Send the money to the Helping Hand Mission, 641 Commercial Street, San Francisco.

CHAS. T. EVERSON.

THRICE blest will all our blessings be
When we can look through them to Thee,
When each glad heart its tribute pays
Of love and gratitude and praise.

—M. J. Cotterill.

VARIATIONS IN MISSION LIFE IN CHINA.

THE present troubles in China bring out many thrilling experiences of the missionaries, which show that missionary life, especially in the interior provinces, is often fraught with danger and sore privation. Rev. W. C. Hill, recently from Japan, who is visiting his brother in this city, was a missionary in the far west province of Szechuan in 1895. He was one of the sufferers by an uprising which eventually cost the Chinese Government a large amount of money. With over a hundred other missionaries, he was compelled to fly for his life in the night. After the little band came the mob, destroying missions and spreading devastation over the entire country. Of that perilous experience, and the principal causes of such uprisings, Mr. Hill says:—

"The trouble in Szechuan came with the appointment of a viceroy who wavered in his determination to use the power of the government to protect the missionaries. We were advised one afternoon that there was to be an uprising, and, knowing that the advice was from reliable sources, we determined to escape the town in the night. With my wife and all the others, we made our way to the Yangtse River, and then journeyed down the waterway 2,000 miles to Shanghai. The first hundred miles we traveled on bamboo rafts, and made the trip in eleven hours, in the rushing current of the river. Then we secured a houseboat and drifted many miles, to the head of stream navigation. From that time on we were safe, for we were lost track of by our pursuers, and they were afraid to follow farther. All of our property was destroyed, however, and it was some time before the government reimbursed us.

"China is unlike our country in that everything depends upon the disposition of the government. It is not like a land where law reigns and jury trials prevail. The head of the government embodies all the law there is; and people follow the slightest leading of the viceroys, whose powers are absolute. A Chinese viceroy can cut off heads for the slightest provocation. He is a mighty man in his province, and has but to whisper to have all who hang upon his smiles or frowns at his feet.

"The most unfriendly to foreigners in China are the student class, from which the officers are drawn. The common people, tho ignorant and superstitious, are not generally hostile to Europeans, who can go about in the most distant provinces in comparative safety in ordinary times. It is only when one of the periodical outbreaks of popular passion arises that there is any danger. At such times it is worked up by the literary class and the officials. The imperial government realizes the necessity of protecting foreigners, but at times it is represented in the provinces by men who are weak in character, like the viceroy of Szechuan, and then disorder begins and grows."

OUR WORK AND WORKERS.

Six persons were baptized and united with the church at Antigo, Wis., July 8.

At the last quarterly meeting at Hagerstown, Md., six names were added to the church roll.

At the recent quarterly meeting five members were added to the church at Huron, S. D.

At the last quarterly meeting of the church at Stoughton, Wis., four members were added.

THE *Minnesota Worker* notes the baptism of four candidates at Houston, and four others at Frazee, in that State.

THE force of laborers in Jamaica, W. I., has been augmented by the addition of Brother W. J. Tanner and wife, of Battle Creek, Mich.

At Redfield, S. D., Brother W. G. Kneeland and company have secured the use of the school grounds as a location for their meeting tent.

BROTHER K. C. RUSSELL has located his family at South Lancaster, Mass., and will labor in New England Conference the coming year.

JULY 15 a new house of worship was dedicated at Pueblo, Colo., clear of all incumbrance. Brother J. M. Rees, president of the conference, officiated.

IN connection with meetings held at Miller, Neb., by Brother J. W. Boynton, eight persons have decided to walk in all the commandments of God.

SIX persons united with the church at Keene, N. Y., July 7. The *Indicator* also mentions two recent converts at Newburgh, and two at West Pierpont.

JULY 8 a new house of worship was dedicated at Baraboo, Wis. Brother William Covert preached the dedicatory sermon, and a number of other ministering brethren were present.

THE recent camp-meeting at Valley City, North Dakota, was a profitable occasion, according to the report in the *Dakota Worker*. Twenty-two candidates were baptized, among them several youths.

BROTHER S. N. HASKELL, accompanied by his wife, left this city on the 30th ult., for Mt. Vernon, O., to attend the educational council at that place. The previous Sabbath and Sunday they had spoken in this city and Alameda.

THE German church at Childstown, S. D., was greatly edified on the 2d ult., by the addition of sixteen young people, from 10 to 16 years of age. Eight were baptized on that day, and eight had been baptized at the Sioux Falls camp-meeting.

A REPORT in the *Keystone Gleaner*, from Brethren J. H. Schilling and S. B. White, who have been laboring at Allentown, Pa., notes the baptism of five persons. Others were soon to follow, and some had accepted the message presented who had been previously baptized.

As a result of meetings held at Creede, Colo., Brethren G. W. Anglebarger and W. F. Hills report the baptism of seven candidates, among them a Presbyterian minister of twenty years' standing. There is now a Sabbath-school of eighteen members. The report also notes the baptism of two persons at Monte Vista.

THE Newburgh, N. Y., *News* gives space to a lengthy article by Brother G. S. Honeywell, on the subject of "The War Cloud and Its Relation to Future Events." The newspapers of the land are now open for both news and views concerning the signs of the times. Will those who know the truth for these last days take advantage of the opportunities before them?

No. 8 of the Religious Liberty Library, bearing date July 16, is entitled "The Rights of the Minority." It should be read especially by the majority, or at least that portion of them who think that minorities have no rights which majorities are bound to respect. The tract costs one cent, but can be had cheaper in quantities. It is published by the International Religious Liberty Association, 324 Dearborn Street, Chicago, Ill.

THE *Wisconsin Reporter* notes that tent-meetings are being held by our Indian minister, Brother Matthew Hill, on the Oneida Reservation. The report says: "The Indians are very much interested in their native preacher, and offer him all kinds of help, that he may succeed in this their new enterprise. There was some opposition to Brother Hill's work on the part of the ministers on the reservation, but the government agent informed Brother Hill that he, being a native Indian, had the right to preach to the people." It is not strange to find professed Christians (even ministers) who will oppose the preaching of the Gospel of Christ anywhere; but it would be a strange theory of republican government that would forbid it.



THE STORM.

[Luke 8:22-24.]

THE wind blew high, and the wind blew loud,
And the billows rolled like a heaving cloud,
And the white foam rose to meet the shroud
Which hovered o'er the sea,
And madly swept a vessel proud
On the lake of Galilee.

Both heart and hand were busy there,
Flapping, the rent sail whirled in air;
All eyes sought heaven in despair;
The dark depths yawned below;
And ashen lips were then at prayer,
Which cursed an hour ago.

'Twas war twixt man and deep and sky,
'Twas roar of wave 'gainst human cry,
While death hung darkly from on high,
And no reprieve;
The storm alone howled fiercely by,
And moaned, "Believe."

What joy and hope were in that tone—
God makes the ocean serve His own;
One faithful sailor heard that moan
Who knew the Lord,
And cried, "We are not left alone;
Where man is, there is God!"

"Awake the Master from His sleep."
"Awake, O Master; still the deep!
Awake, Thy holy vigil keep,
Or we must die;
The mighty waves above us leap,
And death is nigh."

The Master spoke; the storm had fled,
With all its load of fear and dread;
The tattered sails again were spread
Beneath the sun;
The storm-tossed vessel onward sped;
The port was won,

Awake—not Christ; He does not sleep
Awake, my soul, thy vigil keep;
A storm may rise upon the deep
To shatter thee,
And drive thee in its maddening sweep,
A wreck at sea.

Sherman City, Mich.

FLOYD D. RAZE.

DEMORALIZATION OF THE YOUNG MAN. No. 6.

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Divine Ideals and Holy Purposes.—Moral Safeguards and Temptations.

WHAT has the parent done to inspire the young man with high and holy ambitions? What have father and mother done to hold up before their son the possibilities and beauties of a life of faithfulness, rectitude, integrity, and morality? A high and holy ambition on the part of the young man, a great and noble object in life, constitutes one of the strongest safeguards that may be thrown about the youth of the rising generation. Let every young man, in all sincerity and honesty, ask himself the following question: What is my object in life? Is it simply to maintain an existence, much the same as that which the lower orders of the animal creation instinctively seek to maintain, or do I sincerely desire to make myself, my associates, and the world better for having lived?

It may be the young man exhibits special talents. Perhaps he has a strong inclination along some particular line of work or study.

This is all well and good if the ultimate objects are worthy, useful, and practical. The effort which a young man often puts forth to attain the end of his aspirations will constitute in itself a most valuable safeguard against his being entangled by the snares of vice and the nets of evil. One of the most powerful auxiliaries to the development of a sinless character is the possession of a *sinless purpose*. To the extent and with the intensity that the youth of to-day may be led by sanctified ambition to pursue a noble purpose, to that extent will the harvest of their experience yield the fruits of a useful life and a noble character. If the service of God, the work of God, and the glory of God were only held up more continuously and perseveringly before our young men, how many might be saved from the snares of the enemy, to become bright and shining lights in the proclamation of the glorious Gospel to a fallen world!

Disrespect for Age and Disregard of Parental Advice.

The disrespect shown by the average youth of to-day for his seniors and superiors is indeed astonishing. It indicates a grave tendency on the part of the young man to magnify his own judgment and opinions at the expense of the more mature and experienced judgment of his parents and older advisers, and indirectly suggests the overlooking of a vital point in the early training of the child. A great deal concerning the future career of a young man may be determined by his regard for his parents and by his respect for religion. A young man who dares to disregard or place a light estimate upon either the counsel or the religion of his Christian parents, is allowing himself to drift into a most dangerous attitude, and is liable at any time to find himself side-tracked onto a highway that will ultimately bring him much sorrow.

The Gambling Instinct, Speculation, Card-Playing, etc.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also *freely give us all things?*" Rom. 8:32. The plan of salvation is a means whereby man may come into the possession of a divine character, and obtain a glorious and everlasting inheritance. For this character, this inheritance, he pays nothing. He receives it as a gift, *free*. He gets it by grace. Notwithstanding the old adage, "Don't expect to get something for nothing," God has arranged a plan whereby fallen man may receive something, yes, everything, for nothing. So, in accordance with the Creator's willingness to thus bountifully bestow His riches upon us, His destitute and needy children, He has undoubtedly put a motive, an instinct, as it were, in the hearts of all men to seek for and desire to obtain this grand and glorious inheritance, as well as the priceless treasure of a sinless character. This desire that God has placed in the wicked man to be better, to *get good*, is nothing more nor less than a desire to receive something (goodness) for nothing (tho by grace), for the God that put this desire in the heart of man well knew that no effort which man could put forth could ever secure for him his hearts' desire for righteousness.

The gambling mania, so highly developed in many young men, is but a Satanic perversion

of the divinely-implanted desire to obtain great riches,—heavenly riches,—for nothing. The enemy of the youth is constantly at work seeking to neutralize or utilize the great plans of God, and it is thus that Satan takes this heaven-born desire to gain possession of the inestimable blessings of eternal life, and so successfully perverts and lowers it to his own nefarious designs and purposes that we find many a promising young man of to-day wholly absorbed and completely fascinated with the "gambling craze."

It is thus that the devil has made one more masterful effort to steal the livery of heaven with which to accomplish his purpose of destroying the youth. And even thousands of professed Christian parents will allow cards, the very emblem of the gambling hell, to be brought into the home, and handled by their children, and thus, by their admission to the family hearth, be dignified in the eyes of the youth. Many argue that the cards themselves can do no harm. To this we reply, No young man ever took his second drink until after he had taken the first, and so but few young men are enticed into gambling who know nothing of cards.

Church Fairs, Lotteries, etc., and Their Relation to Gambling.

We can not finally leave the subject of gambling without calling attention to the many questionable methods and devices employed in connection with church fairs, religious socials, etc. It certainly seems to us that this is but a sort of religio-gambling carried on under, and dignified (?) by, the guise of religion and charity. We would not have the reader understand that it is our desire to cast a reflection upon either the church or the motives of those under whose supervision these things are carried forward, but we do wish, if possible, to point out the demoralizing influence arising from these church fairs and the miniature gambling paraphernalia, which is so often present in some form.

Do these things, or do they not, assist the wayward young man of to-day in his fight against the human tendency to speculate? Christian workers, parents, and reformers, above all others, should seek to throw about the young man every possible influence of an elevating nature, as well as to exclude those influences and practises which have a tendency, directly or indirectly, to confuse his judgment, muddle his discrimination, and thus, in the end, contribute their share to the contamination of his morals. W. S. SADLER.

NATURAL RIGHTS.

GOD approves of play in children. In its proper time and place recreation is their right. Respect the little maiden as she plays "keeping house." Mother, call upon your little daughter, if you possibly can, and greet her with the respect and courtesy that you would show toward real housekeepers. You may impress her plastic mind with the most precious lessons of the nursery.

Brother, don't enter your little sister's playhouse with muddy shoes. Take off your hat, and behave in every way as a gentleman ought to behave toward a lady, and then, when you become older, it will be easy and natural for you to be polite. The little housekeeper's dolls are her property, and you may bring real grief to her heart by despising or ridiculing them, or you may make her happy by commending their excellence, and her thoughtfulness and neatness in caring for them.

O, what seeds of deceit and hatefulness are

often sown in the minds of little girls by misusing the apparently unimportant circumstances of childhood life, seeds that ripen in after years, as the little girls grow into the disagreeable wives and mothers that curse many a home! The griefs and joys of little children are just as real to them as are like passions to older people. Mothers, you had better sympathize with your children in their little losses and disappointments than to chill the warmth of their sensibilities by your words or manner. Point them to the sympathetic Jesus. Lend a helping hand, and show the little maiden a better way to manage her household duties, or her pet kitties, or domestic fowls. Teach your little sons and daughters that birds and animals are God's creatures, and that they have their God-given rights, and are entitled to kind treatment. Lessons thus early impressed will usually blossom out into domestic felicity in after years.

A. SMITH.

Grandville, Mich.

HOW A BOY SUCCEEDED.

Boys sometimes think they can not afford to be manly and faithful to the little things. A story is told of a boy of the right stamp, and what came of his faithfulness.

A few years ago a large drug firm in New York City advertised for a boy. Next day the store was filled with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him; places all full. Besides, he is too small."

"I know he is small," said the woman; "but he is willing and faithful."

There was a twinkling in the boy's eyes, which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of cider." But, after consideration, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered his youthful protégé busy scissoring labels.

"What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me so, but I thought I might as well be doing something."

In the morning the cashier got orders to "double that boy's wages; for he is willing."

Only a few weeks elapsed before a show of wild beasts passed along the streets; and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied, "You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more, "Double that boy's wages; he is willing and faithful."

To-day that boy is a member of the firm.—*Selected.*

THE exportation of liquors from the United States to the Philippines, increased from \$237 in 1898 to \$467,198 in the ten months ending June 30, 1900. Liquor exportation to Cuba never exceeded \$30,000 per year, previous to 1899, yet during that year it amounted to \$629,855. Are our other emblems of civilization so well represented in these dark lands?

Our Premium Organ

Look at its name—the best in the world



Length 3 feet 8 inches, depth 2 feet, height 6 feet 2 inches, weight 195 lbs., boxed 335 lbs.
For Sabbath-school or Church use, the top of the case may be taken off at A

IN THE CATALOGUE our organ is described thus:—

Parlor Model
Furnished in Walnut or Oak

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

A GREAT HIT

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

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

BASS

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

TREBLE

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

THROUGHOUT

Vox Humana; Full Organ (knee stop) Knee Swell

PRICE \$150

By special arrangement with the **Mason & Hamlin Company** we are able to make this offer:—

A First-class Organ
Made by this Thoroughly Reliable Firm at Practically **No Cash Outlay**

Our Offer

WE WILL GIVE THIS \$150 ORGAN on board the cars at Boston, Mass., for only **150 NEW YEARLY SUBSCRIPTIONS** to the **SIGNS OF THE TIMES** at **\$1.00 each**

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

N. B.—All who desire to accept this offer should communicate with us before September 1st

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

Signs of the Times
OAKLAND, CALIFORNIA



LESSON VIII.—SABBATH, AUGUST 25, 1900.

NO RESPECT OF PERSONS.

Lesson Scripture, Gal. 2: 6-10, R.V.

6 "But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me; God accepteth not man's person)—they, I say, who were of repute imparted nothing to me; but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as 8 Peter with the gospel of the circumcision (for He that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do."

NOTE.—Let the student not only review last week's lesson, fixing clearly in mind all the incidents connected with the meeting in Jerusalem, to which Paul went up fourteen years after his first visit, but also review the first chapter of Galatians, and especially the first five verses of the second chapter, which formed the lesson two weeks ago.

SUGGESTIVE QUESTIONS.

1. Relate the circumstances of Paul's visit to Jerusalem, seventeen years after his conversion.
2. Who sent him?
3. What was the question under dispute?
4. What was involved in it?
5. Who accompanied him?
6. What men had raised the question which led to the visit?
7. How did Paul stand with regard to them?
8. Why did he not yield anything to them?
9. Did Paul go up to Jerusalem to become settled as to what he should preach?
10. How much did he learn from the brethren while there?
11. What was the reason of this? Was it because he was self-sufficient and unteachable?
12. What did the leaders among the brethren discern?
13. What did they therefore do?
14. Who had been especially chosen by God to preach the Gospel to the uncircumcised heathen?
15. To whom was committed the work of leading out in teaching the circumcised Jews?
16. Yet who was it that worked through both?
17. What was the only suggestion that the brethren in Jerusalem made to Paul?
18. Was this suggestion necessary because of any lack on his part in that respect?

NOTES.

1. GOD looks at what man *is*, and not at what he *seems to be*. What he seems to be is what men estimate him to be; what he *is*, is the measure of the power and wisdom of Christ that he has in him.
2. It was impossible that the men in Jerusalem, no matter how high their position, could impart to Paul any knowledge in the Gospel, for he had received it directly from God, and was constantly receiving fresh revelations. Yet he did not despise, or hold himself above, the other brethren.
3. THE thing to be learned from this narrative is that all the brethren were agreed in the Gospel. No matter where or by what immediate agency the Gospel had come to them, it was exactly the same in all.
4. "TO THE Jew first, and also to the Greek." Altho Paul was the apostle to the Gentiles, he never forgot his Jewish brethren, and was always zealous in collecting means for the relief of the poor among them. He had already been up to Jerusalem to carry gifts to them. See Acts 11: 29, 30.

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



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

JOSEPH LAMBERT

336 W. Main Street Battle Creek, Mich.

MORE BLESSED TO GIVE.

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine,
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

—Elizabeth Rundle Charles.



LESSON IX.—SUNDAY, AUGUST 26, 1900.

JESUS THE GOOD SHEPHERD.

Lesson Scripture, John 10: 1-16, R.V.

- 1 "VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other 2 way, the same is a thief and a robber. But he that entereth 3 in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth 4 his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep 5 follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the 6 voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which He spake unto them.
- 7 "Jesus therefore said unto them again, Verily, verily, I say 8 unto you, I am the door of the sheep. All that came before Me are thieves and robbers; but the sheep did not hear them. 9 I am the door; by Me if any man enter in, he shall be saved, 10 and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly. 11 I am the good Shepherd; the good Shepherd layeth down 12 His life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf 13 snatcheth them, and scattereth them; he fleeth because he is a hireling, and careth not for the sheep. I am the good Shepherd; and I know Mine own, and Mine own know Me, 15 even as the Father knoweth Me, and I know the Father; and 16 I lay down My life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, one Shepherd."

NOTE.—The place of the present lesson was the vicinity of Jerusalem, and the time of this lesson closely follows that of last week. Study in connection with this lesson psalm 23, and also the following references: Isa. 40: 11; Jer. 31: 10; Zech. 9: 16; Heb. 13: 20, 21; 1 Peter 5: 4; Eze. 34: 1-31. Commit to memory verses 9-11 of the lesson scripture.

Golden Text: "The good Shepherd giveth His life for the sheep." John 10: 11.

SUGGESTIVE QUESTIONS.

- (1) What does Jesus declare in regard to those who are leading the people? V. 1. Note 1. (2) What is the characteristic of the true shepherd? V. 2. (3) What does the porter do when the true shepherd comes? How is he received by the sheep? In what way is the intimate relation between the shepherd and the sheep shown? V. 3. Note 2. (4) In what way does the true shepherd conduct his sheep to the feeding ground? What do the sheep do? What reason is given for the sheep following this shepherd? V. 4. (5) What will they do when a stranger attempts to lead them? Why do they do this? V. 5. Note 3. (6) How was this teaching of the Saviour received by the Jews? V. 6. (7) What explicit declaration did the Saviour then make? V. 7. (8) What does he say of those who had come before Him? How were they received by the true children of God? V. 8. Note 4. (9) What will be the happy condition of those who enter by the true door? V. 9. (10) What is the purpose of the thief in coming to the sheepfold? But for what purpose had Christ come? V. 10. (11) What did Christ declare Himself to be? What is the characteristic of the good Shepherd? V. 11. (12) What does the hireling do when danger threatens the flock? What is the result to the flock? V. 12. (13) Why does he who is not a true shepherd thus desert his charge? V. 13. (14) What statement does Christ repeat in regard to His mission? How intimate is the relationship between Christ and His followers? V. 14. (15) What does Christ say of His relation to the Father? How does He show that He is the true Shepherd? V. 15. (16) In what way does Christ declare that His mission is to the whole world? What does He say of these other sheep? What would be the result of Christ's work as the true Shepherd in the earth? V. 16. Note 5.

NOTES.

1. He that entereth not by the door.—Christ is the door, as He Himself declares; but the leaders of

the Jewish nation were seeking to enter the fold by another way. By their traditions and the burdens which they had bound upon the plain precepts of God, they were seeking to build up what was virtually a man-made salvation. It was Christ's work to sweep away the rubbish of human inventions as He swept the temple of its defilers. The true leaders, the true under-shepherds, must enter through Christ; they must be followers of Christ. "The Pharisees had just driven one from the fold, because he dared to bear witness to the power of Christ. They had cut off a soul whom the true Shepherd was drawing to Himself. In this they had shown themselves ignorant of the work committed to them, and unworthy of their trust as shepherds of the flock. Jesus now set before them the contrast between them and the good Shepherd, and He pointed to Himself as the real keeper of the Lord's flock." —*Desire of Ages*.

2. He calleth His own sheep by name.—The oriental shepherds know their sheep by name, and the sheep recognize their name when it is spoken by their shepherd. Cyrus is said to have been able to call each of his soldiers by name; it is recorded of Themistocles that he could call each Athenian by name; and Plutarch states that Crassus was able to salute every inhabitant of Rome by name; but every member of Christ's flock, scattered tho it may be throughout the world, is known to Him. Jesus says, "I have called thee by thy name; thou art Mine." Isa. 43: 1. "I have graven thee upon the palms of My hands." Isa. 49: 16.

3. A stranger will they not follow.—The scribes and Pharisees were strangers. They "had not entered by the door. They had climbed into the fold by another way than Christ, and they were not fulfilling the work of the true Shepherd." They "destroyed the living pastures, and defiled the well-springs of the water of life." —*Desire of Ages*. The Lord's words to them were: "The diseased have ye not strengthened, neither have ye healed that which was sick; neither have ye bound up that which was broken, neither have ye brought again that which was driven away; . . . but with force and with cruelty have ye ruled them." Eze. 34: 4.

4. All that came before Me are thieves and robbers.—"In all ages philosophers and teachers have been presenting to the world theories by which to satisfy the soul's need. Every heathen nation has had its great teachers and religious systems offering some other means of redemption than Christ. The trend of their work is to rob God of that which is His own, both by creation and redemption. And these false teachers rob man as well. Christ came that He might recreate the image of God in man; and whoever turns men away from Christ, is turning them away from the source of true development; he is defrauding them of the hope and purpose and glory of life. He is a thief and a robber." —*Desire of Ages*. Christ was not here referring to the prophets, for they were simply His mouthpieces, speaking for Him, speaking His words to the people, giving His call to the sheep who were straying away.

5. Other sheep I have.—This is Christ's own declaration that His mission is world-wide; that there are those in every nation who will hear His voice. This statement is the forerunner of the great commission, "Go ye, therefore, and teach all nations." There is but one true flock, one true fold, and one true Shepherd.

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

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CONTAINED IN THIS NUMBER.

Table listing contents: Poetry (The Bible, The Morning Cometh, Watch and Pray, Witnesses, The Storm), General (The Earth an Eternal Inheritance, Resistance to Light, Deceiving and Being Deceived, etc.), Outlook, Missions, The Home, International Sabbath-school and Sunday-school Lessons, Publishers.

Errata.—In the report of donations to the India Famine Fund, in the SIGNS of August 1, Mrs. E. P. Naylor should have been credited with \$1.00 instead of 50 cents, and H. J. Taber with 50 cents instead of \$1.00.

A Jewish lady essayist well observes: "If the Jews are simply a human society for the purpose of keeping one day in seven as a day of rest, then any day we choose to select will answer the purpose; but if we are a divinely-inspired people, with the sacred mission of preserving the knowledge of the true God and proclaiming His unity, then no day will serve but the seventh, which He appointed as a memorial of the work of creation."

The Reformed Presbyterian Synod which was recently held at Cedarville, O., heard a peculiar report from Rev. F. M. Foster, who had been appointed a delegate to the Ecumenical Conference of Missions. It was to the effect that he had not been able to attend, because hymns were sung and instrumental music was used at the meetings.

teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." We have no evidence that the inspiration to sacred song writing expired with David.

A Good Sentiment.—While advocating "The Twentieth Century Forward Movement" in mission work, organized by the last Methodist Episcopal General Conference, Dr. E. R. Dille, of this city, said:—

"We want something in our religious world which shall not be made and operated by machinery. Whenever the power of the church begins to decline, its machinery becomes stronger, until finally its whole moral sentiment is swallowed up by the very oppression which it has created. How much machinery did they have in early days? Jesus did not order His disciples to manufacture a religious machine, but He ordered them to go up into the upper room, and there gain personal power and the Spirit of the Lord. We do not want machinery in the church, for there is nothing more appreciated by the devil than that. We will not go at this work with a big parade and celebration. We shall do personal work for it; it is that which counts. We are pledged for the saving of souls, and it is by personal work that we are to accomplish our aim."

When the regular biennial Sunday-law agitation in California comes on next winter, we hope the doctor and his clerical co-laborers, in urging such "machinery," will remember what he has said here about the evidence of the decline of church power.

MAN AND HIS DESTINY.

A SERIES of articles on Life and Immortality will soon be published in the SIGNS. In fact, the first is now in type. These articles will consider the question from a somewhat different point of view than any hitherto published, and we believe will commend themselves to those who may be prejudiced against what is sometimes called "soul-sleeping." The Purpose of Life, Its Conditions of Continuance, the Reasonableness of God's Plans Concerning Man's Existence, and Life or Death of Man's Choosing, will be various phases of the subject as presented. These articles will also answer many questions pertaining to man's nature and destiny, which we are continually receiving.

"Household words" of the present day include such expressions as these: "Christian nations," "Christian civilization," "civilized nations," etc. Here is what the head of one of the "Christian nations" has to say to his soldiers on the eve of their departure to China:—

"If you meet the enemy and you defeat him, give no quarter, make no prisoners. Whoever falls into your hands will be doomed. Just as a thousand years ago the Huns, under their King Etzel, made for themselves a name, which to this day is a mighty one in tradition, so may your appearance make the name Germany be feared for a thousand years in China, so that never again a Chinaman may dare look askance at any German."

If such an edict were to go forth from the emperor of China, or the sultan of Turkey, or the shah of Persia, or the ameer of Afghanistan, or the chief of some African tribe, words could hardly be found in the "civilized" vocabulary to express the terrible barbarity of the heathen.

Where It Will Be Found.—In an appeal for the "Eighteenth Annual Conference of Christian Workers at East Northfield, Mass., August 2 to 20, 1900," Mr. W. R. Moody refers to his father's prayer "for a general revival," and continues:—

"In preparation for this work Christians are feeling the need of spiritual blessings upon themselves individually and upon their churches. To wait upon God for such blessing is the purpose of this conference, and the prayers of Christians are earnestly requested in behalf of this object—not only of those who attend the conference, but of all who sympathize with its purpose and desire the extension of God's kingdom."

Yes, there is the need, and the feeling of the need. To wait upon God will bring His blessing. But waiting implies listening to His Word, hearing with a willing and glad heart to all He commands. Prayer alone will never bring the spiritual outpouring of God. The fulness of His Spirit can not be given

while His Word, His law, is ignored. May the meeting of Christian workers in East Northfield find in God's Word His message, His Spirit, His power. They can know that they possess His Spirit only by His Word. Apart from that, men are open to all the deception of Satan's wonder-workings.

In prophecy the United States is represented by a "beast coming up out of the earth" with "two horns like a lamb." Other great nations in prophecy are represented by beasts coming up out of the sea. The sea, or waters, are prophetically explained to mean people, or multitudes. So, while other nations have gained ascendancy by conquest, the United States just grew into a great power worthy of special notice in prophecy because of its peculiar origin and characteristics. It can still be said of its material resources that they come up out of the earth. "In one year," says a statistical authority, "this country raised over 2,000,000,000 bushels of corn; in one year it raised more than 612,000,000 bushels of wheat, 809,000,000 bushels of oats, 27,000,000 bushels of rye, 16,000,000 bushels of barley, and 13,000,000 bushels of buckwheat, and on the farms to-day are over \$2,000,000,000 worth of live stock. With all these totals, which no country has ever equaled, and which none can approach to-day, we have fully one-third of our area still uncultivated, with great deserts in the far West that are to be made green pastures and fertile farms by irrigation."

American homage to Rome is not all such a new thing as is sometimes supposed, altho its more recent growth is so strikingly conspicuous. The Santa Fe, N. M., Gazette of Nov. 25, 1854, contains this bit of news:—

"About 11 o'clock Saturday morning Company H, United States Dragoons, in full uniform, paraded the plaza preparatory to marching out to meet the bishop and escort him into town. They left town about noon, accompanied by a numerous cavalcade of gentlemen, composed of officers, military and civil, citizens, etc. At the Arroyo Hondo they met the bishop, whom they received in due form. The procession entered the plaza at about 3 o'clock, at which time a salute of artillery was fired by the military in the barrack yard. Arrived in front of the church, the dragoons formed into line and saluted the bishop as he passed in, when 'Te Deum' was offered up, which occupied half an hour, after which he remounted, and, in the same manner as he entered, was escorted to his place of residence. In the evening a banquet was given to his eminence, at which the officers, civil and military, were present."

Slightly Misinformed.—The Catholic Mirror, under the heading "Horrible Depravity of a Minister," says:—

"The death-bed confession of Rev. Mr. Gibson, pastor of the Baptist Church of San Francisco, in which a few years ago two young ladies were killed, a crime for which Theodore Durrant was hanged, reveals a frightful state of moral depravity on the part of a minister of the Gospel."

Now all of that would be very appropriate were it not for three things: (1) Most people thought that it was quite clearly proved that Durrant committed the crime. At least so decided the jury and judge. (2) Mr. Gibson is not dead. He still preaches in the same church. (3) He has made no confession of the murder, "death-bed" or otherwise. It may not be known to many of our readers that Theodore Durrant became a Catholic just before his execution.

The Worst Enemies.—Dr. Hermann Adler tells the Jews some forcible truths, the principles of which are just as applicable to Christianity. He said to some clerical students:—

"The question is sometimes asked, 'Who is the most dangerous foe to Judaism?' The answer is readily given; why, of course, anti-Semites. No! They are not our worst enemies. Bad Jews! Here we come nearer the truth. But the worst enemies, undoubtedly, are bad ministers, who have no real love for their calling, who enter upon it from low and unworthy motives, for the stipend they may earn and the living they obtain, who, in the trenchant words of Scripture, 'Crouch for a piece of silver and a morsel of bread, saying, Put me, I pray thee, in one of the priests' offices, that I may eat a piece of bread.'"

"Railway Development in China," by Mr. William Barclay Parsons, chief engineer of the American-China Development Company, in McClure's for July, is of especial interest at this time because of the light thrown on the rivalry of the European powers, and on the political as opposed to the purely commercial aspects of China's railway development.