

# SIGNS OF THE TIMES

The Coming of the Lord.

"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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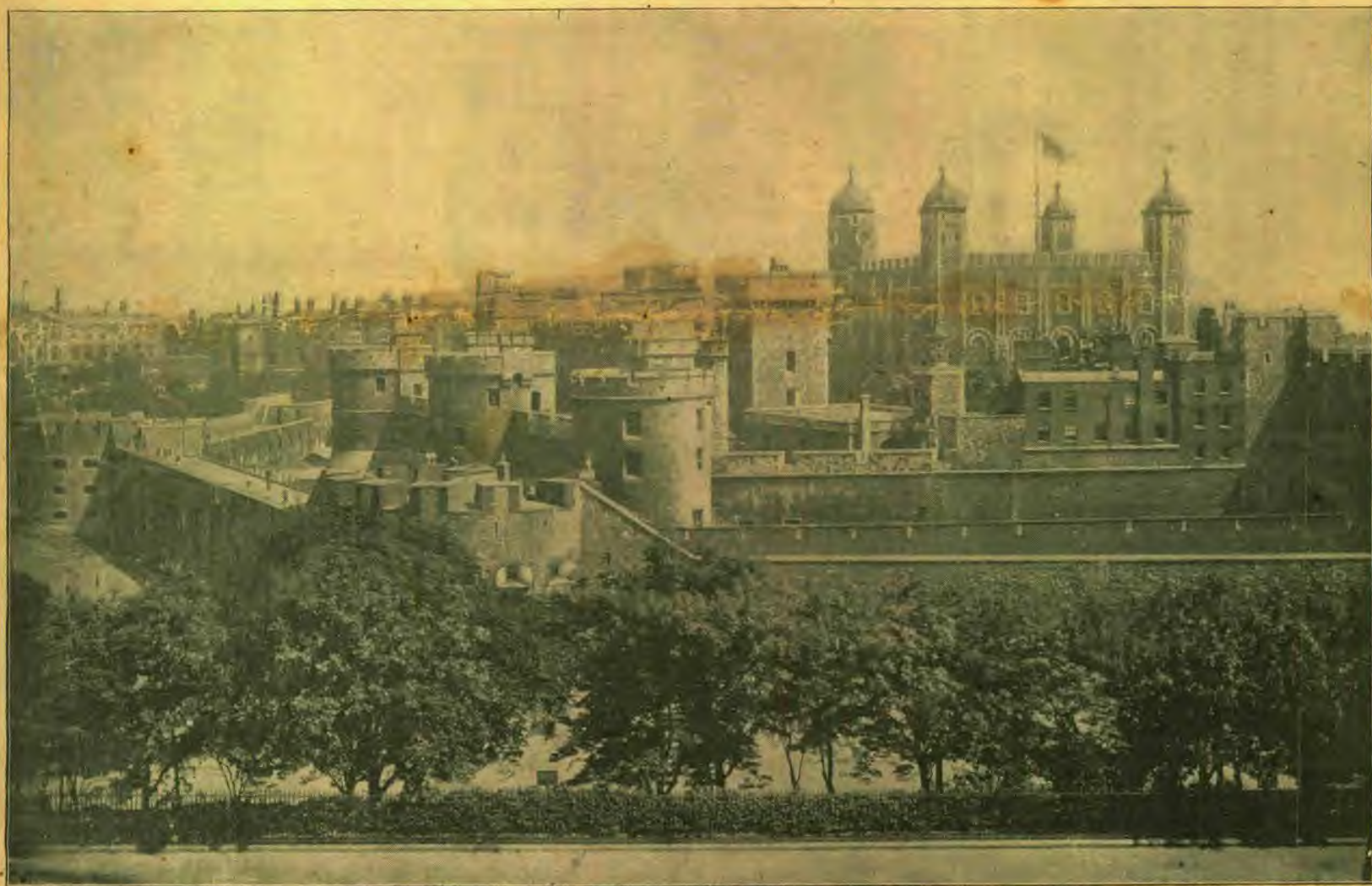
## THE TOWER OF LONDON AND ITS LESSONS.

ONE of the most interesting places in England, or for the matter of that, in the world, is the Tower of London, a general view of which appears on this page.

THE present structure dates back to William the Conqueror, who built the White Tower. It was used as a royal residence by Henry I.

are the Byward Tower; St. Thomas' Tower; the Bloody Tower, in which it is said the two children of Edward IV. were murdered; the Wakefield Tower, erected in the reign of William Rufus, in which is kept the Regalia of England, and where Henry VI. is supposed to have been killed; the Bell Tower, in which the Princess Elizabeth was confined by her sister, Queen Mary; the Brick Tower, where Lady Jane Grey was imprisoned; Beauchamp Tower, in which Lord Guilford Dudley, husband of

mint and public record office, a museum. If its old walls could speak, it would tell many a tale of horror and cruelty forever sealed to the human till God's books reveal it. But we know enough. Suffice to speak of the imprisonment of John Baliol, king of Scotland; of William Wallace; of King David Bruce; of the 600 Jews barbarously treated by Edward III.; of Sir Simon Burley, executed for his faithfulness to his young sovereign; of Henry VI., who became insane and died in captivity; of



TOWER OF LONDON. GENERAL VIEW.

The surrounding towers and moat were constructed in the time of Henry III. Nearly all of the great mass, with the exception of the White Tower, has been rebuilt or restored since then. The total area covered by the Tower is thirteen acres, surrounded by a moat, drained in 1843, but which can at any time be flooded from the Thames.

THE great structure is entered by four gates, namely, the Iron Gate, the Water Gate, the Traitor's Gate, and the Lion's Gate. The Lion's Gate, where visitors enter, is so called because a royal menagerie was once kept near it. At the Traitor's Gate the State prisoners were formerly brought. Within the enclosure

Lady Jane Grey, together with his father and brothers, was confined; Bowyer Tower, where the Duke of Clarence, brother of Edward IV., was drowned in a butt of wine; and more interesting than all, the White Tower, built by the Conqueror in 1078, with its walls thirteen to fifteen feet in thickness. Here Richard II. abdicated in favor of Bolingbroke in 1399; here Prince James, son of Robert III. of Scotland, endured his long imprisonment; here Sir Walter Raleigh was confined when he wrote his "History of the World." All these towers help to compose "the Tower of London."

THE Tower has been in turn a royal residence, a fortress, a State prison, an armory, a

Anne Boleyn, of Catherine Howard, of Sir Thomas Moore, victims of the sensuous and brutal Henry VIII.; of Anne Askew, tortured and afterward burned at Smithfield for denying the doctrine of transubstantiation; of Cranmer, Ridley, and Latimer, victims of Queen Mary's bigotry; and many, many more, we have not space to mention. Many of these were cruelly tortured, and many were executed, if not in the Tower, elsewhere.

IN the Armory is a wonderful display of ancient armor, both English and foreign, for both horse and man. Here also are seen the instruments of torture, removed from the stifling dungeons below, where can still be seen



the marks in the floor where these inventions of Satan were placed. Here is the block on which some were beheaded, with its ancient ax. Here also are gyves, thumb-screws, and the rack.

THERE are two chapels of note, but not renowned for the Gospel there preached. One—St. John's—is noted as being one of the finest specimens of Norman architecture in the country; the other—St. Peter ad Vincula—for having buried within its chancel rail not less than twelve eminent persons, every one of whom was beheaded. There is buried with them, the only one with his head on his body, a constable of the Tower, whose name we do not now recall. Macaulay well says of this place: "In truth there is no sadder spot on earth than this little cemetery. Death is there associated with . . . whatever is darkest in human destiny, with the savage triumph of implacable enemies, with the inconstancy, the ingratitude, the cowardice of friends, with all the miseries of fallen greatness and of blighted fame." And the chapel well represents the whole Tower. Upon its wall are still the pencillings of despair, and now and then a sentence of hope in the blest hereafter.

THE Tower has its lessons. It tells of the inconstancy of man and the futility and uncertainty of all hopes built upon him. It tells us that no profession of religion, held by lowly or great, is of any worth unless Christ be within. It tells us more, that such a formal religion is the cruelest of persecutors if it but have the occasion, the power, and the daring. It tells us of the fortitude, the bravery, the faithfulness with which the principle of faith in Jesus Christ can inspire and gird poor mortals, making them strong and steadfast. And yet how good it is to be able to look away from the sad scenes of the result of earthly ambition, hate, greed, plotting, conspiracy, envy, and cruelty to the liberty of later days which followed, liberty born of a free Gospel. But O, how much better it is to look from these sad memories and relics to the glorious living kingdom of Jesus Christ, so soon to come, and that shall never know aught that will press from the eye a tear or the lips a groan.

#### WHAT THE WORD OF GOD IS TO US.

GOD has given us His Word as a lamp to our feet and a light to our path. Its teachings have a vital bearing on our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor. Its divine instruction is the only way to success. There is no social position, no phase of human experience, for which the study of the Bible is not an essential preparation.

The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation.

The Bible is a chart, showing us the way-marks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go.

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abodes of eternal happiness. It tells us of the love of God as shown

in the plan of redemption, imparting the knowledge essential for all,—the knowledge of Christ. He is the Sent of God; He is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of His divinity, as indicated by His previous existence with the Father.

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.

The Word of God strikes at every wrong trait of character, moulding the whole man, internally and externally, abasing his pride and self-exaltation, leading him to bring the Spirit of Christ into the smaller as well as the larger duties of life. It teaches him to be unswerving in his allegiance to justice and purity, and at the same time always to be kind and compassionate.

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. To him who is truly converted, the Word of God is the joy and consolation of the life. The Spirit of God speaks to him, and his heart becomes like a watered garden.

#### A Strengthenener of Intellect.

There is nothing more calculated to strengthen the intellect than a study of the Bible. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, that is rarely seen in these times.

No knowledge is so firm, so consistent, so far-reaching, as that obtained from a study of the Word of God. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future, immortal life. Those who study the Word, taking it in faith as the truth, and receiving it into the character, will be complete in Him who is all and in all. Thank God for the possibilities set before humanity.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever."

The time devoted to a study of God's Word and to prayer will bring a hundred-fold in return.

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give diligent care to the successive stages of its growth. How is this to be done?—After the Word has been prayerfully received, it is to be cherished, and practised in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear.

#### The Spirit Necessary.

It is not enough to study the Bible as other books are studied. In order for it to be understood savingly, the Holy Spirit must move on the heart of the searcher. The same Spirit that inspired the Word must inspire the reader of the Word. Then will be heard the voice of heaven. "Thy Word, O God, is truth," will be the language of the soul.

The mere reading of the Word will not accomplish the result designed of Heaven; it must be studied, and cherished in the heart. The knowledge of God is not gained without mental effort. We should diligently study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell on the thought till it becomes our own, and we know "what saith the Lord."

There is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through, and yet fail to see its beauty or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind.

The life of Christ, that gives life to the world, is in His Word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our source of power.

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another mind.

Yes, the Word of God is the bread of life. Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience and bringing joys that will abide forever.

MRS. E. G. WHITE.

#### THE ONLY WAY TO RISE.

OPPOSITION is an aid to him who is in God's service. A hindrance is in many a case a help. Progress is made in every-day life by encountering and surmounting barriers. It is thus that one mounts, step by step, a lofty flight of stairs, or that one climbs to a lofty mountain summit. Father Tabb emphasizes this truth in the use of a familiar figure, when he says:—

"Resistance to its pinions light  
Uplifts the bird in airy flight.  
Resistance to the winged soul  
Uplifts it to the lofty goal."

Let us thank God for the help He gives us heavenward in the obstacles which He summons us to surmount.—*Sunday School Times*.

JESUS CHRIST's success as a preacher was attained by His *profound exposition of the Scripture*. That is the only success worth having—a success that comes up out of the Scripture that abideth forever will partake of the quality of the Scripture and will endure long. Jesus Christ's expositions of Scripture were always new. How we mistake that matter of novelty! Our want is always new, our sin is always fresh, our hunger is always a novelty.—*Joseph Parker*.





BY L. A. PHIPPENY

## PRELIMINARY QUESTIONS AND REMARKS.

**W**HAT Lord?—The Lord Jesus Christ, the Son of God, the Son of Man, the Second Adam, Lord of lords, and King of kings. Coming from where?—From heaven. Coming where?—To this earth. Coming why?—To put an end to sin, and to establish righteousness. Coming when?—Soon. Coming how?—Literally, personally, visibly.

If the sentiments expressed in the above paragraph were truly believed by every professed Christian,—*truly* believed, I mean, with a belief that moulds actions as well as moves lips,—all that might be hoped or dreamed of accomplishment by these articles, vanguarded, accompanied, and rewarded by the Spirit of God, would shortly be done, and that, too, without them, and the world would wait but a few days for the tremendous change that will in any event not delay long.

The phrase at the head of this article is not new to Christendom, but to many it really means little. To some it savors of credulity, and belongs either to a past age or to the dim and distant future; still others interpret it this way and that. It shall be the aim of these articles to examine some of the various interpretations most commonly held, and some Scriptural testimony concerning this great event, the coming of the Lord Jesus Christ.

## Why Should the Lord Come?

Why should He not come? Put the question as you will, it sets one to thinking, and the reasons why the Lord should come press in throngs to the front. Is it to banish sin?—Then there is a world of reason for His coming! Is it to establish righteousness?—Then the united voices of earth ought to send a shout to the gates of heaven for Him to come soon!

Where shall we begin in the enumeration of reasons? With sin, because it is so easy to see sin? There are some who say the world is getting better. There are just as great and good men who affirm that it is getting worse. One brief sentence from the Word of God ought to settle the point. It is this: "In the last days . . . evil men and seducers shall wax worse and worse." It is not the purpose particularly of this present article to prove that the days of these months in which we live are the last days of this world, to which this sentence refers. That really does not have to be proved for a man who believes the Word of God. If the world is getting better, then its last days will be its best, if it has last days. But if it is growing worse, then "in the last days . . . evil men and seducers shall wax worse and worse." The Scriptures affirm that there will be "last days" for the world. Then there will be a "last day," and then there will be an end of this age. And then, according to the Word, the Lord will come. If there is much probability that the world will grow worse than it is, then there may be a little while yet before that event. But if you do not know the exact position of the mercury in the world's moral thermometer, would it not be well to make preparation for that event this day?

When the Lord comes, we shall look for a

beginning of peace on earth. But as the words stood for contraries in these days, the word "peace" conjures up in the imagination a troop of ideas as nearly related to the pure meaning of peace as is charcoal to snow. There was a "peace congress" of nations, and almost if not fully every important nation represented was not only perplexed over the problem of greater and stronger defenses, vaster armies, and deadlier weapons of destruction, but was at the moment of the congress continuing with unabated energy plans looking to the acquiring and perfecting of implements of war.

## Are They Making for Peace?

Still there are those who assert in all seriousness that these gigantic preparations for war,—ponderous battle-ships, monster guns, terrible explosives, submarine torpedo-boats, airships for war, ingenious and frightful inventions for destroying life and property,—are all making for peace! This is not a statistical paper, and will not attempt to array figures representing standing armies, reserves, appropriations for purposes of war, and war debts,—figures increasing in their vastness to an extent alarming even to those who constantly observe and study the world situation. Bankrupt nations, nations rapidly approaching the breaking point financially, a world awaiting with trembling and dread and apprehension an untried fray, is the situation. Even those who claim peace as the outcome admit that there must first be fearful bloodshed and untold financial disasters before the desideratum is reached. Is it peace? Does it really look like peace? Is there not need for the presence of the Prince of Peace?

And then there are politics and political corruption, vast aggregations of wealth, gigantic trusts,—machinery unfortunately used in the main for the gratification of insatiable greed, for the lust of this world and its pride and unholy ambitions, and whose logical trend is toward the conditions hinted at in the preceding paragraph. Seemingly a necessity because of the vast combinations of money capital are the federations of trades and the labor-unions, whose sympathetic cords are rapidly binding into one great irresistible power all trades, all occupations of labor from metropolis to city, from city to town and village and country, and the recesses of mountain and forest. Is there anything ominous in the concentration of measureless resources of wealth in the hands of a few, or of one? Is there anything that causes foreboding in the tremendous power of federated labor, the strike, and possibilities related thereto? Which sentiments or emotions rule, peace, love, magnanimity, unselfishness, or selfishness, greed, and growing hatred? Leaving aside the questions of right and wrong, of oppression and fancied or real grievances, does not the situation call for the presence of a master-spirit,—the spirit of Peace and Love?

And *apropos* further to the subject of the world's becoming better or worse, I will refer merely to the augmenting rate of murders, suicides, divorces, diseases, insanities, robberies, assaults, scandals, social evils and corruptions, and vastly more, as unanswerable reasons why the Lord should come with His correcting power.

The query may arise as to what the Gospel is accomplishing in the earth, if it is the power of God unto salvation, and whether it is not sufficient to correct the evils that have been enumerated, as well as all others, and if it is not seen as the presence and power of the Lord. Yes, the power in the Gospel is able to correct all evils, and does it in the life of every one who wills to have it operate in him. The trouble is not with the Gospel, but with men. The foregoing evils have been enumerated because they are present before the eyes of all, and are striking evidences of the proximity of the event concerning which this paper is written.

There is good in the world. The power of God is working through willing human agencies, and divine purposes will be accomplished. If preponderant evil demands the coming of the Lord, it is to be conceded that were all righteous, then also the Lord could most appropriately come in person. The discussion of this theme will touch this point further on, in its relation to the work of the Gospel. There are other questions concerning the real purpose of the coming of Christ in person to this earth which are perplexing to many. In this article I have referred much to the existing and increasing evil and wickedness, and the critical world situation. Naturally the question arises, What is the cause of all this wickedness? This has an important bearing on the coming of the Lord to this earth, and a few thoughts on this portion of the topic will follow in the next article.

## WHY WE NEED FIRESIDE SCHOOLS.

It is an acknowledged fact, that in these days the religious training of our children in their homes, is too much neglected. Many parents expect the Sunday-school teacher, pastor, or some one else to do this work. Others are careless and let their daily labor or demands of society make them neglect the souls of their children. Not a few mothers give all their time to feeding and clothing the body, while the soul starves or is fed by Satan.

We should keep the mother and child nearer together. The mother is the God-given teacher of the child. But we seldom have them together, even in the house of God. The children come to the Sabbath-school, and when it is out, the children often leave, and the parents come to the preaching service. If the child can not attend both services, then it had better come with the parent to the preaching service. I do not want to be understood as condemning the Sabbath-school and other helps, but only to say that they are not able, in one hour out of every seven days, to do the great work of the religious and moral training of our children. Indeed, much of this work should be done before the child is old enough to attend the Sabbath-school.

A mother said to me, a few days ago, "Sister Moore, I have brought my children up in the Sabbath-school, and yet they have gone astray." I said, "My dear sister, you could not bring your child up in the Sabbath-school, because it is in session only one hour and a half during the whole week. At home is where your child has been brought up. There is where its character was formed, to a great extent, before it was seven years old."—*Hope*.

"CURIOSITY is one of the most fatal elements in temptation. It has many victims among young people. The soul that is curious about forbidden things is a soul already in danger."





## FROM RELIGIOUS TO POLITICAL.

**A**FTER the time of Malachi, there is, strictly speaking, no such thing as a religious history of the Jews. God had closed His revelation, His voice was stilled, He spoke no more by prophets. The people had got entirely beyond the hearing of His voice. They were already political in their religion; and it was not long before their religion itself became political, so that henceforth their history is simply political, tending steadily more and more to that dreadful hour in which they openly renounced every principle of religion, and openly proclaimed themselves political solely—in their savage exclamation, that awful night, to Pilate and to the universe, “*We have no king but Cæsar.*”

Nevertheless, God bore with them until that hour, and even beyond. He still abode with them, in spite of their sad misrepresentation of Him, in spite of their loading Him with constant reproach, in spite of their putting Him to an open shame. For the sake of His promise to their fathers from ancient time, that from them the Deliverer should come, He remained through all their unfaithfulness the Faithful One. Yet their history from Malachi onward is but a part, rather an incident, of the general history of empire in the East. And in this general history of empire, God continued to reveal Himself to fulfil His Word, and to shape all things to the accomplishment of His eternal purpose.

God had revealed Himself to Nebuchadnezzar, and had been accepted by him as the one true God and the everlasting King. And Nebuchadnezzar proclaimed Him as such to all peoples, nations, and languages. God revealed Himself to Darius the Mede, and was also accepted and proclaimed by him to all peoples, nations, and languages. God next revealed Himself to Cyrus, and by him likewise God was accepted and proclaimed to all nations as “*the God.*” As we have seen, the influence of Cyrus for this God and for His worship in the earth, continued to shape the course of his successors, Cambyses, Darius, Xerxes, and Artaxerxes.

We have seen that in the days of Cyrus the angel Gabriel abode at the Persian court; and he said that he would continue there till the time of the coming of the prince of Grecia, of which the angel had already spoken to Daniel. Dan. 8:21; 10:20. And the Persian court was becoming worse and worse, and more and more unbearable. We have seen that Darius Nothus came to the throne by the murder of his predecessor, who had obtained the same throne by the murder of his predecessor. This Darius was succeeded by his son Artaxerxes without murder on his part, but not without his brother's attempting to murder him. Artaxerxes was succeeded by his son Ochus, “the most cruel and wicked of all the princes of his race, as his actions soon evinced. In a very short time the palace and the whole empire were filled with his murders.” He was poisoned by one of his ministers, Bagoas by name, who also slew all the king's sons but the youngest, whom he made king; but whom in two years he murdered. Bagoas then placed upon the throne Darius Codomannus. Him also

he shortly attempted to poison; but was detected, and was required to drink his own prepared poisoned drink to prove his innocence. In such a desperately corrupt place as the court of Persia had now become, the angel could no longer stay. Corruption had reached its height. Gabriel left the horrible place, lo! the prince of Grecia came, and the Persian empire sank.

Alexander, “the prince of Grecia,” in his siege of Tyre, had demanded assistance from the Jews. The Jews pleaded that they were lawful subjects of the Persian king who was yet reigning; that all that they were, as a nation, they owed, under God, to the favor of the Persian kings; and that therefore they could not consent to oppose the Persian king. This made Alexander very angry, and he declared against the Jews and Jerusalem vengeance in destruction and desolation. He started toward Jerusalem to execute his wrath. The people were greatly troubled. The high priest proclaimed a fast, and that supplications be made to God. God accepted their appeal, and instructed the high priest in a dream to go forth with his assistant priests, arrayed in their priestly garments, and all the other people clothed in white, to meet the coming king, as he should approach the city.

The procession extended a long distance outside the city. When Alexander “saw the multitude at a distance, in white garments, while the priests stood clothed in fine linen, and the high priest in purple and scarlet clothing, with his miter on his head, having the golden plate whereon the name of God was engraved, he approached by himself and adored that name, and first saluted the high priest. The Jews also did all together with one voice salute Alexander, and encompassed him about. Whereupon the king of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind.

“However, Parmenio alone went up to him and asked him how it came to pass that when all others adored him, he should adore the high priest of the Jews? To whom he replied, ‘I did not adore him, but that God who hath honored him with His high priesthood. *I saw this very person* in a dream, *in this very habit*, when I was at Dios in Macedonia; who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but hardly to pass over the sea thither, for that He would conduct my army, and would give me the dominion over the Persians; whence it is that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, *I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my mind.*”

Alexander then placed the high priest at his right hand, and walked at the head of the procession, that was now joined by his army, into the city, and up to the temple, where “he offered sacrifice to God according to the high priest's direction.” There also the high priest read to him, from the book of Daniel, the prophecy concerning him; and Alexander

acknowledged that he was the one referred to in the prophecy. O that Alexander had yielded himself to this call from God, as did Cyrus to his!

When Alexander's career had ended, and his dominion was broken up, the Jews submitted to whatever king happened to hold Palestine as part of his dominion, tho it happened that for the most part they fell under the power of the kings of Syria—the Seleucidæ. One of these, Seleucus Philopator, sent his chief officer to rob the temple at Jerusalem of its treasures. The priests and people of the whole city threw themselves down before God, imploring Him to defend His holy house. As the officer had entered the temple court, and was about to break open the treasury, “the Spirit of the Almighty revealed Himself by the most sensible marks; insomuch that all those who had dared to obey Heliodorus were struck down by a divine power, and seized with a terror which bereaved them of all their faculties. For there appeared to them a horse richly caparisoned, which, rushing at once upon Heliodorus, struck him several times with his forefeet. The man who sat on this horse had a terrible aspect, and his arms seemed of gold. At the same time there were seen two young men, whose beauty dazzled the eye, and who, standing on each side of Heliodorus, scourged him incessantly, and in the most violent manner. . . . By the same power he was cast to the ground speechless.”

That was the last time, however, that the temple was so protected and defended, tho it was more than once entered and robbed by heathen. A few years afterward king Antiochus Epiphanes captured the city by storm, and gave it up to plunder and slaughter for three days, in which about eighty thousand were slain, forty thousand were made prisoners, and forty thousand were sold as slaves. The king himself entered the temple, and even into the most holy place, and robbed the temple of its golden furniture and all the treasure therein. But before all this, there had gone out of Israel “wicked men who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us; for since we departed from them we have had much sorrow. So this device pleased them well. Then certain of the people were so forward herein that they went to the king, who gave them licenses to do after the ordinances of the heathen: whereupon they built a place of exercise at Jerusalem according to the customs of the heathen.” And the sack, slaughter, slavery, and the robbery of the temple were their reward.

Next Antiochus Epiphanes issued an edict, commanding that all the people of his dominion should be of one and the same heathen religion, and all recognize only heathen laws; and this under penalty of death. This, of course, was aimed directly at the Jews. Many of them obeyed the edict of the king, and persecuted those of their own people who would not obey it. The king also filled Jerusalem with idol altars, upon which he sacrificed abominable things; he also put to death those who would circumcise their children, or who refused to eat swine's flesh and other abominable things.

Driven to desperation by these horrible things practised upon his people, a certain Mattathias, a ruler and a great and honorable man in the city of Modin, revolted, and with his five sons fled to the mountains. They were joined by all who rejected the king's decree. Not long afterward Mattathias died; but before his death he solemnly enjoined upon his sons that they stand true to the laws of Israel, and to fight against the king. He commanded them to let his son Judas be their captain.



This Judas was surnamed Maccabeus. Thus arose the Maccabean wars, and what is called "the Maccabean Revival." The origin of this Maccabean Revival was religious, but it shortly became political. The Maccabees were wonderfully successful in their wars; but firmly to fix forever their power and standing, they sought an alliance with the Romans, B.C. 161. And that their motive in this was absolutely political is clear from their own record of it, which runs as follows:—

"Now Judas had heard of the fame of the Romans, that they were mighty and valiant men; and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; and that they were men of great valor. It was told him also of their wars and noble acts which they had done among the Galatians [the Gauls], and how they had conquered them, and brought them under tribute; and what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; and that by their policy and patience they had conquered all the place, tho it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year.

"Beside this, how they had discomfited in battle Philip and Perseus king of the Citims [Macedonians], with others that lifted up themselves against them, and had overcome them; how also Antiochus [Magnus], the great king of Asia, that came against them in battle, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; and how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, and the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes.

"Moreover how the Grecians had determined to come and destroy them; and that they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong-holds, and brought them to be their servants unto this day.

"It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them; but with their friends and such as relied upon them they kept amity; and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them; also that whom they would help to a kingdom, those reign; and whom again they would, they displace; finally, that they were greatly exalted; yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby.

"Moreover, how they had made for themselves a senate-house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they may be well-ordered; and that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

"In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos; and Jason the son of Eleazer; and sent them to Rome to make a league of amity and confederacy with them, and to entreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians [Alexander's successors] did oppress Israel with servitude. They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said:—

"Judas Maccabeus with his brethren, and the people of the Jews, hath sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends."

"So that matter pleased the Romans well. And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:—

"Good success be to the Romans, and to the people of the Jews, by sea and by land forever; the

sword also and enemy be far from them. If there come first any war upon the Romans or any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall be appointed, with all their heart; neither shall they give anything unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking anything therefor.

"In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them; neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit."

"According to these articles did the Romans make a covenant with the people of the Jews. Howbeit if hereafter the one party or the other shall think meet to add or diminish anything, they may do it at their pleasure, and whatsoever they shall add or take away shall be ratified. And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews? If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land." 1 Maccabees 8.

Thus was solicited and obtained, by the Jews, that connection with the Romans which brought the utter ruin of the Jewish nation, and the desolation of their land, by the power of the Romans.

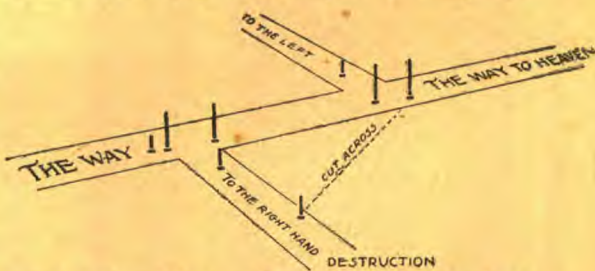
[The next and last article of this vitally instructive series is entitled "The Scepter Departs from Judah."]

## CHALK TALKS.

### A Word Behind Thee.

LONG, long ago, our loving Father in heaven began saying to those who were living on the earth, "Follow Me." He tried to teach all men just how they might follow; but few understood, and very many did not try to understand. Later He sent His Son, Jesus, to lead the way. How rich and sweet His voice must have been in the ears of troubled, anxious men, as He said, "Come; follow Me."

But even when Jesus could be seen with human eyes, only a small part of the people



would follow Him. After awhile He went back to heaven; but He loved us so much that He would not leave us without a guide, so He sent the Comforter, the Holy Spirit, to lead us into all truth.

This Guide is everywhere in the world, spending all His time in showing the path; and if we listen to Him always, we shall never lose our way.

Now did you ever hear this Guide's voice? I am sure you have. May be you heard, but did not know who it was. Let us read in Isaiah 30:21 what the Guide says: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Now we will let this tall mark represent the Guide, and the short mark represents you and me. We walk along the way until by and by I see some other path I wish to walk in, and so I turn to the right hand. But my Guide did not lead me there; *He never goes out of the way*. We become separated a little; but it is not because He went away from me, but because *I left Him*. Now if I turn to the right hand, where will the Guide be? If the Guide

should speak to me, from what direction would the voice come?—From "behind" me, to be sure. And what does the Word say?—"This is the way, walk ye in it." But suppose I go right on in my way until I get almost to destruction, could I not cut across and catch the Guide?—No, indeed; I must go right back *just the way I came*, to the very place I failed to follow, and humbly, meekly follow on.

And if I should turn "to the left," it would be just the same. The word would come from behind me, saying, "This is the way."

Now do you not see that the only safe way for us, the only way by which we can ever reach heaven, is to listen to the Word? Satan makes the "right-hand" road and the "left" hand road look very beautiful to us sometimes; and they are broad ways, and many are going in thereat, because the other way is narrow, and it is easy to get out of the road when we do not follow the Guide.

But the blessedness of following Him, the Word, Jesus, the Holy Spirit! Do you sometimes think He has forgotten all about you? Just listen for "the word behind thee," and if thou shalt hear it, *know* that He has not forgotten thee.

J. GRANTELL.

## PAINT THE SKY FIRST.

AN artist of rare skill,  
And genius manifold,  
Did not outline his picture till,  
In tints of blue and gold,  
Upon the canvas, lifted high,  
He spread the colors of the sky.

And when the sky was done,  
He painted all below  
To match in every hue and tone,  
Until it seemed as tho  
The very shadows were in love  
With colors copied from above.

But when the work begun  
Was finished, 'twas so fine  
They did not think of sky or sun,  
But only how divine  
The landscape was; how cool and sweet,  
The spot where lights and shadows meet!

Yes, let the sky come first;  
This is the lesson taught.  
That lifetime is, alas, the worst  
Whose skies are latest wrought;  
For, finished with the greatest care,  
Something is always lacking there.

God first and earth the last,  
What better rule than this  
If thou dost wish the work thou hast  
To be a masterpiece,  
Whose smallest touches, lightly given  
On earth and seas, are toned to heaven?

O, hast thou painted well  
Thy picture's glorious sky?  
Hast not? And longest to excel?  
Then lift to heaven thine eye,  
And let thy work its colors wear—  
Paint not the ground till skies are there.

—Selected.

MERE belief would make religion a mere theology. Mere emotion would make it a mere excitement. The true, divine idea of it is a life begotten of grace in the depths of the soul, subduing to Christ all the powers of the soul, and incarnating itself in a patient, steady, sturdy service. In short, it is doing the will of the Father which entitles us to a solid assurance of our redemption by the Son.—*Roswell D. Hitchcock.*

BE thou like the bird perched upon some frail thing; altho he feels the branch bending beneath him, yet he loudly sings, knowing full well that he has wings.—*M. de Gasparin.*





OAKLAND, CAL., JUNE 25, 1902.

All Manuscript should be addressed to the Editor.

For further information see page 15.

## THE CAUSE AND THE CURE.

THE most fearful disease in this world is *sin*. In fact, it is the root of all diseases, mental and physical. Thus the prophet puts the matter: "The heart is deceitful above all things, and it is *desperately sick*; who can know it?" Jer. 17:9, R.V. It is sick with the sickness of sin, a disease incurable; for "sin, when it is finished, bringeth forth death." James. 1:15. Men have sought the cure, panaceas without number have asserted their efficacy, but the sickness continues as of old, with its sad fruit of death.

The words of the prophet are easily applicable to the whole world: "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly; they have forsaken the Lord, they have despised the Holy One of Israel, they are estranged and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores; they have not been closed, neither bound up, neither mollified with oil." Isa. 1:4-6. And all are involved in it by nature. "All have sinned, and come short of the glory of God." Rom. 3:23. "Through one man sin entered into the world, and death through sin; and so death passed unto all men." Rom. 5:12.

All are partakers of the dread disease of the leprosy of sin. Favorable environments, careful treatment, frugal diet, may for awhile keep back the visible outbreaks of leprosy; but if the disease is in the blood, it will sooner or later come to light, and awfully sad—the living death is incurable. The victim may soon succumb as the disease attacks the vital parts, or he may drag on for years, a living death, the fearful malady eating its way through flesh and bone and limb to the life-centers, and the victim dies.

What a vivid picture it is of sin—the leprosy of the race! But how much more man dreads the leprosy than he does the sin! How much more the man who has not the leprosy dreads the fearful disease than, generally speaking, those who have had it for some time! The leprosy in its worst forms destroys sensibility. So also does sin. It is deceitful, benumbing, intoxicating, bringing its numerous victims who yield to its influence continually more and more under its nerve-destroying, body-polluting, heart-narcotizing, soul-damning power.

The Great Physician sends out His heralds, giving them warning of their danger. He has connected with the dread disease itself the merciful messenger pain, and the characteristic symptoms of the monster. He does all this that men may fear the disease which works out such fearful results, and so strike at the root of all instead of endeavoring to still the voice of pain and to cure the symptoms.

But man's efforts avail nothing. The great leprous world goes on unheeded. The panaceas, the remedies, of man are despairingly ineffective. He has discovered in himself and of himself no balm, no remedy, no cure. Its poison is like the crimson and scarlet dye, no chemical can eradicate it. Like the force of gravitation, man knows no power not based upon that principle to counterbalance it. Everything that rises by his wisdom and power, rises, to put it in plain words, because something else is heavier, and for a little time forces it up.

"Where is the remedy?" you ask. It is with the Great Physician who made the diagnosis. He does not reveal our condition to tantalize or torment us. With "Him is the fountain of life" and healing, because "with the Lord there is mercy, and with Him is plenteous redemption." "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression?" "If we confess our sins, He is faithful and just to *forgive us our sins*, and to *cleanse us from all unrighteousness*."

Who does not want permanent healing? Then

go to the root of the matter. Give up the sin, the cause of all disease, and go to the Only One, the Great Physician, for healing. He declares that if we will do this, "tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." God wants to heal you, why not let Him do it?

## "THINGS WANTING."

UNDER the above heading the Rev. W. E. Glenville, Ph.D., declares that the three following things are wanting to-day:—

1. "A clear-cut conception and conviction of sinfulness."
2. "A clear-cut conviction of our need of conscious individual turning to God."
3. "On the part of professing Christians a more thorough, earnest, and diligent imitation of Christ, the daily 'practise of the presence of God.'"

And all these are sadly wanting. What are the causes?

For the first Dr. Glenville mentions "science" and its teaching of "heredity," by which much of sin is excused; and "the more pleasurable view of life." He thus continues:—

We put respectability first, and character is but little thought of; and respectability often stands merely for a well-filled pocketbook, a well-furnished house, the elements of a general education, a well-polished exterior, an occasional conventional patronage of the worship of God; and we give little heed to the old-fashioned talk of Jesus Christ, who described such a life as like a whitened sepulcher, well cleaned and painted white on the outside, but corrupt and stenchful within. And so in the literature of our day, in the magazines, the papers, the works of fiction, in the society gossip of the day, and in the popular amusements of the times, the old idea of simpleness is pooh-poohed, and the word sin itself is seldom heard. All of which, in the writer's judgment, is a most pitiful infatuation; an infatuation as real as the infatuation of any unhappy patient in the lunatic asylum. . . . The most casual observation and experience should teach us that this light and airy and sportive attitude toward sinfulness is continually working out, all around us, the most grievous and wretched results. Young people, whose sense of sinfulness has never been stirred by faithful and dutiful parents, enter life with the idea that it does not matter how we live, what habits we allow, as long as we keep ourselves out of the reach of the arm of the criminal law, get all the money we can, and have as good an all-round time as it is possible to cram and crowd into the twenty-four hours of the day. That is their philosophy of life.

They have never been seriously taught to love and reverence the Sabbath day and the worship of their God. They have never been taught, by family worship, the influence and importance of private personal prayer. In fact, the influence of the home and society has been largely the other way. And so, as they go forth into life, we see them, one after another, entangling themselves in evil habits, stupefying and stultifying the brain, confusing and confounding the voice of conscience, embarking their forces of virtue, knowledge, and strength in downright practical heathenism, living without God and without hope in the world, and in some cases reaching the conclusion that life is not worth living. True! such a life is *not* worth living; this kind of life we were never created to live, and this kind of life is the logical and inevitable outcome of making a mock at sin.

1. Of course the primary cause of all this lies in the tendencies of the carnal heart. But one reason why this fearful condition exists among professed Christians, is that the very means that the Spirit of God would use to quicken conscience is not preached. The Word tells us: "By the law is the knowledge of sin;" that "sin is not imputed when there is no law;" that "where no law is there is no transgression;" that "sin is the transgression of the law;" and that "I had not known sin, but by the law." How, then, can there be definite, deep, true conviction of sin where the law is not preached? When God's means are ignored, what effectual means has man to put in its stead? By what other power can the sinner—in the church or out—see his attitude toward God's law (Rom. 8:7), and that by the law the carnal mind must be and is condemned to death? There is mighty need of preaching the first seven chapters of Romans; yes, to 8:12.

But here "science, falsely so-called," has, through the higher criticism, taken from us the law preached by the prophets, the Master, and the apostles. It is relegated to the past as a part of an ancient Hebrew code, albeit declared by Inspiration to be unchangeable and eternal. Again, how many ministers are there who are afraid to use the law to point out sin, for fear that some one will ask a question about the troublesome Fourth Commandment, which enjoins

the day that Jesus and prophet and apostle kept. O, for the courage of conviction on the part of preacher, and the courage to do and dare and follow Christ when he finds that through erroneous early teaching, conscientious wrong example, and pagan tradition, his feet have been set in wrong paths.

2. The second thing would not be "wanting" if the causes of the first were removed, if God's law were pressed home upon the individual conscience. There is coming in the idea of "Christian" nations, and "Christian Socialism," through which comes the idea that men are saved *en masse*. It is a delusion and a snare. The *individual man* must be born again. The individual soul must believe.

3. Yes, it is wanting. But the lack of imitation means the lack of life. All true outward forms of Christianity are growths from the inward life, fruits of the tree, outward expressions of an inward faith. We witness to what we know. If we do not know Christ as the Life, how can we bear life witness to Him? "If any man have not the Spirit of Christ, he is none of His."

The great remedy is the preaching of the Gospel of God, the Word of God, without doubt, without partiality, as God has given it. This means that the law shall have its proper place; the prophecies shall have their proper place; God's present reforming truth shall have its proper place, in His everlasting Gospel. Then, and not till then, will the church of Jesus Christ arise, "fair as the moon, clear as the sun, and terrible as an army with banners."

## "BY GRACE YE ARE SAVED."

GRACE is defined as "unmerited love and favor." Then the sinner's being saved by grace shows that he had no just claim to being saved. There was no law in his favor; for the law of God justifies only those who obey it perfectly (Rom. 2:13), and the sinner had violated it. Being a sinner, the only thing due to him was death. "The wages of sin is death." Ch. 6:23. There is no way to earn grace, for any consideration that is earned is not grace. So the grace of God, by which the sinner is saved, must be a gift, and the antithesis of the foregoing quotation is, "But the gift of God is eternal life through Jesus Christ our Lord."

The sinner having no claim to life at all, the love of God, which is the well-spring of His grace, has the unrestricted right to impose a condition of salvation by grace. So we read, "By grace are ye saved *through faith*; and that [the grace] not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9. That faith is the condition of grace, is shown by the well-known scripture: "God so loved the world, that He gave His only-begotten Son, that *whosoever believeth in Him* should not perish, but have everlasting life." John 3:16.

Peter says, "We believe that through the grace of the Lord Jesus Christ we shall be saved." Acts 15:11. The benediction of the New Testament epistles is the grace of God. "The grace of the Lord Jesus Christ be with you all." Rom. 16:24; 1 Cor. 16:23. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." 2 Cor. 13:14. The epistle to the Galatians begins and ends with the benediction of grace. "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins." Now note especially the purpose! "That He might deliver us from this present evil world, according to the will of God and our Father." Ch. 1:3, 4. "Brethren, the grace of our Lord Jesus Christ be with your spirit." Ch. 6:18.

The same is true of the epistle to the Ephesians (1:2; 6:24); of the letter to the Philippians (1:2; 4:23); of the two epistles to the Thessalonians, and of the letters to Timothy, Titus, and Philemon. Hebrews closes with, "Grace be with you all." 1 Peter closes with, "Peace be with you all that are in Christ Jesus." 2 Peter has "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (1:2), and closes with the injunction, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Thus we have it emphasized that salvation is a free, unmerited gift of God. "While we were yet sinners, Christ died for us." Rom. 5:8. As "all



have sinned" (3:23), the grace of God offers salvation to all (Titus 2:11). To this Peter adds that God "is long-suffering to us-ward, not willing that any should perish, but that all shall come to repentance." When one is offered anything free, and he will not take it, who is to blame if he suffer the loss of the proffered favor?

Christ is now on the "throne of grace," and invites all who stand in need of His favor to "come boldly" "that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. Every human being stands in need of that divine help which we do not deserve, to which we have no merit to set up as a claim, and no means with which to buy. Then why should we not all face the situation squarely, lay aside all pride and all doubt, acknowledge our poverty, and thankfully accept the salvation from sin which the love and grace of God so freely offers? God is not a respecter of persons or of nationalities; the free gift of His grace is for every one who will accept it. "The Spirit and the bride say, Come. And let Him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely." Rev. 22:17. This is the last invitation recorded in the Book; and its last verse is the benediction, "The grace of our Lord Jesus Christ be with you *all*. Amen." G.

#### THE SABBATH. NO. 4.

##### Sabbath Reform in the Wilderness.

WHEN the children of Israel were in Egypt, they were servants of the Egyptians. This being the case, they were subject to Egyptian law. While Joseph lived, they were under his immediate supervision, and were otherwise comparatively independent. Then they were faithful to the true God, and prospered in material things. They had possessions in the land of Goshen, "in the best of the land," and they "grew, and multiplied exceedingly." But after Joseph's death, Egyptian rule and Egyptian influence soon began to work apostasy in the ranks of God's people. They so far departed from the God of their fathers that they worshiped the gods of the Egyptians. Then the Lord gave them over to the rapacity of their idolatrous masters, in order that they might see the folly of their way, and be willing to return to Him. "And the Egyptians made the children of Israel to serve with rigor." Ex. 1:13.

"And it came to pass in process of time, that . . . the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage." Ch. 2:23. Then the Lord appeared to Moses at the burning bush in Mount Horeb, and said to Him, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows." Ch. 3:7. And Moses was there commissioned to go and bring forth the Lord's people out of Egypt. He was to say to Pharaoh, "Thus saith the Lord, Let My people go, *that they may serve Me*." Ch. 8:1.

Moses was fearful that the Israelites themselves would not believe his message; because forty years before that time, when he was an acknowledged power in Egypt, they had not understood that he was to deliver them from their bondage. So the Lord gave him three signs which were to convince them that he had been commissioned by the Lord. And when Moses went to them accompanied by his brother, Aaron, and showed them the signs which the Lord had given him, "the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped." Ch. 4:31.

##### Delivered that They Might Serve.

The Israelites were eventually delivered by a mighty hand, and of the situation then the Lord says, "Unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt." Lev. 25:55. And now that by faith they had crossed the Red Sea (Heb. 11:29), and were in the direct care and under the direct guidance of the God of Israel, they would naturally be expected to obey His commandments. On coming through the Red Sea, they celebrated their deliverance and the overthrow of their former masters, and then were led three days' journey into the wilderness, to a place called Marah. Here the water

was bitter, and the people murmured because they had no water to drink. But the Lord showed Moses a certain tree, and when it was cut down and cast into the water, the water was healed.

Then the Lord made a conditional promise to the people. He said, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all of His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26. Being the descendants of Abraham, and partakers of the promises to him, it was meet that they follow in his footsteps; and he kept the commandments and statutes and laws of the Lord. Gen. 26:5.

Six weeks after their departure from their homes in Egypt, the people came to the wilderness of Sin. Here they bitterly murmured again, this time because of the lack of food; and they longed for the fleshpots of Egypt. Then the Lord said unto Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Ex. 16:4.

So we see that the law of God was in existence at that time, and He was proving His people in the matter of obedience. And the next thing revealed is the particular part of the law on which they were tested. The Sabbath, being the memorial of God's rest after creation, is the special mark or sign of the true God; and now that Israel had been delivered from the servitude of Egypt, would they really submit to the law of Him who had delivered them? Would they recognize His memorial, the neglect of which had so estranged them in Egypt? Note that the Lord did not at this time enact any law; the reference was solely to that which already existed.

The very first instruction in regard to proving them whether they would walk in His law or not, had reference to their gathering manna on the sixth day, and making preparation for the Sabbath. "It shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Verse 5. On the other days they were forbidden to keep any of the manna over until the morning; but it seems that some of them were afraid that the manna might fail in the morning, and they tried to keep over what they had not eaten of their abundant supply. Some of those who were weak in the faith, "left of it until the morning, and it bred worms and stank." Verse 20.

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

Still there were those who were slow to believe, disobedient in heart. There was a large "mixed multitude" in the camp who were the principal instigators of murmuring and rebellion.

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

Here began a Sabbath reformation. God had broken the Egyptian yoke from the necks of His people, and had brought them out where they could serve Him. He had brought them "out of darkness into His marvelous light." He had set them free, and that meant freedom to obey His law instead of Egyptian law. It was Christ who had liberated them, and "if the Son therefore shall make you free, ye shall be free indeed." John 8:36. He had now restored to them "the rest of the holy Sabbath unto the Lord," of which they had been deprived in Egypt by the "rigor" of their servitude, as a result of their own apostasy. It was not a new Sabbath day, for it is expressly called "the seventh day, which is the Sabbath." It was the same Sabbath

day that was blessed and sanctified at creation; and the same that was emphasized when, a few weeks later, the whole law was rehearsed at Sinai. G.

#### "NOT A CREED."

In speaking of the new doctrinal statement of the Presbyterians, the Independent says:—

When we say that its adoption will remove a great stumbling-block and will be of substantial advantage to the church, we do not abandon our confidence that binding creeds should never be imposed on any church. But we have been distinctly told that this is not a creed by which to try the orthodoxy of anybody, but a mere statement of what is usually believed, for public information. And the Presbyterian Church, if it adopts this proposed revision, will really have no binding creed. The declaratory statements will have said No to what the confession says Yes; and the amended confession will be practically superseded by the brief statement, which itself is a statement and not a creed.

There is but one reason we can conceive why the Independent does not abandon its confidence in binding creeds, and that is that it has no confidence in God's Word. That church which holds to the Bible needs no creed. That Book, through the mighty power of its life, will hold all who believe. It is only when man chooses his own way in preference to God's way that he departs. And then it is better. Sometimes the few keep to the Word, while the many depart. The many stick to the creed, while the few go out. But departing from the creed and excommunication from "the church" may mean simple loyalty to God and His Book.

## Question Corner

### 1249.—Divinity of Christ.

Will you kindly inform through Question Corner as to the belief of intelligent Seventh-day Adventists regarding the divinity of Christ. Some claim He wholly divested Himself of divinity, being only a man, and further that He laid it aside forever, and would never again occupy the same position of glory as before His sacrifice and life on earth.

E. F. G.

We do not know the understanding of the people above mentioned. We suppose they believe the Bible. We have no reason to think otherwise. Our querist has no doubt, evidently, as to Christ's pre-existence, in the form of God, made equal with God, Himself God. To save the fallen and the lost, this Being in purpose emptied Himself in the beginning. He was the Lamb slain from the foundation of the world. All that was seen in His career afterward was but the carrying out of that great purpose. He became Jehovah's Angel or Messenger; He became man; He died on the cross; He was buried; He rose again; He ascended on high far above all principality and power, and every name that is named. He is coming again, to receive His own and reign forever. In all this career He is represented as being the Son of God. He is called by Himself the Son of Man; He is called by the Spirit the Son of God. See Matt. 11:27; 12:32, 40; 13:37, 41; 16:13-16; John 1:10-12, 14, 18; 5:20-27. These and a multitude of other texts show that while He was man He was also God, the only-begotten of the Father.

At the same time He never used His power of Deity to save Himself or help Himself, only by faith in God, as every soul can use it. But the mysterious union was there till He poured out His soul in death, and the great purpose to its uttermost bore fruit in deed. He went down to the very lowest that man can go—to death—that He might exalt man to the divine.

His sacrifice was an eternal one. He took human form; He will ever bear it; but He is not the less the Son of God. But the hiding of His power is in the humanity, the faithfulness, to the absolute right of which, the wounds in His hands are symbols. Hab. 3:4. But by His suffering He raised humanity to the throne of the Infinite, and forever by His sacrifice glorified the purchase of His blood.

### 1250.—G. T. B., 1 Cor. 7:29.

The text and context would teach that there are times when the only safe thing to do at all is to glorify God in everything, and this is especially true as we near the end. Mourning and rejoicing over earthly things, business, social relations, marriage, must all be subject to God's claim upon us. We must use this world as not abusing it. He who makes marriage minister to the lust of lewdness, misses the object of marriage and the blessing of God in it.





### A COMING CRISIS.

"Into the New and the Unknown."

AMONG the veteran editors and writers of to-day is John Swinton, who has served as chief of staff on the New York Times, New York Sun, is author of several books, and general writer for newspapers and magazines. Some months ago he had an article in the New York Herald, from which we present the following liberal excerpts, as particularly applicable at this time, especially in the fulfilment of the "more sure word of prophecy." It may be well to say that the humble student of that Word need not be uncertain as regards the future. These things now passing are not "new" in principle, and God's Word has long foretold them, as it has what lies beyond. Mr. Swinton says:—

We may have stormy times in our country before the twentieth century has gone far. We may see some apocalyptic illustrations of the workings of that industrial revolution which is now transforming our body politic into something new and strange, and which is bringing about organic changes in our republic, our commonwealth, and our social system, by means both visible and invisible, through agencies containing the promise and potency of a kind of development not to be foreseen.

We may yet see that gigantic modern power called capital, and those immeasurable latter-day forces grouped under the name of labor, engaged in performances of large interest and concern to the American people. Already there are signs and omens not to be disregarded, and more of them are coming in sight all the time as we whirl along. There are other things than the great labor revolts of our time, so numerous, so disquieting, so continuous, and so portentous, which prompts me to write these words. Those of the readers of the Herald who can recall the years that immediately preceded the election of Mr. Lincoln, will be able here to make comparisons of a suggestive character. They do not need to be told in how far the passions, the contentions, and the menaces of that portentous period resemble those that have come into existence of late years through the discord between the great wielders of capital and the millions of workers for wages, and through the ceaseless strain of both parties in the strenuous struggle. As forty years ago each party declared that it would never submit or yield, so now again the defiant words are heard in the contentious camp.

Let warning be taken while yet it may. And let it be said of the present writer in days to come, that he was an alarmist at the opening of the twentieth century, as was another man in the year 1859, when he wrote "The Impending Crisis," a crisis for slavery which came so unexpectedly in less than two years after Mr. Helper's book was printed.

The magnitude of the labor revolts that have broken out within a year has—

### Never Been Paralleled

in any other time or country. I need not speak of those of the many building trades, the coal-miners, the machinists, the San Francisco unions, the factory hands, the clothiers, the steel workers, or a hundred lesser industries. By the estimate of an expert, who had kept count as nearly as possible, it would seem that not far from a million wage-workers have gone on strike during the last twelve months; and this, of course, signifies that a much greater number of other people have been disturbed or have suffered in consequence. No wonder that a foreign writer, in reviewing the situation, gives his essay such a headline as "The Industrial Anarchy in the United States."

### The Importance, the Gravity,

the passionateness, and the significance of some of the strikes have been very great. They have affected business, trade, Wall Street, the markets, politics,

and the daily life and welfare of large masses of our people. They have brought heavy losses to many of the parties concerned in them; they have rent many schemes and crippled many enterprises; they have caused bankruptcies; they have been the source of woes unnumbered; they have wrecked lives and broken hearts; have sent men and women to the poor-house, the mad-house, and the graveyard. Notwithstanding the magnitude and the multitude of the convulsing strikes, it is altogether likely that they will become yet greater, more numerous, and more convulsing as the industrial and financial powers advance in their development. The forces now in operation by which they are promoted are very sure to increase in strength and momentum as time goes on. A generation ago a few hundred men used to take part in a strike; some time afterward thousands of men would go out on a strike; now hundreds of thousands of men join a strike, and, moreover, a score of different trades in as many States sometimes back up one trade during a strike, while the great body of organized workers sympathize with the strikers, even if they do not enter into a sympathetic strike.

The domination of unlicensed capitalism and the existence of labor unionism are at stake in these contests. It is to be remarked here that the many and great strikes of recent times have been almost wholly free from violence or riotous conduct on the part of the workmen, tho the militia have sometimes been called out in the name of the law, as at Buffalo and Troy. The strikes may be properly characterized as peaceful revolts. . . . Were this otherwise, the formidable labor revolts of our day would be a terror indeed—momentous project of men arming.

### Armed Hosts Forming.

A short time ago, however, when the great strike of the steel-workers got under headway, the Herald startled the country by printing a despatch from West Virginia, that the first military company ever formed by a labor union had been organized at Wheeling by Crescent Lodge, Amalgamated Association. The interest in the original report, however, has not been diminished; for it is now known that the Crescent Lodge at Wheeling is not the only one that has taken the subject under consideration, and that other labor organizations in different parts of the country have done likewise. They claim that the right of the people to keep and bear arms is guaranteed by the Constitution, and that, as the workingmen are the bone and sinew of the country, the constitutional right can not be denied them.

At this point it may be mentioned that a good number of trade-unions, especially of those in the Western States, have recently prohibited their members from joining the regular State militia, under pain of expulsion, and the reason given for this action is that the State troops are used in the interest of capitalism against the labor element, and in the suppression of justifiable strikes. It is a fact, nevertheless, that, at least in Pennsylvania and Illinois, the State militia have, on several occasions, suffered from the charge of being unduly sympathetic with labor in the case of a strike.

Before closing my remarks, I would make note of one thing that undoubtedly has an influence in disturbing the mind of the commonality in these times. I refer to the oft-repeated public reports of—

### The Stupendous Incomes

of certain great trusts, flamboyant millionaires, banking institutions, big corporations, and stock speculators. . . . We had in August [1901] such figures of the dividends of the Standard Oil Company, and the revenues of the billion-dollar steel trust, and the earnings of at least one of our banks, and the incomes of some of our heavy investors or operators, as might well make humanity stagger. . . . Never before, in all time, did the golden stream, the millions and the billions, roll so rapidly as now, rolling into treasuries so vast that they could not be

compassed in a day's march by all the labor-union in America.

The news of the latest dividend of the billion-dollar trust was printed simultaneously with other news of strikes, more strikes, and yet other strikes. Can any one be surprised that even thoughtless people are led to indulge in thinking? I am asked to make a guess as to the outcome of all these big, passionate, and ominous labor revolts, which are constantly growing in magnitude, momentum, and force. I can't do it. I can not see how they are to be prevented or put down without a change of circumstances so great as to be unthinkable, or without a change in bodies of men who are beyond reason, or without some kind of change in the relation between capital and labor. It is possible . . . that it will work out all right in the end, regardless of the lesser movements of either of the belligerents. I can't tell, nor can Mr. Morgan. It would certainly be bad business to use the regular army or the State militia against masses of men striking for life. It would certainly be poor policy to carry government by injunction further than it can be enforced. It is surely folly to abuse and threaten organized capital at periods of storm and stress consequent upon an industrial and social transformation, when our country is passing out of the old into the new and the unknown.

### ELEMENTS OF STRIFE.

MEN who have only labor to sell are naturally anxious to control the market. Men who have only stocks and dividends in sight are naturally anxious that nothing should interfere with the value of their stocks or the size and frequency of their dividends.

The first class see only starvation and distress for themselves and their families whenever the market price of their labor is forced down or threatened. The latter see only disaster to their business and their ambitions whenever the price of labor begins to rise.

So the issue is definite between the two classes; and as capital combines to strengthen itself against the demands of labor, so labor has begun in earnest to strengthen itself against the exactions of that class of combinations that would make capital of their necessities. This is the view-point from which each of these great powers looks at the other. Naturally each move of the one is watched by the other. There has been a rapid increase in the combinations of capital for its own interests, so that it could not only defend itself against its foes, but exact the greatest possible tribute from all who come within its power. The increase in the combinations of the labor forces have been none the less rapid or far-reaching.

This is the situation as it exists to-day. A few excerpts from editorial notes in a prominent labor journal (Appeal to Reason) will show how the labor leaders look upon the situation as the opposing forces are mobilizing for the fray:—

"The Corporation Auxiliary Co.," Chamber of Commerce Building, Cleveland, Ohio, is a corporation that advertises to spy on workingmen in the shops of large employers of labor, to keep the employer posted on the actions of the men regarding unions, Socialism, etc. Think of it, ye workingmen. When will you use your votes to make yourselves free from your masters? How much oppression will it require to wake you up? Vote for Socialists, and you will be your own employers, and can do without capitalists and their sweating, spying, degrading system of employment.

The railroads have notified some operators in the hard-coal fields of Pennsylvania who have granted the very reasonable demands of the miners, that the roads will not carry their coal to market. They are determined to beat the miners, and break up their unions and force them into just such slavery as they desire. Freedom?—Why, of course! America is the land of the free and the home of the brave!

The prospectus for the Mergenthaler basket machine says that it will save \$2,000,000 in wages alone each year over the present hand methods of making fruit baskets. Two million taken from labor and put into the bank accounts of the wealthy!

Morgan has given the king of England \$500,000 worth of Spanish tapestry to use at the coronation. But he has not given the tens of thousands of wage-slaves in his industries anything, so far as heard from. When the workmen realize their conditions, they "won't do a thing" to the Morgans and the kings.

The situation in Chicago is fully as bad as in the coal districts. The laboring men in a score of trades are striking, and the process of organization goes on day and night. New labor organizations are form-



ing, and old ones are strengthening their membership. From a perusal of the labor journals, I am inclined to think that there has never been such a growth of labor unions in any two years as has been accomplished in the last six months. Labor is keeping pace with capital in organization.

The teamsters' strike in Chicago has assumed proportions that should teach the masters what may be expected when all the working people strike some of these days. If the teamsters in the employ of a packing-house can nearly paralyze the traffic of such a great city, . . . one might well shudder when the order for a general strike comes. The packers are determined to destroy the labor unions; but in that they will not succeed, for their action only tends to force men to combine.

Even more marked than the hundreds of Socialist papers that have arisen in the last year is the change in the tone of the labor press with their hundreds of papers and millions of readers. Nearly every one of them are advocating Socialism as the remedy that the laboring people must apply to get relief from their dependence on masters. The movement is gathering the force that will awaken the nation in the near future.

These are omens of the times, precursors of the terrible struggle for which these mighty forces are now in preparation. The words of Jesus are fulfilled, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." While this inevitable struggle is pending, Nature herself is giving us premonitions of what she will do when we have fully entered upon the great day of the Lord. We are entering indeed upon perilous times, when only those who are safe in God will be safe at all. That refuge is provided, and they who flee to it will find a shelter which no earthquake, volcano, pestilence, flood, fire, or sword can penetrate. They who believe and know God's Word know that ere long these disasters in the earth, and these struggles between men and men and between nations and nations, will have an end. To that glorious time we look, and in that glorious consummation we have hope.

A TWENTY-HOUR train service has now been inaugurated between New York City and Chicago on both the Lake Shore and the Pennsylvania road. In order to cover the distance in 20 hours, these trains run at a very high rate of speed over almost the entire trip. The great business rush in these money-mad centers has made necessary this reduction in running time. Other roads also are cutting down their running time between important points. Altho the great overland roads have been continually cutting down their running time, a speed war between several has been threatened for months. The Canadian Pacific also has made an important increase in the speed of its trains, reducing its time to 4 days and 1 hour between Vancouver and Montreal. With this increase in train speed the danger to the traveling public is increased in double proportion; but the risk is taken in order that men may the more rapidly heap together treasure in these last days.

REPORTS from Mexico indicate that a most cruel slaughter of Yaqui men, women, and children at the hands of Mexican troops has taken place in Uvalama Canyon. The women and children were left in charge of a few of the warriors in this deep ravine. The Mexicans surrounded the camping place, and at dawn advanced to the slaughter. Long after all the men had been killed, the troops continued to fire upon the defenseless women and children. The survivors, many of whom were wounded, were marched in chains to Hermosillo, whose inhabitants, shocked at the treatment which the Indians had received, are said to have done all they could for the prisoners. General Torres is now pursuing the main body of Yaqui warriors. The whole number slaughtered in the canyon is placed at 217.

THE volcano of Kilauea, H. I., is again in active operation. Violent explosions have occurred there, sending out dense columns of smoke and ashes. Two volcanoes in Nicaragua have recently begun to show signs of violent activity. Mount Fanno, in Oregon, is sending out smoke and steam and rumbling ominously. Advertisers from the island of Sicily state that deep underground rumblings are heard there, and the inhabitants are panic stricken, and earthquake shocks are reported from various parts of the island. Colonel Denning of the United States Geological Survey reports that recent observations in Pennsylvania show that there has been a marked increase in the elevation of many places where he has taken observations, and he attributes this to the disturbances in the West Indies.

JAPAN has entered the naval race with a determination to come behind in nothing. Her naval plans now contemplate the building of four 15,000-ton battle-ships, two 10,000-ton armored cruisers, four 5,000-ton cruisers, fifteen torpedo-boat destroyers, and fifty torpedo-boats. Her battle-ships will be as large as any afloat, her cruisers as swift and as well armored and as well armed. Her great fleet of torpedo-boats indicates that she intends to defend her coasts against the attack of any hostile fleet.

At a recent meeting of the Massachusetts Medical Society the announcement was made by Dr. R. G. Southwick that it was now possible to cure cancer, tumors, lupus, and tuberculous glands in all cases where the X-ray can be directly applied to them and exert its full power. He said that the cure had gone so far already that the X-rays were far superior to the surgeon's knife. It is said that one of the most remarkable things about the X-ray treatment of these diseases is the rapidity with which it works.

THE bill providing national aid for the irrigation of arid States passed the House on June 14 by a vote of 146 to 55, and went to conference with the Senate Committee. The slight differences were speedily adjusted, and the bill now awaits the signature of the President to become a law. This bill assigns the receipts from the sale of land in these States to the construction of storage reservoirs and other permanent irrigation works, the water thus available to be distributed under the laws of the several States.

THE city of Nanning, China, has been bombarded by an army of rebels, and between 300 and 400 of the inhabitants were killed by the missiles of the attacking Chinese. After the bombardment, the rebels returned to their fortified retreat in the hills. They are said to have been supplied with modern arms and ammunition. Boxers have been tearing up the rails near Tien-tsin and destroying the railroad bridges, forcing the Belgian engineers and assistants to discontinue their work.

MACHINES which are expected to revolutionize the glass business were put in operation at Alexandria, Indiana, on June 10. The machines will do away with a great amount of the hand labor heretofore necessary in the manufacture of glass. The glass blowing and other parts of the work will all be done by the machines, and as a result many thousands of laborers will be thrown out of employment. The glass machines will be installed in other factories as rapidly as possible.

NINE men and one woman were burned to death in a sanitarium fire in Chicago on June 9. The greater portion of the patients were seeking cure from the drink habit, and many of them were either strapped to their beds or were helplessly bound up in straight jackets. The fire was so sudden and spread so rapidly that the attendants were unable to get all of these to places of safety. On the same day five persons lost their lives in a fire at Saratoga, N. Y.

THE Corliss Pacific cable bill, by whose provisions the government was to take upon itself the work of laying a cable from San Francisco to the Philippines, was defeated in the House on June 11 by a vote of 116 to 77. A private company has already begun the work of laying a cable over the route which would have been taken by the government, had Congress passed the Corliss bill.

A REPORT from the Baptist mission situated at Kadiak, Western Alaska, states that garden vegetables planted there in April were ready for the table by the middle of May, while barley, oats, wheat, and other products were flourishing. Reports from several different parts of Alaska recently indicate that Alaska will yet have a place among the agricultural States of the Union.

ON June 13 President Roosevelt sent to Congress a message urging the importance of some kind of reciprocity arrangement with the Republic of Cuba. Reports from both houses after the reading of the message state that congressmen who are opposed to a reduction of the tariff between the United States and Cuba are still determined to oppose any measure of the kind.

GOOD progress is reported in the laying of the all-British Pacific cable from Vancouver Island to Australia and New Zealand. Spur cables have been laid, connecting Norfolk Island and Suva, Fiji; Norfolk and Queensland, Australia; and Norfolk and New Zealand, and these cables are now kept busy. The entire cable will be completed early in December.

ON June 14 a memorial arch was unveiled at Columbus, Ohio, and dedicated to the 2,250 Confederate soldiers who died in prison there during the civil war. The ceremonies were elaborate, and were participated in by many Southern men. The graves were decorated jointly by the Ladies of the Grand Army and the Daughters of the Confederacy.

THE great power of that steel trust known as the United States Steel Corporation is shown in the business which it controls. From official statements made at the directors' meeting held last month, it appears that the amount of business done by that trust reached considerably more than one million dollars a day.

TWO DESPERATE convicts, confined in the Oregon State penitentiary at Salem, escaped on June 9, killing three officers and one prisoner in their flight. Altho three companies of militia and several posses have been hunting the murderers, they have eluded their pursuers and disappeared in the dense forest.

THREE churches were struck by lightning in Chicago on June 15, and one of them was burned to the ground. During the storm two persons were struck by lightning and killed, and three were killed by the intense heat which preceded the storm.

THE latest report from South Africa states that 16,000 Boers have surrendered thus far, and others are coming in.

EVOLUTION and its progress must depend upon the inherent force in man and his environment. Surely it is a hopeless thing when measured by the past ages. Creation and regeneration are dependent upon the power of God, and man's willingness that God's power shall be exercised. The former is "scientific" infidelity, the latter is scientific Christianity.

ON June 14 Senator Elkins introduced a joint resolution in Congress providing for the annexation of Cuba as a State of the Union, to be called the State of Cuba. The introduction of this resolution has brought out the fact that a number of congressmen are in favor of such a move as this.

EXTENSIVE tests are now being made by the Navy Department with fuel oil and appliances for burning it. If satisfactory, the department will adopt oil as fuel in place of coal. So far the tests are reported to have showed 33% better results than were obtained from an excellent quality of coal.

JOHANN MOST, the anarchist who published an inflammatory article in his paper at the time of the assassination of President McKinley, will spend one year in the New York State penitentiary, the Court of Appeals at Albany having unanimously affirmed the judgment of conviction.

OVER one hundred counties in Texas are now under prohibitory liquor laws and prohibition officers have been elected to enforce them. So strong is the prohibition sentiment becoming in Texas that many large liquor firms are preparing to move to other States.

A STRIKE of 7,000 laborers is reported from Manila. The object of the strike seems to be rather indefinite, and the laborers are said to have quit work solely through fear, the strike leaders having threatened them with death if they continued to work.

THE number of immigrants arriving at New York during the month of May was the largest ever recorded for one month, amounting to 83,500. The immigration commissioner states that 53% of them are undesirable, having no trade or regular vocation.

TWO GERMAN war-ships have gone to the Venezuelan port of La Guayra to protect the interests of German residents there. A local revolution is reported to have broken out at La Guayra, and the town has been bombarded by Venezuelan gunboats.

A REPORT from Cape Wolf, Prince Edward Island, states that a rain of sulphur fell there on the night of June 8 to a depth of half an inch. It would seem that this sulphur dust must have been carried from the volcano of Martinique or St. Vincent.

ON June 9 the House passed the anarchy bill by a vote of 175 to 38. This is the bill for the protection of the President, Vice-President, members of the cabinet and foreign ministers and ambassadors, and for the suppression of the teaching of anarchy.

THE big ship-building trust, known as the United States Shipbuilding Company, has purchased the great armor-plate works at Bethlehem, Pennsylvania. This company is now able to build a battle-ship, armor and equip it, in its own works.

A STRIKE of street-car men is now in progress at Pawtucket, R. I., and considerable violence is reported. Troops have been ordered to the scene of disturbance, but have been unable to quell the rioters or make it safe to operate the cars.

CUBA has begun to enforce the law against the immigration of Chinese. Forty-three Chinese who arrived at Havana on June 11 were denied admission. Cuba's immigration laws are practically the same as those in force in the United States.

THIRTEEN thousand persons attended the annual communion services of the mother Christian Science church at Boston on June 15. The principal feature of the day's exercises was an address by the founder, Mrs. Mary Baker Eddy.

ARTICLES of incorporation of the United States Shipbuilding Company, a trust, were filed in Trenton, N. J., on June 11. This new concern will be capitalized at \$20,000,000, and will be bonded for \$16,000,000.

A COMBINATION of cotton yarn mills is being organized in the South with a capitalization of \$60,000,000. The object, as with all other trusts, is to fix prices, regulate production, and float bonds.

SIGNOR MARCONI reports that he has now invented a highly sensitive detector of electric waves, by which it is possible to read about thirty words per minute in wireless telegraphy.

THE Senate committee on territories has decided to postpone the consideration of the Oklahoma, Arizona, and New Mexico statehood bill until the next session of Congress.

TWELVE persons were killed, many injured, and property said to aggregate \$1,000,000 was destroyed, by a tornado which visited a section of Central Illinois on June 11.

THERE is no indication of the settlement of the great strike of coal-miners in Pennsylvania and West Virginia.

GONZALE DE QUESADA, Cuba's first minister to the United States, sailed from Havana on June 9.



## THE HOME

### BEAUTIFUL THINGS.

BEAUTIFUL faces are those that wear—  
It matters little ■ dark or fair—  
Whole-souled honesty printed there.  
Beautiful eyes are those that show,  
Like crystal panes where earth-fires glow,  
Beautiful thoughts that burn below.  
Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterance prudence girds.  
Beautiful hands are those that do  
Work that is earnest and brave and true  
Moment by moment the long day through.  
Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountains but few may guess.  
—*Little's Living Age.*



### POINTED PARAGRAPHS ON HEALTH.

A MAN with a disabled stomach, who attempts to live upon improperly cooked food, goes through life half anesthetized, on account of the poisons produced by undigested food.

One of the quickest ways of getting disease is to get impure blood, for the actual condition of nearly any part of the body depends almost entirely upon the character of the blood; hence any food substance that produces pure blood is to that extent healing to the man.

It is an error to crowd food into the stomach while some of the previous meal is still there. When the digestive glands are compelled to continue to pour out the digestive juices to act upon food substances

at short intervals, and at irregular times, they soon become worn out and deteriorated.

When the stomach and its contents are chilled by eating frozen foods and drinking iced drinks, such as ice-cold lemonade, ice-cream, fruit ices, etc., there is a complete cessation of all digestive activity until the stomach contents have been again warmed to very nearly the normal standard. Meanwhile, the germs that are present have had abundant opportunity to flourish and to begin their destructive work.

Condiments that can blister and irritate the outside of the body will the more readily blister and irritate the inside when applied to the delicate mucous membrane of the stomach, and will cause it to pour out in self-defense a large quantity of mucus.

The toasting, or browning, in the oven, of the various grains before they are cooked is an excellent thing, as it tends to partly convert them into dextrine, or a form of sugar which is very essential, especially to those with weak stomach power.

It seems strange that rational beings will suppose that they can steadily violate nature's laws, and then in some way atone for their violation by swallowing a few teaspoonfuls of some highly colored fluid.

It is a deep-seated error, which is very prevalent in the human mind, that somehow or other the elixir of life can be concentrated and stored up in a bottle, if only it is compounded with some vile and noxious substance, and the whole thing sold under some striking name.

Boiling is one of the best and most practical ways of purifying water. It is not necessary to boil it a great length of time, as the most dangerous germs are either paralyzed or killed when it is merely brought to the boiling point.

Morphine paralyzes the nerves, and in this way allays pain; but it likewise paralyzes the nerves of elimination, so that the poisons largely remain in the body, and continue to cause damage.

The common use of flesh-foods is perhaps doing more than any other single dietetic error to weaken the human system and make it a suitable lodging-place for disease germs.

ing syrups are made up of alcohol, opium, and other deleterious substances, and are most dangerous both in their proximate and their ultimate effects.

The use of beer, ale, wine, or other alcoholic beverage is equally objectionable. The baby may sleep better because the mother takes beer, but it is the sleep of alcoholic stupor. It is stated by some authorities that in some localities in France and other European countries it is difficult to find a sober baby, as all are more or less intoxicated by the alcohol-poisoned milk of the beer- or wine-drinking mother.

Giving children food in order to stop their cries is a method which tends toward intemperance. It is teaching the lesson of quieting pain or forgetting discomfort by putting something into the mouth. The discouraged man who attempts to forget his discouragement by the aid of alcohol is following the same plan.

Overeating is in itself intemperance in the use of food, and tends to intemperance in drink. Unfortunately people have obtained the idea that because they feel the discomfort of a big dinner less after they have taken a glass of some alcoholic drink, they have therefore been benefited, when, on the contrary, digestion has been retarded, and they only feel better because sensation has been deadened by partial paralysis of sensory nerves. The use of alcohol in any form as a home remedy is a lesson in intemperance. The same may be said of its use in cooking.

Many a fond and pious mother is praying for the destruction of her children more effectually through her cookery than she is praying for their salvation by her agonizing petitions. Tea, coffee, spices, rich and highly seasoned foods, create irritations that demand soothing by the inundation of fluids. The "free lunch" of the saloons is a shrewd allurements based upon this fact. She is a most unwise mother whose home table offers a temptation to visit the saloon in order to quench the thirst her cooking has created.

A lack of knowledge as to the kind of food to give the growing boy in order to build up a complete and healthy body, may send him out from home with a craving for something, he knows not what. And this craving he may be led to attempt to satisfy by alcohol in some form.

In order that the children may learn temperance in early life, they should have nutritious food, simply prepared, without irritating additions; given at regular intervals, in appropriate quantities, with orderly surroundings, by quiet, calm, and well-poised attendants. And as the food can not be used by the system until thoroughly digested, and as the first process of digestion is in mastication, it is absolutely essential to teach the child to chew every mouthful of food most carefully. When this is done, nature can do its part after the food has passed from the child's control. This also greatly lessens the tendency to overeat. By this plan will be secured a body symmetrically developed, a nervous system generating orderly impulses, a brain accustomed to governing by reason, not swayed by desire or sense pleasure.

The child whose life is so ordered will be not only well in body, but happy in mind; for there is no happiness greater than the certainty which comes through regularity of life; and no more fruitful source of unhappiness than that which arises from never knowing what to expect next.

### THE COMPLAINING PREACHER.

SOME years ago a pastor of a small church in one of the villages of Indiana became exceedingly discouraged, and brooded over his trials to such an extent that he became an inveterate grumbler. He found fault with his brethren because he imagined they did not treat him well. A brother minister was invited to assist him a few days in a special service. At the close of the Sabbath service our unhappy brother invited the minister to his house to dinner. While they were waiting alone in the parlor, he be-



### III. TEMPERANCE.

AMONG the enumerated virtues desirable for the child to possess was that of temperance.

It would seem at first flush as if this were not a virtue suited to childhood; but we must remember that the foundation of all mature characteristics is laid during the period of immaturity. Sensations, constantly repeated, make impressions on the plastic brain, and there form pathways, as it were, over which pass the impulses which eventuate in action; and thus are formed the habits of life. A habit of regularity is the foundation of a life of temperance, if that regularity is in temperate experiences. We must not forget that temperance, or its opposite, may express itself in speech or conduct as well as in eating and drinking. And to be temperate, one must be moderate and well regulated in all life's manifestations. Adler says, "Regularity may not in itself be a moral quality, but the life of irregularity always tends toward immorality."

The first lessons in temperance, then, are to be found in the calm, self-poised, and well-regulated lives of those who are about the child, and then in the regulation of its own daily experiences.

It may seem impossible to set the little life to going with clockwork precision; but we can at least avoid starting the routine in objectionable ways.

The knowledge of a few simple physiological facts will be a great help here.

It seems to be a common idea that the child comes into the world in a starving condition, and therefore must have something put at once into its stomach. The premise being false, the conclusion is inevitably false. At birth the child, if normal, is fully fed, having been constantly taking in nourishment during its prenatal life. It can well afford to wait, fasting, for the arrival of its natural food. A little warm, unsweetened water is all it needs for the first two or three days. Oils, teas, or foods of any kind, only serve to irritate the digestive organs, and lay the foundation for future dyspepsia, and that bad condition continued in later life may produce a craving for stimulation.

The baby may be put to the breast every few hours in order to stimulate the mammary glands to action, and also for it to begin to learn its lesson of working for a living. The first secretion of the breast is its normal first food; and it is a great unkindness to feed it before that arrives. It is sad enough to be obliged to revert to artificial food because of the failure of the natural supply.

Some nurses give the new-born infant brandy and water, or quiet it with soothing syrups, both of which methods are direct lessons in intemperance. Sooth-



in charge of her baby sister. The girl wearied of the task, and to make the infant cry fed pins and needles to it.

"The family was ignorant, knowing nothing even of religion. This girl was visited, along with the other convicts, by members of our society. I called upon her one day with my little daughter, and left them alone in the cell together for an hour or more, tho I was warned against such trust in a young murtheress. When I returned the girls were fast friends, engaged in cutting out dolls. The little convict's nature was changed. She became converted, and, being pardoned soon afterward, brought about the regeneration of the whole family. Later she married. She is now a fine woman."

It was the practical manifestation of trust and confidence that won the heart of this young convict. It is a more powerful influence in such work than many of us have thought it to be. Try it in your work for others; and remember that it is worthy of more than one trial. God used it in the gift of His Son; and tho He was slain by those whom He would have saved, God did not cast off the race. He still has confidence in the race—in you. Exercise the same toward those whom you would influence to be His.

#### THE WORK ADVANCES.

We are assured that there will be trophies of grace under the Third Angel's Message from every clime; and we believe that Fiji will be represented when we stand with the victors on the sea of glass.

We have evidence of the power of God working to turn the hearts of the people to the present truth. There is a widening interest to hear the truth. Since the beginning of the year, about fifty, counting old and young, have begun to serve God more faithfully and to observe the Bible Sabbath; and with three or four exceptions, the people of one small island of about thirty inhabitants, have turned to the truth. It is now just two years since we started our little native paper, Rarama. During that time we have distributed a considerable quantity of our literature; and we rejoice that the seed sown is springing up. We are publishing our paper every month. We know that it has been doing good. Our subscription list is small, but we are sure we are doing right to "scatter the literature as the leaves of autumn." Our little paper is about the only paper that amounts to anything in a religious line in the islands. We find many eager to read it. The number of subscribers is growing. We have a little book in the native language which we are selling with some success. One native brother has been doing very well selling it.

Just now there is a great need of means to do something more than we are doing in the educational line. We need native laborers. We must have schools in which to train these natives. We must have teachers. We need two now. But we must have means. Will not some who read these lines be stirred to realize our needs? Think of a people with a very meager literature, uneducated in English or any language in which many books are published. There has been nothing much done to educate them. Think of a comparatively intelligent race crying for help. We as a people have the light for this time. We have the help for which they long. Shall we longer delay? Can we withhold that which will raise our fallen brother? The interest here is good; the door of opportunity is open wide; and with the assistance of our brethren we shall enter. Send your donations to the Foreign Mission Board or to the office of this paper.

J. E. FULTON.

#### WHAT THE BOXERS DID FOR THE BIBLE.

DID Christianity get a set-back from the recent persecution in China? A letter from the agent of the American Bible Society in Shanghai, Dr. John R. Hykes, answers that question pretty conclusively. He writes: "We issued more Mandarin Bibles in the last three months of this year than would have been considered ample stock for eight years a decade ago. The total direct issues of Bibles for the year reached a total of 10,126, or just about one-fourth of the entire number sent out by the American Bible Society from the time it commenced distributing Scriptures in China, more than forty years ago, to the end of last year. The demand for Bibles and Testaments has not been confined to any district, but has come from all parts of the empire to which our missionaries have returned. . . . Never before have the colporters been so well received both in

towns and villages as during the past year. Unlike past years, when we used to sell so many Scripture portions and very few Bibles or Testaments, this year they want the whole Bible or Testament, and very few portions, comparatively, are being sold. Never before has there been anywhere in China such a spirit of inquiry and desire to purchase the Word of God; and not only to purchase it, but to read it. From all quarters come tidings of men who have bought the Scriptures, and who have gathered together to read, study, and pray over them without any missionary to help or preach to them." Does it not seem as tho the Lord was as well able to care for His Word and His workers to-day as He was in the days when "Herod the king put forth his hands to afflict certain of the church"?—*Sunday School Times*.

#### THE MEASURE OF LIFE.

[Joel Swartz, D. D., in S. S. Times.]

"METHUSELAH lived," and this beside,  
"Nine hundred years and sixty-nine;  
Had sons and daughters, and he died."  
The record adds no other line.

Like some huge saurian on the strand  
Of some far-off, oblivious shore,  
He left these tracks upon the sand  
Of his long wanderings,—nothing more.

But three years, near another sea,  
One walked whose steps mark every shore;  
He died, the Man of Galilee,  
And lo! He lives forevermore.

#### OUR WORK AND WORKERS.

A CHURCH of fourteen members was recently organized at Farmington, N. M.

EIGHT members were recently added to the church at Kokomo, Ind., as the result of labor by Brother A. L. Miller.

BROTHER F. W. FIELD reports the baptism of four candidates at Wakamatsee, Japan, where Brother Kuniya has been laboring.

A NEW house of worship has been built at Brookville, Minn. It was dedicated on the 15th inst., Brother P. A. Hansen officiating.

A CAMP-MEETING for northwestern Nebraska and the Black Hills of South Dakota is announced for July 15-22, the location to be given later.

TWO TENTS have been placed in the field this season by West Virginia Conference, one located at Keyser and one at Wilsonburg. Steps have been taken to start the medical work in Parkersburg, and a house has been secured.

BROTHER M. C. STURDEVANT, a former laborer in the Southern Union Conference, reports to the Review that he has arrived at his new field of labor in Rhodesia, Africa. He was in good health, and found the laborers already in that field enjoying the same blessing.

DR. J. E. CALDWELL, who has been engaged in missionary work in the Australasian field for the past eight years, arrived in San Francisco, by way of Victoria, B. C., on the 16th inst. He is accompanied by one son, having left a son and daughter at the Avondale School, Cooranbong, N. S. W.

WRITING to the Nebraska Reporter under date of May 7, Brother N. P. Nelson says of the conference in London: "We have delegates here representing Switzerland, Germany, France, Holland, Denmark, Sweden, Norway, Finland, Russia, Bulgaria, Australia, Africa, India, and America."

UNDER date of May 8, Brother J. L. Shaw writes from Calcutta: "Our work is moving along quite encouragingly in India. We have baptism next Sabbath, and there are four candidates to be baptized. An interest is springing up in Burma, as the result of the sale of our books and papers, and I expect to go there next week."

We have received a letter from Brother Robert King, until recently a Baptist, in which he expresses hearty thanks to God for having sent Brother T. H. Watson to Skagway, Alaska, to preach the truth about the Sabbath question, and other truths now being proclaimed by our missionaries and publications. This brother is simply carrying out the true Baptist doctrine, accepting all that is based upon a plain "Thus saith the Lord," and rejecting all that is not thus fortified.

THE Messenger, published at Toronto, Ont., has this to say: "There is a most excellent missionary paper published in Oakland, California, called SIGNS OF THE TIMES. The staff of writers are chosen with care, and the subjects dealt with are of a most instructive character. We do not know of a better paper published. It can be obtained from the publishers, post-paid, for one year, \$1.50."

OUR readers will be glad to hear that Brother A. F. Ballenger is enjoying good success in his work in England. He has been engaged in the same work in which the Lord so greatly blessed His ministrations in America—that of watering the seed planted by others. He also announces that he is writing a new book, which he hopes will accomplish as much good as "Power for Witnessing." It is to be entitled "Proclaim Liberty."

AT the recent annual session of the Chesapeake Conference, the following officers were chosen: President, O. O. Farnsworth; secretary and treasurer, Charles D. Zirkle; secretary of the missionary department, Mrs. Myra Davis Zirkle; secretary of Sabbath-school department, Miss Helen V. Price. Four tents are now operated in the conference,—two being in Washington City, one in Cambridge, Md., and one in Oxford, Md.

THE plan of holding Sabbath-school conventions by our churches is productive of much good in the way of developing talent. At first the plan was to unite several schools in one convention, but this was so expensive that many members of the visiting schools were unable to attend; so only a part received a direct benefit. Now many of the schools are holding conventions of their own, preparing papers, addresses, etc., among their own members.

THE May number of the Practical Educator is the Year-Book of Union College for 1902-1903. It is a neat pamphlet of 72 pages, besides 8 full-page photo-engravings illustrative of buildings and grounds. The enrolment of students numbers 415. The pamphlet abounds in practical information. The college has complete Scandinavian and German departments. For copy of Year-Book, or special information, address L. A. Hoopes, president, College View, Neb.

IN the Wisconsin Reporter of June 4, we find the following: "The Sanitarium at Madison has lately greatly improved its facilities for caring for patients. A beautiful piece of ground with 400 feet frontage on Lake Monona has been obtained, making a retired place within easy reach of the city, where the sick may find rest and quiet. A large dwelling-house on the place has been fitted and improved, in which facilities for giving the necessary treatments will soon be installed."

A NEW church edifice was dedicated at Indian Harbor, N. S., May 18. The services were conducted by Brethren George E. Langdon and W. H. Thurston. There was a large attendance. Brother Thurston writes that "the believers around the Harbor and St. Margaret's Bay love the truth, and some are leaving their nets to become fishers of men. There are four other places in the Maritime Conference where ground has been purchased for church buildings, and two of these are now being constructed. The believers in this part of the vineyard are not rich in this world's goods, but they are rich in faith."

FROM Brother W. H. Thurston, president of Canadian Union Conference, we have the following report: "At a general meeting held at St. John, N. B., May 29 to June 3, the Maritime Provinces (Nova Scotia, New Brunswick, and Prince Edward Island) were organized into a conference, to be known as the Maritime Conference. Officers were elected as follows: President, George E. Langdon; vice-president, M. S. Babcock; secretary and treasurer, Mrs. George E. Langdon; executive committee, George E. Langdon, M. S. Babcock, W. R. Andrews, Wm. Guthrie, and James Hannah. The Spirit of the Lord was manifest during the entire meeting, and perfect oneness prevailed. The outlook is bright and prosperous, and the new conference starts out in faith, hope, and charity."

#### PUBLICATIONS WANTED.

SIGNS, Review, Instructor, Life Boat, Health Journal, for circulation at the Soldier's Home, Los Angeles County, Cal. Address, post-paid, E. P. Shaffer.

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## THE SABBATH SCHOOL

INTERNATIONAL SERIES

### LESSON 2.—JULY 12.—CEREMONIALISM LEADS TO BONDAGE.

NOTE.—This series of lessons is entitled, "Studies on the Gospel Message." For introduction and excellent suggestions as to their study, we refer the student to the Lesson Quarterly.

ALTHO the Lord had done so much for His people (Isa. 5:3, 4), yet they did not yield the fruits of righteousness (verse 7). Their service was mere formalism (Isa. 29:13); their confidence was placed in that which was merely external (Jer. 7:4), and their ceremonialism became an offense to God (Isa. 1:11-15). Thus what was given as a means of salvation from sin was perverted into a place of protection for sinners (Jer. 7:9-11), and this led to the announcement of the destruction of the temple (verse 14), and the scattering of the people (verse 15). Confidence in the flesh left the people under the power of sin (Jer. 17:5, 6), and this made them the prey of their enemies (Jer. 5:6). The evil which was deferred during the days of Hezekiah (2 Chron. 32:26), began to come in the days of his son. The sin of Manasseh was very great (2 Chron. 33:9), and all messages of reproof were disregarded (verse 10). Then the Lord used other means of dealing with His people (verse 11), which had the desired effect (verse 12), and opened the way for the Lord to work a deliverance (verse 13). The wicked reign of Amon (verses 21-23) was followed by a great reformation under King Josiah (2 Chron. 34:33), but the next king returned to the evil ways of his fathers (2 Kings 23:31, 32), and Jerusalem became tributary to Egypt (verse 33). The people lost their independence, and a foreign king appointed their ruler. 2 Chron. 36:4. A continued course of evil (verse 5) brought upon the people the wrath which was kindled in the days of Hezekiah (2 Chron. 32:25), and Jerusalem came under the power of Babylon (2 Chron. 36:6, 7).

#### QUESTIONS.

1. Who were called upon to judge of the Lord's dealings with His people?
2. What inquiry showed the fulness of His provision for them? What question reveals their failure to meet His expectation?
3. What fruit ought the Lord to find upon His "pleasant plant"? What did He actually find?
4. In what ways did the people make a profession of religion? What was lacking? What became the basis of their teaching?
5. What shows that they had lost sight of the reality of the teaching of the sanctuary and its services?
6. What were some of the outward forms of service which the Lord Himself had established for His people? Why did He reprove them for their zeal in these matters?
7. To what extent had the people perverted the central feature of their worship? How is the same thing being done to-day?
8. What former experience would be repeated as a result of such a perversion? What would become of the people?
9. What kind of trust fails to deliver from the curse of sin? In what comparison is this truth taught?
10. What relation was there between the sins of the people and their ability to hold their place among the nations?
11. What delayed the evil result of Hezekiah's wrong course?
12. What indicates the greatness of the sin of his son?
13. What did both Manasseh and the people reject?
14. What other means did the Lord then use to bring them to repentance?
15. What effect did this have upon Manasseh?
16. What deliverance did the Lord then accomplish for him? What lesson did this teach him?
17. What course did the son of Manasseh pursue?
18. What happened during the reign of the son of Amon?
19. What is said of the reign of the son of Josiah?
20. What befell the nation as a consequence of his conduct?
21. What event proved that Jerusalem had lost its independence?
22. What kind of record did the newly-appointed king make?
23. What king came to make war against him? With what result?
24. What event definitely marked the beginning of that downward course which ended in the Babylonish captivity?

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## THE SUNDAY SCHOOL

INTERNATIONAL SERIES

### LESSON 1.—JULY 6.—THE GIVING OF THE MANNA.

Lesson Scripture, Ex. 16:4-15, R.V.

4 "THEN said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or no. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of the Lord; for that He heareth your murmurings against the Lord; and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against Him: and what are we? your murmurings are not against us, but against the Lord. And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord; for He hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass at even, that the quails came up, and covered the camp; and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they wist not what it was. And Moses said unto them, It is the bread which the Lord hath given you to eat."

Golden Text.—"Give us this day our daily bread." Matt. 6:11.

#### SUGGESTIVE QUESTIONS.

(1) In reply to the murmuring of the Israelites, what promise did the Lord make to Moses? Why did the Lord thus answer? Verse 4. Note 1. (2) What was to come to pass on the sixth day? Verse 5. Note 2. (3) Then what did Moses and Aaron say to the people? Verse 6. (4) What would they see in the morning? What estimate did these leaders place upon themselves? Verse 7. (5) What further promise did Moses make? Against whom were the people really murmuring? Verse 8. Note 3. (6) Then what command was given to the people? Why? Verse 9. (7) As this command was given, what did the people see? Verse 10. (8) What did the Lord then say He had heard? What promise did He repeat? By this what were the people to know? (9) How was this promise fulfilled? Verse 13. (10) How is this "bread" described? Verse 14. Note 4. (11) What did the people say when they saw the manna? What did Moses say of it? Verse 15.

#### NOTES.

1. Proving the People.—The Lord had brought His people out of Egypt that they might have liberty to serve Him. Ex. 7:16; 9:1. Now comes the proof as to whether they will serve Him when they have the opportunity to do so. Serving Him meant then, as before and since, walking in His law. As this was some weeks previous to the audible speaking of the law on Sinai, it is evident that the law had a previous existence.

2. The specific test of faith lay in the recognition of the Sabbath. The double portion on the sixth day was a preparation for the Sabbath, that it might be observed as a holy rest-day. From this test we learn that previous to the experience at Sinai God regarded the observance of the Sabbath day as a special feature of His service.

3. Murmuring against the accredited servants of God is murmuring against God Himself. Jesus, when sending out His disciples, said to them, "He that heareth you heareth Me; and he that rejecteth you rejecteth Me; and he that rejecteth Me rejecteth Him that sent Me." Luke 10:16.

4. The manna and its preparation are more fully described in Num. 11:7, 8: "The manna was as coriander seed, and the color thereof as the color of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil." David calls it the "corn of heaven" and "angels' food." Ps. 78:24, 25.

Read, if possible, "Patriarchs and Prophets," pp. 292-298.

#### NOTICE.

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David prayeth God to hear him.

PSALMS.

His complaint in sickness.

how long will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the LORD.

6 There be many that say, Who will shew us any good? LORD, lift thou up the light of thy coun-

2 or, Make them guilty.

3 or, from their counsels.

a 2 Tim. 2. 19.

2 Pet. 2. 9.

b Eph. 4. 26.

c Is. 65. 13.

d Ps. 77. 6.

e Heb. thou coverest over, or, protectest them.

f Deut. 33. 19.

g Ps. 37. 3.

h Heb.

10 Destroy thou them, O God; let them fall by their own counsels, cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

PSALM 6.

David's complaint in his sickness.

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## SUNDAY LEGISLATION BY CONGRESS.

SEVERAL bills for more strict Sunday enforcement in the District of Columbia have recently made their appearance in Congress, and an interesting public hearing on the matter was held before the District Commissioners on May 27. This hearing will be reported in the next (July) Sentinel of Christian Liberty. The importance of this matter should secure for that number of the Sentinel a wide circulation.

The July Sentinel will be a special number, in that much of the matter contained in it will have special reference to the principles of the Declaration of Independence and the present striking national trend away from them. Some recent notable expressions on this subject by such men as Professor Goldwin Smith, President J. G. Schurman, Senator Hoar, and others, will be presented. The words of great Americans of the past with reference to the Declaration and its principles will be presented side by side with recent declarations, thus showing the great change of sentiment that has taken place regarding the fundamental principles of the nation and of liberty.

The best portions of an excellent address on "Religious Legislation" recently delivered in Boston, Mass., by Mrs. Stella Archer-Maloney, will also appear.

And by no means the least important feature will be the news of the month in the way of Sunday agitation and enforcement. There is a great deal being done just now in this direction. The Sentinel will keep a close watch, and make a full report every month. On this point there will be a report of the action of the Presbyterian General Assembly on the Sunday question and the discussion attending it.

Subscription price to the Sentinel is but \$1 per year, and large numbers should send in their orders in time to receive this number. Arrangements should also be made to dispose of thousands of extra copies. A special low rate of 5 cents per copy will be made when ordered in lots of ten or more.

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### TO CONTRIBUTORS.

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

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

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

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

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## International Sabbath-school and Sunday-school Lessons

## Publishers

Read "What the Word of God Is to Us" on page 2 of this paper. Is it that to you? If not, why not?

In this issue begins an interesting series on the "Coming of the Lord." Read them carefully.

Read our Outlook department; there are many things of special interest in these days. Note what John Swinton says of the industrial crisis now upon us.

The latest reports from the West Indies say that in the volcanic eruptions on the islands of Martinique and St. Vincent 32,000 lives were lost and property to the amount of \$10,000,000 to \$15,000,000. The old crater of Mt. Pelee was not active. A new crater was made, consisting of a crevasse that "nearly rifted the mountain."

Some one writes, "Cross words can never die." But praise God they will. All evil shall pass away. All sin shall be destroyed. God's universe shall again be without stain of sin. God will make "all things new." But O, we do not wish to sow or plant or build that which will be destroyed. We do not wish to be identified with destruction. Let us sow, and plant, and build in thought, and word, and deed, that which will endure forever.

The editor of the Torch of Reason tells us that "until the people are emancipated from the Catholic Church, the Protestant Bible, and the belief in the supernatural, there is no hope for this world." This is all true as regards the Catholic Church, in the darkness of the extreme recoil from whose tyrannous superstition, the editor is now enthralled. But he would not have the liberty to print these utterances of his, had it not been for the "Protestant Bible" and the Reformation that Bible wrought despite of superstition. The Anglo-Saxon race would have been in the depths of the darkness of pagan nature-worship, had it not been for the light radiating from that Bible, despite the clouding superstitions of apostate Christianity. And those who continue to decry that Bible, "progressive" "agnostics" tho they are, will yet pass through "scien-

ific" Spiritism, fearfully delusive to the soul, and deplorably resultant in its morals, to the bosom of that same Catholic Church. Even then they will call it progress, till the light of eternity, undimmed by human reasonings, shall lay bare the fearful body of corruption in all its ghastly nakedness of death. Christianity still stands open-armed to meet their needs. "Man turns from God, not God from him."

**Darwinism Declining.**—The Homiletic Review notes the complaint of Professor Haeckel that "practically all his former pupils and disciples who have attained prominence in Germany have repudiated his Darwinian views." "Professor Zockler declares that notwithstanding the phenomenal success achieved by Charles Darwin in the proclamation of his evolution theory, which spread into other realms of thought than that of natural philosophy, a mere glance at the history of the four decades since it came before the public makes it evident that 'the beginning of the end is at hand.'" Others are quoted in the same line. The secret of its adoption in the beginning was want of faith in God and His Word.

According to Public Opinion, basing its statement on Dun's index number of prices of staple products and an article in Gunton's Magazine, based on census reports, all of which are considered reliable, there has been an actual decrease in the average wages during the last decade of 1.5 per cent., and an actual increase in the prices of staple products those wages would buy of 1.8 per cent. This means a practical reduction in wages of 3.3 per cent. The decade ending in 1890 made much greater advance in wages and their purchasing power.

An excellent camp-meeting has just closed in Petaluma, Cal. It was our privilege to attend a part of one day, but that short time was sufficient to observe and appreciate the good spirit of the meeting, which was emphatically a spirit of work. The medical missionary and health work was the central object the day the writer was in attendance; and the interesting experiences told in connection with this work were evidence sufficient as showing its place in the Gospel plan. There are millions of souls suffering under the harder bondage, not of brick and mortar, but of pork, and sausage, and flesh-foods galore, and general unhygienic diet, to whom true, sensible, dietetic reform comes as a message of freedom. The restaurant on the ground, conducted by the St. Helena Food Company, was well patronized, and its liberal provision of fruits, grains, nuts, and vegetables well exemplified true vegetarianism. One specially good feature of the meeting was not work among the young people, but the work the young people were doing in the town among those who know not "the Gospel of the kingdom." And this is as it should be. The apostle says, "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." Even so it ought to be. God's church should be a force, an army, strong, and militant against all evil, for all good, and not a needy field to consume the time of Gospel ministers.

**Wielding the Scepter.**—Of all the gifts of the Spirit to the disciples of Christ in this world, there is no mention of a scepter. Christ Himself is King in the realm of spiritual things. To His disciples He says: "They which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all." These thoughts come to mind on reading in a Catholic journal of the resignation of the primate of Australia, Cardinal Moran. The journal mentions the good the cardinal has done "for the thousands of Catholics in that far-off land, over which he has wielded the scepter for many years." To assume a spiritual scepter is to assume the prerogative of Christ, to whom the Father saith: "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Then the one who assumes to be above his fellows assumes the place of Christ, and to aspire to such a position is to place

one's self above Him, for only one can occupy that position. And the one who thus sets himself up is called in the Scripture the "man of sin," the "son of perdition." The ambition to wield the scepter in heaven caused the downfall of Lucifer, and puny human beings who grasp the man-made scepter over the souls of their fellow-men, would do well to profit by his example.

**"The Last Word."**—L. Kuttner, in the Berliner Klinik, according to Public Opinion, presents "the last word on the diet question." In some cases this German doctor thinks vegetarianism good, but in most cases injurious. At the best it must not be maintained too long. We can but wonder how broad his field of observation has been. We know of persons, many indeed, who have been vegetarians for years, who, in fact, came from the "better" "mixed diet," broken in health, to find health in a vegetarian dietary. They have no desire to return. They have tested the two, and found the flesh diet wanting, and the vegetarian diet eminently satisfactory. Is not their experience worth something? Of course, there is much bad cooking and bad combinations in a vegetarian diet where amateurs blunder and suffer, and may get discouraged. For instance, a "mush diet" is not advanced vegetarianism. Dr. Kuttner may have said "the last word" for himself, but there are many more words to be said yet.

It would be amusing, if ignorance did not make it so serious, to hear people tell of the great suffering coming to the poor through the high prices of the beef trust, when bread, and beans, and peas, and maize, and oatmeal, and lentils, and fruits galore, can be bought at a reasonable price,—foods better and more nutritious than beef. Let the mythical cow or fattest materialistic Illinois steer "jump over the moon," the true hygienic vegetarian, the eater of grains and fruits, can "laugh to see the sport;" he has a better diet. Try it, all ye beef-eaters. Learn how to cook and use fruits, grains, nuts, and vegetables, and then, single-handed tho you may be, you may defy the beef trust. You can tell them you have something so much better, which makes life worth living.

A new food—and it comes from that most prolific and grandest of all cereals, maize or Indian corn—is "Toasted Corn Flakes;" and it originated in that prolific food-center, Battle Creek, Mich. It is one of the many excellent products of the Battle Creek Sanitarium Food Company. It is cooked in its preparation, and is prepared for eating dry or with fruit juices, malt honey, meltose, cream, or nut cream. It to our palate far surpasses that peerless food in quality, granose. Write the Battle Creek Sanitarium Food Company for description and price list. Their foods are good and pure, and there are many inferior imitations and counterfeits. The above company will send you samples free for the asking.

All the recent archeological finds instead of indicating that prehistoric man was a barbarian, savage, and monkey, show him to be highly civilized, having a literature, a knowledge of mathematics, and of arts and crafts. Of course some few mortals knew this before, because the Bible told it; but the great unbelieving world needs this confirmation of the Book. Will they believe it now?

The Homiletic Review, speaking of the time when the Rockies, and Andes, and Himalaya mountains were thrown up, well asks, "Is the time approaching for another such upbreking and submergence? Verily God holds the earth in the hollow of His hand."

Mr. Walter H. Page, editor of the World's Work, tells us in the Independent that "in Mississippi greater relative progress has been made in recent years in reducing illiteracy than in any other State in the Union." This is good.

The power to reach hearts is not in the long sermon nor the loud talking, but in the power of the Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

God respects our free will. He will not compel, tho He has all power. The "if" rests with us. Will we co-operate? If we will, there is no "if" as to results.