

# SIGNS OF THE TIMES

MARTINIQUE  
CATASTROPHE

"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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In the center of beautiful green England rises the River Avon, which, flowing south-westerly through the county of Warwick, empties its waters into the Severn. In the southwest part of Warwickshire, situated upon the Avon, is the little town of Stratford,—Stratford-on-Avon,—famous the wide world over as the birthplace and home of one of the very greatest of English poets, Shakespeare. Here is the house where the poet was born, the house in which he lived, now a national

at least of Greek and Latin. For five years he probably worked at what he could, reverses having come to his father in business. At nineteen he was married to a woman, Anne Hathaway by name, eight years his senior. At twenty-two he went to London, where his writing and dramatization of plays began. The latter part of his life he lived at Stratford-on-Avon. He possessed some of the vices of his time, but was known also as a man of generosity and nobleness of character. He was

nature, and to the way in which the age expressed itself. He has ministered much to the pleasure and entertainment of the world, but little to its true edification. According to Mr. Ward, a vicar of Stratford, he died as the result of a fever after a convivial feast with kindred friends, at which the vicar tells us, "Shakespeare, Drayton, and Ben Johnson, had a merry meeting, and drank too hard." Thus closed the career of this brilliant man at the early age of fifty-three.



STRATFORD-ON-AVON, THE BIRTHPLACE OF SHAKESPEARE.

property and suitably restored, and his tomb. The house within preserves its 16th-century character, and an interesting museum has been founded there.

In quaint old Stratford the poet first saw light April 23, 1564. His father belonged to the yeoman class, and was by trade a glover. He was evidently a man of worth of character. His mother was a woman of some property, education, and refinement. Shakespeare's principal school education seems to have been largely obtained at the free grammar school in Stratford before he reached the age of fourteen, for at that time he left school. But he seems to have improved his time in getting a fair knowledge of English, and to some extent

called among literary contemporaries "Gentle Will."

Of his works it is superfluous to speak. They form a wonderful treasury of trite apothegms, maxims, short and pithy sayings, revealing remarkable knowledge of human nature. Because of this he is quoted more largely than any other author. While filled with moral precepts, it can not be said that his remarkable genius has brought the world much if any nearer heaven than it found it; for the morality found in his works is largely counteracted by the coarseness, vulgarity, and lewdness they contain. Much of this is doubtless due to the environments in which his poems were written, to their purpose to portray and please human

And yet God has used the remarkable genius He gave William Shakespeare, altho it was not consecrated to Him. It is good to recall that the sayings of Shakespeare used most are generally of a moral and philosophic character. Besides this, he has kept alive the good old Anglo-Saxon tongue. It has been said at times that the common version and also the Revised Version of our Bible is the language of three hundred years ago; but the English of three hundred years ago, with the modifications which have been met in the above versions, is the best English to-day. Among the Bible readers that Book has kept alive and current the simplest, the strongest, the best of English; and among another class of non-Bible readers, a class of strong writers, among



the chief of which is Shakespeare, have performed the same office. The Bible therefore still speaks the language of the common people, with rare exceptions so sweetly and clearly that the child can understand its blessed words of life.

### WHOLE-HEARTED SERVICE.

CHRIST says, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." He calls for whole-hearted, fearless disciples,—men and women who are ready to do and dare for Him, ready to follow wherever He leads the way. This requires thorough conversion. Half-converted men make half-hearted Christians. They are fruitless trees. On them Christ looks in vain for fruit; He finds nothing but leaves.

Many, by the half-hearted, careless way in which they do their work, say to the Master, "I pray Thee have me excused." Thousands would unite with Christ if they could do this without denying self. If Christ and self could be served at the same time, a large number would join the ranks of those who are journeying heavenward. But it is not for such as these that Jesus calls. His cause does not need such adherents.

Christ's true followers use their knowledge to make others the recipients of His grace. With their lamps filled with holy oil, they go forth to give light to those in darkness. Such workers see many souls turning to the Lord. New truths continually unfold to them, and as they receive, they impart.

Those for whom the fetters of sin have been broken, who have sought the Lord with brokenness of heart, and have obtained answer to their yearning requests for righteousness, are never cold and spiritless. They realize that they have a part to act in the work of soul-saving. They watch and pray and work for the salvation of souls. Moulded and fashioned by the Holy Spirit, they gain depth and breadth and stability of Christian character. They gain enduring spiritual happiness. Walking in Christ's footsteps, they become identified with Him in His self-sacrificing plans. Such Christians are not cold and unimpressible. Their hearts are filled with unselfish love for sinners. They put away from them all worldly ambition, all self-seeking. Contact with the deep things of God makes them more and more like their Saviour. They exult in His triumphs; they are filled with His joy. Day by day they are growing up to the full stature of men and women in Christ Jesus.

Christ hates sin. From Him evil met with stern rebuke. But while He hates sin, He loves the sinner. Laying aside His riches and glory, He came to this earth to seek for us, sinful, erring, unhappy, that He might lead us to heaven. He humbled Himself, and took upon Him our nature, that He might make us like Himself, pure and upright, free from defilement. He suffered more than any of you will ever be called to suffer. He gave His all for you. What have you given for Him?

#### According to the Talents Entrusted to You

will be the returns required by the Master. What have you done to persuade sinners to believe in Christ? All around you, in sin and degradation, are those for whom Christ died, that they might be pure, holy, sinless. What are you doing for them? Has your life been filled with good works? Have you sowed in the hearts of those with whom you are brought in contact, seeds that will spring up to bear fruit unto righteousness?

When we sit at the feet of Jesus, and learn from Him to be meek and lowly in heart, He can impart to us His treasures of truth, knowing that we shall be wise workers. Not until Christ's life is a vitalizing power in our lives can we be strong to resist the temptations that assail us from within and from without. We need to press close to the side of Christ. We need to be sure that we are wearing His yoke of restraint and obedience. Then we shall be safe, because we are on the Lord's side. His truth is in our hearts, and we find His yoke easy and His burden light. We are strong in the Lord and in the power of His might. But without Christ's strength we shall bend like the willow at every breath of criticism. Nothing but His power can make us and keep us true and steadfast. No one can stand firm who does not cherish in His heart the truth of God.

We are God's servants, and we are to be workers together with Him, doing His work in His way, that all with whom we come in contact may see that we not only talk of self-denial, but that we bring it into our lives.

There is to be in our service no taint of self-seeking. "Ye can not serve God and mammon." Lift Him up, the Man of Calvary. Lift Him up by living faith in God, that your prayers may prevail. Do we realize how near Jesus will come to us? He is speaking to us individually. He will reveal Himself to every one who is willing to be clothed with the robe of His righteousness. He declares, "I am He that holdeth thy right hand." Let us place ourselves where He can hold us by the hand, where we can hear Him saying with assurance and authority, "I am He that liveth, and was dead; and, behold, I am alive forevermore."

#### All Are Being Tested and Tried.

By the way in which we do the work Christ has given us to do in His absence, we decide our future destiny. Many neglect their God-given work. They refuse to be God's helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom He gave His life.

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for His return. Let us honor Him in His absence by doing with faithfulness the work He has placed in our hands. Waiting, watching, working, we are to prepare for His return. If we are faithful, if we serve Him with full purpose of heart, He will receive us with the gracious words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." He will receive us with honor. To us will be given a crown of glory that fadeth not away, and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day "follow the Lamb whithersoever He goeth."

God calls. Do you hear His voice? He calls for earnest, whole-hearted workers. Will you hear, and, denying self, take up the cross and follow Him? Those who refuse, giving themselves up to love of ease and self-seeking, suffer an eternal loss.

MRS. E. G. WHITE.

MANY build as cathedrals were built,—the part nearest the ground finished, but that part which soars toward heaven, the turrets and spires, forever incomplete.—*Beecher.*

O, THAT cheerful, childlike trust which believes that whatever storms shake earth or heaven, the everlasting pillars are not shaken.—*N. A. Staples.*

### CONVERSION.

O God, I am undone; for I have seen Thy righteousness, and know that I am vile, Unjust, impure, condemned, by sin, to death. But, O my God, forgiveness is with Thee; For Thou art merciful, compassionate, And very slow to anger. O my God, Forgive my sin, I pray; cleanse Thou my guilt, And work in me Thy works of truth and love; No merit to Thy favor can I claim; I ask it only in my Saviour's name.

O wondrous change, O mighty miracle! That I, once dead in trespasses and sin, Am now alive in Christ to righteousness; Yea, more, my life is hid with God in Him, And naught can separate me from His love. In tribulation, famine, and distress, In trials, mockings, bonds, imprisonments, In life or death, things present or to come, I'm more than conqueror through Christ my Lord. *Asylum, Neb.* ELLA CORNISH.

### OUR FATHER'S PROMISES.

A PROMISE," says Webster, is a "declaration which gives the person to whom it is made a right to expect or claim the performance or forbearance of the act." The promises of God are given to us that we might claim the performance of them at His hand. We have a right to expect Him to fulfil them, because for this very purpose He gave them to us. We did not ask God to make us these promises; they have been given unsolicited, freely, of His own accord. He saw our need, and desired to supply us abundantly; yet He would not force upon us that which we might not want. So in promises God tells what He is willing and anxious to do for us, and then leaves it with us to receive or reject His free gifts. If we desire to have that which He desires to give, we have but to come into His presence, present the promise, and receive the substance.

It would be an utter impossibility for one of them to fail in any particular, for Jesus is the surety of every promise. "All the promises of God in Him are yea, and in Him amen." We can fail through doubt and unbelief to appropriate the promises; but God's words are truth, and are as sure as the recurrence of day and night. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"Exceeding great and precious promises" are given unto us, that we "might be partakers of the divine nature," and thus escape "the corruption that is in the world through lust." To all who have need, to those who realize that they are lacking, to the weak, the faulty, the erring, the words of promise are addressed, "My God shall supply all your need," so the numerous promises are made to meet the needs as varying circumstances make them known. So full and so complete are they, that the individual who takes from God the fulfilment of them will escape the corruption that is in the world. Through these promises the needy ones will be enabled to stand faultless before the throne of God, "not having spot, or wrinkle, or any such thing."

We are all by nature sinners. We know we do wrong, even when desiring and striving to do right. This failure to meet our conceptions of right causes us to loathe ourselves; and the consciousness of our sinful condition becomes a heavy load upon our hearts. In this helpless



state we feel like saying, "There is no use in trying; I can not do right;" yet we hardly consent to give up entirely. In such an hour we long for help, and, turning to God's Word, we find a precious message for us in this our time of need: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Are we worthy of forgiveness?—No. Have we any *right to expect* God to forgive?—Yes; this promise is our right, our claim upon Him. He gave it to us because He wants to forgive and cleanse us. But if we as sinners will not accept the forgiveness held out to us in this promise, then how can God reach us with forgiveness and cleansing? But taking Him at His word, confessing our sins, He does forgive, and the load of guilt is removed.

In gratitude to Him we are now more desirous than ever before of doing right. We remember how hard we tried, and how miserably we failed. Must we repeat over and over that experience of trying and failing? What are God's words and promises for this occasion? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." A sinner can not change himself, no matter how hard he may try. God's promise to the sinner is:—

"I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. *I will put My Spirit within you, and cause you to walk in My statutes*, and ye shall keep My judgments, and do them." "*I will also save you from all your uncleanness.*" "Sin shall not have dominion over you;" "for the law of the spirit of life in Christ Jesus hath made" you "free from the law of sin and death."

Could a promise of deliverance be more full than this? Can God fail to keep His word when we come to Him claiming that which these promises hold out to us? Will He fail as we rest in full assurance upon these words?—No; by no means. He will save to the uttermost. Salvation is of God. We can not save ourselves. We can only let Him accomplish in us that which He has promised.

Then considering God's promises to us of strength and endurance when we are clothed with utter weakness; the promises of peace and rest for us in the midst of strife and commotion; the promises of quietness and confidence when disturbances abound on every hand; the words of courage when all is discouraging; the triumphant promises of victory for us in the face of seeming defeat,—considering these, who can refuse to bow in the presence of Him who would do for us "exceeding abundantly above all that we ask or think," and pray: "Lord, be it unto me according to Thy word; do with me as seemeth good in Thy sight; make me a praise to the glory of Thy grace, for great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

J. LOUISA IRELAND.

THOSE who believe in Christ will reveal the same spirit that Christ revealed. Converted to God, made partakers of the spirit and love of the Saviour, they are set apart to do the same work that He did on this earth. They lose their identity in Christ, becoming one with Him. By searching the Word of God diligently, receiving it as the leaves of the tree of life, they gain a knowledge of the plan of salvation. They learn from Jesus how to work successfully for others.—*Mrs. E. G. White.*



BY L. A. PHIPPENY

#### THE HOPE OF THE AGES.

**G**OD forgives! It was a momentous event when Adam and Eve surrendered their sovereignty to Satan. Was it less significant when the sorrowing and repentant couple were forgiven for their disloyalty, and received a promise of ultimate restoration, with all their descendants who should prove loyal to God?

Thenceforward the whole course of existence for the human race was changed. Life was not to be endless length of days and unalloyed pleasure; it was to mean hardship, sorrow, pain, and the shadow of death. But from eternity, infinite Wisdom was prepared for the emergency, and infinite Love came now to the opportunity for the fullest manifestation. On the spot, in the presence of holy and fallen angels and fallen human beings, was the marvelous statement made to the usurper: "I will put enmity between thee and the woman, and between thy seed and her seed; He shall bruise thy head, and thou shalt bruise His heel."

Wonderful and mysterious promise! Somewhere, somehow, sometime in "the fulness of time," the seed of the woman,—one from among many,—was to bring deliverance, and the head of the serpent would be bruised unto death. In the midst of the sudden gloom and darkness there appears a ray of hope. And so generation succeeded generation, and age followed age, and in field and forest, in nature's festooned dwelling, in palace and world's mart, from lip to lip passed the promise vital with the Spirit of Him who gave it, cherished deep in the innermost heart by some, wondered at by others, laughed to scorn by the many.

The sons of God and the children of men they were called in ancient days,—those who called upon the name of God and feared Him (Gen. 4: 26), and those who were conformed to the character of the enemy, and obeyed him. And so the good and the evil developed side by side, and righteous men looked with longing eyes into the uncertain future, hoping and praying for the appearing of the promised Deliverer. Early in the world's history, even at the threshold of Eden, was inaugurated the significant ceremonial offering with shedding of blood, speaking in red types of One to come whose life's blood should be poured out as an expiation of the act that spread a veil over all nations. Just men lived and died, testifying of a power that even from Eden redeemed from sin and kept from sinning; prophets foretold events to come to pass even in remote ages, and preachers of righteousness rebuked ungodly generations for their ungodly deeds, and warned the world that then was of an impending destruction.

The first age passed, and a new age was inaugurated; but the promise that had buoyed the hopes of the faithful endured, and cheered the hearts of the few who remained of the seed of the woman. And the earth came gradually to be populated again, and the evil developed with the good. Some there were whose spirits were grieved because of the wickedness that was so abundant, and who longed for the spread of righteousness. Among these was Abram, whom God called from among idolaters, because He saw in him the elements of a faithful

character. Him God chose and separated from his native land, that through him the knowledge of God and the promises of the Redeemer might be kept pure. Wonderful were the promises made this man from Chaldea:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; *and in thee shall all families of the earth be blessed.*" And again "the Lord said unto Abram, . . . All the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth." "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness."

A new name the Lord gave him,—Abraham, father of many nations, and again the promise came: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; *and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed;* because thou hast obeyed my voice." And to Isaac, after his father was laid to rest, was repeated the significant words: "*In thy seed shall all the nations of the earth be blessed.*" Still the promise is repeated to Jacob, in after years: "*In thee and in thy seed shall all the families of the earth be blessed.*" Not meaningless words these, but full of all the glad hope that spoke to the heart of the two penitent ones in Eden. In the seed, of the seed, there was to be One seed, the hope, the "desire of all nations."

Around the camp-fires of the Israel of old the wondrous promises and the peculiar destiny of the chosen people were repeated and dwelt upon. With prophetic eye the aged Jacob sees the future of his sons, and of Judah says: "The scepter shall not depart from Judah, nor a lawgiver from between his feet." But more! Again the special mission of Israel appears to his view, and the time has come in the divine plan to designate one from among twelve through whom the promised seed should come, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, *until Shiloh come; and unto Him shall the gathering of the people be.*"

Foretold by the Prophets.

The centuries passed, and again a prophet under the hand of God speaks these glad tidings: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He



shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him."

Again a voice is heard in these definite words: "But thou, Bethlehem Ephratah, thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Yet again a voice speaks, this time from angel lips to the beloved Daniel: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." The time was nearing, tho still centuries away, for the dawning of a great day for the world, and it was expedient that the generations to live when the Messiah should come should know Him from the predictions of prophets and divine messengers.

But this is not all. A note of gladness is raised by the prophet Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation;" and then that the people of the King's time might know Him there follows the brief description: "Lowly, and riding upon an ass, and upon a colt the foal of an ass."

A hundred years pass by, and Israel, long backslidden, listens to a message both solemn and glad,—solemn for the backslidden, glad for the faithful,—a message of double application, but applying for the time: "The burden of the Word of the Lord to Israel by Malachi. . . . Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts."

The long-looked-for seed was near to be revealed. Something momentous was soon to occur. Is it enough to say for the present that the event, whatever it might develop, was awaited with longing by a few among men, with anxiety and determination by the hosts of evil angels, with intense interest and exalted confidence by the legions of holy angels and unnumbered worlds beyond?

#### THE LOVE OF GOD.

NEVER, upon this sinful earth, can we fully appreciate the boundlessness of God's love toward us. The dewy freshness of the green grasses, the sweet warblings of the wild birds in the leafy trees, the cooing of the doves, the fragrance of the blooming flowers, the opening buds, the murmuring of the pines, the merry song of the babbling brooklets, the tinkling of the sparkling fountains, the gentle kiss of the evening zephyrs, the glorious majesty of the shining sun, the quiet stillness of the starlit sky, the soft radiance of the silver moonbeams, all tell of the love of God to us. All Nature

rejoices in the wonderful wisdom works of her Creator. The love of God and Christ toward us is as incomprehensible as the innumerable number of starry gems that glitter in the azure blue, and as far-reaching as the space about us are its unfathomable depths. Eternity itself can never reveal it in its fulness. "Yea," says God, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." KATHRINA B. WILCOX.

#### NATURE'S GOD.

[Read and ponder well.]

GOD is *Life*, then in Him we live,  
All thy blessings He doth give.  
He thy great *Creator* is;  
By redemption thou art His.  
He is *Health*, in Him be well;  
He's a *Stronghold*, in Him dwell;  
A *Defense*, in Him abide;  
He is *Love*, in Him confide;  
He's a *Refuge*, to Him flee;  
He is *Light*, then in Him see;  
He is *Wisdom*, to Him turn;  
He is *Truth*, then of Him learn;  
Thy *Preserver* to the end,  
Thou mayest know in Him thy *Friend*.  
He's a *Father*, be His child;  
He's the *King*, be reconciled;  
When He doth the scepter give,  
Gladly come and touch and live;  
Whoso on the Son believes,  
*Everlasting life receives*.  
Every word He speaks is food;  
In Him "all things work for good."  
Spurning Him, we soon must be  
Like the barren, withered tree,  
Fit for naught but to be turned  
Into dust and ashes—*burned*.

Kalamazoo, Mich.

JOHN WM. STEIN.

#### THE MISSION OF INFIRMITIES.

OF myself I will not glory, but in mine infirmities. For tho I would desire to glory, I shall not be a fool; for I will say the truth; but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me." Few men pass through the experience that Paul passed through; hence few men are subject to greater temptations than Paul was. Therefore, also, few men have to guard themselves, or be guarded by God, more carefully than Paul.

Paul, who went about persecuting the Christians, the man who had been transformed in a moment,—this same character had been exalted to the great position of being the first apostle to the Gentiles. He had ushered in, as it were, the new era when the Gentiles would have equal rights with the Jews. Yet such dangers beset him in the realm of spiritual exaltation that he represents himself as waging a continual spiritual and physical warfare against these temptations, lest, after preaching the Gospel to others, he himself should be a castaway.

Paul's peace was acquired by faith in a time when, according to appearances, he had no peace, so he always had peace. He *reckoned* his happiness unto himself; and therefore was always happy. Paul was a man who had little difficulty with himself, because he had learned to reckon himself dead; and so he was always dead unto himself. Paul's personal experience led him to write one of the deepest books of the Bible, and it was an experience that he always enjoyed when in the face of the besetments that stood before him.

The life of Paul stands as a triumphant example of what the Gospel of reckoning can do for a man. To reckon one's self dead unto sin

and alive unto Christ is the soul and substance of the whole Gospel. There are two things people can not do who reckon themselves dead unto sin. Dead people do not fight God, or attempt to save themselves by their own works. When I die and am buried, you can go to the graveyard and say all kinds of things about me, and I won't rise up and make trouble for you about it. The same is true of the man who reckons himself to be dead unto sin. The Christian who is really dead unto sin treads a pathway high above the world. He has a connection with the world below to enable him to lift men up to his level, but the world has no power to draw him down. So you and I should reach such a high pinnacle of truth and righteousness that the world can not draw us down; at the same time we should have power to lift the men of earth up.

"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Mortification is God's process of taking care of dead things. There are two ways of getting rid of dead things,—burying them under ground, or leaving them on top of the ground to putrefy. We have no record that Paul was ever tempted to persecute or kill the saints after his conversion. That was the part of Paul's old self that God buried beneath the ground; but there were other things in his character which God did not bury out of sight. Likewise in our lives and experiences the Lord will put some things out of sight, but others will be left a putrefying mass, becoming more and more obnoxious to us, until the whole thing is finally destroyed.

Paul discovered that there was a part of his old self left above the ground, to mortify in his sight and the sight of others. But only that portion of our old dead self is left in sight which can accomplish something for the glory of God or the developing of our character. The rest is laid beneath the sod, and we shall never meet it again.

If it were best for us to be divested of these things in a moment, the Lord would so order it. It is because of all these experiences that we go through down here that we shall be able to sing the song of Moses and the Lamb in the next world.

"For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee." These things were left in Paul that he might see that, altho he had been to the third heaven, there was still some more reckoning to be done on his part, otherwise he would have received the idea that he was perfect when he was not.

"My grace is sufficient for thee." When you have to get this new life by grace, and know in your heart that it is from God, there will be no danger of backsliding. "For My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Have we come to the place where we can say with Paul, "I am glad this is so"? Have you applied to the courts of heaven for a divorce from that old self to whom you were formerly married? Do you glory in the death and mortification of that sinful self, because it is the pledge, the evidence, that you have been wedded anew and now live with Christ? That is why He calls us out of the world, that we may not be of the world. We must be dead to self before we can live with Christ. W. S. SADLER.



## SIGNS OF THE COMING KING.

In the Earth.

THE Saviour's prophecy declares that the signs preceding His second advent are not limited to manifestations in the celestial world, but upon this terrestrial sphere a greatly disturbed condition of things will exist. These are His words, "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Again: "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24:7.

These three terrible scourges, war, famine, and pestilence, have appeared in all ages of the world, and have claimed vast numbers of victims, and yet it is apparent that these calamities are of more and more frequent occurrence. The earth has been shaken by earth-

stealthily undermined, and at last the fell destroyer claims his unsuspecting victims, and they drop suddenly out from the busy life around them, with scarcely a moment in which to breathe a dying prayer, and consign the departing spirit into the hands of the faithful Creator.

There are also in the natural world many disturbances formerly unknown. For instance, the immense tidal waves, which have inundated many populous islands, sweeping away whole villages in an instant of time, and consigning to a watery grave thousands of human beings.

There is the deadly cyclone, almost unknown till recent years. The daily papers contain frequent accounts of its devastating work, and so common have these ravages become that the cloudy pillar in the western horizon creates alarm; for it and the gentle summer breeze may become in a moment the occasion of destruction and death.

Consider also the terrible devastations of famine in China, Russia, and other countries.

rich men; never so many laborers crying for more hire, and never were men's hearts so literally failing them for fear of what is coming on the earth.

Who, then, are the fearful?—Not only the oppressed, but the oppressors also; for well they know that this state of things can not always continue. The down-trodden will one day rise and assert their rights; the wealth of the rich will be snatched by starving men driven to desperation; anarchy will reign, and "society will be broken up in the great time of trouble that ushers in the day of the Lord." The apostle, looking forward to this day of vengeance, says:—

"Ye rich men, *weep and howl* for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:1-4.

## THE DREAM OF PILATE'S WIFE.

[Edwin Markham, in Success.]

"When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him."

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it." Matt. 27:19, 24.

You can not wash your hands of this: that crimson would defy  
The many waters of the sea, the cisterns of the sky.  
His blood will be upon your name; nor years can wash it white—  
Not till the leaping seas shall wash the great stars from the night.  
You say the Galilean only dreams a foolish dream,  
That He is but an idle leaf upon an idle stream;  
No, He is the Man of the People, hated by scribe and priest;  
He is the fear at the temple door, the specter at the feast.

Shall the whispering house of Annas draw down upon your head  
The hatred of the future and the shadow of the dead?  
Why palter with this priestly crew? They hold a long intent:  
When the wheels of the street have pity will the hearts of the priests relent  
You say you fear Tiberius—you fear the roar of Rome;  
But this Man is to Caesar as a sea-rock is to foam.  
Whoever turns from this Man's truth, he takes the thorns for bed;  
He plows the seas for gardens, and he sows the sand for bread.

O, let the Galilean go, strike off His cruel bond;  
Behold that fathomless silence and those eyes that look beyond.  
There's more than mortal in that face,—than earthly in this hour;  
The fate that now is in the bud will soon be in the flower.  
O Pilate, I have suffered many things in dream to-day,  
Because of this strange Teacher of the straight and mystic way;

I saw Him hanging on a cross where the stones of Golgoth are,  
Then laid, at last, in a guarded tomb, under the evening star.

I saw Him rise again one dawn and down a garden go,  
Shining like great Apollo white, our god of the silver bow;  
And then the wind of vision tore the veil of time apart,  
And love of Him ran greating from camel-path to mart;  
His story was a wonder on the eager lips of men,  
The scourged Galilean walked the roads of earth again.  
I saw Jerusalem go down before the wrath of spears,  
And turn into a field of stones under the trampling years.

All these fair towers and walls went down, with a great and terrible cry,  
While signs and portents threw on earth their shadows from the sky,  
Where spectral warriors strode the clouds like giant cherubim,  
Going to battle in the night, now glorious, now dim.  
Then whispers wild; the shout of crazing prophets on the street;  
The wail of mothers by their dead; the sound of running feet;  
And then the temple reddened up, and stood, a cone of flame;  
Then ashes, and Jerusalem had withered to a name.

World-battles roared around this Man, the world's mysterious King;  
But over the storm of the ages I could hear the seven stars sing.  
Rome crumbled, and I heard a voice across the ruin laugh;  
A Power had risen on the world, shaking the thrones as chaff;  
And down the ages ran your name, a byword and a jeer;  
"He suffered under Pilate!" sounded ever in my ear.  
The deeds of some are clear forgot, but yours did breathe and live;  
Some are forgiven in the end, but none could you forgive.

quakes at intervals from the giving of the law on Sinai, when "the whole mount quaked greatly," even to latest years; and yet carefully prepared statistics show their number to be alarmingly on the increase. According to these tables, from A. D. 1 to the end of the ninth century the average number of recorded earthquakes is one in four years, while from 1850 to 1868 the average is 277 in one year, and in 1868 alone over 100,000 persons perished by earthquakes. And witness the appalling catastrophes in this year of grace.

It is also true that during the last century, deadly diseases have greatly increased. Cholera, yellow fever, and plague claim their yearly victims, and the fatal diphtheria, scarcely known in this country thirty years ago, cuts off with relentless hand the darlings of tender years, till whole families are swept away, the hearthstone is desolate, and bereaved parents are left to finish life's journey in loneliness and grief. There is the strange epidemic "la grippe," which has so recently swept indiscriminately over the whole world, many a hapless one perishing from its baneful effects. And again, there are insidious diseases which prey in secret upon the human system until it is

Again and again have overwhelming floods submerged those countries, cutting off the usual crops, leaving thousands upon thousands to perish from starvation. Who shall say there is not "upon the earth distress of nations, with perplexity; the sea and the waves roaring"? Luke 21:25.

These marks of general derangement are not exhibited in the material world alone, but society also is greatly disturbed; the world is distracted with "rumors of wars;" monarchs tremble on their thrones, knowing well the growing insecurity of the whole social fabric. The wealthy indulge in unbounded extravagance, while in many situations the poor are grievously oppressed. "The rich grow richer, and the poor grow poorer;" thus the chasm between these two classes is constantly widening. An address by H. P. Holser contains the following in regard to the state of Europe, and may describe the position of other countries also:—

The state of affairs to-day is just what we might expect from the study of the prophecies which describe the condition of the world in the last days. Never were there so many monopolies and trusts for increasing wealth; never were there so many

Riches in themselves are not always a curse; properly applied, they may prove a blessing to many souls. It is only the *hoarded* gold that is cankered, the *treasured* garment that becomes a prey to the consuming moths; and yet the compassionate Saviour said, "How *hardly* shall they that have riches enter into the kingdom of God." Luke 18:24.

Having described the condition of the world ripening for the hour of God's vengeance, the apostle adds: "Be patient therefore, brethren, unto the coming of the Lord. Stablish your hearts; for the coming of the Lord draweth nigh. . . . Behold, the Judge standeth before the door." James 5:7-9.

AUGUSTA W. HEALD.

BEGIN each day with prayer, and do not let a day pass without doing some active soul-saving work, whether you feel like it or not.—*David Paulson.*

GOD is in the saving business. He desires to carry every one of us through, but He can not save us against our wills.—*David Paulson.*





OAKLAND, CAL., JULY 9, 1902.

All Manuscript should be addressed to the Editor.

For further information see page 15.

## HIS GOSPEL MUST BE PREACHED.

IT is the desire of the Lord that His people should preach His Gospel, preach it in deed as well as in word, in life as well as in precept. He bestowed upon Israel all that He did—"the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4)—in order that they might "make known His doings among the peoples," that they might "show forth His salvation from day to day," and "declare His glory among the nations, His marvelous works among all the peoples." 1 Chron. 16:8, 23, 24. And many other scriptures teach the same blessed duty and great privilege. The world needed the Gospel; God entrusted it to the people best fitted to give it to the world, and placed them in the great highway of nations for this very purpose. He chose the least of the nations, that man might see that it was God that wrought instead of the human.

From this it will be seen that if His people failed to do this work, one of two things must inevitably take place: Either the Gospel must be lost to the world, or God must use other means, raise up other people, to carry it forward. And this He has always done. If His own people will not witness for His truth in prosperity, they must in adversity. If they turn from Him utterly, He will use even the heathen to spread abroad the glories of His name.

The first seven verses of the first chapter of Daniel involve in their story all these principles before mentioned. Why was Jehoiakim taken captive by Nebuchadnezzar? Why was Jerusalem destroyed? Why were God's chosen people carried to a strange land? Here is the answer in brief: About one hundred years before our story opens, Hezekiah, one of Judah's great kings, was upon the throne. God had wrought mightily for him in overthrowing the enemies of the truth. He had healed the king from a sore sickness unto death, and prolonged his life fifteen years. The healing of the king offered a glorious opportunity to preach the Gospel. Mighty powers sent their ambassadors from afar to congratulate the king, among which was Babylon. It was Hezekiah's duty, as it was a blessed privilege, to "show forth His salvation from day to day," to "declare His glory among the nations, His marvelous works among all the peoples. For great is Jehovah, and greatly to be praised; . . . for all the gods of the peoples are things of naught. But Jehovah made the heavens." But did Hezekiah meet God's purpose? Let the following answer:—

"At that time Merodach-baladan the son of Bala-dan, king of Babylon, sent letters and a present to Hezekiah; for he heard that he had been sick, and was recovered. And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and all the house of his armor, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Isa. 39:1, 2. But not one thing of all the riches of God's grace and goodness did the king tell. He aroused the cupidity of Babylon instead of satisfying its need. And because of this, as the narrative implies, that treasure-house at Jerusalem was coveted as a prize by Babylon till the day that Jerusalem fell, and the treasure was carried to Babylon, along with certain of the royal seed, among whom were Daniel and his three companions. Royalty would not witness for God in peace and prosperity on the throne; it must witness for God in strife, adversity, and captivity.

The very captivity of the Jews in Babylon was a proof of the truth of God's Word, which predicted the result of transgression. All this had its effect upon the sincere and honest-hearted. They must learn in adversity what they might have learned under other circumstances. Nay, more, they must teach to Babylon, under the most humiliating and trying circumstances, that which they might have taught in the sunshine of prosperity.

Why is the record given?—That we may learn the lesson; that we may learn that God gives every blessing to us that we may magnify His name, tell of His goodness, talk of His power, and minister His blessings to others' need. God wants the nations to know His truth; are we giving it to them? or are we hiding our light under the bushel of self?

## A PERPETUAL PURPOSE.

OUR God, who is "the same yesterday, and to-day, and forever," must have a purpose concerning His creation that is as unchangeable as He declares Himself to be. If His purpose were vacillating, He must be changeable; but He says of Himself, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6. Because God's purpose was not a changeable one, the sons of Jacob were not destroyed. In permitting that nation to continue to exist, tho it had ceased as a nation to do His will, God demonstrates to the world the unchangeableness of His purpose. He had promised a Redeemer who should come through that nation; and because that word had gone out of His mouth, the descendants of Abraham could not be destroyed or lose their identity among the nations of earth until He who was promised to and through that people had come as the recognized descendant of him to whom the promise was made.

Now, as God showed His unchangeableness in preserving Israel from a fate which their course would naturally bring upon them, so He continues to show that same unchangeableness now, in bearing with a sinful world until every honest soul has been won from the clutches of the enemy. Our God is a righteous God. He can not look upon sin with any allowance. Were He changeable, we might expect Him to alter His purpose and wipe the wicked world out of His sight. But He does not do it. His character as an unchanging God makes necessary a fixity of purpose. We learn from Eph. 3:11 that God has an "eternal purpose which He purposed in Christ Jesus." If God were to change His purpose, then that purpose could not be an eternal one.

The prophet, in speaking of God's purpose concerning Babylon, declares, "Every purpose of the Lord shall be performed." Jer. 51:29. And again: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:11. That fixity of purpose is shown also in the declaration of the Lord in Jer. 4:28. "Because I have spoken it, I have proposed it, and will not repent, neither will I turn back from it." True, the Lord has not carried into execution all the punishments pronounced upon individuals. When they have repented, He has turned away the punishment. But that did not change or affect His great purpose concerning man. Rather, it was in direct line with that purpose and with His character as "the Lord God, merciful and gracious."

Because the Lord is unchanging and His purpose eternal, this earthly home will again be man's possession, and righteousness replace the rule of sin. To fulfill that mighty purpose, God found it necessary to "lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28:16. We learn from Eph. 2:20 that our Lord Jesus Christ Himself is that foundation-stone, upon which has been established and is now being completed that wonderful building of God's purpose concerning man. It was necessary that such a foundation-stone should be tried and proved. God's purpose must not fail. That Stone was put to test when rebellion raged in heaven. It was put to the test when the author of that rebellion attempted Christ's overthrow in the wilderness of this earth. That Stone was indeed a tried one; its worth was demonstrated; and now it has become the foundation Stone of God's triumphant building. Ritual-ridden religion refused to honor or accept that corner Stone, and as a result that system withered and shriveled and wasted into the bleakest kind of dead ceremonial, its house left desolate, its holy of holies flung open to the gaze of the multitude. To that system and to those who held it that Stone became a "stone of stumbling and a rock of offense." Whereas those who believed and accepted Him became "lively stones," and were built into that "spiritual house," offering up "spiritual sacrifices, acceptable to God." 1 Peter 2:5-9.

Thus has God shown to us by a wondrous object-lesson the wisdom of harmony with His eternal

purpose. That people was withered by its own unbelief and lifeless ceremonies, and the blasts of the ages have scattered them to the ends of the earth. It is never safe to battle against the purpose of the Almighty. It is better to accept His way, the way of a righteous, unchanging purpose, and then share in His everlasting triumph. It is better to do right than do the way our will may choose. It is better to think right than think the way we may choose to think. Our doing can not make wrong right; our thinking can not alter fact. God's way is right, is in harmony with His eternal purpose, and will triumph. The question for each one is: Would I rather have my own way? or share in God's everlasting triumph? We can not have both, only as we allow our own way to be swallowed up in God's way, and then the way is His own and not our own. Would I rather do as I wish? or have a part in the saints' inheritance in the earth made new? I can not have the one and do the other, unless "as I wish" means as God wishes. These are important questions; eternal consequences hang upon the answer. It is the part of wisdom to say, I will be in harmony with God's purpose, and triumph in His victory.

S.

## THE SABBATH. NO. 6.

## Christ and the Sabbath.

CHRIST was the active agent in the creation of the world. He is the Word by whom all things were made. John 1:1-3, 14. This is corroborated by Paul, who is equally explicit: "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him." He not only created, but He maintains, as the apostle adds that "He is before all things, and by Him all things consist." Col. 1:16, 17.

We refer to the foregoing positive testimony because so much of modern theology, and especially of modern Sabbath theology, seems to reckon Christ as having first appeared on the stage of action when He was born in Bethlehem of Judea. Therefore, Christ being the active agent in the creation, it was He who rested on the seventh day, and "blessed" and "sanctified" it. He made it "for man," and thus it was that He became "Lord also of the Sabbath day." Mark 2:27, 28. Christ was the angel that was in the pillar of cloud to guide in the work of delivering Israel from Egypt. Ex. 13:20-22; 14:19, 20. He continued with them through the wilderness. This is established by the fact that this Angel was one which had power to forgive sins (Ch. 23:20-23); to which Paul adds that "they drank of that spiritual Rock that followed them [margin, "went with them"]; and that Rock was Christ." 1 Cor. 10:4. These testimonies show that it was Christ who spoke through Moses to the children of Israel, saying, "Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

It was Christ who spoke through the prophets (1 Peter 1:10, 11); therefore it was He who said to Israel: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

## Our Example.

When Christ took upon Him our human nature, that is, when "the Word became flesh and dwelt among us," He became a personal every-day example to all men. So we may safely follow His example and teaching in Sabbath observance. He, being Lord of the Sabbath day, would know the proper time and manner of its observance. Furthermore He came to do His Father's will, having the law in His heart (Ps. 40:7, 8), and His example would be the Father's will in the matter of Sabbath observance. He came to do His Father's will, and did do it. John 4:34; 15:10. Not only so, but He passed it on to His disciples. John 17:17.

Christ inaugurated a Sabbath reform, showing that He deemed it an institution of importance. He re-



proved the Jews for disregarding the law, saying to them, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. This reproof had special reference to the fifth commandment, but their action in this respect was a violation of the whole law (James 2:10); and they had more burdensome tradition connected with the Sabbath than with any other institution. Christ ignored in His own practise the yoke of bondage which they had attached to the Sabbath, but He honored the day, and gave no hint that they observed the wrong day.

All the instances of controversy between Christ and the Jews regarding the Sabbath show that there was no conflict as to the day. Jesus and His disciples passed through a cornfield on the Sabbath day, and the disciples, being hungry, plucked some of the grain. The Pharisees complained that the act was unlawful; but Jesus referred them to an act of David, permitted by the priests, that was unlawful on any day, but was committed on the Sabbath day. Yet because of their hunger, David and his men ate the showbread from the sanctuary, and were not condemned. Luke 6:1-5.

When the Pharisees thought to accuse Him if He should heal a man with a withered hand on the Sabbath, He asked, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" Having thus enunciated the true principle of Sabbath-keeping, He healed the afflicted man. Verses 6-11. His doctrine was, and therefore is, that "it is lawful to do well on the Sabbath days." Matt. 12:12. The inconsistency of His critics is shown in their willingness to relieve suffering animals on the Sabbath day while refusing a like kindness to their suffering fellow-men.

By the healing of the impotent man at the pool of Bethesda (John 5), and the man who was born blind (chapter 9), Jesus taught that works of necessity and mercy were of more importance than all the narrow traditions that selfish men, however good in their own estimation, could invent. While the Pharisees were seeking to kill Him for disregarding their mode of Sabbath-keeping, Jesus said, "My Father worketh hitherto, and I work." John 5:17. But in all His words or deeds there is no intimation that He removed aught of the sanctity of the seventh day. He had not come to destroy "one jot or one tittle" of the law.

#### The Definite Day of the Sabbath.

Men who try to overthrow the Sabbath of the Lord by inducing people to observe some other day than that which the Lord blessed and sanctified and commanded, are wont to advance various pretexts for disobedience. They tell us that the real time of the Sabbath of the commandment is not known now; that the computation of time has been changed, and in the confusion of various styles of reckoning, it is impossible to know what day represents the original seventh day. But Christ has guarded that point by personal recognition of the day at different periods. He has given three points of such certainty that no one need be at a loss to know the right day. All that is necessary is to heed the word and example of Christ. These three points are:—

(1) The creation. There the day was set apart by divine example, by special blessing, and by formal sanctification. The seventh day of the first week of time as pertaining to the earth was chosen as the Lord's rest day, and as the seventh day should afterward recur it was to be observed in like manner by man. (2) The Sabbath day was again definitely located just after the deliverance from Egypt. Not only was the sanctity of the institution solemnly impressed upon the people, but the day was indicated in a miraculous manner every week for forty years. (3) During our Lord's sojourn on earth, another period of over twenty years after He is known to have realized His mission, He gave divine sanction to the day kept by the Jewish people. Thus it is clear that however they had perverted the Sabbath as to the manner of its observance, they had maintained the true day. Christ's example demonstrates that He recognized the day kept by the Jews of that period as the Sabbath, the day sanctified at creation and proclaimed at the exodus.

Having the definite seventh day fixed by the practise of the Lord of the Sabbath at that time, we need make no mistake as to the day in our time. The Jew is a continuous landmark from that day to this, in all parts of the civilized world; and there never has been any confusion on their part. And at the

advent of Christ, and for a long time previous, the heathen made a special holiday of the first day of the week in honor of the sun as their chief deity, which holiday in time became recognized in the church. So that from the time of Christ's earthly ministry to the present day there has been special first-day observance of some character, which has invariably followed the seventh day as observed by the Jews and by such Christians as have chosen to regard the precept and example of Christ rather than the tradition of men. Thus by blessing, by commandment, by example, and by landmark, Christ has guarded the day of His holy Sabbath beyond the possibility of reasonable doubt as to its identity.

#### "THY COMMANDMENT IS EXCEEDING BROAD."

IN our International Sunday-school lesson for July 20 (see page 15) the study is upon the commandments found on the second table of the law, enjoining duties to men. The last six of the commandments are included in this lesson, and a brief study here of the nature, scope, and object of this law will be intensely practical, and if improved aright, eternally profitable.

#### The Nature of the Law.

1. "The law is spiritual." Rom. 7:14. It must be, for that is the nature of God. God is a Spirit; and they that worship Him must worship in spirit. John 4:24. To look at the law in a carnal sense is to miss its value. So the Jews observed it "after the flesh." If they met its outward, naked prohibition, it was sufficient, whatever the condition of the heart. But God would have us know that the true worshiper (and the highest worship is service, Matt. 4:10) must be a worshiper in heart before he is in deed.

2. The law is truth. So declares the psalmist, "Thy law is the truth." It sums up in itself all morality. The moral precepts of the Bible may be ten thousand in number, yet they all find their origin and root in God's law. See Hosea 8:12, R.V. Being itself truth, it can not be a lie; it is not subject to change of any kind.

3. God's law is eternal righteousness. "All Thy commandments are righteousness," declares the psalmist. Ps. 119:172. And this also must be the case, for it is given of God as the sum of all duty. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. That which is God's standard of character and the rule by which He will judge men, must be the reflect in words of His own character, for His purpose is that His children shall be like Himself. "Ye shall be holy; for I the Lord your God am holy;" "be ye therefore perfect, even as your Father which is in heaven is perfect." Lev. 19:2; Matt. 5:48. Therefore as God is eternal and unchangeable, His righteous law is also eternal and unchangeable. Hear His own words of assurance to His people who obey Him: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation unto all generations." Isa. 51:6-8.

Now, it would be absurd and superfluous to say that the personal righteousness of God should not be abolished; for every believer in God knows that righteousness is an essential element in His Deity. But we can see the force of the statement when applied to His law. He would have the world know, and His people assured, that His righteousness, known only by those who have His law in their hearts, can not, and therefore "shall not be abolished." Our Lord's words in Matt. 5:17-20 are but an echo of the above which He spoke through Isaiah:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth

pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

And again: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. And all this was stated by the psalmist (III:7, 8) when he said:—

"The works of His hands are verity and judgment: All His commandments are sure. They stand fast forever and ever, And are done in truth and uprightness."

Blessed is the man who is eternally sealed by having them written within his life.

4. God's law is light; for "the commandment is a lamp; and the law is light; and reproofs of instruction [which always come by the law] are the way of life." Prov. 6:23. Light is searching. It reveals. So God's law reveals sin. "Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. "By the law is the knowledge of sin." Rom. 3:20. Its penetrating power lights up the darkest recesses of the heart, bringing the hidden sins to the seemingly dead conscience of the sinner, and bringing him face to face with God.

Light is purifying; and so "the commandment of the Lord is pure, enlightening the eyes;" "the fear of the Lord is clean, enduring forever;" "the law of the Lord is perfect, converting ["restoring," R.V.] the soul." Ps. 19:7-9. Its light in Jesus Christ burns away the miasma, the bacteria, the poison of sin, and restores healthy tissue by the power of its life.

5. God's law is a living law, a life-giving law. "For the Word of God is quick [living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. It was "ordained to life," sin only makes it death. Rom. 7:10. When the child of faith again receives it, it comes as the "law of the spirit of life in Christ Jesus." Rom. 8:2. It is because of its inherent life and power, that the law becomes death to the sinner. The perverting of the force and life in God's law to selfish, carnal purposes transforms its life-giving power to a death-dealing poison. The electric current, rightly used in its ordained channel, gives light and propels cars; but turn it aside by a short circuit through the human body, and it causes death.

To sum up, we can conceive of no attributes of God which may not properly be applied to His law.

The holy law as spoken from Sinai comes to us in largely negative form, as prohibitions against sin. It is thus given to show the sinner his lost condition in himself, and his need of a Saviour. But if he accept it all, as it is indeed in Christ Jesus, as God's blessed law of love, he will find every command an enabling act, giving power to the receiver to do it. Then will God's commands read, as rendered by Young, "Thou hast no other gods before Me;" "Thou dost not murder;" "Thou dost not commit adultery," etc., etc. To such a man it will be a law of liberty, in which he will continually delight, every part of which will show forth God's wisdom, and power, and love.

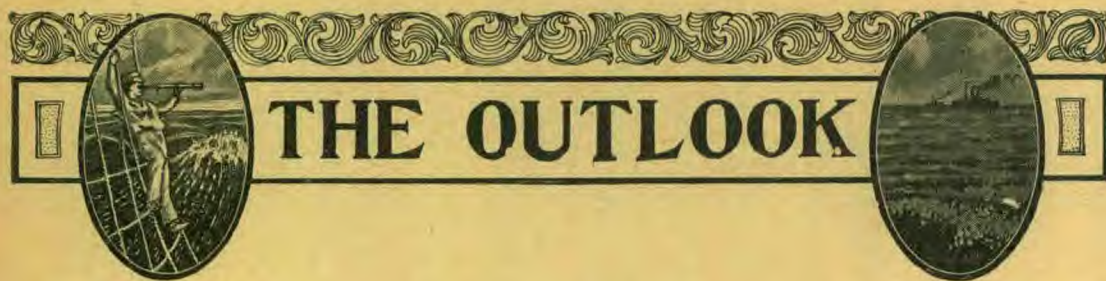
## Question Corner

### 1255. Zacharias.

In Matt. 23:35 Zacharias, who was slain "between the temple and the altar," is said to be the son of Barachias; in 2 Chron. 24:20, 21 he is said to be the son of Jehoiada the priest. According to Zech. 1:1 and also Ezra 5:1, Zachariah the son of Barachias was of the returned Jews of the captivity. Between these dates there is a difference of about 300 years. How can this be harmonized?

Smith's Bible Dictionary suggests that "son of Barachias" crept into the original text of Matt. 23:35 from a marginal gloss, as it is not given in Luke 11:51. Schaff suggests that as the word *son* is used of distant as well as near ancestors, Barachias may have been the name of Jehoiada's father, and Zachariah's grandfather. So Zechariah the prophet is said to be "the son of Iddo" (Ezra 5:1) when Iddo was his grandfather (Zech. 1:1). The father of Jehoiada may have borne the name of Barachias.





## THE OUTLOOK

### THE MARTINIQUE VOLCANIC ERUPTION.

Report from an Eye-Witness—In the Harbor of St. Pierre—Ancient Appearance of the City—Scenes and Incidents.

THE Dixie left New York at 9 o'clock on the evening of May 14, and at 3 o'clock in the morning of the 21st we sighted Mount Pelee. We were about twelve miles off shore at the time. The force of the second eruption, which started about five o'clock of the day before, had partially subsided; but the picture presented to us was an impressive one. Night was just giving way to gray dawn. The mountain was faintly silhouetted against the horizon. At its summit a bright glow was flashing a steady, yellow light into the heavens, and indicating that the old cauldron was still acting. Away above the top of the mountain lay a heavy fall of smoke, which curled up from the crater, and spread out like a huge umbrella, while from a thousand crevices on its sides columns of steam spurted forth.

As daylight advanced, the brilliancy of the picture faded, the golden glow died out; but even in the daylight the smoke and the steam continued to pour forth in a lazy sort of way, giving testimony of an immense reserve force which might manifest itself with renewed energy at any moment.

As we passed the harbor on our way to Fort de France, the town, or the ruins of the town, could hardly be distinguished from the gray film which lay over the water. Between 7 and 8 o'clock the Dixie arrived at Fort de France, and saluted several vessels in the harbor, including the French cruiser, Suchet, and the Dutch iron-clad, Konigin Rerengentes.

There we also found the swift government tug, Potomac, to which Captain Berry transferred us as soon as the quarantine doctor had completed his examination, and the captain and Governor L'Huerre had exchanged mail. The Potomac immediately started for St. Pierre, having on board a large party of scientific men, as well as a number of correspondents and photographers. As we entered the harbor of St. Pierre, we could just distinguish the tops of the masts of one of the vessels which had been sunk by the violence of the storm.

In the city not a sign of life was visible. It looked like a relic of a thousand years ago, and this appearance of desolation was heightened by a closer inspection, after we had been landed in small boats. The air was stifling with the gaseous fumes from the volcano, which we could see above us, belching forth volumes of black smoke, and covering us with a coating of gray ashes. It was almost impossible to distinguish streets, so completely had the debris and ashes changed even the geographical aspect of the place. It was ashes, ashes everywhere. We waded through it as one would wade through snowdrifts.

Comparatively few of the bodies of the victims were visible, but occasionally we came across some of them. The odor which permeated the atmosphere, however, furnished indisputable testimony of their presence. Occasionally, as we plodded along, we would stumble over a skull, an arm, or a leg, and not infrequently we came across hideously distorted bodies. Every new encounter seemed more horrible than the one preceding.

One place we passed seemed to have been a bakery, and into one of the ovens a man had crawled, apparently thinking that at least there he would escape the avalanche. But even there the deadly sulphureted hydrogen found him, and asphyxiated him. Farther along we came across an immense bath, or a fountain, and here was another body, evidently that of a man who had jumped in there to escape the deadly hot blasts. But he, too, fell a victim. At another point along the roadway we came across a dead body lying in front of one of the little wayside shrines. Such gruesome incidents might be multiplied many times.

On this first expedition Lieutenant Wilner, executive officer of the Dixie, was my companion, the rest of the investigating party having broken up into many groups. Lieutenant Wilner is an enthusiastic photographer, and we were in the midst of our work when the whistle of the Potomac warned us that it was time to return. The commander of the Potomac had agreed to do guard duty from his point of vantage in the bay, and to summon us in case Pelee displayed any further signs of anger. In such an event we were to respond to a whistle, and make haste to the shore, there to embark with the least possible delay. As the heavy volume of smoke from the crater seemed to be increasing in density, we stood not upon the order of our going, but hastened with all possible speed.

Even if we had not been recalled, it is doubtful if we could have continued to work much longer than

### Heavy Stone Walls Like Cardboard.

It is impossible to comprehend the awful force which must have been employed to destroy the city. The buildings were nearly all of stone, and in some cases the walls were several feet thick. These would have offered a long resistance to an ordinary bombardment, but to the force of the tornado they succumbed as if they had been built of the thinnest cardboard.

The town had formerly been beautified by several parks or plazas, in which were some magnificent specimens of tropical trees, but nowhere could we see a sign of foliage. The force of the tornado had torn these trees up by the roots, and whirled them in every direction. Occasionally one would be found which had offered a partial resistance to the blast, but in these instances its limbs had been torn off, and its foliage incinerated in the fiery furnace fed by the sulphureted hydrogen.

Death evidently came almost instantaneously to the people of St. Pierre. Apparently there was no protracted suffering. The noise of the explosion followed the flash of the volume of gas with the suddenness of a peal of thunder after a flash of lightning. In a moment 30,000 souls had been translated from life to death. Some persons in adjoining villages have attempted to describe in detail what they saw, but all such stories should, in my judgment, be accepted with the proverbial grain of salt. One might



Ruins of Cathedral, Showing One of the Famous Chime of Bells. (See illustration on page 11.)

the hour we spent on shore, as we were almost stifled by the smell of gas, the odor from the bodies, the terrific heat, and the choking dust which we kicked up at every step. Before the recall sounded, however, we managed to get several good views.

The Potomac took us to Fort de France for the night, but early the next morning carried us back to St. Pierre, where we were given an opportunity for further investigation. During our researches we came across many fine specimens of jewelry and silverware; but these were not touched, as we had strict orders not to bring away any loot.

Our second day's sojourn was longer than that of the first, altho Pelee was still throwing up columns of steam and smoke, and giving forth threatening, rumbling noises. We were allowed to work about two hours before the whistle again recalled us. It would have been suicidal to have attempted to ascend Pelee, altho a party of the scientists subsequently accomplished this most difficult feat.

On our second day's trip we came across the ghastly spectacle of a number of negroes making a funeral pyre of the dead bodies, under the direction of some French officers from Fort de France. This crude process of cremation was employed because of the lack of better facilities, and because of the imperative necessity of disposing of these bodies in order to prevent a pestilence.

as well attempt a detailed description of the direction and spurs of a flash of lightning during a thunder-storm.

Pelee instantly killed its victims, and then proceeded to bury them by pouring down a shower of small stones and fine gray ashes. The first eruption occurred on the morning of May 8, and the second on the afternoon of May 20. The latter was more violent than the first. It shook to the ground such walls as had been left standing after the first shock, and added such a quantity of ashes that, with very few exceptions, all the bodies were completely buried. During our two-days' stay in St. Pierre, altho we visited all parts of the town, I do not believe we came upon more than a score of exposed bodies.

Leaving St. Pierre after this second trip, we returned to Fort de France, and immediately the Dixie started for Kingstown, on the island of St. Vincent, to deliver the balance of its stores for the benefit of the sufferers from the eruption of the Soufriere volcano.

SAMUEL R. HONEY.

An adult suffrage bill has passed both houses of the Australian Commonwealth Parliament, and is now a law. Under it all adults, without regard to sex, have the right to vote for the members of parliament in the six provinces constituting the federation, and it carries with it the right to sit in parliament if elected. Woman has thus been put on a political equality with man throughout the commonwealth.



## MEN OR THINGS?

## The Awful Influence of Some Features in the Present-day Education.

IN an article in the Independent of June 12 by Charles M. Sheldon, author of "In His Steps," etc., is set forth some present tendencies of education in a most striking manner, yet true to the very letter. A weary minister needs a vacation, and he takes six weeks in visiting his old academy, college, and theological seminary, where he studied and graduated from thirty to twenty-five years before, spending two weeks in each place. After careful observation at each place, he talks with the principal of the academy, the president of the college or university, and the dean of the seminary.

Last week we gave the account of his visit to the academy, and his talk with the principal. In his visit to his college he found it greatly enlarged. "Beautiful solid stone structures had taken the place" of the former main building surrounded by its modest dormitories and recitation halls. The president of the college, or university, was comparatively a young man, who had just succeeded in persuading Mr. Gordon Roscoe to add \$500,000 to the endowment fund, making \$1,500,000 that Mr. Roscoe had given the college in all. Then followed a conversation along similar lines to that of the conversation with the principal of the academy, which we printed last week. The same questions were asked as to the methods, the luxurious surroundings of the students, the perverse moral standard set before them in the business methods of the great donor, Mr. Roscoe, and the defense of Mr. Roscoe as a Christian by the president, excusing his immoral business methods on the ground of expediency.

The minister then went to the seminary where he received his theological training. He found few men studying for the ministry; commercialism, drawing young men into business, was the reason given by the Dean. Upheavals in theology were the causes of many hesitating to enter the ministry. But notwithstanding all this, the Dean was greatly encouraged, because Mr. Roscoe had given an "endowment in connection with our university affiliation that will handsomely equip us for several years." The gift of \$250,000 would enable the seminary better to equip itself, and connected with the university, and in the city, would bring larger views of life. Here follows the conversation in part between the Dean and the minister:—

"What do you think, Brother Dudley?"

"I think it is a very serious crisis for the seminary."

"Serious, yes—but very hopeful, don't you think? Of course the affiliation with the University is a radical step, but it is in keeping with the movement of the times, and will be a great thing for the seminary. Do you see any serious thing to criticize about it?"

The minister was silent so long that the Dean almost lost patience. At last the minister said:—

"I want to ask a question that may seem to you impertinent. It really is not so, but it will probably seem so."

"O, I am sure, Brother Dudley, that I shall not so regard it. Go on. I am interested to know what it is."

The minister rapidly gave a condensed account of his vacation experiences at his old academy and college. He recounted in brief his talk with the principal and the president concerning Mr. Roscoe's money-making methods, and the probable effect on the schools of accepting such money and making no protest against the process by which it was made.

"The question that I want to ask you is the same as that which I put to the principal and the president. What will be the effect on the life of the seminary and on the product it turns out, if you take Mr. Roscoe's money and keep silent about the unchristian practices that are true of his business operations? In other words, what sort of preachers will grow up out of a seminary that is supported in its physical equipment by a man who, tho' outwardly a Christian and a devout man, really breaks the Golden Rule in pieces and tramples on Christ's teachings as given in the Sermon on the Mount? How can the seminary escape the irresistible degradation of its high moral and spiritual purpose? How can the students in the seminary escape the influence of a teaching that must, after accepting such money, ignore all rebuke of such money-making methods?"

The Dean was so agitated by this unexpected question that he rose from his seat and paced up and down the room several times before he made any reply. Then he said:—

"Brother Dudley, do you suppose for one minute that I would accept the money of Mr. Roscoe if I believed the terms of acceptance meant the closing of my lips against unrighteous or unchristian business methods?"

"No, I do not like to believe you would knowingly do that. But what puzzles me is the fact that you and the seminary do accept Mr. Roscoe's gift

and regard him as a Christian benefactor, knowing, as you do, the character of the methods he or his company pursue. Knowing all this, can the seminary, or will it, go on to teach the ethics of Jesus in business which necessarily will convict Mr. Roscoe and his company?"

The Dean paced up and down with many signs of agitation in his face and manner.

"I do not believe it is as serious as you think, Mr. Dudley," he finally said with a faint smile. "Just look at the number of colleges that have accepted Mr. Roscoe's money. Only last week the president of X University wrote me that Mr. Roscoe had come to their relief with a splendid gift of \$300,000. The president of X is one of our finest types of earnest Christian men. He certainly has no compunctions about taking this money. Clearville Seminary is making an effort to get Mr. Roscoe's help in raising the long-standing indebtedness on the institution, and the prospect is that Mr. Roscoe will come to their assistance. If we are guilty of any unchristian conduct in taking Mr. Roscoe's money, we are cer-

Continued on p. 11.

It seems pre-eminently fitting now (it was not a score of years ago) that the German Emperor should present a statue of Frederick the Great, and the President of the United States should accept it. If the government were not far on the road to imperialism, it would never have been offered. That it is offered and accepted shows that the old-time democratic spirit of the republic has departed. We are not condemning or justifying President Roosevelt; we are merely noting an incident in the long stretch from republican simplicity and principles. From the true American view-point of the last part of the eighteenth and the first part of the nineteenth centuries, the time since is rapidly painting in large letters upon the escutcheon of State and people, "Ichabod"—the glory is departed.

THE Philippine civil government bill, as finally changed and agreed to by the committees of the House and Senate, passed the House on June 26 by a party vote of 141 to 97. All amendments were voted down, even one prohibiting slavery or involuntary servitude in the islands. This bill provides for a legislature consisting of two houses, one of which shall be a popular assembly elected by the people, after the existing insurrection shall have ceased; it makes provision for a Philippine coinage and currency, enumerates in the "bill of rights" the legal issues which may be carried up to the Supreme Court of the United States; and authorizes the purchase of the lands now held by the Catholic friars.

ADVISES from Washington state that the entire Philippine archipelago will be placed under the control of the civil authorities on July 4. The present military governor will remain as commander of the department of the Philippines, but the military are to be everywhere subordinate to the civil authorities. The Moros are to be allowed to continue their tribal relations for the time being, and are to be governed under practically the same conditions as the American Indians. General amnesty to the political prisoners in the Philippines is also to be declared on that date.

FIGHTING continues in the little republic of Hayti between the government forces and the revolutionists. Cape Haytien, which is in possession of the revolutionists, was bombarded on June 29 by the vessels of the government. The foreign consuls left the city and boarded a government gunboat under fire. The elections are going on, in some places under military protection, and there is great excitement and much lawlessness among the people.

THERE is much comment in St. Petersburg over the fact that no representative of the Russian court or ministry has called on the British ambassador to express regret or sympathy over the illness of King Edward and the enforced postponement of the coronation ceremonies. This is said to be due to Russia's chagrin over the conclusion of peace in South Africa. The surrender of the Boers has upset some of the calculations of the Russian Government.

THE pope and Governor Taft have not yet reached an agreement in regard to the matter of the sale of the friars' lands in the Philippines. The reports state that Governor Taft desires to present an ultimatum to the Vatican, and then break off the negotiations in case it is not accepted. One of the conditions which the Vatican makes is that all the public primary schools of the islands be under the tutelage of the Catholic Church.

A DESPATCH from Bombay states that there is great apprehension now in the western provinces of India due to the failure of the summer rains. Scientists state that the failure of the June monsoon is due to the eruption of Mount Pelee, which is supposed to have deflected the rain center a thousand miles to the west. Unless the rains come soon, unspeakable distress is expected in these provinces.

THE United States Steel Corporation has decided to increase the pay of its laborers ten per cent, excepting those who are working on a tonnage basis. The increase will affect about 100,000 men.

On June 28 another meeting of the representatives of the foreign powers was held at Peking to discuss the question of restoring the administration of Tientsin to the Chinese. This question has been under discussion for a long time and at times has seemed near a settlement, but still no decision has been reached. France and Russia are now holding Germany, England, Italy, and Japan responsible for the delay.

On June 28 Senator Morgan introduced a resolution whose purpose was to ascertain the American stockholders in the Panama Canal Company, and thus bring to light the influences that have caused the Panama project to crowd out the Nicaragua canal. At once there was a storm of opposition, and altho Morgan warmly advocated the resolution, it went to the calendar without action.

THE House has accepted the Senate's canal bill, and on June 28 it became a law, President Roosevelt having affixed his signature on that date. This bill authorizes the building of a canal by the Panama route, in case President Roosevelt can secure clear title to the property and concessions of the French canal company; and in case he can not, the canal is to be built via Nicaragua Lake.

THE first consignment of Boer prisoners returning to their homes in South Africa, numbering 478 men, sailed from the island of St. Helena on June 26. After taking the oath of allegiance to Great Britain, the prisoners marched to the boats singing the British national anthem. On the following day 1,500 Canadian troops sailed for their homes from Durban, Natal.

THE steamer Portland, which was reported last week drifting through the Bering Straits into the Arctic Ocean in an ice pack, has been found in company with the steamer Jeanie, locked fast in the ice, eighty miles north of Cape Prince of Wales. All on board are well, and the revenue cutter Thetis stands by to give any needed assistance.

AN anti-indemnity riot which took place in Tien-Ku-Chao, China, recently resulted in the destruction of the American and British mission property in that city and the murder of one of the missionaries. The local magistrate has been deprived of his rank, and orders have been issued for the extermination of the rioters.

SEVENTEEN of Castro's generals, 45 colonels, and 1,682 privates surrendered to the Venezuelan insurgents on June 20. The effect of this victory will be incalculable in strengthening the cause of the Venezuelan insurgents, as President Castro had represented that the revolution was practically stamped out.

BECAUSE of a strike of a portion of its employees at Omaha, Nebraska, recently, the Union Pacific Railway has discharged 1,300 of its machinists. The strikers predict that this will result in a complete tie-up of the Union Pacific system because of the inability of the railway to repair its engines.

THE House still refuses its consent to the Senate amendments to the naval appropriation bill. The House conferees have been instructed to hold out for the construction of a part of the new war vessels in the government yards, and to this the Senate conferees are as strongly opposed.

ON June 22 the thermometer at Sitka, Alaska, registered 119 degrees. The old residents there claim that there is a continual change of climate for the better in that portion of Alaska, rainy days being much less frequent and fair weather much more common.

THE President has ordered an inquiry into the methods of the great coal trust, with a view to its prosecution in case it is found violating the letter of the Sherman anti-trust law. There is no doubt in the minds of any that it is violating the spirit of that law.

THE amount of money to be paid by New York bankers on July 1 to the holders of government bonds and the holders of stock in trusts and corporations will reach the enormous total of \$123,000,000, which is the highest quarterly dividend yet recorded.

REPORTS from Washington announce that President Roosevelt will convene the Senate in special session one month earlier than the regular date for the meeting of Congress, for the purpose of considering a Cuban reciprocity treaty recently drawn up.

SINCE the outbreak of cholera in Manila there have been 1,385 deaths from that disease, and in the provinces 7,038 deaths. The number of cases has been but little greater than the number of deaths, as nearly every case is fatal.

THE United States cruiser Brooklyn has been chosen to convey the remains of the late Lord Pauncefoot to England. The cruiser will sail from New York on July 1.

A TERRIBLE storm raged throughout the middle States on June 25, destroying property estimated at \$2,000,000. Several lives were lost, and many persons were injured.

THE town of Mercur, the second largest mining town in Utah, was practically destroyed by fire on June 25. The loss is estimated at nearly a million dollars.

THE city of Cape Town, South Africa, suffered a million-dollar fire on June 28, which destroyed a number of the largest business houses of that city.





## THE HOME

### RIGHT SHALL RULE.

SHORT is the triumph of evil,  
Long is the reign of right;  
The men who win by the aid of sin,  
The nation that rules by might,  
The party that lives by corruption,  
The trickster, the knave, the thief,  
May thrive for a time on the fruits of crime,  
But their seeming success is brief.

Sneer, if you will, at honor;  
Make virtue a theme for jest;  
Reflect on the man who strives as he can  
To seek and to do the best;

Make goodness a butt for slander,  
And offer excuse for vice;  
Proclaim the old lie, the corruptionist's cry  
That every man has his price.

Yet know that the truth shall triumph,  
That evil shall find its doom;  
That the cause of right, tho subdued by might,  
Shall break from the strongest tomb;  
That wrong, tho it seem to triumph,  
Lasts only for a day,  
*While the cause of truth has eternal youth,  
And shall rule o'er the world for aye.*

—J. A. Edgerton.

as, "Hello, old chap, how are you?" Thus giving the little one the feeling that he too is a person.

As a final word of suggestion in regard to justice, let me quote from Mrs. Aldrich, "We are not to instruct before we develop, and not to require belief when knowledge is possible."

### THE NEW TEMPERANCE LAW IN ENGLAND.

WITH the beginning of the year the new law in relation to the selling of liquor to children has gone into operation, and there is already evidence of its effectiveness. Hitherto small children could be sent to the public house for beer or whisky, and too often the taste for liquor was developed by means of the surreptitious sips on the street or stairs. A special provision of the new law prohibits the selling of liquor to children under fourteen years of age, except "in sealed receptacles, in quantities not less than one pint, for consumption off the premises." The penalty for infraction is a fine, for which the sender of the messenger is liable equally with the publican. To quote again from the law: "The expression 'sealed' means secured with any substance without the destruction of which the cork, plug, or stopper can not be withdrawn." Naturally the English publicans are perturbed over this virtual cutting off of a valuable part of their trade.

Some idea of the immensity of the liquor traffic in England was given the other day by Mr. John Burns, the Socialist labor leader. According to his statement, it has taken the twelve million members of friendly societies fifty years to gather £40,000,000, and each year four times that sum is spent by Englishmen for liquor. The amount of money spent for liquor, betting, and sport represents an average of fifty days' work for every laboring man in England each year.—*Evangelist*.

### ECONOMIC VALUE OF BIRDS.

[From Chapman's "Bird-Life,"]

THE economic value of birds to man lies in the service they render in preventing the undue increase of insects, in devouring small rodents, in destroying the seeds of harmful plants, and in acting as scavengers.

Leading entomologists estimate that insects cause an annual loss of at least two hundred million dollars to the agricultural interests of the United States. The statement seems incredible, but is based upon reliable statistics. This of course does not include the damage done to ornamental shrubbery, shade and forest trees. But if insects are the natural enemies of vegetation, birds are the natural enemies of insects. Consider for a moment what the birds are doing for us any summer day, when insects are so abundant that the hum of their united voices becomes an inherent part of the air.

In the air swallows and swifts are coursing rapidly to and fro, ever in pursuit of the insects, which constitute their sole food. When they retire, the night-hawks and whippoorwills will take up the chase, catching moths and other nocturnal insects which would escape day-flying birds. The flycatchers lie in wait, darting from ambush at passing prey, and with a suggestive click of the bill returning to their post. The warblers, light, active creatures, flutter about the terminal foliage, and with almost the skill of a humming-bird pick insects from leaf or blossom. The vireos patiently explore the under sides of leaves and odd nooks and corners to see that no skulker escapes. The woodpeckers, nuthatches and creepers attend to the tree trunks and limbs, examining carefully each inch of bark for insects' eggs and larvæ, or excavating for the ants and borers they hear at work within. On the ground the hunt is continued by the thrushes, sparrows, and other birds, who feed upon the innumerable forms of terrestrial insects. Few places in which insects exist are neglected; even some species which pass their earlier stages or entire lives in the water are preyed upon by aquatic birds.



## THE CHILD

By Mrs. Mary Wood-Allen, M.D.

### V.—JUSTICE.

JUSTICE is represented as blindfolded and holding a pair of scales in her hand, indicating that she judges, not by appearances, but by an actual balancing of facts. Justice involves a comparing of relations, a recognition of what is due to two or more individuals. It is necessary to harmonious social life. Robinson Crusoe, alone on his desert island, had no call to exercise justice; but as soon as he was joined by his "man Friday," the need for justice began.

As the child is born into social life, he should early learn to become harmonious with it. As in early childhood he can not judge and compare, he must learn justice through his daily experiences. Very often he learns of it principally by experiencing injustice.

The difficulty in the way of treating a child with justice lies in the difficulty the adult finds in putting himself into the place of the child, and thereby coming to understand him. The standpoints of the mature and immature must be different, and it is unjust to judge the latter by the standards of the former.

The child not only lacks the experiences which would enable him to form the judgments upon which just conclusions should rest, but he has not the comprehension of language which will enable him always to understand what is said to him, or to express his ideas in words.

Very often unjust treatment of the child arises from these two facts. H. Clay Trumbull illustrates this through an incident. He had forbidden his little daughter to go to a forest near by. She disobeyed and was punished. Again she disobeyed with like result. The father began to think her very obstinate and talked severely to her. At length the child, with a puzzled face, said, "Papa, where is the forest? Is it anywhere near the woods?"

Are you sure that your child always comprehends what you ask of him? Do you always feel certain, when you punish him for disobedience, that he may not be wondering what it is that he has done?

Children are sometimes punished for impertinence when they have had no such feeling in mind. A little lad was watching his father intently, and at length spoke up impulsively, "Papa, you look just like a blockhead!" The father was offended, and whipped the child for impertinence. It afterward was seen that the child was only endeavoring to express a fact which he had just observed, and which he thought was a compliment to the father, namely, that his head looked like the model head of wood from which the older children at school were drawing, and which by them was called a blockhead.

One obstacle to just treatment of the child is the failure to recognize his individuality. He is now,

even in his babyhood, as much of an individual as he will ever be, and possessed of the rights of an individual; that is, the right of personal opinion, property, and personal reserve.

As an adult, he will need to have opinions and decided views. He has them as a child. They are, of course, crude and often unwise, but he should be educated to wiser opinions, not punished for those which he has formed through ignorance, nor laughed at for their expression.

His right to property should be recognized. This is difficult where the child is an only one. None of the "grown ups" want his belongings, so there is no call for him to surrender them, and he grows up with an undue idea of his own importance.

In a family of children there is a constant opportunity for teaching the recognition of each other's belongings, the injustice of taking without leave that which belongs to another. In order to teach this to the child, the older people should never seize his possessions and dispose of them without his consent. His sticks or pebbles or bits of paper are his treasures, and their wanton destruction means as much to him as the destruction of a watch or purse or pen would mean to the parent.

He should be taught to keep them in place; and when warned that if found out of place they will be destroyed, he can not complain of injustice if the promise is kept; but he certainly has a right to feel aggrieved if they are swept up and thrown away or burned simply because to the mother they seem to be "trash." And she need not wonder if, in turn, the child is careless and destructive of her property.

Along with the recognition of property rights should come lessons in the surrendering of rights at the higher command of love. There is a right of giving as well as of keeping; and while teaching justice, we must not forget to teach generosity. MacDonald says, "One of the grandest things in having rights is, that, being your rights, you may give them up."

The right of personal reserve is one of the most difficult things to recognize. We feel that the child belongs to us; but, in truth, he belongs to himself. We have him entrusted to our care to train, and we should not needlessly encroach upon his personality.

There is no more reason why the child should be compelled to kiss people than that the parent should. It is often said that children like men better than women; and I have sometimes wondered if the reason may not be that men are more apt to treat the child as an individual. Women pounce upon the little one with exclamations and overwhelm him with caresses, giving the child no chance to express himself. Whereas men are less demonstrative, and are quite apt to greet the child with some such phrase



As destroyers of the seeds of harmful plants the good done by the birds can not be overestimated. From late fall to early spring seeds form the only food of many birds, and every keeper of cage-birds can realize how many a bird may eat in a day. Thus, while the chickadees, nuthatches, woodpeckers, and some other winter birds are ridding the trees of myriads of insects' eggs and larvæ, the granivorous birds are reaping a crop of seeds, which, if left to germinate, would cause a heavy loss to our agricultural interests.

#### A MOTHER'S REPLY.

ONE evening in a parlor at a summer watering-place the young people were dancing. One young lady was not taking part in the exercises.

"Does not your daughter dance?" asked another lady of this young lady's mother.

"No," was the reply.

"Why, how will she get on in the world?"

"I am not bringing her up for the world," was the quiet answer.

That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

But for what are you bringing up your daughters, dear mothers of other young girls? What aim have

"I'm afraid," she declared, "that the ministers will have to make up their minds to be sociable with water."

"And I shocked her dreadfully by answering, 'Mrs. Hayes, I have never known people to be sociable with water except in a bath.'"

"Did Mrs. Hayes carry her point?" he was asked.

"Yes, indeed," he responded, with a dry chuckle. "She had the dinner as she wanted it, and the water flowed like champagne."—*Ram's Horn*.

#### AN UNUSUAL SORT OF HAZING.

"AMONG the guests at a recent college alumni dinner in New York City was Frank Hinkey, Yale '94, the famous left end of Old Eli's football team of that year. He told what his listeners said was the best hazing story they had ever heard:—

"It happened," he remarked, "in 1892. Some sophomores noticed that two poor country boys had begun their house-keeping in a room on the ground floor of one of the college halls, with a miserable apology for a bed, no carpet, no table, and only two chairs as the sum total of their outfit. They proposed to board themselves, but had only a few dol-



Scene Near Base of Mt. Pelee, Characteristic of Destruction of Trees. (See Article on Page 9.)

you for them? You brought them and gave them to the Lord in baptism. Were you sincere? Did you mean that they should indeed be "lent to the Lord" as long as they live? Are you bringing them up for the Lord or for the world? What are your dreams and ambitions for them? What do you want to see them become?

Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little further. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again and eternity opens. What would your fond affection choose for her then? It is better to think matters of this kind through to the end.—*Anon.*

#### WHEN MRS. HAYES WON THE POINT.

THE following story was one of those told by the late William M. Evarts, who was Secretary of State in the cabinet of President Hayes:—

"Speaking of diplomats reminds me that Mrs. Hayes, who was a staunch teetotaler, argued with me for an hour over the first dinner the President was to give to the foreign representatives. I tried to make her see that it would be no sacrifice of principle on her part to set wine on the table, but only the civility we always show to guests by recognizing their ways of living at home.

lars for their food during the term. They expected hazing, and were not disappointed.

"One night the trembling youths were summoned by a sophomore, who was not over-courteous, to go to a room up-stairs. They obeyed, pale with fear. They were detained about an hour, but were only quizzed by the circle of students in the room. Then they were released. Entering their own apartment, they were dazzled by a new carpet, a tasteful bedstead, fully equipped, a study table, easy-chairs, a handsome drop lamp, a bookcase, partly filled with books, a stove, pictures on the walls, rugs, etc., while in a closet were enough provisions to last a week.

"That," declared Hinkey, in closing, "was hazing to a blessed purpose, but, alas! I fear it has no parallel."

#### RIGHT ABOUT, FACE!

If you and I have set our lives in the wrong direction, the stroke of the clock at the midnight hour is not going to stop us. If we have been sowing bad seed in the field, it will spring up and bear an evil harvest as sure as the winds blow and summer days overlap night. The main question is not, What o'clock is it? but, Which way am I headed? There will never be a century born which can make us good, useful, or happy unless we take the matter in hand ourselves. Time can never drop the word "repent," and to the end of days the prophet must shout to the man who is going the wrong way, "Right about, face!"—*The Advance*.

#### Men or Things?

Continued from page 9.

tainly in good company; for, as you know, there are scores of institutions that have been financially helped by them."

"But does that fact make his business methods any less worthy of censure?"

"But, Brother Dudley!" exclaimed the Dean eagerly, "are you not exaggerating unduly this matter? Is it possible for you to sift out the honest from the dishonest dollars that the business men in your own congregation pay into the church toward your own salary? Is it not a fact that in all probability some of the money that comes into your own hands is made in very unchristian ways?"

"I have no doubt that is so," replied the minister. "And it would be an absolute impossibility for me to separate the good money from the bad. But I do not keep silent in my pulpit concerning the unchristian or selfish money-making of my business men. And if I knew of any case as clearly wrong as that of Mr. Roscoe's company, I should consider it my duty to denounce it rather than encourage it by holding up the donor to the public view of my congregation as a type of Christian benevolence. This is the point I can not understand in connection with Mr. Roscoe's gift to academy, college, and seminary. You not only do not reserve the right to criticize his methods in particular as bad, but you actually set him before the students as a type of modern Christian rich man who is illustrating the noble habit of giving. It is the giving you emphasize as a great exhibition of benevolence; the making of the money does not enter into your consideration. So the question comes right back to where we began, and I see no escape from it; what will be the moral effect on the seminary if Mr. Roscoe is accepted, either tacitly or openly, as the type of Christian benevolence?"

"I am sure you must be misinformed concerning Mr. Roscoe's business methods," murmured the Dean. "All business is more or less involved in transactions that meet with opposition, especially from unsuccessful rivals. I have no doubt Mr. Roscoe has been assailed and misrepresented by his business enemies."

"Mr. Roscoe's company," said the minister, "has been guilty, according to well-established records in the courts, of crimes against the laws of the State. There are scores of individuals who have been financially ruined by him. He has, through his company, been guilty of the most unchristian practices in his business relations that I have no doubt he would be horrified to practise in his private life. These things are facts. They have been proved many times. Not to know them is to declare one's self as ignorant of one of the commonest facts in the commercial world. And I for one can not but look with the gravest concern upon the elevation of this man to a place where educational institutions have put him on a pedestal of honor because he has made enormous sums of money, and is giving a small portion of it to schools and seminaries and churches. The effect on our students in academy, college, and seminary will, I believe, be disastrous to their ethical life. It will lower the whole tone of spiritual definitions of conduct. It will greatly emphasize the already distorted valuation placed upon physical equipment in our schools. To have magnificent physical equipment in the shape of buildings, apparatus and endowment, and at the same time to lose the ethical standard or substitute for it a false conception of Christian benevolence, is to drag our educational institutions down into a material prosperity that is nothing more nor less than cultured paganism. The old idea of a college that consists of 'Mark Hopkins on one end of a log and a student on the other end' is a million times to be preferred to Mr. Roscoe's endowed institutions with their imposing buildings, long array of faculty, and immense crowds of students."

Reaching home, his wife tells him that he looks as tho he had been to three funerals. He tells her what he found, and the story closes with the following conversation:—

"Am I an old fogey, Sarah?" he asked.

"No, I do not believe you are," she answered vigorously. "But the world will think you are if you say anything about it. The age in which we live is magnifying material prosperity."

"I wonder," he spoke slowly, "if we have gained in real power, or only in things? Are we at a crisis in our educational life? At any rate the ethical standard is confused in the case of Mr. Roscoe. I am not an old fogey. What will be the product of the educational system that asks no questions concerning the making of money so long as it gets money?"

"It is easy enough to prophesy what the product will be," his wife replied. "It will be an educated paganism, a cultured heathenism, that will restore the worship of things, instead of demanding the worship of ideals."

"Then," said the minister, as he went into his study to prepare his sermon, "the sooner we get back to the Mark Hopkins kind of college the better for the republic. For I fear the present tendency means more serious consequences to our boys and girls than we dare to imagine. God save us from progress in things at the cost of the ideals of life!"

Reader, is this not true to life? Did not the minister's wife tell the truth? Is not the condition an awful one? In the light of the Word it means that we are in the last days. Read 2 Tim. 3:1-5.





## O GIVE ME LIGHT ONCE MORE.

O COME, great King, and give me light!  
Give back to me one blissful hour;  
Sweet faith did vanish from my sight,  
So I must seek again Thy power.  
Renew the joy that now is gone,  
Great King, whom I adore;  
Replant sweet trust within my heart,  
O give me light once more!

This weary world has brought me woe,  
And I am worn with aching care;  
O King, Thy gracious aid bestow,  
And free me from each earthly snare.  
I come to Thee, my spirits crushed,  
Great King, whom I adore,  
And ask to be from pain relieved—  
O give me light once more!

My tasks were hard, my way was lone,  
And, Lord, without the trust in Thee  
My rest was on a rugged stone,  
And toil had borne no fruit for me.  
Great King, O pass me not to-day,  
My vanished bliss restore;  
For I have come to seek thy help—  
O give me light once more!

Seiad, Cal.

BENJ. PHILLIPS.

## RELIGIOUS CONDITIONS IN PORTO RICO.

[Mission Board Correspondence.]

ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." It is hard for us to grasp the meaning of this text when associated with an enlightened class of people. But since coming to this field, our thoughts have turned to it repeatedly, especially during the latter part of January, when Mayaguez, a city of fifteen or twenty thousand inhabitants, celebrated her most important "fiesta," or feast. The whole city was in an uproar for nine successive days. I will quote from the leading paper of the island:—

On the 23rd Mayaguez commences the Fiesta de Candelaria, which lasts until Feb. 2. A very complete program has been prepared. There will be balls at the theater, casino, and centro Espanol; receptions at the city hall and elsewhere; concerts and fireworks every night, athletic contests, and other things. The committees are striving to make this celebration eclipse any of the past.

The athletic sports on the 24th will consist of an obstacle race, gymnastic and boxing exhibitions, and several American games of skill will be introduced. This takes place on the 24th on the plaza, assisted by the band.

On the 25th a thousand school children will parade. A program will first be rendered at the theater; then each pupil will be treated with dulces [sweets] and refreshments. The procession will form at four o'clock and march to the plaza, where patriotic airs will be sung and appropriate remarks made by the professors.

On the 26th bicycle races will be held near the plaza.

On the 27th the scene of diversion will be transferred to the plaza.

On the 28th the parade of masqueraders will take place on the plaza.

On the 29th there will be games and amusements, and fireworks at night at the upper town, or Balboa.

On the 30th there will be games at the plaza in the afternoon. At 10 o'clock p. m. a gold medal will be awarded to the best local poet and writer.

On the 31st there will be a grand procession of horsemen and racing. Various prizes will be awarded.

Feb. 1st a charitable commission will visit the schools, and a dinner will be given to the inmates of the poorhouse. In the afternoon a firemen's drill will take place with prizes to the best squad.

Feb. 2, Diana; 9 o'clock high mass; at noon six sewing-machines will be given to widows and orphans of the poorer class. In the evening there will be a concert at the plaza, with fireworks, a society ball at the centro, and a dance at the casino.

Citizens are asked to assist by decorating their houses, and a cordial invitation is extended to neighboring towns to come and help in the merrymaking.

"For, behold, the darkness shall cover the earth, and gross darkness the people." Ever since 1509, darkness has covered this part of the world. Since Porto Rico was founded by the Spaniards, these "fiestas" have been celebrated in honor of the patron saints of the different towns and cities. Each town or city has its own patron saint, who is supposed to have a special care and protection over the town he represents; and aside from this each individual has a patron saint.

There are over two hundred fiestas in Porto Rico. Not only the natives of this island take part in the festivities of the church, but the Americans are falling into line with them. What greater compromise could be asked for, when the public schools take part in them? Invitations have been issued to missionaries of different denominations to take part, and not only have one or two sanctioned this festivity of the Roman Church, but all the missionary teachers of one of the leading missions were present.

A boxing contest between two American soldiers was exhibited. This was so repulsive to the people that the alcalde of the city refused to let the second one come off; the one in charge of this part of the program was an American in good standing here.

The public-school program was superintended by those having charge of public-school work.

Is it any wonder that the natives feel no need of a change of heart? They say, "I am as good as the Protestants. They believe in many of our feasts; what is the need of a change of religion?" Only the other day, in talking with a doctor about their feast-days, he said, "We have the same feast-days that they have in the United States,—New Year's day, Christmas, Washington's birthday, and Fourth of July. And there is Sunday; this feast-day is recognized by all the Christian people of the world; so we are just the same as other people."

I said, "I beg to differ with you there, doctor; for there are some people who do not attach any importance to Sunday whatever, but consider the seventh day of the week, Saturday, according to the fourth commandment, still binding."

"Well," he said, "I know, the Jews."

"O, no," I said; "they are not Jews; for they are followers of Jesus Christ."

He soon dropped that question. Many other points were talked over, and finally he said, that, altho a staunch Catholic, he would read. Boarding at the same place is the Catholic priest of the town. The doctor wanted to know if he should return the tracts I gave him, or pass them on. I told him to pass them on, only so he didn't burn them or give them to others to burn. I am confident that the priest will read some of them, if only from curiosity.

In talking with a native about Jesus' coming soon, he stated that he was ready for Him to come. These people can not or do not seem to realize any of the glory associated with God or His Son. This of course is because of a lack of the study of the Word of God. Some are reading, and seem to grasp what they read. You have to work with them as you would with small children.

An instance comes to my mind of a woman of middle age, with a fair education for Porto Rican women, who was reading "Patriarchs and Prophets" in Spanish. She had reached the chapter on Israel receiving the law. Several times she laid the book down, but could not leave it; there seemed to be a power drawing her to it. She read a few lines aloud in reference to the Sabbath and Jehovah, then she asked me who Jehovah was. I told her, and asked her if she understood what she read, and if it was plain to her about the Sabbath and which day was God's day. She said it began Friday evening and lasted until Saturday evening.

It became well understood along the street where we lived that the Sabbath is different from other days. As the sun sank in the West Friday evening, our little girl was called in from her play, her toys were laid aside, and we were then ready for worship.

Her playmates sometimes came, and asked for her toys even if she did not play; but she would tell them, "No; in the evening you can have them." This alone was a constant reminder to the people of the requirements of God's law.

At the present time there is but little Spanish literature circulated among the people. Aside from works on Spiritism, "Lives of the Presidents," and a paper on evolution, published in the States, the majority have but little reading matter. The other denominations are doing nothing in this line. We have an open field before us. The canvasser just about has his own way. It is true that there are many obstacles in the way; but in a short time one can gain enough knowledge of the language to enable him to sell books.

In a short time the American people will take advantage of the open field, and all kinds of Spanish literature will be placed upon the market. And besides fighting the superstition and ignorance of Rome, we shall have to battle against the terrible evil that is sapping the life and intellect of the enlightened nations—the novel and immoral literature. Are we awake to these things? Where are the canvassers who will enter this open field, and put up with the hardships that are found in all countries where darkness exists? Are we to sit idle, and let others enter these fields?

This is not saying that we do not need other workers, for we do. This is a needy field in all lines; but, brethren and sisters, we must push our literature forward; and while we are doing this, other lines of work will open before us. We earnestly trust and pray that the Spirit of God may move upon the hearts of some to offer themselves for this work, that they may know for a certainty that God has called them to this field. Then when hardships and perplexities arise, they will not doubt that they are pressing forward in the line of duty.

Pray for the work here, that the Gentiles may come to the light, and kings to the brightness of its rising. Isa. 60:1-3. MRS. IDA M. FISCHER.  
Mayaguez, Porto Rico.

## MISSIONS, HOME AND FOREIGN.

No CHURCH is a truly missionary church, no church is a live Christian church, which neglects either home or foreign missions. The Spirit of Christ constrains him who possesses it to labor for all. No church or Christian who is able can shirk responsibility of foreign missions by saying, "There are heathens enough at home." There are, of course, heathens enough and too many everywhere, but God has called us, in Christ, debtors to those afar off as well as those who are near.

But God will never call us to foreign fields till we are willing to work in home fields. In fact, the best preparation for foreign work is home work. In other words, the best preparation to fit one to labor for souls is to labor for souls, and it is less expensive to prove the gift of the Master at home than it is abroad.

But what great need is there of work at home?

This is what a writer says of moral conditions in Chicago:—

Six thousand saloons, with a daily income of \$316,000, and employing about 31,600 persons. In one saloon were counted, on a Sunday evening, 524 men; within two hours 480 more entered, until they stood about the gambling-tables six deep.

Thirty-one theaters, most of them open on Sunday. At seventeen of these, on a Sunday evening, were counted 17,160 men between the ages of fifteen and forty-five, to say nothing of older and younger men and women.

Houses of impurity abound. In a single ward there were counted 312, with 1,708 inmates. A thousand men are engaged in alluring men into these dens. Fully 50,000 men—one in nineteen of the men of the city—are directly engaged in public places of resort whose influence is demoralizing and tends to crime.

The school census gives Chicago 873,247 young people under twenty-one years of age, of whom 594,343 are under fourteen years, and 626,516 are between six and twenty-one years. We have about



182,000 Protestant Sunday-school members, leaving us nearly 700,000 young people under twenty-one years not in Sunday-schools, or enough to make 1,400 Sunday-schools of 500 each.

Robert E. Speer gives us these statistics concerning the country at large:—

Of the 76,622,250 people of the United States, according to the census of 1900, 6,324,702, ten years of age and over, or 13.3 per cent, could not read and write. But in Louisiana the percentage of illiteracy was 45.8 per cent, and among the negroes of New Mexico 80.6 per cent.

And the same census gave the total church-membership of the country as 20,612,806, of whom 6,257,871 were Roman Catholics. There is room enough for the church's growth. Have you done anything to promote it? Have you been the means, during the past year, of bringing one into the church? "Of the 7,516 Presbyterian churches, 2,141 went through the entire year without a solitary addition to their membership by confession of faith. Almost, if not quite, as appalling, is the fact that of the remaining 5,375 churches, 2,599, or almost one-half, reported five or less additions each; for the 2,141 may be said to represent the dead churches of the denomination which long ago should have been swept off the list,—churches without pastors, organization, membership, loyalty, or life of any sort, stranded and extinct. But the 2,599 embrace the large body of ordinary or typical churches, outside of favorable conditions and of leadership quality. Of the 2,766 churches receiving five or more, 1,171 received ten or less, leaving only 1,605 that reported over ten accessions during a whole year. No one could claim that this is a healthy spiritual condition." Yet this is probably illustrative of the condition in other denominations also.

Surely there is work to do at home. But if the church of Christ were awake to home conditions, she would multiply her foreign workers by a hundred. It is time now to work.

#### POVERTY IN INDIA.

THE annual report of the Madura Mission of the American Board gives these facts relative to the poverty of the people of India and the narrowness of their lives:—

The extreme poverty of the poorer classes of India makes conditions which are altogether extraordinary. Life is the narrowest and hardest conceivable, with no earthly prospect of any improvement; the necessities of life have been so cut down on every hand that to a Western man, even tho familiar with the poverty of the West, it never ceases to be a wonder how such a delicate and complex organism as that upon which human life is physically dependent can be kept running on the scanty supply afforded. For a family of, say, six persons, there is many an outfit which, including house, utensils, furniture, clothing and all, is worth less than \$10. The average income for such a family will not exceed fifty cents per head per month, and will more frequently be found to be very little over one half of that. It may therefore be surmised that not much of this income is spent upon the cultivation of the mind, sanitation, or the appearance of the dwelling and surroundings.

Even the luxury of a bit of soap, some clean water, and a towel are, on the cheapest possible scale, far beyond their means, as soap and towel would take, if regularly used, about ten per cent of the entire income, while as to clean water it can not be afforded even for cooking and drinking. . . . It is this condition of affairs which brings the material condition of the people within the sphere of legitimate missionary activity, and makes any success attained more important than the mere addition of names to the rolls.

"Righteousness exalteth a nation; but sin is a reproach to any people," the Bible tells us. Righteousness makes for prosperity and happiness also, while sin tends to poverty and degradation. It is among the peoples where God is least known and honored that want and misery hold high carnival.

#### THE CHRISTLESS NATIONS.

THE Christless nations are those in which the Christian religion is not generally acknowledged as the only true religion. The term embraces all of Asia, portions of Africa, and Turkey in Europe. In these nations are included more than one-half of the human race. Most of their inhabitants are believers in and followers of religions that debase and degrade them, or prevent their rising out of their degradation. We are under obligations to study these Christless nations and the religions that dominate them, that we may the better feel their need, and understand how best to present the Christian religion for their acceptance.—*Selected.*

THE total number of Mormons in the United States in December, 1901, was about 310,000. This is an increase of 166,648 on the number in the census of 1890.

#### THE GREAT PERHAPS.

DEATH is not "the great perhaps," as St. Evremond said, but life is. Your life and mine is an exceedingly great "may be." It may be, by God's help and grace, all good, and sweet, and wonderful; it may be, by our carelessness and wilfulness, all petty, and sad, and miserable indeed. There is a "perhaps" of God, and heaven, and exceeding happiness in every life, and there is a "perhaps" of all that is not these things. If this "perhaps" of life be made sure in all the good that is in it, we have faith to believe that death stands fixed in hope and blessing.—*Anon.*

PASTOR CHARLES MERLE D'AUBIGNE, writing on Protestantism in France, says that in 1835 Paris had only ten Protestant churches. To-day there are 105 in the city and suburbs. In 1857 there were only 738 pastors in France; now there are more than 1,200.

#### OUR WORK AND WORKERS.

FIVE candidates were baptized at Bluffton, Mich., on the 10th of May.

A TEACHERS' institute is announced for August 6 to September 2, at Anoka, Minn.

A CAMP-MEETING is now under way at Waynesville, N. C., to close the 13th inst.

TEN converts to the truth at Grand Junction, Col., are reported by Brother L. A. Spring.

OUR German paper, the *Herold der Wahrheit*, published at Hamburg, has reached a circulation of 25,000 semi-monthly.

A GERMAN camp-meeting was held at Endicott, Wash., June 10-20, and an excellent meeting is reported by the Reaper.

THE Ohio Conference officers have decided to hold the State camp-meeting August 7-18, the place to be announced later.

AT Ruatan, Bay Islands, Brother H. C. Goodrich recently baptized three candidates, two others being prevented by sickness.

BROTHER J. W. WATT, president of Vermont Conference, reports the recent addition of seven members to the church at Johnson.

JUNE 6 a Sabbath-school of eighteen members was organized at Sparta, Wis., in connection with labor by Brother C. A. Telyea.

AT Clarence, Mich., where Brother C. A. Hansen and wife have been laboring, twelve adults and several children have accepted the faith.

THE Indiana Conference has decided to establish an industrial school at Boggstown, Shelby County, and expects to have it ready for work in the fall.

A NEW missionary society has been organized in British Columbia, with headquarters at 609 Gore Avenue, Vancouver. Brother C. F. Enoch is secretary.

BROTHER B. L. HOWE and family arrived in California from Honolulu on the 25th ult. He now takes up the work with "Christ's Object Lessons" for a time.

ON the 21st ult., four members were added to the church at Kansas City, Mo., as a result of labor by Brother and Sister Merrell. Others were to be added the following Sabbath.

THE church-school in this city closed the year's work on the 26th ult., with seven graduates, and ten cents in the treasury after paying all expenses. The closing exercises were encouraging, and the school will be opened again after a two months' vacation.

Now is a good time to circulate our tract entitled "Labor and the Money Power," by Prof. G. W. Rine, of Healdsburg College. The brethren at Wilkesbarre, Pa., the seat of the coal strike, are acting on this idea. It deals with the subject in an unbiased manner, from the standpoint of history, present conditions, and the Word of God. This is a live question in almost every section of the civilized world. 32 pp., price 2 cents; in quantities of 100 or more, \$1.20 per 100.

BROTHER L. R. CONRAD, president of the German Union Conference, writes to the Review that the work is going well in Bessarabia and in the Crimea. Forty-nine were baptized during the quarter, bringing the membership up to 778. The West German Conference has a membership of 1,000. The East German Conference has a membership of 932. The Holland Conference received 47 members the past quarter. The total additions for the German Union Conference the past quarter were 273.

A NEW church was dedicated on the 15th ult., at the new town of Wayburne, Minn. The lot was donated by the Northwestern Railway Company, and the house is the first building in the place. Brethren J. F. Pogue, L. Johnson, and P. A. Hansen were present at the dedication.

FROM Brother F. I. Richardson, of Kingston, Jamaica, we have a corrected report of our church membership in that island. He says there are 18 organized churches, with a membership of 807; also 13 companies with a baptized membership of 198, and 112 awaiting baptism; total, 1,117. This report is dated June 10, 1902.

GOOD results of branch Sabbath-school and Sunday-school work are reported from the cities of Des Moines, Iowa, Lincoln, Neb., Kansas City, Mo., and St. Paul, Minn. The latter city has four branches, and nearly all the members of the regular school are in some way interested in the work. They are planning for still further extension. This indicates a live school.

BROTHER W. T. MILLMAN reports the baptism of four candidates at Midway, Mo., and seven at Rolla. Of the latter occasion he says in the Record: "The water was six miles from the place of meeting. When we reached the place, we found about 150 people gathered on the banks of the stream, and they besought us to give them some reasons of our faith, which we did for about forty-five minutes. The best of attention was given."

THE brethren in Missouri Conference are encouraged by the abundant crops in that State. Brother J. M. Rees, president of the conference, reports to the Worker as follows: On the 20th [of June] I came to St. Louis. As I crossed the great State of Missouri I could not help rejoicing as I saw the great contrast between now and one year ago. Then the earth was scorched with heat, vegetation was dried up, and everything blighted. But now the whole land is yielding her increase. It seemed that every foot of land is being cultivated. I never saw the wheat shocks stand so thickly on the ground. All other crops are coming in in proportion. This ought to be one of the best years for the Missouri Conference." Brother Rees is now conducting a series of tent-meetings in St. Louis.

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## THE SABBATH SCHOOL

INTERNATIONAL SERIES

### LESSON 4.—JULY 26.—LIVING TEMPLES ARE FOUND IN BABYLON.

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.

#### Lesson Scripture, Dan. 1: 1-7, R.V.

1 "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his God. 2 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles; youths in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's meat, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they might stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And the prince of the eunuchs gave names unto them; unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego."

#### SUGGESTIVE QUESTIONS.

1. What two kings are mentioned in verse 1?
2. What invasion by one of these kings is here reported? When did it occur?
3. What was the result of this invasion? Whose will was thus being accomplished?
4. To what country were the vessels from the temple taken?
5. What was done with them there?
6. What command did the king give to his chief chamberlain? Of what rank were these children to be?
7. Name the different qualifications which were required of those who were to be thus chosen.
8. For what purpose were these youths thus selected?
9. What provision did the king make for their diet?
10. For how long a time were they to be thus fed and instructed?
11. For what position was this course of training to prepare them?
12. What young men are mentioned by name as being among those selected?
13. What Babylonish name was given to Daniel?

#### NOTES.

1. It would be well to read 2 Chron. 33: 1 to 36: 7 in order to have clearly in mind the course of circumstances which led up to the Babylonish captivity. The book of Daniel opens with the simple statement of a conflict between the king of Jerusalem and the king of Babylon, and a record of the fact that the Lord permitted Babylon to conquer Jerusalem. We have already seen that it was because of transgression that this experience came to God's people. 1 Chron. 9: 1. Reasoning from the Babylonish standpoint, there was abundant evidence of the superiority of the religion of Babylon over the religion of Jerusalem. Back to the land from which Abraham went forth, the vessels of the temple are carried, and they are placed in the idol temple at Babylon as tokens of triumph. Those whose religion consisted merely in the ritual service of the temple of stone may well feel that they have lost their religion. The real fact was that as soon as their religion became nothing more to them than a ritual service, it thereby became essentially Babylonish in its nature, and even worse in God's sight because of rejected light. Therefore Babylon triumphed over them.

2. THE Lord's purpose that the Gospel shall be preached to all nations through the ministry of those who know the truth is repeatedly set forth. About two centuries and a half previous to the time of this lesson, when Nineveh was the capital of the heathen world, God sent a warning message to that city (Jonah 1: 1, 2), and thus saved them from destruction. His purpose is the same for Babylon, and as His people had shut away the Gospel message of life from Babylon, even when they sent up to Jerusalem after it (2 Chron. 32: 31), He now sends His people to Babylon in captivity, but sends among them those who will give His message in Babylon. The power of the true Gospel of the indwelling life will reveal itself even under these apparently adverse circumstances. Altho the temple at Jerusalem had been profaned and the typical service interfered with, yet there are those among the captives who will make known the true temple teaching. To open the way for this the Lord stirred up the mind of the king of Babylon to select some of the captives to receive a training to stand before Him. The requirements demanded in these youth could best be met by those who had retained the purity of the Gospel in their experience, and this naturally gave to Daniel and his three companions places among those selected for the king's court.

3. JUDGING from the outward circumstances, the religion of Babylon was the best in the world, the wisdom of Babylon was superior to any other, and, naturally enough, the diet of Babylon would be regarded as best adapted to the needs of those who

were to be instructed in the wisdom of Babylon. The king of Babylon seemed to recognize a relation between the physical and the mental, and so he provided the very best diet for these young captives, according to the Babylonish standard. Since Babylon has conquered Jerusalem, who shall say that the Babylonish diet does not develop more and better powers, both of mind and body, than any other diet? It was under these circumstances, when true principles had apparently failed, and those who did not themselves know the experience of true principles were likely to become confused, that Daniel and his companions were brought to the front to bear witness to the truth in Babylon.

## THE SUNDAY SCHOOL

INTERNATIONAL SERIES

### LESSON 3.—JULY 20.—THE TEN COMMANDMENTS—DUTIES TO MEN.

#### Lesson Scripture, Ex. 20: 12-17, R.V.

- 12 "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.
- 13 "Thou shalt do no murder.
- 14 "Thou shalt not commit adultery.
- 15 "Thou shalt not steal.
- 16 "Thou shalt not bear false witness against thy neighbor.
- 17 "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Golden Text.—"Thou shalt love thy neighbor as thyself." Matt. 19: 19.

#### SUGGESTIVE QUESTIONS.

- (1) What is enjoined in the fifth commandment? What promise follows a faithful obedience of the command? Verse 12.
- Note 1. (2) What is the sixth commandment? Verse 13.
- Note 2. (3) How much is involved in the commandment?
- (4) What is the seventh commandment? Verse 14. Note 3.
- (5) How much does it mean? (6) What is the eighth commandment? Verse 15. Note 4.
- (7) What must always precede stealing? (8) What is the ninth commandment? Verse 16.
- Note 5. (9) What is the tenth commandment? Verse 17. Note 6.
- (10) How many of the commandments are connected with the tenth? (11) Would there be any worship of false gods if it were not for unlawful desire? (12) Would we keep any other day as the Sabbath save that commanded of God if it were not for some unlawful desire? (13) Would we kill if our desires were right? (14) Would we commit any sin if all our desires were in perfect harmony with God's law?

#### NOTES.

1. "Thy Father."—In considering the commandments of God, it must be remembered that "the law is spiritual" (Rom. 7: 14); therefore our Heavenly Father is the first to be considered in the honoring of parents. If we dishonor our earthly parents, it is the transgression of the Heavenly Father's law that makes it sin. Rom. 4: 15; 1 John 3: 4. The sin which caused the downfall of the race was Adam's disobedience of his Father. Thus his days were shortened in the land which the Lord had given him, while the promise for obedience is a lengthening of days. This is "the first commandment with promise." Eph. 6: 1-3. But let it be remembered that the one most responsible for obedience to this commandment is the parent.

2. Murder is not confined to the actual taking of human life, or to any mere physical act. The hatred of a brother is charged in the ledger of heaven as murder. See Matt. 5: 22; 1 John 3: 15.

3. A look may be a sufficient outward act to constitute adultery (Matt. 5: 28); but back of this is the lustful thought, of which the Word of God takes cognizance (Heb. 4: 12). From Rom. 7: 1-4 we learn that when the professed Christian longs after the things of the world more than after the life of Christ, he is reckoned as an adulterer. See also James 4: 1-5 and 1 John 2: 15, 16. So the church becomes a harlot.

4. The stealing of property from a fellow-man is not all that is contemplated in the eighth commandment. The withholding of the Lord's tithe, or tenth of one's income, is a feature of robbery so heinous in the sight of God that He has pronounced a curse upon those who are thus guilty, as well as a special blessing for faithfulness in this duty. Mal. 3: 8-12; Luke 11: 42. The theft of the time due to God in the observance of His holy Sabbath day according to the commandment, is also an unwarranted usurpation of that which belongs to Him.

5. It is not keeping the law to refrain from witnessing falsely against a neighbor just because of the injury it may do him. The spirit of this spiritual law is obedience to God. If this be overlooked, the duty to man will also be lightly esteemed. The carnal mind can not keep the law of God (Rom. 8: 7), so any attempt to observe this command just for man's sake will surely fail to fulfil the spirit of the law. Silence at times may have all the effect of outspoken falsehood; just as silence at the opportune moment may be a virtual denial of Christ.

6. The tenth commandment is last, yet coveting seems to be the beginning of all outward sin. Lucifer coveted higher position (Isa. 14: 12-15); Eve coveted the fruit of the forbidden tree (Gen. 3: 6);

and Paul says, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7.

For Special Helps see article on page 7 entitled, "Thy Commandment Is Exceeding Broad;" and "Patriarchs and Prophets," pages 308, 309.



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Announcement of July 9, 1902

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### CO-OPERATION CORNER.

MANY of our faithful missionary workers would gladly use much larger clubs of the SIGNS than they are now circulating if they could afford to do so, while there are others who would be just as glad to pay for such clubs if they knew who needed them.

For these reasons we have opened the "Co-operation Corner." It will contain requests for clubs of papers for use in various fields, short reports from those who are using such clubs, acknowledgments of money received, and such other information as will bring together those who can use papers but can not pay for them, and those who can pay for papers but are not so situated that they can use them.

The following letter has just been received from Bro. William Guthrie of Charlottetown, Prince Edward Island, Canada; it explains itself:

We are opening up the work in Prince Edward Island, and are in great need of literature. We crave a place in the Co-operation Corner of the SIGNS to ask for a club of 25 copies, which we promise to use to the very best advantage. This is a city of 12,000, and for the most part they are a reading people. Who will help in this good work by sending us a club of SIGNS with which to begin?

The price of the above mentioned club would be \$17.50 for a whole year. Address, SIGNS OF THE TIMES, Oakland, Cal.

The following letter has just been received from a lady in New York, and is a sample of many others which we get from those desiring the SIGNS OF THE TIMES, but who are not able to subscribe:—

I should be very glad if I were able to take the SIGNS. It is a very good paper, and I have taken it a great many years. But I am now eighty-two years old and am not able. If you will send it to me, I will distribute it to others.

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OAKLAND, CAL., JULY 9, 1902.

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions.

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The Coronation SIGNS OF THE TIMES is good for a long time yet. The facts that it gives concerning Edward VII. and England are just as good, tho His coronation is postponed. And what it tells us of the Greater Coronation, in which all have an interest, is of infinite worth. Read what is said on this page concerning the coronation.

**The Postponed Coronation.**—It was expected that the great coronation of Edward VII. would take place in a blaze of earthly glory, June 26. Millions went their way to London, many from the opposite side of the earth, to witness and share in the festivities, rejoicing, and merriment from June 23 to July 5. All the preparations had been made; the various parts had been again and again rehearsed; the coronation poem had been written by the poet-laureate; the ambassadors and nobility of republics, kingdoms, and empires were waiting.

But how little does man know what a day may bring forth. June 13 King Edward suffered great fatigue after attending court. June 14 he complained of abdominal pain. From this time to June 18 his condition was variable. June 21 he appeared greatly improved. June 23 he traveled from Windsor to London, and the hopes of every one save his physicians were high. June 24, 12:30, the operation was performed for typhilitis by Sir Frederick Treves, Lord Lister, Sir Thomas Smith, Sir Thomas Barlow, Sir Francis Laking, and Dr. Frederick Hewitt, all eminent surgeons and physicians. For two days his life hung by a thread. Then he began to improve, and at the present writing of this note, July 1, he is rapidly recovering; and it is rumored that the coronation may take place in September or October.

"May."—That is all that can be said; it is the strongest word we can use with safety. Even tho Edward VII. were twenty years younger, we could only with safety say, "The coronation *may* take place in September."

"The best laid plans o' mice and men  
Gang aft aglee."

"Man proposes, but God disposes." There is no

certainty in matters human and mundane. The kings of the earth are many, like the priests of old, "because that by death they are hindered from continuing." How many blighted hopes were built upon the expected coronation! How many were disappointed! How many million dollars will be lost by those who at that time wished to make a great display or reap large returns from sale of merchandise! Even tho the king recovers, as every one wishes and expects, what disappointments and heart-burnings there will be!

But there is coming a coronation in which there will be no failure. The King will not be taken ill; He can not die. The great Master of Ceremonies can not fail. The special servants and attendants are shining immortals. All the earth are invited. The court-dress for all is righteousness. The most beautiful ornament in which to appear, which every one may obtain and wear, is a meek and quiet spirit. Even upon such will the great King look and smile. All who are His, from whatsoever race or land or clime, all who have yielded to His service, will have a part in that coronation; for they, too, will be crowned with coronets and diadems of righteousness, and life, and glory. The crowning will not take place in the limited space of a walled abbey in an old wooden chair, which has only uncertain tradition to make it or the stone which it holds sacred, but upon the great white throne, grounded in the Rock of Ages. The very best of earthly thrones are built upon a foundation in which are mingled orphans' cries, and widows' tears, and dying soldiers' moans, the groans and curses of half-paid or half-starved laborers, the envy and hatred of rivals. But the throne of the coming King will be founded in righteousness and judgment.

"A few more years shall roll,  
A few more seasons come,"

and we will "see the King in His beauty," and meet around His throne, in glad union and reunion, the true, and pure, and good of all the ages; and then He shall smile upon the old sin-cursed earth, and all sin and all that is identified with sin will pass away forever, and gladness and joy shall come to the earth, "thanksgiving and the voice of melody."

"There every sight that pleases,  
There every sound that cheers,  
There sweet immortal breezes,  
Inspire the balmy years;  
There all the just join in a band,  
From every age, from every land,  
While o'er them reigns King Jesus  
With crowns of glory now!  
The people of His grace,  
Have reached the heavenly place;  
'Tis glory, everlasting glory now!"

To this coronation and kingdom all are invited. The Spirit and the bride say, Come.

**Martinique and St. Vincent.**—This week we print the first of two articles upon the fearful calamities which have befallen the islands of Martinique and St. Vincent. The Boston Press Bureau and the Boston Herald sent a special commissioner to the islands, Mr. Samuel R. Honey, who left for the islands on the government cruiser Dixie, returning June 14, the first of the government expedition to reach this country. The SIGNS OF THE TIMES, by special arrangement with the Herald, secured reports concerning both islands with photographs taken at the time. Mr. Honey penetrated to all parts of the city of St. Pierre, even to the base of Mt. Pelee. "It is impossible," he tells us, "to coin words which will fitly describe the extent of the disaster at St. Pierre. The destruction is unparalleled in human history. The place is a veritable city of the dead. A great bare patch, as desolate as the ruins of an Aztec town, is all that is left to mark the once pretty city. The streets are filled with debris, and beneath the debris and the dust lie over 30,000 of its population. Just how many perished will probably never be known." The article will be found on page 8. Next week we will publish an article on St. Vincent, and other articles on kindred phenomena.

The editor has been pleased to meet and gladly greet once more an old fellow-laborer, Prof. C. C. Lewis, for six years principal of Keene (Texas) Industrial School. Having, under God, made that a success, he now comes to the Pacific Coast as president of the Walla Walla College, College Place, Wash. Over a quarter of a century ago we gave our

hearts to God and His closing work in Northern New York; he in St. Lawrence County, the writer in Jefferson County. Together we attended college for a while in Battle Creek, Mich. Since those early days he has followed with success the profession of teaching, and the writer, by the grace of God, has been what he has. At times our barques have touched and greeted on life's tumultuous ocean, and always with pleasure; and the writer and other friends gladly greet him here, and bid him welcome to the Pacific Coast.

**Increase of Earthquakes.**—It is not in the interest of prophetic interpretation that Robert Mallet, the scientist, gives us a record of earthquakes and their increase. Of destructive earthquakes the following statistics are given: From B.C. 1700 to A.D. 96 were 16 earthquakes, an average of 1 in 112 years; from A.D. 96 to 1850, there were 204 earthquakes, 1 in 8 years; 1850 to 1865, there were 15 earthquakes, 1 in 1 year; from 1865 to 1868, there were 15 earthquakes, 5 in 1 year. It is true that many disturbances now recorded by the sensitive pen of the seismograph were centuries ago not noticed; but records for the last two or three centuries have recorded all of any moment. The earlier ones were regarded with greater intensity and had much more effect upon the public mind than at present. The earth has known violent catastrophies in the past, as for instance the deluge. The present age is nearing its end. "The earth is waxed old like a garment." Sin's work of destruction will ere long reach its climax, then God will, by His creative power, restore the lost earth.

**The Awful Decadence of Integrity.**—Jesus once asked the question, "When the Son of Man cometh, shall He find faith on the earth?" The question implies that it will be sadly wanting. Many other scriptures clearly and forcibly declare that the last days of the Christian dispensation will be marked by decadence of the faith that works righteousness, by moral insensibility, by lowering of moral standards, by spiritual paralysis; and all this in a time when religious worship will be made more ornate and ostentatious than ever before. One of the tremendous influences which tend to this deplorable condition of things is the education which the present generation is receiving. This is so well set forth in a story by Charles M. Sheldon, author of "In His Steps," that we believe it profitable to our readers to set before them its salient features. It is a little long, but it will well repay perusal. The first part of this was published last week; the conclusion, in this issue.

**Did They See It?**—Much is being made in some quarters over an alleged appearance of our Lord in a Catholic church in Morne Rouge, a suburb of St. Pierre. The story is that this appearance was taken as a warning, and that the three hundred persons who saw it were saved. Now, in the first place, Morne Rouge was not destroyed. (2) In times of great excitement among a superstitious people, imagination works wonders. (3) Satan is ever ready to counterfeit every holy thing there is; and he will appear to many as an angel of light. (4) In the city of St. Pierre there were many devout Catholics praying in the great cathedral; but they perished, while wicked people and all, religious and irreligious generally, of Morne Rouge escaped. We see no more significance in the story than in many others in which great marvels and miracles are reported. Righteousness, the keeping of God's commandments, is more than seeing miracles.

In our Missions department is an article on Porto Rico, with a copy of a program of a fiesta held there some months ago. But according to that program it is a much milder matter than a carnival recently held in this city for a week, according to reports. It is intimated that Americans in Porto Rico are not setting good examples. Doubtless this is true. It is not to be expected. American is not synonymous with Christian, any more than Englishman or Spaniard is. Missionaries are to tell the great truth that "all have sinned, and come short of the glory of God," and that redemption is found, not in any country or government or nationality of earth, but in Jesus Christ. Lift Him up. Preach His Gospel. Tell poor souls everywhere, whether bred in a palace or hovel, whether in China or America, whether in Porto Rico or New York, that their only hope is in a personal, living relationship with Christ Jesus.