

SIGNS OF THE TIMES

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

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OF WHAT DO THEY TESTIFY?

THE recent seismic disturbances in Russia and Central America, and the volcanic eruptions in Martinique, St. Vincent, and Mexico are giving general interest to the questions so long puzzling scientists. What is the cause of earthquakes? What do they mean? Science has endeavored to answer these questions at different times, but is still in perplexity.

It was formerly held that the whole interior of the earth was a molten mass surrounding which was a thin shell similar to that of an egg, gradually thickening, as the interior cooled down. But according to the Scientific American this theory "is now entirely discarded by scientists." This authority says: "Tidal waves [caused by the attraction of sun and moon] are continually sweeping around the earth in a direction contrary to the earth's rotation. In comparison with this we can easily see what a tremendous drag to the rotation of the earth would result were the entire earth a liquid mass covered by a mere shell of solid matter. Scientists tell us that the wave produced would be so powerful as to make even a solid steel crust of 300 miles of thickness yield like India rubber to its deforming influences."

ANOTHER hypothesis was put forward that the earth had a great solid core, an outer crust, and between these a mass of fiery, melted matter. "Any displacement of the crust covering this liquid layer, whether resulting from contraction of the earth or other causes, would force the lava to the surface through the weakest spot." But this molten-layer theory was refuted by the volcanoes in Hawaii. Mauna Loa and Kilauea are both filled with lava, and are only thirty-five miles apart. The former is 13,650 feet above sea level, the latter only 4,040 feet. Surely if both were connected with a great internal lake of melted matter running around the earth, such vast difference in levels could not be maintained.

STILL another hypothesis is that the interior of the earth is intensely heated, but through enormous pressure is solid; but when this pressure is in any way removed, it immediately liquifies and pours out as molten lava. Others have contended that as volcanoes were generally near the sea, the eruptive force is caused by water leaking down into the heated region, where it is converted into steam. But on the other hand it is declared that water, in the nature of the case, could not flow down to such depths of enormous pressure, and, if so, it would be converted to steam before it reached them, and forced back through the channels it entered. Thus goes down another theory before the bowler of truth.

between widely separated places, which this theory could not account for. This theory, too, is merely hypothetical.

ALL these theories proceed on the supposition that the earth had an igneous or melted fiery origin, whereas the Bible first presents it in an aqueous or watery condition. There are also scientific works which hold to this hypothesis, notably, "A Revolution in the Science of Cosmology," by Professor Campbell, who contends that "the fact is established that the earth was never in a state of fusion." So much for what men do not know. In the darkness of all earthly, it is better to cling to the light which shines from the Old Book. It

surely would seem the wiser way to flee from the smoke and ash-laden atmosphere of uncertain science to the clear and ambient air of the sun-radiant heights of God.

WHAT changes took place in that primitive period when "the earth was waste and void, and darkness was upon the face of the deep," we know not. We do know that at the time of the universal deluge evidence of which is world wide, mighty convulsions of which we have faint conceptions took place. "The fountains of the

great deep were broken up; the windows of heaven were opened." Water from above met water from below. Tempest, black and wild and fierce from the sky, met earthquake and cataclysm in the earth. Cities disappeared in a moment. Mountains sunk into the beds of the seas. Sea beds became mountains. Mighty rocks split in twain, between which rivers flowed and valleys were formed. Diverse and dangerous elements were stored in close proximity. Enormous deposits of lime were made under great pressure, generating heat. Prodigious drifts of tropical trees, ferns, and foliage, driven by such winds and currents as mariners never faced, filled deep valleys, and the heavings of earth cast these up into hills and mountains covered with debris. Pressure generated heat, and out of these deposits grew our coal mines. Heaving earth and



Exterior of the Bank of Martinique, at St. Pierre, after the Eruption.

THE theory "now pretty generally accepted," says the paper above quoted, "accounts for the presence of water in heated rocks as having occurred during their crystallization period. These rocks, in the course of time, were deposited in the sea by the action of rivers. After many ages, the water-bearing rocks are covered to a great depth under layers or 'blankets' of deposited matter, and the heat there encountered finally brings the water to a sufficient tension to cause an explosion." But if this were the case, why should we find these volcanoes so many times near where no river ever poured its mineral deposits? And how could volcanic activity be kept up so constantly and over such long periods by such means? Surely the water pockets would long since have been exhausted. There seems also to be quite decided and sympathetic seismic action

swelling sea and electric storms played strange pranks in the year of the flood. Even the earth itself seems to have been shaken out of place by the convulsion of nature over the increase of transgression. Earth's millions who would not be warned, who thought they knew more than God's prophet, perished; eight souls were saved by God's goodness and power in the ark.

BUT never again will the world be destroyed by water. The promise of God stands sure. "The world that then was . . . perished; but the heavens that now are, and the earth by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Peter 2:6, 7. The margin reads, "stored *with* fire." This may refer as well to the elements, the union of which causes fiercest fire, as to the actual fire itself. The coal, the oil, the lime, and water, the various gas-producing agencies, the chemicals, whose combination or contact means destruction, are all stored in the earth, waiting for that great day, of which all lesser similar days are predictions. The destruction of Sodom and Gomorrah were prophetic of world destruction and the perishing of its people, an example of those that should afterward live ungodly. 2 Peter 2:6; Jude 7. Pompeii and Herculaneum were a warning; Lisbon was a warning; Caracas was a warning; Krakatoa was a warning; Charleston was a warning; St. Pierre was a warning—all merciful forecastings of the great cataclysm to come, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." That men may escape all these, God has given these warnings all through the ages, more frequently repeated now in these days of intensity. Over and over has God told us that the atmospheric heavens and earth "shall perish; . . . they shall all wax old as doth a garment; and as a mantle shalt Thou roll them up, as a garment, and they shall be changed." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Then it shall be said: "The earth is utterly broken down, the earth is clean dissolved."

WHAT is the lesson? It is that men shall not plant in earth their affections nor bury here their treasure. When the prophet tells us that the earth is waxing old, he is also careful to tell us that God continues, that He is the same, that His years have no end. Heb. 1:11, 12. In the great convulsion to come, all that is of God and righteousness will not be shaken. "The kingdom that can not be shaken" He offers freely to the weary wayfarers of earth and its disappointments. Heb. 12:27, 28. He pleads with all, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but **he that doeth the will of God abideth forever.**"

DUTY, GOODNESS, TRUTH.

God desires and proposes three main things for us: duty, goodness, and truth. Duty means our filling the place and doing the work assigned to us, whether it be of kings or of peasants. Not to be happy, but to be good, is the true aim of an enlightened conscience; and often the goodness comes through the lost

happiness, because happiness rests on circumstances, and goodness on discipline.

We shall live, if we do the will of God—live, not only there, but here; live, not only in eternity, but in time; live tho we be dead, and buried, and forgotten. This is completed immortality; to abide everlastingly first in the life and fruition of God, with whom, in His life, and truth, and energy, and holiness, we are joined already in a completed and mystic union; and when those truthful seeds of goodness are wafted over the spaces of the ages from our poor lips and lives, they will ripen in a kindly soil into eternal life.—*Bishop Thorold, Christian World Pulpit, vol. 15, p. 65.*

SINAI, HOREB, PENTECOST.

(George Lausling Taylor, D.D., L.H.D., in *Christian Advocate*.)

ON Sinai when Jehovah came
To teach the world His heavenly law,
The mount was wrapt in smoke and flame,
And shuddering nature quaked with awe.

ON Horeb bowed God's seer of yore,
While wind, and fire, and still small voice
Still preached their ancient message o'er,
And bade him tremble, yet rejoice.

AND so on Zion, later still,
The wind, the flame, the earthquake fell,
Christ's new-born church to illumine and thrill,
The Great Salvation's tale to tell.

O, threefold sign, in ages three,
Past, present, future still are Thine;
Baptize this age, Thy churches, me,
And fill the world with breath divine!

Three signs, one power, one heavenly birth,
One heavenly life the ages through:
Lord, let Thy grace sweep on o'er earth,
And nations in a day renew!

SATAN'S REBELLION.

HOW art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory. Before his fall, Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him.

Little by little, Lucifer came to indulge the desire for self-exaltation. Because of the exaltation of Christ, the One equal with the Father, he allowed jealousy to arise in his heart.

"Why," he questioned, "should Christ have the supremacy? Why is he honored above Lucifer?"

Tho all his glory was from God, Lucifer came to regard it as pertaining to himself. Not content with his position, tho honored above the heavenly host, he ventured to covet homage due alone to the Creator. Leaving his place in the immediate presence of the Father, he went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings,—laws that he declared were arbitrary, detrimental to the interests of the heav-

enly universe, and in need of change. Vital interests were at stake. Would Lucifer succeed in undermining confidence in God's law? Would he make so apparent these supposed defects in the law, that the inhabitants of the heavenly universe would be justified in claiming that the law could be improved?

By his rebellion against God's law, Satan brought sin into existence; for "sin is the transgression of the law."

God in His wisdom did not use measures of force to suppress Satan's rebellion. Such measures would have aroused sympathy for Satan, strengthening his rebellion rather than lessening his power. If God had at the outset punished his rebellion, many more would have looked upon him as one who had been dealt with unjustly, and would have followed his example. It was necessary for him to have time and opportunity to develop his false principles. There was war in heaven, and the Prince of life overcame the apostate. Satan was cast out of heaven, with the angels who had united with him.

In the beginning God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. The tree of knowledge, which stood near the tree of life in the midst of the garden of Eden, was to be a test of the obedience, faith, and love of our first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God.

On this earth Satan sought to carry forward the work that he began in heaven. He declared that man could not obey the law of God. Approaching our first parents while they were on trial in the garden of Eden, he succeeded by falsehood and misrepresentation in turning them from allegiance to God's law. Through their failure to resist temptation, they were brought under Satan's jurisdiction. Thus the enemy gained supremacy over the human race.

When man rebelled, all heaven was filled with sorrow. The penalty of disobedience to God's law is death. There appeared to be no escape for those who had transgressed the law. The law could not be changed in order to meet man in his fallen condition. But God's love for humanity can never be measured. Instead of condemning the human race to eternal death, He gave His only begotten Son for their redemption.

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. He entered into a covenant with God to save man, and to vindicate His Father's character as expressed in the law. He came to the earth in the form of man to refute Satan's lie, that God had given a law which man could not keep. He came to give Himself as a sacrifice for sin, thus revealing to the heavenly universe that the law is as changeless and eternal as is Jehovah Himself.

God is omnipotent, omniscient, immutable. He always pursues a straightforward course. His law is truth—immutable, eternal truth. His precepts are consistent with His attributes. But Satan makes them appear in a false light. By perverting them, he seeks to give human beings an unfavorable impression of the Lawgiver. Throughout his rebellion he has sought to represent God as an unjust, tyrannical being.

In the beginning it was Satan's purpose to separate man from God. And this purpose he has carried out in every age. Constantly he is at work among the children of men. He sways all classes. The same method of de-

ception, the same logic, that he used to deceive the holy pair in Eden, he has used in all succeeding ages. His plan of work has ever been one of deception. At times he assumes a cloak of piety, purity, and holiness. Often he transforms himself into an angel of light. He has blinded the eyes of men so that they can not see beneath the surface and discern his real purpose. As a result of Adam's disobedience, every human being is a transgressor of the law, sold under sin. Unless he repents and is converted, he is under bondage to the law, serving Satan, falling into the deceptions of the enemy, and bearing witness against the precepts of Jehovah. But by perfect obedience to the requirements of the law, man is justified. Only through faith in Christ is such obedience possible. Men may comprehend the spirituality of the law, they may realize its power as a detector of sin, but they are helpless to withstand Satan's power and deceptions, unless they accept the atonement provided for them in the remedial sacrifice of Christ, who is our Atonement—our At-one-ment—with God.

Those who believe on Christ and obey His commandments are not under bondage to God's law; for to those who believe and obey, His law is not a law of bondage, but of liberty. Every one who believes on Christ, every one who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, every one who resists temptation and in the midst of evil copies the pattern given in the Christ-life, will through faith in the atoning sacrifice of Christ become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every one who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression.

Christ took upon Himself the nature of man, and by a perfect life demonstrated the falsity of the claims of him who constantly accuses those that are trying to obey God's law. And the blood of Christ shed on the cross is the everlasting, uncontrovertible testimony that God's law is as immutable as is His own character. In the day of judgment, when the death upon the cross is seen in all its meaning, every voice will be hushed. Every one will see that Satan is a rebel, and will acknowledge God's wisdom, justice, and goodness; with one accord declaring, "Just and true are Thy ways, Thou King of saints."

MRS. E. G. WHITE.

WORRYING.

[From a sermon by Dr. Geo. L. Perrin.]

WORRYING is a cowardly business; it has its spring in fear; the man who trusts does not worry; the man who has faith in God is not anxious. The worrying of the world is absolutely unnecessary. John Sherman said the way to resume specie payment was to resume, and I say the way to stop worrying is to stop worrying. Let a man hold on to himself and simply say: "I will not worry; this is God's world; I did not make it, I am not responsible for its government, it was here before I came, it will be here when I am gone. I will smile in the face of adversity, I will laugh when my plans go awry, I will keep my step elastic and my face from the furrows of care as far as I possibly can. I will believe in the moral order and will not anticipate evil." If a man given to worrying would make a resolution like this and bravely and honestly try to live up to it for a single year, he would find that the habit of worrying had vanished. At bottom it is a religious question, and Paul

Fleming voices the religious philosophy in these fine words:—

"Let nothing make thee sad or fretful,
Or too regretful;
Be still.

What God has ordered must be right;
Then find in it thine own delight,
My will.

"Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?

One watches all with care most true;
Doubt not that He will give thee too
Thy part.

"Only be steadfast; never waver,
Nor seek earth's favor,
But rest.

Thou knowest what God wills must be
For all his creatures, so for thee,
The best."

THE MISSION OF EXPERIENCE.

WE are often called upon to pass through experiences which we do not understand. Some pass through them without complaint, and learn great lessons from them. Others are tempted to murmur at God, and blame Providence for their adverse experience. Some things happened to Paul which he no doubt found it difficult to harmonize with the thought of God's mercy, care, and justice. But he says he would have the Philippians understand that these apparently evil things that happened to him had all worked out for the furtherance of the Gospel. Phil. 1:12.

In the providence of God there is no such thing as an accidental occurrence. Nothing happens to man but that is permitted in view of God's perfect knowledge of his condition, and of the divine understanding of what is best for him. The Lord does not send adversity, trial, or affliction to punish us because of our mistakes, so much as to correct us of our tendency to do wrong, and to furnish us with both the opportunity and the power to get out of the wrong way and into the right. The Lord is not managing things hit and miss; neither does He delight in punishing man for having strayed into by and forbidden paths. Everything that happens to us is a result of God's perfect love, and of His complete knowledge of our condition and of our real needs of soul and body. The things we suffer here below, such as disaster, adversity, etc., are but the thorns that Providence has put in the path of wrong-doing, to call us back into the righteous path we have forsaken. The Lord has allowed these things to overtake us for the purpose of correcting us. Angels desire to look into these things, and see how God's Spirit and truth can transform people who have fallen so low, when they mount the ladder, round by round, until they are ready to stand on the mount of translation.

When passing through some very unpleasant trial, it is one great secret of a happy and peaceful Christian experience to be able to recognize that it comes from God, that we have not been turned over to Satan to be abused and buffeted, but that the Lord is superintending every test. God permitted it, and His angel is by our side. The Father above has not lost sight of us, but He still knows where we are, and is watching the test moment by moment. As long as you are in the Lord's hands, others can not misuse you. They may try to do it; but they will only heap trouble upon themselves, and you will emerge from the whole thing triumphant, for "all things work together for good to them that love God."

Everybody abused Joseph, and it seemed that everything he did that was good brought him a harvest of evil. Afterward, when talk-

ing to his brethren, he said, "It was not you that sent me hither, but God." Gen. 45:8. And Reuben, who inwardly desired to protect his brother from the evil designs of the rest of Jacob's sons, but who had not moral courage sufficient to lead him to take a determined stand in defense of Joseph, might also, had he been more courageous, have gone down to Egypt, and there shared in the ultimate triumph of Joseph.

There are a few simple things like this, which, unless we get them settled and firmly fixed in our minds and in our Christian experience, will cause us no end of trials and tribulations. Let us remember that if we have the faith of Jesus it is not we who are being tried, but *the faith of Jesus*, and that has already been tried and proved sufficient. Without faith it is impossible to please God; but God was well pleased with Christ, so when we have Jesus' faith we shall be able to keep the commandments of God, in sunshine or in shadow. In the hour of trial Jesus said, "Nevertheless not My will, but Thine, be done." He has left us an example that we might be partakers of His sufferings. 1 Peter 2:21. He did not suffer for His own sins, but for the sins of the world. As partakers of His divine nature; as co-workers with Him in the plan of salvation, we shall sometimes be called to suffer mentally, morally, physically, for the good of our fellow-men. Sometimes we shall suffer mental anguish, moral darkness, physical pain, as partakers of Christ's sufferings in the great work of preserving the universe and saving the world, and not as the direct result of our own acts. Then if we suffer with Him, we shall also reign with Him. We must drink the cup He drank, and be baptized with the baptism He was baptized with, and then we shall be prepared to sit with Him in glory.

But if we disobey; if we ourselves set in operation the cause of moral despair or physical disease, we are sure to reap the results. But there will be things which will come in our experience, not as a direct result of our own transgression. Nothing ever happens to us but by an order from the throne of God, as a definite divine permission. Then no matter what happens, whether we have sinned and sown for it or not, it will fall out for our good and that of the universe, for the furtherance of the Gospel, and the accomplishment of God's eternal purpose. We are to seek prayerfully and carefully for the cause of the affliction, and see if we are responsible. If after having done everything we can to find the cause, to secure a disposition to be obedient to every law of God both physical and spiritual, the suffering is still permitted to linger, let us remember that God is doing something for the furtherance of the Gospel, and that our reconciliation to His plan is preaching the Gospel louder and more effectively than if we stood in the greatest pulpit in the world.

Let us never murmur nor complain. The man who complains of his bitter experiences will never discover how to sweeten them. Some other soul will have to come around and show him the way out of his trouble. We simply pull the oars, and let God steer the boat. You can't steer a boat until it is moving. The thing to do is to keep it going, and then He will steer it aright. W. S. SADLER.

It is well to open the heart every morning to Christ. Let Him enter and repair the strings that sin has broken, and tune them with His skillful fingers, and you may go out to sing through all the day. When the song of God's love is in the heart, one is ready for the day.—*Selected*.



BY L. A. PHIPPENY

TIME OF THE SECOND ADVENT.

IN exalted language the ancient prophets told of the glories of the kingdom to come. Enemies were to be subdued, the wealth of the Gentiles was to flow to Jerusalem, whence the law should go forth unto all nations, while the Messiah was to re-establish the throne of David, and reign upon it forever.

Whether all of those prophets knew definitely of the first and second advents as such, and the approximate time to intervene, we do not know. Their language would often indicate that occurrences connected with each of these widely separated events appeared to them as parts of one glorious consummation. But while the splendor of the final scene seems to have eclipsed the item of time intervening, it was always understood that the redemption and restoration, and the great coming and the end of the world were contemporary events. There is no reason why they, and all of God's people of former times, should not have understood this, since among men it was well known that God had determined an end to this world and to sin from the moment of man's transgression in Eden.

The exact time of the second advent has always been a matter of peculiar interest to the people of God, who have longed for deliverance from the consequences of sin. But the Lord has adjudged best not to reveal to men the exact date of that event. He desires men to serve Him from principle, and not from fear, and at all times. Indeed, Jesus Himself said, "But of that day and hour knoweth no man, no, not the angels of heaven, but the Father only." Just before the ascension of the Saviour, the disciples who accompanied Him to Olivet asked if he would at that time "restore the kingdom to Israel." They tremblingly hoped that the great restoration would be accomplished in their day. Twenty years and more later some began to teach that the second coming was at hand. To those who were troubled by this teaching Paul wrote: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed."

Could those early Christians have looked through the centuries beyond, and have realized that nearly nineteen hundred years later Christians would still be looking and yearning for the Master's second appearing, their hearts might have failed them. There came the "falling away," and the development of the great apostate church. And then in the latter days a great light from the prophetic word flooded the world with its rays of hope and cheer, there came the dawn of an age of extraordinary activity in the dissemination of knowledge, and the Holy Scriptures themselves began to find their way to every nation, kindred, tongue, and people. Men of God, impressed by the Holy Spirit, searched the prophecies, glorious facts were revealed, which were due for revelation at that time, the process of world enlightenment was accelerated, and to the age that now is the startling message is proclaimed that the event of all ages is but a moment, as it were, in the future.

Lines of Prophecy.

Time is an absorbingly interesting feature of a full dozen of these prophecies, and the event

upon which their messages focus is the coming of Christ the second time to this earth. To the prophet Daniel was revealed the world's history from Assyria to the establishing of the everlasting kingdom of God. Assyria and Babylon, Medo-Persia, Grecia, and Rome—first in its world-wide dominion, afterwards in its divided form—were to span the ages, unto the end of the Gospel age. Note the time of the final event as mentioned in these and other prophecies, and consider our present position as related to it.

In the second chapter of Daniel a symbol is presented revealing the divided state of the Roman Empire. This division was accomplished fourteen centuries ago. The next event in the vision is the breaking into pieces of the kingdoms of earth, and the setting up of the kingdom of God on the earth.

In Daniel 7 the vision details the rise and fall of the Papacy. The spiritual domination of the Papacy came to an end in 1798, one hundred and four years ago. The next event is the giving of the kingdom of the earth to the "people of the saints of the Most High." In the twelfth chapter the above date is indicated as the beginning of a most significant period called "the time of the end." And it was at this time that knowledge should be increased, and the prophecies concerning the quickly-approaching end should begin to be unsealed.

In the eleventh chapter are depicted events occurring in the history of nations from the time of Darius the Mede to the end, when Michael stands up and the kingdom of Christ is established.

In Daniel 8 a great period of prophetic time is thrown across the reach of world history, beginning after Assyria's rise, ending just before the final events meet completion. This is the period of 2300 years (prophetic days), beginning 457 before Christ, and reaching to the fall of the year 1844 after Christ,—fifty-eight years ago, and forty-six years this side of the beginning of the "time of the end." The termination of this long period marks the beginning of the judgment mentioned in Daniel 7:10, which determines the life standing of all mankind preparatory to the event that immediately follows, which is the giving of the kingdom of earth to Christ and his true followers. Note again that the great Judge—"the Ancient of days"—called this court into session fifty-eight years ago. In all the Bible there is no definite prophetic date established or named beyond the above. But the next event is the final one. Are you prepared to say that it is not near?

Signs of His Coming.

Historical records of fulfilled prophecies ought forever to convince the sceptical mind of the truth of God's word, and of the urgent need of immediate and constant preparation for meeting in peace the Judge of all the earth. Aside from the prophecies fulfilled and in the process of fulfillment, already noted, and others equally convincing in the Revelation, that constitute great evidences of the nearness of the end, there are a number of remarkably striking events, now matters of history, that were foretold and designated as signs of the second advent, and of the end of the world.

Under the opening of the sixth seal, mentioned in Revelation 6, "there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." The events here referred to occurred in the order mentioned, and were all embraced in the time covered by the "sixth seal" of the chapter named. The first is the "great earthquake" that destroyed the city of Lisbon, in 1755, for it occurred at the time for the fulfillment of the prophecy. The latter part of the eighteenth century witnessed the waning of the severe persecution that had for ages followed God's people; and, viewing the future, and answering the question of His disciples, Jesus had said, over seventeen hundred years before: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." History records these events as follows: The darkening of the sun—the Dark Day—May 19, 1780; the darkening of the moon, the night following; the falling of the stars, Nov. 13, 1833.

What next?—The words that immediately follow in Revelation 6 depict the scenes of the coming of Christ; the words of Christ are, "And the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven." From 1833 to the present is sixty-nine years. There are many now living who were living then. To all the world the word is: "This generation [the generation to whom these signs mentioned come] shall not pass away till all be fulfilled." Luke 21:32. How near, then, is the coming of Christ?—"When ye shall see all these things [when "this generation" referred to shall perceive and recognize that the signs have occurred, as mentioned] know that He is near, even at the doors. Do you know *how* near this may be?

There were other signs, also, named by the Saviour, as signs of His coming and of the end of the world. The reading of them should suffice for the intelligent observer of the present day world happenings: "As the days of Noah were, so shall also the coming of the Son of Man be." "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." "And upon the earth distress of nations, with perplexity, . . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth." "And ye shall hear of wars and rumors of wars."

There is a definite purpose in the language of this prophecy. All history records wars and rumors of wars; there has always been more or less perplexity; there have been marrying and giving in marriage, and eating and drinking. And earthquakes and famines and pestilences have been recorded in various ages. But these occurrences of other times, save the time before the flood, and the times of Sodom, are not prominently mentioned by the Word of God. The significance, therefore, of their enumeration here is that in the last days, the days immediately preceding the second coming of Christ, and at the time of and following the time of the signs previously mentioned, these occurrences will far surpass in frequency and extent any similar occurrences at other times in the history of earth. I do not know that it is necessary to argue at length over this matter. The time is come and the conditions are present that proclaim that the time is come,

and every man who dares to acknowledge truth must recognize it. It is a time of

Intense Activity in Sin,

wickedness, crime, war; of marrying, divorcing, eating and drinking to excess, and wars and rumors of wars and unprecedented preparations for strife, with unparalleled frequency of occurrences of disasters by sea and land, by disease and pestilence and famine. Social, financial, and political questions are appalling men's minds, and causing the fear and trembling which are sure conditions of the fulfilled prophecy, and present signs of proximity of the event of the ages.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." "For the time will come [it has come, in abundant measure] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." In the last days "evil men and seducers shall wax worse and worse."

The above prophecies constitute the Divine fore-picture of the political, social, religious, and physical situation in the earth to-day. In the comments I have touched details here and there only. You know or may know the rest in the day's news, and from comments of thoughtful minds in the world's journals, from its pulpits, and from public platforms. The passing picture testifies louder than can words to the everlasting truth of God's Word, and with that Word proclaims that the days of the present are not only the last days of this age's history, but the last of the last days, the end of the "time of the end." The time of the second advent of Christ is at the doors. The goodness of God is wonderful, who does nothing of such tremendous and solemn import without notifying all men of it, and giving them opportunity to prepare for it.

SIGNS OF THE COMING KING.

(Concluded.)

"For a Witness unto All Nations."

IN view of all the movements that are on foot for Christianizing the world, and a certain degree of success that is accompanying them, many are anticipating the world's conversion before the Saviour's advent, but there are many passages of scripture tending to prove the falsity of this position. The Saviour said, not that the whole world would be converted by the preaching of the Word, but simply, "This Gospel of the kingdom shall be preached in all the world, *for a witness* unto all nations; and *then* shall the end come." Matt. 24:14.

Clearly the apostle Paul was expecting no temporal millennium, when wars shall cease, and the earth be filled with the knowledge of the Lord; for in writing to Timothy he says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than

lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

These words of inspiration portray a time of fearful depravity as existing in the last days; the world rioting in pride, selfishness, blasphemy, and unlawful indulgence, while the church of God, which should by precept and a holy example condemn these practises, is herself sunk in the depths of hypocrisy, "having a form of godliness, but denying the power,"—observing outward forms and requirements, but not spiritually connected with Christ, the living Head.

The dangers of the last days, as described by Paul, are but too truly verified at the present time; forms are multiplied; there are societies, and boards, and branches, and auxiliaries. Money and labor are expended; yet sinners go on in sin, and the church itself languishes for real spiritual food. As Paul says, "They will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. These false teachers, for filthy lucre's sake or for love of applause, will at the people's bidding speak unto them "smooth things" and "prophecy deceit." Isa. 30:10.

Do the popular ministers of to-day preach the whole truth? Do they explain the prophecies relating to the Saviour's soon appearing to judge the quick and the dead?—No, they, for the most part, affirm that Daniel and Revelation are sealed books; and those who hear their preaching reason, "If the wise D.D.s do not understand these mysteries, it is useless for us to attempt it."

How exactly is this state of things foretold by Isaiah: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee; and he saith, I can not; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Isa. 29:11, 12. But what does the Lord say to those who thus disregard His truth?—"For as much as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their hearts far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14. And because they received not "the love of the truth," "God shall send them strong delusion, that they should believe a lie" 2 Thess. 2:10, 11.

These prophecies found a fulfilment at the time of the Saviour's first advent, when prophets and rulers, blinded by pride and self-righteousness to the claims of the Messiah, knew not the time of their visitation, and crucified their King. Again, in these latter days, it is fulfilled and fulfilling. The popular pulpit proclaims, "Peace and safety," and a temporal millennium of a thousand years; and the people are well pleased. Scoffers are saying, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Peter 3:4.

God's truth, when faithfully presented, has power to convert and sanctify the heart. Because the truth is withheld and misrepresented, the church is conformed to the world; she can not discern spiritual things; she is powerless to combat sin; she has no sanctifying influence.

"Can the blind lead the blind? shall they not both fall into the ditch?" Luke 6:39.

So great will be the spiritual declension as the time of the end approaches, that the Saviour sadly queried, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8. And yet "God hath not cast away His people." Rom. 11:2. When in the days of wicked Ahab the lone prophet Elijah fled in fear to the wilderness, thinking himself the sole representative of Israel's God, "what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so at this present time also there is a remnant according to the election of grace." Rom. 11:4, 5. To them the Saviour says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

"Fear not, ye flock; for your Shepherd, returning, Shall gather His sheep in His heavenly fold; Shall lead you in pastures for which you are yearning, And shelter you safe in the city of gold."

AUGUSTA W. HEALD.

THE PRAYER OF FAITH.

"THE prayer of faith shall save the sick." Let us put with this the scripture which says, "Faith without works is dead;" or in other words, it is a dead faith that does not bring forth works. So as we pray the prayer of faith for the healing of the sick, let us do the works of faith. Let us use the means that God Himself has provided; and let us teach the sick properly to care for the body which He has given them, and which He says He wishes to purify and make a fit temple wherein may dwell His Holy Spirit.

Let our faith, when we pray, be the faith of Abraham, who, having living faith in God, worked the works of faith, even unto the offering up of his son Isaac. For he had faith to believe that even tho God permitted Isaac to be offered up as a burnt-offering, He was abundantly able to raise him up again. Let us remember that before Christ said to the woman, "Thy faith hath made thee whole," the woman reached out and touched the hem of His garment, thus showing her faith by her works.

Christ had perfect faith. When He said to the sick, "Be thou healed," they were invariably healed. Why?—He says, "Of Myself I can do nothing." It was by His faith in the power and willingness of God the Father to heal the sick that He did the work. A certain man came to Jesus with a child possessed with devils, and said that he had been to the disciples, but they could not cast them out. Afterward when the disciples asked Jesus why they could not cast out the devils, He said it was because of their unbelief.

So we see that it is impossible for faith to exist and not produce works. James says, "Show me thy faith without thy works, and I will show thee my faith by my works." When we say we believe on the Lord Jesus Christ, and do not the works of Christ, we deceive ourselves.

Then let us remember that the prayer of faith does heal the sick; but that faith is always made manifest by works, and that we manifest our faith just as truly by giving a hot or cold water pack according to knowledge, or by teaching the people how to live according to right principles, as by vocal prayer. Faith and works go together, and can not be separated.

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For further information see page 15.

THE TABERNACLE.

OUR Sunday-school lesson this week (see page 14) is broadly comprehensive and intensely spiritual. There should be read in connection with it Ex. 25:1 to 31:11. It involves the study of the continual worship of God and the eternal plan of salvation. There it is impossible to gather in one week's lesson. Let us get from the wonderful field a lesson of true worship, applicable to the soul in all ages.

1. The word "tabernacle" means "dwelling-place." "Let them make Me a sanctuary, that I may dwell among them." Ex. 25:8. It was in obedience to this that the tabernacle and all its belongings were brought into existence. It was an earthly object-lesson of Christ Jesus, who was "God manifest in the flesh." 1 Tim. 3:16. "And the Word was made flesh and dwelt [tabernacled] among us (and we beheld His glory as of the only-begotten from the Father), full of grace and truth." John 1:14. "And they shall call His name Immanuel, which is, being interpreted, God-with-us." Matt. 1:23.

But Christ is not complete without His church. He is the Head, the church is the body, His representative in the earth as long as He dwells in her, "the fulness of Him that filleth all in all." Eph. 1:23; 2:20-22; 5:25-32. "Even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." But this is on the condition that they are separate from the world.

But as the church is made up of like units in character, so each individual member becomes a tabernacle of God. "Know ye not that your body is a temple [sanctuary] of the Holy Spirit which is in you, which ye have from God? and ye are not your own." 1 Cor. 6:19. "I have been crucified with Christ; and it is no longer I that live; but Christ liveth in me." Gal. 2:20. How practically important, then, is the study of the tabernacle and its service.

2. God's worship must have a standard. That standard can be nothing less than His own character. This was represented in the ancient tabernacle (even as in the one on high, Rev. 11:19) by the holy law of God, the Ten Commandments, within the ark in the most holy place, and over which dwelt the constant token of God's presence, the glorious shekinah. All the worship centered there. All the ministry was focused upon that one spot. That law pointed out sin. 1 John 3:4. All the service for the removal of sins had respect to the unchangeable law of God.

Of course there was no life in the mere materials of the tabernacle. There was no power in the mere words of the law engraved on stones. But it meant to every true spiritual worshiper of God that that law must be written in the heart as living, molding, vital principles of action. Such was its relation to Jesus Christ. "Thy law is within My heart." "I have kept My Father's commandments," are His own words. So God writes His law, always by their consent, in the hearts of His children. Heb. 8:10. The redeemed will be those who "know righteousness, the people in whose heart is My law." Isa. 51:6, 7.

3. In this service there is ever mercy from God to the sinner. Mercy is one of the great things of God's law. It was because God's character is what it is, because in Christ's heart was that law, that God gave His Son, that the Son "gave Himself." John 3:16; Titus 2:14. So the judgment and justice condemn the repentant sinner, mercy, as in the type, glorieth over judgment. And God's everlasting mercy will not fail; "He delighteth in mercy." We will lose it only when we consider it of no worth. It can not cover known sin. It is of the law itself.

4. In brief, all the furniture of the tabernacle had reference to the true temple of God. The candlestick was the light-bearer. So God says to His people, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But that the light might burn

and shine, it must be kept trimmed and fed with the holy oil. Fed from the Hidden Source, the child of God must shine for all. The table of presence-bread well represents the Word of God, upon which the child of God must feed continually. The altar of incense represents the grace of Christ in consecration, the Spirit of God making effectual prayers and service. The altar of burnt-offering represents a whole-hearted service; the laver, a pure life; the court, separation from the world.

5. The anointing of the priests (and all God's children are priests, 1 Peter 2:9) represents consecration to His service.

In Jesus Christ is all this fulness. In Him all our needs may be met, all our defects supplied. Let God, dear reader, make of you His tabernacle.

THE FRUIT OF THE PURPOSE.

[See Sabbath-school Lesson, Page 14.]

THE purpose is stated in verse 8 of Daniel 1: "But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." He was God's servant, bought with a price. He would not defile himself with the king's food. Why? What was wrong about this royal dietary?

1. Included in it, doubtless, was the flesh of swine, and other animals which were not only prohibited by the ceremonial law of the Jews, but were ill-fitted to build up the best physique. Daniel would neither set a bad example to his brethren in captivity, nor disobey God himself.

2. The food was dedicated to false gods; and while Daniel knew that the idols Babylon worshiped were nothing, the principles they represented were evil, and he would not even seem to compromise with wrong.

3. The dainty food was not fitted to high aspirations, nor to clear, pure thinking. It would make corrupt blood and an enfeebled, corrupt body. Wine is ever debasing to mind and heart. Daniel had doubtless seen its effect already in Judea, and in greater degree in luxurious, pleasure-loving Babylon. Surely these were sufficient reasons from a physical and mental view for refusing the royal fare.

What made these reasons conclusive was their deeper spiritual import. Daniel belonged to God. His body was the temple of the Holy Ghost. He could not, as a temple of righteousness, give place to unrighteousness. He could not, as a lamp of God's lighting, have communion with darkness. He could not, as Christ's representative, have concord with Belial. He could not, as a believer, act as an unbeliever. He could not, as a temple of God, have agreement with idols. 2 Cor. 6:14-16. In all things he must stand free, and his three companions stood with him.

What was the result?—God wrought with him. He could not have done this, if Daniel had gone on frowardly, seeking his own honor or pleasure; for then "how should My name be profaned? and My glory will I not give to another." Isa. 48:11. "I am Jehovah, that is My name; and My glory will I not give to another, neither My praise unto graven images." Isa. 42:8. But Daniel and his fellows had so connected with God that He was "able to do exceeding abundantly above all" that they asked or thought, according to the power that wrought in Jesus Christ, when it raised Him from the dead. Eph. 3:20; 1:19, 20. God did for and through these young Hebrews what He would have done for and through the whole Jewish people, if they had only been loyal to God and the high mission to which He had called them.

Babylon needed to know the true God; and God would give them the opportunity of knowing. He therefore revealed Himself in His living temple, the church, represented by these four youth. "God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. . . . And the king communed with them [his wise men]; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah. . . . And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm."

Thus will God ever work for those and through those who are with full purpose of heart consecrated to His high calling, who truly count themselves temples of the living God.

"APOSTOLIC EXAMPLE" VERSUS "POSITIVE PRECEPT."

EVEN Baptists (except Seventh-day Baptists) accept the mythical plea of "apostolic example" for Sunday observance. As the Scriptures give no such warrant, the assumption is based solely on tradition, and traditional authority for religious dogma in the professed Christian Church is papal in principle. Baptist history and much Baptist literature show that Baptists are, at least theoretically, bound to this position. Attention is called to this fact because of a recent utterance of the pastor of Messiah Baptist Church, Trenton, N. J., who is reported as saying that "apostolic example has all the moral force of a direct and positive precept."

Such a position places the example of fallible man on an equality with the law of God, while even Christ made the Word of God the standard of His example. By the Spirit of prophecy before His advent He had declared, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. Again He lays down this principle, "He that is of God heareth God's words." John 8:47. "I have not spoken of Myself; but the Father which sent Me. He gave Me a commandment, what I should say, and what I should speak." Ch. 12:49. "I speak that which I have seen with My Father." Ch. 8:38. In praying to His Father for His disciples, He said, "I have given them Thy Word." John 17:14. "Thou He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:8. Such was the example which the Scriptures set for us to follow. 1 Peter 2:21.

In all the apostolic injunctions to follow apostolic example, there is the incentive that the apostle has followed Christ. The only apostle who enjoins the brethren to follow him is Paul, and he invariably implies that the following is to be in the things wherein he has followed the Lord. There is no instance where he sets up his own example to be followed independently of the word or example of Christ. See 1 Cor. 4:15, 16; 11:1-3; Phil. 3:13-17; 1 Thess. 1:5, 6; 2 Thess. 3:6-16. In all these instances the purpose is not to "draw away disciples" from the commandments of God, after the apostle himself, but to establish them in the teaching of Christ by both precept and example. This is further demonstrated by Paul's charge to Timothy to "preach the Word;" by his assertion that the Scriptures "are able to make thee wise unto salvation," and by his further assertion that through the Scriptures "the man of God may be perfect, thoroughly furnished unto all good works." See 2 Tim. 3:14 to 4:2.

But when we assume that "apostolic example has all the moral force of a direct and positive precept," we are confronted by some conflicting examples which it is difficult to reconcile as "positive precepts." When Paul would have Timothy accompany him in his labors, he circumcised him. Acts 16:1-3. Here was apostolic example, but if it had "all the moral force of a direct and positive precept," then the apostle himself was afterward at fault, for he did not have Titus circumcised. Gal. 2:3.

Here is another instance of conflicting apostolic example: Paul says that "when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him [following apostolic example]; insomuch that Barnabas also was carried away with their dissimulations." Verses 11, 12. And Paul adds that "they walked not uprightly according to the truth of the Gospel." Verse 14.

On one occasion we read of Paul's "having shorn his head in Cenchrea; for he had a vow." Acts 18:18. Afterward, when he came to Jerusalem, James and the elders gave him some advice about the expediency of his observing certain Jewish ceremonies. They said there were thousands of Jews there who believed, and they had heard that Paul had been teaching the Jews to "forsake Moses," and not "to walk after the customs." So they said to Paul, "We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing;

but that thou thyself also walkest orderly, and keepest the law." Ch. 21:23, 24.

Now, notwithstanding Paul had been teaching that "circumcision is nothing," and that the ceremonials of the Mosaic dispensation were done away in Christ, he followed the advice of the elders, of whom James was the leader. "Then Paul took the men, and the next day purifying himself with them [ceremonially] entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." Verse 26. However, the expedient did not work; for before the dead ceremony was finished, the very trouble that it was designed to forestall came upon Paul. He was set upon by a Jewish mob, and would have been killed but for the interference of Roman soldiers. This is a very striking instance of "apostolic example;" but there are few, if any, of the advocates of the legal force of such prestige who will maintain that any one is under obligation to follow this particular example.

A council of Jewish believers had before decided that the Gentile disciples need "observe no such thing." James had suggested the concession, and Paul had circulated it among the Gentiles far and wide. Now if "apostolic example" were to make circumcision and the whole ceremonial law binding upon the Jews, there would be one law for the Jews and another very different law for the Gentiles. But this would be in contravention of apostolic teaching that in the image of Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Col. 3:11.

Apostolic example as a plea in support of dogma not indorsed by the Word of God, is a delusion and a snare, even where the example is a matter of fact; but where the alleged example is wholly mythical, as in the case of Sunday observance, infant baptism, sprinkling, etc., the doctrine thus supported becomes, if possible, even more deceptive. G.

THE SABBATH. NO. 8.

Apostasy in the Early Church.

NATURALLY apostasy would follow a decline of the spirit of true Sabbath observance. There could be no apostasy while the Sabbath (the sign between the true God and His people) was faithfully remembered. From the history of ancient Israel we learn that wherever a spirit of backsliding was manifest there was ever a neglect of the worship of God, of which Sabbath services were a prominent feature. This neglect was always accompanied by a reversion to heathen rites and ceremonies, which at certain times was carried even into the house of God. There is in man a natural disposition to exalt and reverence some deity, and when he turns to any degree from the worship of the true God, the adversary always has some substitute ready. Just so with any of the institutions and ordinances of the Lord's planting; the enemy of truth has ever ready suggestions of something more convenient or more attractive to the carnal mind.

When we come down to the Christian Church we find human nature unchanged, its natural tendency just the same as in former ages. The earliest period of the church, the period in which the apostles ministered, is called in the Revelation "the church of Ephesus," which indicates the "desirable" character or condition of the church in its earliest stage. At that time it is commended for its faithfulness; yet even at that early age disciples began to leave their first love. Rev. 2:1-4. This testimony is corroborative of Paul's second letter to the Thessalonians, wherein he says, "The mystery of iniquity doth already work." Ch. 2:7. Paul also warned the elders of the church at the city of Ephesus against men of their own ranks who would arise, "speaking perverse things," to "draw away disciples after them." Acts 20:30.

Now any man who would "draw away disciples" after himself certainly would draw them away from God. And it is just as certain that any dogma to which they would be drawn would be some imitation of truth, yet heathen in principle. In behalf of all the false doctrines and perversions of truth that have been brought into the church, the adherents, in the absence of Scriptural support, have claimed traditional authority. In support of acknowledged traditional institutions there is always the alleged merit

of extra service or good work—the good intention of doing more than is required. These are sometimes called works of supererogation. The Jews, after the Babylonian captivity, while they did not indulge in open idolatry as before, were wrecked on the rocks and shoals of tradition and formalism. These were works ostensibly added to the commandments of God, but in reality were substituted for the divine commands. And, as with the Jews, so in the Christian Church, whatever was done as a work of extra merit not commanded, was done at the expense of that which was commanded. As the Jews had made the law of God of no effect by their traditions, so the second century of the Christian Church reveals an alarming tendency to imbibe the same spirit.

The Sabbath in the Apostasy.

After the captivity the Jews did not depart from the day of the Sabbath as commanded in the law, but they did depart from the manner of Sabbath-keeping as contemplated in the Spirit of the commandment. This was illustrated in the example of Christ, who had given the Sabbath law and knew how to practically fulfil it as a Jew. So, in the line of apostasy in the Christian Church, a departure from the Sabbath of the Lord was conspicuous. This "Christian" departure, however, took on the nature of a gradual turning away from the day which the Lord had sanctified and blessed. This was mainly because that, after the apostolic period, the accessions to the church were largely of the Gentile, or heathen, classes, who were intensely prejudiced against the Jews. They discouraged Sabbath observance because they claimed that it was merely a Jewish custom. Various efforts were made to establish days of special observance other than the seventh day; for instance, Friday, because that was the day of the Saviour's passion; Wednesday, because on that day the Lord was betrayed; and Sunday, because of Christ's resurrection. The Eastern churches held longer to the true Sabbath than did those of the West.

But Sunday had the prestige among the heathen, because it was already an established holiday, or festival, dedicated to the popular sun deity. The leading spirits of the post-apostolic church were from the ranks of the heathen philosophers, and the coincidence of the resurrection of Christ, the "Sun of Righteousness," made it easy for them to incline to the popular day which they had been accustomed to observe. This, too, made the reproach of the cross all the lighter, and made missionary work among their heathen friends much more successful. But no statement has yet been substantiated wherein any writer of the first three centuries ventured to call the first day of the week the Sabbath. Some of those who observed the first day did so in addition to a formal recognition of the seventh day; and others kept the day instead of the Sabbath, which they claimed was Jewish.

J. N. Andrews, who published an elaborate history of the Sabbath in 1873, fully investigated a large number of false statements in regard to the writings of the "fathers" prior to the Council of Nice, 325, and after a close research summarized as follows:—

1. The fathers are so far from testifying that the apostles told them Christ changed the Sabbath, that not even one of them ever alludes to such a change.
2. No one of them ever calls the first day the Christian Sabbath, nor, indeed, ever calls it a Sabbath of any kind.
3. They never represent it as a day on which ordinary labor was sinful; nor do they represent the observance of Sunday as an act of obedience to the fourth commandment.
4. The modern doctrine of the change of the Sabbath was therefore absolutely unknown in the first centuries of the Christian Church.

Sir Wm. Domville, also author of a treatise on the Sabbath question, gives the following testimonial:—

Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles."

Sunday observance was only one of several "voluntary festivals" that sprung up in the church during the second and third centuries. But this particular feature of apostasy, which is not mentioned by any writer until A. D. 140, by Justin Martyr, took the lead, on account of its prominence among the heathen and the desire of Christians who were fast backsliding, to popularize the church. In this way the church increased in numbers and in political influence, but rapidly declined in spiritual power. Such was the deteriorating influence of the observ-

ance of this festival that it became necessary for both Justin and Tertullian to defend their brethren against the charge of sun-worship. This was peculiarly embarrassing to Justin, for, in endeavoring to gain favor for Christians with the emperor, he had laid special stress upon the fact of their holding meetings on this day of general observance. And Tertullian acknowledged that there was apparent ground for the accusation that Christians worshiped the sun. He admitted that they worshiped toward the sun like the heathen, and devoted Sunday to rejoicing, but he plead that they did so for a different purpose.

Of course they did it for a different purpose; but by departing from the commandment of God, and substituting human tradition, the people were misled, the truth was compromised, error was deeply rooted in the church, and the cause of Christ was brought under reproach. G.

QUESTION CORNER

1257. Mark 9:44.

What is meant by the phrase in Mark 9:44, "Where their worm dieth not?"

The striking figure used by our Lord to illustrate the place of punishment of the wicked was the valley of Hinnom (in Greek, *Ge-henna*), south of Jerusalem. Into this valley were cast the offal of the city and the bodies of malefactors. Upon these the worms continually preyed, and constant fires were kept burning to consume what the worms did not devour. The unquenchable fire and the undying worm became the strongest expressions of utter and complete destruction. Compare Jer. 17:24-27, with 2 Chron. 36:19, 21, and note how the fire that "shall not be quenched" burned up Jerusalem. See also Isa. 66:24; 51:8, and note that the worm preys upon, not living souls, but dead carcasses, and eats them up. The "unquenchable fire" and "the worm that dieth not" are the divine symbols of destructive agencies which can not be checked till their work is done.

1258. 1 Peter 3:19, 20.

Will you give me light on 1 Peter 3:19, 20? It appears that Christ preached to the spirits in prison that were alive during the days of Noah. Now most of the scriptures teach that at death the spirit goes to God who gave it, and that the dead know not anything. F. J. H.

The text reads (verses 18-20):—

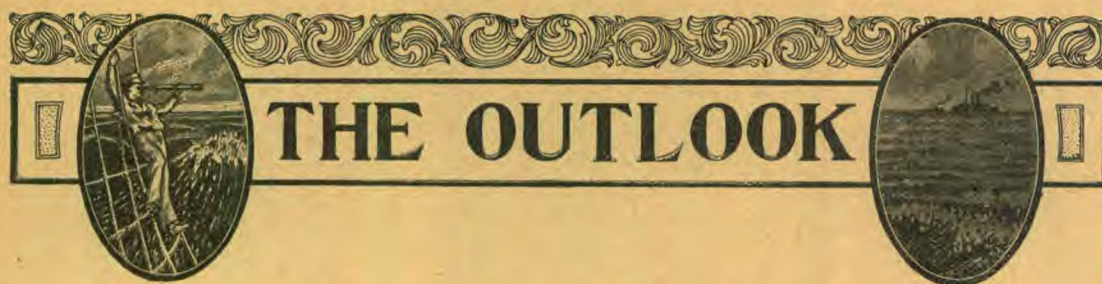
"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

The work of the Son of God has been the same in all ages, "to preach good tidings unto the meek," "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. When on earth He did this personally. Before He came to earth, as after, through His servants by the Spirit. See 1 Peter 1:10, 11. The prison is the prison-house of sin. The sinner is there "shut up." Gal. 3:23. Spirits here stand for the men, whose spirits were in bondage to the flesh. Gal. 5:17; Rom. 7:14-24. Christ went to preach to the spirits in prison when His Spirit strove with them for one hundred and twenty years, when the long suffering of God waited in the days of Noah, while the ark was preparing. See Gen. 6:3. There is no proof in the text for purgatory or immortal soulism or second probation. The soul that dies in its sins shall die the second death. Eze. 18:24-26. The Gospel comes to sinning men, when they are sinning, to turn them from their sins to God. All Scripture, rightly understood, teaches that "the dead know not anything."

1259. Who Named the Days?

Who named the days? and what is the right name of the first day of the week? J. L. H.

The common names of the days of the week came to us from different heathen sources, mostly from the Romans and Saxons. The right name of the first day of the week is "First day," or the "First Day to the Sabbath." This is the sacred name. God never gave it any other.



NOT UNWARNED.

IT is ever true that God in some way warns men of impending dangers and judgments, but almost never will they heed the warning till the heart and conscience and sensibility can no longer appreciate His goodness or hear His voice. Yet it is His constant purpose still to warn. Thus the prophet states it:—

"Will a lion roar in the forest, when he hath no prey? Will a young lion cry out of his den, if he have taken nothing? . . . Shall the trumpet be blown in a city, and the people not be afraid? shall evil befall a city, and Jehovah hath not done it? Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets. The lion hath roared; who will not fear? the Lord Jehovah hath spoken; who can but prophesy? Amos 3:4-8.

When about to destroy the primitive world-arrangement by a flood, "Jehovah said, My Spirit shall never pronounce judgment upon men unwarned. They are but flesh. Their days shall therefore yet be one hundred and twenty years." Gen. 6:3, Boothroyd's translation. When about to destroy Sodom and other wicked cities of the plain, "Jehovah said, Shall I hide from Abraham that which I do?" And He did not. He has revealed coming judgments to His prophets, and the prophets have ever warned and will ever warn, whether the people will hear or forbear.

Sometimes He warns in other ways, and always on the part of more or less of the people with an apprehension of dread of impending danger. Thus it was in the city of St. Pierre. For days before that fatal May morning, when the whole city was made a ghastly morgue, the people were warned of the great danger. This is shown in news that came from Paris ten days after the awful calamity. People who perished in St. Pierre wrote letters to friends in the French capital, letters breathing alarm five days before the horrible outburst of Pelee. Yet strange to say, while fearing the danger many flocked to the city; none left it. Some of the expressions are quoted from these letters by Murat Halstead, in his very recent work, "The World on Fire" (International Publishing Society, Chicago). One from a young woman, dated May 3, after describing the town lit up with flames from the volcano, everything covered with ashes, and the people greatly excited, contains this:—

"My calmness astonishes me. I am awaiting the event tranquilly. My only suffering is from the dust which penetrates everywhere, even through closed windows and doors. We are all calm. Mama is not one bit anxious.

"Edith alone is frightened. If death awaits us, there will be a numerous company to leave the world. Will it be by death or asphyxia? It will be what God wills. You will have our last thoughts. Tell Brother Robert that we are still alive. This will, perhaps, be no longer true when this letter reaches you." The Edith mentioned was a woman visitor among the rescued. This and other letters inclosed samples of the ashes which fell over the doomed town. The ashes are a bluish-gray impalpable powder, resembling newly-ground flour, and slightly smelling of sulphur.

Another letter written the afternoon of May 3 says: "The population of the neighborhood of the mountain is flocking to the city. Business is suspended, the inhabitants are panic-stricken, and the firemen are sprinkling the streets and roofs to settle the ashes which are filling the air."

Still another letter says: "St. Pierre presents an aspect unknown to the natives. It is a city sprinkled with gray snow, a winter scene without cold. The inhabitants of the neighborhood are abandoning their houses, villas, and cottages, and are flocking to the city. It is a curious pell-mell of women, children, and barefooted peasants, big, black fellows, loaded with household goods. The air is oppressive; your nose burns. Are we going to die asphyxiated? What has to-morrow in store for us? A flow of lava, rain of stones, or a cataclysm from the sea? Who can tell? Will give you my last thought if I must die."

"A St. Pierre paper of May 3, received by mail, announces that an excursion arranged for the next day to Mont Pelee had been postponed, as the crater was inaccessible.

Mr. Halstead tells us that "it was the fashion of St. Pierre to indulge the pleasant theory" that there was added interest in living near a dangerous mountain; "there was a charm in living so near" to an imminent peril; that it gave "a peculiar zest to life." They felt that the town never had been destroyed and never would. The governor of Martinique assured the people "that there was nothing important likely to happen." It is also reported that Professor Landes of the University of St. Pierre, after examining the volcano, reported to the governor that the destruction of the city would "not happen later than the 8th of May," the very day of its destruction. American correspondents on the ground state that the despatch of Professor Landes predicting the end of the city is held a secret by the government. —"World on Fire," p. 91.



Interior of Bank of Martinique, Showing Group of Officers from Dutch Cruiser, Konigan Regentes.

The governor of the island went from Fort de France to St. Pierre, saying if St. Pierre were destroyed, he would be destroyed with it. He managed to keep the people from leaving, while he himself escaped. The Italian consul, warned by a sea captain, escaped. Mr. Le Clerc, a wealthy landowner, escaped the very morning of the disaster. He said to the United States consul, "I am getting out, and you'd better get out of this.

The consul replied, "There is no need of any one going away."

The gentleman responded, "It is better to be safe than sorry."

Amid pleasure and revelry, alarm and fear, warned and yet held by the power of foolish fascination, 30,000 people perished and less than a dozen were saved.

When the great final convulsion and catastrophe of this sin-laden world shall take place, the division between the people will be strictly on the line of character. "The righteous shall be saved out of it."

Well Said.—The Pacific Ensign, California W. C. T. U. organ, says: "Our national expositions are going the way of our county fairs. They mean large appropriations to exhibit our vices." The temperance people of South Carolina are said to be "dismayed" at the display of vice, not only clandestine but open, at the Charleston exposition. It is the libidinous, loose, licentious life of that other

great republic—Rome. That kind of life preceded her downfall; and that kind of life is the precursor of not only this republic's fall, but the fall of the world.

THE GREAT IRRIGATION MEASURE.

If time should last, much of the vast desert region between the Sierra Nevada and the Rocky Mountains might be made very productive. All that is needed is water, and the needed water is contained in the treasures of snow on these mountain ranges. A great general system of irrigation for this expanse of otherwise arid land, has been long talked of. Its feasibility has not been questioned, but private enterprise was not equal to the task. And if a great combination of capital should consummate the work, the result would be a vast monopoly of land and water. The only means by which the common people could be benefited, and moderate homes be the result, was for the government to do the work. But it takes a long time for plans favorable to the masses to develop, as there are so few men of influence who will devote the time and talent to enterprises in which there is no special large profit for the individual. It is so difficult to enlist the interest of public men where there is no personal gain in sight. There must always be at least a prospect of political gain.

At last, however, it seems that political interests,

to a certain extent, may be subserved by encouraging a really good thing, and the long-talked-of irrigation scheme has received the sanction of Congress and the Executive. Its immediate sponsors are highly pleased with it, and it appears to be, as was desirable, well guarded against private monopoly. This, of course, time alone will tell; for these are days of "perilous times" to the common people, as it is a time specially noted in prophecy when "men will be lovers of their own selves, covetous," etc. All sorts of schemes have been concocted for securing large bodies of timber land under concentrated ownership, contrary to law, and no doubt plotters will follow up the Irrigation Law—and all human laws are vulnerable; but the framers of this one have done their best. Representative Newlands, of Nevada, has this to say of it:—

The bill has been so framed as not to require subsequent action by Congress or subsequent appropriation. It is perhaps the only bill ever passed which furnishes so complete, comprehensive, and automatic a plan of action. Under its provisions at least \$150,000,000 of the proceeds of the sale of public lands will be available in the next thirty years for irrigation work, without further appropriation. The receipts from public lands of the last fiscal as well as the present fiscal year, and aggregating \$6,000,000, are immediately available, and from this time on about \$3,000,000 per annum will be available, which sum will be constantly increased as the lands are redeemed and sales are made.

The bill is carefully guarded. The Secretary of the Interior can not let contracts, unless the money is in the fund. Land monopoly is impossible. In every

way the bill is drawn so as to preserve the public domain for home-seekers. The best feature of the measure is its automatic action. The entire work is done without the necessity of further legislation by Congress.

We take occasion here to remind "home-seekers" that there is open for them an opportunity to secure an eternal home, where there are none of the annoying obstacles incident to home-getting in this sinful world. Many of you will have passed from this life before your hopes of success here are realized, and then it will be forever too late to secure a home in the better land. The title must be made sure while the present life exists. According to the promise of God, "we look for new heavens and a new earth," after this one shall have been renovated by fire; but the special characteristic is, "wherein dwelleth righteousness." No one who has not in this life secured the righteousness of Christ by faith, will be admitted there. "Now is the accepted time; behold, *now* is the day of salvation."

Of the land in the renewed earth, we have the assurance that "the desert shall blossom as the rose," and that will be without the difficulties incident to laborious irrigation. We are also assured that "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." But there will be no land or water monopoly; for "they shall not build, and another inhabit; they shall not plant, and another eat;" and "they shall not labor in vain, nor bring forth for trouble." Here is inducement not offered by any land enterprise in this world, and it is within the reach of all, together with everlasting life in which to enjoy it. A simple faith in Christ, a "faith that works by love," gives one an inheritance in this glorious prospect. This proposition, based on the sure Word of God, is worthy of every home-seeker's attention.

G.

A BROKEN PEOPLE.

[From "The Strike of the Anthracite Miners," by Rev. John McDowell, in the July Pilgrim.]

THE miners, as a rule, have large families. Most of the boys are sent to work at an early age. The writer of this article began work before he was eight years old. The law of Pennsylvania has prohibited boys from working under fourteen years of age. But so great is the need of the family that oftentimes the law is ignored and boys under twelve are sent to work to help earn the living. There is no sadder sight than to see boys, young enough and small enough to be in their mother's arms, going back and forth to their daily toil. O, for a Mrs. Browning to write the cries of the miner's children! The miner and his brave wife do all they can to keep their heads above water, but sad to say their efforts are seldom successful.

In no part of this land will you find so many broken-down men,—cripples, widows, and orphans,—as in the coal regions. Last year 513 men were killed and 1,243 injured. In the past thirty-two years, over ten thousand men have been killed, and over twenty-six thousand injured. Think of the suffering and sorrow represented by these figures! There is not a day but the black, heavy ambulance may be seen slowly making its way from the mine to some home with a dead father or an injured son. Every day the miner takes his life in his hands for the sake of a scanty living for his family, which is always dearer to him than his life.

The mortality among the miners is very much above the average. Especially is this true of the children. Go into any mining village and ask a mother, "How many children have you?" The answer will be, perhaps, "I have had eleven and lost six." And such a statement is usually followed by this comment, "Thank God, they are spared a miner's life."

THAT a speed of 180 miles an hour on the railroad is a possibility of the future, is firmly believed by practical engineers. At a recent meeting of electricians, Mr. Oberlin Smith, ex-president of the Society of Mechanical Engineers, stated that whenever capitalists would produce the money to prepare proper tracks, trains could be put on the rails that would run at that rate of speed. To attain such a speed, the roads must be straightened and elevated enough to be above all crossings.

THE Bolivian Government has appealed to the United States to intervene in its behalf in the triangular contest between Bolivia, Brazil, and Peru for the possession of the territory of Acre.

REPORTS have recently been circulated to the effect that the Protestant teachers in the Philippines were using their offices to disparage the Catholic faith and build up Protestantism. The Catholic Times published a long article on the subject. Secretary of War Root at once cabled to Acting-governor Wright at Manila, stating the charge made and asking for a statement of the facts in the case. Acting-governor Wright's reply states that every charge in the accusation is untrue, and his statement is corroborated by William D. McKinnon, a Catholic priest who is a member of the advisory board of general education. The reply also brings out the fact that the great majority of the teachers in the islands are Catholic, and that priests have the privilege of teaching religion in the schools three days in the week, as a concession to the Catholic sentiment of the islands; but that no teachers are allowed to teach religion in the schools. This fair and clear refutation of the charge will certainly act as a boomerang upon those making the accusation. The Secretary of War states that it is the purpose of the government to give education, not to teach religion. This is as it should be.

On July 9, at Leipsic, Germany, a certain theater manager was acquitted of the charge of blasphemy brought against him because of the circulation of Count Leo Tolstoi's letter to the Holy Synod of Russia. The State's attorney has appealed the case to a higher court, on the ground that the prosecution was necessary in order to maintain the creed of the established church. He stated that while Tolstoi's letter was moral and religious, yet it was plain that the letter was an attack on the orthodox church of Russia, and was therefore in principle an attack on the established church of Germany. Hence it could not be overlooked. Thus we have a self-styled Christian nation, whose emperor frequently preaches to his subjects from the Bible, prosecuting persons for the circulating of literature which is admitted to be moral and religious. It is an inconsistency that is bound to be met in every nation with an established religion, a state of things to which all religious legislation tends.

In reply to the last note from the vatican on the friar question in the Philippines, the President is reported to have taken the position emphatically that the friars must be eliminated entirely from the islands. Advices from Rome indicate that there is a disposition on the part of the vatican to take advantage of the Philippine question to forward its desire for the establishment of diplomatic relations with the United States. The purchase of the friars' lands and the payment of the large sum of money involved it is thought will render some such relations indispensable, and by reserving the question of the withdrawal of the friars, the vatican hopes to prolong these relations.

AFTER a long and successful career as a member of the official family of the British Government, the premier, Lord Salisbury, retired on July 13, and Arthur J. Balfour, leader of the House of Commons, was appointed to the place. The retirement of this last great statesman of the Victorian age is universally regarded as the transition from one generation to another, and as marking the close of an era in national life. No one since the Earl of Liverpool has been prime minister as long as Lord Salisbury, and only two have held this high office longer than he. He had served on many important missions before being appointed to the premiership of Great Britain.

WU TING FANG, Chinese minister to the United States, has been notified by his government that a successor has been appointed to his place, and that his services will henceforth be required in another branch of the government. New ministers have also been appointed to Russia, France, and Italy. The selections for those posts show that the dowager empress continues to regard the diplomatic service as unimportant, the new appointees being all men of little or no experience.

THE New battleship Maine, whose keel was laid on the anniversary of the destruction of the battleship Maine in Havana Harbor, February 15, 1898, left the ship-yards of the Cramps Shipbuilding Company on July 14 for her builders' trial trip. The new Maine is 388 feet long, 72 feet wide, her displacement is 12,500 tons, and she is said to be a much more powerful vessel than her namesake whose bones still lie beneath the waters of Havana harbor.

THERE is a plan now on foot for building a fine, broad highway from New York City to Chicago, a distance of about 850 miles. About 400 miles of this roadway is already built in various disconnected sections. The plans now being pushed are for filling in the missing links by local organizations along the route. The owners of bicycles and automobiles are hailing with delight the prospect of the completion of the road.

THE bandit, Harry Tracy, who some weeks ago broke out of prison at Salem, Oregon, with a companion, after killing three guards and a fellow prisoner, and afterward added three more murders to his list of crimes, is still terrorizing the vicinity of Puget Sound. Armed posses have been on the trail of the bandit continually, but he has eluded his pursuers and baffled the bloodhounds.

GENERAL LORD KITCHENER has been given an enthusiastic welcome by his friends and admirers in England, having reached London on July 12. The coronation arches which were being torn down are now redecorated in honor of Kitchener.

THE king of Italy arrived at St. Petersburg, Russia, on July 13, and was received with all the courtesies due his rank by the czar and the ministers of his cabinet. A banquet in honor of the royal guest was held in the hall of Peter the Great in the palace, at which the cabinet ministers and the members of the Italian embassy and high court dignitaries were present. The official papers extend a hearty greeting to the visiting king, and congratulate both powers on the fact that there are no differences between them. It is not surmised that an alliance between these nations is the purpose of the Italian king's visit, and yet this visit coming so close after Russia's disappointment over the close of England's war in South Africa and the consequent disarrangement of the plans of Russia, is quite likely to mean the adoption of other plans that will have a far-reaching effect. Russia's unusual course recently of calling a council of educated men of various views to advise plans for the establishment of domestic peace, shows a desire on her part to have a tranquility at home which will enable her to present a solid front to any international problem that may arise. Her course in this being so unusual indicates a more than ordinary desire for domestic harmony.

THE strike of the Chicago freight handlers continues, neither the railroads nor the strikers being willing to yield their positions. The strikers are asking for a rate of 18 cents an hour, which the managers of the railroads have declared they would not grant. There is also a sympathetic strike of the teamsters who haul the freight, and the ice haulers have refused to deliver ice to the railroads' refrigerator cars. The Chicago longshoremen are also on strike, partly in sympathy with the freight handlers and partly on their own behalf for an increase of wages.

THE strike of boiler makers on the Great Northern and the Northwestern system has been settled by a compromise. The wages of the men on the first named road were advanced 25 cents per day, and on the latter road 30 and 40 cents a day, according to kind of work done. The striking boiler makers of the Union Pacific still hold out, neither side to the controversy being willing to yield.

CHOLERA is said to be raging along the Kweilen River, in the province of Kwansi, China. United States Consul McWade reports that 3,000 have died in Pinglok and 10,000 in Kweilen. The ravages of the plague in the Philippine Islands continues, the latest reports indicate a slight falling off in the number of victims.

MANY villages in Salonica, European Turkey, have been damaged by a succession of earthquakes. Within two days thirty separate shocks occurred. While some of the shocks were sufficiently severe to destroy houses, the loss of life has been slight. In one small village alone 150 houses were destroyed.

A TERRIBLE explosion occurred in the coal mine at Johnstown, Pa., on July 11, entombing 200 men who were at work in the mine at the time of the explosion. According to the latest accounts 143 are known to be among the dead, and it is feared that the full number of victims will amount to over 150.

RUIN is facing a large number of the wealthy corn speculators on the Chicago Board of Trade, who are being forced to the wall by the manipulations of those who control the corn market. It is rumored that the Chicago Exchange would be called upon to fix a price in order to avert a panic in the market.

A DESPATCH from Madrid states that the inhabitants of the island of Fernando Po, in the Gulf of Guinea, have thrown off the yoke of Spain, and killed and eaten the Spanish garrison of 150 men stationed on the island. Spanish newspapers are demanding that the island be abandoned.

REPORTS from the island of Martinique state that the volcano of Mont Pelee is again active, throwing out mud, stones, and ashes. No lives have been lost in this latest activity, altho a party of British scientists are said to have had a very close call.

AGAIN word comes from Alaska that the steamer Portland is safe, having reached Nome with the steamer Jeanie in tow. The latter had been disabled in the ice.

A REPORT from British Guiana states that diamond mines of great wealth have been discovered in that country, in an almost inaccessible portion of the interior.

A REPORT from Vermont states that a gold-quartz mine has been opened at Searsburg, Bennington County, which gives promise of great richness.

THE Peary Arctic steamer Windward, after having been refitted in New York, sailed for Peary's headquarters in the Arctic regions on July 14.

IN 1801 the world's debt was three billion dollars. In 1901 it had increased to nearly thirty-two billion, or more than tenfold.

KING EDWARD continues to improve, and it is now stated that the coronation will take place about the middle of August.

By the bursting of a reservoir at Las Palmas, Chile, on July 11, 35 persons were drowned.

SPAIN is planning to strengthen and add to her fortifications in the vicinity of Gibraltar.

A REVOLUTION is reported to have broken out in the Republic of Nicaragua.



THE HOME

NOT WORK, BUT WORRY.

It is not the work, but the worry,
That wrinkles the smooth, fair face;
That blends gray hair with the dusky
And robs the form of its grace;
That dims the luster and sparkle
Of eyes that were once so bright,
But now are heavy and troubled,
With a weary, despondent light.

It is not the work, but the worry,
That drives all sleep away,
As we toss and turn and wonder
About the cares of the day.
Do we think of the hand's hard labor,
Or the steps of the tired feet?
Ah no! but we plan and ponder
How to make both ends meet.

It is not the work, but the worry,
That makes us troubled and sad,
That makes us narrow and sordid
When we should be cheery and glad.
There's a shadow before the sunlight,
And ever a cloud in the blue,
The scent of the rose is tainted,
The notes of the song are untrue.

It is not the work, but the worry,
That makes the world grow old,
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven
And the wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man.

—Inez May Fell.

come through a gentle but never failing persistence in requiring obedience to the law of order from hearts that are themselves in obedience to that law.

Do not begin in a too broad and general way. Take one thing at a time,—say, hats or other head gear. Have a place for them which the child can reach. Have a quiet talk when the child is in a receptive mental state. Present the case to him, and secure his co-operation; then he will have no cause to feel that he is unjustly treated. Make a rule with a penalty if not obeyed. Then set yourself to see that the penalty follows every failure to obey. Suppose the rule is that if he does not take care of his hat, you will; but that means that you will put it out of his way, and he must do without it a certain number of hours and forego any pleasure that its loss entails. Don't scold. Don't nag. Simply call to his mind the compact, and that, much as you regret his disappointment, you can not honorably fail in keeping your side of the agreement. Don't tantalize him because of failure; but encourage him when he succeeds and when he fails. Show him all the time that you have faith in his ultimate success, and then give him time to work out his problem.

When he has met with a measure of success, take up the next point, that of books perhaps, and follow the same plan. See that he has a convenient place for them, that no one else interferes with them, and be sure to make him feel that when you take possession of them it is not as punishment, but as an effort to aid him to remember.

Keep ever in mind the immaturity of his brain, and that he is naturally a creature of impulse. Be patient and gentle, but never let these qualities make you lenient in overlooking his failures. His success depends largely upon your uncompromising persistence.

One little word of warning may be needed. Order may be carried to an extreme, and become a cause of distress rather than of harmony. This is to be guarded against. The demands of *life* require that *things* should be subservient, not dominant. Things are to be used, and use sometimes requires a certain kind of disorder. I was once a guest in a home in which the mistress had a mania for order. If a book were laid on the table for a few minutes, it was to be found in the book-case. If a person rose from a chair leaving it out of line, the mistress went at once and replaced it. The whole family were slaves to order. As Emerson puts it, "Things were in the saddle and rode" the household, and no one was happy or comfortable.

Order should be a source of comfort; when things have served their purpose, they are to be put in their places in order that they may be found when again wanted; but while in actual use, they may subserve the need of the one using them in the place where he needs them.

The family sitting-room, orderly in the morning, lived in comfortably during the day, and put in order before retiring, creates the atmosphere that may be called "homey," and gives to the room the air of being an aid to living rather than an orderly prison.

KEEPING TO THE PROPER PITCH.

THE regulating and holding to a certain musical pitch is not so easy of accomplishment as it appears at first thought, for it has a curious tendency to creep up. It is said that Bach's music sounds much differently now from what it did when Bach wrote it, because the instruments are now pitched higher. In 1882 it was found that the pitch of high A at the Vienna Court Opera had crept from the prescribed 435 double vibrations to the second, to 443, and in 1885 this number had further increased to 450. Accordingly a musical conference was held, and a resolution was taken to re-establish the old pitch of 435 vibrations per second. Upon this announcement the Reichsanstalt, the Imperial Physical and Technical Institute of Germany, set up standard instruments, and has since tested and corrected many hundreds of tuning-forks, shortening them if they are too low in pitch, and thinning the arms if they are too high.



THE CHILD

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

VII.—ORDERLINESS.

IN discussing the formation of habits, it might be well to consider somewhat the manner in which a brain grows. The brain at birth consists principally of nerve material, which is to be developed by the activities of life. This nerve material consists of embryo cells, the number of which is a fixed fact; but circumstances will determine how many will be developed. Prof. Elmer Gates declares that we do not develop more than ten per cent of our nerve cells. If that is true, there remains still vast possibilities for humanity in the discovering of new faculties through the development of unused brain cells.

The growth of the brain depends upon the development of existing cells and not upon the formation of new cells. All stimulation of cell function is followed by repose which secures recuperation. In children the functions are rapid, fatigue easily induced; and the periods for repose need to be frequent,—that is, attention must not be too long demanded in one direction. The same stimulus applied repeatedly calls the same cells into activity, and educates them into what we call a habit; that is, the quicker response to this particular stimulus until the activity becomes automatic.

By stimulus of course is meant something that calls into activity, as a sensation, a purpose, a command. If the stimuli are applied with regularity, and in a way that arouses only agreeable sensations, the cell development that results will be orderly and harmonious. If the stimuli are disagreeable, or applied in dissonance with the organization, the result will be disorder and inharmonious.

"Order is heaven's first law," says Pope, and Jesus says, "The kingdom of heaven is within you." If we would have the heavenly mental and physical conditions, we should have orderly mental and physical conditions.

Regularity of life, then, even in the infant, is the beginning of that orderliness that shall make a harmonious maturity. The little immature brain learns to expect food and sleep at certain intervals, and these expectations being met, the brain is developed with according orderliness. It is not called upon to readjust itself constantly to new and therefore disturbing conditions. The child's outward orderly life creates an inward orderly state, and he begins to love order. Finding that things occupy certain places, he looks to find them there; and soon can learn that he has a responsibility in putting them there.

A little child of two years was given a bottom bureau drawer for his playthings, and was taught to keep them put away when not in use. He found it no trouble, and indeed took a pleasure in putting his various toys to bed when he was through with them. At the same age he always assisted in the process of undressing himself; and his was the special task of putting his shoes side by side, and hanging up his various garments. And as fast as he was able to care for his belongings, they were put in his hands, places prepared within his reach, and he was permitted as a favor to keep them in order. Thus order to him was not a punishment, but a reward; and to-day as a business man, his forte seems to be in systematizing and bringing order out of confusion. But was not this largely an inheritance? Perhaps he may have inherited a love for order; but this was not taken for granted in his training. He was carefully educated in orderliness both by precept and example.

In this as in other phases of education, it must not be supposed that precept is enough. If papa may throw his hat and gloves on the parlor table, or leave his shoes in the middle of the sitting-room floor, why may not Harry do the same thing? It will be difficult for him to understand why more leeway should be given to a grown man than to a little child.

When habits of disorder have been already formed, the conditions are more serious, even tho the years of life be few. Children who have grown to school age with no idea of caring for their own belongings, have already developed brain cells in the direction of disorderly habit; and to unlearn is a far more difficult process than to learn in the first place, as it involves the erasing of paths already made in the brain for one set of impulses, as well as the creation of new tracks for new sets of impulses.

"Mama, where is my hat? I can't find my books, and it is school time." These are samples of the anxious cries five days in the week, in many homes, as it nears nine o'clock. And mother and children begin the day in a state of nervous tension and irritation which would have been avoided had the children formed habits of good order. But these habits have not been formed, even tho mothers scold constantly and fathers occasionally punish. And from the standpoint of physiology, we have no reason to expect order to result from whipping or nagging. It can only arise from an orderly development of brain cells. How can we bring these cells out of disorder and irritation into order and repose? It can only

All the military orchestras of Germany are pitched alike, and the Reichsanstalt keeps the tuning-forks correct.

A WORTHY EXAMPLE.

In the career of Prof. S. P. Brooks, now president of Baylor University, at Waco, Texas, there is a valuable lesson of encouragement in persistence under difficulties. Twenty years ago Professor Brooks was a member of a railway section gang, laying track for the Santa Fe. But he was not content with his humble station. Often there would be whole days when the section gang could not work. On such occasions, when the rest of the company were engaged in frivolous or sinful amusements, this future college president was improving his time preparing for college; and when the day's work was done and his companions were smoking and rollicking over their games, he was poring over his preparatory studies.

By careful saving he had accumulated enough money in a year to pay a year's tuition at Baylor University, and had prepared himself to enter that institution. The persistence, ambition, and determination of the young man attracted the attention of the university president, and an arrangement was made whereby Brooks was enabled to get through his second session at the university. After graduating he was made a member of the faculty, continued in that capacity until two years ago, entered Harvard for a post-graduate course, and has now been chosen president of his own alma mater. Certainly Professor Brooks had no superior advantages to rely upon in accomplishing the object he had in view.

Many a young man under similar circumstances has made up his mind that everything was against him, has become discouraged, and done nothing but squander his time; others have been content to plod along, whatever the condition they may have found themselves occupying, and have never really tried to better either themselves or their condition; while still others have foolishly declared that the world owed them a living, and have proceeded to take it forcibly, or to collect it from door to door in hands that scorned the blister and the callous of toil. How much better, how much nobler, is such a course as that herein referred to!

The grand example is always the example of accomplishment. It is a great thing to be a king; but it is a grand thing to overcome the prohibitive handicap of discouraging conditions and accomplish such a victory as that of Baylor's new president.

Whatever our condition, we are responsible for the right use of our opportunities. They are our talents. We can bury them in the earth; we can hide them under a cloak of half-heartedness; but there is a day coming when demand will be made on us for the increase that would have come with their proper use. We can try to throw the blame on the one who gave the talent; we can berate those who we think should have given us help; or plead the superstitious folly that "luck was against us;" but the verdict is sure to be, "Thou wicked and slothful servant."

Obstacles are our stepping-stones, if we make the use of them which God designed we should. Muscle is increased through the very act of accomplishing difficult feats. Moral fiber is increased, character strengthened and perfected, by the very act of overcoming the obstacles of every kind that we find in our way. Grapple with the situation, whatever it may be. Every obstacle overcome makes us stronger for the next, and so we grow. Look on them as blessings. They may be disguised; but when you have mastered them, the disguise will have vanished, and you will see them as they are. Do not let any circumstance, however forbidding it may appear, become a permanent hindrance to your improvement and usefulness in the world.

DRINKING LIKE A BEAST.

The following story is told of the late Dr. Kidd, of Aberdeen, and his beadle. The beadle, it appears, was a victim to the national vice of spirit-drinking. He had been many times censured and as many times forgiven, but all in vain, for he frequently fell into his old ways. One day, in a state of intoxication, he confronted the doctor, and challenged him in a reckless way to come and drink with him. Recognizing the futility of trying to reason with the man in such a

state, Dr. Kidd replied, "O, ay, Jeems, I'll go wi' ye, and I'll drink like a beast to please ye."

"Hooray!" said the beadle, "come along." So they entered an inn, that ill-assorted couple, the mark of observation of many of the curious. Jeems started to order a "mutchkin," while the doctor filled a glass with cold water. "Hoots," shouted the beadle, "ye said ye would drink like a beast, doctor." "Ah, Jeems, and so I have," was the prompt reply; "for ye know a beast is wiser than a man, and drinks only what's gude for it, and that's water."

AIM HIGH.

Would ye aim low, or at yon star?

If high the mark ye fain would gain,

Pursue perfection—'tis afar,

Yet strive its merits to attain.

—Fanny L. Fancher.

CURIOUS CANTON.

[W. G. Irwin, in April Era.]

CANTON, the home of Li Hung Chang, is perhaps the most typical native city of China, and it is one of the most fascinating and curious cities in the world. Canton can count her age in cycles of a thousand years, and yet this city of the dead ages is still alive. Its six-foot streets and the dazzling succession of colored signboards, its wondrous temples and pagodas and great idols, its gruesome execution ground and mortuaries gay with burial feasts, are things striking to the eye of one who is a stranger to the queer civilization of China as presented so strikingly in Canton.

To reach Canton, one takes one of the river boats of the Hongkong, Canton and Macao Steamboat Company at Hongkong, and journeys up the Pearl or Canton River a distance of ninety miles, the departure of the vessels being so arranged that the traveler is certain to have advantage of a day trip one way in order to get a sight of the scenery and points of interest on the trip. Shortly after leaving Hongkong, the steamer passes through the Throat Gates and enters the Capsuimoon Pass. The scenery here and about Castle Peak and Deep Bay, a few miles farther on, possesses some interesting attractions. The mouth of the Pearl River is approximately half way from Hongkong to Canton, and the entrance to the river is protected by the Bogue Forts, which are well manned with modern guns and by the Chinese considered impregnable. From this point to Whampoa the country is flat and relieved only occasionally by a pagoda or a village. There is a slight stop at Whampoa, at one time the head of foreign navigation on the Canton River and a place of considerable importance, but now containing little save Chinese Government docks and the Chinese Torpedo School. From Whampoa to Canton, a distance of twelve miles, the river swarms with craft of all kinds. There are huge salt junks, stern-wheel passenger boats, war junks, revenue cruisers, flower boats, and a myriad of smaller craft.

HOW COWSLIP SAVED HIM.

In the Highlands of Scotland is a kindly custom to give names to the cows as well as to other animals. A Scotch lad had three to care for, and all three had names. The red cow was Cowslip, and the dun was Bell, and the black was Meadow Sweet.

The cows knew their names like three children, and would come when called.

"One day," the boy tells us, "I was not with them, but had been given a holiday and gone up on the side of the hill. I climbed until I was so high that I got dazed, and lost my footing upon the rocks, and came tumbling down and snapped my ankle, so I could not move."

"I was very lonesome there. It seemed to me that it was hours that I lay there, hitching along among the bracken. I thought how night would come, and nobody would know where I was. I could not move for the anguish of my foot. It was no use to call, for there was naught in sight save the crows, skirting against the sky. My heart was fit to break; for I was but a lad, and mother looked to me for bread. I thought I would never see home again."

"After a while I spied a cow beneath, grazing on

a slip of turf just between a rift and the hills. She was a good long way below, but I knew her. It was Cowslip.

"I shouted as loud as I could, Cowslip! Cowslip! When she heard her name, she left off grazing, and listened.

"I called again and again. What did she do? She just came toiling up and up till she reached me. Those hill cattle are rare climbers.

"She made a great ado over me; licked me with her rough, warm tongue, and was as pleased and as pitiful as tho I were her own. Then like a Christian, she set up a moan, and moaned so long and so loud that they heard her in the vale below.

"To hear a cow moaning like that they knew meant that she was in trouble. So they came a-searching and seeking. They could see her red and white body, tho they could not see me. So they found me, and it was Cowslip saved my life."—*Watchman*.

THE WILLING BOY.

THE willing boy despises wilfulness. He submits his will to higher laws. He does it willingly. His prayer is, "Lord, make me willing to be made willing." He may not gain fortunes, he may not conquer hearts nor lay waste cities; but he will make the world better, and other people will be glad he is alive. He is a blessing to a tired mother, a busy father, an anxious pastor, and a host of friends. There are many willing boys; would that there were more. A strong will is a blessing. Wilfulness is a curse. Willingness is a grace born of the power of self-conquest and illumined by divine example. The loveliest spectacle of history is the Man of will, strong enough to overcome all temptations and endure all things, praying humbly in the Garden of Gethsemane, "Not My will, but Thine be done." A strong will, subjected to God only, will destroy wilfulness and give a willingness that will leave no cause for sorrow.—*Brotherhood Star*.

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I find that PEARLINE is the best soap powder I ever used. I soak my clothes over night, and rub them out next morning with little labor, and my clothes are beautiful and white.

Mrs. Rev. J. H. D.

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THE UNNOTICED BOUND.

When, passing southward, I may cross the line
Between the Arctic and Atlantic Ocean,
I may not know by any test of mine,
By any startling sign or strange commotion
Across my track;
But, as the days grow brighter, one by one,
And e'en the icebergs melt their hardened faces,
And sailors linger, basking in the sun,
I know I must have made the change of places
Some distance back.
When, answering timidly my Master's call,
I passed the bourne of life in coming to Him—
When, in my love for Him, I gave up all,
The very moment that I thought I knew Him
I can not tell;
But as increasingly I feel His love,
As this cold heart is melted to o'erflowing,
And now so clear the light comes from above,
I wonder at the change, and move on, knowing
That all is well!

—W. R. Cochrane, D. D.

OUR DUTY TOWARD PORTO RICO

[From Mission Board Correspondence.]

I AM glad to note by correspondence received, that a genuine interest has been aroused in the minds of many of our brethren as to the needs and possibilities of Gospel work here. If our duty is great toward all parts of the world, it certainly includes this island. Here, close to New York, is an American possession teeming with souls steeped in spiritual ignorance and superstitions, with but one or two representatives of the advent message on the island. Can you, dear reader, close your heart to this need, and be guiltless before God?

You may already be a worker in the Lord's vineyard, taking up daily the work nearest at hand, be that work in the Sabbath-school, medical or ministerial work, teaching, Bible-work, or any other branch to which the Lord has seen fit to call you. Your heart and soul are in the work. That is good. But do not become so bound up in your own labors as to forget that there are other needy fields that claim your interest and efforts. The Saviour told His disciples—us as well as the first twelve—"Lift up your eyes, and look on the fields; for they are white already to harvest."

Our look should search the whole horizon of the world's needs. No matter where one travels, as long as the day lasts there is always a horizon. And "the night cometh, when no man can work." There will be no horizon then. The work will be closed, and your opportunities passed. Do you wish to wait till then? Or are you one of those who have circumscribed their horizon of spiritual vision by getting into a canon of despair with precipices of difficulties either side of you? Get out on the peaks of Mount Pisgah, whence you can see the rich promised land. True it is that as Moses' glance, when looking prophetically at the land flowing with milk and honey, had to take in the cruel sight of the cross, so you will see many sacrifices that must be made ere reaching that land; but will you halt or turn back?

Forward, always forward! China, India, Africa—these and other lands demand the Gospel of God's name. Can you, dare you refuse to go forward? True, many have responded nobly in the past to demands for sacrifices in order to establish and maintain the Lord's standard. I know that greater sacrifices still must be made in the future, nay, in the present, right now. Our Captain is calling for the forlorn hope, the last gallant attempt made by

picked, veteran troops, scarred and battle-worn, but always true, to storm the city of Mansoul held by the enemy. Who will respond, "Here am I, send me"? Forward, even to death, if need be! Forward, trusting in our invincible Captain!

Among the most needy fields in the world, our poor Porto Rico stands out prominent. She is calling for men and women for all branches of the work. Ministers, medical workers, teachers, colporters, Bible-readers, and canvassers are needed—yes, and even self-supporting Christians to come and settle here. The way is wide open. Can you not come, dear reader? If not, then make Porto Rico a prominent topic in your prayers, your meetings your offerings, and your thoughts. Pray, talk, write, and give for Porto Rico. If many will do this, for even a few months, we who are here believe that Porto Rico soon will furnish workers for other fields.

If we do our part, the Lord will do His. We have confidence in His promises. "All things work together for good to them that love God." There are no exceptions with Porto Rico. A cruel war, strange as it may seem, was the means of bringing the island into prominence in the history of our nation and of the world. To whom is this thing to work for good?—To those who love the appearing of their Lord, and through them to the thousands living here, and through these to the people of other Spanish-speaking countries.

How is this to be? I will explain. For years the work in South America has been crippled by the difficulties of language, distance, and climatic conditions. But now the Lord says, "the work shall be delayed no longer." He has opened up the way for us in such a manner that it is positively simplified. In Porto Rico we can do such a work that will enable us to send Spanish-speaking people from this island to their brothers and sisters, their blood-kin, in South America, Cuba, Mexico, Central America, and the Philippine Islands. Porto Rico is the key to these countries. It has the same language, the same customs, practically the same climate, the same products, and the same blood-kinship. Shall we not begin to pray, talk, and give for the solid establishment of the work here?

Everywhere, where two or three gather together in the Lord's name, we want this call to be known and prayed for. The Lord will respond to the moving of hearts, to the offering of lives and means. Be en-



A West India Dray.

thusiastic in your faith and in your works. The result is sure. Forward.

D. M. TRAILL.

Las Marias, P. R.

THE hall of the Inquisition in Bahia, Brazil, once the headquarters of the institution for the whole country, is now used as a Protestant mission hall.

A PRESBYTERIAN missionary in China, Dr. Kerr, has treated more than 780,000 patients, with 48,000 surgical cases.

"FREE CHILDREN OF NATURE."

THE term "free children of nature" is sometimes applied to barbarous peoples; but the title ill befits that class. Free they are not. Children they may be, but in a sense the reverse of that which Paul commended when he said, "Be not children in understanding; howbeit in malice be ye children."



A Typical West India Lady.

Their "nature" is fallen human nature—very far fallen.

That such people are not free is usually apparent even in their civil life. Generally they are dominated by arbitrary chiefs; and their freedom is further circumscribed by intertribal wars and personal feuds. Domestic tyranny denies liberty to the women of most or all unchristianized countries. Even the conventions of society hamper barbarians as well as Europeans.

But the worst thralldom is that imposed by malign deities. Almost universally, people who do not know the true God, benign and beneficent, live in fear of malevolent deities. The gods of the heathen are commonly designated by their worshipers as "evil spirits" or "black gods," whose wrath must be appeased by offerings, sometimes by sacrifice of life.

Truly the title "free children of nature" is bitter irony when applied to pagans. Every unexplained phenomenon portends to them the anger of some deity; trivial coincidences suggest impending disaster; and the supposed terrors of the great beyond make these hapless creatures "through fear of death . . . all their lifetime subject to bondage."

The worst slavery to which any mortal is liable is that which rules the will. Many a wretched man—notably the drunkard—is in that state of helplessness which impelled one to declare, "What I would, that do I not; but what I hate, that do I." Certainly the uncivilized are not exempt from this bondage. So obvious is the lack of self-control on the part of the aboriginal inhabitants of our own country, and likewise those of other countries, that special legislation is enacted to protect them from their own passions. The sale of intoxicants to those classes is forbidden by law.

Verily, not in the abandonment of wild life is freedom secured, nor in disregard of any just restraint. On the contrary, the appetite, or other carnal impulse that is not kept in subjection, will enslave its possessor. In rightful obedience is the only true liberty. "Humble yourselves therefore under the mighty hand of God." Then will the Son of God make you free. And "if the Son . . . shall make you free, ye shall be free indeed."

MRS. ADA D. WELLMAN.

QUIT grumbling and grunting. To bear adversity in silence is proof of the reserve power that makes men "more than conquerors."

FRED T. ELKIN.

NO STATE RELIGION IN JAPAN.

MUCH interest has been aroused in efforts of Buddhism to obtain governmental recognition in Japan. By its contact with Christianity, Buddhism has been aroused from its lethargy, and resumed somewhat of its activity as a missionary religion, even projecting a propaganda in America. Its renewed activity, which is evidently a conscious or unconscious struggle for very existence, in view of the spread of Christianity on the one hand, and atheism on the other, has been directed to an agitation in the Japanese Parliament looking toward the "establishment" of Buddhism as a state religion. The adoption of any such measure by the Japanese Government would do much to destroy the confidence of other nations in Japan as a progressive, civilized power. The zealous "church party" has met with a decided set-back in the refusal of Abbot Shaku Shoyen to endorse the movement. That Buddhist dignitary is held in the highest esteem, and his opinion will carry great weight. He remarks very pointedly that a religion that needs the support of law is so weak and worthless that it does not deserve to live. If the Buddhists are to propagate their faith, it must be by the purity of their lives, and not by the aid of the law.—*Missionary Review*.

INDIA'S NEED OF CHRIST.

AFTER spending four months in India, the deputation sent out by the American Board has this to say:—

We return from our work upon the deputation profoundly convinced that no country in the world ever needed or more sorely needs to-day the saving Gospel of Jesus Christ than do India and Ceylon. We seized every opportunity to investigate the religions of those countries, and to study the public and private life they produce. They have utterly failed to inspire the people to anything that is uplifting and ennobling. Three thousand and more years of Hinduism have fully demonstrated its lack of ability to hold a mighty race from sinking lower and lower in ignorance and immorality. This condition is observed by the intelligent Hindus, who are free to confess that India's only hope is in the Christian religion. It is impossible for the foreigner to appreciate or understand the utter lack of unity or co-operation among the native peoples of India. With their more than one hundred languages and races, with their minute subdivision into thousands of castes, with their perfect chaos of nature-religions and diversity of cults, there seems to be no ground in which this great and really capable people can meet or hold fellowship, unless Christianity can come to them with its one God, its one human fraternity, its one tongue, and its one blessed hope for all, high or low, rich or poor, male or female. Hinduism confesses itself powerless, and, in its helplessness, turns to the West, from which the light of Christian civilization sheds its inspiring rays upon caste-bound, hopeless India.

ENTANGLING ALLIANCES.

"THOU therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." 2 Tim. 2:3, 4. One of these "affairs of this world" that is very entangling, because of the good it aims to do, is comprised in the category of secret societies. It is a peculiarity of worldly hindrances to the cause of Christ, that the better they appear the more subtle is their detriment to real Gospel work. In the Cynosure of June is a report of a certain experience meeting, in which Rev. W. L. Clapp, of Chicago, spoke in part as follows:—

As to the effect of secret societies in the work, I want to speak of an experience that we had in a little church in this city. I noticed that we had the prayer-meeting on Thursday instead of Wednesday evening. I learned afterward that the lodge met Wednesday evening, and therefore the prayer-meeting was changed to Thursday evening. After I had been there a couple of months, one of the deacons came to me, and I passed the time with him just before service, and asked him why he was not out to the morning service. "Well," he said, "it is like this. On Saturday night our lodge hold all their social gatherings, and as you know it is pretty early before we get away, and I never feel like coming to church on Sunday morning." I said, "You are not putting your lodge before your church, are you?" He said, "I think if I live up to what is taught in the ritual of our lodge, there will be no doubt about my getting to heaven."

And that is the conception that the ordinary person has about the teaching of the lodge. This is true of not only one deacon, but three others in that church, and one of them has never been in the prayer-meet-

ing in all the time we have been there, nearly a year, on the ground that he has to be up at four o'clock in the morning. No trouble at all to stay out to the gathering of the lodge. It is true of all the deacons, and further, it has extended to the young people. In view of these men who are older in life, the young people say, "Here is So-and-so in a lodge; if they are in the lodge, it must be all right. I will take them as my guide," and the result of that has been that those whom we have had in office have objected to the proclamation of truth along that line, and have severed their connection, if not from the church, have at least dropped active church work, because they did not believe in that thing.

The above clearly shows what has been pointed out so many times, that in many cases, if not all, the lodge becomes a rival to Christianity, and is therefore anti-Christian. We do not see how this logic can be evaded.

WORKING FOR JESUS.

JUST working for Jesus that is all

To hasten His glorious appearing;

Working while patiently waiting His call,

And knowing the glad day is nearing.

Our toil through the wearisome day is light

When Jesus our effort is blessing;

Our hearts sing his praises from morning till night,

His love and our shelter confessing.

Just working for Jesus day by day,

Not seeking the way of our pleasure;

But scattering sunshine and joy all the way,

And filling each hour of leisure.

His yoke is so easy, his burden so light,

Whenever the cross we are bearing,

That whether the pathway be somber or bright,

His love we will always be sharing.

Just working for Jesus every hour,

To cheer up the fainting and weary;

To plant just a seed of a joy-giving flower

In a heart that is cheerless and dreary.

Just working and trusting in Jesus alone,

While others their pleasure are serving;

And hoping at last for a place by the throne,

In the midst of his blood-purchased treasure.

Cheney, Kansas.

MRS. J. E. GILCHRIST.

THE BIBLE IN CHINA.

[A. C. J. in *World's Crisis*.]

ONE of the most hopeful signs in China is the wide circulation of the Scriptures. Notwithstanding the disturbances in 1900, the aggregate circulation of the Bible in that year was 1,523,930 copies; 991,300 of these were in Mandarin, and 291,900 were in Easy Wenli. These figures represent the operations of three Bible societies at work there. Then, too, the present year has opened most encouragingly in this respect. During the first eight days of January, orders were received at the Shanghai depot of the British and Foreign Bible Society for upwards of 150,000 copies of Scriptures, of which about 15,000 are Bibles and Testaments.

"LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you can not meet, a sorrow you can not disclose—turn it into prayer and send it up to God. Disclosures you may not make to man, you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it."

Of a medical missionary who died recently, after forty-three years of earnest work in India, it is said: "The amount of pain and misery which he relieved by his direct acts and sympathy, and by the men and women he raised up and trained, and by the system of dispensaries he put in operation, is beyond computation. It was such lives as his that led Lord Lawrence, the Indian viceroy, to say, 'Notwithstanding all the English race has done for India, the missionaries have done more than all other agencies put together.'"

"HARD it is to conquer nature; if a dog were made a king,

Mid the coronation trumpets he would gnaw his sandal string."

THE MASTER CALLETH.

SISTER DORA gave up her life to nursing sick people. At the head of her bed a bell was fixed by which sufferers could summon her at any hour of the night. As she rose at the sound of the signal she used to murmur these words, as if they were a charm: "The Master is come, and calleth for thee." It was as if the sick sufferer faded away, and in the couch she saw the face that was once marred with the world's anguish.

Christ's face across her fancy came,
And gave her battle to her hands

—*Word and Way*.

THE worship of images among the Roman Catholics is very confusing to the idolaters of pagan lands. They see no difference between their idols and the images before which the Roman Catholics bid them bow down. A missionary in Manila tells of a Chinaman who was heard to say that the only difference he saw between the religion of the Filipinos and that he had been used to at home in China, was that the Chinese gods sat down, and here they stood up.—*Almanac of Missions*.

OUR WORK AND WORKERS.

THE Texas camp-meeting will be held at Handley, July 24 to August 3.

BROTHER JOHN F. JONES reports three converts to the faith at Oxford, Md.

JUNE 23 twelve candidates were baptized and united with the church at Omaha, Neb. Brother W. B. Hill administered the ordinance.

FROM various sources there comes good news of the Summer School at Berrien Springs, Mich., the attendance being about three hundred.

DURING the recent camp-meeting at Galt, Ont., twenty-five persons were baptized. The Messenger says that nearly three thousand persons witnessed the ceremony.

BROTHER J. E. FULTON, who has been doing efficient work in the Fiji Islands for several years, is to be transferred to New Zealand, to labor among the Maoris. Brother C. H. Parker, who has labored for some time in Tasmania, goes to Fiji.

THE Record, organ of the Southwestern Union Conference, says that "new Sabbath-schools are springing up all over the country. The demand for quarterlies is so great that, altho we increase our standing order each quarter, we always run short."

AMONG the resolutions passed by the Pennsylvania Conference, at its recent session, was the following: "Resolved, That we recognize the value and importance of the Sentinel of Christian Liberty in a substantial way, by giving it an opportunity to accomplish its mission in our State."

AT the recent session of the Pennsylvania Conference, held at Johnstown, Brother R. A. Underwood was re-elected president; I. N. Williams, vice-president, and W. M. Lee, secretary and treasurer. Mrs. W. M. Lee was chosen Sabbath-school secretary. Six tent companies are at work in the State.

THE Echo Publishing Co., of Melbourne, Australia, are about to establish a branch depository at Durban, Natal, South Africa. The field of operations from this point is to embrace Natal, Transvaal, and Orange River Colony, with Brother C. H. Pretzman as manager, and J. H. Camp as field agent.

WRITING to the Wisconsin Reporter from Hull, England, Brother Joseph Brandt says: "England is a field of opportunities and is white for the harvest. In the last nine months more souls have accepted the truth in England and in the entire European Conference, than in all previous time. Many souls have been saved and churches raised up by means of the paper, Present Truth, which is accomplishing a good work."

THE Bible Echo, published at Melbourne, Australia, is now under the editorial management of Brother E. W. Farnsworth. The new editor has had years of successful experience in the cause, throughout the United States, New Zealand, and Australia, and we expect that experience will be an efficient aid in greatly improving the messenger of truth over whose weekly preparation he has been called to preside. May the Echo prove an effectual agent in the promulgation of the last message of mercy in the field it is designed to serve.

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THE SABBATH SCHOOL

INTERNATIONAL SERIES

LESSON 6.—AUGUST 9. THE GLORY REVEALED IN THE TEMPLE.

Lesson Scripture, Dan. 1:17-21, R.V.

17 NOW AS for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

SUGGESTIVE QUESTIONS.

1. How did God honor the fidelity to principle which was shown by Daniel and his companions?
2. What special gift was bestowed upon Daniel?
3. What happened at the end of their course of study?
4. Who was their chief examiner?
5. With what honor did Daniel and his companions pass their examination?
6. What position was assigned them?
7. How did they rank with the educated Babylonians in the practical administration of affairs?
8. How long did Daniel remain in the province of Babylon?

NOTES.

1. The experience of Daniel and his companions is an illustration of the divine plan for acquiring an education. Our part of the work of obtaining knowledge is to keep the body in the best possible condition by obeying the laws of God for our physical well-being, and then to apply the mental power to the utmost in seeking to grasp the truth. This opens the channel through which God imparts His own thoughts. Read Prov. 2:1-9 for the inspired declaration of these principles.

2. To Daniel and his companions was granted the privilege of representing the true Gospel principles in Babylon. They were to set forth the fundamental experience of Christianity, the manifestation of the divine life in the flesh (1 Tim. 3:16), and in them was to be demonstrated the superiority of the laws and principles of the heavenly kingdom. The work which Hezekiah the king, and others who followed him, failed to do in Jerusalem, was now to be done by Daniel and his companions as captives in Babylon. And this teaching of the truth was to be done, not by preaching sermons in certain set phrases, but by the experience of the fact in their lives. But this was altogether a matter of faith in God on their part. Only a living faith in divine principles would give them the courage to risk their all upon these principles right in Babylon. The result showed that to be right by faith in God and His Word is the experience of knowing how to do the right thing in the right way at the right time, when others fail, and that even a heathen can distinguish the difference between this genuine righteousness by faith and the highest degree of Babylonish wisdom. And thus was the message of justification by faith, the good news of a divine life dwelling in human flesh as its wisdom and power, the glory of God in His own temple, proclaimed as a reality amid the darkness and error of Babylon.

3. Two charges are usually brought against the diet which was originally given to man by his Creator. The first is that it tends to physical weakness, and the second is that it does not supply sufficient nutriment for the best quality of brain-work. The experience of Daniel and his companions is a sufficient answer to both these charges. Through them God set forth in Babylon the fact that health of body and vigor of intellect are both the natural result of living in harmony with the divine plan.

4. From the facts recorded in this first chapter of Daniel it is evident that there is the most intimate relation between diet and righteousness by faith. They are in fact simply the physical and the spiritual sides of the same great truth,—the gift of the life from God to man and the right way of receiving that life so that God may be glorified in the best possible service.



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THE SUNDAY SCHOOL

INTERNATIONAL SERIES

LESSON 5.—AUGUST 3.—THE TABERNACLE.

Lesson Scripture, Ex. 40:1-13, R.V.

1 "And the Lord spake unto Moses, saying, 2 On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting. And thou shalt put therein the ark of the testimony, and thou shalt screen the ark with the 4 vell. And thou shalt bring in the table, and set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the golden altar for incense before the ark of the testimony, and put 6 the screen of the door to the tabernacle. And thou shalt set the altar of burnt offering before the door of the tabernacle of 7 the tent of meeting. And thou shalt set the laver between the 8 tent of meeting and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the screen 9 of the gate of the court. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof; and it shall be 10 holy. And thou shalt anoint the altar of burnt-offering, and all its vessels, and sanctify the altar; and the altar shall be most 11 holy. And thou shalt anoint the laver and its base, and sanctify it. And thou shalt bring Aaron and his sons unto the door 13 of the tent of meeting, and shalt wash them with water. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office.

Golden Text.—"Enter into His gates with thanksgiving, and into His courts with praise. Ps. 100:4.

SUGGESTIVE QUESTIONS.

(1) What command did the Lord give Moses concerning the tabernacle? How long was this after the departure from Egypt? Verses 1, 2. Note 1. (2) What was commanded concerning the ark? Verse 3. Note 2. (3) What direction was given concerning the table? And the candlestick? What did the candlestick represent? Verse 4. Note 3. (4) What was said of the altar of incense? What did the incense signify? Verse 5. Note 4. (5) Where was the altar of burnt-offering situated? Of what was it a symbol? Verse 6. Note 5. (6) Where was the laver to be placed? What did this laver signify? Verse 7. Note 6. (7) What was set round about the tabernacle? Verse 8. (8) What then was to be done to the tabernacle? Verse 9. (9) How was the altar of burnt-offering to be dedicated? What would be the effect of this anointing? Verse 10. (10) What was to be the dedication of the laver? Verse 11. (11) What was the first act in setting apart the priests? Verse 12. Note 7. (12) What further was to be done to Aaron? For what would this qualify him? Verse 13.

For an excellent help see "Patriarchs and Prophets," chapter 27, pages 313, 314; chapter 29, pages 334-336.

NOTES.

1. The Time.—The Israelites left Egypt on the fifteenth day of the first month (Ex. 12:2, 6-8, 28-32) and arrived at Sinai in just two months from that day. Ch. 19:1. From that time to the end of Moses' second period of forty days in the mountain with God was about three months, and the remainder of the year was occupied in building the tabernacle.

2. "The ark of the testimony" was so called because it contained the tables of the law, which were called "the tables of testimony." Ex. 31:18. They testified of God's will (Ps. 40:8.) There was also the "book of the law" in the side of the ark, or before it, which testified against the people because of their rebellious tendencies. Also the pot of manna and Aaron's rod that budded, which testified to God's goodness to them notwithstanding their unworthiness. The ark is described in Ex. 25:10-22.

3. "The table" here referred to was the table of showbread. On it were placed twelve loaves, or cakes, of bread, which were renewed every Sabbath. For detailed description, see Ex. 25:23-30; Lev. 24:5-9. The candlestick, or lamp-stand, is described in Ex. 25:31-39, and its value was about \$28,000. The candlestick represented the church, the oil represented the Spirit of God, and the light symbolized the light of truth which God's people are to show to the world. See Zech. 4:1-6; Rev. 1:16-16, 20.

4. The incense represented the merit of Christ, which alone makes the prayers and services of fallible man acceptable to God. Rev. 8:3, 4.

5. The altar of burnt-offering was pre-eminently the symbol of sacrifice. It was placed in the forefront of the tabernacle service, and was accessible to all the people. It signified entire self-sacrifice, inasmuch as all offerings upon it were entirely consumed, and offerings for the people were made daily.

6. The laver was a symbol of purity, as the priests were required to wash their hands and feet before entering the sanctuary. "Tent of meeting" signifies that in the tabernacle the Lord met with his chosen representatives of the people. The expression "tent of the congregation" in the Common Version is misleading, as the congregation could not go into the "tent."

7. The prime qualification of a minister of the Gospel is that he shall be clean. "Be ye clean, that bear the vessels of the Lord." Isa. 52:11. The holy anointing of the Spirit will not be imparted until there be first the cleansing by the blood of Christ, and also the putting away of the "filthiness of the flesh."



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Old Indian War Pensions

Congress has just passed a law granting pensions to the survivors and to the widows of deceased soldiers of the Oregon, Washington, and California Indian Wars of 1847 to 1856. Full information will be sent by BYINGTON & WILSON, No. 728 Seventeenth St., Washington, D. C., or Branch Office, No. 442 Parrott Building, San Francisco, Cal. Fees limited by law.

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Quotations

The following are a series of quotations from that new pamphlet entitled "Sunday in History" by C. H. Edwards

Chambers Encyclopedia: Nor is there any where in the New Testament any express statement that the first day of the week was to be kept in place of the seventh, or was in any way the Sabbath. —*Art. Sabbath.*

Rev. Henry Ward Beecher: There is no direct command on the subject. The only obligation resting upon us to observe Sunday is that which comes up through our nature. We are to do it because it is best for us, for our children, for our menservants, for our maidservants, for our beasts of burden, and for the stranger that is within our gates. Such is our duty in regard to the Sabbath day and that is deep enough, broad enough, and authoritative enough for every wise man.—*Bible Studies, page 242.*

Rev. S. Foster Grady, Pastor Messiah Church (Baptist), Trenton, N. J.: We observe the first day, not because the Jews were commanded to observe the seventh, but because it is for our spiritual interest to do so, because it contributes to our growth in grace, and our knowledge of the Lord Jesus Christ, and because apostolic example has all the force of a direct and positive precept.

Rev. Lyman Abbott: The current notion that Christ and His apostles authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament.—*Editorial in Christian Union, Jan. 19, 1882.*

The above quotations indicate the character of the entire work. It contains 232 pages, and will be sent post-paid for 50 cents. It is bound in paper covers.

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

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OAKLAND, CAL., JULY 16, 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.

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

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This number gives a good bit of space to matters of earthquake and volcanic disturbance; but we believe that the importance of the subject and its connections warrant the space. What these things mean ought to stir hearts,—those who know God to work for Him; those who do not know Him to seek His salvation.

"The Word Became Flesh."—We have a manuscript with the above title, sent us under the date of May 8, 1902. There is no name upon the manuscript. A letter may have accompanied it; but if so, it has been separated. We would like the writer's name and address. Name and address of the writer should always be placed upon the manuscript itself, either at the beginning or end.

Daniel Webster considered that the greatest thought that ever came to man was **man's personal responsibility to God**. And it is. It puts the individual face to face with God alone, leaving out all others. In a large company men are prone to shirk responsibility as they are not in the small. But man's personal responsibility to God is as great among ten thousand as tho he were only one of ten. Personal responsibility to God demands the doing of simple moral duty; and duty is not a matter of numbers.

Not by Keeping Law.—Let it forever be understood that the SIGNS OF THE TIMES does not teach that we can be saved by any works that man can do. It was a perversion of the Gospel when the men from Judea said, "Except ye be circumcised after the custom of Moses, ye cannot be saved." Acts 15:1. No work of man will save him. No attempt to keep any law will save him. Man is saved, if at all, by the merits of Jesus Christ, by the free grace of God. But he who truly accepts this salvation, whose life drinks in of the life, the Spirit of God, will work. He will not work *for* life, but *from* life. His faith will be a "faith which worketh by love." Gal. 5:6.

His love will keep all of God's commandments, and His commandments will *not* be "grievous." 1 John 5:3.

Mont Pelee Still Active.—June 19 the Martinique volcano shot forth a column of mud over 300 feet high, which buried the lower part of Basse Terre under about sixteen feet of slime. Twenty-two houses were engulfed. Thirty houses have been carried out to sea. There have been more recent and violent outbursts as late as July 12. The volcano in St. Vincent is also still active, and earthquakes are frequent.

For Mexico.—Sunday evening, July 13, Brother George E. Henton and his wife Dora E. Henton, with his two daughters Helen L. and Jessie, departed for Mexico, for the purpose of founding a branch of this institution in that country, in order more effectually to push the cause of Christ, and spread the knowledge of the everlasting Gospel. Our friends who have donated for this purpose will be glad to know this, and will follow the labors of these fellow-workers with interest. They will proceed *via* the Sunset route to El Paso, thence to the City of Mexico, where they will carefully look over the ground. Brother Henton will also visit Guadalajara, where the large sanitarium is located, before finally fixing headquarters. May the prayers and means of Christian people follow these devoted workers to this needy field. One daughter, Olive, remains with us here for a time to obtain more experience.

He Will, but When?—A daily paper, speaking of the Martinique disaster, says:—

What a tiny and fragile thing is man; how absolutely at the mercy of nature's forces—yet, in time, he will regulate absolutely this small planet which is given to him. He will control its volcanoes as he now controls its waterfalls and rivers. He will control its storms, its rainfall, and its heat.

Yes, he will; but it will not be man in his present condition, nor the earth in its present condition. God designed that normal man should control a normal earth; both are abnormal now. When that time comes that God shall have gathered out of this world that holy people who shall serve Him forever, then will He restore both man and earth to their normal state, and the man Christ Jesus shall reign forever. Unto Him, the representative man, the great Head of the new race, shall return "the first dominion." But in that world will be no calamity, no sorrow, no death, because there is no sin.

In an article on "Honest Clothing by Legislation" in the Independent, by Senator Francis E. Warren, from Wyoming, the writer's first two sentences are: "The tendency of the day is in the direction of fair dealing. National and State legislatures enact legislation intended to insure to the consumer of food products purity of such products, and a knowledge of their ingredients." Now if it is true that "the tendency of the day is in the direction of fair dealing," why do we need legislation to compel fair dealing? If the tendency, the drift, the current, was truly that way, why not have "honest clothing" without legislation? Of course men want honest clothing, and they will join with the Wool Growers' Association to secure it by legislation, if need be; but this is in the interest of self-protection, not fair dealing. Once men could get honest food and honest clothing without legislation. The fact that legislation is so vitally necessary, proves that the tendency of the times is away from fair dealing.

The Saint's Place of Reward.—A minister writing in a widely circulated daily says that another minister has made some startling discoveries in the realm of theology. After years of patient investigation he has succeeded in locating heaven and hell, and from this time forth neither saint nor sinner need be ignorant as to where he will spend eternity. Heaven, so the Cincinnati divine informs us, is to be located on the earth, after it shall have been properly disinfected and purified by fire.

All of this is treated lightly, as tho it were a good joke. Why should not God tell His children where they should spend eternity. We all know that man does not live long here. Is this the end of existence? If there is a future, where is it to be? In reply we would simply say that if "theology" had taken the Bible for its standard, there would be no question as

to the *place* of reward, the time of reward, and the *condition* of the place of reward. Neither is this a new discovery, as Mr. Thomas B. Gregory would have us believe. It is as old as the Bible, as old as God's purpose; for He tells us,—and He stakes His very existence in its fulfillment,—*"Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it; He created it not in vain, He formed it to be inhabited. I am Jehovah; and there is none else."* Isa. 45:17. Jesus declares, quoting from Psalm 37, "The meek shall inherit the earth." Matt. 5:5. That psalm tells us when this shall be. "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "The righteous shall inherit the land, and dwell therein forever." "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land; *when the wicked are cut off, thou shalt see it.*" All this and the time of fulfillment is clearly set forth in a multitude of passages in the teachings of Christ and His apostles. That renewed heaven and earth will be spiritual but not the less gloriously real, even as the people who inherit its glory.

The Church Ought to Be Sufficient.—The Annual Meeting of the National Christian Association will be held at the Chicago Avenue (Moody) Church, Chicago, on May 14th and 15th. The first session will be on the evening of the 14th, at 7:30 o'clock. Rev. Charles A. Blanchard is president. Its object, as stated, is "to keep the membership of the churches out of secret organizations, for these among other reasons: (1) Because they are declared to be organized on a basis so necessarily broad as to exclude the idea of Christ as the world's only Redeemer; (2) Because they substitute in their claims, and in the minds of many of their membership, the secret society for the Christian church; (3) Because of the relation of the obligation of these secret orders to the oaths and decisions of courts." But the church of Christ ought to do all this, and if truly Biblical it would do it. This Association clearly shows that.

How we hardens the hearts of men! And in point of fact, by America's great Admiral Dewey. Manila could have been taken after the battle in the bay without firing a single shot. The surrender was all arranged, but the Spanish general in command wanted Dewey to fire upon the city. Here are Mr. Dewey's own words: "If you are going to surrender, why must I fire a shot? He said his honor demanded that, so I had to fire, and kill a few people." That is, human life was so cheap that a few persons could be sacrificed to please the whim of a conquered man! The people are spoken of as tho they were so many heaves or pigeons. Truly Sherman said, "War is hell." The judgment of God may set a different value on men.

Against Tobacco.—Bishop Nicholson, of Milwaukee, has issued a vigorous protest against the use of tobacco by the clergymen of his diocese, which is said to have caused a considerable flutter in the circle of Episcopal ministers. The bishop says: "We have never yet heard any argument in favor of the persistent use of tobacco except that of a purely selfish indulgence. Men whose vocation calls them to a daily crucifixion of the flesh, and who are supposed to be on duty day and night, have no right to use such argument. *We have never yet met with a single trace of moral good or spiritual help or physical gain* resulting from the use of tobacco, but we have seen untold evils and grave decadence following in its train."

One of the best Bibles in existence, showing simultaneously the common and Revised Version, is the Linear Parallel Teachers' Edition, published by A. J. Holman & Co., 1222 Arch Street, Philadelphia. They are now offering special inducements to Bible students. Write them.

God gives life now; but He gives it for service. He who uses life in harmony with God's purpose will form an incorruptible character, and to the incorruptible character will be given an incorruptible body. Immortality is God's seal of incorruptible character.

Church relationship is of God, but that of itself will not save us. Only personal, living relationship with Jesus Christ will avail for salvation now or eternally.