

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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"THE RIGHTEOUS SHALL FLOURISH LIKE THE PALM TREE."

SEE the weary traveler toiling over the hot sand of the desert, with no shelter to protect him from the rays of the tropical sun. His water supply fails, and he has nothing with which to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends pass before his mind as he believes himself ready to perish. Suddenly he sees in the distance, rising out of the dreary, sandy waste, a palm tree, green and flourishing. Hope quickens his pulses; he presses on, knowing that that which gives vigor and freshness to the palm tree will cool his fevered blood and give him renewed life.

As is the palm tree in the desert—a guide and a consolation to the fainting traveler—so the Christian is to be in the world. He is to guide weary souls, full of unrest, and ready to perish in the desert of sin, to the living water. He is to point his fellow-men to Him who gives to all the invitation, "If any man thirst, let him come unto Me, and drink."

The sky may be as brass, the burning sand may beat about the palm tree's roots, and pile itself about its trunk; yet the tree lives on, fresh and vigorous. Remove the sand, and you discover the secret of its life; its roots strike down deep into the waters hidden in the earth.

Thus it is with the Christian. His life is hid with Christ in God. Jesus is to him a well of water, springing up unto everlasting life. His faith, like the rootlets of the palm-tree, penetrates beneath the things that are seen, drawing life from the fountain of life. And, amid all the corruption of the world, he is true and loyal to God. The sweet influence of Christ's righteousness surrounds him. His influence elevates and blesses.

The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they

may start waves of blessings that will widen and deepen, and the blessed results they may never know till the day of final reward. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work God's providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life, and are thus fitting for the higher work and the unshad-owed joy of the life to come.

As you go through life, you will meet with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the

conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that will urge him on his way. "None of us liveth to himself." By our unconscious influence others may be encouraged and strengthened.

The service rendered in sincerity has great recompense. "Thy Father, which seeth in secret, Himself shall reward thee openly." The faces of men and women who walk and work with God express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun. They have Christ's joy, the joy of being

a blessing to humanity. They have the honor of being accepted for the Master's use; they are trusted to do His work in His name.
E. G. WHITE.



HOW READ- EST THOU?

"O LORD, thou art *my* God; I will exalt *Thee*, I will praise *Thy* name; for *Thou* hast done wonderful things; *Thy* counsels of old are faithfulness and truth." Isa. 25:1. It makes a great difference how texts are read.

future, make their burden very heavy. And when pain and sickness is added, the burden is almost greater than they can bear. Careworn and oppressed, they know not where to turn for relief. Put your whole heart into the work of helping them. It is not God's purpose that His children shall shut themselves up to themselves. Remember that for them as well as for you, Christ died. Hold out to them a helping hand. This will open the way for you to help them, to win their confidence, to inspire them with hope and courage.

All have trials, griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow-mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the lives of others and to strengthen their efforts, by words of holy cheer.

There is many a brave soul sorely pressed with temptation, almost ready to faint in the

By emphasizing the words as above indicated, what a richness there is to this one.

"O Lord, Thou art *my* God." It certainly is a comfort to know that the mighty God who framed the universe, who still upholds all these shining planets in the boundless expanse of space, can be truthfully called the God of just one individual—*my* God. Every soul created can thus say *my* God, and therefore He becomes by this the God of all.

"I will exalt *Thee*." How many seek to exalt themselves instead. Here comes the confusion. This is the result of sin. *I* instead of *Thee* is emphasized in so many ways.

"I will praise *Thy* name." Only the humble follower of Christ can do this. The self-centered, self-seeking individual can not from the heart truly praise the name of God. He manages somehow, somewhere, to weave in his own praise, exalt his own ideas, his own doings, and this at once becomes as the fly in the ointment, the little plague spot that spoils all.

God's praise is His appointed means of deliverance from self-praise.

"For Thou hast done wonderful things." One only needs to enumerate the wonderful things God has done, and is continually doing, to beget in his soul humility. As he contemplates the greatness of the Creator, His wonderful acts, His great wisdom, and spotless purity, untarnished by even one thought of selfishness or self-serving, like Job, he is led to exclaim, "I know that Thou canst do everything, and that no thought can be withholden from Thee." "Wherefore I abhor myself, and repent in dust and ashes."

"Thy counsels of old are *faithfulness* and *truth*." In all the counsels of God, the happiness and best interests of His creatures have been in view. Every thing, every pleasure, that would affect this one desired end, has been eliminated. This is why the law of His love is so jealous and perfect. Everything has been done in truth and uprightness. Nothing is omitted that in *truth* will work advantage and happiness to His children. How different are the counsels of Satan. His study is to ruin and destroy—done in *unfaithfulness* and *untruth*.

God's blessed words to us are so full, so rich, so helpful. As we seek to read Him into every passage, and study to see revealed His loving thoughts of kindness upward, we shall read His Word aright, and find in it the revelation of a personal salvation to the individual soul, which, in few words, means, "Christ in you, the hope of glory." T. E. BOWEN.

PICTURES OLDER THAN THE FLOOD.

Witnesses of God.

SOME of the more recent discoveries of the archaeologists deserve to be far better known than they seem to be. They can teach us many a needed lesson of faith in the dear old Book, which is the only certain and safe guide, alike concerning the remote past and the impending future of our race. For several decades it has been quite the fashion to poke fun at its earlier chapters as only "nursery yarns;" but of late a strong reaction has set in, as one by one the contemporary witnesses have risen from their dusty beds of the vanished centuries, proclaiming with voices of convincing thunder that these old poet-prophets knew what they were talking about.

It was not alone the Old Testament which had been attacked by the destructive critics of Germany and elsewhere, but Livy and Herodotus as well. But just as the excavations in the Roman Forum have turned into waste paper, Niebuhr's brilliant "demolition" of early Roman history, which had been accepted by scholars for nearly half a century, even so have other witnesses in solid rock risen up in these last days to vindicate the truth of Old Testament history, and teach us lessons of trust in that Hand which traced the times and bounds of nations from creation's morn. Step by step backward has this vindication gone, until those scientific doubters who are yet capable of learning lessons of faith are beginning to realize that even the *very first* chapters of Genesis may soon turn out to be good science and history after all. The Bible is indeed an anvil that has worn out many a hard hammer.

Of course we Christians have believed its testimony all these years, in spite of the fashionable theories of the evolutionists. It is only those who have been so ready to apologize to the Bible by seeking to show how it "harmonized" with their ideas of science, who are now in danger of having their elaborate reasonings cast aside as so much waste paper. Those

who have gone steadily about the work of their Master, fulfilling His last commission as given from triumphant Olivet, and proclaiming all the time that another world, like that of Noah for its wickedness, will, like it, be swept out of existence, tho by fire instead of water, are not now placed in the "fix" of having to revise their ideas of the flood and the antediluvian world. They have never doubted Moses' record all these years.

This reaction in public opinion began a good many years ago. Quite soon after the learned world began worshipping Darwin's theory, the Creator began uncovering some of

His Buried Witnesses.

First, it was the monuments of Egypt, Assyria, and Babylonia that produced the duplicates, or vouchers, for the various historical books of the latter half of the Old Testament. Then the records of the time of Abraham were honored. And lastly such discoveries as those at Mycenæ and Crete are gradually dinning it into the heads of all reason-loving men that primitive man was not such a low savage after all. The pick and the shovel are fast answering the destructive critics and scientists with arguments unanswerable and of their own favorite kind.

But the geologists are also receiving their answer. It was long a cardinal doctrine of their "science" that the fossils belonged to ages long before man came on the stage of action; that even the "latest" of them, those huge creatures of the olden time, the megatheriums, mammoth, etc., were extinct long before man was created. It was on this, as one of its chief postulates, that this pretentious system of geology was founded and built up, with its ever-narrowing ages of life receding into the mists of an abysmal past. But about 1859 the evidence began to become conclusive that man lived in Western Europe along with some of those long-extinct species of mammals which show an altogether different kind of climate from that which now prevails—a different world entirely.

It was not the believer in a creation of *six literal days* who was under the necessity of rejecting these discoveries. They were just what he expected; for the belief in creation's week has ever gone side by side with a belief in the record of the flood. But these discoveries were very naturally disturbing to those who had worked out such a pretty scheme of a creation on the instalment plan "long drawn out," with the "days" of Genesis corresponding to their geological ages, and with man created only after about all these ups and downs of the continents had taken place. But the evidence of the fossils—again their own chosen kind of argument—was far too strong; and none of them now think of denying that "palæolithic man," as they are pleased to term that race, existed when the rhinoceros, lion, and hyena roamed over England and Northwestern Europe, together with the mammoth, which was a kind of elephant so nearly like the present species of India (*E. indicus*) that many think the two identical.

Countless thousands of these ancient elephants and rhinoceroses are found in the extreme north of Siberia within fifteen degrees of the north pole; and in some cases the carcasses are in a state of such perfect preservation that the flesh is eagerly devoured by the dogs and wolves, showing that the poor brutes were destroyed suddenly in some awful and strange manner utterly contrary to any doctrine of "uniformitarianism." Indeed, many leading geologists, including the late Sir William Dawson, declare without hesitation that these ancient men and huge animals were all probably

swept away together at the time of "the last great submergence" of Western Europe.

How Geologically Ancient Is Man?

That man lived side by side with many of the fossil animals is now everywhere acknowledged. But the momentous question they have been discussing for a score of years or more, is as to *how far back* in "geological time" he really did live; that is, whether he really lived in "Pliocene" or perhaps even "Miocene times," as many claim. These are their two divisions of the "Tertiary age" or "epoch," which immediately preceded the "Glacial period." As Dawson naively puts it in his "Meeting-place of Geology and History," it is now certain that man witnessed *one* great submergence or subsidence of the dry land (the "post-glacial"); while, if he actually lived in the "Pliocene period," he must have witnessed *two*, and if in "Miocene times," *three* of these submergences or floods; for, according to their science, each of these divisions ended with the *continents more or less under water*.

With each of these eras, or ages, carrying us back tens or hundreds of thousands of years into the "dark backward and abysm of time," it is not surprising that to people of plain common sense this whole science of geology seems sadly out of joint with this age of hard scientific facts. It seems to savor too much of the astronomy and chemistry of the Middle Ages, when the sun and all the stars revolved each day about the earth, and the chemists kept hunting for that magic substance which would transmute everything into gold. One such "submergence," or flood, there certainly was; but this is sufficient for all the work, and ought to satisfy the geologists, without making the continents go up and down times without end.

GEO. E. MCCREADY PRICE.

Tracadie, N. B.

(To be continued.)

THE MASTER WORKER.

WHAT "rough lumber" Christ has to "work up" when He gets us in hand! Do you pray to be smoothed down and made patient? Then welcome the answer, "Tribulation worketh patience." Some one has falsely accused or misjudged you. Did you get sweetness out of it, or did you consider it "entirely uncalled for," and felt so hurt that your head was bowed and your "harp hung on the willow?" If so, you have not found sweetness in the trials. God can so bless your trials for your good that you can say of persons who have been a great cross to you, O what a means of grace they are to me! and thus you can have real sweetness out of every test.

As long as you believe your trials are curses, so long will you fail to find real sweetness in them. Job's sickness and calamities came from the devil and were intended by his satanic majesty as curses, but were transformed by the creative hand of God into mighty blessings. If we are walking in the light of God, no disappointment, no sorrow, no sickness, no misunderstanding can be a curse, for "all things work together for good to them that love God."—*Pentecost Herald*.

It is a beautiful arrangement, in the mental and moral economy of our nature, that that which is performed as a duty may, by frequent repetitions, become a habit; and the habit of stern virtue, so repulsive to others, may hang around one's neck like a wreath of flowers.—*Paxton Hood*.



THE SECOND ADVENT.

The Close of Probation.

THE Bible teaching on the subject of the sanctuary indicates clearly that an end will be reached in the investigative judgment work in heaven. This conclusion is ordinarily referred to as the close of probation. Probation means proving. Theologically, it is the time allotted mankind in which to develop and prove character. The close of probation is the critical moment when the High Priest above steps forth from the Most Holy Place of the heavenly sanctuary to place upon Satan, the antitypical scapegoat, the confessed sins of the righteous.

To some it may appear impossible for a just decree to be issued deciding the eternal status of every individual. Such fail to appreciate the fact that the present days are the last days of this world's history; that the Gospel has been preached to nearly the entire world, and that individuals in all conditions of life the globe over are deciding their own destinies by their daily conduct and attitude toward divine things. No injustice will be done. There need be no fear that God will make a mistake.

The correct understanding of the sanctuary question also establishes an exceedingly important fact,—that only one probation is or ever will be granted mankind in which to develop character. This truth at once sweeps away a long list of theories and doctrines urged upon the world to-day. Evolution, Theosophy, Buddhism, and other systems of everlasting progression with no ultimate ill to anybody are exposed by the searchlight of this revelation. Any system that teaches a second probation for sinners, or that teaches that sinners are to be saved after Christ leaves the heavenly sanctuary, as noted above, must be classed as false doctrine.

For instance, some claim that Christ has already come, and is present in the air above the earth, fulfilling 1 Thess. 4:17; that the resurrection of the righteous dead has taken place, and the living saints are being caught away—translated in some manner not observed or comprehended by the world at large,—raptured secretly. In this manner, it is said, the kingdom of Christ is augmenting, and that this work will continue, with various changes in the program, until the world, or the greater portion of it, is converted. Such teachings are exceedingly pernicious, and serve to allay the fears of sinners, and to license them to continue their evil ways during the present life rather than to turn to ways of righteousness. The result will be their eternal loss when the day of the Lord overtakes them unawares.

False Theories and the Manner of his Second Advent.

The Bible teaching with reference to the manner of Christ's second coming is also a strong and sure safeguard against a host of false theories and doctrines concerning that event. All of these false doctrines are the result of the studied plan of the devil to weaken faith in the testimony of Scripture touching this and other vital truths. For example, it is claimed that the second coming of Christ refers

solely to the coming of Christ to the soul at conversion in the Gospel dispensation. Texts similar to the following are referred to: "If a man love me, he will keep My words; and My Father will love him, and *We will come unto him*, and make Our abode with him." John 14:23; also Rev. 3:20. These words are worthy of all acceptance in their real application. But the interpretation as urged is subversive of belief in the literal second coming, a correct understanding of which in these latter days is of weighty import to every one.

Another claim is that the second coming of Christ is His coming to individuals at death. This doctrine arises from erroneous views respecting the condition of the individual, or the soul, after the death of the body. Contrast this with the Scriptural testimony concerning the state of the dead and the resurrection, in the article which follows.

Classed with the foregoing theories is the claim of many so-called religious bodies that the second coming of Christ and the setting up of His kingdom meet fulfilment in their messages to the world. Such are Christian Science, Spiritualism, Mormonism, and others. These urge as evidences of the truth of their claims the presence and manifestation of superhuman powers in the healing of diseases and other supernatural phenomena, claimed by some of them to be from God. To these and like claims apply the words of Christ:—

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and *shall show great signs and wonders* [signs and miracles are not, therefore, necessarily proof of truth or the presence of divine power]; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the *desert*, go not forth; behold, He is in the *secret chambers*, believe it not." Matt. 24:23-26.

Of false christs and false prophets there have been and are many, and at least two of the specifications predicted by Christ are heard to-day from two of the isms enumerated above. For the reasons for the "nots" in the latter part of the preceding quotation, and as against these various theories, note some of the positive teachings of the Word of God herein adduced concerning the manner and nature of the second coming of Christ.

Immediately preceding the second advent, and following the departure of Christ from the heavenly sanctuary, the earth is to be visited by the severest scourge of divine wrath ever experienced by it. I refer to the seven plagues introduced and described in the fifteenth and sixteenth chapters of Revelation. These were said to be contained in seven vials "full of the wrath of God," and were given to seven angels who poured them out in succession, evidently upon different portions of the earth. The effect of each plague appeared to extend on after its out-pouring until all were poured out.

These scourges visit the earth, it will be observed, after the close of probation. This is indicated from the fact that in them is the "wrath of God" in fullest measure. Before the close of probation, and while Christ ministers in the sanctuary, the Gospel reaches

all mankind with its message of love and mercy. When the world rejects the call, there is no possibility for further salvation. Then divine justice metes out retributive punishment upon the unworthy nations of earth. These scourges are not, however, the exact rewards for individual sins, but are the expression of the righteous indignation of a contemned God against sin.

It will only be necessary to read the chapters referred to, to gain a rather vivid idea of the time of terror and suffering that will then prevail. It was during this time that John heard one of the seven angels make the following observation relative to the justice of these plagues: "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

The last plague or judgment visited upon the world is "a great hail out of heaven, every stone about the weight of a talent." In conjunction with this is "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. . . . And every island fled away, and the mountains were not found." Associated texts place this terrific convulsion of nature at the moment of Christ's approach to the earth, and the mind is somewhat prepared to appreciate the sublime and awful spectacle that will then be witnessed by earth.

We have now reached the point where can be considered directly the manner of the Lord's coming, and no language can so appropriately speak of this as the language of Scripture. As you read the following simple, plain statements, contrast with them the messages of the false teachers of every ism or creed:—

"For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of Man be." "Then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and *they shall see the Son of Man coming in the clouds of heaven with power and great glory.*" Matt. 24:27, 30.

"Behold, He cometh *with clouds*, and *every eye shall see Him.*" Rev. 1:7.

This is in harmony with the promise: "This *same Jesus*, which is taken up from you into heaven, shall *so come in like manner* as ye have *seen Him go into heaven.*" The second is: "While they *beheld*, He was taken up; and a *cloud received Him out of their sight.*" Acts 1:9, 11.

"The Son of Man shall come in His glory, and all the holy angels with Him" and "in the glory of His Father." Matt. 25:31; Mark 8:38.

"Our God shall come, and *shall not keep silence*; a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50:3.

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8.

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens [the atmospheric heavens] shall vanish away like smoke." Isa. 51:6. "The day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise." 2 Peter 3:10.

The "day of the Lord" begins when probation closes.

"And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places." Rev. 6:14.

These are only a few of the many positive expressions of Scripture that tell the thrilling story of that great day.

And yet the claim is heard that the lightning referred to above is the telegraphic news flashing over the wires announcing Christ's arrival somewhere on the earth! How weak and puerile is such interpretation in the presence of the sublime words of Scripture!

What can be plainer or more easy of comprehension than these expressions of Holy Writ? Comment seems almost needless. The great Light of all the universe is to come to this earth; is it like the lightning? The whole world is to witness with natural eyes the transcendent glory and majesty of Christ when He shall come to earth the second time. Not only is the world to *see*, but it is to *hear*, and to *feel*, and to appreciate the vivid reality of that event. The shining forth of His glory surpasses the burning strength of the sun at noonday; the fire of God devours before Him; while thunders and earthquakes and loud explosions of subterranean gases lend their voices to add terror and destruction, and proclaim the presence of One before whom nature reels and trembles. No, it will not be a quiet nor obscure affair.

Well, that day hastens its approach. And there are some who shall stand; but they will have made their peace with God. Now is the day of salvation.

[This same subject will be continued in the next article under the subdivision "The Resurrection."]

WHAT WE ARE AND WHAT WE SHOULD BE.

What We Are.

GOD sees the end from the beginning. He has described the experiences of His people in every age, and He says to us, who are living now, in the time of the judging of the people:—

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3: 15-17.

That is what I am; and tho admitting it as a theory, I have never until lately realized it as a personal experience. When I saw, it came to me with great force.

What We May Be.

This is what the Saviour says, "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John 14: 12.

These words are true. Christ has already demonstrated their truthfulness in the experiences of those who believed on Him. Of the church on the day of Pentecost we read:—

"They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls." Acts 2: 4, 41.

"And by the hands of the apostles were many signs and wonders wrought among the people. . . . And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick in every street, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." Acts 5: 12-16.

In the light of these experiences, are we not indeed "miserable, and poor, and blind, and naked?" Now read again:—

The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unyielding persistence of Elijah, claim for yourself all that God has promised.—"Christ's Object Lessons." p. 149.

Let us do it, and the lukewarm condition will forever pass away. We shall not be cold either; but the Lord's desire concerning us will be realized, for those who are "waiting for the coming of our Lord Jesus Christ" are to "come behind in no gift." 1 Cor. 1: 7.

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A PRAYER FOR GUIDANCE.

Show me the way, O Lord,
And make it plain;
I would obey Thy word;
Speak yet again.

I would not take one step until I know
Which way it is that Thou wouldst have me go.

O Lord, I can not see;
Vouchsafe me light;
The mist bewilders me,
Impedes my sight;

Hold Thou my hand, and lead me by Thy side;
I dare not go alone; be Thou my guide.

I can not see Thy face,
Tho Thou art near;
When will the morning chase
Away my fear?

When shall I see the place where day and night
Exist not, for Thy glory is its light?

I will be patient, Lord,
Trustful and still;
I will not doubt Thy Word;
My hopes fulfil.

How can I perish, clinging to Thy side,
My Comforter, my Father, and my Guide?

—Anon.

"IS GOD THE CREATOR OF THE JEW ONLY?"

THE advocates of Sunday sacredness have used various arguments in their endeavors to substantiate their claims. But as the fallacy of one position has become evident they have retreated to another, until at last the majority of them have endeavored to entrench themselves behind the theory of antinomianism. They claim that the Ten Commandments, together with the ceremonial law, were done away in Christ. They endeavor to prove that they were all one law, and that there is no such distinction as the moral and the ceremonial law. But it is not difficult to see that there is not only a wide distinction between the moral and the ceremonial law, but also between the moral law and every other part of God's Word. For as one writer says:—

Other precepts come to us indirectly, by the Gospels, by the epistles, by the prophets, by the apostles. These [the Ten Commandments] come directly. Out of heaven they were spoken, and by the finger of God they were written. All the rest of the Bible was inspired. These were not inspired; they were God's own utterances—His audible voice.

Moody says:—

They are everlasting—eternal. God's law is the same to-day as it was when first thundered from Sinai.

When Christ came, as a matter of necessity the ceremonial law passed away. As long as the sacrifices that were offered under it continued, they indicated that the Messiah had not come; for they pointed forward to Christ. But if after the death of Christ a person should offer a sacrifice, he would by this very act declare that he did not believe that Jesus Christ was the promised Messiah. Therefore the ceremonial law ceased as a matter of necessity when Christ, the object of the law, had come. But the moral law did not prefigure Christ in any of its precepts. All its commandments are of such a nature that they are obligatory upon every people for all time.

When we ask the advocates of the antino-

mian theory if the Ten Commandments exclusive of the fourth are also a thing of the past, they say that Christ reinstated them. But if Christ could reinstate the nine commandments after they had been destroyed by fulfilling them, as they claim, why could He not have reinstated the other one also? And what could be His object in leaving it out? We are told that the fourth is "Jewish."

Here naturally the query arises, Is God the Creator of the Jew only? Or did He also create the Gentile? When God had created the earth in six days, it is said that He rested upon the seventh day and that He blessed and hallowed it. And Christ says that the Sabbath was made for man. According to the theory held, we are compelled to ask this question, After God had made the Sabbath for man, did He complacently wait over two thousand years till a Jew was born before He ever told any one about the Sabbath that He had made in the beginning? Was the Jew the first man born into the world that God desired to have remember Him as the Creator of all things? Did not the Lord desire every individual that He had made to remember that fact? And did not God make every one else as well as the Jew? And did He want the Jew to remember Him as the Creator only for a limited time? Why should the Jew be the only one that God desired to have remember Him as the Maker of all things? And why did He desire even the Jew to cease remembering this when Christ came?

These questions indicate how absurd it is to hold the position maintained by those who oppose themselves to the Lord's Sabbath.

The Sabbath has as the reason for its observance a world-wide principle. It is unreasonable to suppose that an institution based upon the fact of creation in which every individual is involved should be limited to any people or time. And it is absurd to maintain that the Jews for the time of their existence before Christ were the only ones in the world whom God desired to have remember Him as Creator by keeping His Sabbath.

Dr. P. S. Henson, the eminent Baptist divine of Chicago, in a sermon delivered in the spring of 1898, said:—

The central thing in the earth was the camp of Israel; the central part of the camp was the tabernacle; the central part of the tabernacle was the most holy place; the central thing in the most holy place was the ark; and the central thing of the ark was the law. The angels looking down into the ark fitly represent the aspect of heaven and earth toward the commandments. This law was to be the foundation of everything worth having. Sinai is the tallest pulpit that the world ever saw, and from it God spake these words. God spake these words, not Moses. They are not an outgrowth of the ethereal teachings of the Jewish nation. They are not for the Jew only, but also for the Gentile. Not in Palestine, but in the wilderness, they were given; thus confining them to no particular country. They are not merely for the old dispensation, but also for the new.

Many think that the law was abolished when Christ came. But this is a mistake; for the law is as unshaken as the pillars of the throne of God. The giving of the law on Sinai was not the beginning of the law. They make a great mistake who say that from Adam to Moses there was no law. From the dawn of creation God wrote the moral law on the fleshly tables of the heart. But it was largely lost through sin, so that God in His mercy wrote it on tables of stone that might be seen. The ceremonial law passed away at the time of Christ, but not the moral law. God thundered the law to Israel and through Israel to humanity. The Lord addresses every man as "thou." He singles me out, and deals with me as if I were the only being under the stars.

God's law is not an arbitrary restraining limit to my pleasure; but God does not wish me to do any

harm. The law is underlaid with love. Man wants to get away from the law. Why, the fool! a man away from the law is in hell. God's law is to promote pleasure. It is not to restrain us, but to keep us on the track. Misery is due to the breaking of God's law. Love underlies Sinai as well as Calvary. Love underlies the law as well as the Gospel. The Sermon on the Mount explains the law of Sinai.

Man must keep the whole law. A man can not make up an average. Suppose there are ten gates in an enclosure, and a person is commanded not to go out. If he comes and says that he went out through only one of them, has he not nevertheless disobeyed the law?

A man must keep all the law, and at all times. A perfect obedience is required. If a man is to scale heaven with a ladder, it must reach. This kind of law and language is not acceptable to the people of to-day. There never was such a revolt against law. There is a wide-spread contempt for the law and the Law-maker. On account of our contempt for the law, we may be buried under the lava of Sinai. The idea of sin is fading out. Sin is a sort of disease, and hell is getting to be regarded as a hospital. Calvary is meaningless if Sinai is hushed. When we lose sight of the law, there is a shallowness in religion.

What the world needs is to know the law, that they may appreciate the Gospel. The law must go before the Gospel, so that a man may be brought to the knowledge of sin that he may be led to salvation. As soon as he sees his real condition, he flees for refuge to Christ; thus Christ becomes "the end of the law for righteousness to every one that believeth." Then there is planted in me a principle of obedience; and tho I shall never be perfect here, yet when I pass over there I shall keep the law perfectly. We shall sing not only the song of the Lamb, but the song of Moses and the Lamb.

The law is everlasting. The Sabbath will be kept in the new earth. Isa. 66:22, 23. And why should not all those who expect to gain an entrance there begin to keep it here?

CHAS. T. EVERSON.

DOING GOOD.

Do not only take occasions of doing good when they are thrust upon you; but study how to do all the good you can, as those that are "zealous of good works." Zeal of good works will make you plot and contrive for them; consult and ask advice for them; it will make you glad when you meet with a hopeful opportunity; it will make you do it largely, not sparingly, and by the halves; it will make you do it speedily, without unwilling backwardness and delay; it will make you do it constantly to your life's end. It will make you labor in it as your trade, and not only consent that others do good at your charge. It will make you glad, when good is done, and not to grudge at what it cost you. In a word, it will make your neighbors to be as yourselves, and the pleasing of God to be above yourselves, and therefore to be as glad to do good as to receive it.—*Richard Baxter.*

LIVING FAITH.

[Thos. H. Nelson, in Pentecost Herald.]

TO-DAY, as in the days of old, faith heals the withered hands of indolence, opens the "blind eyes" of ignorance, cleanses the "leprosy" of superstition, infuses "new strength" into the impotence of discouragement, "casts out the devils" of dirt and disease, stops the "funeral march" of infidelity, and "touching the bier" of withered hopes, makes the corpse to sing for joy in the very presence of its pall-bearers. Faith reads the combination of the treasure chests of the Almighty, and calls to its assistance the resources of the Infinite mind and muscles. This was the way with the old worthies in the wars of the past for God and right.

Descriptions of the heroes of faith form the brightest passages on the pages of inspiration. Faith is the seed of heroism. It inspires resolution, laughs at danger, animates the heart, fires the blood, nerves the arm, and, as God has said, it "endures the cross, despising the shame" till it sits down a conqueror at the right hand of victory. The dark pages of history are made glorious by the accounts of men of faith who, in spite of their ignorance, rise and bless the world by accomplishing what was dubbed impossibility by their learned and wealthy, but unbelieving, contemporaries.

It was Daniel's fearless faith that brought the angels to the den to give the lions the lockjaw. It was their intrepid trust in God that enabled Shadrach, Meshach and Abednego to face the flames and say, "Be it known unto Thee, O king, that we will not serve thy gods;" and the same faith robbed the fire of its power to burn. It was faith that created the glorious galaxy of heroes, that cloud of witnesses, whose photographs appear in the eleventh chapter of Hebrews.

A FRIEND.

I HAVE a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from Him,
I love to feel Him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek.
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

—*Old Huguenot Hymn.*

THE MISSION OF PAIN AND THE LANGUAGE OF DISEASE. NO. 3.

The Harvest of Obedience and Disobedience.

"Come and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up." Hosea 6:1.

HEALTH is the harvest of obedience; disease is the harvest of disobedience. The harvest of health is secured by sowing the seeds of health, and subsequently cultivating the crop. The harvest of disease is secured in the same manner, only that the seed sown is that of disease instead of health. The harvest of disobedience is avoided only by obedience. *Health is God at work in man under conditions of obedience, while disease is the same God at work under conditions of disobedience.* Whether the individual reaps a harvest of obedience—health, or the consequences of disobedience—disease, God is doing the very best he can for him in view of the seed he has sown. God's own word is pledged that what a man sows, that must he also reap; and, as we have seen, the part that Satan acts in producing disease is tempting man to transgress, and thus sow the thorns and thistles of ill-health.

The sunshine and the dew cause the thorns and thistles to grow, just as truly as they cause the roses and lilies to flourish. Either may grow in the same soil; the difference in the harvest consists wholly in the seed that was sown. We are wounded when we go astray; God binds us up when we return. There is sickness and suffering in disobedience, and there is health and happiness in obedience. We must sow if we would reap, and our reaping will always be in accordance with our sowing. It is very true that there are many cases of suffering to be

observed in this sinful world, the cause of which the human eye is unable to detect. But as far as we are able to discern the divine plan, we find it is based upon the law of sowing and reaping; and this being true, we have no reason to question but that even those things which we fail to comprehend are likewise regulated by the same just law. It is one of the deceptive delusions of the devil that man may in some way sow the seeds of transgression, and yet avoid reaping the harvest of physical and spiritual disease; or that he may persistently sow for disease, and reap the beneficent harvest of health.

The hand of God is at work throughout all nature and in all the realm of human experience, seeking to show man the folly of all teaching which promises a reaping without a sowing, or a harvest in any way different from that for which the individual has sown. And it must have been that God foresaw that the world would be filled with such delusive teachings concerning this law of cause and effect, when He inspired the writing of these emphatic words: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

In His infinite mercy God has arranged that the penalty of wrong doing shall have a tendency to correct the wrong-doer and lead him back to the good way from which he strayed. So the Lord, having torn us when we went astray, stands ready to bind us up as soon as we seek to return. In speaking of the perversity of Israel that necessitated their going into bondage for correction, the Lord says, "They have turned their back unto Me, and not their face; but in the time of their trouble they will say, Arise and save us." Jer. 2:27. Trouble has many times been the means of leading the spiritual or physical backslider to seek repentance and reinstatement in divine favor. "Who-soever shall call upon the name of the Lord shall be saved." Rom. 10:13. And if affliction can accomplish the work of leading us to call upon God for help when all things else have failed to produce repentance, it can not be regarded as altogether unfruitful. The harvest of death is sure to follow transgression; but the harvest of life, the gift of God through the seed sowing of faith and obedience, is sufficient to swallow up the harvest of death. Then we can sing, "Death is swallowed up in victory." 1 Cor. 15:54.

W. S. SADLER.

WIRELESS TELEGRAPHY.

TRANSMITTER and receiver must be in tune with each other if the message shall pass between them. They have come to that point of discovery in wireless telegraphy. Ah! must dull copper and carbon and brass be brought into harmony if we would have it sensitive to electrical impulses, and shall human hearts expect to understand and be moved by the great impulse of the divine Heart above, save as they bring themselves and keep themselves in harmony therewith? The most ancient wireless telegraphy is from heaven to earth, but we cannot expect to be sensitive to it until we who receive are in spiritual harmony with Him who sends. The thrills of spiritual desire, the throbs of spiritual affection, the promptings of divine impulses, may pass by us unnoted and unfruitful if our spirits be not in sensitive harmony with them. There is a heavenly teaching that flashes from God to man, but only those men hear it whose hearts and lives are in accord with the Spirit of the Teacher. Is not that what Jesus meant when he said, "If any man willeth to do His will, he shall know of the teaching"? — *Sunday School Times.*



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For further information see page 15.

JOURNEYING.

"All things journey; sun and moon,
Morning, noon, and afternoon,
Night and all her stars."

AND man journeys with them, whether he will or not. The day is likened unto a journey, and so is life. To some it means glorious triumph; to many the journey's end is looked forward to with dread and despair. They have no light but the present, and that present is but temporal. The children of hope have an eternal present.

God called Israel to a journey. The place of starting was Egypt. The goal of the journey was the land flowing with milk and honey. There were many difficulties and perils in the journey of between 300 and 400 miles which the Lord asked them to take between Egypt and the "Pleasant Land." But He led them the very best way, tho not the shortest way. If they had fully believed Him, the journey would indeed have been brief from Rameses to the River of Egypt on the border of the Land of Promise. But they did not fully trust God, and so He led them a longer way that the people might not be frightened by the sight of warlike enemies. They must learn of God, and see His glory, and know His power.

But His Presence went with them every step of the way. Every hour of the day they could see the Pillar of Cloud which enshrouded the divine Presence. Every hour of the night watchers beheld the radiance of the soft light of the Pillar of Fire. By desert paths or mountain passes, by sea shore, or inland arabah, the Pillar of Cloud by day and Pillar of Fire by night led the way. God thus identified Himself publicly with Israel.

First of all to Sinai they journeyed, there to meet God, to hear His voice, to learn His character, to partake of His providence, to be blessed by His compassion. There He kept His children for nearly a year, feeding them daily with the corn of heaven, quenching their thirst with water from the riven rock, that they might know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.

After the education at Sinai—an education so full and efficient and faithful on God's part; so reluctantly received, so unbelievably witnessed, so poorly applied, on the part of the people—Israel again took up their journeying to the Promised Land (Numbers 10), only eleven days' distance from Horeb.

Very orderly were to be their journeys. There were to be special calls by their special trumpets. There were four standards under which the hosts went forward, three tribes under each standard. Between these divisions marched the priests and Levites with the tabernacle of the Lord. Our God is a God of order.

It was to be a missionary journey. All who would in heart unite with them might go with them. From Egypt came some, a "mixed multitude." Moses, the visible leader under God, invites Hobab the Midianite to go with them in these winning words: "We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." And when Hobab refused, that other winning plea was made, that he might be a help unto them, and would share in the good things of God.

So they started, the Ark of God with His glorious Presence going before to seek them out a resting place, and giving rest every moment to every soul who would receive that law in his heart. When the Ark set forth, Moses said, "Rise up, O Jehovah, and let Thine enemies be scattered; and let them that hate Thee flee before Thee." And when it rested, he said, "Return, O Jehovah, unto the ten thousands of the thousands of Israel." Num. 10: 33-36.

Would to God they had joined with Moses in all this glad faithful worship, following where He led, resting where His Presence indicated. But carnal

lustings, idolatries, provocations, murmurings (1 Cor. 10: 1-11) marked their course. The eleven days' journey to the Land of Milk and Honey became a crooked, weary, wandering, wilderness journey of thirty-eight long years of striving with God, till the unbelieving and rebellious died by the way.

We, too, as they, are journeying, if we are not Egypt-dwellers. God has called us from the Egyptian darkness of sin to His eternal inheritance. He calls us out of Egypt, through the Red Sea, to the mount of God. He wants us to know Him. He would write His law upon our hearts, even as He longed to write it upon the hearts of Israel of old. He would feed us day by day with the Bread of Heaven, fresh from God's storehouse. He would quench the thirst of our souls continually with life-giving draughts from the never-failing Fountain. He would lead us all the way. He would imbue us with the same Spirit, so that we should say to every dweller of earth's drear deserts, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

This is the journey, dear soul in the Egypt of sin, God has called you to take. Will you do it? Will you leave Egypt with its flesh pots, its lustings, its abominable idolatries, its science falsely so called, its eternal disappointments, its darkness of despair, for the journey with God through the wilderness to the land of eternal Light and Beauty? Rough tho the way may be, the journey is pleasant with Him, and its end is life and peace.

THE SABBATH. NO. 10.

Sabbath Observance Has Been Continuous.

ALTHOUGH the observance of the Sabbath of the Lord began to wane after the time of the apostles, there were always those who adhered to the Word of the Lord, that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." Nor did they deem the law ended because Christ Himself fulfilled it in His life. He did not fulfil it for the purpose of putting an end to it, but to "magnify" it and "make it honorable." In this was manifested His righteousness. Isa. 42: 21. True disciples of that time understood that God sent His Son in the likeness of sinful flesh, to condemn sin in the flesh, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom 8: 3, 4.

Authors of note, who themselves held to the observance of the first day, leave records in evidence that the Sabbath—which the Lord blessed and sanctified in the beginning, and of which He declared Himself to be the Lord when on earth—has not been left without witness in the church of Christ. Morer, one of the authors referred to, says: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted that they derived their practise from the apostles themselves, as appears by several scriptures to that purpose." Also Lyman Coleman testifies that during the early ages of the church the first day of the week was not entitled Sabbath, "this word being confined to the seventh day of the week, which continued to be observed for several centuries by the converts to Christianity." Also Cox's work, "Sabbath Laws and Sabbath Duties," tells of the "ancient Sabbatarians, a body it is well known of very considerable importance in respect both to numbers and influence, during the greater part of the third and the early part of the next century."

Another evidence that the true Sabbath had its adherents during the early centuries is found in the opposition they met by those who upheld the observance of the first-day holiday. For instance Justin Martyr, who was opposed to any set Sabbatic institution, charged the Sabbath-keeping Christians with "weak-mindedness," and he, as all their opponents, charged them with adhering to the institutions of Moses. That Sabbath-keepers must have been a considerable force in the church in the fourth century, is shown by the desperate efforts of the Catholic power to put them down. The Sunday law of Constantine in 321 gave a marked impetus to the growing popularity of that "venerable day of the sun" in the church, but the Council of Laodicea, in 364, found it necessary to go much farther than the emperor's decree in order to firmly establish the solar holiday in the church. So it was decreed that members of

the church should not rest from work on the Sabbath like the Jews, but should labor on that day. And to this was added the penalty of anathema, or excommunication.

Nor was this all. It was further declared by Eusebius that "all things whatsoever that it was the duty to do on the Sabbath, these *we* [Eusebius, Constantine, *et al.*] have transferred to the Lord's day [Sunday], as more appropriately belonging to it, because it has a precedence and it is first in rank, and more honorable than the Jewish Sabbath." But as proof that even this did not put down Sabbath-keeping, we find the Emperor Leo, more than a hundred years later, making more stringent Sunday laws, including the country people (who had been exempted by Constantine), and adding severer penalties. This was in the latter half of the fifth century, when both the historians, Socrates and Sozomen, mention the extensive observance of the Sabbath by Christians, especially in Constantinople and in the Egyptian cities. There is good evidence that the chain never has been broken in Abyssinia.

By the close of the fifth century, however, Sabbath observance had been pretty well stamped out of what was known as the Catholic Church, whose greatest strength was in the West. But the Lord can preserve His Word and His institutions, as also a people, when human judgment would deem all destroyed. This was demonstrated in Elijah's day. 1 Kings 19: 13-18. So a distinguished English clergyman named Buchanan gives us another connecting link with the fifth century. Having spent some time in the British Empire of India, he is a competent witness, and testifies in part as follows:—

The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language to be a most faithful translation. La Cruze calls it the "queen of versions." This Bible has ever remained in the possession of the Armenian people. . . . The Armenians in Hindustan are our own subjects. They acknowledge our government in India, as they do that of Sophi in Persia; and they are entitled to our regard. . . . They maintain the solemn observance of Christian worship throughout our empire *on the seventh day*

In the latter part of the eleventh century Pope Gregory VII. felt constrained to issue an edict of anathema against those who kept the Sabbath. So prominent was this question at that time, that Gregory's legates who were sent to Constantinople to endeavor to re-unite the Greek and Latin Churches, found it necessary to discuss, among other points, the Sabbath question.

A traveling writer named Purchas, of the seventeenth century, also mentions several sects among Eastern Christians as "continuing from ancient times," and states that "they keep Saturday holy." He also says that they did not esteem it lawful to fast on Saturday, as had been commanded by the papacy, in order to make the day as noxious as possible as compared with the Sunday holiday.

Thus the records show a continuous line of Sabbath-keeping Christians, even through the most perilous ages; and this, too, in face of the fact that the papacy, the dominant power for thirteen centuries, made continual effort to squelch Sabbath-keeping and to erase the record of it, as far as possible. Persistent effort was made to destroy even the Word of God, in order that the people would be kept in ignorance of everything that did not have the sanction of the Roman Church. Dissenters from papal dogma were not allowed to publish anything, and of course accounts of them were, in the main, distorted; yet when they are accused of maintaining only the Scriptures as a ground of faith, and of rejecting the papal traditions, we can safely believe the charges, for that was the ground of the long persecution. So there are various allusions to sects of the Waldenses as being observers of the seventh-day Sabbath. Such mention is made by Mosheim, D'Aubigne, Benedict, Dr. Allix, a Catholic, Dr. Francis White, of the Church of England, and others of note.

The lifting of the cloud of oppression by the influence of the Reformation brought to light a large number of Christians of various names who were keeping the Sabbath of the Lord. And, continuing the practise already shown to have been in vogue in Asia, Africa, and Europe, we have the more modern sect known as the Seventh-day Baptists, whose history is not less than two hundred and fifty years old. They sent a missionary (Stephen Mumford) to

America in 1664; and Elder William Gibson came over from England in 1675.

For the past fifty years the Seventh-day Adventists have given a new impetus to the Sabbath reform of the last days, a work designed to "prepare the way of the Lord, and make His paths straight." The judgment message is going forth to the world, and those to whom it has been especially entrusted, because they have heeded the call, have encircled the world with their missionary stations. They proclaim the duty of loyalty to the commandments of God in connection with the good news of the near coming of the Lord. The Scriptures emphatically couple the law of God and the final judgment of the world. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13,14.

This shows conclusively that every work, with every secret thing, is being compared in the court of heaven by the standard of the commandments of God—the same commandments that our Saviour made the rule of His life during His sojourn on earth as our infallible example. G.

A PITIFUL PLEA FROM A STRICKEN LAND.

A BUDDHIST priest, Dr. H. Dharmapala, is now on the Pacific Coast lecturing in behalf of the people of India. He is looking for missionaries, but not missionaries of the cross, to go to India and work for the uplifting of his people. He says that his country is suffering from an overabundance of gods, a plethora of gods, he calls it, about 333,000,000 in all. That would be about one god for each inhabitant of the country. He tells us that scarcely anything is being done to improve the condition of the millions who were once a great people, but who have now fallen into a most pathetic condition. What he asks is the personal services of those who are willing to work along "ethical, philanthropic, educational, and scientific lines for the most helpless, illiterate, degraded, and superstitious people on earth." These are the words of Dharmapala himself, high priest of that religion which has helped to make these conditions possible.

It is a pitiful plea, this appeal of a Buddhist priest, pitiful because of the terrible conditions which lie back of it, and pitiful also because of the acknowledged impotence of that system of worship to do anything for the uplift of that idol-stricken people. But Dharmapala hopes to reap the results of the uplifting and civilizing influence of Christianity with the Christianity left out, and through agents which are antagonistic to Christianity. It can never be. The world owes its spiritual and mental and true physical uplift to the influence which Christianity has exerted on the world—not through instrumentalities antagonistic to it, but by virtue of the power that lay in it, the power of Him who lived it and was its Author. This is not saying that heathen countries have not benefited by the Gospel and do not benefit by it. They have, and they do, and they will continue to benefit thereby, even when the majority of the people are not in harmony with Christianity. And further than that, those not in harmony will benefit by it. But the benefit comes through the influence and teachings and ministrations of those who are Christians. Its opposers can not plant its seed nor give to others its benefits. They may carry about the empty vessels from which the bread of life has been freely distributed to others; but they can not feed the multitude. They may put nets in the hands of their fellows; but they can not tell on which side of the ship to cast the net, nor furnish the fish to fill it. From the day when Abram was called out of Ur, the people of the nations have been deriving benefits from the spread and prevalence of Christianity; but God has never put the instruments of His kingdom, the vessels of His temple, in the hands of those who knew Him not. The benefits of Christianity must come through its Author and those who are His.

India needs help, and Dharmapala, the priest of Buddha, knows it; but he is looking to man and not to God for that help. His mission is bound to fail. He recognizes the failure of India's 333,000,000 idols. There is no help in them; neither in the source to which he looks for help, the Theosophical societies of the world. Upon the only possible source of

help he has turned his back; to the only light which can lighten his people he has closed his eyes. He sees nothing but his great need, and reaches out in his darkness for help to those who have been blessed with the blessings that Christianity has bestowed upon the world, but who have failed to recognize either the Giver or the meaning of the gift.

What, then, must the Christian do? He must give to Dharmapala's people the only remedy there is, even tho Dharmapala and his people do not recognize it as a remedy at all; and that is the Gospel of Jesus Christ. In that is the very uplifting power which that people need, whether they know it now or not. To those who receive it the civilizing and uplifting and saving power will come. They will be blessed by it, and will in turn be a blessing to others, even to those who never learn the mystery of its power.

Christianity is the salt of the earth. Wherever Christians are scattered that salt is doing its work; and there is no country in the world to-day in greater need of it. There are those in India who have been able to recognize "when good cometh," and they are rejoicing to-day in the blessings that have come to them through the acceptance of God's remedy for sin and all the results of sin. India's pitiable condition is a result of the workings of sin, the transgression of God's law. In that transgression self has been exalted in the worship of the gods to which the people have bowed down. They have frightfully abused their bodies to win the approbation of their gods and their fellow-men. The whole caste institution is designed to exalt some men above their fellows, and keep others down. The teachings of that religion have led men to think themselves a part of the Deity and capable of being absorbed into the person of the Deity. The whole tendency of this teaching, while exalting self, has debased and degraded a mighty people, until one of their own priests can speak of them as "the most helpless, illiterate, degraded, and superstitious people on earth." India needs the Gospel. She knows she is needy, but does not know what will supply her need. She does not know the Gospel, but she needs it, and she needs it now. We have the Gospel; can we withhold it from her and still have it? She needs the light; we have the light, the very light of life. Can we keep it to ourselves and still have it? The duty of the Christian toward earth's idol-stricken people is made plain in the Gospel itself. That Gospel is a pure, living, flowing stream. Stagnant water is never pure. If we accept the Gospel and then seek to hold it to ourselves, it is no longer the water of life, and we who so hold it make of ourselves stagnant pools instead of living springs.

India is appealing for help. The Christian must answer her appeal, even tho he may know that she does not recognize his Saviour as her helper, or him as the instrumentality through which that help will come. S.

REVEALING GOD.

[See Sabbath-school Lesson, and Dan. 2:14-30.]

ALL truth comes to man by revelation. Searching by his own unaided knowledge for millenniums, he has apart from God evolved only deeper darkness. Searching after a god of his own liking, he has revealed only more and more of incarnate lust and human degradation.

The question, "Who by searching can find out God?" is still as relevant as when asked by the old Idumean. It is forever true that "no one knoweth the Son save the Father; neither doth any know the Father, save the Son and he to whomsoever the Son willeth to reveal Him."

That which only God could reveal, Babylon's wise men sought by magic, by incantation, by their various sciences, arts, and devices, and failed. Moreover they confessed that only "the gods whose dwelling is not with flesh" could show it before the king. They therefore admitted that the God of all knowledge and revelation did not dwell with them. A great gulf yawned between man and the only God who could help them.

So it has been held by false religionists of all time; and men have tried to bridge that gulf by priestcraft, by demons, saints, angels, holy virgins, that man in some vague uncertain way might by proxy get access to God, when the great loving God, the Creator and Saviour of men, has been ever waiting to manifest Himself in human flesh. The schools of Babylon held to the former theory; Daniel and his

companions knew the latter, knew that God by His Spirit made His abode in every heart open to receive Him. "The secret of the Lord is with them that fear Him; and He will show them His covenant." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." And this Daniel the humble knew, and in him God demonstrated its truth.

Daniel and his companions humbly sought God. Into the clean, sensitive heart God's revelation came. No glory did they take to themselves. They gave no glory to evolution, or to astrology, or to divination, or to science, or to magicians, enchanters, sorcerers, or Chaldeans. To God alone did they give the glory, who revealed the secret to Daniel the most numble.

Note the prophet's ascription to God: (1) "Wisdom and might are His." He knows how; He has power to do. (2) Therefore "He changeth the times and the seasons," whatever man may plan or perverted nature turn. (3) "He removeth kings and setteth up kings;" the Most High rules in the kingdom of men. (4) "He giveth wisdom to the wise, and knowledge to them that know understanding." In other words He multiplies the stewardship of those who wisely use His gifts. (5) "He revealeth the deep and secret things;" for they are all His to reveal. (6) "He knoweth what is in the darkness, and the light dwelleth with Him." "God is light, and in Him is no darkness at all." (7) And best of all He revealed to Daniel the desire of his heart, and demonstrated that the fear of the living God was more than all the wisdom of the world. Such God will be to every soul who relates himself to God as did Daniel.

When Arioch brought Daniel in before the king, he said, "I have found a man . . . that will make known;" but Daniel said, "The secret . . . can neither wise men, enchanters, magicians, or sooth-sayers, show unto the king; but there is a God in heaven that revealeth secrets, and He hath made known."

The word rendered "secret" is in the Septuagint, the Greek Old Testament, *mysterion*, rendered mystery in the New Testament, or rather transferred and anglicized. It is God revealed in man and through man. It is "the mystery of godliness," which the Lord longs to reveal to all, that every one like Nebuchadnezzar may know the thoughts of His own heart, and may understand what shall be in the latter days.

Question Corner

1260. Catholic Catechism and the Law of God.

How does the Catholic Catechism give the Law of God?

About the same as it is found in our Bibles and as Protestants teach them with these exceptions: (1) The first two commandments are counted as one. In some catechisms they are both given as one in full. In others the two as one are greatly abbreviated, giving in fact simply the first. (2) The first sentence of the fourth commandment (counted by Catholics the third) is given: "Remember that thou keep holy the Sabbath day." This is Ex. 20:8 as in the Douay Version of the Bible, that used by Catholics. Then follows the Catechism, this question and answer:—

"What is commanded by the third commandment?"

"To sanctify the Sunday."

Then frequently we are told that under the "old law" God commanded the seventh day, but now the church has changed the day. (3) The tenth commandment is divided to make up the number ten. The only practical difference is in regard to the Sabbath commandment. See tract, Bible Student's Library No. 107, "Who changed the Sabbath?" That gives many authorities

1261. When the Theocracy Ceased.

When did the Theocracy of Israel cease?

It ceased when Israel refused to let God rule them longer. They formally did this when they demanded a king. Sam. 8:7. Still God cared for them, wrought for them and through them, but the human rulership idea at last wholly perverted the nation. See John 19:19. When they said, "Make us a king to judge us like all the nations," and held to that, they also said in that very thing, "Away with Him." . . . we have no king but Caesar."



TRUST AND UNION.

RATHER it is trust *versus* union. It is a sad, appalling condition, the fearful strife upon which the two great forces of capital and labor are in earnest entering. Sometimes the victory has rested upon the side union labor, generally on the side of capital; but in all cases with tremendous loss to both,—loss in sympathy with and influence over each other, and in constantly-increasing antagonism. In the case of the trust magnate the feeling grows into contemptuous disregard of the "working class;" in the case of the labor unionist the feeling grows into enmity to and hatred of the rich, and with many unionists, hatred of all who do not positively stand with them.

There is another class, lovers of free thought and action, who believe in neither the trust regime nor the labor unions. They refuse to ally themselves with either. Many are business men, and employers of labor. Many are laboring men. Another part are small tradesmen or farmers, who conduct their own business as God gives them wisdom. These men feel free to deal with any one who offers best conditions of trade. They do not ask a merchant or manufacturer if his store or factory is unionized. They do not ask a laborer if he is a union man. Can he do his work? Are wages and time satisfactory? Farther than this they do not trouble themselves. They do not believe in being coerced by the trust even tho they are compelled to pay it tribute in many things. They do not believe in being coerced by a labor union, or in endeavoring to coerce the union. They believe in freedom for the man; in persuasion, not coercion.

The labor unionists are making a sad mistake in the coercive, tyrannical measures they are employing. They are sowing constant seed of discontent, of hatred, of tyranny; and every coercive, tyrannical measure they adopt waters and fosters the evil in their own hearts and lives. They are getting to that place in thus doing that they will recognize no rights of any man unless he will join the union in some of its branches or affiliations. Surely it would seem that every American union man could see that such a course was un-American, and that every Christian man among them could see that such a course is unchristian in principle and operation. According to the principles of true Americanism and Christianity, it is the MAN that is to be granted equal rights to differ with us as well as to agree; and that the exercise of the *right to differ* on matters of policy and expediency shall not in any way deprive him of his rights of citizenship.

These principles are utterly ignored by labor unions in the attempt, and where strong enough in the accomplishment, to crush out all non-union laborers, even tho these men are good citizens, good neighbors, good Christians, fathers and husbands, with wife and family dependent upon them for support.

The other day a man who conducts a printing house not under the control of labor unions was chosen grand marshal of the Fourth of July celebration at San Francisco. The labor-unions protested, the man was set aside. The Winters' Express says: "Talk about tyranny, could there be any worse form of it than that which makes a man join a society or be debarred from acting in a public capacity when he is called to do so by a majority of the citizens?" And is it not true? Suppose that a union man had been appointed, and all the non-union men should so protest; would it not be considered persecution?

Another case: we learn from the New York World that a Union Labor Church has been organized in the Indiana gas belt, "from which the rich are to be rigorously excluded." Upon this the World says:—

If the object of all agitation, discussion and policy is to keep separate and to force into wider separation the elements whose united endeavor is necessary to

the complete benefit of humanity, then it is right to meet exclusion with exclusion—or fancied intolerance with intolerance. In that case it will not be in the church and in society alone that little groups will presently be hustling off, each to play in its own high-fenced yard.

The Marion and Grant County laborers complain that no inducements are offered to them to attend the regular churches. And so they build their own place of assembly, and offer every inducement to other church-goers to stay away. Is it not true that their iron would strike deeper if they were to open wide the doors? if they were to invite the well-to-do to come freely and see how, even with few goods to their store, they can practise as well as preach the Golden Rule?

It is one grand blessed thing to the Christian who loves freedom (and what Christian does not?) to know that in God's realm of giving and blessing, there are no human organizations to come between himself and his Creator. God's water of life is not mixed with Standard Oil. His law bears the signature of no trust magnate. It is not bound with American Federation steel. His Gospel does not bear syndicate stamp nor union label. God in all His wisdom, knowledge, goodness, and power, meets us as **individual men**, union or non-union, white or black or yellow or brown, convicts us as **individual men**, cleanses us and accepts us as **individual men**, builds us up as **individual men**, and associates us in work together as **individual men**, meets us as **individual men** in the judgment, but never asks us whether we bear the union label. His question is, Are we clothed in His righteousness? We appeal to our fellow-laborers, union and non-union, to think of these things, and live and act as Christ would, and as we will wish we had when we stand in the white light of His visible presence.

MAKING OF NONE EFFECT.

DR. WILLIAM HAYES WARD, editor of the Independent, in a recent editorial, writes on "The Heart of Christianity," but leaves it heartless. He tells us truly that "Christianity must be a *spiritual* and not a formal, ceremonial religion. As it is not national, but individual, so it is not priestly but spiritual." But he rules out of Christianity that which the wisdom of God has put into it. He says:—

Christianity may use days, places, and rites, but they are no part of essential Christianity. Christianity finds use for the Sabbath, but the Sabbath is not a part of Christianity. Christianity honors the church, but can exist without the church.

It is interesting, but not important, that He [Christ] came as a child. Paul never speaks of the virgin-birth, perhaps never heard of it [See Rom. 1:3; Gal. 4:4], as the Gospels had not been written in his time. . . . A belief in the future life, and so in Christ's resurrection, is not absolutely essential to Christian character, which, as we have seen, is the really essential thing in Christianity, for only the life of love is essential. It was in a flash of excessive and mistaken oratorical fervor that Paul exclaimed, "What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die."

And we remark that these outward forms and observances are not essential to the poor heathen who has not been enlightened by them. The Lord takes into account the light we have. But to him who knows them, to him to whom God has revealed them, they are tests of his life and love, and channels of God's blessings. The words of Jesus are, "If ye love Me, keep My commandments." And the Sabbath is commanded. The real essential of faith is life. Without life there is no power, no love. How can one believe in God at all and not grasp His absolute sempiternity? When Jesus Christ came as He came, it was so needed. God bestows His gifts in "all wisdom and prudence." It is such reasoning as this in which Dr. Ward indulges that makes of none effect the loving commands of God and the Gospel of life. It makes of love an abstract sensuousness, instead of a mighty concrete force. It makes of life a mere existence instead of the power of God which lifts above sin and death.

ANOTHER PROPOSED CRUSADE.

A NEW "crusade" to the so-called "Holy Land" is being urged by one Arthur Smedley Green, who is appealing to Christians to buy Palestine. He claims to have considerable means behind his project. His optimistic appeal is printed in Everybody's Magazine for June, from which we take these specimen extracts, with his italics:—

It must be a *crusade of money*, contributed by the Christian peoples of the world for the purchase of the Holy Land. A combination of Christian men and women for this purpose, regardless of creed or dogma, could raise out of the chaos, caused by backward looking and unprogressive fanaticism, a republic in honor of Christ; could restore the famous cities of the Bible to more than their former grandeur, and regenerate the whole country by the infusion of our Western Christian civilization.

With the construction of a much-needed safe harbor at Jaffa, by making good roads through the country, and by the thorough development of the marvelous natural resources, Palestine would become a land "flowing with milk and honey," and one restful place in all the world for the pilgrim tired in mind and body.

When the society is formed, the chances of success seem not at all chimerical. *Turkey is poor. Christendom is fabulously rich.* In Christendom money flows like water for any worthy cause, and, without a doubt, when once the Christians of the world are thoroughly awakened to the necessity and duty of bringing under Christian influence the gloriously fair lands of Palestine, money will flow in abundance into the treasuries of the society.

When we speak of the purchase and control of the Holy Land by the Christians, it must not be inferred by people of other religious beliefs that this is a movement to exclude them. It is not. The Christians have simply the first and strongest claim; but any laws made under Christian rule could not, and would not, admit of intolerance.

The aim of Christendom will be to restore Palestine to its former greatness and prosperity, and to enfold the birthplace of Christ with the mantle of brotherly love.

This is another effort to forestall Christ which is equal in enthusiasm, if not in territorial extent, to the famous proposition to make Him King of the United States "through the gateway of politics." A "crusade of money" to buy a "republic in honor of Christ" is getting about as far from His Gospel plan as it is possible to go. After having set the example Himself, He commissioned His disciples to go out and preach the Gospel as a means of preparing a people for His kingdom. His was not a "crusade of money," for He purchased not only Palestine, but the whole earth, with His blood.

An attempt to "restore the famous cities of the Bible" would be a vain endeavor to restore that on which Christ pronounced the most denunciatory "woe." And to imbue them with the spirit of "our Western Christian civilization" would be a lowering of the Gospel standard to a degree considerably below par. This fact is emphasized by Mr. Green's own statement that "Christendom is fabulously rich." This was not the case in the days when "Christendom" followed Christ. Nor is it true today of the individual that follows Christ.

A very suspicious feature of this proposed "crusade of money" (or, rather, crusade *for* money) is the inducement that when Christians become thoroughly awakened to their duty in the matter, "money will flow in abundance into the treasuries of the society." This is made all the more suspicious when the project is not to be confined to Christians; people of other religious beliefs are not to be excluded. A republic would be a government by the people, and as the present inhabitants of Palestine would not be excluded, it would require considerable politics to secure the election of "Christian" officers. That, however, might be wherein "our Western Christian civilization" could demonstrate its superiority most effectively.

These chimerical schemes for restoring the "Holy Land" to its former greatness, will all prove as futile as did the many efforts to restore Babylon after the Lord put His denunciation upon it; and the money crusade will fall as far short of Christianizing the country as did the crusade with carnal weapons. Such delusions would hardly be worth the time and space to notice them, were it not that these are times of delusions, and so many well-meaning people are duped by them. The press gives notoriety and standing to them; men of wealth, and some who are not wealthy, give money to further them; and men who are supposed to know the Scriptures give them countenance.

It is because of the extensive ignorance of true Gospel method, of the principles of the cause and kingdom of Christ, and of the nearness of His personal advent, that men are carried away by such untenable schemes. Hence, in warning the church and the world of the allurements of the adversary, in calling attention to the signs of the times, such deceptions must be given at least passing notice. The Lord has told us that He Himself will stand on Mount Olivet, and before Him that whole land will become a vast plain, on which will stand the New Jerusalem when it shall descend from heaven. Zech. 14:3-11; Rev. 21:1-4, 15, 16. When the Lord comes down upon Palestine, He will make it a "Holy Land" indeed, and its restoration will be far beyond any of its former greatness. The true Gospel crusader will be content to labor on in the lines laid down by the Master, and trust the restoring of greatness and glory in the earth to Him. It is all in His plan, and the disciple's place is to walk humbly before Him, preparing the way of the Lord by teaching men to "keep the commandments of God, and the faith of Jesus." G.

A REPORT from Texas states that a high grade of rubber has been produced from the refined product of the Beaumont oil wells combined with cotton-seed oil. For a long time scientists have been looking for a substitute for rubber, as the natural supply is insufficient, and in danger of a decrease. The bicycle, the automobile, the electric cable, and many other modern inventions, have made a constant and increasing demand upon the products of the rubber forests, until it has been predicted that the termination of the rubber supply was in sight. If the Texas report is true, it is one of the most important discoveries of the present time.

THE Government of Austria, fearing the growth of Socialism in that country, especially among the rank and file of the army, has gone to work systematically to learn the names of all the recruits who belong to the Socialists. Socialism is said to be spreading rapidly in the army, and the government fears its influence upon the discipline and efficiency of that organization. The Socialists are demanding a reduction of the standing army, or its total abolition, and the substitution of a system of national militia.

A DISPUTE has arisen between the Japanese Government and certain citizens of the United States over the ownership of Marcus Island, about 1,000 miles from the coast of Japan. The American claimants have fitted out an expedition and sailed for the island, and the Japanese Government has despatched a cruiser to protect the Japanese who are now there against the American expedition. Japan has warned the State Department that it considers itself the owner of the island.

EUROPE and the British Isles have been swept by a severe storm during the week, which in some places amounted to a tornado. There was great destruction of crops throughout the United Kingdom. In Belgium the navigation of the canals was stopped by falling trees. Great damage was done in the district of Liege, Belgium, and the greater portion of the crops was destroyed or hopelessly damaged. Many persons were injured by the gale throughout Prussia.

GREAT BRITAIN and Japan have signed an important agreement concerning Korea. It is no less than an agreement to guarantee the independence of the hermit kingdom, and to pledge her their joint support and assistance in all important questions affecting her internal and foreign policy. It is Japan's determination to keep Korea as a sort of buffer State between herself and Russia.

THE Union Pacific Railroad has already let contracts for the construction of a cut-off which will run directly across one corner of Salt Lake. The viaduct to be constructed over the waters of the lake will be over 40 miles long, the road being built on piles driven in the bed of the lake. The Union Pacific line will thus be shortened by about forty miles.

OTHER buildings in the city of Venice show signs of crumbling, as did the famous clock tower. The Santo Stefano clock tower has been ordered torn down, and several other buildings are to be demolished. There seems to be a deterioration of the ground under the city, which renders it unable to support the heavy structures.

SUBTERRANEAN noises, rumblings, and explosions such as preceded the volcanic outbreak on the island of Martinique are reported from Costa Rica, in the vicinity of San Jose and near-by towns. Quantities of ashes from a volcano in the vicinity are falling, and the inhabitants are fearful of such a catastrophe as overwhelmed St. Pierre.

THE anti-friar demonstration in Manila, which was planned for July 27, was prevented by the prompt action of the authorities. The leaders were compelled to content themselves with the holding of a meeting in opposition to the friars.

THE opposing forces in the Republic of Hayti are concentrating for a battle to decide which party shall dominate the little republic. A decisive action is expected before many days.

PROGRESS in military affairs since the beginning of the Boer war has rendered obsolete a great portion of the equipment of the Italian army, as the Government of Italy is now offering for sale 600,000 rifles, which it bought in 1887, with 48,000,000 cartridges for the same; 1,200 nine-pounder cannon, and 500 seven-pounders, with 200,000 shells; and 170 seven-pounder mountain guns, with 17,000 shells. And now the already over-taxed Italian people must purchase another outfit of modern weapons, to be similarly discarded within a few years. The same thing is occurring in other nations. The work of preparation for war will go on until the people, in very desperation, will welcome a great war in order to be rid of the constant nervous tension and the constant grinding burden of keeping the country continually prepared for war.

THE desperate convict Tracey, who escaped from the Salem Penitentiary, and killed a number of officers, has set an example which a number of persons in different parts of the country are trying to imitate. At Porterville, Cal., on July 27, a desperado killed one man, wounded four, and fled to the hills, declaring he would outdo Tracey. He has not been captured. At Philippi, W. Va., a desperate negro killed the chief of police and fled to the mountain country, terrorizing the people on the way. He is followed by a posse. At Aiken, S. C., on July 23 a desperado named Johnson killed a deputy sheriff and fled to the woods. He had already a record of two murders against him. Thus spreads the power of an evil influence.

ON July 24 one fatal trainwreck occurred in Mexico and three in this country. In one which occurred at Llano, Sonora, Mexico, five persons lost their lives, and a large number were injured. Near McConnellsville, Ohio, the rear coach of a train jumped the track on a high trestle and fell forty feet. Two persons were killed, and a number injured. Near South Omaha, Nebraska; on the same day the Chicago-Denver flyer was wrecked, one man was killed and three injured. At Xenia, Ohio, a fast passenger train crashed into a loaded coal car, and in the ensuing wreck seven persons lost their lives, and fifteen were seriously injured.

CHOLERA has broken out in Astrakhan, European Russia, and a number of deaths have occurred. The government is seeking to keep the epidemic secret. In Manila cholera cases continue at the rate of 75 a day. The reports from Egypt indicate that the cholera there is of a very virulent type. Many of those attacked die within a few minutes. Consternation prevails throughout Egypt owing to the rapid progress of the disease. A report from Tokyo, Japan, states that cholera has broken out there.

A DESPATCH from Vienna states that over 100,000 agricultural laborers in eastern Galicia, most of whom are Russians, are now on strike, and a full-fledged rising against landed proprietors is progressing. Stores have been burned and other excesses indulged in. The landlords have appealed for troops to protect them, but the government is advising the landlords to conciliate the laborers by an increase of wages. Russian students are joining in the movement.

MUCH strong feeling has been stirred up in France over the closing of the religious schools which have not complied with the law. Both in Paris and in the country the supporters of the clericals have made many angry demonstrations against the carrying out of the decree. In many places the people have defied the authorities to close the schools, and it is feared that there will be much bloodshed before they are finally closed.

A FRENCH medical professor announces that the discovery made by a chemist two years ago that the human body contains a certain amount of arsenic has been fully proved. He further declares that probably hundreds of persons are executed or sent to prison yearly for arsenic poisoning who are innocent, the body of the deceased having itself produced the arsenic which was found by the analysis.

THE British ship Pyrenees, which J. R. McCoy, of Pitcairn Island, piloted to the island of Mangareva while her decks were bulging with the heat of her burning cargo, and which was beached and abandoned on Mangareva, has been floated and brought to San Francisco under her own sail, with her decks, hull, and rigging bent, warped, and twisted, and some of her masts disabled.

AN English company has been formed for the purpose of putting on the market at once wireless telegraph and telephone apparatus for general use. This system is known as the Armstrong-Orling system. It is said to be simple in construction and comparatively cheap. Connection is made with the earth by means of a short wire from the apparatus to a gas or water pipe.

A NEW treaty of commerce has been completed between England and China, covering many questions affecting English trade in that country. According to the provisions of this treaty English goods are to be free from all internal taxation in China, such as the likin tax, and British merchants will pay duty only at the port of entry.

JOINT maneuvers of the army and navy are scheduled to take place in September. The navy is to make a mock attack on some point of the coast which the army is to defend. Umpires have been appointed to decide whether the navy or the army comes off victor in this playing at war.

THERE is bitter strife between the cattle and sheep men of Wyoming. A company of masked cattle men recently surrounded the camps of all the shepherders in one district, forced them to leave their flocks, killed many thousands of the sheep, and drove the remainder into the mountains to become the prey of wild beasts.

JUSTICE is sometimes lame as well as blind. Recently in New York City a notorious pool-room offender was arrested for the sixty-eighth time for the same offense, and was released from custody for the sixty-eighth time "for lack of evidence," all in order that he might evade the payment of the penalty for such offenses.

THERE is now a movement among the brokers in New York to exclude women from their business houses, and thus to deny them the privilege of gambling in stocks. "Women are all right in their homes," said one of the brokers, "but the ordinary woman is a pitiable spectacle when she dabbles in stocks."

TWO of the leading omnibus companies of London have purchased an extensive equipment of petroleum motor cars, for use in the passenger traffic of London. It is predicted that this kind of vehicle will soon drive the horse-propelled omnibuses from the streets of the metropolis.

JUDGE TAFT, governor of the Philippine Islands, sailed from Naples, Italy, on July 24 for the Philippines. All further negotiations in regard to the friar question will be conducted in Manila between the officials of the Philippine Government and the papal representative there.

THE Scientific American, in its issue of July 19, describes in detail a recently perfected process for transforming milk into a powder resembling flour, which can be shipped anywhere at a small expense. Water added to this milk powder transforms it again into fluid milk.

DR. CHAS. KENDALL ADAMS, president of the University of Wisconsin, and formerly president of Cornell University, died at his residence in Redlands, Cal., on July 27. Dr. Adams was a well known writer of history as well as a teacher and university president.

WORD has been received from the exploring expedition now in the Antarctic Ocean. It had been feared that this expedition had met disaster. Some of the explorers are surrounded by ice and snow far in the south, but the report states that they are in no danger.

STEPS are being taken by Attorney-General Knox to determine the possibility of securing a valid title to the property and concessions of the Panama canal undertaking. This must be determined before the selection of the route by the President is possible.

CONSIDERABLE damage has been done in the island of Luzon during the week by a severe typhoon, which has blown down telegraph and telephone poles and wires, flooded the country, and destroyed much property.

ACCORDING to the report of the Interstate Commerce Commission for the three months ended March 31, 1902, the number of persons killed by train accidents in the United States was 813, and the number of injured 9,958.

A PAPER company of North Adams, Mass., has begun the manufacture of paper milk bottles. These bottles are waterproof and air tight, and it is said that they will be so cheap that they can be discarded after once using.

THE British expeditionary force operating in East Africa against the Mad Mullah has met and defeated his force, killing 150 of his followers and capturing 4,000 camels and 12,000 sheep. The British lost 8 men killed.

ON July 23 the Irish Parliamentary leader, in the course of debate on the affairs of Ireland, declared that the Irish problem was more dangerous to the empire to-day than it had been for a quarter of a century.

THE Illinois Central Railroad has installed telephones along its line to be used in the place of the telegraph in despatching trains. The system has been completed and is said to work satisfactorily.

REPORTS from Chicago indicate that the Chicago, Milwaukee, and St. Paul Railroad has been purchased by the owners of the Union Pacific, thus merging two other great railroad systems of the West.

IT is reported that the Collier Publishing Company of New York is organizing a newspaper trust of papers in New York State, the trust to be capitalized at \$10,000,000.

THE Northern Securities Company, consisting of the three northwestern railroads which were combined by J. J. Hill, reports earnings of \$36,660,000 for the past year.

THE American force in the island of Mindanao is holding the sultan of one of the districts as a hostage for the delivery of the Moros who recently killed two Americans.

A FIRE in the business section of Albany, N. Y., on July 25, resulted in a loss of property estimated at over \$500,000.

ABOUT 40,000 garment makers are now on a strike in the city of New York.



THE MOTHER'S PRAYER.

LORD, give me this soul!
I have waked for it when I should have slept,
I have yearned over it, and I have wept
Till in my own the thought of it has sway
All through the night and day.
Lord, give me this soul!
If I might only lift its broken strands,
To lay them gently in Thy loving hands;

If I might know it had found peace in Thee,
What rest, what peace to me!

Thou wilt give me this soul,
Else why the joy, the grief, the doubt, the pain,
The thought perpetual, the one refrain,
The ceaseless longing that upon Thy breast
The tempest-tossed may rest?
Dear Lord, give me this soul!

—Anon.



THE CHILD

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

IX.—PURITY.

TWO men stood looking over an expanse of country. One saw the stony soil, the narrow valleys, the rough hills, and meager crops and exclaimed, "What a miserable farming country!" The other saw the bold outlines the changing shadows, the reflection of sea and sky in the silent pool, and exclaimed, "What a beautiful picture!"

The same landscape, but each saw in it what his own education and experience made him capable of seeing. This is true of all travelers. London to each man who visits it is his own peculiar city. It will be a different place to each. The man of fashion will not see what the archaeologist sees, the sporting man has a different city from the manufacturer. Even so with life. One whose vision has been made keen to perceive beauty will see it everywhere; while he who knows nothing but utility will see nothing worthy but that which serves his purpose. One who is like Bunyan's man with the muck rake sees only filth, but one who has the vision of a true seer

"Finds tongues in trees,
Books in the running brooks,
Sermons in stones, and good in everything."

To such an one is given the promise of the Saviour, "Blessed are the pure in heart; for they shall see God."

Who does not long for such a vision? But we are apt to imagine that such a blessing is reserved for our portion after death. The truer interpretation is that even now, with a heart made clean, we can see God in all His works, and be lifted up into that clearer atmosphere which finds in all processes of life only a manifestation of God.

To many ignorance and innocence seem synonymous terms, and they therefore believe that the innocence of the child is best maintained by keeping him ignorant of certain phases of life. To these, the word that heads this article will open a vision of darkness and danger from which they would earnestly warn the unwary feet, or lead the ignorant safely past the dangers with blindfolded eyes. These have not the anointing which opens the eyes to the blessed vision of God. The word purity suggests to them the results of impurity, and they misunderstand the attitude of the one who claims that it is wise to instruct the young in purity. The apostle tells us that if there be anything pure, lovely, and of good report, we are to think on these things. That is what we mean to do; that is what we desire to be wise enough to do. If our sight is not clear we pray for the purification of heart which shall enable us to see God now and here, see Him not only in inanimate nature, but in the vital facts of human existence, in the basic fact of life itself.

We know that these facts can not always remain hidden from the knowledge of the child, and we are culpably unwise if we think that he is ignorant be-

cause we have not talked to him ourselves. On every side are those who are ready, yes, anxious to enlighten his ignorance even before he has himself become aware of it. The problem before the parent then is, "Shall I allow my child to remain uninstructed by me, thus leaving him a prey to evil knowledge communicated by vicious companions, or shall I myself be his teacher, giving him that pure truth which shall dignify and glorify these mysteries of life?"

God has made no secret of life's origin. If the child has no other teacher, nature herself will enlighten him. To the eye of the All-Father, His processes are still "good," and what we need is to see Him in them all.

The child who begins to think arrives in time at the query as to why he is here. It is no evil impulse that prompts this inquiry, but a divinely-implanted eagerness to know, and it is therefore an evidence of intelligence. I have known mothers to be so shocked at this most natural question of their child that they have considered it a proof of his total depravity. Their own education has made it impossible to see God in this seeking for knowledge. The child's inquiry, coming from a pure heart, may be simply and purely answered, and cause him no embarrassment; but the parent whose thought is untrue, whose vision is distorted, needs a special presentation of the matter in order that he shall be able to answer the questions as to the origin of life frankly, himself unembarrassed.

If we can remove the personal element, we shall make the way easier for ourselves. Let us study life from a standpoint outside of ourselves. We can imagine that the great All-Father, desiring to express Himself upon the earth, considered all possible plans for the perpetuation of life. That he chose one plan, is the evidence that it is in itself pure and good, for God is too pure to behold evil. Then in the plan itself we can find no impurity. It is a plan that maintains from the lowest forms of organic life up to the highest.

We may wonder why God did not create each individual by His own hand, and we feel that that would indeed have been a glorious destiny; but would it have been in truth as grand a heritage as that which man has received from God in being permitted to share in His creative power? It would indeed have been a marvelous thing to have come direct from the hand of God, but how much more marvelous it is to be permitted to call into being creatures like ourselves, endowed with divine possibilities, and capable of receiving the gift of God's grace in immortality!

Truly life itself is not so wondrous as the power to impart life to others; to write upon other souls the record of our thoughts, ambitions, moods, or tempers; to make or mar other lives by our own lives, generations before those others come into existence. If procreative power were cleansed of the

thought of sense-pleasure, if it had never been degraded from its high purpose, we should be able to see in it the most glorious vision of God. And instead of shrinking from the study of it as unclean, we should bow ourselves before its contemplation as in the very presence of the Infinite.

The father or mother who has this blessed vision of God, will be able to be the wise and pure instructor of the child; able to explain to him his relation to his parents in a way that shall bind him to them with ever-endearing ties of deepest affection. It will need study to become possessed of the scientific facts. It will require especial preparation of heart that the facts may be wisely presented. Out of this reverent study of the origin of life will arise a truer appreciation of man's destiny. A new meaning will be given to the words father, mother, child. The home will be cleansed of that which defiles. Marriage will have a deeper significance, and the whole of life will be purified and ennobled.

ANEMIA.

[D. H. Kress, M. D., in Australian Good Health.]

ANEMIA, better known as poverty of blood, is becoming a very prevalent disease. It is surprising to see the number of pale-faced and nervous young women in every city, town, and village, and even in the country where nature has an opportunity and is doing her best to paint roses on the cheeks of all.

Recently at the close of a lecture a young woman came to me and said, "Doctor, I am very nervous, do not sleep well, and am also troubled with deafness." I inquired, "Have you had your ears examined to see if there is any local disease." She replied, "Yes; but the doctor said there was no local difficulty, that I was suffering with poverty of blood, that I needed more iron in my blood. He advised me to take tincture of iron. I have been taking it for some time, but am not improving."

The question naturally arises, What are the causes of anaemia? The causes, no doubt, are many. I shall only call attention to what I consider two of the principal causes of anemia in young women. It will be noticed that the disease usually makes its appearance in young ladies after reaching their teens; before this period it is of rare occurrence.

Why Is This?

It is well known that poisonous products are constantly being formed in the human body by the breaking down of tissue from muscular and mental activity. These wastes are mostly eliminated from the body through the lungs. Every ten minutes sufficient poison is thrown off through this channel alone to cause death.

It is through the rapid interchange of gases that takes place in the lungs by having pure air brought into almost immediate contact with the impure blood, that the blood is kept freed from impurities.

So-called blood purifiers never can purify the blood. Nature recognizes but one blood purifier, and that is pure air, and we need plenty of it. The Creator has given us none too much lung capacity to keep the blood pure. Up to the age of twelve, the girl is permitted to dress loosely and play with her brother in the open air. It will be noticed that up to this time she is also usually in equal good health. Now a change occurs. The boy is still allowed his freedom, but the girl has to have her waist placed in corsets. The lungs are thus constricted, which makes exercise impossible. Not a sufficient amount of air can now be taken into the lungs to keep the blood pure. Is it any wonder that soon the nerves shriek out because of the impurities and irritants circulating in the blood, and headaches, backaches, nerve-aches, and nervousness result?

Another cause of anemia is the use of tea. The evil resulting to the human family from the use of tea is greater than from the use of alcohol, great as I know that evil to be. It takes one part in one hundred of alcohol to kill a man, but it does not require near that amount of theine, the poisonous prin-

ciple contained in tea. A strong man accustomed to the use of alcohol could take an ounce of pure alcohol without it's causing death, but even one-tenth of that amount of theine would result fatally. Theine is therefore ten times more powerful than alcohol.

There are two and one-half grains of theine in every cup of tea as ordinarily made; one-eighth of a grain will kill a frog. Two cups of tea contain five grains, or sufficient to kill a rabbit. Three cups contain seven and one-half grains, or enough of this poison to kill a cat, in spite of the proverbial nine lives. Aside from this, every pound, or sixteen ounces, of tea contains four ounces of tannin. Tannin interferes with the digestion of the food, especially the albumens, thus impoverishing the blood. Tannin also destroys the iron contained in the food. It is well known that the system can not appropriate an inorganic substance, as iron. The vegetable kingdom feeds upon these minerals and changes them into other forms, which can be utilised by man.

The grains, vegetables, and fruit all contain iron, and a sufficient amount to fully supply the needs of the human body. To ascertain the effect of tannin upon the iron contained in the food and blood, place a small amount of tincture of iron in a glass half full of water, now add to it a half cup of tea and note the result. It becomes as black as ink. Tea destroys the iron contained in the food and blood and causes anemia. The physician recognizes that the blood needs more iron, and so recommends the use of tincture of iron, or some other iron preparation, but the patient takes the iron, drinks more tea, and makes more ink. Is it any surprise that anemia is a condition that is so difficult to overcome? There is but one way of getting rid of anemia; that is by removing the causes. Stop the use of tea, give the lungs an opportunity to take a bountiful supply of air to purify the blood, eat pure food, and take plenty of out-door exercise.

JEOPARDIZING THE HOME.

A WARNING note, that women and girls in this country are being drawn into commercial and manufacturing pursuits to an extent that jeopardizes the welfare of future mothers, and is a menace to a happy home life, was sounded by Prof. D. L. Kiehle, of the chair of pedagogy in the University of Minnesota, before the department of superintendents of the National Educational Association, in session recently at Chicago. His address touched a popular feeling in the minds of the thousand or more educators from all points of the compass, and that portion stating that home life and surroundings are above all sordid gain, was applauded.

"In this age of commercialism and industrial conditions," said Professor Kiehle, "no provision has been made for motherhood. This phase of life seems to have been brushed aside. In fact, we are making money-earners of our daughters in commercial pursuits. While women will have every right to an equality with men in matters of education, they are outside of their sphere when that portion of their education fitting them for the duties of home life and motherhood does not take precedence over everything else."

A MAGNIFICENT REVENGE.

A FEW years ago, while Robert Stewart was governor of Missouri, a steamboat man was brought in from the penitentiary as an applicant for pardon. He was a large, powerful fellow, and when the governor looked at him he seemed strangely affected. He scrutinized him long and closely. Finally he signed the document that restored the prisoner to liberty.

Before he handed it to him he said, "You will commit some other crime, and be in the penitentiary again, I fear."

The man solemnly promised that he would not. The governor looked doubtful, mused a few minutes, and said:—

"You will go back on the river and be a mate again, I suppose?"

The man replied that he would.

"Well, I want you to promise me one thing," resumed the governor. "I want you to pledge your word that when you are mate again you will never take a billet of wood in your hand and drive a sick boy out of a bunk to help you load your boat on a stormy night." The steamboat man said he would not, and inquired what the governor meant by exacting of him such a promise.

The governor replied: "Because, some day, that boy may become a governor, and you may want him to pardon you for a crime. One dark stormy night many years ago, you stopped your boat on the Mississippi River to take on a load of wood. There was a boy on board who was working his passage from New Orleans to St. Louis, but he was very sick of fever and was lying in a bunk. You had plenty of men to do the work, but you went to that boy with a stick of wood in your hand and drove him with blows and curses out into the wretched night, and kept him toiling like a slave until the load was completed. I was that boy. Here is your pardon. Never again be guilty of such brutality."

The man, cowering and hiding his face, went out without a word.

What a noble revenge that was, and what a lesson to a bully!—*Brotherhood Star.*

EVERY DAY.

TAKE a little holy time
Every day,
Lift your heart into the light
On your way.
Take a little resting spell
As you go,
Watch the clouds against the sky
Hanging low.
There is always peace somewhere,
Deep and still,
You will come to it and know
'Tis His will.
Enter at the shining gate
Open wide,
Deeply breathe and gently wait—
There abide.
Listen for the guiding voice,
God's to you,
Every little daily task
That you do.
This will take off all the jar
And the fret,
Easily you will forgive
And forget.
What the Father takes from you
Is no cross,
Whole your life is given to you
With no loss.
That which drops from out the years
Is not life.
Only that which lasts is saved;
Cease from strife.
Strange how eagerly we grasp,
For a day,
That which perishes and falls
In decay.
Only trust the Father's love
And His care;
Life will be all heaven to you
Everywhere.

—*Emma Miner.*

HOW TO GET RID OF ANTS.

THE surest way to dispose of the ant nuisance is to find their nests and pour down the holes a spoonful of bisulphide of carbon. This gives off a poisonous gas, much heavier than air, which sinks down into the holes and destroys the insects. Cover the nests as soon as you have poured the liquid down. Be careful in using, as it is highly inflammable. Here is another recipe, which we clip from a floating paragraph; it is easily tried: "Mix five cents worth of tartar emetic in an equal amount of white sugar, make it quite moist with cold water, put it into small dishes, and set it on the shelves where the ants are troublesome. The ants will disappear quite as mysteriously as they came, and there will be no dead ones lying around on shelves and floor. Do not throw the mixture away, but save it for further attacks, as it can easily be moistened and used again."—*S. F. Examiner.*

MATTRESSES that have become flattened will fill out to the original shape, if placed in the sun and pure air for a few hours each day when house-cleaning is in progress.

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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.

CHRIST AND THE SABBATH: Or Christ in the Old Testament and the Sabbath in the New, by Elder James White. Paper covers, fifty-six pages, sent post-paid for ten cents.

PACIFIC PRESS, Oakland, Cal.



SOURCE OF STRENGTH.

O LORD I find so many things
Too hard for me, too high, too deep.
There's not a day but to me brings
Some task too hard, some way too steep.

I find myself too frail and weak
Thy gracious will and way to do;
And so I pray, "Unto me speak
Some word my courage to renew."

The gracious answer comes at length,
Unto "the faint He giveth power,"
And unto such as have no strength
He giveth His from hour to hour.

And so, altho the flesh is weak,
Still, Lord, Thy power upholdeth me;
And I will still Thy presence seek,
For there is naught too hard for thee.

Kelseyville, Cal. MISS E. BATTERSON.

SOME FEATURES OF HINDUISM.

A Religion of Ingratitude.

THE words "thank you" and "please" are not found in the languages of India. The newcomer wonders at this, but acquaintance with the people and their religious beliefs readily explain the omission. Among the natives the oriental idea prevails, that every man gets his deserts, good or bad, as the case may be. As they express it, "Every man's fate is written in his forehead, and according to that he receives." He is not indebted to any for acts of kindness, for all he receives is his just due. This is the teaching of Indians to-day; it has been the teaching of their fathers and forefathers for ages. "When they knew God, they glorified Him not as God, neither were thankful." Their ancestors became unthankful, and so much so that even the expression "thank you" became obsolete. The following from Pandita Ramabai, a converted Hindu, shows the fatalism of the Hindus:—

In former years, when I was an orthodox Hindu, I never knew the pleasure of expressing gratitude by giving thanks to those who did me some kindness. The Hindu religion never teaches to give thanks; for its chief doctrine is that man gets only what his *karma*, or action, buys for him. If he is blessed with a good wife, it must be supposed that he had given a lovely little maiden in marriage to some learned Brahman in his previous existence; if he is rich, it is because he gave money to the Brahmans in his former life; if any one is kind to him—if some one gives him money, food, clothing, comfort, or help in any shape—it must be taken for granted that the friend who does him kindness is his debtor, owed him money, food, clothing, kind words, comfort, etc., etc., in some one or other of the series of lives which the giver and the receiver lived before they were born in this present time.

According to this belief, no one is obliged to give thanks to any one, not even to God. In all the prayers addressed to millions of gods and goddesses, not a word of thanksgiving is to be found in any of the Sanskrit religious books. The people in India are in many cases better than their religion; and tho they do not really have any idea of thanking their benefactors, they show their gratitude by some word or action which gives expression to their feelings. The old orthodox Hindu, wishing to express gratitude for some great kindness done to him, says in a very affectionate manner, "O this person must have been my debtor in the former life; that is why he has done or is doing this kindness to me. I bless him; may the god have mercy upon him; may this poor, poor debtor of mine be happy in this and in the next life!"

The gods are not supposed to give anything to men unless men do something to obtain their favor. The Hindus are a generous people naturally. They like to share their blessings with others; but their religion has so marred this good nature that they do everything in a mercenary way. If they give anything to any one, it must be given to the Brahmans, and to the devotees of some gods and goddesses, that they may obtain some great blessing in many lives in future. What a great contrast the Hindu religion presents to the teaching of Christianity. "In everything give thanks." To give thanks to God and to the friends who have done us some kindness makes a Christian very happy. The Hindu is a stranger to this pleasant feeling, and so he loses one of the greatest pleasures of this life.

A System of Man-Worship.

The Hindus worship men, beasts, and creeping things. The confession of their faith is found in Rom. 1:23: "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Of the four general divisions of caste, the highest is the Brahman. They are twice born, and are therefore above all others, and are very highly regarded by other castes, and even worshiped. They are lords of creation, and the universe is their property. Manu, the reputed author of the most renowned law-book of the ancient Hindus, says:—

Since he was the first born, and since he holds the *Vedas*, the Brahman is, by right, the Lord of all creation. . . . Thus whatever exists in the universe is all the property of the Brahman; for the Brahman is entitled to all by his superiority and eminence of birth. A *sudra* [a man of low caste],

and instead of destroying this minister of death, the Hindu pays homage to it, and allows it in some instances to live in his house. So little has been done to destroy these animals that they are prevalent outside of the cities, and thousands of people are killed as the result. Twenty thousand were killed by snake bites last year.

A Religion of Self-Righteousness.

Hinduism is a doctrine of justification by works. There is no faith in it. Its devotee seeks salvation through self-righteous deeds. He resorts to penance to free himself from sin, and to the most terrible torture of body to make himself good. The accompanying picture shows a fakir who has held his hands up since infancy. The Hindus call him a holy man, and go great distances to see him. He has become so good and his mind so holy that he has forgotten his bodily existence. He will not have his nails trimmed or hair combed. The hair is matted



Hindu Fakir, or Fanatic, Who Has Held His Arms Above His Head until They Have Withered and Grown into that Position.

whether bought or not, the Brahman may compel to practise servitude; for he was created by the Self-existent merely for the service of the Brahman. . . . A Brahman may take possession of the goods of a *sudra* with perfect peace of mind; for since nothing at all belongs to him as his own, he is one whose property may be taken away by his master.

The following syllogism, says Dr. Wilson, has gained universal currency in India: "The whole world is under the power of the gods; the gods are under the power of the mantra; the mantras are under the power of the Brahman; the Brahman is therefore our god."

Worship of Four-footed Beasts and Creeping Things.

To the Hindus the cow is a sacred animal. He who takes the life of a cow offends the Hindu. "He that killeth an ox is as if he slew a man." Altho they mistreat the ox, and make him pull heavy burdens under pain and torture, they do not think it right to kill except for sacrifice. The following from the hymns of the *Rig-Veda* is one expression among many showing their devotion to the cow. "To me the cows seem *Bhaga* [god of good fortune]; they seem *Indra* [god of the blue sky thunder]; they seem a portion of the first-poured *Soma* [the moon-god]; these present cows, they, O ye men, are *Indra*. I long for *Indra* with my heart and spirit."

The serpent with its deadly venom is worshiped;

upon his head, full of grease and filth. The more hideous his appearance through neglect of the body, the better. It shows that his thoughts are above the world.

A few months ago the writer visited a native festival, and the cruel sights of self-inflicted torture were abhorrent. One man was lying in the sun, beating himself upon the chest. He had been doing this for days. Another was lying on a bed of sharp spikes. How he could endure such torture is a marvel. The people going by threw him money for his righteous deeds.

What a deliverance God has for these people,—a salvation for body and soul without pain or penance. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Some are coming, and, thanks be to God, they are finding rest. The Orient wants a thousand consecrated voices to say, Come; and then many more weary, heavy-laden souls will respond, and be emancipated from the sins of self-righteousness. J. L. SHAW.

Calcutta, India.

THE man who makes a success of anything is the man who is full of the thing. But he who does not have the work inside will not make success without.

"AMONG the blind the one-eyed man is king."

INDIVIDUAL WORK FOR INDIVIDUALS.

In a recently-published book by Henry Clay Trumbull, bearing the above title, the following interesting experience is given, which well illustrates the importance of individual work in bringing souls to Christ:—

One Sunday I passed with a near relative. There I met a gentleman whom I had never seen before, but who was connected with my relative. I sat with him at the table, and we had pleasant conversation. In the evening the gentleman was out at church service, and the lady of the house was suffering from the headache. I urged her to retire, while I would sit up, and close the house after the visitor came in. As I did this, I sat by the sitting-room fire, on the cold winter night. When the visitor was in, and the house was closed, we still sat together there.

He spoke of the service that he had attended, and he was evidently much impressed by the sermon.

"You don't often hear a sermon like that, especially from such a minister," he said. "The minister brought us right up face to face with the judgment seat, and there he left us. There were no soft words to ease us down, such as, 'But I trust this is not for you, my brethren.'"

Then, as if soliloquizing as he sat there looking into the fire, he added:—

"I tell you that, in the great day, we who go over to the left hand will not feel very kindly toward the men who have glossed this thing over, when they had a chance to tell us the plain truth."

The impressed man was much older than myself—old enough, perhaps, to be my father; but he had been brought to my side in a condition of mind to need help, and I was there to speak for Jesus. It was not a question of seniority, nor of long acquaintance, to be considered by one who represented the Eternal. Laying my hand lovingly on his knee, as he sat by my side looking thoughtfully into the fire, I said:—

"My friend, what do you mean by 'we who go over to the left hand?' You belong on the right hand, and you ought to recognize this. The Judge is your Saviour. You ought to trust Him fully as such."

"I suppose I ought to," he responded.

"Well, do you not?"

"I can't say I do."

At this I drew my chair around so that I could look directly into his face, and I said earnestly, feeling the full force of my words:—

"This is God's doing, and you must recognize it. God has brought us to this house to meet for the first time in our lives. He has planned it so that you should go out to that evening service, and hear that impressive appeal. And now, while all others in the house are asleep, and you and I sit here facing the question of questions for your soul, I can not leave you until you settle it. I speak for the Saviour when I urge you to commit yourself to Him for now and for evermore."

Then reaching out my hand, I said:—

"My friend, you realize what all this means, and its importance. Now, promise me that this night, before you sleep, you will, on your knees, tell your loving, longing, waiting Saviour that you've delayed this thing altogether too long, but that you won't do so any longer. Tell Him that you trust Him because He is the Saviour, and you are one whom He wants to save. Give me your hand on this, my friend, and then go to your room, and do what you know to be your duty."

My companion evidently felt that it was a crisis hour with him, and he could not evade the sense of this. My hand was outstretched to him. For some time he said not a word, but I saw that he was quivering with intense emotion. Meanwhile I was praying in my heart for a blessing on him in his conflict of soul. Then, with a convulsive movement that shook his strong frame, he put out his right hand, and clasped mine as tho it were for life. I realized that he had given himself to his Saviour. Rising, I asked God's blessing upon him, and bade him good night, and we parted. I went to my room for the night, and to pray for him, and he went to his room to pray for himself.

Before he came downstairs in the morning, I left for my home. I never saw him again. Before the day closed, he left that house for his home. By a severe railroad accident on his way home he was fatally injured, and soon died. A younger brother of his was an office-bearer in one of the Fifth Avenue churches in New York. When he learned that the loved brother had thus committed himself to the Saviour while he was yet in life and strength, he was indeed rejoiced and grateful; and we thanked God together.

THE DARK AGES REVIVED.

IS IT the twentieth century or the tenth? An almost incredible story is told in *La Semaine Religieuse*, of Geneva, concerning the passing over to Protestantism of a Carmelite monk in Gratz, Austria. His name is M. Ientsch; he is 54 years old, and greatly esteemed for his character and zeal. By the study of the Scriptures he had been led to the conclusion that the Roman Catholic Church was not the true church of Christ. He therefore quitted his monastery, and placed himself under the instruction of a Protestant

pastor. His superior, however, prevailed on him, on some pretext, to re-enter the monastery. Immediately he was imprisoned in his cell until he should retract his heresies. On his refusal, he was secretly transferred to a Franciscan monastery. Thence he was taken to Brixen, to a community of Sisters of the Cross, where, according to one report, he was subjected to a series of cold douches; but, according to another, was made to undergo the terrible punishment practised by the Inquisition in the Middle Ages of causing ice-cold water to fall drop by drop upon the victim's head. By the intervention of his friends, however, M. Ientsch has escaped his tormentors, and is enjoying his freedom of conscience in Germany.—*Missionary Review*.

CHILDREN'S FUNERALS IN PEKING.

A WRITER in *Woman's work for Woman* quotes this from Mr. Holcomb: "If you lived in Peking you would be surprised never to see a child's funeral pass; but if you go into the street very early in the morning, you will find the explanation. You will meet a large, covered vehicle, drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few of them tied up in old reed baskets, and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night and pick up these pitiable remains, some of them mutilated by dogs. They are thrown in like so much wood, and taken to a pit outside the city wall, into which they are dumped, then covered with quicklime. Does it make you sick to hear of such a thing? I have lived seven years in the city where that is a daily occurrence."

"If one fair day in all thy life
Seem strangely calm and free from strife,
One glad, sweet day, from sorrow free,
If God with peace hath prospered thee,
Then give thy gold in grateful praise,
That all may know His wondrous ways."

OUR WORK AND WORKERS.

ON the 12th ult., three candidates were baptized at Oxford Mills, Iowa, by Brother J. H. Kraft.

THE brethren at Lincoln, Neb., are building a new house of worship, with a school-room annex.

A HOUSE of worship is being erected at Muncie, Ind., under the direction of Brother J. S. Shrock.

BROTHER J. W. WATT desires us to note that his present address is 148 Washington Street, Barre, Vt.

ON the 13th ult., a church of nine members was organized at Erskine, Minn., by Brethren L. Johnson and J. C. Christensen.

A CAMP-MEETING is announced for Erin, Tenn., to commence September 4. This meeting is for Tennessee River Conference.

ON the 13th ult., a church of fourteen members was organized at Prentice, Wis., by Brethren Wm. Covert and H. W. Reed.

FIVE tent companies are at work in Nebraska Conference,—at Beaver City, at Burr, at Newman Grove, and at North Platte.

THE first annual session of the Georgia Conference will be held at Alpharetta, in connection with the camp-meeting, August 15-25.

AN educational convention was commenced on the 4th inst., to continue till the 18th, at Anniston, Ala. The convention is under the auspices of the Southern Union Conference.

A NOTABLE feature of the late camp-meeting in South Dakota was the interest taken in the establishment of an intermediate industrial school. A committee was chosen to take special oversight of the matter.

THE missionary boat, the *Sentinel*, which has been in service in New York Harbor for several years, recently made a trip to Buffalo through the Erie Canal. Captain Johnson designs to labor a while in Buffalo Harbor.

THE Ohio Conference and camp-meeting will be held at Coshocton, August 7-18. It is announced that Brethren A. G. Daniells, W. W. Prescott, Wm. Covert, and W. A. Spicer, in addition to local conference laborers, will be present.

THE tent at Prairieeton, Ind., in which Brethren S. S. Davis and C. H. Bliss have been holding meetings, was recently given over to the W. C. T. U. for an evening, and a large congregation listened to an address by a Mrs. Pierce, of Terre Haute.

THE Minnesota Worker says: "A sister at Mankato had been praying for the Lord to open the way for her to sell 'Christ's Object Lessons.' When the plan was presented she took five books and sold them to the first five persons she canvassed."

A LETTER from Brother W. G. Kneeland to the Dakota Worker reports the work in Trinidad, W. I., as moving ahead. They issued a leaflet entitled "The Voice of the Volcano, or God's Call to Repentance," which is being widely circulated, and is said to be doing a good work.

THE Advocate of Christian Education says: "No branch of work among Seventh-day Adventists is succeeding better just now than the church-school, and it is especially successful in places where it had been deemed impossible. Surely the Lord has guided in this matter, and the work manifestly is His."

A SAN DIEGO paper, the *Western View*, gives a very appreciative notice of the new vegetarian cafe, on the corner of Fourth and C Streets. The *Western View* is published by ladies of culture, who are supposed to be good judges of culinary excellence, and their hopes that the cafe is there to stay is encouraging to the management. The institution is under the auspices of the California Medical Missionary and Benevolent Association.

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THE SABBATH SCHOOL
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LESSON 8.—AUGUST 23.—THE LIVING TEMPLE REVEALS THE MYSTERY OF GODLINESS.

Lesson Scripture, Dan. 2:14-30, R.V.

14 "THEN Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon; he answered and said to Arioch the king's captain, Wherefore is the decree so urgent from the king? Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation.

17 "Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night.

20 Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are His; and He changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of Thee; for Thou hast made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.

25 "Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and He hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart."

SUGGESTIVE QUESTIONS.

1. To whom was entrusted the work of putting to death the wise men of Babylon?
2. What question did Daniel ask of him? With what result?
3. What request did Daniel then make of the king?
4. What did he promise that he would do?
5. With whom did Daniel then confer about the matter?
6. What was to be the subject of their prayers to God?
7. How much depended upon receiving a specific answer to their prayers?
8. What response was made to their petitions?
9. How was this response acknowledged?
10. In his prayer of thanksgiving what did Daniel acknowledge as being wholly of God?
11. Name the seven ways in which he declared that this wisdom and power of God are manifested.
12. For what personal experience did he thank and praise the Lord?
13. What earnest request did he then make of Arioch? What promise accompanied this request?
14. How did Arioch respond to this request? What did he say before the king?
15. What question did the king then ask Daniel?
16. In what statement did Daniel emphasize the fact that Babylonish wisdom could not meet the king's need?
17. Whom did he declare to be the source of all wisdom? What had the God of heaven made known to the king?
18. What subject was occupying the mind of the king the night of the dream?
19. What was then made known to him? By whom?
20. What humble estimate did Daniel place upon his own ability?
21. For what purpose did he say the secret had been revealed?

NOTES.

1. It was a "secret" or "mystery" which Daniel and his fellows were seeking, upon the revelation of which their life depended. The word rendered "secret" occurring in the singular and plural seven times in Daniel 2, is "mystery" in the Septuagint, and is so transferred. It is the same word so often found in the writings of Paul, denoting the wonderful union between God and man. Note its uses in Daniel 2, and read "mystery" and "mysteries" instead of "secret" and "secrets," with the exception of verse 22, where "secret" comes from a different word. This mystery is defined in 1 Tim. 3:16 and Col. 1:26, 27. It was God's purpose to reveal to the king the Gospel of Christ, "the power of God unto salvation," "the mystery of godliness," "Christ in you the hope of glory."

2. In making known to Daniel the dream and its interpretation, the God of heaven revealed the work-

ing of this divine principle to establish the kingdom of heaven upon the earth, and showed how that the world-kings one after another, and finally all together, would perish because of the rejection of this same divine principle. But this divine principle is the gift of God's life to make men right in His sight, in order that by sharing His righteousness they may share in His eternal existence. This is justification by faith. The real thing, then, which is set forth in this chapter is justification by faith, not as an abstract teaching, but in its concrete outworking in the history of the world. This will appear more fully in the next lesson.

3. WHEN it was put to the test, the religion of Babylon, the wisdom of its wise men, failed because they did not believe that the gods dwell with flesh. The religion of Jerusalem, as represented in Daniel, the wisdom which is from above, met the same test and triumphed, because Daniel knew the experience of justification by faith, the great truth of Christianity that God does dwell with flesh.

4. ALL history finds its true interpretation in the person and work of Jesus Christ. When we have found this Man of the tribe of Judah, we shall find the true key to history. The Bible throws more light upon history than history throws upon the Bible.

THE SUNDAY SCHOOL
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LESSON 7.—AUGUST 17.—JOURNEYING TOWARD CANAAN.

Lesson Scripture, Num. 10:11-13, 29-36, R.V.

11 "AND it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran. And they first took their journey according to the commandment of the Lord by the hand of Moses."

29 "And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what good soever the Lord shall do unto us, the same will we do unto thee.

33 "And they set forward from the mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them three days' journey, to seek out a resting place for them. And the cloud of the Lord was over them by day, when they set forward from the camp.

35 "And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee. And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel."

Golden Text.—"For Thy name's sake lead me and guide me." Ps. 31:3.

Special Helps.—"Patriarchs and Prophets," chapter 33, pp. 374-376; article "Journeying," page 6 of this paper.

SUGGESTIVE QUESTIONS.

- (1) What special date is mentioned in this lesson? What event occurred on that date? How long was this after the departure from Egypt? Verse 11. Note 1. (2) What followed the lifting of the cloud? Where did the cloud again rest? Verse 12. (3) According to whose commandment did the people move? Verse 13. Note 2. (4) What invitation did Moses extend to his brother-in-law? On what did Moses base his promise? Verse 29. Note 3. (5) What was Hobab's reply? Verse 30. (6) How then did Moses vary his appeal? Verse 31. (7) How did Moses still further show his earnestness? Verse 32. (8) How many days' journey was it to Paran, where the cloud rested again? What was the position of the ark during the march? Why was it thus carried? Verse 33. Note 4. (9) What was the position of the cloud? Verse 34. Note 5. (10) As the ark set forward, what did Moses say? Verse 35. Note 6. (11) What did Moses say when the cloud rested? Verse 36.

NOTES.

1. The Israelites had been encamped at Sinai eleven months and five days. It was not a waste of time, however, for much had been accomplished. Moses had spent nearly three months of the time in the mountain with God. He had received much instruction about the organization and drilling of his untrained hosts, and about the building of the tabernacle. The organization had been completed, the tabernacle built, and the people had been sufficiently instructed to warrant a successful journey to the promised land—provided they would walk humbly in the light that had been given them.

2. The march was now conducted in the order prescribed by the Lord. In the successful movement of such a large body of people—men, women, and children—together with all their belongings, more than ordinary executive ability was necessary. In the lesson, verses 14-28 are omitted; these verses contain the order of march by tribes, and the names of their leaders.

3. "We will do thee good" was a promise made on the strength of God's promise to Israel. Moses believed the promise of God, therefore he could confidently extend the promise to any who would join Israel. This is true missionary work, just what every true Israelite should do to every unbeliever. There was already in sight the visible earnest of the promise. There were the manna, the guiding pillar, the tabernacle, and the people themselves who had been rescued from Egyptian bondage by divine power. These were all-sufficient vouchers for the further promises of God to His people. If any individual feels the need of assurance that God's Word is sure, he has only to remember the daily benefits received from His hand.

4. The ark, containing the commandments of God, went ahead to indicate the way of the people. With Christ in the cloud watching over and protecting them, and the law of God going before to seek out a resting place for them, we have a people typical of those who, in the judgment day, will be found keeping "the commandments of God and the faith of Jesus." Rev. 14:12. No trouble ever befell Israel as long as they trusted and obeyed their Deliverer. "Great peace have they which love Thy law; and they shall have no stumbling block." Ps. 119:165, margin.

5. "The cloud of the Lord" spread out as a protection from the sun's hot rays in daytime, and became a great pillar of light at night. The protection of the Lord in time of trouble is referred to in Ps. 91:1 as "the shadow of the Almighty." See Ps. 84:11.

6. "Rise up, O Lord," etc. David takes this expression of Moses as the text of the sixty-eighth psalm, the first verse of which is, "Let God arise; let His enemies be scattered; let them also that hate Him flee before Him." The seventh and eighth verses also refer directly to the scene described in this lesson; indeed the whole psalm is based on Israel's deliverance from Egypt and portrays the antitypical redemption of the true Israel.



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"Comfort Ye My people."—God sometimes com- forts by casting down. He casts down that He may build up.

But He does not cast us down from any true emi- nence. He but leaves our bubble of self-righteous- ness and self-exaltation to burst of its own weakness. In other words, He reveals us to ourselves; He shows us just what we are and where we are.

So when God says, "Comfort ye, comfort ye My people," He does not do it by telling them how good they are. He would not hide from them the fact that they are sinners; but He would have them understand that God is merciful; that their sins were covered, their iniquities forgiven. Where sin abounds, grace superabounds.

The Gospel Message.—And then He reveals the true Gospel message: "The voice of one saying, Cry. And one said, What shall I cry?" And here is the message which Peter declares to be the Gos- pel: "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the breath of Jehovah blow- eth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the Word of our God shall stand forever." Isa. 40:1-8.

God does not degrade humanity by calling it grass; He places it on no lower level. He does not mar or stain it in the least. He tells of its true condition: "All flesh is grass." How frail and weak it is; how it is blown about by every wind oftentimes beaten down to the ground. How short is its life. To-day it is in the field alive and green; to-morrow it is cut down and withered. How utterly hopeless it is as a support, a stay, a dependence in any form. It is eaten and trodden down by the wild beast; it is ruined by flood, it is burned by fire. Truly the man would be foolish who preferred it to the enduring, living life-giving Rock.

Yet such is man—as the grass. Such he has been all the ages,—tender, frail, weak, pliable, vacillating, bending before every wind, and dying in a few days of old age. To what has any one of them amounted apart from God? Call the long roll of the ages: Nimrod, Alexander, the Pharaohs, Homer, Cicero, Cæsar, Shakespeare, Ingersoll, and many more who have achieved world-wide fame, eminent in state- craft, in tyranny, in war, in letters, in oratory; they have passed away as the grass, and have left no per- manent stamp upon the world for good. "They all do fade as the leaf."

But God abides. His Word endureth forever. It is of Him, heavenly. It has within it all the potency of His power, His wisdom, His goodness, and for all eternity. That Word received into the willing heart is incorruptible seed to beget new life in the soul, and connect it with heaven. It is the bread of life upon which the soul may feed and grow. It is the living material which, if received and used, will build us up characters for eternity. It is the guide from this earth to a better world. It is a shield to ward off all the darts of the enemy. It is, in short, "the power of God unto salvation to every one that believeth;" it is the comfort of God to His people.

The Greatest of All
(1 Corinthians 13, American Standard Revised Version)
If I speak with the tongues of men and of angels,
BUT HAVE NOT LOVE,
I am become sounding brass, or a clanging cymbal.
And if I have the gift of Prophecy,
And know all Mysteries and all Knowledge;
And if I have all Faith, so as to remove Mountains,
BUT HAVE NOT LOVE,
I am nothing.
And if I bestow all my Goods to feed the poor,
And if I give my Body to be Burned,
BUT HAVE NOT LOVE,
It profiteth me nothing.
LOVE suffereth long, and is kind;
LOVE envieth not;
LOVE vaunteth not itself,
Is not puffed up,
Doth not behave itself unseemly,
Seeketh not its own,
Is not provoked,
Taketh not account of evil;
Rejoiceth not in unrighteousness,
But rejoiceth with the Truth;
Beareth all things,
Believeth all things,
Hopeth all things,
Endureth all things.
LOVE NEVER FAILETH:
But whether there be Prophecies, they shall be done away;
Whether there be Tongues, they shall cease;
Whether there be Knowledge, it shall be done away.
For we know in part,
And we prophesy in part;
But when that which is Perfect is come,
That which is in Part shall be done away.
When I was a child,
I spake as a child,
I felt as a child,
I thought as a child;
Now that I am become a man,
I have put away childish things.
For now we see in a mirror darkly;
But then face to face;
Now I know in part;
But then shall I know fully even as also I was fully known.
But now abideth
FAITH, HOPE, LOVE,
These three;
And the greatest of these is
LOVE.

"A Spendthrift World" is what a great Eastern paper calls it, in recording some of the budgets of nations. It declares: "Certain it is that the govern- ments of the United States, Great Britain, France, and Germany, which are nearer to the peoples than any others, have been plunging into heavy ex- penditures for many years past." The idea is con- veyed that the people are with the governments in this extravagance. In the matter of naval and mili- tary expenditures between the years 1870 and 1901 the expenditures of the United States have increased from \$80,000,000 to \$175,000,000; Great Britain, dur- ing the same period, from \$120,000,000 to \$615,000, 000; Germany, from \$56,000,000 to \$120,000,000; France, from \$117,000,000 to \$204,000,000. During this same period, there has been corresponding mu- nicipal extravagance. To all this there will come a pay-day; and who can predict the sad results?

Who Is "Thy Neighbor?"—Mr. Gompers says that trade-unionism has evolved a system of ethics one rule of which is, "Thou shalt not take thy neighbor's job." That is good. It however is not new. It is but one application of the commandment, "Thou shalt not steal." But this applies to all men, does n't it, Mr. Gompers? Or does Mr. Gompers mean by "neighbor" only a union man? We can hardly be- lieve that. We know that "Thou shalt not steal" in a man's heart does not look for a union label. "A man's a man for a' that." And the neighbor, according to the scripture, is the one who recognized his brother's need. In the illustration given by the perfect Man, he happened to be a non-union Samari- tan "scab," instead of one who bore the Jewish union label. If these are Mr. Gompers' principles, good.

The Slavery of It.—A popular writer, Max O'Rell, says:—

I know a man who is so afraid of annoying a wife whom he loves and who objects to smoking, that his smokeroom is at the bottom of the garden. I know another still more anxious that no tobacco smoke shall be smelt in his house, that, when he takes a cigar, lies flat on his stomach on the carpet and sends the smoke up the chimney. A man who enjoys his smoke will submit to anything except giving up smoking. And as smoking is worth tons of medi- cine to keep a man in good temper and good humor, no married woman should insist on her husband dropping the habit, if not carried to excess.

Think of the slavery implied in all this. That man is not a free man who can not keep in good temper without a drug stimulant or sedative. He is a slave to the habit. The man should quit the habit himself for the sake of himself and everybody else. There is nothing but blessing in being quit. There is curse in continuance. Are you too weak to do it?—Christ will set you free; and whom Christ makes free, "shall be free indeed."

Knowledge.—A daily paper discussing what we know and what we do not know, says, "We know that heat, light, electricity, and motion are one and the same." But do we know it? A writer in the Electrician, London, declares that electricity is a substance which can be manufactured, measured, weighed. The same paper says, "We know that we KNOW NOTHING, and that knowledge is the greatest proof of our progress." If this knowledge of man's ignorance were genuine, then man would at least be willing to learn from God, not only to learn from God, but to learn to know God. For, to all who believe, Jesus Christ is "of God made unto us wisdom, and righteousness, and sanctification, and redemption." So knowing the nothing of ourselves, we may know Him; and tho knowing Him not as we ought to know, we may rejoice in that knowledge, and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

The Book of the Revelation is one of the most in- teresting books of the Bible. In fact, it is the sum- ming up of all the others. All are found in it in epit- ome. But it contains more than this. It is a great prophetic lighthouse set up at the beginning of the Christian age, gathering all the light rays of the past, and intensifies and multiplies them for all the future. It is an open door to God's great storehouse of truth. The Lord willing we shall soon begin a series of studies on the Apocalypse, or the Revelation, and continue them to the close. They will be illustrated wherever the text can be made plainer or clearer thereby. The entire series of studies will furnish the reader with a volume of truth worth much more than the price of the SIGNS. Will you not help us, dear reader, to extend the circulation of the paper?

It is not form; it is not position; it is not ritual which makes our work effectual for God; it is personal life-connection with Jesus Christ our Lord which lifts men above sin and makes them strong to help others.

Some time men will not relegate all of God's pro- phetic utterances to a forgotten past, or refer them to a far future. They will see, we hope not too late, a present application.

It is life that man needs, and Christ is the only Fountain of life. And life comes simply by believing, truly believing, in Jesus Christ unto righteousness.