

# 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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## ROGER WILLIAMS—AMERICA'S LUTHER.

IN letters of gold, in earth's temple of fame, the name of Roger Williams is written. Yet this alone is only a doubtful honor, for oftentimes have men and women revered those whose spirits have not been of that deep untainted purity and lofty moral integrity which alone should command our admiration.

Many a one has been accounted great rather

shone many another reformer, in that never for a moment does he seem to have forgotten the divine injunction of the blessed Master: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And the very ones who persecuted the noble Williams were the ones whom he interposed to save from the dread tomahawk of the cruel red man.

Roger Williams was a great preacher, and he was a great statesman. His simple honesty

science in the New World, and for this he was forced to leave the colony of Massachusetts Bay. But triumphantly, tho as an exile, he carried his precious truth to the shores of Narragansett, and there he established for it a sanctuary—the State of Rhode Island.

To Williams belongs the honor of being the first to bring forth and build up a political edifice having "soul-liberty" as one of its basal, fundamental, and organic principles. The world looked on and sneered. It was everywhere prophesied that his "experiment"



PURITANS GOING TO CHURCH IN THE DAYS OF ROGER WILLIAMS.

for what he did than for what he was. But on the wonderful leaves of the ledger of life are chronicled only the names of those who, in loyalty to God, in unselfish devotion to divine principle and to the welfare of fallen humanity, have stood unshaken midst the storms of earth.

'Tis not for these poor eyes of ours, bedimmed by the mists of sin, to pierce the veil which hides the great unseen and peer into the depths beyond. We see through a glass darkly now. Yet our bosoms swell with a sacred joy when we read of the grand lives of the great and good of days gone by; we can not help but believe that their "names are written in heaven."

No kindlier soul than Roger Williams ever lived. Young in life he became wedded to principles which were then universally tabooed. Possessed of a well-stored and active mind; he was not a man to hide his light beneath a bushel. A stranger to fear, his life was one long scene of strife and turmoil. Misunderstood, maligned and persecuted, he has out-

and sincerity won the hearts of the savage redskins, and he became the peacemaker between them and the Puritans of Massachusetts Bay. He was also an author, and through his writings, he, being dead, still speaketh. They may lack veneer and polish, but the principles which he enunciated are sound. They were not principles which Williams had created, for man can not create principles,—they are eternal. They come forth from the bosom of the Father, and are revealed to the pure in heart.

And the founder of Rhode Island was pure in heart. Ambition never tainted his nature. His inspirations in life were drawn, not from the clouds, but from the purest of all sources—God and the sufferings of men. He cared absolutely nothing for honors or rewards. He never strove for glory or position. Malice ne'er sat in his soul. Revenge and enmity never embittered his heart.

Roger Williams was not the first to discover the principles of religious liberty. Wickliffe, Luther, and others had taught them long before. But he was the first to proclaim liberty of con-

would end in an unsightly explosion of anarchy or burn to an ash in the fierce fires of a medley of fanaticism.

The silent artillery of time has laid both Roger Williams and his mockers in the cold cradle of the grave; but the verdict of history, which is seldom unjust, is rendered in favor of the sturdy Welshman, who—

"Gave soul-liberty her guardian State."

Liberty of conscience, first introduced into legislation by Williams, has spread all over the Union, from the storm-clad Atlantic to the peace-mantled Pacific. His institutions "have superseded the aristocratic commencements of Carolina and New York, the high church party in Virginia, the theocracy in Massachusetts, and the monarchy throughout America; they have given laws to one-quarter of the globe, and, dreaded for their moral influence, they stand in the background of every democratic struggle in Europe."\*

Amid the gray mountains of Wales the

\*Gervinus, Introduction to the History of the Nineteenth Century, H. G. Bohn, London, 1853, p. 65.



subject of our story was born; and the tall peaks of Snowdon stood as sentinels watching over the frail infant who one day was destined to exercise such a powerful influence upon the world. If climate and country wield a power as potent as the parental over the mind of a child, the crags and precipices of his native land undoubtedly contributed their share to the lofty and massive character of Williams.

Of the early life of this remarkable man, little is known. Upon not very certain evidence, it is stated that his nativity occurred somewhere about the year 1607.\*

While Roger was yet a boy, the famous Sir Edward Coke, the greatest British jurist of his time, took a lively interest in the lad. We learn from Mrs. Sadleir, Sir Edward's daughter, in a note, attached by her to a letter which Roger had written her:—

This Roger Williams, when he was a youth, would, in a shorthand, take sermons and speeches in the Star Chamber, and present them to my dear father. He seeing so hopeful a youth, took such a liking to him that he sent him into Sutton's Hospital, and he was the second that was placed there.†

Sutton's Hospital is the older name of the great Charter House School, so famous even at the present day.

Four years after the Pilgrim Fathers disembarked at Plymouth Rock, viz., in 1620, Williams entered Cambridge University as a student of Pembroke College. Here are still to be seen the entries which he made in his own peculiar handwriting. He showed great proficiency in his studies, and we know him to have been versed in five languages besides his own—French, Dutch, Latin, Greek, and Hebrew. He continued at Pembroke College until he graduated and took his degree.

That Roger Williams associated with men and women of gentle birth is evident. Two letters are still extant addressed by him to Lady Barrington, daughter of Sir Henry Cromwell, and aunt to the Protector. The latter bears date of May 2, 1629. At the time they were written he was chaplain to Sir William Masham, of Otes, in Essex. These letters speak of his affection for Lady Barrington's niece, and give evidence of a proposal of marriage. In them he tells of his financial status and prospects, and how that by reason of a "tender conscience" he has not made the advancement in honor and preferment which he otherwise might. From what he here states it is clear that the Gospel ministry was his choice as a calling in life.

After leaving College he appears to have commenced the study of law under the guidance of his generous patron Sir Edward Coke. But God had a greater mission for this humble child than that of advocate or judge,—of bar or bench. When near the close of his life he tells us:—

From my childhood, now about threescore years, the Father of lights and mercies touched my soul with a love for Himself, to His Only-begotten, the true Lord Jesus, and to His Holy Scriptures.

At the time of which I write, the bigoted and intolerant Archbishop Laud stood at the head of affairs in the Church of England. The spirituality of that body was at a low ebb. The soul thirst of Williams could not be slaked

by the murky waters of such a marsh of spiritual malaria. The sacred longings of his heart were drawn out after something purer, holier and better. The holiest passions of his soul were toward his God. He longed for a religion which would really satisfy, and which would not require sword and spear to support it.

This is what led Williams while yet young to ally himself to the strictest sect of the Puritans.

His religion was of no effeminate or plastic type. There is a grandeur and massiveness about it which at once attracts us. Through the dark forests of medieval doctrine he must blaze the path of liberty of conscience, not alone for himself, but for millions yet unborn. His task was to lay the very foundation stones for that system of separation of church and State which we hold so dear. Beyond the broad seas it was to be his lot to bear aloft the banner which the Master unfurled in Judea, and on which is emblazoned the sacred scripture, which, like a scarlet stream from Calvary, has ever flowed as a mighty barrier between the minority "of tender conscience" and the majority straining in the leashes to persecute:—"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

The road which Roger trod was rough; but he smoothed the path for tens of thousands yet to live. Long years have rolled away, and the humble author of our liberties is but little thought of now. Morning by morning and night by night, from thousands of quiet hearthstones and unnumbered family altars, husbands, wives, and tender children, peacefully and unmolested, lift up their voices in the prayers of near a thousand different faiths without the faintest fear of persecution dire. Had it not been for Roger Williams, had it not been for the great battle he fought and won, these might have sat with bated breath, dreading the sound of every footfall, least it should prove to be an emissary of the established creed, coming to drag them off to dungeon drear. And the streaming standard of soul-liberty which first floated upon the breezes of Providence will be the battle-flag of God's own true church to the very last,—till from the great bell tower of time shall toll the hour of eternity.

PERCY T. MAGAN.

#### COULD WE BUT SEE AS THE HOLIEST SEES.

COULD we but see as the Holiest sees

The heart of the one we blame,  
Know all the strife and the mysteries,  
Measure his wo and shame,  
Go through the fire of his sore ordeal,  
Take his turn on the polishing wheel,  
Have his inheritance, ah! it is clear  
Our blame would be melted to sympathy's tear,  
And from compassion, a prayer would arise  
For the soul that we know not to-day, and despise.

He who could see as the Holiest sees,

Saw there was need of love's plan;  
Fathomed the depths of our life's mysteries—  
Bearing the nature of man.

Every heart's sorrow, every heart's sin—  
O, the great heart of our Lord took it in!  
And would not blame or condemn, till for loss  
Love poured out its life on Calvary's cross,  
Shall Christ's compassion teach us to be slow  
In condemning a soul that we never can know?

How can the Holiest, loving in heaven

Look upon us in our pride,  
That we can lightly condemn one, when even

Christ still refrains, though He died?  
Better for us that we pray for His Spirit,  
Better for us that we count our demerit,  
Better for us that we longingly stand,  
With a Christlike compassion, and a help-reaching  
hand.

HOPE ONSLOW.

#### UNBELIEVING ISRAEL.

THERE are many who have received the idea that the Jewish age was one of darkness, superstition, and ignorance, that repentance and faith and divine enlightenment were reserved for the Gospel dispensation, that these had no part in the Hebrew religion, which, they claim, consisted only in forms and ceremonies. A greater deception than this could not exist. The Hebrew nation was taken into close relation to God, as a peculiar people, a holy nation. The Lord gave to Israel evidences of His presence, that they might fear His name and obey His voice, and that they might know that He was leading them to the promised land. The power of God, which was revealed in so remarkable a manner in their deliverance from Egypt, was seen from time to time through all their journeyings.

And in these manifestations and revelations God was uplifting Israel from a demoralized condition. Great changes were to be wrought in this disorganized people; for oppression and servitude and idolatrous association had molded their habits, their appetites, and their characters.

The Lord had promised Israel that if they would obey His commandments, He would supply their necessities by His miraculous power. But the Hebrews were not willing to submit to the directions and restrictions of the Lord. They wanted their own way. They desired to follow the leadings of their own minds and be controlled by their own judgment.

The Lord heard their murmurings, and the divine presence was revealed in so remarkable a manner that they were afraid. A voice was heard from the glory, bidding Moses and Aaron draw near to the cloudy pillar where Christ was enshrouded. And the Lord talked with Moses and Aaron, and the Israelites heard His voice telling them that He had heard their murmurings. They heard Him promise that they should have what their appetites craved,—bread in the morning, and flesh in the evening. In all His dealings with them, God was seeking to teach His people that it was not Moses with whom they were finding fault, but that their murmurings were directed against their divine Leader.

The Christian world, who to-day look upon the Jewish nation as under the curse of God, should inquire, Why did the Lord let His judgments fall upon Israel in so signal a manner?—It was because they had rejected the great light given to them since the day of their deliverance from Egyptian bondage. It was because God revealed to them His will by prophets and by holy men, and they walked in their own ways.

Their calamities did not come because they kept the law of God, but because they disregarded that law. God had told them that if they did not obey His commandments, He could not keep His covenant with them. The history of the Israelites is portrayed for our warning. They had great light and exalted privileges; yet they did not live up to that light nor appreciate their advantages, and their light became darkness. They walked in the light of their own eyes, instead of following the leadings of God. Their history is given for the benefit of those who live in these last days, that we may avoid following the same example of unbelief. The apostle Paul says: "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the

\*The date of his birth can not be determined with absolute certainty. Some of the later authorities even contend that Williams was not of Welsh descent at all; but that he was English, and London born. There is, however, to my mind but little, if any, more substantial data for this theory than for the older one. I therefore have preferred to adhere to the idea of Welsh origin. This little treatise is only "a sketch." Therefore it is not necessary for me to enter into a critical study and discussion of these intricate and abstruse points so difficult of satisfactory solution, and of so little interest to the general reader.

†MS. letters of Roger Williams to Mrs. Sadleir, in the library of Trinity College, Cambridge. Publication of the Narragansett Club, Vol. VI, p. 252.



Lord, and was confirmed unto us by them that heard Him?"

In these last days God has brought to His people a knowledge of His law. A flood of light has been poured upon the New Testament, revealing the truths of the Old. God has brought out from the world and from the church a people whom He has made the depositaries of His law. They are to teach that that law must be obeyed if men would enter into life. To those who keep His commandments He will be a pillar of cloud by day, and a pillar of fire by night, to lighten and lead the way in the path cast up for the ransomed of the Lord to walk in.

In keeping the commandments, we have the assurance that there is great reward, and no earthly consideration should induce Christians to refuse to lift the cross in keeping all of God's commandments. Riches, ease, pleasure, ambition, and worldly honors are as dross that will perish in the fires of the last days. "The fear of the Lord is the beginning of wisdom." Better far obtain a knowledge of God's will through an understanding of His word than have the praise of men and the honor of the world.

There is a great similarity between our history and that of the children of Israel. God led His people from Egypt into the wilderness, where they could keep His law and obey His voice. The Egyptians, who had no regard for the Lord, were encamped close by them; yet what was to the Israelites a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them, was to the hosts of Pharaoh a wall of clouds, making blacker the darkness of the night. To us as a people has been committed the law of God. To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. But to those who disregard them they are as the clouds of night.

"Go forward," God said to Israel, when the flowing waters of the Red Sea blocked their passage as they moved out in the path which Providence had indicated. As they placed their feet in the waters of the sea, they did what the Lord required of them. They did not see what God would do next. They did not see the broad path opened for them by the power of God until they manifested their faith by moving forward. And then God's power was revealed. The waters on either side were piled up like a wall, leaving an open path before them.

The voice of God bidding His faithful ones go forward, frequently tries their faith to the uttermost; but we must not seek for some object upon which to hang our doubts and unbelief. If we wait until every shadow of uncertainty is removed, we shall never plant our feet upon the platform of eternal truth. Those who will not follow the light because some things are not entirely clear to their understanding, will never believe the truth. Faith is not certainty; it is "the substance of things hoped for; the evidence of things not seen."

God will do marvelous things for those who trust in Him. It is because His professed people trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf, that they have not more strength. He will help His believing children in every emergency, if they will place their entire confidence in Him. He will work mightily for a faithful people who obey His word without questioning or doubt.

MRS. E. G. WHITE.

"I SOUGHT the Lord, and He heard me, and delivered me from all my fears."

#### SOUL IN THE NEW TESTAMENT.

BAGSTER'S Analytical Greek Lexicon defines the Greek word *psuche*, rendered "soul," as "breath; the principle of animal life; Matt. 2:20; an inanimate being, 1 Cor. 15:45; a human individual, soul, Acts 2:41; the immaterial soul, Matt. 10:28; the soul as the seat of religious and moral sentiment, Matt. 11:28; the soul as a seat of feeling, Matt. 12:18; the soul, the inner self, Luke 12:19."

In all of these texts the word *psuche*, or its variations, is used, and the word "soul" in the New Testament is invariably from the same Greek word.

It will be noticed when we speak of Matt. 10:28 that Bagster puts the *theological* soul into this text.

The words *psuche* and *nephesh* correspond in meaning. *Psuche* is rendered soul in the New Testament fifty-nine times. We read (Matt. 6:25): "Take no thought for your life" (*psuchen*). "Whosoever will lose his life [*psuchen*] for My sake shall find it." Matt. 16:25. "The Son of man came . . . to give His life [*psuchen*] a ransom for many." Matt. 20:28.

Isaiah says: "He hath poured out His soul [*nephesh*] unto death." Isa. 53:12. Thus it is plain that Christ fulfilled this prediction in rendering up His life, or, as the prophet has it, "His soul unto death." "Is it lawful . . . to save life, or to kill?" Mark 3:4. Hazarded their lives for their brethren. Acts 15:26. "Trouble not yourselves; for his life [*psuchen*] is in him." Acts 20:10. "Hereby perceive we the love of God, because He laid down His life [*psuchen*] for us; and we ought to lay down our lives [*psuchen*] for the brethren." 1 John 3:16. "And the third part of the creatures which were in the sea, and had life [*psuchen*], died." Rev. 8:9. Render the word *psuche*, soul in all these texts, and the sense will be just as good, or just the same, as to render it life, providing we take the Bible meaning of the word "soul." The objector says: "Did men hazard their souls, or can any one lay down his soul for the brethren? This is strange, and dreadful." It certainly would be dreadful to think of laying down our immortal souls, but taking the true meaning of life, all is plain.

"But God said unto him, Thou fool, this night thy soul [*psuchen*] shall be required of thee." Luke 12:20. In verse 22 of this chapter the same word is translated life. "Take no thought for your life [*psuchen*], what ye shall eat," etc. Why should not the same word be translated life in verse 20? Is not the meaning in substance the same? Thou shalt die to-night. Riches are of no use to a dead man. "For what is a man profited, if he shall gain the whole world, and lose his own soul [life, *psuchen*]?" or what shall a man give in exchange for his soul [life, *psuchen*]?" Matt. 16:26. In the words immediately preceding this, the word "life" is used twice, and it is so rendered from the same word, translated soul in the text first quoted. "For whosoever will save his life [*psuchen*] shall lose it; and whosoever will lose his life [*psuchen*] for My sake shall find it." It is no wonder the translators did not render it soul, as it would certainly read strange to them according to their ideas of soul. "For whosoever shall lose his soul for My sake shall find it." It is plain that in the texts last quoted the word "soul" as life is used to denote personality. The parallel passage in Luke 9:25 freely proves this, as follows: "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" We read (Rev. 6:9): "I saw under the altar the souls [*psuchen*] of them

that were slain,"\* etc. Now its meaning is similar to that in the last quoted, simply meaning the martyrs or these persons used by personification. Matt. 10:28 plainly teaches what man can destroy and what he can not; man can kill the body but he can not kill the life; that is, the eternal life which is the reward of the righteous, and which will be given at the resurrection of the just. See Luke 14:14. On the other hand God only can destroy that life, or soul, or being, forever, as He will do in the second death (Rev. 20:14) unto those who are unworthy of eternal life.

It will be seen that in the parallel words in Luke the word "soul" does not occur. "And I say unto you, My friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him." Luke 12:4, 5.

One object in dwelling so much on definitions and quoting so many texts in respect to the soul is to prove its destructibility; for, according to many modern theologians, God Himself can not destroy the "immaterial" and therefore "immortal soul," and if He can not, and does not, then the punishment of the wicked will be suffering forever. The words "immortal soul" are not found in the Bible. "God only hath immortality." 1 Tim. 6:16. If God only has it, then man has it not, and never will have till he puts it on at the resurrection of the just. 1 Cor. 15:53.

Why should we seek for a thing which we already have? We exhort the reader, in the language of Scripture (Rom. 2:7), to "seek for glory and power and immortality."

WM. PENNIMAN.

Woodburn, Ill.

#### PANDITA RAMABAI ON CHRISTIAN SCIENCE.

PANDITA RAMABAI is well known to every friend of Indian missions. She was born and reared in India in the religion of Buddha. A few years ago she visited America, and came in contact with Christian Science. This is what she said of that cult, as told in the record of *Christian Work* :—

On my arrival in New York I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called Christian Science, and when I asked what its teaching was I recognized it as being *the same philosophy that has been taught among my people for four thousand years*. It has ruined millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness, and knows no sympathy or compassion. But what shocked me most has been the report that there are women in America who are not deceived by the name of Christian Science, but are confessedly studying and adopting the philosophy of the Hindus. As I was born and educated in the philosophy, having taken my degree of Pandita in it, I am acquainted with both its literature and its influence upon my people; and I want to witness to its degradation.

The "grandeur and beauty" of that philosophy must be judged by its fruits. You are a people of feeling. Everything is real. You feel that when other people are starving you ought to give them something to eat, but out in India they do not feel that. Men do not feel any sympathy for others. . . . In our late famine our philosophers felt no compassion for sufferers, and did not help the needy. For why should they help when they claimed the suffering was not real, neither were the dying children real? The first result, then, of the philosophy is the basest cruelty and selfishness, no compassion for sufferers, and supreme egotism.

"O TASTE and see that the Lord is good; blessed is the man that trusteth in Him."

\*For a full and clear exposition of this text see "Here and Hereafter, or Man's Nature and Destiny," pp. 130-137.





## DISTINCTION BETWEEN SOCIETY AND THE STATE.

Apostasy—Babylon and Assyria.

“THE first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”

“And the second is like, namely this, Thou shalt love thy neighbor as thyself.

“There is none other commandment greater than these.”

“On these two commandments hang all the law and the prophets.”

It is certain that if these two commandments had always been observed by all men, there never could have been a State on the earth.

There would have been government, but no State. The government would have been altogether the government of God; He, the only King, the only Governor, on earth even as in heaven.

There would have been society, but no State. Because, men loving God with all the heart, and all the soul, and all the mind, and all the strength, and their neighbors as themselves, the will of God would have been done on earth even as in heaven. All would have been one united, harmonious, happy, holy family.

There is an essential distinction between society and the State.

Society is the union which exists between men, without distinction of frontiers—without exterior restraint—and for the sole reason that they are men.

The civil society or State is an assemblage of men subject to a common authority, to common laws,—that is to say, a society whose members may be constrained by public force to respect their reciprocal rights. Two necessary elements enter into the idea of the State: *laws and force*.—*Janet, “Elements of Morals,” p. 143.*

This distinction, however, tho clear and easily evident, is seldom recognized. Indeed, it is not recognized at all by those who are anxious to secure the union of religion and the State in the United States.

But men did not observe these two “first of all the commandments.” They would not love God with all their heart; they would not love their neighbors as themselves. They rejected God as their only ruler, their only sovereign, and became ambitious to rule over one another. And thus originated politics and the State:

The Scripture outlines the story of this: “When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, 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.” “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.” Rom. 1:21-25, 28.

Note, that at the first, men *did know God*. But they chose not to glorify Him, not to honor Him, not to give Him the first place in all their thoughts and actions. Knowing God, they did not like to retain Him in their knowledge.

The next step was that they became vain in

their own imaginations. They professed themselves to be wise, of themselves. The consequence was that they became fools; and their foolish heart was darkened.

In their vain imaginations they made gods of their own. And then to assist themselves in their worship, they made images of the gods which they had imagined.

The image was always the outward, tangible, form of the god which they had already conceived in the imagination. Imagining is simply mental *image-ing*. The outward form of the god, whether it be the shining sun in the heavens or a hideously-shaped block of wood or stone, is only the outward form of the image-ing that has already been performed in the imagination.

Thus, from the knowledge of the true God, they went to the worship of false gods. From the light, they went into darkness. From righteousness, they went to wickedness.

This is the truth. And the records of the earliest nations witnessed to it. The earliest records—those of the plain of Shinar—witness that the people at first had a knowledge of the true God. The records of the next two of the earliest nations, Egypt and Assyria, bear witness to this same thing.

In all these places the earliest records testify that the gods were their first rulers and the real kings; while men, in the places of authority, were but the servants, the viceroys, of the gods who were held to be the real kings.

For instance, one of the earliest records from Shinar runs thus: “To [the god] Ninridu, his King, for the preservation of Idadu, *viceroys of Idadu*, the servant, the delight of Ninridu.” Another: “To [the god] Ninip the King, *his King*, Gudea, *viceroys of [the god] Zirgulla*, his house built.” Another: “To Nana, the lady, lady splendid, his lady, Gudea, *viceroys of Zirgulla*. . . . raised.”—*Empires of the Bible, p. 50.*

These are not only the earliest of the records that have been found in that land, but they themselves show that they are of the earliest records that were made in that land. And they clearly testify of a time when there were no kings amongst men. The gods were the kings; and the men in authority claimed only to be the viceroys of the gods who were held to be the real kings.

And all this testifies of a time further back, when the people knew and recognized God as the only king and rightful ruler of men. They show also that this knowledge of God was so recent, and still so strong upon the minds of the people, that men who stood in places of authority had not the boldness to assume the title of king, even tho they held the power.

The records of Egypt and Assyria testify precisely to these same things. And at that time also, *there was no State*. There was society.

There came a time, however, when even this lingering knowledge of God as king and the only rightful ruler, was cast off; and the man assumed the full title and prerogatives of king, himself.

The first man to do this was Nimrod. Nimrod was the first man in the world who had the boldness to take to himself the title and pre-

rogative of king, in the face of the yet lingering idea of God as king. And the name which he bears, itself testifies to the fact that his action in this, was considered by men and also by the Lord, as precisely the bold thing which is here indicated. The word “Nimrod” signifies rebellion, supercilious contempt, and is equivalent to “the extremely impious rebel.”

The Bible record of Nimrod is that “he began to be a mighty one in the earth.” Another translation reads: “Cush begat Nimrod, who was the first to be a despot on the earth. He was an overbearing tyrant in Jehovah’s sight; wherefore the saying, Even as Nimrod, the overbearing tyrant in Jehovah’s sight.” Gen. 10:8, 9.

That is, Nimrod was the first one to establish the might, the power, the authority, of human government, in the form of an organized State. He was the first man to assert the power and prerogatives, and assume the title, of king over men. “And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.”

Consequently: “With the setting up of Nimrod’s kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers rested upon the feeling of kindred; and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a *sovereign of territory*, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes—enlarged families—*society*: now there was a nation, a political community—THE STATE. The political and social history of the world henceforth are distinct, if not divergent.”—*Empires of the Bible, p. 51.*

Such was the true origin of the State. The State was, and is, the result of the apostasy of men from God. Such only could possibly be its origin; for if all men had always observed the two “first of all the commandments,” it would have been impossible for there ever to be any State. There could have been no human authority exercised. All would have been equally subject to God; He would have been the only Sovereign.

Before Nimrod there was society. Respect of the rights of persons and of their property was maintained. It was only when the apostasy grew, and men got farther and farther from God, that the monarchical idea was established and personified in Nimrod.

Let no one misunderstand. This is not to say, nor even to imply, that there should now be no human government, that there should be no State, nor even that there should be no monarchy. It is simply to say that which is the truth, that if there never had been any apostasy from God, there never could have been on earth a State, nor any human government.

It is true that these things are the consequences of the apostasy from God. But men having apostatised from God, these things all, even to such monarchy as that of Nimrod or of Nero, became necessary, just in proportion to the degree of apostasy.

It is better that there should be a government, bad as it may be, than that there should be no government at all. Even such a government as Nimrod’s or Nero’s is better than none at all. But without apostasy there could never have been any human government at all; and without the apostasy having gone to a fearful



length, there never could have been any *such* government as Nimrod's or Nero's.

Nimrod's example was eagerly followed by all the nations around, until they were all absorbed in it. Society had passed away, and only States remained; and these universally idolatrous. In all that region, only Abraham believed God; even his own parents being idolaters. "They served other gods."

God chose Abraham then to be the father of all them that believe God; the father of all who will have God alone to be their God. Abraham represented then the religion of God, the beginning of the church of God.

And from that State God separated Abraham. He said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee."

And in thus separating Abraham from that State, from his country, God taught the people then, and through all time, the separation of religion and the State, the separation of Church and State.

And it must not be forgotten that in the case of Abraham, this universal example, the separation of religion and the State was the separation of the *individual believer* from the State. And as Abraham was at that time the church, and he was separated from the State, in this it is plainly taught that the true separation of Church and State is in the separation of the individual church-member from the State. Besides, it is perfectly plain in itself that where the same individual is a member of the Church and of the State at the same time there is at once in him a union of Church and State.

A. T. JONES.

### VICTORY!

"Now thanks be unto God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of Him in every place." 2 Cor. 2:14. (Literal translation.)

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, because thereby counted worthy to suffer with Christ—that is victory.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is victory.

When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoyance—that is victory.

When you never care to refer to yourself in conversation, or to record your own good works, or to itch after commendation; when you can truly love to be unknown—that is victory.

When death and life are both alike to you through Christ, and to do His perfect will you delight not more in one than in the other—that is victory; for, through Him *you* may be able to say, "Christ shall be magnified in my body, whether it be by life, or by death." Phil. 1:20; 1 Cor. 15:54.

When you can "*most gladly take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake"—that is victory.

"In all these things we are more than conquerors through Him that loved us." Rom. 8:37.—*Anon.*



### THE NEEDS OF TO-DAY.

**I**N TENSITY is taking hold of all enterprises. The age is one of rapid development, with a correspondingly rapid decay. We are hastening into a different existence at a rate greater than that at which the earth speeds its ceaseless track around the sun. Men feel the pressure, and with startled feelings ask, Whither are we tending? A future life must be one of progress. The thought of an eternity of *rest*, as conceived and sung years ago, fails to meet with approbation from those who in this life have found pleasure in the pursuit of knowledge.

Our God is a God of infinite truth, and His nature offers opportunity for endless ages of development. We shall grow up into that full stature not suddenly, but in all probability in some gradual way, as we develop here, except that traces of sin and all drawbacks to perfect maturity will then be removed.

If our mental culture shall be carried on in the future life, and the scattered threads shall then be gathered to begin where progress ceases here, it offers to us a grand incentive to begin aright a course of training on earth which will continue throughout eternity. Should you consider the idea visionary, remember only that it was for such a reason that the Master Artist placed in man's hand that key to divine work—His Word—and so profusely illustrated all His doings in the great picture presented in nature. Coming to these two sources, the divine Word and divine works,—the Bible and nature—we have the means of unlocking heaven's storehouse of wisdom.

From time immemorial man's attention has been called to these same two sources for his knowledge of those things which elevate and uplift. One of three things has always been the result: Either man, taking nature alone, has fallen into pantheism, and, holding the created so near his eye, has been blinded to the Creator; or, casting aside nature and the Word, has drifted, like the bark on the wide ocean without compass, whither he knew not, darkness unutterable being the result; or, as has been done for a short time at widely-separated periods of earth's history, the Bible and nature, with God's Word as the interpreter, have been placed in proper settings, raising men from degradation to life everlasting.

It is toward this latter course that minds are now turning. I would not say that all who now feel the need of improved methods realize where the irrepressible strivings of the heart would lead them, but efforts are now on foot, which, if rightly directed, will surely lead to a reconstruction of the entire system of education.

Christ is spoken of by the prophet Haggai as the "Desire of all nations." Men long for relief, and could they but know it, that longing is a call to the Saviour's side. Pride keeps them from Him, for say they, "Is not this Jesus of whom they speak, the son of Joseph, the carpenter, whom we all know?"

So in educational circles a pressure is being brought to bear which, yielded to, will place man on a road which leads to methods of education as eternal as the throne of God. Take heed lest they be treated as the Christ. Presumption, do you think? There is often but a

line between faith and presumption; while warned against the one, we are exhorted to exercise the other.

The history of education shows that when faith has been the guiding star, national progress and intellectual growth have been the result. We beat like restless waves against difficulties which can be easily overcome by using proper methods.

Of late there has been a strong movement toward correlation of various branches in order to so bring subjects before the minds of children that their utility may be seen. Thus, Jackman is the author of an excellent work on nature study, adapting his object lessons to the seasons, developing his mathematics from the contemplation of natural phenomena, and leading the children to put into use known facts. Institutes are held to promote such methods, and much has been and is being done, but is it satisfactory? Has the secret been solved, or is there a hidden mystery yet to be revealed, which, when seen, will put life and power into that which is now but form?

Adam, when formed of clay, a perfect physique, lay before the Master Artist; the face, the limbs, every organ, ready for use; but gazing on it, Heaven saw no life. 'Twas but a useless thing, a piece of crumbling earth. God breathed into its nostrils. O wondrous change! a pulse-beat, an active brain, a being capable of following the dictates of his Maker! Angelic hosts forgot the form in admiration of the power.

But breathe the same Spirit into education, and the results will be no less wonderful. Those dead forms burst into life and breathe the spirit of divinity. Is the ideal too high? It is none other than that offered man, and which must be followed to reach perfection.

What a sense of disappointment one feels in turning to the situation as it is to-day. The wealthy boast of the genteel culture which their daughters receive; their sons are leading men in some university baseball team or yachting crew. They come from school with a large amount of theoretical Greek, Latin, and higher mathematics, and prove to their indulgent fathers that, although they may be incapable of amassing wealth, they are without doubt capable of using to no purpose what someone else has hoarded. There are the poor who send their children to the public schools just long enough to satisfy the city ordinances, and then crowd them into the shops and factories. With them the anxiety seems to be to evade, if possible, compulsory education.

Then there are the great masses of the population whose children attend school, pass through the grammar grades, and in ever-decreasing numbers the high schools. Such pushing, crowding, and cramming of small brains and straining of feeble nerves is throwing upon the world a mass of suffering humanity. Professing wisdom, how little they know of the simple principles of daily life and health.

Again we find the class who pose as educators. These see the defects of the present system, and anxiously strive to modify or animate existing methods. For all there is but one remedy, one satisfying balm.

People boast that the nineteenth century is progressive, and so it is. Hence to this age is



offered the opportunity of a return to Edenic principles of life and education. It is a century when history is being rapidly made; when principles of government once held sacred, and for which men fought and died, are being relinquished with scarcely a struggle. The very foundation upon which Protestantism was based has gradually crumbled, until to-day boasted liberty of conscience is a thing of the past. The decline has been a gradual one, but was not the natural result of the weakness introduced in the early days of our national history? The exceeding close relationship existing between the school system and the governmental status is clearly perceptible when a few years ago the principles of Protestantism so sacredly cherished by the fathers of the nation were repudiated and we took our stand as an avowed Christian nation contrary to the spirit of the Constitution. At that very time the prominent educational question was whether or no the Bible should be used in the public schools and the advisability of employing Catholic instructors; also the appropriation of public money for parochial schools. The question was waived, not settled; but the matter does not end here.

A few years later and as a nation we repudiate the very principles of republicanism, and to-day lay ourselves open to all sorts of taunts regarding imperialism. Positions assumed during the late wars make it impossible to deny the charge, and the United States now vies with England and Germany as one of the "kings of the East."

The change in public sentiment was perhaps first registered in the public schools. Before the notes of war were sounded, the children were marshaled to the beat of the drum. Military drills were taught, flag salutes insisted upon. Parents smiled at the enthusiasm and patriotism awakened in the heart of the small boy. These things deserved serious rebuke, as they denoted most decided changes in the spirit and life of the public-school system. Protestantism and republicanism are twin sisters, brought forth with great travail of soul, and so delicately constructed, so sensitive to change, that the life is apt to depart while admirers are gazing at the form. Our system of education is so closely connected with these, that should this fountain cease to send forth living principles, the governmental stream is necessarily turbid. As waters can not rise above the level of their source, so we find national history held in check by that spring of life in the mountains of pure thought which takes form in the system of instruction held by men.

There have been times when this fountain-head was suddenly swollen as by a cloud-burst, and immediately the effect was felt throughout the length of the land. Those periods of national prosperity to which we point with pride, would, if critically examined, reveal the development of some dormant principle of educational truth which, springing into life, gave its followers power to work national reform.

The sudden bursting of all nature into life after a season of bleak winds, snow-clad hills and barren boughs, is no more refreshing than would be a rush of new life into our nation. Occasionally, startling revelations of national decay cause us to start back, holding up our hands in horror, and cry to be taken from the scene; but concealment now is not a sign of cure.

We remember with sorrow the stealthy tread of iniquity as it crept into the early church. Many awoke to find themselves in the clutches of the Papacy. They stretched every nerve to renew the life, and oftentimes dreaming of freedom, made extraordinary strides toward progress. Nevertheless, the chain was around them; each struggle but tightened its hold.

To-day the world feels the need of better methods; more practical instruction for the masses; more of nature for the children. These and a thousand other needs urge our educators forward. And it is true we need these; that is, we need the life and truth toward which these are reaching, but the mere effort will prove as futile, as far as results are concerned, as applying stimulants to the human body when life is gone. The things in themselves are all right, but they can not impart life. These are props, as it were, which for a time support the broken branches of a tree; they can not cause new growth, and but a wind is necessary to show the actual condition.

In the face of it all, what shall be done for the children? The question is imperative, especially to every Christian. An eternity ahead, and but a brief space in which to prepare for that endless progress. Characters must be formed. A separation will take place, and those who reflect the image of God will stand opposed by those who cling to earth and earthly methods. There is but one safe guide, the eternal Word. So closely are national prosperity, individual spiritual growth, and the principles of education connected, that life imparted to the latter causes activity all along the line. "Consider what I say, and the Lord give thee understanding in all things."

E. A. SUTHERLAND.

#### HUMILITY.

I COME, a weary prodigal,  
No more from Thee to stray;  
I would that Thou, O Lord, just now  
Wouldst take my sins away.

O, wash me, cleanse me, make me clean,  
Change this vile heart of mine;  
For I would ever be, dear Lord,  
A humble child of Thine.

Yes, rid me of these filthy rags,  
This soul-defiling dress,  
And put on me the snow-white robe  
Of Christ's own righteousness.

MRS. ALICE BANKS.

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#### THE TEMPLE OF KNOWLEDGE.

An Allegory.

(Continued from SIGNS of June 21.)

ON the door of the Temple of Truth was inscribed, "Knock, and it shall be opened unto you." As the soul stood on the threshold of his Father's house, after those weary years of wasted life, tho he felt the thrilling assurance of forgiveness and acceptance, and the sustaining power of Love, Faith, and Hope, yet he trembled. Under an overwhelming sense of his unworthiness of this gracious favor and pardon, he sank on his knees, and bursting tears of remorseful contrition wet the threshold of Mercy.

Long years ago, in his early youth, the Saviour had knocked at his door, with tender, yearning love, pleading, "Son, give Me thine heart," and "attend unto My words." O, if he had only done so then, in the dew of his youth, when his heart was fresh and tender—if he had hearkened to that voice of love and had grown up in the instruction of Wisdom, how different it would all have been! But he had grieved away that gentle Spirit; he had chosen the pleasing baubles of earth—worldly honors and pleasure, self-love and selfish lovers.

Now it is *he* that is knocking for admission, a wretched outcast suppliant, yearning for the heart of that Friend whose love, in spite of his waywardness, had followed him all these years. It had let him have his way to *prove* to him

the hollowness of all knowledge and science that is not based on the Rock of Eternal Truth, and has not its source in the Author of all science and every organic law; to prove to his heart how unstable and unsatisfying is every earthly love that has self for its center and selfish interests for its circumference. To show him the *real* purpose of the enemy of his soul, and to unmask his hypocrisy and treachery, he had been left to entangle himself hopelessly in the toils of sin, *hate* and *death*, that he might learn to prize the precious boon of *love, life* and the *safety* of the sheltering wings. Ps. 36:7; Matt. 23:37; Ps. 57:1; 61:4. He had been given the unguided rein till he should learn from his own self-ruin to "stay upon his God," and to distrust the "arm of flesh;" for it is written, "Cursed be the man that trusteth in man, and maketh *flesh* his arm, and whose heart departeth from the Lord;" but "blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:5, 7.

With the psalmist he could truly say, "It is good for me that I have been afflicted;" for "now have I kept Thy word." Disappointed, wounded, betrayed, mocked, bruised, and broken, his soul has returned to the faithful, waiting Father-heart, and pours out its contrite sorrows on the loving Saviour's bosom—no, not *on*, but *in*; for the great Door (John 10:9) opens, and the nail-pierced hands draw him into the warm, calm haven of the divine heart, and under the brooding wings of love and power. O perfect rest and safety! O heavenly joy, and peace that "passeth knowledge," which the world can not give nor *ever* take away!

And who can ever tell the joy of the great Shepherd-heart as He brings home to His own blood-bought heritage the weary, world-sick one? "I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." The happy soul felt the sublime thrill and fellowship of these heavenly rejoicings, and it made him feel akin to the angels. He felt, as never before, the honor, the glory, and blessing of "the high calling of God in Christ Jesus." He went down into the symbolic grave, dying to *earth* and *self* and *sin*. He rose in new-created *life*; and bowed at the altar of consecration. Going down into that cleansing flood, he felt all his self-righteousnesses, like "filthy rags," slipping away from him. How he abhors them now—the old self-praise, self-honors, and self-love. Isa. 64:6. And when he arose to receive new life, empty, naked, blind, and helpless as an infant, he was clothed with a "change of raiment" from the Lord's hand,—raiment, pure and clean, even the righteousness of God which is by faith in Christ Jesus; the garment of humility, meekness, gentleness, patience, chastity, loyalty, and faithful love; the spotless robe of true nobility and royalty, which every son and daughter of the King must wear. Zech. 3:4; Rev. 19:8; Matt. 22:11-14.

And now begins new life—one hope, one aim, one joy, to serve his one true Master.

O precious love and service sweet  
If only to sit at the Master's feet.

"For I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

The holy Comforter led him to an inner sanctuary, where, from its far source, the Fountain-head, springs a natural fountain of "living water," unprofaned by any tool of art. There he slaked his parching thirst. Again and yet again, to rapturous "fulness," he drank of the pure, clear waters of una-



dulterated truth, and cried, "Never shall I crave again the soul-cursing, brain-maddening draught of the world's intoxicating cup." Rev. 22:17; John 4:14.

There, too, as "a new-born babe" he daily fed on "the sincere milk of the Word," growing thereby "in grace and in the knowledge of our Lord and Saviour."

Here was broken daily the bread of life, as it is written, "The Bread of God is He which cometh down from heaven, and giveth life unto the world." "I am the Living Bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world." John 6:33, 51; Luke 4:4.

Then the Comforter, which is the Spirit of truth, took him into the great symbolic "school"-room, where God's minor "heirs" receive their education in "the first principles of the oracles of God." John 14:16, 17, 26. In this hall of truth he saw in the realistic "letter"-al types, the *perishable* symbols of the great *enduring* "spirit"-ual truths of God. Ps. 119:142, 152, 160; Isa. 51:6, 7.

Here he saw the smitten Rock (Isa. 53:32; 25:4) in a desert and weary land, from whose heart burst forth the living waters in abundant streams (Ex. 17:6; John 19:34), and under whose "shadow" the fainting pilgrims find "refuge," "rest," and "comfort."

Here he saw the Living Vine. John 15; Ps. 80:8-11. Christ in Abraham, by faith, is the *trunk*, and Christ in every child of God, by faith, the *branches*, the vital spiritual *Christ-life* flowing through all, and to all, from its eternal *Root*, the Source of all spiritual life. Rev. 22:16; John 1:4. He saw branches rich with abundant fruitage abiding steadfast in the Vine, and others, losing their connection with the living Source, were withered, bare, and fruitless, tho tenaciously clinging to their place. John 15:6. He saw the Husbandman with His sharp pruning-hook of affliction (Isa. 48:10; 1 Peter 1:6, 7; Zech 13:9), pruning and purging the good branches, that they might bear more and rarer fruitage, and lopping off the dead, hypocritical branches, which His servants gathered in bundles for the great burning (Matt 13:37-42; 3:10, 12).

Here he read, in the typical laws for the cleansing of all "literal" uncleanness, God's horror of "spiritual" contamination, and His holy "jealousy" over His children, that they should keep themselves "unspotted" from the corruptions of any compromise with the enemy.

Here he saw the earthly tabernacle with its ordinances and priestly ministrations, a fitting type of the "pattern," the heavenly tabernacle "not made with hands," "which the Lord pitched, and not man." Hebrews 7:8; 9.

Here he saw hung up living chart lessons of sin of every type, form, and color, "for our admonition" and *warning* "upon whom the ends of the world are come."

Here was a portrayal of the seduction of Eve, and underneath this inscription, "Without *faith* it is impossible to please God."

Here was the fall of King David, a man after God's "own heart," and the admonition written, "Let him that thinketh he standeth take heed lest he fall."

Here, as companion-pieces, were "Jacob the Supplanter" and Jacob the Wrestler."

Here he beheld the presumptuous Tower of Babel, towering heaven-ward with highest aspirations, man-named "gate-of-heaven," but God-confounded "Babel." And under this the legends, God's warning to the modern Babylon of *man-made* salvation: "Other foundation can no man lay than that is laid, which

is Jesus Christ." 1 Cor. 3:11. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Then the Spirit took the soul up into an exceeding great and high mountain called Pisgah, or the Mountain of Revelation. There, spread out before him like a map, was the prophetic history of the nations, and running through all, like a living vine, the history of the church of God. Here he read at a glance the symbolic record of the rise and fall of kings, dynasties, and nations. Like a great wheel he saw all lines of prophecy converging toward one focal point—the great day of God—and the great tides of human passion and endeavor all setting in toward that awful climax, the outpouring of His wrath.

He beheld the dying agonies of a world in travail. Rom. 8:20-22. He saw the awful throes and convulsions of the last stage of "the mystery of iniquity," which, like a fell disease, has run its full course in the earth.

Hark to the muttering of the tempest! See that thick war-cloud hovering in the eastern sky, threatening to engulf the world in awful carnage! Isa. 13:4, 5; 34:1-10. Is this the "millennial dawn" of "peace," the work of the "arbitration" league of nations?

"Go lay to earth a listening ear,  
The tread of armed millions hear."

See the genius of the nineteenth century expending her splendid ingenuity and resources in forging hellish implements of dire destruction. See the jealous powers of earth eyeing each other with mutual distrust and burning hatred, hedging themselves about with serried ranks on ranks of trained human armor and bristling death-bolts of appalling power. See on the outposts the great navies of the nations, each individual giant ship of itself a fearful engine of destruction, a destroyer of destroyers,—fitting implements, these, in the plan of the great destroyer to accomplish his infernal purposes.

And what will ye do in the *end* thereof? God has revealed even this to His servants by the "light" of His "sure Word of prophecy." His prophetic eye, looking down the ages, saw the "*end*" from "*the beginning*," and mapped out with unerring accuracy the destinies of nations and the last great overthrow. Daniel 2:28, 31-35, 44, 45. O wonderful, wonderful foreknowledge of God! "Such knowledge is too wonderful for me; it is high, I can not attain unto it."

And this is the challenge that the Lord Jehovah has flung down in the arena of the World's Babylon of so-called *Truth*:—

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of naught; an abomination is he that chooseth you." Isa. 41:21-24.

And again the challenge rings down the ages to every people, language, nation, and creed:—

"Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled. Who among them can declare this, and *show us former things*? Let them bring forth their witness, that they may be justified; or let them hear, and say, It is *truth*. Ye are *My witnesses*, saith the Lord, and My servant whom I have chosen; that ye may *know and believe Me, and understand that I am He*; before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and *beside Me there is no Saviour*." Isa. 43:8-11.

Thus far the challenge has met no open response. Spiritualism has its clairvoyants, and the world its soothsayers; but what founder of any religion or creed has ever foretold the birth and destinies of nations hundreds, yea thousands, of years before they had any existence? and where are such prophecies found, save in the Word of God?

Awed by the sublime power and wisdom in all he had seen, and thrilled with the spirit of the "last times," and the fast-thickening "signs" of the glory soon to be revealed, the soul descended the Mount of Revelation, and was forthwith taken to the armory, where the Lord's "soldiers" were arming themselves for the fray.

And this was the charge of their Captain, as He armed them, and sent them forth as "lambs among wolves," to show forth the praises of Him who had called them to be soldiers:—

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:11, 12.

O, what a contrast to the hot death-bolts of the prince of darkness is the beautiful armor of light of Eph. 6:13-17 with which Jesus furnishes His church, His beloved, as He sends her forth to shine with His pure "light" amidst the chaotic darkness of the false illuminations of Vanity Fair! Matt. 6:23. She is to "be blameless and harmless . . . in the midst of a crooked and perverse generation." Phil. 2:15, R.V. RUTH.

## QUESTION CORNER

**951. Lucifer** first fell from heaven when he was first cast out. 2 Peter 2:4. He was cast down again when conquered by Jesus. Luke 10:18; Rev. 12:9. But the full application of Isa. 14:12-20 evidently takes in his whole career till he is utterly destroyed.

**952. (J. C. B.) All die.**—While 1 Cor. 15:22 states that "as in Adam all die," and 1 Cor. 15:51, 52 declares that all shall not sleep, there is no contradiction. All are mortal, subject to death through Adam. The man who is translated does not live forever of himself. Of himself, a descendant of Adam, he would die. He lives as truly by the grace and power of Christ alone as does the man raised from the dead. Moreover, the man who is translated to immortality dies with Christ. He gives up his life to God.

**953. (Elbe.) 2 Thess. 1:9.**—The text reads, "Who shall suffer punishment, even eternal destruction from the face of the Lord and the glory of His might." R.V. But the glory of God's might will in that day fill heaven and earth; and the only way that a person can be banished from His presence and glory is to be destroyed, brought "to naught with the manifestation of His coming." 2 Thess. 2:8, R.V.

**954. (A Reader.) The Holy Spirit.**—Yes; the church ought to be baptized with the Holy Ghost to-day. God is waiting to pour out the latter rain in abundance upon His people. When that time comes, when God's people seek His Spirit and power for service, to do His will in His way, not as they will, then power will be given, and Mark 16:17, 18 will be plenarily fulfilled.

**955. (C. L. Z.) "Sabbath days."**—The "sabbath days" of Col. 2:14 were the yearly or annual sabbaths, shadows pointing forward to Christ, the substance. See following verses. But it is true in all things that God has not made man judge.

**956. Lost Time.**—No days have slipped out of the week in any of the changes of the calendar. Those changes had no reference to the day of the week, but to the day of the month. Russia has been out with the world for three hundred years in the matter of the calendar, but her week is the same. Who ever heard of a whole neighborhood losing track of the days of the week? And then to think of towns, counties, countries, the world! No; the day of the week comes to us in unbroken succession from Eden.

**957. (J. E. G.) John 20:23.**—Jesus entrusted to His apostles and ministers for all time the treasure of His Word—which is Spirit and life. That Word lays down the conditions of the forgiveness and acceptance of God. The ministers of Christ were to proclaim that Word. Accepted, it is forgiveness; rejected, and man retains his sin. So Jeremiah was set over the nations to destroy and to establish. Jer. 1:10. Only by the ministration of the Word of God in the Spirit of Christ do the servants of Christ absolve from sin.





### THE MORNING COMETH.

Ho! WATCHMAN, standing on thy tower,  
As years sweep onward in their flight,  
What signs in heaven attract thy sight,  
Predictive of the coming hour,  
When earth shall see the reign of right?  
What of the night? What of the night?  
And pointing to the dim, gray light  
Just struggling up the eastern sky,  
A promise and a prophecy  
That day shall chase the dark that gloometh  
O'er heaven to hide it from our eye,  
The watchman saith, "The morning cometh!"  
And angels sing, "The morning cometh!"  
And earth repeats, "The morning cometh!"  
And "God be thanked!" our hearts reply.

—Selected.

### PHILIPPINE NOTES.

[Gathered largely from an article in the June *Cosmopolitan* by Robert Lawrence Packard.]

THE two most civilized tribes in the Philippines are the Tagals and Visayas, numbering between three million and four million, about one-half of the entire population. The nominally Christian natives number about six million, and are largely under the Augustine, Franciscan, Dominican, and Recollect orders in the Roman Church. The Jesuits and secular clergy have charge of only about one million.

The Filipinos first appeared in history in 1509, when the Portuguese, who were then "expanding"—i. e., capturing or burning cities and killing natives by thousands—in the East, found vessels from the islands on their arrival at Malacca in that year. That busy port was the great mart for eastern merchandise. The Filipinos were, therefore, traders in those early days, as, indeed, they had been for a long time previously. The islands themselves were discovered by Magellan in 1521, and he lost his life there. Their present name was given them by the conquistador Legaspi, in 1564, in honor of Philip II., then Prince of the Asturias. At this time the Filipinos were living in villages as they do now. They had no kings, properly speaking, but in each village community there were certain individuals who were distinguished by birth or personal qualities, who could declare war and decide other matters, and had the title of *raja*, which was often hereditary.

There are three classes in the community, nobles, plebeians, and slaves. These have continued from a remote past to the present. This organization has been maintained by annual elections.

The Filipinos possessed an alphabet and

knew the art of reading and writing before Columbus was born. Schools were maintained in every village.

The best educated among the Filipinos are those who have studied at the university of Santo Tomas, in Manila, and have become lawyers, some of whom are worthy to be compared to the most celebrated advocates of Spain.

There may be in the neighborhood of 10,000 Spanish civilians in the islands, and ten times as many Chinese. Some of the natives have written creditable poems, and several have acquired celebrity in Europe as artists, linguists, and in literature, as, for instance, Dr. Rizal, who was shot in Manila, 1897.

Naturally the Tagals are a cheerful and



The above is a good illustration of the beautiful scenery in the Philippines. The particular island is Corregidor. The tents are those of the Tenth Pennsylvania Volunteers. Sad indeed it is that sin has marred God's fair creation; since the blood of Abel was shed by Cain man has warred against his fellow. Sadder than all else are wars of ambition and conquest, undertaken in the name of humanity. The view is from a photo furnished by Mrs. Wood, of this city, whose husband is a physician connected with the hospital corps of the army.

peace-loving people, disposed to enjoyment. They are natural musicians, every village having one or more bands. The music they select is usually of a superior kind.

The religious orders have gradually usurped the position once held in each village by the native chiefs, and they have become possessed of vast estates. Their rapacity, more than anything else, brought about the uprising which began in 1896.

In early times the monks protected the natives from the government officials by admitting them to the religious orders, but when the orders were abolished in Spain, the Spanish priests flocked to the islands in such numbers that natives were excluded from the ranks of the clergy. These European monks have used their positions to amass wealth, having millions in deposit in foreign banks. The Spanish Government feared that this wealth might be used to aid the Carlists. Greed and extortion and oppression lost the Philippines to Spain.

But there is a large missionary field for the

true ambassador of Christ. The natives are religious, but not Christians. Who will carry them the Gospel of Christ?

### OPPORTUNITY IN MISSION WORK.

WE are living in the last days. Writing to the Christians of this time, whether he knew it or not, the apostle Paul said, "And that knowing the time, that *now* it is high time to awake out of sleep." Again he points out the duty of "redeeming the time, because the days are evil." The Revision has, "Knowing the season," special time; and the margin of Eph. 5: 16 is, "Buying up the opportunity."

And now is the time for God's people to drop the old, antiquated methods of a worldly Christianity, and buy up the opportunities which God's providence is placing before them.

Upon this matter of opportunity, Bishop Thoburn, of the M. E. Church, writing from Manila, under date of April 14, to the *Christian Advocate*, says:—

Indeed one-half the secret of success in doing God's work is to learn how to recognize and interpret opportunities. Opportunity, in fact, is one of God's messengers, and while it is easy for us to be mistaken, and while, no doubt, the best of us are prone to put our own interpretation upon events

which are less opportune than they seem, yet, on the other hand, we are still more prone to neglect to study the events which God puts plainly before our eyes. Jesus taught His disciples that it was the duty of those who had eyes, to use them for the purpose of seeing. It is much to be feared that the modern church of Christ has not given due heed to this most important lesson.

A panorama of great events is passing before the Christian world to-day, and yet millions upon millions who have the overwhelming spectacle in full view before their very eyes seem unconscious of the mighty march. They hear all manner of sounds around them, and yet the tread of the passing millions or myriads seems to fall upon ears that are wholly deaf to unaccustomed sounds. Would to God that all who bear the name of Jesus Christ would rouse themselves from sleep, or from the state of semi-lethargy, which is often more fatal

than sleep, and use both the power of seeing and hearing which God has given them, by giving due heed to the startling lessons which He is setting before them.

### SOME PHILIPPINE ITEMS.

THE following are from an interview with a man who has been in the Philippines, printed in the *San Francisco Report*, of June 10:—

"The principal cause for the outbreak of the Filipinos," said Mr. Snyder, "was the presence of the Spanish priests. Secondly, they wanted a part in the government. There are now 10,000 Spanish priests in the Philippines, and they are a source of trouble and expense to the natives."

"All of the people in the islands are Catholics, and I doubt if any other religion can live there. Nevertheless, General Otis stopped the sale of Bibles by other denominations. A man named N. H. Heriman was compelled to stop selling Bibles in the island of Cebu. It was stated by Otis that he did not wish the man 'nosing around' down there. But he stopped the sale of Bibles in the town of Manila. Of course I cannot say why he took such action."

"To show you how the people are bled by the priests. If a child is born the parents must pay the priests \$2.50. If a person dies the priests will not



allow it to be buried unless they are paid \$7.50."

"The United States Government is forced to pay for holy water, wafers, and wine. These claims are regularly audited and settled. Of course they do not amount to very much, but they are regularly presented. All of the church property in the Philippines is now the property of this government. The churches, monasteries, and all that property were built and paid for out of the Spanish treasury. Therefore, when the islands were ceded to this country, the church property belonged to America. In spite of this fact, General Otis pays \$1,000 a month for the Malate Monastery and \$150 a month rent for the San Sebastine Monastery. They are used for hospitals. Why the government should be forced to pay rent for its own property is something nobody but General Otis can explain."

And this is in perfect harmony with other reports; not of Spanish civil rule, but of Spanish Roman Catholic rule.

### WHAT IS SAID OF THE PHILIPPINES.

THE following, from a report from the Rev. John R. Sykes to the American Bible Society regarding some of the conditions in the Philippines, may be of interest to our readers. He was sent there from Shanghai last September by the society, to investigate the island as a field for Bible work. After describing the various peoples, he says:—

Not more than one-third of the arable land of the valleys of Luzon has been cultivated. The mountains are rich in valuable timber. While some of the valleys have been denuded of the forests, Spanish official obstruction has spared the valuable trees of the interior. It is not a bad thing that it required about two years' effort and a large fee in order to get a license to fell a single tree, and a heavy duty before it could be exported.

The climate is a continual summer, and it is not unhealthful for Europeans. The cold or dry season is from November to February inclusive; the hot season from March to June, and the wet season from July to October. The average temperature for the year is about 81 degrees Fahr. The most common diseases are malarial fever, diarrhoea, and dysentery.

Of the morality and religion of the natives he thus speaks:—

I am sure that the Roman Catholics of the United States would be as much shocked as anybody at the immorality of the friars. I am aware that there is no such Roman Catholicism as is to be found in England and the United States to-day, and it is necessary that this should be emphasized in order to



Native Houses in Manila, Made of Bamboo, Thatched Roof. (Photo by Dr. Wood.)

comprehend the religious condition of the people, and to adequately realize their spiritual needs.

It is astonishing that a lower standard of morals does not exist among the people when we consider the character of their spiritual teachings. It is generally conceded that the Filipino priests are vastly more moral than the Spanish friars, and it is, perhaps, this fact and their inherent superstitions that has prevented the people from abandoning all religion.

With the native, religion is a mere form, and not a spiritual life. The symbols and the observance of religious rites are about all he knows of religion. The friars have been losing their hold on the people. They can not be held much longer in spiritual thralldom.

Of the need of Bible distribution, Mr. Sykes says:—

General Otis, the military and civil governor, said there can not be any doubt of the great need of our work. The Spanish priests are thoroughly hated by the Filipinos, and their hold upon the people is gone. He would welcome the American Bible Society and any other missionary organization, and he would have much pleasure in giving us any help in his power. He thought that our work would probably be discouraging at the start, but there could be no difference of opinion as to this being the church's greatest opportunity in the Philippines.

Admiral Dewey received me most cordially, and spoke enthusiastically about opening mission work. He said he was anxious for the churches and the Bible societies to come in and begin work at once. We could not come too soon.

### OUR WORK AND WORKERS.

A NEW house of worship is being erected in St. Joseph, Mo.

FOUR members were added to the church in St. Louis, Mo., June 10.

BROTHER J. M. REES reports the baptism of three persons at Salida, Colo.

OUR Hamburg publishing house is printing the truth in fourteen languages.

AT a recent local camp-meeting at Revenna, Neb., fourteen persons were baptized.

BROTHER L. F. STARR has commenced labor in Manitoba, Dominion of Canada.

WORK on the new church building at Boulder, Colo., is reported to be progressing encouragingly.

TWENTY years ago the Iowa Sabbath-school Asso-



The Spanish Fort at Malata, near Manila, after Bombardment by Dewey. View from the inside. The hole in the middle of the picture was made by a cannon ball. (Photo by Dr. Wood.)

ciation reported thirty-nine schools; now there are one hundred ninety-four.

JUNE 10 three members were added to the church at Kansas City, Mo., and three more the following Sabbath.

AT Holdrege, Neb., a church of fourteen members has been organized, and they have a new house of worship in which to hold their services.

SOUTHERN California is to have two camp-meetings this year, — one at Santa Ana, August 10-27, the other at Santa Barbara, beginning August 31.

IOWA Conference is building a sanitarium, to cost about \$10,000, in Des Moines, two blocks from the State capitol. It is four stories and basement, and is almost completed.

AS THIS paper goes to press, camp-meetings are in progress at Anaconda, Cripple Creek District, Colo.; Hatly, Miss.; St. Paul, Ark.; Livingstone, Mont.; Arcata, Cal.; and Welsh, La.

A SABBATH-SCHOOL of twenty-four members has been organized at Sunshine, Colo., where Brother L. H. Proctor is laboring. A late report says that three persons had fully decided to obey the truth.

AT the close of the spring term of Union College, at College View, Neb., twenty-seven students graduated in the different courses. Most of these will enter some line of work in connection with the message.

THE mission boat California is now engaged in its allotted work along the coast of Finland, and on the adjacent island. The boat is named California because it was paid for by the brethren of California Conference.

PROF. G. W. RINE, for many years connected with the Healdsburg (Cal.) College, has been called to Battle Creek, Mich., to take charge of the preparatory school. This school has a yearly enrollment of about 250.

WE have received a copy of the *Standard*, published in Darjeeling, India, which contains a lengthy report of a discourse by Brother D. A. Robinson, in the town hall of that city, where he conducted a series of meetings.

THE *Review* notes the death of our well-known Michigan laborer, Brother J. Fargo, whose life came to a peaceful end on the 27th ult. He died in Battle Creek, where he was taking treatment for heart difficulty, but was removed to his home at Greenville for burial.



The Old Church at Camp Dewey, near Manila, Where Aguinaldo Had His Headquarters. (Photo by Dr. Wood.)

OUR work in Russia, so far, is mostly among the Germans. Under former Russian rulers, the Germans were invited to go over there and settle, as the Russians were so far behind in civilization. Thousands accepted the invitation, and colonists were scattered all along the Siberian border, even to the Caucasus and among the Asiatics and Mohammedans. These people understand both the German and Russian languages, and therefore form an excellent medium for disseminating the truth.

THIS item has been in several of our conference papers. It shows the importance of calling attention to our papers: "One of our sisters read an article in the *Review* to one of her neighbors. He was so much interested in it that he asked her for the paper, as he wanted some one else to hear it. She let him have the paper, and he took it to the Baptist minister and asked him if he would not read it in the church the next Sunday evening instead of preaching. This was done, and the hearers all thought it was the best reading they had ever heard on that line."

THE resources of the Almighty for spreading the Gospel of the kingdom are illimitable. He could make the stones cry out, if necessary. A Hungarian nobleman, a member of the House of Representatives, became interested, but would not attend any of our public meetings. While in Hamburg once, he attended a general meeting. This man wrote an article, which appeared in one of the papers of the capital, telling about a new sect of Seventh-day Adventists that had arisen. The article was copied by all the leading papers in Hungary, in both the German and Hungarian languages. Thus the world's own channels may be used in God's providence to circulate the truth.

A BROTHER recently went into a Colorado town to begin labor, where there seemed to be much prejudice. He was perplexed how best to inaugurate his work, under such apparent difficulties. So he took the matter to the Lord, and asked that the way might be opened. The consequence was that the opportunity was presented on Sunday for him to lead the Bible class of the Methodist Church in the morning, to preach in the Christian Church at 11 o'clock, and teach a class in the Presbyterian Sunday-school in the afternoon. Then the homes of the people were nearly all open to him. Truly the Lord is pouring out His Spirit upon the people; let those who are proclaiming the last message walk in the light of it, and God will open the way.

### PERIODICALS WANTED.

ALL kinds of our papers and tracts, but especially those giving the health-reform principles. Address, Leadville Missionary Society, Leadville, Colo.

SIGNS, *Sentinel*, *Instructor*, and *Our Little Friend*, by J. J. Hughes, Hartington, Neb.

*Good Health* and *Pacific Health Journal*, by Mrs. A. C. Walden, Crow's Landing, Stanislaus County, Cal.





OAKLAND, CAL., JULY 19, 1899.

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## JESUS—SAVIOUR.

SAID the angel: "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21.

"Jesus" means "saviour;" and the world needs a Saviour. It is lost. Sin, disease, disappointment are everywhere. Death, the ripened fruit of sin, has spread its gloomy pall over all creation. Men sin and suffer, despair and die, without hope.

Into such a world as this came the Son of God,—not a Saviour afar off, but one with humanity. Divinity stooped to the level of humanity to lift humanity to divinity. He became one with all men in order that He might make all men one with Him.

To every soul who longs for a Saviour from sin, Jesus meets that longing. He does not save *in* sin; He could not do it. Sin is ever and always destructive. He who eventually identifies himself with sin will perish with sin. Jesus came to save from that destruction by saving from the sin.

It matters not how great the sins nor how many. He has placed upon them no limitation. "Thou your sins be as scarlet, they shall be as white as snow." "He will abundantly pardon." "Where sin abounds, grace does much more abound."

Do not stop to ask how He can do this. Do not question the divine alchemy. Let this suffice. You have no hope; you can have no hope in yourself. No mortal can help you; "none of them can by any means redeem his brother or give to God a ransom for him." But Christ has redeemed you. He died to save you. He stoops to lift you up. He took your sins that you might have His righteousness. He has caused thousands to rejoice; He will take away your sins, if you will but let Him.

## THE IMMORTALITY OF THE SOUL.

## In What Is the Proof?

IT is strange how the people and press of a professedly "Christian nation" will turn from the plain testimony of the Word of God—the very revelation of Christianity—to the word of men for a basis of their hopes. An illustration of this credulity is found in the following headlines from a prominent San Francisco paper:—

## IMMORTALITY OF THE SOUL TO BE PROVED SCIENTIFICALLY.

Remarkable Undertaking of Professor Hyslop and Other Savants of Leading Universities.

The educated gentlemen belong to the Psychical Research Society, which for years has been engaged in studying occult phenomena

in Spiritualism and elsewhere. This is what Prof. James H. Hyslop, Professor of Logic and Mental Sciences at Columbia University, says:—

TO THE EDITOR OF THE *Examiner*: In one year I hope to be able to demonstrate to the world, by incontrovertible proof, that there is another life beyond this. At present I must contend that there is not one iota of reasonable evidence of immortality outside this sphere and method of psychical research. And when I speak of immortality I mean personal survival, that is, the continuance of consciousness beyond the life of the body. I believe I am in possession of incontrovertible facts which demonstrate immortality. I have witnessed some genuine supernatural phenomena, not explainable by either fraud, illusion, or suggestion, and whose significance will have to be reckoned with by all men of science. I am not now prepared to present my evidence, but within a year I hope to have completed my experiments and investigations, and then be able to prove satisfactorily what has never been demonstrated—the immortality of the soul.

And this is what is said by Prof. Richard Hodgson, Professor of Psychology at Cambridge University, England:—

TO THE EDITOR OF THE *Examiner*: The world is on the eve of great developments. Within two years, perhaps before, through the instrumentality of the most remarkable woman that has been born for centuries, I will bring before the people of the entire world a new interpretation of the laws of humanity, of that first great universal religion, which neither dogma nor denomination of to-day can withstand. It will be a new dispensation—a new belief. Suffering humanity, tortured for centuries with doubts, wavering first this way, and then that, will need no explanation. The new and yet ever old truths need only the rehearsing—they compel belief. When Professor Hyslop declared that he had talked with the spirits of those long dead, he told a simple, bare-faced fact.

Following is part of the *Examiner* report:—

Briefly stated, we are told that communication has been established with the spirit world; that messages from the dead have been repeatedly received; that life after death has been demonstrated.

A woman, Mrs. Leonora A. Piper, of Boston, is the medium through whom these communications have come. To guard against fraud, this woman has been taken into the custody of the scientists and watched day and night by the detectives of the Psychical Research Society. The extraordinary phenomena with which the investigators have been confronted they are unable to explain except upon the theory that they are supernatural—that through Mrs. Piper the living souls of those who have passed from this earth into eternity have returned and furnished convincing evidence of a future life.

An *Examiner* reporter had the following detailed interview on this subject with Prof. Richard Hodgson, the American representative of the English Society for Psychical Research, at the rooms of the society, 5 Boylston Place, Boston:—

"For a period ranging over twelve years," said Professor Hodgson, "I have had communication with the spirits of those long dead through the mediumship of Mrs. Piper. To be frank, I first went to Mrs. Piper's house with Professor James for the purpose of unmasking her. That was twelve years ago. To-day I am prepared to say that I am a believer in the possibility of messages being received from what people are pleased to call the spirit land. Two individualities in particular now direct the communications received from her. The first, who now controls her voice, is known to us as 'Imperator'; the second, who now controls her writing, is known to us as 'Rector.'"

"First of all, I wish you to understand that 'Imperator' is not the spirit of a mortal, but of an infinitely higher being. I have this on his own and Pelham's authority."

## Life in the Other World.

"I have questioned him concerning the Creator. He replied that there was no such thing as an individual or personal God; that He was infinite, without personality or presence; that His love and charity were all-enduring, always present. Men, the earth, the universe were Him and part of Him. I questioned him further concerning the Christ. He replied that the Chosen One was not literally the Son of God, but a missionary from the God (he used that name for the Creator); the divinity of the Christ appeared to be repugnant to him.

"Another matter about which I questioned him was on the subject of reincarnation, for which, I will confess, I had always had a lingering fondness. 'Imperator' flatly denied this. He said there was no such thing as an individuality, under different personalities, living down through the ages; but that the average man worked out his own future in one lifetime; that sin and crime while on earth worked out their own punishment

after death in intense mental suffering, wherein the ego was forced to start once again at the beginning and work up.

"The idea of a personal hell or place of torment was sneered at. Charity—a wonderful, loving, all-enduring, long-suffering charity—was the chief qualification of the Deity. And prayer—earnest, old-fashioned prayer—was as efficacious now as ever in the history of religion. But I will publish my revelation along these lines later, and their publication will cause another cataclysm of religious thought."

And then it has been thought a strange thing that Bishop William H. Moreland, of Sacramento, in a sermon in San Francisco, June 18, should declare that there is communion with the unseen world, but that the spirits are evil spirits. Dr. Moreland refuses to call all the phenomena of Spiritualism fraud and trickery and imposture. Many are not genuine, but some are, if the testimony of candid, unbiased men is worth anything.

But a greater than Bishop Moreland has spoken concerning man and so-called communication with the dead. The Word of God teaches that man is "mortal," subject to death; that "the soul that sinneth it shall die;" that God "only hath immortality;" that the righteous alone will possess it, and that not until Christ's second coming and the resurrection of the righteous dead; that in death "there is no remembrance of Thee [God];" that "his [the dead's] sons cometh to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them;" that "the dead" not alone do not know their friends, but "know not anything," and that "their thoughts perish" when they die. All this and more is taught in the Word of God concerning man's nature and his rest in the grave. If he is to live after death, it must be by a resurrection from the dead.

"But what of these communications with dead friends—father, mother, brother, sister or noted character of the past?"—We reply that these communications are from evil spirits, the fallen angels—demons. These come in the guise of the dead to deceive the longing heart.

When the Lord told Adam that if he sinned he should surely die, Satan declared: "Ye shall not surely die; . . . ye shall be as God." Gen. 3:4, 5, R. V. The devil could not beguile men into believing that they were as God in knowledge, or wisdom, or power, or character, and so Satan led them to believe that they were as God in respect to an undying nature; that they possessed a deathless entity, the *ego*, which consciously survived the death of the body. The next steps were easy; these souls were said to know more than they did here, and could communicate with us; the great of earth, when dead, were exalted to gods and demigods, who ruled nations and presided over men; and thus from the false theory of man's inherent immortality—Satan's first falsehood—the great systems of idolatry have sprung. The great pagan world worshiped these demigods, supposing they were worshiping their ancestors and heroes who were dead. They were really worshiping demons or devils, who came in the guise of the dead. So when Israel "joined themselves also unto Baal-peor, and ate the sacrifices of the dead," the Lord declares, "Yea, they sacrificed their sons and their daughters unto devils." Ps. 106:28, 37. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils [demons], and not to God." 1 Cor. 10:20.

According to the Word of God, therefore, the dead "know not anything." The dead, therefore, do not communicate with the living. The only superhuman power that impersonates the dead are the demons of darkness, the angels of evil. Spiritualism has drawn her



vitality from Satan's first falsehood. She has enlarged and beautified it, but it is a lie still, and makes a lie of all hope builded upon it. There will be no revelation of a new dispensation; there will be no demonstration of the immortality of the soul. Men will believe the lie, but it will not affect the truth. Turn to God's Word. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony; if they speak not according to this Word, there is no light in them." Isa. 8:19, 20. See R. V. "The prophet that hath a dream let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord."

### "STORMY WIND FULFILLING HIS WORD."

IN a psalm of praise, we read (Ps. 148:7, 8, R. V.):—

"Praise the Lord from the earth,  
Ye dragons, and all deeps;  
Fire and hail, snow and vapor;  
Stormy wind, fulfilling His Word."

The margin reads for "dragons," "sea monsters, or waterspouts." Spurrell renders, "hissing waves," and for "stormy wind," "the whirlwind acting at His command;" Young's translation is similar.

This scripture comes forcibly to mind as news of the work of the almost daily cyclone or tornado come to us. In them we surely have the "waterspouts," and the "whirlwinds." And these also fulfil His Word.

Many centuries ago God declared that the earth should wax old through the burden of sin resting upon it; that the weaknesses and breaking down of age would be visible even as in an old garment; that the reserved treasures of wind and hail would in the last days be let loose, and spread destruction and desolation. The waterspouts and whirlwinds are meeting the predictions, are fulfilling His Word, and thus are praising Him.

But does God cause all the destruction and desolation, wrought by the fearful potencies of earth and air? Is He responsible for loss of life and property?

Not at all. All the evil of storm and tempest and whirlwind is wrought by "the prince of the power of the air, the spirit that now worketh in the children of disobedience." He it was that brought destruction to the house of Job's son (Job 1:12, 19), and that roused the fearful tempest on Galilee to destroy the Lord Jesus Christ (Matt. 8:24). Conquering the prince of this world—Adam—Satan controls its elements, over which Adam was given dominion.

But God designed that all the elements of the universe should work out only life and blessing to all His creation. Working in harmony with the perfect laws of His plan, that would have always been the case; for His law is perfect. "The commandment" "was ordained to life," and the inherent power of God in His law would forever have borne the fruit of life in all His creatures.

But Satan perverted that law. He perverted the power of God in everything that is subject to his will. God designed the perfect circulation of earth's moisture; Satan per-

verted it to evil ends, and we have frost and snow, and ice, and hail. God designed that balmy fragrant-laden breezes should softly fan the earth and its people; Satan has perverted them into winds and storms and tempests, and tornadoes.

Nevertheless, the power is originally of God. The beneficent river, turned from its channel, brings destruction to property and loss of life. The current of electricity in normal operation does no harm; but perverted, strikes dead him who rashly or carelessly turned it aside. The power is in the river and the electric current, placed there by the word of God; but its perversion is not of God. The power is in the air and wind and the elements of earth, but the perversion of that power is of Satan and his demons, whom we may easily imagine hold high revel in the work of destruction.

The devilish malignity, manifested in, and the wonderful and miraculous feats performed by, these monsters of the air show them to be controlled by some masterful intelligence of evil, oftentimes restrained and controlled by a yet higher Power. When a whole forest is laid waste and a tent in the very midst of that forest is left unharmed even to its loosest thread, it certainly shows that some power had built a wall around the tent which the storm demon could not penetrate. When a whole family except a babe is dashed to destruction, and the babe is carried some distance and deposited on the earth without harm, it reveals an intelligence and power beyond the storm. When, a mile from where it started, a thin steel knife is hurled into an underground cellar, just missing the head of a man, with force sufficient to bury it in the hard earth wall, an intelligence and power is revealed greater than mere wind. These are only few instances of many which illustrate the working of the prince of "the power of the air" and his myriads of angels or demons.

And yet, over it all is the power of God. Even the wrath of men and demons shall praise Him, and the remainder of the wrath, that which will not redound to His praise, will He restrain. With the knowledge of such a malignant power, it is good to know that we can hide in One whose power is greater. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." "He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler."

### SELF-RIGHTEOUSNESS.

IT is as easy to place ourselves under condemnation by condemning our brother and exalting ourselves as it is by committing open sin. It is easy to criticize, easy to find fault, easy to bring scripture against our brethren.

"All men are frail, all flesh is weak,"

and strong and pure indeed is the life in which jealous eyes can not discover some error or missing of the mark according to human judgment. But the human judgment may be more sinful in spirit and motive than the sins and mistakes it condemns. The latter may be committed through lack of knowledge, through error in judgment, while the former, the criticism, may be inspired by the very spirit of egotism, manifested in the prayer of the Pharisee: "God, I thank thee, that I am not as other men are, . . . or even as this pub-

lican. I fast twice in the week, I give tithes of all that I possess." I do not eat flesh, nor do this nor that nor these nor those. And, in his cloak of self-complacency, the critic wraps himself, and wishes that other men were almost as good as he. He would lose his glory were they better.

Better by far be the sinful publican, who "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." It is good to pay tithes, it is good to fast, it is good to abstain from flesh meats, good to do all these things if they are done in sanctified knowledge and intelligent faith, but better than all Pharisaical doing is a heart of love for God and those whom Christ has purchased with His own blood.

Must we criticize? turn it inward—

"All men are frail; all flesh is weak;  
Be thou the true man thou dost seek."

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up [in spite of your judgment]; for God is able to make him stand." "Let us not therefore judge one another anymore; but judge this rather, that no man put a stumbling-block or an occasion in his brother's way." "Above all things have fervent charity [love] among yourselves; for charity shall cover the multitude of sins."

### THE ETHICS OF TRUSTS.

RECENTLY an Industrial Commission has been sitting in Washington. Mr. Havemeyer, the great sugar king, was summoned before the commission to testify as to his knowledge. He was remarkably frank in his admissions, and very clearly showed how the ethics of the question is regarded by the trusts. The following is a very good brief summary of the matter, from the *Christian Work*:—

"Whatever may be thought of Mr. Havemeyer's surprising statements made last week before the Industrial Commission sitting at Washington, there is no doubt they will occasion deep interest throughout the entire country. Mr. Havemeyer's testimony is remarkable for its frankness, for its admissions, and for its wholesale repudiation of all ethical considerations. 'The mother of all trusts is the protective tariff bill,' said Mr. Havemeyer, whose opening statement was a development of the idea that inordinate protection developed trusts, and an argument to show that, while the present law gave too much protection to nearly everything else, it did not give enough to sugar. To quote Mr. Havemeyer exactly, he declared that 'the existing tariff bill and the preceding one have been the occasion of the formation of all the large trusts, with very few exceptions, inasmuch as they provide for an inordinate protection to all the interests of the country—sugar refining excepted.' Passing this phase of the matter, we come to the ethical side of the question. This is the testimony:—

"Mr. Harris—You think it is better for all the competitors to be crushed out but one, who would control?"

"Mr. Havemeyer—That's trade. That's what has been going on from the beginning, and will continue to go on in spite of legislation.

"Mr. Farquhar—As a matter of ethics, Mr. Havemeyer, is it right for you to pay dividends on \$25,000,000 over capitalization? Is it fair to get all you can out of the consumers?"

"Mr. Havemeyer—I never stated anything different from that. I don't care two cents for your ethics. We reduce price to prevent competition; that's all.

"Mr. Havemeyer declared that the tariff enabled the Steel Rail Trust to mulct the public to the extent of \$9.00 a ton. Here we leave the matter. As president of the great American Sugar Refining Company, Mr. Havemeyer speaks with the voice of authority, and what he says is sure to arrest public attention, whether his statements are accepted in their entirety or not."

All of which will not tend to allay the trouble between capital and labor.

And now another "fountain of perpetual youth" is found by a Chicago doctor. He discovered it in the lymph of the goat. Men will run after it as they did Brown-Sequard's remedy, of a few years ago, and come back weary and disappointed from the quest. They will find death at the end. There is one "Fountain of life" which is not disappointing, and that is in Jesus Christ. "With Him is the fountain of life."





### CORAL REEFS AND ISLANDS.

**A**MONG the many interesting features of the South Sea islands, among which we have visited in the missionary ship Pitcairn, are the coral reefs which are found around most of these islands. Pitcairn Island, in longitude 130 degrees west, and latitude 25 degrees south, has no reefs surrounding it, though there may be found here and there little detached masses of coral clinging to the rocks. Probably many of the people in the United States have never seen coral, though some may have been privileged to see little pieces in curio stores, for which exorbitant prices are charged. These pieces are not clean and white when first taken from the reefs, but have a dirty green, slimy appearance, with an unpleasant smell. They must be cleaned, then placed in the sun to be bleached. These coral reefs are built up by slow degrees from the bottom of the sea by little living creatures called coral polyps. They are usually classified as follows: Fringing reefs, barrier reefs, and atolls or ring reefs. The first named are found close to shore, in comparatively shallow water, with no lagoon, or deep channel, between them and the land. At high tide a few inches or feet of water covers them, but at low tide they may be nearly or quite uncovered. It was on such reefs as these that several United States and German men-of-war were driven, in the terrible hurricane in the harbor of Apia, Samoa, ten years ago. One of them, a splendid German ship, was lifted bodily by the force of the seas, and thrown upon the reef, where its great iron skeleton remains high and dry at low tide. Barrier reefs differ from the former in that they are usually found at a greater distance from the land, and have a lagoon, or deep water channel, between them and the shore.

Those which I have seen vary in their distance from the shore, from 40 rods to many miles. At Aitutaki, in the Hervey Island Group, the reef on the south side of the island is 7 miles from shore.

The great barrier reef off the northeast coast of Australia, is 20 or 30 miles from land.

The depth of water on the seaward side of the barrier reef is usually very great. Where there is a stream of fresh water running into the sea, there is generally found an opening in the reef, as the polyps do not work in fresh water.

These openings are wide enough in some reefs to admit ships into the safe harbor formed by this natural breakwater. In some cases, the reef extends entirely around two islands. Such a reef encircles Raiatea and Tahaa in the Society Group, forming a large and safe harbor between the two islands. The reef that surrounds the island of Mangaia, in the Hervey Group, has no opening whatever, and the shore can be reached with canoes only by "jumping the reef." This is accomplished by getting onto one of the great swelling waves as it dashes on the reef with a terrific roar, and

being carried clear over the reef into the quiet waters within. None but natives who have spent their lives in such employment can make the hazardous trip without the almost absolute certainty of being wrecked.

The atoll is built up from the bottom of the sea in a circular or oval form, with a lagoon of deep water within, but no land. In process of time the reef becomes covered with soil and vegetation, the coconut being the tree usually grown. On some of the atolls, little islands are formed at varying distances from one another, around the whole circle of the reef. This is the case at Palmerston Island, between Raro-



tonga and Samoa, which we passed May 10. Being to the leeward of the island, we could not make a landing, but could see 4 islands in the large circle of the atoll, all of them covered with coconut trees. A few families live on the one inhabited island of this reef, to take care of the nuts.

While the pieces of coral usually seen in the curio stores are very pretty, it must not be supposed that the mass of coral of which these coral islands are formed, is equally fine. It is only on that part of the island where the coral polyps are at work that the beautiful live coral is found. The greater part of the reef is composed of the dead coral, which becomes cemented together in great ledges, and in some islands is quarried out by the natives and sawed into blocks for house building, or is burned into lime. At Mangareva, in the Gambier Group, 300 miles northwest of Pitcairn Island, I saw a Catholic church building, about 80x200 feet in size, built entirely of blocks of coral, with great pillars of the same material upholding its vaulted roof. A most beautiful sight is the forest of coral that may be seen in the lagoon when the water is quiet, by looking over the side of the canoe, down, down, many feet where fishes of all shapes, sizes, and colors are seen darting in and out of these submarine groves. Not all corals, however, take the form of branches. At Samoa I saw what was in my opinion the most beautiful of all these forma-

tions, the leaf coral. This is formed in the shape of a bunch of white leaves. Being very thin and fragile, it is almost impossible to transport it without breakage.

Then there is the brain coral, as it is commonly called, having the shape and appearance of a human brain. Sometimes the coral workers build a little white tree, five or six inches high, on the outside of a large pearl shell. These are quite rare. Red coral is found in a few of the islands, the branches being much smaller than that of the white. As we see all these wonderful creations, we can appreciate the words of David: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." Ps. 107: 23, 24.

E. H. GATES.

*At sea, near Samoa, May, 1899.*

### A VALUABLE HINT AS WELL AS POTATO.

"I CAN'T afford it," John Hale, the rich farmer, answered when asked to give to missions.

Harry, his grandson, was grieved.

"But the poor heathen; is it not too bad that they can not have churches and school-houses and books?"

"What do you know about the heathen? Would you wish me to give away my hard earnings? I tell you I can not afford it."

"If you do not feel able to give money, will you give a potato?"

"A potato!" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces in four years?"

"O, yes," setting his glasses on his calculating nose in a way that showed he was glad to escape from the lad's persecution on such cheap terms.

Harry planted the potato, and it rewarded him the first year by producing thirteen; these the following season became a peck; the next season, seven and a half bushels; and when the fourth harvest came, the potatoes had increased to seventy bushels; and when sold, the amount realized was, with a glad heart, put into the treasury of the Lord. Even the aged farmer exclaimed: "Why, I did not feel that donation in the least. And, Harry, I've been thinking that if there were a little missionary like you in every house, and each one got a potato or something else as productive, for the cause, there would be quite a large sum gathered."

Little reader, will you be that missionary at home?—*Gospel in all Lands.*

### WHAT?

In one of the European galleries there hangs a small picture of the crucifixion. On the frame are written the words—

"I did this for thee;  
What art thou doing for Me?"

What, indeed?

Reader, *what* are you doing for Jesus? He suffered for you; He died for you. Think of Him as hung on Calvary's cross. O, the awful agony; and this for *you*. Are you doing *anything* for Him? Did He die in vain for you? May God help you to realize the need of action, the necessity of being up and a-doing.

C. F. LADD.





## LESSON VI.—SABBATH, AUGUST 5, 1899.

## THE FEAST OF TABERNACLES.

Samaria and Jerusalem, A.D. 30.

Lesson Scriptures.—Luke 9:51-56; John 7:2 to 8:1.

John 7:2-13.

2 "Now THE feast of the Jews, the Feast of Tabernacles, was at hand. His brethren therefore said unto Him, Depart hence, and go into Judea, that Thy disciples also may behold Thy works which Thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If Thou doest these things, manifest Thyself to the world. For even His brethren did not believe on Him. Jesus therefore saith unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast; I go not up yet unto this feast; because My time is not yet fulfilled. And having said these things unto them He abode still in Galilee.

10 "But when His brethren were gone up unto the feast, then went He also up, not publicly, but as it were in secret. The Jews therefore sought Him at the feast, and said, Where is He? And there was much murmuring among the multitudes concerning Him; some said, He is a good Man; others said, Not so, but He leadeth the multitude astray. Howbeit no man spake openly of Him for fear of the Jews."

Luke 9:51-56.

51 "And it came to pass, when the days were wellnigh come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face; and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as tho He were going to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt Thou that we bid fire to come down from heaven, and consume them? But He turned, and rebuked them. And they went to another village."

John 7:14 to 8:1.

14 "But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marveled, saying, How knoweth this Man letters, having never learned? Jesus therefore answered them, and said, My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself. He that speaketh from himself seeketh his own glory; but He that seeketh the glory of Him that sent Him, the same is true, and no unrighteousness is in Him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill Me? The multitude answered, Thou hast a devil; who seeketh to kill Thee? Jesus answered and said unto them, I did one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the Sabbath ye circumcise a man. If a man receiveth circumcision on the Sabbath, that the law of Moses may not be broken; are ye wroth with Me, because I made a man every whit whole on the Sabbath? Judge not according to appearance, but judge righteous judgment.

25 "Some therefore of them of Jerusalem said, Is not this He whom they seek to kill? And lo, He speaketh openly, and they say nothing unto Him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this Man whence He is; but when the Christ cometh, no one knoweth whence He is. Jesus therefore cried in the temple, teaching and saying, Ye both know Me, and know whence I am; and I am not come of Myself, but He that sent Me is true, whom ye know not. I know Him; because I am from Him, and He sent Me. They sought therefore to take Him; and no man laid his hand on Him, because His hour was not yet come. But of the multitude many believed on Him; and they said, When the Christ shall come, will He do more signs than those which this Man hath done? The Pharisees heard the multitude murmuring these things concerning Him; and the chief priests and the Pharisees sent officers to take Him. Jesus therefore said, Yet a little while am I with you, and I go unto Him that sent Me. Ye shall seek Me, and shall not find Me; and where I am, ye can not come. The Jews therefore said among themselves, Whither will this Man go that we shall not find Him? will He go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that He said, Ye shall seek Me, and shall not find Me; and where I am, ye can not come?

37 "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified. Some of the multitude therefore, when they heard these words said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? So there arose a division in the multitude because of Him. And some

of them would have taken Him; but no man laid hands on Him.

45 "The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring Him? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on Him, or of the Pharisees? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to Him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

53 "And they went every man unto his own house; but Jesus went unto the mount of Olives."

NOTE.—The texts inclosed in marks of parentheses, while not essential to the lesson study, will be found to throw much light upon the lesson, and are suggested for those who wish to study further.

## SUGGESTIVE QUESTIONS.

1. During His temporary rest in Capernaum, who came to see Jesus? What did they urge Him to do? John 7:2-5. Note 1. (Ps. 69:8.)
2. What reply did Jesus make to their entreaty? Verses 6-9.
3. When and how did He leave Capernaum? Verse 10. Note 2.
4. As soon as the feast opened what general inquiry was instituted? With what result? Verses 11-13.
5. When Jesus determined to go to the feast, what did He do? Where did they go? Luke 9:51, 52. (Acts 20:24.)
6. What success did the messengers meet? Verse 53. (John 4:9.)
7. In what suggestion did the spirit of resentment in James and John manifest itself? Verse 54. (2 Kings 1:10-12.)
8. What did Jesus say to the misguided disciples? Vs. 55, 56.
9. At what time did Jesus appear at the feast? In what way? John 7:14.
10. What answer did the Saviour make to the expressed wonder of the Jews at His profound knowledge? Verses 15-19. Note 3. (John 5:41-44.)
11. What charge was then made against Jesus? Verse 20. Note 4. (Matt. 12:23, 24.)
12. How did the Lord reveal their inconsistency of doctrine? Verses 21-24. (Lev. 12:3; Gen. 17:10.)
13. What questions did these bold words of Christ arouse among the common people? Verses 25-27.
14. State the points of discourse then given by Jesus at the feast, and their result. Verses 28-44. (Rom. 3:4.)
15. Give the conversation that took place between the temple officers sent to arrest Jesus, and the Pharisees, when the former returned without having secured their prisoner. Verses 45-52. (Matt. 7:29; 1 Cor. 1:26; Deut. 1:17; Isa. 9:1, 2.)
16. As the people then retired, where did Jesus go? Verse 53; 8:1.

Side Lights.—"Desire of Ages," chapters 49, 50. "Spirit of Prophecy," vol. 2, chapter 29.

## NOTES.

1. These "brethren" were probably the relatives from Nazareth, who had called at Capernaum on their way to the feast at Jerusalem, hoping to have Jesus there join their caravan.
2. It would not do to journey to the feast amid a crowd, as such a course might precipitate a popular movement against Him, and prematurely destroy His life. He would wait for a quiet discussion concerning Him to settle personal convictions with each, before showing Himself openly.
3. The closing expression of verse 19 makes it evident that the question of the Jews in verse 15 was one intended to excite doubt and suspicion in the popular mind against Christ and His teaching. It is also evident from the further answer of Christ that they had even charged Him with being a violator of the law, by referring to His healing a man on the Sabbath day at the Passover a few months earlier. See chap. 5:1-9. The Feast of Tabernacles was at the end of September or early in October, while the Passover came the last of March, or the first of April.
4. It is a remarkable fact that the Jews have never attempted to deny the reality of the miracles which Jesus wrought. All they can say is that He did the work by the power of Beelzebub.

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## LESSON VI.—SUNDAY, AUGUST 6, 1899.

## THE NEW HEART.

NOTE.—This portion of the prophecy of Ezekiel was written during the exile in Babylon. In that portion of the chapter preceding the lesson the people are reminded of their apostasy, on account of which they had been humiliated, and then follow promises of deliverance—not for their sakes, but for God's holy name's sake, which they had profaned among the heathen.

Lesson Scripture, Eze. 36:25-36, R.V.

25 "And I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. And I will save you from all your uncleanness; and I will call for the corn, and will multiply it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sake do I this, saith the Lord God, be it known unto you; ye are ashamed and confounded for your ways, O house of Israel. Thus saith the Lord God; In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fenced and inhabited. Then the nations that are left round about you shall know that I the Lord have builded the ruined places, and planted that which was desolate; I the Lord have spoken it, and I will do it."

Golden Text: "A new heart also will I give you." Verse 26.

## SUGGESTIVE QUESTIONS.

- (1) During what time was this portion of the prophecy of Ezekiel written? See introductory note. (2) What promise was made to Israel? V. 25. Note 1. (3) With what would the Lord endow them? V. 26. Note 2. (4) Whose Spirit would He put within them? And what effect would this have upon them? V. 27. Note 3. (5) Then what special blessing would be added? V. 28. Note 4. (6) From what did God promise to save them? What promise did He make concerning the corn? V. 29. (7) What other products would be multiplied to them? Why? V. 30. Note 5. (8) In face of all these blessings, how would they regard themselves? V. 31. (9) What further self-humiliation does the Lord urge upon them? V. 32. Note 6. (10) After cleansing them, what would He cause them to do? V. 33. (11) And what should be done to the long-desolate land? V. 34. (12) Then what would other people say? V. 35. (13) From this great change what would the heathen know? How sure was this promise? V. 36. Rom. 4:20, 21. Note 7.

## NOTES.

1. "Sprinkle clean water."—The sprinkling of clean water as a symbol of cleansing was familiar to the Jews, as it was a prominent feature of their ceremonial system. See Lev. 14:1-9, 33-53. "From all your filthiness."—Sin is soul-filthiness, defiling, repulsive. "And from your idols."—After the exile the Israelites never again fell into the heathen forms of idolatry. The seventy years of chastisement by means of servitude to a heathen nation effectually eradicated the tendency to idol worship and its attendant orgies. All these are new covenant blessings through faith.
2. "A new heart."—A new spirit or motive; referring also to the new birth; a mind susceptible to being taught of God.
3. "My Spirit within you."—After receiving a new heart, there is opportunity for the Holy Spirit to do its office work, and guide the life of the one so endowed. "Cause you to walk," etc.—The reception of the Holy Spirit is essential to a life of obedience to God's law. No one can of himself keep the commandments of God. "Without Me ye can do nothing," says Christ. John 15:5. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8:7-9.
4. "Ye shall dwell in the land."—It must be remembered that this promise, as all the promises of



a temporal nature in this lesson, has reference to the return to Palestine after the seventy years of servitude in Babylon. But its plenary fulfilment will be realized in the new earth, when all the Israel of God is saved. See Revelation 21, 22.

5. "Reproach of famine."—Famine in Israel was a reproach, as it showed to the heathen that the people had offended their God and were under His chastisement. There could be no famine as long as they were faithful to Him; for His promise is that "the meek shall eat and be satisfied" (Ps. 22:26); "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. 37:3).

6. "Not for your sake."—They were not to presume upon their blessings as tho they deserved them in any way. God's grace is always unmerited favor. The more we receive from Him, the more we should be ashamed and be humble in mind because of our unworthiness.

7. The heathen should know God.—Here was the secret of God's purpose in all His dealings with Israel, that the heathen might learn of Him. So it ever has been, and ever will be while probation lasts. God's purpose is that His name shall be magnified before the world. Of Christ the prophet says, "He will magnify the law, and make it honorable." Isa. 42:21. Jesus says to His disciples, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth" (Acts 1:8); and the grand purpose is set forth in His prayer, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me" (John 17:21).



—Bishop Newman, a leading personage in the M. E. Church, and a former prominent pastor at Washington, D. C., died in Saratoga, N. Y., on the 5th inst.

—A curious freak of a whirlwind occurred in Carson Valley, Nev., on the 5th inst. Passing over the chimney of a dwelling-house, it sucked up the fire from below, which was dropped on the roof, setting fire to the building.

—Dr. Berillon, a French physician, advises the use of hypnotism in the management of children. It is evident, however, that some evil influence akin to hypnotism is already playing a too prominent part in their mismanagement. The Lord's direction in regard to child-training is for the parents to teach them the law of God. See Deut. 6:4-9.

—A London press despatch says that "the government is manufacturing a new bullet which is more deadly than 'dum dum.' The projectile has a soft metal point, which expands with friction caused by its flight. It is stated that 200,000,000 rounds of this bullet are already in stock." This does not look much like a cessation of war preparations, or a very strong faith in the current efforts to secure universal peace.

—Mr. Ostergren, of New York, claims to have demonstrated that liquid air can be made at a cost of two cents a gallon. An exhibit before some scientists recently had the appearance of clear water, with a temperature of 400 degrees below zero. The first gallon of liquid air ever made cost \$2,500. If Mr. Ostergren's claim be true, and there seems to be no doubt of it, liquid air will soon supersede ice as a refrigerator.

—It is said that the reversion of public sentiment in France in favor of Captain Dreyfus, of exile fame, is going still further, involving hostility to several army officers and to the alliance with Russia. There was recently a significant exchange of compliments between the president and the German emperor, and it has come to be an open question whether it is not better policy to be on friendly terms with England than Russia.

—Judging by the common manner of commemorating the signing of the Declaration of Independence on the Fourth of July, one might imagine that American institutions were based on gunpowder. Nothing could more significantly point to a short, brilliant career and a sudden collapse. The conspicuous sky-rocket, that goes up with a flash, soon comes down a blackened stick. And every year brings new inventions of more dangerous gunpowder contrivances, with which to familiarize the children of "this Christian nation" with engines of death.

—Dr. Wachdorfer, who is now in jail in San Francisco, charged with murder, is an abject victim of morphine and cocaine. Although a skilled physician, well knowing the result of the use of these drugs, he allowed himself to be drawn into the vortex. It is the old story of first using as a gentle stimulant when weary of mind or body, and finally becoming a slave to the habit. How many who are just beginning will heed the lesson?

—The people of the United States were boiling over with exuberance on the Fourth of July, while the people of Spain were in mourning for their dead soldiers who lost their lives at Santiago de Cuba July 4, 1898. Why the jollification in the United States?

—Patriotism. Why the requiem masses in Spain?—Patriotism. What is patriotism? The desire to kill an enemy, with great glee if successful, and chagrin if defeated? Christianity says, "If thine enemy hunger, feed him; if he thirst, give him drink."

—The rioting in Spain, mentioned last week, was continuing as late as the 6th inst., at least in Barcelona. It is significant that, in a Catholic country, Catholic rioters should direct their destructive energies toward the institutions of their own church, and against the priests. It is significant because in the last days, when all the world shall be wondering after that power (Rev. 13:3), there will come a sudden reaction, and nations which have sustained her will "eat her flesh and burn her with fire" (chapter 17).

—A reported wide-spread animosity toward "the church" (Roman, of course) in Mexico has somewhat startled the Vatican, and investigation is the result. The archbishop has been obliged to admit that grave scandals have occurred in several provinces by the indiscriminate sale of indulgences, and other illicit methods of the clergy to increase the income of the churches. It is an indication that even Rome is feeling the pressure of the light of truth in the last days, or such things would be deemed a matter of course, as in days of yore.

—Who knows but this night his soul shall be required of him, and his life account be closed? A young man of Norristown, Pa., who had just inherited \$250,000, and was studying for the ministry, suddenly fell, and died in a few minutes, June 23. He was returning from a church entertainment, and challenged a young lady for a footrace, he to run backward and she forward. He had run but a little distance when he fell. Physicians say his death was due to apoplexy, caused by the exertion of running in an unnatural way. Millions of people are killing themselves spiritually by running the wrong way.

—"I. H. N." is profusely displayed in certain religious circles. It stands for the words "In His name," and is the pretense of many deeds which He never will acknowledge. For instance, a woman who claims to be a traveling missionary is charged with forging the name of Helen Gould to a note for \$20,000, which she presented at a bank in Providence. The Lord has told us of other things that will be done in His name. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matt. 7:22, 23.

—The throne of little Belgium is apparently tottering, owing to a demand for an extended franchise. But republicanism has nothing to brag of, as the greatest republic of modern times is fast going over to at least mimic monarchy. The reversion began with the militarism bequeathed by the Civil War; then followed mushroom fortunes, and the accumulation of wealth in the hands of a few, and the aping of foreign nabobs by wealthy Americans. All these combined to bring on moral weakness and declension, preparing the people for the setting up of an image to that system of religious despotism which assumed the control of government when the strongest and most extensive power the world ever knew was a monarchy.

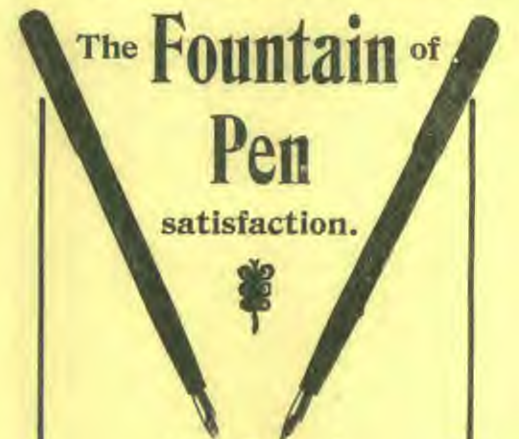
—"Without natural affection" is one of the characteristics of "the last days." See 2 Tim. 3:1-7. This is especially manifest in the ever-increasing disregard of the marriage vows. The growing mania for divorce on trivial grounds, permitted by the civil law, and therefore deemed proper, illustrates the want of "natural affection" that should exist before the formal marriage vow is taken, and therefore should be a marked feature of the closest relationship known to the human race, excepting only that of the disciple to Christ. The deliberate murder of a man by his wife, in San Francisco, June 28, is a striking illustration of the spirit of the times. The woman was wasting away by disease, and her husband had lavished his unnatural affection upon another woman, neglecting his afflicted wife and young daughter, un-

til the outraged wife gave way to revenge and shot him to death. The coroner's jury rendered a verdict of "justifiable homicide." Such is the world's idea of justice, an idea that lies at the bottom of the lynching mania. But God says, "Vengeance is Mine; I will repay." Rom. 12:19. "Can ye not discern the signs of the times?"

—One of the speakers at the recent meeting of the Association of Agricultural Colleges and Societies, held in San Francisco, said, in referring to adulterated flour: "Another adulterant for wheat flour requires only a brief notice, for it can only be short-lived. This material is prepared and shipped in some quantity from Greensboro, N. C., under the name of mineraline. It is nothing but ground rock of the felspathic class, and its food value nil. Yet the party making this stuff seems to find quite a market for it. A friend in Greensboro, one year ago, wrote me that this party held an order for one hundred and fifty tons of mineraline to be shipped to Tennessee to mix with flour, and was shipping car lots to northeastern cities for the same purpose. In olden times the question arose, 'If a son ask his father for bread, will he give him a stone?' This question seems to have found an affirmative answer in North Carolina."

—Permanent peace among the nations of earth is, in the language of a once noted politician, "an iridescent dream." While the "Peace Conference" of the great nations is in session, the governments of the United States and Great Britain, which have recently been embracing each other in quasi-alliance, are now at swords points through Canada over the possession of a narrow strip of land between Alaska and Canada. And Italy has just out-generated Russia by occupying the island of Raheita, in the Red Sea, which the czar was preparing to seize. All the nations would like to have peace, but each one would fain gain some decided advantage before agreeing to forego further preparations for war. The prevalent peace talk is clearly "saying, Peace, peace; when there is no peace." Jer. 6:14; 8:11. And the apostle Paul gives this as an indication that the day of the Lord is near: "For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:2, 3.

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### TO CONTRIBUTORS.

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

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

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

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'Tis I, Be Not Afraid  
Jesus, Come and Bless Us  
I Love to Tell the Story  
Keep Your Covenant with Jesus  
God Be With You  
No More Good-Byes  
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Do not neglect to study the articles on the "Separation of Religion and the State," which begin in this issue. Important, vital principles are involved, and are in operation in both Church and State to-day. Forewarned is forearmed.

**Two Beautiful Songs.**—We are in receipt of two beautiful songs in sheet form, entitled, "The Broken Pane," words and music arranged by D. E. Scoles, and "The Dream of the Judgment," arranged by J. W. Scoles. These are excellent songs. Price, 30 cents. Address the publisher, D. E. Scoles, Washburn, Mo.

**Our thanks** are due Mr. E. L. Lomax, of the Union Pacific Company, Omaha, Neb., for a beautiful publication, "Our New Colonies, the Hawaiian Islands." It is nicely printed, contains a fine map, and is beautifully illustrated in fine color designs and scenes in the Hawaiian Islands. Much information and statistical matter are given.

**The heaviest locomotives** ever built for passenger service are now on the Burlington Railway. They weigh 127 tons each, and the drive wheels are over seven feet high. The Baldwin Company, which built them, guarantees their ability to maintain seventy-two miles an hour. This is an example of our rushing age. The same road has appropriated no less than \$6,000,000 for improvements.

**A Great Field, Few Laborers.**—As illustrating the Saviour's words, "The harvest truly is great, but the laborers are few," take the following summary from an article in the *Union Gospel News*, of Cleveland: "The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian, say 800,000,000 heathen, and 200,000,000 Mohammedan; 200,000,000 are Roman Catholic, and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about \$15,000,000 to sustain a missionary force of 14,200, of whom 4,300 are ordained, and 3,380 are unmarried women; associated with them are 4,200 ordained natives; about 80,000 toilers in all. The stations and out-stations occupied exceed 25,000; the communicants are upwards of 1,300,000, and increase at the rate of 75,000 annually; the adherents are estimated at 3,500,000, while almost 1,000,000 children and youth are being educated in the more than 20,000 schools."

A New York physician, in view of recent kidnapping of children, suggests that they be permanently marked on the skin in some way for identification. He suggests a thermo-cautery, which burns in the initials or some characteristic design without pain.

"The Missionary Magazine" for June is a Brazil number. It has not less than eleven articles on the great South American republic. It also contains articles on Bengal, our missionary ship Pitcairn, with other articles of deep interest. It contains more than a dozen illustrations of places and missionaries. Surely such a magazine ought to have a large circulation. Monthly, 25 cents a year; 50 cents to foreign countries. Address, *The Missionary Magazine*, 150 Nassau Street, New York.

**The Cause of Cyclones.**—The Marshalltown (Iowa) *Reflector* of June 24, takes the clergy to task for attributing to God the terrible tornado as a "dispensation of Providence." A correspondent asks what we think about it. He may learn by an article in the editorial department, entitled, "Stormy Wind Fulfilling His Word." One pastor, at least, Rev. Joseph Moran, of Eau Claire, Wis., came near to the truth when he said that "it was the devilish work of an unknown power, and not the act of God." Why he could not have said that it was the work of the devil, we do not know. The Bible says it.

Among the latest discoveries and inventions claimed for Tesla are artificial electric-light diffusing, like sunlight, "produced with an economy greater than is now known, and with lamps that never consume," and the transmission of electric power to any distance without wires. In speaking of the powerful current he has produced, he says: "So energetic are these actions, and so strangely do such powerful discharges behave, that I have often experienced a fear that the atmosphere might be ignited—a terrible possibility. Who knows but such a calamity is possible?" Men heed this because Tesla and Sir William Crookes believe it, but God by His Spirit eighteen centuries ago said: "And the heaven [atmospheric] departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6:14. "But the heavens [atmospheric] and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. Not only is such a calamity possible; it is sure to come. God has written it.

**Why not Sunday?**—The Christian Endeavorers of Alameda County, through their president, Mr. C. E. Lyon, protests because Oakland's Fourth of July flagpole, 185 feet high, was painted on Sunday. The C. E. president says:—

"Oakland has a large flagpole, and we are glad to see it. All citizens should honor their flag; but that this pole should have been raised and painted on Sunday is a crime against Christian citizenship that we can not overlook. Our laws are so lax here, and rules of society so easily overrun, that we get in the habit of seeing the Lord's day broken by bicycle races, Sunday picnics, etc., and consequently they do not arouse our feelings as they should. Our consciences get seared on this subject. . . . Not against any individual do we speak these words, because this is not a personal affair; but we speak against the practise of not observing the Lord's day as it should be observed, and we believe if the Endeavorers use their influence toward a better keeping of the Sabbath, men in positions of responsibility, as these men were, would not dare to trample under foot the custom and rule that has, more than any other one thing, made our country what it is to-day.

Just now "Christian citizenship" is greatly jubilant over the victories of Manila and Santiago, of Dewey and Schley and Sampson; but these were won on Sunday. If Sunday is a good day for war, why isn't it a good day to prepare to celebrate the results of war?

There are other points in Mr. Lyon's protest which it may be well to refer to, as they express a very common sentiment among Endeavorers. *Crime* is transgression of civil law; but what civil law of California is transgressed in doing legitimate labor on Sunday? What authority has "Christian citizenship" in this matter above citizenship which may not call itself "Christian," but which may be as truly so?

Why should a "Christian" conscience become seared by surrounding evil? Christ lived in an evil age uncontaminated. So did Enoch and Noah, Joseph and Moses and Elijah, and many others of the

children of God. But, brother, there can be no "good conscience," no true Christian conscience, without the Word back of it. It must be founded on the Rock. But Sunday observance is not of Christ or the Bible. Sunday is not the Lord's day nor the Sabbath. For proof of this you have but to read Ex. 20:8-11; Isa. 58:13; Mark 2:28. The only true observance of the Sabbath, or Lord's day, is to observe it *when Christ observed it and as He observed it*. In other words, it is to let Him observe it in us as He did in Jesus of Nazareth nineteen and a half centuries ago. Keep the fear of God before men, and men will fear God. If men can substitute a day God has not set apart for one that He has, why may not other men ignore their substitute?

**Hypnotism.**—A despatch from Buffalo, under date of June 20, tells us that a man by the name of Joseph McAuley has been sent to the penitentiary for twenty days, for hypnotizing a woman, a total stranger, on the street. The policeman noticed the woman, with fixed gaze, following the man about the streets. He spoke to her, and she returned no answer. He took hold of her, and this seemed to rouse her as from some mysterious spell. She gasped, looked wildly around, and then, catching sight of the policeman's uniform, she begged him to protect her and save her from the evil power which the man exercised over her. Only a few days before another woman had made a similar complaint against the same man. When questioned the man had nothing to say. Certainly such a power or influence is evil. It is God's plan that the human mind and will should be free, consciously free. It is the object of the devil to make man a slave. Even tho hypnotism is used, as alleged, for a good purpose, its influence is evil. That man who wholly yields his will to another has weakened the resisting power of the will. Yield to no will but God's will; that alone is the normal, eternal law of your being.

**Demonism.**—A New York paper of June 20 tells a story which vividly recalls the demoniac of Mark 5:1-5. It is that of a five-year-old child who does her best to kill her brothers and sisters and injure herself. "The neighbors call her the 'devil child,'" says the report, "and indeed she acted like one. She would fly at children and grown persons, biting with such fury that it required unusual strength to subdue her. Then she would refuse food, and chew and swallow old rags, paper, and weeds." As truly as in the days of Christ, there are now persons possessed, or controlled, by demons, angels of Satan. The Master relieved them through the power of God by faith. Men call them insane; and so they are; but the cause is often more than physical. This does not mean, however, that men should sit upon these cases and punish the afflicted; nor endeavor to lay their condition at other people's doors, as they did in the early days of Salem, Mass. Humanity should do all in its power to ameliorate their condition, science to cure them, and Christianity to help or free them by every Gospel remedy.

**It Is Wholly Bad.**—A religious—professedly Christian—paper concludes a half apologetic article on tobacco with the following:—

"Tobacco is a bad thing, and its habit usually disgusting, but all that any man does with the weed, so far as it affects others, can readily be duplicated with sauerkraut or limburger cheese. The best thing is to teach that it is evil throughout. The coming man will not use tobacco. He will know better."

Yes, tobacco is bad; it is altogether bad; not alone in its unpleasant odor, in its befouling of mouths and garments, in its many "disgusting" features, but it is poisonous. It weakens the heart, seriously, and brings on various diseases; it weakens the eyes; it poisons the blood; it benumbs soul and mind in their finer sensibilities so that God can not impress them with the sublime truths of His Word. So much, and even more, for the user. It can be paralleled by "sauerkraut" and "limburger" in one thing only—offensiveness of odor. And as to the coming man's not using tobacco, the multitude of cigaret smokers among boys and the growing practise among women belie the prediction.

"The Second Coming of Christ—the Evidence," from a lawyer's standpoint, is worthy of perusal by those who do not understand the subject. It presents in its fourteen pages much Scripture testimony. Its price we know not. Address G. W. Demarce, Christiansburg, Ky. We are glad of everything which keeps this great subject before the world.