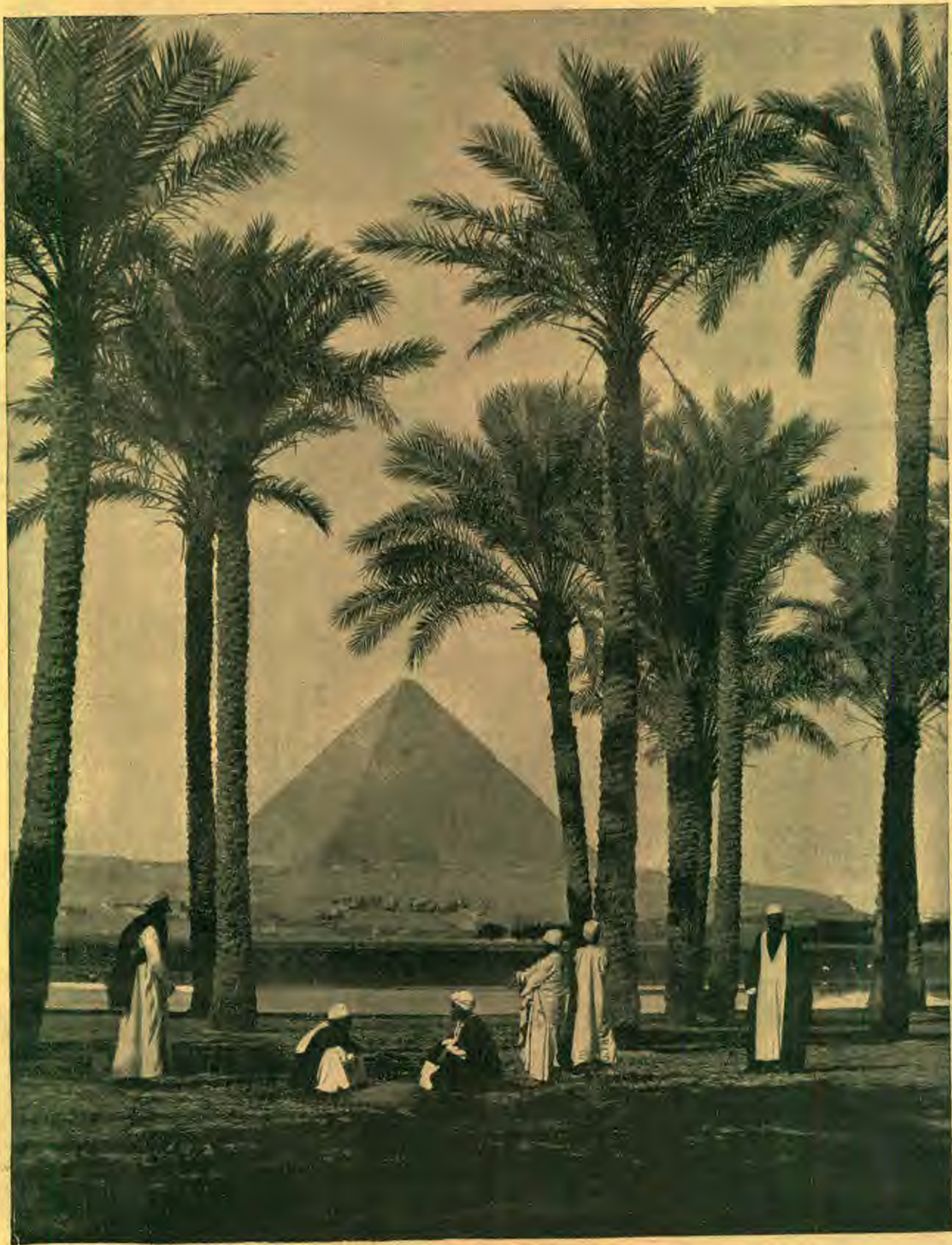


# Signs of the Times



Oakland, Cal., August 9, 1899.

"The Lesson of Egypt."





### HOW MUCH HAVE YOU DONE FOR CHRIST?

**Rom. 6:19:** "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."

**Prov. 15:23:** "A word spoken in due season, how good it is!"

**Prov. 27:6:** "Faithful are the wounds of a friend."

A preacher, in walking the length of the hotel promenade at a summer watering-place, met a lady hastening toward the breakfast room. It was late in the morning. A casual remark of the gentleman as to the lateness of the hour led to the following reply: "I am late because I was tired. I danced last night until I blistered my feet."

"May I ask one question?" the preacher said, and with consent he asked, "Did you ever blister your feet in the service of your Redeemer?" A scornful look and a hasty retreat were the result. A bystander and mutual friend remarked that the question was faithful, tho rather severe. The two wondered what would come of it.

For several days the lady avoided her friends, and, in fact, was invisible. Nearly a week passed. Then followed an interview, at the request of the offended lady, who, with real distress, confessed that, altho angry at the preacher's question, she had been unable to justify herself, nor had sleep been possible since the morning of her confusion. "God has forgiven me," she said. "I come to ask your pardon, and that you will tell me how I can blister my feet in the service of Christ. I am ready to do it now, and before I do anything else; I want to do it very much indeed; I want to make myself weary in His service. I will do anything to atone for the waste and folly of the past. It has been so heartless of me."—*Medical Missionary Record*.

### PARTICULAR IN LITTLE THINGS.

**Deut. 4:2:** "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."

The wreck of the Channel excursion steamer off the south coast of England, not long ago, was owing to the captain losing his course in the fog. The ship was only a little off, but that little deviation sent it to its watery grave. The following incident points a lesson for every soul of us, as human nature is prone to compromise:—

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship. But a sudden flapping of a sail, as the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said, sharply, to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said a looker-on to the officer, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us above the rocks of falsehood. Half a point from the course of perfect honesty, and we are steering right for the rocks of crime. And so it is with all kindred vices.

### "WILL NOT ENDURE SOUND DOCTRINE."

**Hosea 8:12:** "I have written to him the great things of My law, but they were counted as a strange thing."

**2 Tim. 4:3:** "For the time will come when they will not endure sound doctrine."

"What shall I preach about?" said a minister to the pastor of a colored flock, which he was to address in one of the southern States of the American union. "Well, mos' any subject will be 'ceptable," was the reply; "only I like to gib you one word ob caution." "Ah! what is that?" "Well, ef I was you, I'd touch werry light on dem Ten Command-

ments." "Indeed! and why?" "O, cos I hab no-tise dat dey mos' always hab a damp'nin' effec' on de congregation."

The pastor of the colored flock and his audience are not the only ones of the kind. The plain facts of the Bible have a very dampening "effec'" on a large number of Caucasian audiences; and not a few of their pastors have learned that the "Ten Commandments" are very unpopular.—*Australian Bible Echo*.

### "WHO WORKETH ALL THINGS."

**Ps. 76:10:** "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain."

We are told that at the siege of Sebastopol a cannon ball, missing its aim, entered the side of a neighboring mountain, and from the hole made by it gushed a stream of pure crystal water. The instrument of death opened a life-sustaining fountain. So the missiles of our foes, guided by the Lord's love and power, may open to us streams of blessing.

### THE ONE WORK AND PURPOSE.

**Neh. 6:2-4:** "Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner."

God does not want His workmen to depend on the enemy or the enemy's plans. Be not affected by the enemy's work; let the enemy's plans be affected by your work. This means success. Sherman, on one occasion, gave this secret of Grant's success. "I know more of the technical science of war than Grant," said Sherman. "I know more of its history and the principles of all its movements. But I can not conduct a campaign without considering the plans and movements of my enemy. Grant does not. He makes his own plans, never worries about the plans of the other side, and with dogged persistence quietly goes on with his own campaign and makes the enemy adapt himself to them. This was the secret of his success." So God would have His subordinates do.

### BY THE POWER OF THE INGRAFTED WORD.

**Ps. 17:4:** "Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer."

**Ps. 119:11:** "Thy word have I hid in mine heart, that I might not sin against Thee."

**Matt. 4:4, 7, 10:** "He [Jesus] answered [the tempter], and said, It is written."

The following story is told of a lad whom his companions once tried to get into a public house to take a drink. Notice how truly the tempter confesses the reason why he could not get the lad to do wrong:—

"O, no, I can't go in there," said John, when one of the boys invited him.

"Well, why?"

"Well, the Bible says, 'Look not upon the wine when it is red,'—much less drink it."

The bad boy said, "I know the Bible says that, but come in and take one drink."

He replied, "I can not do that."

"Well, why?"

"Because my Bible says, 'At the last it biteth like a serpent, and stingeth like an adder.'"

"Yes, I know the Bible says that; but come in and have one drink."

"No," he said, "my Bible says, 'If sinners entice thee, consent thou not.'"

The bad boy turned off and left, and went over to his companions; and they said:—

"Did you see him?"

"Yes."

"Did you get him to drink?"

"No, I could not get him into the house."

"Why?"

"Because," replied the bad boy, "that fellow was just as chock-full of the Bible as he could be, and I could not do anything with him."

### FRIENDSHIP WITH THE WORLD.

**James 4:4:** "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

"If the churches were keeping the commandments of God, could the church and the world be on such easy terms? When pastor and people have forgotten their baptismal vows; when the vain pomp and glory of the world are sought, and the pride of life and lusts of the flesh are no longer abhorrent in their eyes; when together they are at ease in Zion, they may flatter each other into the belief that they are true disciples of Christ. . . . Their objection to zealous efforts to awaken them, they may term opposition to religious frenzy. Such characters were numerous in Christ's time. While there were a few who kept the commandments of God, the majority were running in the way of Satan's commandments. It was so when Wesley began his mission, and the victims of the great delusion throughout Great Britain and Ireland repelled and persecuted him. Is it not possible, and even probable, that many of His followers are to-day walking in the way of more than one of the commandments which originate in the author of all evil"—*New York Christian Advocate*.

### EVER THE SAME.

**Mal. 3:6:** "I am Jehovah; I change not."

**Heb. 13:8:** "Jesus Christ the same yesterday, and to-day, and forever."

A farmer had a weather-vane made for use on one of his barns, in which were wrought the words, "God is Love." Some one said to him, "You have placed an immutable truth on a changeable thing." "Well, sir," replied the man, "I want you to understand that that means God is love, whichever way the wind blows." More truth in that saying than in some sermons an hour long.

## QUESTION CORNER

**NOTE.**—We wish those who ask questions to take particular notice: (1) Only such questions will be answered here as we believe to be of general interest and information. (2) We can not undertake to explain from four to a dozen scriptures, as in one sentence we are often requested to do. (3) Do not ask to "explain" a certain text or passage. State clearly the point in question. (4) Give full name and address, not for publication unless desired, but as evidence of good faith, and to give us the privilege of replying by letter if deemed best. (5) Unsigned communications of any kind find the quickest way to the waste-basket. (6) It is always well to inclose stamp. (7) "Foolish and unlearned questions avoid," also those that minister to mere curiosity. (8) Study the Scriptures yourselves.

**958. (Subscriber.) "Form of the Fourth."**—Nebuchadnezzar did not know that the fourth Being in the fiery furnace was Christ. To the king he was more than human; "the aspect of the fourth is like a son of the gods." R.V. He only felt that the Deliverer was divine.

**959. (A. J. M.) Phil. 1:23.** Paul meant in the text referred to that he did not know which to choose, life or death (see verses 21, 22), but he did desire a third thing; and that was to be with Christ, at Christ's coming. See 2 Tim. 4:8; Matt. 16:27; Rev. 22:12; and many scriptures. One could not be in a strait concerning the choosing of one of two things, and yet greatly desire one of them. Obviously he desired a third thing, Christ's coming, and immortality without dying. 2 Cor. 5:4.

**960. (L. S. C.) Beginning of the Sabbath.** The first part of the day is evening; "the evening and the morning were the first day," "second day," and so on. See Genesis 1. The evening begins with the going down of the sun. Matt. 8:16; Mark 1:32; Luke 4:40; Neh. 13:19-21. These texts refer to the Sabbath. The "to-morrow" of Ex. 16:23, means simply the next day. This is Fifth-day, 5:25 P.M. To-morrow would be Sixth-day, whether the day began at sunset, at midnight, or at sunrise. "In the end of the Sabbath" was the closing moments of the afternoon of the Seventh-day. The Diaglott renders, "Now after the Sabbath, as it was dawning toward the first day of the week." "Day" is evidently used here in the sense of the light part. See Mark 16:1, 2. Sure'y God knew best when to begin His day; and "great peace have they that love Thy law, and they have no stumbling-block." How much better to begin the Lord's day when all are awake, and ready to receive the blessing it brings!

**961. (E. F. M.) Secret Orders.** We do not understand why a Christian should ever desire to join any secret order. All the fulness of good is found in the Gospel of Christ. He said, "I spake openly to the world, and in secret have I said nothing." It will never allay prejudice to compromise principle.

**962. (A. P.) Trapping.** "Is it a sin to trap fur-bearing animals for their fur?"—Yes, and No. It depends wholly on the motive and purpose. We should know for ourselves whether it is sin for us, and should not judge our fellow.



# 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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## THE LESSON OF EGYPT.

IN the beginnings of Egypt the same course was followed as in the beginnings of Babylon and Assyria.

At first they knew the one true God; and He was their only King, their only Ruler.

But they did not like to retain God in their knowledge; and therefore they went into idolatry, and from idolatry into monarchy.

The Egyptian records state that the first rulers of Egypt were the gods; after them the demigods; and after these the kings.

In Egypt, however, the king was not content, as in Assyria, to call himself the viceroy of his god; he claimed to be the very embodiment of the god itself—the god was personified in the king; from him, it was declared, the people "receive the breath of their nostrils;" he was "the giver of life."—*Empires of the Bible, chap. VII, p. 207.*

And thus, tho Nimrod was the first man to establish monarchical authority and assume the kingly title and crown, yet in Egypt his example was followed to the greatest lengths, as Egypt was undoubtedly the most idolatrous nation that ever was on the earth. There apostasy of every kind culminated; so that throughout the Bible the one word "Egypt" symbolizes everything that is contrary to God.

When the power of monarchy had filled the Mesopotamian plain, God called Abraham out of that country into the land of Canaan, where he could be free, and thus made a separation of Church and State, and preached the same to all people.

But in process of time, and by Egypt, the power of monarchy was spread over all countries, from Ethiopia to Ararat and central Asia. Then, as his people were obliged to live under the power of monarchy anyhow, the Lord put them where they could do the most possible good—He placed them at the very seat of the world's empire, in Egypt itself.

And there, through all the time of the supremacy of the Egyptian Empire, with Joseph and Moses beside the throne, and Israel amongst the people, of Egypt, God held before all nations the knowledge of Himself. And as soon as the time came when the Egyptian Empire must fall, God would place His people once more in Canaan, the pivot of the highways of the nations.

To this end there must be again taught to the world the separation of religion and the State, the separation of Church and State. God's people must be called out of Egypt, in order that they and all the nations might be instructed

in the great principles of the Gospel, of supreme allegiance to God, of the separation of religion and the State, of church and country.

Moses understood this, and therefore "he refused to be called the son of Pharaoh's daughter." Heb. 11:24. Moses was the adopted son of Pharaoh's daughter. Pharaoh's daughter was Pharaoh's chief wife, and queen. Moses, therefore, by the most complete claim, was heir apparent to the throne of Egypt. And as the king was then more than eighty years old, it could be but a little while till Moses would possess the throne of Egypt. The throne of Egypt was at that time the throne of the world; for the power of Egypt then ruled the world. It was the supreme State, the governing empire over all. See "Empires of the Bible," chap. VII.

For Moses to refuse to be called the son of Pharaoh's daughter was therefore to renounce the throne of Egypt. To renounce the throne of Egypt was to renounce the power of empire. It was definitely to disconnect from the State.

At that time Moses was called to have charge over "the house of God, which is the church of the living God." Heb. 3:2, 5; 1 Tim. 3:15. It was in obedience to this call that he renounced the throne of Egypt and the power of empire. It was because of this that he definitely disconnected himself from the State. And in recording it God designed to teach all people that conformity to His will means the separation of Church and State; that it means the renunciation of the throne and the power of earthly empire—the total separation of religion and the State. In recording it God designs to teach, and does teach, that union with His church means separation from the State.

And it was through the faith of Christ that Moses did all this. It was "through faith" that "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:24-26.

Therefore, from that day to this, it has been made plain to all people, that faith in God, the faith of Jesus Christ, the original principle of the Gospel and of the church, means the absolute separation of Church and State; the renunciation of the throne and power of earthly dominion; the total separation of religion and the State; and that uniting with the church of Christ means separation from the State and countries of this world.

And this is what faith in God, the faith of Jesus Christ, the fundamental principle of the Gospel and of the church, means to all people in the world to-day.

ALONZO T. JONES.

## "THE LAST SHALL BE FIRST, AND THE FIRST LAST."

THE kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen."

In this parable Christ employed an illustration with which all were familiar. In Europe this custom still remains. Those desiring to find work wend their way to the market-place, and there stand about, hoping to be employed. And those, also, who are in need of workmen go also to the market-place.

This lesson was called forth by the disputing of the disciples as to who should be greatest. It is a continuation of the lesson of the preceding chapter. Here we read that Peter said to Christ: "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" And Jesus answered: "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

Christ gave this lesson to reach down



through the ages to our time. He saw that there would come into the church a spirit of self-righteousness, leading men to think that by their works they could earn heaven. In the parable those who were hired first, represent those who bring into their service an envious, self-righteous spirit. Because they had been first in the field, they claimed the preference. "Friend," answered the master, "I do thee no wrong. In giving thee a penny, I have kept my part of the agreement."

There are those who, whenever they make any advancement, take credit to themselves. If the Lord helps them, they are uplifted by pride, as tho by their own goodness they had advanced. They are eager for flattery, and jealous if they are not placed first. They feel superior to all others. These fail to treat the poor and needy as they should. They act unjustly and unrighteously. Christ does not desire to have them in His service, for they are eager for reward, and think they should receive a compensation for everything they do.

God sees not as man sees. Man judges by appearances; the Lord judges the motives. He knows whether sincerity and fidelity are brought into the work. Our Saviour repeatedly declared that the first should be last, and the last first. Unconsciously men act out their true character. Some work in a humble, lowly way, but they are imbued with the Spirit of God, and constantly they do little things to help others. They bring into their service a spirit of self-sacrifice and self-abasement. They long to do more for their Redeemer. These are the ones who will stand first. They think little of what they do, and are astonished to see that the Lord has noticed the kind word spoken to the disheartened, the gift bestowed to relieve the distressed. But the Lord measures the humble, childlike spirit of love and tenderness, in which these acts were performed, and makes the reward proportionate.

We should all have respect unto the recompense of reward. But, while we desire earnestly to receive blessing, we must have perfect confidence that Christ will reward all according to their works. Paul kept ever in view the crown of life which was to be given to him, and not to him only, but also to all those who love Christ's appearing. But it was victory through Jesus Christ that made the crown of life so desirable to him. Jesus would not have us ambitious to obtain reward, but ambitious to do God's will because it is His will, irrespective of the reward we are to receive.

The gift of God is eternal life. The Lord desires all who receive His grace to trust entirely in Him. He calls upon us to exercise pure, simple faith, trusting in Him, without a question as to what recompense we shall receive. We are to work heartily in His service, showing that we have perfect confidence that He will judge righteously.

In the account of the judgment scene, when the reward is given to the righteous, and sentence is passed on the wicked, the righteous are represented as wondering what they have done that they should receive such reward. But they cherished an abiding faith in Christ. They were imbued with His Spirit, and, without conscious effort, they performed for Christ, in the person of His saints, those services that bring a sure reward. But their motive in working was not to receive compensation. They regarded it as the highest honor to be allowed to work as Christ worked. What they did was done from love to Christ and to their fellow-men, and He who has identified Himself with suffering humanity accredited these acts of compassion and love as tho done to Himself.

Unconsciously those on the left hand, also, act out their proud, selfish spirit. In their life-

time they did not cherish the attributes of sympathy and love. Self was exalted, and the fatherless and widow, in their sorrow and poverty, received only inattention and neglect at their hands. Yet, in the parable, they are represented as asking: "Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" The answer comes: "Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to Me."

Our every endowment, our every talent, we owe to the Lord. Every victory gained is gained through His grace. Therefore, it is entirely out of place for us to boast. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." The slightest degree of self-sufficiency presents a full appreciation of God's goodness and mercy. When Ephraim spoke tremblingly, he exalted himself in Israel, but when he offered to Baal, he died. God declares, "To this man will I look, even to him that is poor, and of a contrite spirit." The ornament of a meek and quiet spirit is in the sight of God of great price.

"Many are called," Christ said, "but few are chosen." If we would remember that we are on test and trial before the heavenly universe, that God is proving us, to see what spirit we are of, there would be more serious contemplation, more earnest prayer. Those who work in simplicity realize that of himself man can do no good thing. They are full of gratitude and thanksgiving for the privilege of holding communion with God. Interwoven with their service is a principle that makes their gifts and offerings wholly fragrant. They have the same confidence and trust in God that a child has in its earthly father.

It is not so much for our activity and zeal that we are rewarded, but for the tenderness, the graciousness, the love that we have mingled with our work for the sick, the oppressed, the afflicted. Those who see the necessities of others, and yet pass by on the other side, too busy to minister to the purchase of Christ's blood, who are so eager to do great things that they forget the little things, will find themselves last and least when, in the judgment, the settlement is made. Salvation is wholly of grace. Love and humility are the traits of character that give the possessor the first place in the kingdom of God. Actions which express this love and humility call forth from Christ the words: "Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me." MRS. E. G. WHITE.

"Of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."

"SEEK ye the Lord while He may be found, call ye upon Him while He is near."

## BINDING ON EARTH AND IN HEAVEN.

IN Matt. 16:19 are words of Christ which have not only been the means of much controversy, but have been perverted into a support of the papal dogmas of the succession, from Peter and the infallibility of the pope. The text reads: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The false conclusion cited above arises from a human interpretation of the scripture. Other scriptures give us more reliable exposition of the text—more reliable because God's means of imparting an understanding of the Word is through "comparing spiritual things with spiritual." 1 Cor. 2:11-13. In John 20:23 we have the equivalent of Matt. 16:19, spoken manifestly to all the apostles: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

There is but one way by which the apostles could act in such capacity, and that is by preaching the Gospel of Christ; and the matter of sins being remitted or retained must be decided by the action of those who hear, whether they believe or reject the Gospel. Whatever the minister imparts he can only impart by the Spirit through the Word; and whatever the hearer receives he can receive only by faith in Jesus Christ as the Saviour of sinners. "To the Lord our God belong mercies and forgiveness." Dan 9:9. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. "Through this man is preached unto you forgiveness of sins." Chapter 13:38. This is all that the minister can do, even though he be an apostle or an angel from heaven. Gal. 1:6-8.

In Matt. 18:18 this idea of binding and loosing is again presented: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." From the context it is indisputable from any standpoint that this scripture applies to any individual Christian against whom a brother may trespass. The Lord says: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Verses 15-17. Then follows this conclusion, addressed to the Christian, whoever he may be, to whom the foregoing admonition may apply: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven." Bound to what?—Why, you have bound your brother to you in Christian love, by the power of the Spirit through obedience to the Word. Therefore you have bound him to Christ. You have "gained" (redeemed) your brother unto the church and unto Christ. "And whatsoever ye shall loose on earth shall be loosed in heaven." Loosed from what?—Loosed from the sin of trespassing against a brother, which means a trespass against Christ. It is every Christian's privilege, through the Gospel, to be instrumental in loosing souls from the thralldom of sin, and in binding them to Him who gave His life for their ransom.

W. N. GLENN.



### "TOGETHER WITH GOD."

**H**ALF-HEARTED religion never did do much. But an active and intelligent faith has often found a way (or made one) to accomplish the seemingly impossible. The two principles are well illustrated in the following anecdote:—

A certain young man given to sowing wild oats, had, before he realized it, gone too far. The taste for drink, opium, and tobacco led him into the wildest dissipations, till, sinking lower and lower, he became the very picture of dejection. His parents were respectable people, and he had many friends, yet nothing could they do to help him. It is true that they talked Scripture after a fashion, and entreated again and again, but it was all in vain. His case seemed a hopeless one indeed.

But one person felt that it was not hopeless. On her knees before the God of heaven, she earnestly prayed to be shown a way to help him. And so one day she said, "Tom, we are going to pray for you to-night."

"Pray for me! No you—" he began, but she said firmly:—

"Yes, Tom, we must pray for you."

Altho he remonstrated and argued, she found words to quietly meet all his objections. Then she told him the story of what Christ came to earth to do, and, as she pictured the scenes of that marvelous life to him, he broke into tears.

"O, do you think there's any hope for a fellow like me?" he cried.

She certainly did think so. Her words fell like healing balm on his bruised mind, and, as she repeated the invitation and promise, "Come unto Me, . . . and I will give you rest," he said:—

"O, thank God! I believe it all now."

That night, when they prayed, the gentle and powerful Spirit came in and took away his unnatural taste, and set him free. And he is free to-day.

EDISON J. DRIVER.

Fresno, Cal.

### HATH NEVER FORGIVENESS.

**W**E read (Mark 3:29) that "he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

I notice this text, not so much because it is relied on to prove eternal suffering, but because when rightly understood it corresponds with the position taken in regard to 2 Thess. 1:9 and other similar texts. *Kriseos*, the Greek for damnation, signifies, according to Liddell and Scott, separation or a separating. When is one so completely separated from God as when banished from His presence by a total destruction or cessation of existence?

The American Bible Union renders this text: "But he that shall blaspheme against the Holy Spirit hath no forgiveness forever, but is in danger of eternal sin."

In Campbell's translation (Living Oracles) the words "is in danger of eternal damnation" are rendered, "but is liable to eternal punishment."

The Emphatic Diaglott reads: "But whosoever may blaspheme against the Holy Spirit has no forgiveness to the age, but is exposed to aionion judgment." In the marginal notes the writer says: "Aionion judgment is a Hebraism for punishment, the effect of sin." This criticism accords well with the Bible Union translation, for the rendering, "is guilty of eternal sin," implies, will incur the punishment of sin.

It matters not how we take the words "aionion *kriseos*," or eternal damnation, they mean one and the same thing, and that is (as

*kriseos* is sometimes defined punishment), "an eternal separation from God, an everlasting destruction from His presence," or an everlasting punishment, all of which terms have been defined to mean an eternal loss of life.

The closing words of John 5:29 (where Christ speaks of the resurrection and punishment of the wicked), the Emphatic Diaglott renders "resurrection of judgment." This perfectly accords with the Diaglott rendering of the closing words of Mark 3:29, showing that judgment or punishment is the true sense.

May the Lord help us to study His Word carefully and prayerfully and to live according to its teachings, and thus gain "eternal life."

WM. PENNIMAN.

### WHAT CHRIST DOES.

My life is full of sinfulness,  
My heart is full of sin;  
But Christ has promised me to bless—  
He'll come and reign within.

My tongue is prone to evil speak,  
Deceitful things to say—  
Set Thou a watch before my lips,  
And Satan cannot stay.

My feet in crooked paths do stray;  
Entangled they become  
With all the briars and creeping vines  
Of sin that's strewn among.

But Lord, Thy blessed Word shall be  
A lamp unto my feet;  
O, then I'll walk with Thee below,  
And hold communion sweet.

My righteousness is filthy rags,  
Not fit for heavenly home;  
But Christ has come and made me clean;  
In garments white I'll roam.

GERTRUDE E. M. SPIKING.

Rapid City, S. D.

### THE THREAT OF THE GERM.

**I**NCREASE, continual, rapid increase, seems to be the order of the times. It is seen in the accumulation of wealth, of worldly knowledge, of invention—in short, it is seen everywhere and in everything. The lusts of the eye and the pride of life are swiftly bringing in the harvest of their sowing—disease and death. Medical science reports victories over the germs of disease; but these diseases are becoming more general; they are rising up all around us; and tho checked at our very doors, apparently, and seemingly stamped out at times, they are increasing faster than medical skill can learn how to battle with them. The medical profession has accomplished wonders in this battle, and without the knowledge and skill which it now possesses, especially in sanitary matters, the conditions would certainly be much worse than they are now.

A disease springs up in a certain locality, and begins to reach out for its victims. Health officers and physicians battle with it, and it is in a measure restrained; but it is not conquered. It is fought in the locality of its starting, like the yellow fever in Cuba, but it will not yield. The bubonic plague counts its victims from the Himalayas to Madagascar, from Bombay to Hongkong and Yokohama; and ships arriving at San Francisco from oriental ports have been visited with that dread disease while crossing the ocean, and others are waiting now at Yokohama and Kobe for clean bills of health before proceeding on their voyages.

Nothing could stay the progress of *la grippe*, and it circled the globe in a remarkably short time. The conditions of life make the increased rapid progress of disease possible. How long will it be before the conditions of

mankind in general are such that all infectious diseases will go with the rapidity of *la grippe*? It is known that the race is deteriorating, and the more rapidly it deteriorates the more rapidly is the soil being prepared for contagion and infection. The "great white plague," consumption, is fast gaining ground, and one in every seven deaths is laid at its door. It is much more general than a few years ago, as are also the diseases caused by luxurious living; for luxury itself is increasing. Cancer victims are multiplying rapidly.

There are other diseases only waiting for the soil of the human system to reach the proper stage of deterioration when their deadly germs will swarm over the earth and strike the human race with fearful virulence. The great plague of India is showing this tendency now, and is attacking the white man much more frequently than heretofore. Syphilis is prevailing to such an alarming degree that an international conference of physicians has been called to perfect some plan for dealing with it. A late report of a certain hospital in San Francisco shows that the number of cases of that malady treated during the year exceeded that of any other disease. The yellow fever germs are still alive, and will so remain.

A new disease has begun its ravages in Sweden, and is attacking both cattle and men. The terrible scourge of cholera which recently prevailed in Germany and threatened to cross the Atlantic, is but a warning of what these diseases, or others heretofore unknown and more deadly, may reasonably be expected to do when the fruits of sin have made the human body more fertile soil for their propagation, and when God's restraining hand is removed from such agencies of destruction.

But during such time are the people of God assured of safety under the shadow of His wing. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee, . . . neither shall any plague come nigh thy dwelling." Ps. 91:5-10.

C. M. SNOW.

### FULL AND IMMEDIATE CONFESSION.

[By Dr. Alex. McLaren, in S. S. Times.]

SO THE other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also one of this Man's disciples? He saith, I am not. John 18:16, 17. Both Peter and John were in company hostile to the Master. To John that company was safety for loyalty. To Peter the same company was danger and disaster to loyalty. What made the difference? It is deeply instructive.

John at once confessed his adhesion to Jesus, and so the continued enmity of those around pressed him into further confession constant, strong. Peter kept back from immediate confession, and so the enmity of Jesus to those around got more and more between him and full confession, steadily rendering it more difficult. Strange, yet true. What was safety in the one case was danger in the other. What made the difference was instant and brave confession in the one case, the want of it in the other.

So may we mold circumstance, or be meanly molded by it. At once, in any circumstance, let it be known that you are Christ's. Hesitate, and you have given circumstance bad mortgage on yourself. Notice also what slight



things may turn themselves into searching tests. The question of a serving-maid became the touchstone of Peter's devotion. Do not think only great things will try you. Small things can and will as really.

### THE JOY OF A CONSECRATED LIFE.

**A** LIFE that is fully consecrated to God is a life that is full of the most perfect joy. This is the simple statement of a fact that every one knows who has really given himself unreservedly to the service of the Master.

There are many who hesitate to give themselves wholly to God for fear that they will have to give up so many things that they will be rendered gloomy and unhappy. Indeed they look upon the consecrated life as uninviting and full of penances and rounds of service that are dark and disagreeable.

But what a mistaken notion this is! The consecrated servant of the Lord, it is true, will have things to do that are not inviting, neither always pleasant when looked at from one point of view. But when viewed in the true light of service, and the eternal consequences that are involved, that which would seem unpleasant immediately becomes a pleasurable duty. We look at things from God's standpoint, and our eyes are not so much on the present unpleasantnesses as they are fixed upon the future glorious possibilities. By faith we see and know God and His purposes, and any inconvenience of the present is lost sight of while we are enthusiastically co-operating with the Father in heaven in working out His great plans for the salvation of men.

The man who is working out some great design will have many things to do that, if they were considered in themselves alone, would be very unpleasant. Before the beautiful structure is erected it is usually necessary to go down deep into the earth, sometimes even through the mire to lay the foundation. None of this work is pleasant unless we keep the picture of the finished building in mind. The careless observer might see in the excavation and placing of the foundation nothing more than an unsightly hole in the ground. But he who has been taken into the confidence of the architect sees the finished edifice, in all of its symmetrical beauty, every time he looks at these uninviting beginnings.

The soul that is consecrated to God has been taken into the most intimate confidence with our Father above. The Lord has taken particular pains to outline fully in His Word what His plans are for this fallen world. He has told us clearly what He proposes to do for humanity as fast as men and women will come to Him. And the most blessed part of it all is that as fast as we come to Him He makes us full partners with Himself in working out His great designs.

The plans of God not only cover this present time and this present life, but they reach on and on, through eternity. "Glorious things are spoken of thee, O city of God!" The one who is a copartner with God is all absorbed in the working out of the Father's plans, and hence consecration is not a matter of high-keyed effort, but a divinely natural outgrowth of the heavenly influences at work within the soul.

The trouble with so many is that they look only at this world. And even when induced to raise their eyes to God and heaven they look at them through the world's murky atmosphere. God invites us not only to look up but to *come* up. And when we draw nigh to Him, He draws nigh to us, and consecration to His service becomes our greatest delight.

It is a positive truth that perfect consecration to God affords the highest, the fullest, the keenest, and the most profoundly satisfying pleasures that may be experienced anywhere. Indeed, after one has tasted the real joys of the Master's service, the so-called pleasures of this world become not only undesirable, but wholly unendurable. "O taste and see that the Lord is good; blessed is the man that trusteth in Him!" Ps. 34:8.

A. O. TAIT.

### "IS IT PEACE?"

**T**RUE peace is found only in Jesus Christ. Jehovah is "the God of peace." Heb. 13:20. Man is in rebellion against God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The world is composed of carnal men, and the world is in rebellion against God. Being in rebellion against God, the world is by virtue of that condemned to death; "for if ye live after the flesh, ye shall die." Verse 13.

Jesus Christ has, by His own life, purchased for the sinner pardon and peace. He took upon Himself sinful flesh, broke down in the flesh "the middle wall of partition" separating man from God, and so became "our peace." It therefore follows, if man wants peace, that he must find it in complete surrender and obedience to God through Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

To secure the peace we must surrender on the terms proposed by our gracious God. To maintain that peace man must maintain constant submission to God's righteous will. Then he will have peace, peace that floweth "like a river," peace that "passeth all understanding." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17. So much for the humble, obedient child of faith. The peace of God is his. The world can not take it away.

But of the world—is it peace? The question is not new. Wicked King Joram, led by his wicked mother, Jezebel, asked the question of the swift on-coming scourge of the house of idolatrous Ahab, "Is it peace, Jehu?" And the answer is applicable now in principle, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" How can there be peace when there is rebellion against the God of peace? There can be none.

To-day the world is in rebellion against the "God of peace." They will not choose His ways. Neither is this because they are ignorant of them. In time past men did not know God; "and the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

For nearly two millenniums the Gospel of the Man of Calvary, the Prince of Peace, has been heralded to the world. It has changed tigers to lambs, the fierce to the mild, the dishonest to the honest, the licentious and degrading to the pure and elevating. It swept through the great Roman Empire, and idol shrines fell before it. Its heralds, it is true, gave their lives; but their blood fertilized the Gospel seed sown, and it bore rich harvests of righteousness and peace among men, unsupported save by the Spirit from on high and the eternal truth of the Gospel.

God demonstrated to the world what the Gospel of Christ would do if it could have free course and were willingly received. He showed that that Gospel was not dependent on

human worldly-wise plans, or methods, or legislation, or kingly decrees. It needed them not in its promulgation nor defense nor support. The church in that time had one husband—the Lord Jesus Christ. He alone was the Head of the church and the Head of every man.

In an evil day the "mystery of iniquity" wormed its way into the church of Christ through worldly men and half-converted heathen philosophers. They brought the world into the church. The church with a worldly spirit reached out her hands to the State. The State and the Church became united. The union was poison to both. The church became Babylon; committed, in this union, spiritual fornication, and the result was the darkness, the error, the ignorance, the persecution of the Dark Ages.

God, in His mercy, sent the Reformation of the sixteenth century, not based upon the sinful men whom Satan connected with that movement, but founded in the Word of God in contradistinction to "fathers," "councils," "creeds," "popes," "bishops," "priests;" supported not by State power, but by the Holy Ghost.

And God blessed mightily in the Reformation which started so auspiciously, yet which, in a short time, refused to go forward in the increasing light of an open Bible, let the world into her councils, divided, retrograded, and, like the early church, united with the various civil governments of earth. There the divided Protestant Church stands to-day in the Old World; and in America there is an increasing and ever-growing demand that the State shall enforce ecclesiastical dogmas, notably the Sunday.

These governments of earth, in whose boundaries live, praise God, many sincere children of light, call themselves "Christian." But "'tis sad 'tis true," they are Christian only in name. In each and all of these so-called "Christian" powers of earth, despite the high profession, despite an open Bible and a universally-preached Gospel, despite the demonstration of the truth of God's Word in the past history of nations and church, are found oppression of the poor, robbery of the weak, iniquity framed by law, jealousy, deceit, overreaching, political chicanery, rebellion against God. This is emphatically true as regards the fourth precept of God's great moral constitution, the Decalogue. "Remember the Sabbath day, to keep it holy, . . . the Seventh day is the Sabbath of the Lord thy God," declares the eternal law. And yet under the influence of the "man of sin" the nations of earth have decreed, are decreeing, or are about to decree that the first day is the Sabbath of the Lord, the Lord's day. What is this but insult to the "Most High," who "ruleth in the kingdom of men"?

"But would you have the governments of earth enforce the Seventh-day Sabbath?" asks one. Not for one moment. In the first place, they can not do it. Human law can not make men holy, nor can it make men keep holy the holy Sabbath. God's plan is that the civil State should forever attend to its own business of enforcing civility among men, protecting the weak against the wickedly strong or evil; and that the church should look to God for power to uphold His own law by establishing it in the hearts of His people.

Here is the condition of the nations of earth. Here is the condition of the great professed Church of Christ, drifting from the Word, drifting with the world, honoring men above the Word, making void the Word by the traditions of men, and following the very course



of the early church, expecting to escape her doom.

"Is it peace?" How can there be peace when there is rebellion in both Church and State against the God of peace, in respect to tradition, to dogma, to statute law, and in practise?

They may cry, "Peace, peace," but "there is no peace, saith my God, to the wicked." Isa. 57:21. Like the troubled, restless sea, casting up from its depths mire and dirt, so the great restless, sobbing, troubled sea of human life, not yielding to the voice of its Maker, knows neither rest nor peace, but continually casts up from its depths the sin, the war, the strife, contained therein. Peace in the government of earth can be founded only when God shall take to Himself His great power and reign.

M. C. WILCOX.

### "AN INFANT OF DAYS."

"WHAT is your life? It is even a vapor."

"My days as an handbreadth; and mine age as nothing before Thee." Perhaps there is nothing that more forcibly impresses the mind with the frailty of human existence than the helplessness of the tender, new-born infant. Its life is anxiously watched, and measured by hours. After a little we begin to count its age by days, then by weeks and months. If its life is spared, its existence is afterward measured by years, but these, numbering at most but a few score, are, in the pathetic language of Holy Writ, aptly enumerated as so many days. "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." "I will add unto thy days fifteen years." To this brief mortal existence God has promised to add unto us, if we are faithful, the years of an endless life, where there shall no more be "an infant of days," "while the years of eternity roll."

Contemplations of this kind may have influenced the life of Enoch, of whom it is said: "And Enoch walked with God after he begat Methuselah three hundred years." The influence of his experience as a parent was to cause him to reach a higher experience, to realize more fully his own position, as a son of God.

Here the ill-timed blasts of accident, misfortune and disease hold the life of the tender infant, as it were in constant suspense and uncertainty, but there the immortal elect shall dwell in everlasting security, for as the days of the tree of life shall be their days.

F. D. STARR.

### THE NATIONAL EDUCATIONAL ASSOCIATION.

THE formal opening of the annual convention of this important association occurred at three o'clock P. M., Tuesday, July 11, in Hazard's Pavilion, corner of Fifth and Olive Streets, Los Angeles.

The great structure, including its main floor, first and second galleries, and with a seating capacity of 5,000, was packed, literally, as the services began, with educators, native and foreign, and with other persons awake to the interests of our national schools.

With the stage, galleries, and roof decorated richly with the national colors, flowers, palm branches, festoons of colored lanterns for evening effect, and bright printed sentiments of welcome to the guests, the thronged interior spoke eloquently of good-will and endeavor for the cause which had brought the people together.

Great numbers of eminent instructors on educational subjects, men and women who do the thinking for the cause of education, were in attendance from "our islands," and from all quarters of the continent.

Scores of these teachers had come armed with an

earnest address, a carefully thought-out essay, or an erudite paper, with which they expected to battle for America's millions of mentally-needy children. Numbers of them had grown aged in their vocation, and yet, to a man, they seemed as eager for achievements in pedagogy as did the recruits of yesterday.

Regarded from the standpoint of its many departments, of the great questions considered, and of its certain out-comings in school work during the coming years, the convention just closed will rank as the most important meeting of educators ever held in any land.

At no other annual meeting, it has been said, have been considered so many topics vital to the efficiency of the national schools. To the interests of the kindergarten, primary, and secondary schools were given the best thought of the ablest writers present, while high schools, normal schools, and university expansion received due share of helpful criticism and suggestion.

The fact that thirteen different departments of work were scheduled by the association, and that from day to day sessions of these departments were conducted by men most eminent in their profession, as well as the wide range of subjects considered, indicates the broad ground covered by the National Educational Association and the scope of its endeavors.

To attend the half of these sittings, and listen to the brilliant addresses made, to the remarkable papers and reports read, and to the keen discussions held, was in itself an education not to be scorned. And, on certain occasions, a quick mind might have discerned a peculiar trend of thought and argument on the part of the "more advanced" instructors.

One evidence of this tendency appeared in a paper read at one of the general sessions in the pavilion, by Prof. S. T. Skidmore, of the Philadelphia Normal School. His subject was "Evolution and Ethics." During its reading, we noted such statements as follows: There is no such thing as positive evil. The present era is but the dawn of the vast human day. The race is but emerging from its condition of animalism. All that promotes selfhood aids in its development. The teaching profession is the trustee of this development. It should become the expert high commission of the world for framing the moral codes of this evolution. Now if it be true that evil is but the contrast of material realities with ideals of perfection, or of inferior character with superior moral nature, then the way to deal with evil is to stimulate development, to educate the human being out of lower into higher condition.

A kindred line of teaching—if the paper and the discussion heard on the subject were not faulty in phraseology—was embraced in the "Culture Epoch Theory in Education," a feature of the Herbartian course of study in pedagogy.

Herbart was a gifted German who taught that in child life, as in race life, periods occur which are especially favorable to culture. The child, but a small specimen of mere animalism at his birth, may be developed, if taken in hand at his culture epoch, into a human being of high grade. In brief, man, refined, noble, and highly endowed mentally, is evolved from a child animal. The process of evolution may include any number of years, ten, twenty, or thirty, according to ancestral influence and his own environments.

It is doubtful if one in twenty of the attentive teachers who were present on at least two different occasions when abstruse papers were read on the subject, got a clear idea of the Herbartian theory of child training. Indeed, most of them, themselves, must have stood, *then*, at some point along the road between the child animal and fully-developed humanity.

It is making but a fair estimate to say that fully one-half of the time of the convention was devoted to the interests of the child. In short, "the child" was the subject which drew the great convention together, for now-a-days students are children until they enter the university, high schools and normal schools being classed in the secondary grade.

As a subject for investigation and study, the child was thoroughly picked to pieces before he emerged from all the departments. There was left of him bones only, and these scarcely articulated.

To the child's brains, his memory, his imagination, his perceptive faculty, his moral nature—for not all the learned members of the corporation start the human being in animal-hood—his nerves, his eyes, his hands, his feet, were devoted much serious thought and talk, to the grand end, in some instances,

that God may be glorified, and in others, that this "magnificent branch" of the imperial Anglo-Saxon race receive further uplifting.

In some of the general sessions strong and fervid pleas were made for wide-spread and careful religious training of the children of the country. Prominent among the advocates of such education should be mentioned Right Rev. Bishop Montgomery, of the Catholic diocese.

On this subject the bishop read a twenty minutes' paper, in which he was careful to say that it is not the province of the State to teach religion, therefore the State is right in ruling such instruction out of the schools it supports. Also he was careful to affirm that in the United States there should exist no union of Church and State. But for the right of the family and of the church to train the child religiously his voice must ever be raised, as well as for the *right* of every child to such tuition.

Some auditors who followed the bishop closely, believed they discerned in his shrewdly-framed sentences a direct blow aimed at the public schools. An eminent teacher seated near the writer was heard to say, when the reader ceased, "That man would close every State school from Maine to California."

An impressive paper entitled, "Quo Vadimus," was read by Mrs. Helen Grenfell, Superintendent of Public Instruction, Colorado. Mrs. Grenfell maintained that the authority of the parent over the child is superior to that of the teacher; that the right of the home over the child is greater than that of the school, and the parents and teachers should labor together for the child's development. Her paper was full of strength, and received marked approval from the parents present.

No speaker of the convention made a happier impression upon the great audiences than did the President of the National Educational Association, Prof. E. Oram Lyte, Principal of the First State Normal School of Pennsylvania. His fine enunciation, majestic manner, and eloquent sentences, called forth great applause during the reading of his opening address.

Expressing his approval of the expansion policy of President McKinley, he said: "I so thoroughly believe in the institutions of our country, in the dignifying influences which follow our flag, that I rejoice to watch the onward progress of our ever-conquering Republic, the triumphant march of the Anglo-Saxon race. Destiny points the way across the waters, as unerringly as it pointed the way for Columbus to our shores."

In the same vein, but with argument still more striking, in favor of colonial separation, was the address of Dr. W. T. Harris, United States Commissioner of Education. Among many others, Dr. Harris made this point: "Africa has been divided up among the nations of Europe. It is but a question of months when China will be partitioned among the great forces. Is it not our duty to have our hands in the work of division, to show that we can hold inferior races for their benefit?"

Thus, for the first time, perhaps, did political influence creep into the National Educational Association.

A question of exceeding interest to advanced students has been that of a great national university at Washington. Dr. Jordan, of Stanford University, appeared as its strong advocate. President Jordan had in mind an institution which should make available to men and women studying in definite lines, the many splendid facilities for such study already existing in the city of Washington in connection with the great national institutions.

Wholly opposed to this movement were the views of Dr. N. M. Butler, of Columbia College, New York City. In his opinion, and he had given the subject no little study, our true universities in this country afford all the facilities needed by men or women taking post-graduate studies. Dr. Butler had been detained at the kindergarten department, and did not hear President Jordan's presentation of the case. A recapitulation of its points brought the two earnest friends of liberal education quite to agreement. The discussion of the subject was intensely interesting.

EMMA H. ADAMS.

HIGHER than the perfect song  
For which love longeth,  
Is the tender fear of wrong,  
That never wrongeth.

—Bayard Taylor.





### "WORSE AND WORSE."

AMONG the large number of deliberate thefts that are being committed in New York, the *World* tells of the following:—

"A gang of thieves made their way into the hat and cap store of Hein & Fox, No. 127 Bleecker Street, and spent the whole of the Fourth of July leisurely packing up \$10,000 worth of goods. That night they carted them all away, while the policeman was on post. The thieves got away. There were no arrests. Captain ——— strolled near the store while the robbery was in progress, and was warned by a watchman, but pooh-poohed and passed on."

Politics are run upon the plan that "to the victors belong the spoils." And of course there are not enough offices to pass around to all, hence some are promised protection in crime in order that they may have the "spoils" of theft and murder.

It has been positively proved again and again that there exists a wide-spread protection of crime in New York City, Philadelphia, Chicago, and elsewhere. Corrupt politicians, in order to get the criminal vote, appoint policemen who not only wink at thievery, but who actually divide the stolen goods between them and the thieves. What should be said of the moral apathy of a time when such things can not be stamped out, no matter how much they may be exposed?

Can it be that we are at the dawning of the much-talked-of millennium, when all the world is to be good? If you will take the pains to search the Bible, you will find that God says that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. God has told the truth, and all that some men may say to the contrary can not overthrow the facts.

And since "evil men and seducers shall wax worse and worse," in the very nature of things there must come a time when the world will be so corrupt that God will be under the necessity of destroying it. You know the frightful evils that exist all about you. Does not the question irresistibly force itself upon your mind, How long can a just and holy God endure these scenes? How long before Divine Justice must strike the fatal blow that will destroy all this wickedness, together with all those who cling to their evil ways? T.

**Echoes from the Peace Conference.**—One of the great war correspondents of the time, Mr. Edward Marshall, represents the San Francisco *Call* at The Hague Peace Conference. The conference seems to be more a shrewd game of diplomacy than a real desire for disarmament or peace. For instance, Mr. Marshall tells us that an American delegate nipped in the bud a scheme of the other powers to take the control of the Nicaraguan Canal from America. Here is Germany's attitude:—

"The appointment by Emperor William of Stengel, an avowed and recorded advocate of war, was much more seriously regarded by the delegates of other countries than they permitted the journalists to know. . . . The plans of no delegation were more frequently interfered with by Germany than those of the able gentlemen who represented the United States."

And thus much for Russia's sincerity:—

"Russia's attitude was, of course, intensely interesting. It is not likely that any of the delegates believed entirely in the absolute sincerity of the great White Czar. It may be readily believed that his letter to the nations inviting the Peace Conference was induced much more by a desire to hide Russian grabs in China and outrageous Russian oppression in Finland; to counteract the effect of Tolstoi's campaign in behalf of the Russian Quakers and against compulsory military service, and to generally hood-wink the world's diplomatists and politicians, than to bring about the disbandment of armies and the cessation of war."

And this is how the Peace Conference of the world affected the public of The Hague:—

"The coming of the delegates from all parts of the earth on their tremendous mission attracted no attention whatever from the lay citizens of this picturesque, military-ridden, gin-besotten, beautiful old town. During all my stay here I have seen practi-

cally no manifestation of any interest in the presence of the delegates."

We wish with all our hearts it could be peace, world-wide; but why deceive ourselves? This unregenerate world is a world of war.

### ROMAN CATHOLICS IN AMERICA.

THE annual meeting of the Catholic Union of Great Britain was held in London, June 27. Archbishop Ireland, of St. Paul, was present, representing American Catholics. There were strong expressions of approval of friendship and union between the two great English-speaking nations on the part of both Cardinal Vaughan (represented by letter) and Archbishop Ireland. Speaking of the Catholic Church in America, the archbishop said:—

"Thank Providence, the position of the church in the United States to-day is most encouraging. We have received accessions from every country in the world. Ireland, Germany, all have sent us their millions. But, with all these various nationalities, we do not present a disunited, a divided Catholicism. America has the gift of assimilating all the different peoples that come to her, and so making out of them a great race for the future. To-day I believe we number thirteen to fifteen millions, exclusive of our new brethren from the West Indies. What is most remarkable for the last ten or fifteen years in the church of America, is the way Catholics are making their influence felt in all civil and social affairs. Necessarily in the past we suffered from great disadvantages; and the prejudice did arise to some extent that Catholics were not properly Americans. But we went to work and showed ourselves so American, that now all say that the best Americans, in peace and in war, are Catholics. I render this tribute to my non-Catholic American fellow-citizens—that they are fair-minded and honorable in their dealings; and this prejudice of the past has almost totally disappeared, certainly has totally disappeared in public life. Catholics are well represented throughout all our public life to-day."

### HYPNOTISM.

RECENTLY the St. Louis daily papers had an advertisement running as follows:—

"Wanted—a few well-dressed young men as subjects for demonstration of hypnotism."

It is to be sincerely hoped that none will be foolish enough to answer such advertisements. It must be perfectly clear to any well-balanced mind that the hypnotic power can not be exercised over any one without the aid of the evil spirits. The hypnotized person must first abandon his will entirely, and he who consents to such a thing makes a weakness in his mental machinery that is not likely to ever be repaired. None but Satan could be the author of such a thing. Some great claims are made for hypnotism, but this is only a device of the evil one, by which he hopes to get men under this delusion so that he may the more easily lead them still farther into the dark. T.

### INVESTIGATING SPIRITUALISM.

UPON the investigation of Spiritualism by Professors Hyslop, James, and Hodgson, the *Independent* has this to say:—

"After rejecting many mediums, this Mrs. Piper has been found trustworthy under all tests; and the conditions have grown more and more favorable. We are not particularly impressed by the succession of spirits that 'control' the medium, from 'Phinui' to 'Director,' and yet it is not quite incredible that some spirits should be more trustworthy than others, or have better powers of control. At any rate, Professor Hyslop believes that he has received such evidences of genuine communications, through these controlling spirits, from his own relatives long dead, that he does not hesitate to confess himself a believer. He is now devoting the summer vacation to a visit to the region where these friends have lived, so as to test the truth of what he has heard through the medium. It should be said that Professors Hodgson and Hyslop have so controlled Mrs. Piper's conditions and so watched her by detectives that they regard it as quite impossible that she should have learned the facts which she has stated in answer to questions. At present the main difference between those who are engaged in these researches is as to whether there is real intercourse with disembodied

spirits, or whether there is some sort of thought-transference. With every prepossession in favor of belief in a spiritual existence after death, and yet against all likelihood of communication between the living and the dead, we pronounce the investigation not only legitimate but necessary. And we do not see why it is not as proper for a university to appropriate funds for this investigation as for other psychological laboratory work. We understand that the Society for Psychical Research has found its greatest difficulty to be the financial one."

This shows the prominence which Spiritualism has attained. It is no longer despised, but respected. It is well to investigate, but let God's Word be the standard. Isa. 8:20.

The reports that the government has given out in regard to the business of this country during the fiscal year that closed June 30, show that the United States exported \$530,366,037 worth of goods more than she imported. This fact is taken up by the papers, and a great deal is being made of it as showing great prosperity here. But suppose the balance of trade during the past year has been in this country's favor to the extent of more than half a billion dollars. That does not destroy the fact that the great mass of the people are but little better off in consequence of it. To show that a certain volume of business has passed through the banks, and that the monopolies have exported large quantities of produce and manufactured articles, does not help the actual situation with the farmer, the mechanic, and the general laborer. For, notwithstanding these figures, there is, all over the land, an increasing amount of want and distress occasioned by poverty. There is indeed prosperity for the large combine, but the so-called middle and lower classes are being rapidly driven to the wall. Our eyes should not be turned away from facts by an ingenious presentation of figures. T.

Iowa has had some nineteen cyclones and electric storms of greater or less severity during the present summer. New York has had some remarkable electric storms. There have been death-dealing storms in Wisconsin, Kansas, Texas and elsewhere. Numerous earthquakes have abounded, and the daily reports tell of various disturbances in nature in all parts of the world. The Word of the Lord says: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:30, 31. Thus do we see that God clearly foretells that before the "great and the terrible day of the Lord" there will be most remarkable disturbances in nature. There will be "wonders in the heavens and in the earth." We have reached the beginnings of these things, and you should understand fully what they mean. "The great and the terrible day of the Lord" is right at hand. But it has no terrors to the one who truly knows the Lord. That great day has terrors for those only who persistently cling to their life of sin—to the deceptions of sinful pleasures. T.

The St. Louis *Globe-Democrat* says: "The general tendency all over the world is to combinations of all sorts. There are combinations of capital and combinations of labor. All kinds of interests are coalescing and consolidating. This is a world-wide tendency." And this "world-wide tendency" must clearly forebode a world-wide clash that is sure to come, and that at no distant day. For every one of these combinations has organized for the purpose of fighting for some selfish interest. Greed and self-interest was never more manifest than it is to-day. And the fact that men everywhere, who have self-interests in common to serve, are forming into groups and combines to reach their ends by whatever means they can best employ, is one among the many strong manifestations of this all-prevailing spirit of covetousness. And while these combinations are being formed the cry of discontent is becoming more and more clamorous and strong. The crisis must soon be reached, and then it will be a war of organization against organization, and combine against combine. It will be neighbor against neighbor, man against man. And since the hostile combinations are world-wide, the strife must be world-wide also. These are the literal facts in regard to the world to-day, and we might as well look them squarely in the face and prepare for the issue. T.



**Divorce.**—Among the marked signs of the last days is that of looseness of the sex and marriage relation. Take, for instance, the evidence in this line of increasing divorce. The United States commissioner on statistics of marriage and divorce is Carol D. Wright. He gives, in his report to Congress, February, 1889, the number of divorces granted in the Union from 1867 to 1886, inclusive, as follows:—

Year.	Divorces.	Year.	Divorces.
1867 . . . . .	9,937	1877 . . . . .	15,687
1868 . . . . .	10,150	1878 . . . . .	16,089
1869 . . . . .	10,939	1879 . . . . .	17,083
1870 . . . . .	10,962	1880 . . . . .	19,663
1871 . . . . .	11,586	1881 . . . . .	20,762
1872 . . . . .	12,390	1882 . . . . .	22,112
1873 . . . . .	13,156	1883 . . . . .	23,198
1874 . . . . .	13,989	1884 . . . . .	22,994
1875 . . . . .	14,212	1885 . . . . .	23,472
1876 . . . . .	14,800	1886 . . . . .	25,535
Total . . . . .	122,121	Total . . . . .	206,595

It will be seen that there has been constant increase during these twenty years, with but a single exception, 1884, when the number was 204 less than the year previous; but the next year the increase was 478; while during the first decade the increase was almost forty-nine per cent., in the last decade it was nearly sixty-three per cent. In social life there is probably nothing which is more demoralizing.

WHILE the United States is breaking away from her republican principles there is also a marked and increased activity in the direction of departing from her principles of Protestantism she once held. The country has some five persons under arrest, and the only charge against them is that they worked on Sunday. No fault can be found with them as men. They are honest and upright in every particular. But they observe Saturday, the Bible Sabbath, and hence are placed under arrest. This is a gross breach of the Protestant principles of this country. And then, too, the clamor for still more stringent Sunday laws may still be heard. And since America is to have dependent colonies, the question of a state religion is again coming up for discussion. Thus the old controversies that men had considered dead and buried are arising again. Do not be deceived by the glamor that some are seeking to throw about these things. Look squarely at the facts. The United States is drifting. She is rapidly leaving behind her her great principles of Protestant and republican freedom. Despotism, both civil and religious, will soon hurl her to ruin. And the destruction of this country marks the destruction of the world. The prophecies have foretold it, and we see the manifest evidences of their speedy fulfillment.

In speaking of those who live in the last days, the Lord says: "Men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God." 2 Tim. 3: 2, 4. An illustration of the widespread demand for pleasure at the present time, the last days, is seen in the recent proposition of the mayor of Jersey City to furnish dancing space on the streets of the city for those who were compelled to stay in town during the summer months. The mayor's plan is that a block be selected here and there throughout the city, swept clean, made as smooth as a dance floor, and roped off to prevent traffic during the dance, or interference from the rougher element—all for the purpose of keeping the young people from satisfying their thirst for pleasure "in worse places." The admonition to the Christian in such times is: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5: 8. "From such turn away." 2 Tim. 3: 5.

THE latest news which comes to us in the trust line is the combination of all the railway interests of the United States under one central management, headed by Mr. J. Pierpont Morgan, of New York. The object of this combination is to divide the field, establish uniform rates of freight, (with the exception, it is said, of the Standard Oil Company, the president of which, Mr. Rockefeller, is one of the board of management in the railway trust), cut off all county advertising and special rates, dispense with many employees, etc., etc., etc. It will be the greatest combination, involving the most capital, ever known. And it goes without saying, that it is a breeder of trouble, and that it will intensify those already existing.

THE army canteen, that has been such a scandal not only to the army but to the whole country, is to be continued. The government has so decreed, and thus it must be. It is a sad thought that, despite all of the nation's boasted Christianity, still the saloon holds such a power here that men who profess better things are afraid to throw it out of the army camps. Such things as this show that there is not so much Christianity in the hearts of men as there is in their professions. Despite a century of temperance agitation, there is more drunkenness in the world today than ever before. The liquor traffickers never had such a firm hold upon things as they have now. This is a part of the evidence of the truthfulness of the inspired Word in which we are told that "evil men and seducers shall wax worse and worse," and what would be the still more terrible condition now had it not been for the noble army of temperance workers who have been used of God in combating the evil?

THE strike situation in Cleveland has been a serious one, necessitating the calling out of the military, 500 soldiers being under order July 22. The following, issued by the strikers' press committee, in an appeal to the public, shows that they justify force: "We believe that force can be applied in many instances, and that it is absolutely essential in the present case. Government protects life and property, but does not regard labor in any light whatever. When great aggregations of capital defy law and wipe out competition, thus minimizing the demand for labor, they must be met by an *element strong enough* to render their organization futile." Of course that meant more violence, which culminated in the dynamiting, on July 23, of a car loaded with people. The car was wrecked, seven persons were injured, some, it is thought, fatally. At Bridgeton, N. J. (Cumberland Glass Company), and Carterville, Ill. (Bush Coal Mine), there has been violence.

THE art of photography has so advanced that photography in colors has now been successfully performed. One method, that of Prof. R. W. Wood, of the University of Wisconsin, reproduces the colors by diffraction—a new process. The first finished picture is somewhat tedious, but duplicates can be printed as easily as ordinary photographs are made, we are told. The pictures are on glass, and are not only colorless, but almost invisible when viewed in ordinary light, but when placed in a viewing apparatus, show the colors of nature with great brilliancy. This is among the remarkable discoveries which will multiply picture making.

ADMIRAL DEWEY is reported to have said, in speaking of Maximilian's death: "I can not help pitying him. And yet it was right that the end should come as it did; for there must be no empire in America. There can be no other end for those who attempt to erect thrones on this side the ocean." And yet the empire is coming, in fact if not in name. Already, "Imperial America" is often spoken with admiring lips; and, too, the reign of militarism is the reign of imperialism, the reign of absolutism. Rome was called a republic long after she was an empire in fact.

WHILE the Dreyfus matters are progressing in France, the French people are also being treated to a series of sensations because of the Royalist intrigues to overthrow the republic. This is, of course, another outcropping of the old struggles of the French Royalists, that have been continued, more or less, ever since the days of Napoleon Bonaparte. France rejected the Reformation, and she has had nothing but turmoil and revolution ever since, and it looks as tho things will not be any better.

THE papers tell us of another young man, also a young woman, in New York City, made insane by excessive cigarette smoking, and one died from the same cause. How many are there who are one-fourth or one-half insane from the narcotic poison? And added to this list is a five-year-old drunkard—a boy who has delirium tremens from whisky given by his mother for disease. It is horrible.

THE vast capital invested in railways is shown by its great buildings. The shed of New York Central Station in New York City is to be remodeled at a cost of over \$500,000.

ONE of the evil tendencies of the day is the preaching of our secular papers. They are more often wrong than right, and they degrade the sacred by mixing it up with the common. For instance, a New York City daily quotes James 5: 1-4, and says: "The laborer is worthy of his hire, and clergymen should advise him to go ahead and get it by fighting for it." The Lord does indeed condemn the grasping and covetous rich, but the poor and oppressed He exhorts: "Be patient therefore, brethren, unto the coming of the Lord."

It has now been demonstrated by Mr. Ottokar Hofman, a civil engineer of Argentine, Kansas, that the human body in perfect darkness emits rays which affect a sensitive plate, operating the same as light in photography. These rays pass through various bodies, non-conductors of electricity, such as rubber and glass, acting the same upon the plate as tho these bodies did not intervene. This opens up a new field of investigation. And every discovery of this kind shows how little man knows.

RABBI M. S. LEVY, of San Francisco, informs us through the *Examiner* that there are thirty-six Galicians in the Hawaiian Islands, imprisoned there as slaves under the contract-labor system, imprisoned indefinitely till they go back to work on the sugar plantation, or pay the debt of their steerage passage. Their work, they declare, is hard, food insufficient, and overseers cruel. Slavery is not dead. There will be bondmen when Christ comes. Rev. 6: 15.

THE Catholic bishops of the Latin American States have formerly been under the primacy of Spain; now, despite Spanish protests, the pope will choose an American archbishop, and make him a cardinal over all the church in South America, Mexico, and Central America, as Cardinal Gibbons in the United States. Where he will settle, whether in Mexico, Brazil, Argentine, or Chili, no one yet knows. Of course the object is to unify all Latin America.

A MEDIEVAL story comes to us from the town of Newesilka, Galicia, that a portrait of the late Empress of Austria, who was assassinated, is oozing blood, from over the empress' heart. Pilgrims are flocking to it, and it has been placed in a shrine. The wonderful thing is that the priests do not know what it means. It is delusive.

WITHIN two days, July 21, 22, Southern California experienced six distinct earthquake shocks. Los Angeles was considerably shaken, glass was broken, chimneys fell, and walls were cracked; many people were greatly frightened, and many prayed. It is a good time to trust God in calm, and then we will trust Him in calamity.

MANY of the pulpits of our land have been provided materials for sermon in the death of the great agnostic, Ingersoll, which took place July 22. He died as he lived. He hoped to die in full consciousness, and have his words of confidence in his non-belief taken down; but he was spared this vain boasting.

MUCH is being said about a prominent, wealthy Jewish merchant's sermon on "Jesus, the Jew." He believes that the Lord sent Jesus, as truly as He sent Moses, but that the perversion of Judaism must be laid to Paul's door. But if the merchant knew Jesus, he would know Paul also. Both preached the same Gospel.

JULY 16, treaties between Japan and nearly all the great nations of earth went into effect, by which Japan is recognized as a civilized nation. Japan is the first power of the East so recognized by European governments. So the whole world is coming together, preparing for the great drama of the end.

WE are told in the latest despatches from the East that the bubonic plague is spreading. July 22 it had spread from Hongkong and Mauritius to Reunion. There were, during the week ending July 20, thirty-six cases at Mauritius, of which twenty-nine proved fatal.

HON. ELIHU ROOT, of New York, has accepted the position of Secretary of War in President McKinley's cabinet, in the place of Gen. Russell A. Alger, who has resigned. Mr. Root is a lawyer.

A GERMAN, writing from Manila to Berlin, describes the Americans as practically hemmed in by the Filipinos, with both sides constantly fighting.

YELLOW FEVER is doing its work in Cuba. Poor Cuba! she has many enemies.

IN the first two weeks of July twenty inches of rain fell at Manila.





## LET ME WIN A SOUL FOR JESUS.

Let me win a soul for Jesus!  
 Win a dear and deathless soul;  
 I would count it higher honor  
 Than the grandest earthly goal.  
 Let me win a soul for Jesus!  
 Souls are of such priceless worth,  
 I would count it dearer treasure  
 Than the richest gems of earth.  
 Let me win a soul for Jesus!  
 Let me point the longing eyes  
 To the Christ who died for sinners—  
 To the willing Sacrifice.  
 I would catch the glad hosannas  
 Sounding from the harps of gold,  
 When another soul is ransomed,  
 And another name enrolled.  
 Let me win a soul for Jesus!  
 "He that winneth souls is wise."  
 I am longing for the honor  
 Of a bright, immortal prize.  
 Saviour, draw me nearer, nearer,  
 Till my soul is all aflame,  
 Till I long to win them only  
 For the glory of Thy name.

—Mary B. Wingate.

## WAKING UP THE EAST.

[Editor *Oriental Watchman*.]

THE most notable sign of the times in the East is the growth of the military spirit. By the point of its sword, the West has inoculated the East with the virus of militarism, and human nature makes readily for the spread of the disease.

In olden times God's overruling providence allowed great masses of people to be brought under Assyria, Babylon, and other great organizing powers, and by His dealings with these powers bore witness of Himself. So now Asia is being assimilated by the great Powers. Here in India we see a great variety of nationalities bound together under one rule, which keeps the peace between them as they were never able to keep it in the days of native rule and divided India.

But the old tribal ideas of war were but as child's play compared with the perfect organization of force developed in modern times. This is now to be taught to the East. The West expects, of course, to guide the forces that are being developed to its own ends. But when once the vast masses in the East have learned the art and caught the spirit, no one knows what the results will be, save as we do know of a surety that the people are being made ready so that, when "the way of the kings of the East" is prepared, the hordes of Asia may come up to the world's great Armageddon.

Britain, with that genius of empire which she understands as no other Power, is often said to hold India by its own sons. A few Europeans organize the mass, and, with comparatively few home troops, garrison the empire with native levies. It is the best modern illustration of the power of the masterful mind governing the weaker one; but all the same, India is held by the sword. The people have a saying that the root of British power is three feet from the ground—about the height of the gun and bayonet at guard point. Caste and tribal rivalries prevent combination among the subject races, and the more peaceable know well that the rule of their own kind would be a heavier

yoke than Britain lays upon them. But the more of India's sons that are trained in the game of war, and the more they learn of the power of combination, the greater the danger of trouble in time of panic or world-wide upheaval.

The more hardy tribes of Central Asia are learning war from both Britain and Russia. Even defeats are teaching them. The Afghan ameer has an arms factory of his own of which he is proud, but even he is importing the latest weapons. During the last few months 4,000,000 cartridges and 3,000 Lee-Metford rifles have passed through Peshawar for Cabul. The ameer, with Russia on one side and Brit-



An "Up Country" Native Soldier of India.

ain on the other, has compared himself to the earthen pot in the fable, floating between an iron and a brazen one, in danger of bumping against either one, or of being crushed between them.

The fact is that all Asia must simply wake up and take part in the furious preparations for the coming struggle. China has slept the longest, but now the Powers are rivaling one another to see which shall be able to get the best chance of drilling the hitherto peaceable and industrious Chinese laborers into modern fighting automatons. Then the German emperor's cartoon of the Yellow Terror threatening Europe may very likely prove a true forecast. Some military authorities have lately pointed out the danger to Europe of arming the East; but in the rivalry of the Powers for expansion of territory it seems a necessity. How true in this world's history that "all they that take the sword shall perish with the sword."

While these things are going on so rapidly on this side of the world, how important that

those who are commissioned to preach the Gospel of peace and of the coming kingdom should press on into these lands.

W. A. SPICER.

## RELIGION IN UPPER BURMA.

[By the Rev. Ola Hanson, missionary of the American Baptist Missionary Union.]

AMONG the religions of Upper Burma, Buddhism would naturally claim the greatest number of adherents. All the Burmans—except such as have accepted Christianity, which is not a very large number—profess this form of faith, and conform at least to its outward forms and practises. Within a limited circle of the most advanced classes Buddhism may still exert something of its primitive spiritual influence; but the great bulk of Burmans look upon their religion as so many ceremonies to be observed, holidays to be kept, and feasts to be attended. In the less-favored districts the religion which has a real hold on the populace is *nat*, or spirit-worship. While professing faith in Buddha and his law, offerings are freely given and prayers as often made to these troublesome intruders into the domestic life and happiness.

All the Shan tribes profess Buddhism, and are probably more bigoted and unshaken than the Burmans. Mission work among the Shans, having been in progress for a number of years, has given but small results. They are strong believers in the *nats*, to which they erect altars and offer prayers in connection with unbloody sacrifices. Buddhism has never been able to exterminate the original *nat*-worship, which goes back to the very beginning of Burmese history. Naturally the more backward races would cling the strongest to the old superstition; and, as a whole, the Shans are more of *nat*-worshippers than the Burmans.

The large tribe known as the Palaung also adheres, in outward form, to Buddhism. The Palaungs, a few centuries ago, having driven out a race called by the Kachins "La People," settled among the mountains east of Irrawaddy, probably as far south as to the modern Lashoo. They, in their turn, were driven back by the wild and warlike Kachins, and made their homes along the Shan valleys and on such mountain ranges as were somewhat distant from the new Kachin settlements. The Palaungs around Bhamo may be described as half Shans and half Kachins in customs and habits. They fear the *nats* almost as much as the Kachins, and set aside certain places as sacred to them. Being less civilized than the Shans, they form a natural connecting link between this race and the Kachins.

With the Kachins we come down to the *nat*, or demon-worship, in its simple and primitive form. Unlike the *nat*-fearing Buddhists, they have no images, pagodas or temples. They offer bloody sacrifices, which at times bear strong resemblance to Brahman customs. They believe in omens, divinations and sorcery, and thus conform to the lower ideas of a large class of nominal Buddhists. Races or tribes closely related to the Kachins in religion, customs and traditions, but with languages of their own, are the Maru, Lashi, and Atsi. Certain branches of the Maru tribe offer, besides fowls, pigs, and cattle, which form the general sacrifices among all the Kachins, also dogs, and, at times, cats. No moral idea for good is discernible in this low form of faith. A Kachin fears the *nats*, and tries to propitiate their anger with the best means at his command.

A race living along the border of China, known as the Yaw Yin, with a language and religion of its own, is, if possible, even on a lower scale of advancement than the Kachins.



They live in cave-like houses, and subsist mostly on corn (maize) and pork. They practise a simple form of ancestor-worship, offering, on special occasions, pigs or fowls to their deceased parents or grandparents. Their New Year's feast, which falls on the same day as the Chinese New Year, seems to be their only festal occasion.

As a whole, we find the religious life on its lowest stages among all the races of Upper Burma. Between the Yaw Yin, whom even a Kachin looks down upon as a very low being, and the most advanced Buddhist, is a long step, to be sure. But the advancement from the highest form of Buddhism to the highest form of Christianity is a still longer and much more difficult step.—*The Independent*.

### A YOUNG ABYSSINIAN.

A KEEN desire to learn, to get that knowledge which brings with it power, is shown by the natives wherever Christian missionaries have gone. The incident related by the Rev. J. Lotka, of Alexandria, ought to remind us all of the privileges we enjoy, in being able to get an education.

A poor Falasha youth came to me, asking for instruction. I asked him whether he knew anything of the Gospel.

"No," he replied, in his broken Arabic, "I am a Jew, and know the law and the prophets, but nothing of the Gospel; I want to learn; do teach me."

"Do you know anything of Christ?"

"No; I am a Jew, and know of Moses, Abraham, Isaac, and Jacob, but nothing of Christ; but do teach me; I want to learn."

Though I hardly knew what to do with the poor fellow, I could not shut my ears to his earnest entreaty. In humble dependence upon God I took him up, to send him to the American Mission School, and part of the day I instructed him myself.

He is an intelligent young fellow, and seems well up in his own language. I got him an Amharic Bible, in which he follows me while I read and explain to him the Gospel of St. Matthew in Arabic. And, O, what a pleasure to see the flashes of light and joy spreading over and brightening up his black face at every quotation from the prophets, in which the Gospel abounds, and with which he seems familiar.—*Selected*.

### THE TRAMP'S PRAYER.

THERE had been a railroad wreck, two passengers were killed and five or six injured, and among the latter was a professional tramp who had been stealing a ride. To the doctor who examined his injuries he said, smiling feebly, and with that manner peculiar to his class: "Well, pard, what's the verdict of the jury?"

"You are very badly hurt," was the reply.

"Are my legs off?"

"No; you are fatally injured, however."

"That means I'm a gorner. My pard was on the car ahead. Is he hurt?"

"No, here he is."

At that moment a ragged, unkempt, and typical vagabond came forward, and, bending over the victim, said: "Well, Jim, they say you have to go. How are your feeling over it?"

"Sorter! No use to kick, Tom."

"Kin I do anything for you?"

The dying man gazed at him a moment in silence, and then whispered: "Tom, you are the only pardner I ever had as knowed the Lord's Prayer. Just say it over to me."

The old tramp pulled off his cap and knelt

down, and, as the bystanders uncovered and bowed their heads, he repeated the prayer word for word, and with such feeling as astonished everybody. When he had finished, he rose up and said: "That's it, Jim; and kin I do anything more?"

"Nothing more for him," answered the doctor, as he looked down upon the pale face. "Your partner is dead."

Who will say, after reading this incident, that there is no hope for the tramp, and that it is useless to work for him? Why, the very tramps themselves would put us to shame if we did—as in this instance.

For our part, we would rather be the ragged wretch kneeling by the side of his dying partner, and holding just before him the faintest rush-light of a hope to illumine the darkness that was settling down upon him, than to stand in the pulpit of a near-by church and to preach a gospel of good taste to a congregation of a hundred and fifty pious souls, who had made their calling and election sure.—*The Missionary*.

### OUR WORK AND WORKERS.

IN closing meetings at Gorham, N. Y., Sister Lulu Wightman reports that eight persons have accepted the faith.

A CHURCH of twenty-three members was organized at Bear Lake, Wis., July 8, by Brethren T. B. Snow and J. B. Scott.

THE librarian of the church at Cheswold, Del., writes that eight persons were baptized and added to that church July 9.

THE annual conference and camp-meeting for Colorado and New Mexico will be held at Longmont, Colo., August 24 to September 4.

AT Silver Cliff, Colo., July 15, Bro. J. M. Rees, president of Colorado Conference, preached three sermons, baptized six candidates, and organized a church of thirteen members.

MEETINGS are being held in a schoolhouse at Kenyon, Fresno County, Cal., by Brother T. M. Thorne. The place is 5,000 feet above sea level, and is a resort of many summer campers.

"I READILY sold ninety-nine copies of the Independence Number of the SIGNS, and have taken six yearly and four six months' subscriptions," is the report of Brother W. A. Miller, from Walsenburg, Colo.

OFFICERS of Wisconsin Conference have been chosen for the coming year, as follows: President, Wm. Covert; secretary and treasurer, R. T. Dowsett; executive committee, Wm. Covert, W. S. Shreve, C. J. Herrmann, J. C. Mikkelsen, T. B. Snow.

AT the last quarterly meeting of South Side Church, Chicago, four persons were baptized, and four other candidates were awaiting the administration of the ordinance the following Sabbath. On July 15, three members were added to the West Side Church.

A REPORT in the *Vineyard* notes that a Sunday-school was recently organized at South Sebec, Maine, as a result of the labors of Sister Eva Turney. The initial membership was twenty-seven, with a prospect of considerable increase. A student (name not given) from South Lancaster Academy was chosen superintendent.

FOUR local camp-meetings are to be held in Iowa this year, as follows: For southwestern Iowa, Malvern, Mills Co., Aug. 15-20; northwestern Iowa, Cherokee, Cherokee Co., Aug. 29 to Sept. 5; northeastern Iowa, Charles City, Floyd Co., Sept. 12-17; some point yet to be selected in southeastern part of the State, Sept. 26 to Oct. 1.

OF the work in Tokyo, Japan, Brother W. C. Grainger writes: "Our work is very encouraging. Our two schools have an average daily attendance of about 130 pupils. Many are interested. Our Sabbath-school has an average attendance of 45. Brother T. H. Okohira is superintendent, and Brother H. Kuniya is secretary. Brother Kuniya and Dr. M. Kawasaki are our first converts, having embraced the truth a year and a half ago. They are both very promising young men. Brother Kuniya is one of our most efficient Bible workers, and the doctor is engaged in medical mission work. We opened a medical mission at our house about a month ago. The doctor occupies one room for an office. He has many patients already. We hope to see some of our

young men of the Medical Missionary College out here soon to unite with Dr. Kawasaki in his work, for there is a wide field. The Japanese doctors do no charity work. 'No money, no service,' is their motto, I am told; consequently the poor often have to go without treatment when they most need it."

A REPORT in the *Bulletin* (Des Moines, Iowa), from Brother L. F. Starr, concerning the camp-meeting near Winnipeg, Manitoba, states that the meeting was held on the banks of the Red River of the North, and that about one hundred and fifty of our people were in attendance. Seventeen persons were baptized, four of whom were Indians, and one was a young man from Iceland.

THE June number of the *Practical Educator* is the Year Book of Union College, located at College View (near Lincoln), Neb. It contains 56 pages and cover, well filled with interesting information and numerous illustrations. The fall term begins September 20, and closes December 12. The courses of study include the Scientific, Literary, Biblical, Normal, Commercial, Missionary, and Preparatory Medical. Also German Biblical and Missionary, and Scandinavian Missionary courses. Prof. W. T. Bland is president of the faculty.

A LETTER dated May 10, from Brother G. L. Lloyd, in the *Atlantic-Chesapeake News*, tells of his journey from Cape Town, South Africa, to our mission farm in Rhodesia. Two new missions have been opened, one six miles from the farm, where Brother Anderson and his wife have been located, and the other twenty-five miles distant, which is now the home of Brother Lloyd and wife. He says: "Mrs. Lloyd is quite a curiosity here, as she is the first white woman that has ever been in this part of Africa. The natives come for miles to see her. Some white men are known to have been through here before, and therefore, I do not attract so much attention. We are learning the language nicely, or as it is called in their language, 'mucely' (good). Last Sabbath we had quite a good many come out, and we had some pictures we showed them, and taught them about Jesus. This Sabbath about twice as many came out, and before we were through they had learned to sing hymn page 14, of Gospel Song Sheaf. It would do your soul good to see how anxious they are to learn, and how pleased they are when we tell them about Jesus and His love for them. I praise God again and again that we are here among this people. Here around us are no fewer than one hundred and fifty children who want to be taught, but what can we do? We must teach the old and middle-aged, and neglect the little ones, because we can not teach all. We pray to God for help to come. We do not need a college education to teach this people; for they are hungering for the simple Gospel as it is in Jesus."

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## OUR HUMBLE KIN.

[By Agnes Maule Machar, in *Our Dumb Animals*.]

SEE a countless multitude about us,  
Claiming sympathy—our humble kin;  
Sadly have they learned to fear and doubt us,  
Driven from our side by human sin;  
Yet, tho dumb, their hearts to ours are speaking,  
Help and kindness from us ever seeking,—  
*Kindness hard to win!*

Inarticulate voices, groans of anguish,  
Patient sighs, 'neath burdens hard to bear;  
From lone places where dumb victims languish,  
Plaintive moans are floating on the air!  
Soft eyes, seeking ours with wistful  
pleading,—  
Can we turn away with hearts un-  
heeding  
*That unuttered prayer?*

Innocent of wrong, our own trans-  
gression  
Lays on them a heavy load of  
pain,  
Sharing all the misery and oppres-  
sion  
Man has wrought beneath his  
iron reign.  
Touch all hearts, O Thou Divine  
Compassion,  
Till they burn with generous love  
and passion  
*To remove the stain.*

They and we are in our Father's  
keeping,  
Whose compassion clasps both  
great and small;  
Not one wrong eludes that Eye  
unsleeping,  
Not one humblest life unseen  
shall fall.  
None can serve Him with a heart  
unheeding  
His dumb creatures' inarticulate  
pleading,  
*For He loveth all.*  
*Kingston, Ont.*

## PUNCTUALITY.

[From the *On Time's Monthly*.]

NOT everybody can be  
bright, or smart, or scholarly,  
or eloquent, or famous, or rich,  
but everybody could be "on  
time." Then, why not?

In the kingdom of the heav-  
enly bodies there is no confusion, but perfect  
order and peace, because every star and planet  
moves "on time." The tardiness of a moment  
often affects the issue of eternity; fame and  
fortune have repeatedly hung on promptness  
in performance of duty.

Tardiness generally means light regard for  
obligation. The man who knows that his  
meat and bread depend upon punctuality is  
on time, unless "unavoidably hindered."

An old proverb says punctuality is only  
common honesty. Mr. Charles Spurgeon ad-  
ded: "For it is due to others that we keep due  
time. What right have we to rob a man  
of his hours? Might we not as well steal his  
money as his minutes in which he might be  
earning it?"

SECRETS, as a rule, are safe only with those  
people who would rather not hear them.

## MURDEROUS MILLINERY.

A LADY told me, the other day, a painful little  
incident relating to wearing birds on your  
bonnets and hats. I will try to give her own  
words. She said:—

"One day our pastor said (during service)  
that when he was in Florence a lady came to  
him and said: 'Do come with me and hear  
those birds sing; O, such mournful notes!' There  
was a room full of birds in very small  
cages, and these birds were all blind; they had  
had their eyes put out. In the night the



The Birds in the Freedom God Gives.

owners take them outside the city and hang  
the cages in trees. The trees are then all  
smeared with tar. These birds keep up their  
pitiful singing, and other birds are attracted to  
the cage, and they get stuck on the tar, and  
then they are caught and their eyes are put out.  
And these birds are killed and sent to America  
for ladies to wear on their bonnets.

"And I looked around the congregation to see  
what ladies had birds on their bonnets, and I  
was glad there was none on mine; and I don't  
think I can ever wear a bird again."—*Wide  
Awake.*

"If men will endure the necessary discipline,  
without complaining, or fainting by the way,  
God will teach them hour by hour and day by  
day. He longs to reveal His grace."

"Some people are never so happy as when  
they are miserable."

## FRUITS AND VEGETABLES.

It has been found that ripe fruit digests the  
quickest of any food substance, and nuts next.  
Fruits and nuts make a very good combination,  
while fruits and vegetables do not. There are  
several reasons for this, the principle one being  
that vegetables are so coarse and fibrous that  
they require a much longer time to disintegrate  
and come into solution than do the fruits.

You may think of these vegetable fibers in  
the stomach as little bits of yarn—of course  
they are not so large, and yet, masticate vege-  
tables as much as you will, some of these coarse  
fibers may be found remaining. Take cabbage,  
for example. It is about twenty-five per cent.  
woody fiber, so a person would have to eat about  
half a bushel of cabbage to get the nourishment  
of a reasonable meal. Now suppose one take  
some fruit with these coarse vegetables. It can  
readily be seen that particles of the fruit would  
be caught in these little fibers and held there until  
the fibers were disintegrated. Ordinary fruits pass out of the  
stomach, when in a normal con-  
dition, in an hour or an hour  
and a half, while vegetables  
ordinarily do not pass out of  
the stomach under three and  
one-half to four and one-half  
hours. Under these circum-  
stances, in weak digestion, the  
fruit soon begins to sour and  
ferment, until the whole mass  
ferments.

Many times persons who  
take fruits and vegetables  
together will have sour stom-  
achs, when they could eat them  
separately with no deleterious  
results. A well person who  
has plenty of exercise may eat  
fruits and vegetables without  
injury; sufficient gastric juice  
will be poured out, and the  
acids of the fruit will keep the  
stomach in an aseptic condition.  
The wood-chopper, for in-  
stance, does not think much  
about combinations. But those  
who have not the right start in  
life, who have little exercise  
and weak powers of digestion,  
must be careful about combina-  
tions, and will find it better  
not to eat fruits and vegeta-  
bles at the same meal; if you  
wish to eat vegetables, eat  
them at one meal, and eat  
fruits and nuts at another.

DAVID PAULSON, M.D.  
*Sanitarium, Battle Creek,  
Mich.*

## REAL FRIENDS.

[By Emma Graves Dietrick, in *Christian Work*.]

"YOU'LL catch it when your mother  
sees you," said Joe to Charlie, as the  
latter picked himself slowly from the  
ground, and ruefully eyed a jagged hole in his  
new trousers and the mud that was liter-  
ally plastered over his clothes. But Charlie  
answered, "Humph, you don't know my  
mother."

"I'll bet she'll give you a regular scold-  
ing," replied Joe.

"My mother never scolds," said Charlie;  
she'll say, 'Well, I guess you've had a  
tumble; did you hurt yourself, dear?'"

Joe looked in open-mouthed amazement at  
his friend, and said, slowly, "Do you mean  
that she'll really think about *you* first, before



she talks about the mud and the hole?" To which Charlie rather indignantly replied: "Of course I do. My mother knows I wouldn't tear my clothes and roll in the mud on purpose. You want to remember that my mother and I are more than just related to each other—we're real friends."

How many boys can say that? If yours can not, be sure there is a grave mistake somewhere.

It is true that a mother must guide, control, advise, or command, as the occasion requires, but to degenerate into either a servant or an officer is to abuse God-given opportunities.

A problem worthy of the careful, prayerful study of every mother is, How can I be "real friends" with my boy?

Would you like to know how one mother did? She believed that there is no need of a boy's being rude, boisterous or mean, and finding excuse in the oft-repeated phrase, "that's the boy of it." Therefore in that home the boys received habitual courtesy from their mother; not a servile attention, but graceful, dignified politeness, that by its own heartiness won a response in kind. Did a boy friend come to the door, he was genially welcomed, and made to feel so much at home that he was glad to come again. Sometimes her own boys grew tired of being quiet, and the mother would suggest that they run out and ask three or four other boys in for some fun. This did not mean a back room or an attic, by any means; for how could they learn cultivated manners that way? If possible, it was the parlor, and mother was the life and heart of it all. Games and jolly times were theirs, and because boys do dearly love something nice to eat, there was always a simple but plentiful lunch. They were people of very limited means, and economy was necessary. Three or four eggs boiled hard, then grated fine, seasoned with salt and a little melted butter, and spread between thin slices of bread and butter, then cut into triangles and piled upon one of the prettiest plates, made sandwiches that the boys pronounced "just swell." These, with a cup of chocolate for each, made them all happy; and served, as it always was, in the prettiest dishes, and with just as graceful courtesy as if they were guests of social distinction, do you wonder the boys and their friends grew manlier and truer? Sometimes it was only apples and pop-corn, or a dish of nuts, or lemonade and wafers, but one never-failing condition was the dainty service.

No wonder that this mother's boys thought home the loveliest place in all the world, and proudly spoke of her as "our best girl." Do you say they were exceptional boys? No, not at all, except as this treatment developed the manliest traits of character.

Perhaps you think this mother had plenty of time, while you are far too busy to "bother with the boys." But this mother did all the housework for a family of six, not even having help for washing and ironing. Nearly all the family sewing, too, was done by her busy fingers. A share in church work, a large class in Sunday-school, and many another outside demand kept her every moment busy. But to her mind the most important duty of her life was to keep the close, loving confidence of her boys. Whatever interested them they expected her to enjoy also—and she did.

It pays to be "real friends" with the boys.

It can not be done by spasmodic effort—it takes steady living. But is it not what God designs for us?

Real friendship is nearer than kinship. "I have called you friends," is Christ's tenderest saying to His disciples.

To feed and clothe and reprove is not a

mother's highest duty; but while these may not be neglected, let her rather strive to bind her children to her heart in a friendship so true that nothing can shake it, and so strong that it will last into eternity.

### TO GET RID OF FLIES.

PEOPLE in the country who are annoyed by flies should remember that clusters of the fragrant clover, which grows abundantly by nearly every roadside, if hung in the room and left to dry and shed its faint fragrant perfume through the air, will drive away more flies than sticky saucers of molasses and other fly-traps and fly-paper can ever collect.—*New York Tribune.*

### THE GOOD CAPTAIN.

At rest in the quiet harbor,  
A ship at anchor lay,  
While o'er the peaceful landscape  
Came down the twilight gray.

"Now," said her gallant captain,  
"All storm and toil is past;  
My gems and precious spices  
Are safe in port at last.

"Ah, fearful was the voyage!  
These waters now so mild  
Seemed then possessed by demons,  
And voices strange and wild.

"So stormy were the heavens,  
So black the angry sea,  
My men in fear and anguish  
Forgot to trust in me.

"But, O, I built that vessel—  
I shaped her iron frame;  
And more than that, I trusted  
In great Jehovah's name!"

O soul, fear not the surges  
Of life's unresting sea!  
Nor angry winds and tempests—  
Thy Captain guideth thee!

Did He who sent thee sailing  
Upon the sea of life,  
Not know these very tempests  
Would be about thee rife?

There's not a depth can hide thee  
From the eternal care  
Of Him who forms the tempest  
And binds the very air.

O, trust in God, my brother;  
He ever doeth best.  
Sometime in heaven's harbor  
Thou, too, shalt take thy rest.

Oakland, Cal.

PAULINE S. FIFE.

### WHERE LIES THE BLAME?

A FARMER drove up to our mill door with a load of wheat. He had a fine team of horses, but he, alas, was a sickly, meager-looking creature. Now, as he handed out the sacks of grain, he chanced upon a basket well-filled with golden apples.

Forthwith he gave the precious fruit to the miller, saying, in grievous tones: "Never do apples pass my lips without subsequent suffering; take them, and may they deal better with thee than me. I have no pleasure in food; all alike causes distress and bitterness."

"On what dost thou dine, friend?" asked the miller.

"Salt meat, sausage, eggs, pancakes, pickles, and white bread form the chief part of my dietary; but the water is bad where I live. The only way for me to have better health is to sell what I have and move away."

But the miller, noticing his sleek-looking horses, remarked:—

"And do your horses partake of the same water?"

"Indeed, they take no other," the farmer made answer.

"Tobacco is a daily indulgence with you?" said the miller.

"Oh, yes, I couldn't live without my pipe."

"But your horses seem to thrive on the water which injures you. If they used the tobacco you do, if they lived on your diet, would they thrive, or would the water sicken them too?"

The farmer changed his diet, and left off using tobacco. Strange to relate, the water agreed with him to perfection, and he eats apples with impunity.—*St. Louis Magazine.*

### FAMILY PRAYERS.

SOME of us have positive convictions on the subject. We have memories that confirm us. Whatever other people do now, or did once, we know what our fathers did. Twenty years of family prayer, morning and evening, was likely to leave an impression on the children.

What if they did "not like it" because it was "tiresome," or because they had "no taste for it"? What if they occasionally wished that "father would forget it some mornings"? What if, when they visited other homes where prayers were omitted, they wished that at their house they could have the same freedom from the restraints of religion? What if they did resolve not to bind their own children by any such invariable custom when they should become heads of families?

When at last father died, they missed the usual service, and as they looked into the thin face and remembered how those lips, now silent, had faithfully called on God every morning and every evening, they were glad that this record had been made by the departed saint, and they quietly resolved to make the same record. Prayer may interfere with business plans now and then for five or ten minutes in the morning, but no one ever regrets it when the last morning has come, and the coffin is in the parlor.—*Christian Work.*

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## LESSON IX.—SABBATH, AUGUST 26, 1899.

## BLASPHEMY OF THE PHARISEES.

Juden, A.D. 30.

## Lesson Scripture, Luke 12:1-48.

1. "In the meantime, when the many thousands of the multitude were gathered together, inasmuch that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed; and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear of the inner chambers shall be proclaimed upon the housetops. And I say unto you My friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear; Fear Him, which after He hath killed the body, hath power to cast into hell; yea, I say unto you, Fear Him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not; ye are of more value than many sparrows. And I say unto you, Every one who shall confess Me before men, him shall the Son of man also confess before the angels of God; but he that denieth Me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagoga, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say; for the Holy Spirit shall teach you in that very hour what ye ought to say.

13. "And one out of the multitude said unto Him, Master, bid my brother divide the inheritance with me. But He said unto him, Man, who made Me a judge or a divider over you? And He said unto them, Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

23. "And He said unto His disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them; of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto his stature? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow; they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall He clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things. Howbeit seek ye His kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

35. "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready; for in an hour that ye think not the Son of man cometh.

41. "And Peter said, Lord, speakest Thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful."

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. What warning did Jesus deliver to His disciples in hearing of the multitude? Luke 12:1.
2. What reason did He give for this warning? Verses 2, 3.
3. Whom did He say we should not fear? Verse 4.
4. Whom should we fear? Verse 5.
5. What beautiful illustration of God's care for His creatures did Jesus then give? Verses 6-9. (Two farthings, *Assaria*, about three cents.)
6. What did Jesus say would be the result of confessing and denying Him? Verses 8, 9.
7. What will be the result of speaking against the Holy Ghost? Verse 10.
8. If we retain the presence of the Spirit, what is promised in time of persecution? Verses 11, 12. (*Rom. 8:26.*)
9. What request did one of the company make? What reply did Jesus make? Verse 13, 14.
10. What did Jesus teach in regard to covetousness? What reason did He give? Verse 15.
11. Repeat the parable of the foolish rich man. Verses 16-20.
12. What application did the Saviour make of this parable? Verses 21-24. (*James 2:15; Ps. 147:9.*)
13. What promise is given to God's people? Verses 31, 32.
14. What duty is enjoined upon the little flock at this time? Verses 33-36.
15. What assurance is given to them who are watching? Verses 37, 38.
16. What promise is made to the faithful steward? Vs. 42-44.
17. What is said of the servant who says, "My Lord delayeth His coming"? Verses 45, 46.

Side Lights.—"Desire of Ages," chapter 44.

## THE INCOMPARABLE WORD.

THOU Bible! holy Book of wonders! what more can we need, when He who bears "the key of David" opens to us thy treasures? Where is the darkness which thy light will not dispel? where the emptiness which the tree of life will not satisfy? where the thirst which thy living streams will not quench? where the mountains which can not be ascended when we have with us Thy rod and staff? O Word of God, sent from heaven! who can estimate the fulness of that service of love which thou hast wrought for us? We seek after God—thou unvailest to us His face. We desire to know His will—thou discoverest to us His law, with its thunders and lightnings. Terrified by the voice from Sinai, we inquire into the state of our hearts—thou disclorest to us their most secret depths. We sink under the heavy load of our sins—thou showest to us the sentence of condemnation torn asunder, and nailed to the Saviour's cross. We tremble to find that we are naked in the presence of a holy God—thou tellest us of the spotless righteousness of Immanuel, and sayest gently, "Go in peace."

We fear lest we should not walk worthy of our calling—thou sayest to us, "Take courage; for Christ is made of God unto you wisdom and righteousness and sanctification and redemption." We tremble before the enemy who would fain swallow us up—again thou raisest our heads: "The Lion of the tribe of Judah hath conquered; take courage; take courage." Trouble surrounds us—thou liftest us out of the abyss; see, it was the chastisement of love. We are left alone—thou directest us to a friendly bosom, where all tears are wiped away. The path of our pilgrimage is dark and gloomy—thou givest us the wings of hope; so that we fly away over this world's mountains. The day of our life is coming to a close, the evening is drawing nigh—thou openest to us a window that looks to the east, and, behold, we see in the distance the glorious lights of our own eternal home; and, O, what a home! O Word of life! treasure of salvation! without equal; which makes our poverty rich, our weakness strong, gilding with heavenly light the shades of our earthly pilgrimage! Let us kiss thee with kisses of love—let us cover thee with tears of joy.—*F. W. Krummacher.*

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## LESSON IX.—SUNDAY, AUGUST 27, 1899.

## RETURNING FROM CAPTIVITY.

NOTE.—This is the first lesson of the fulfilment of God's promises to Daniel, Jeremiah, and Ezekiel. This, and several lessons which follow, are upon principles and incidents connected with a great reform in God's work, and are useful in their application to-day. The date was about B.C. 536; and the time covered by this reform (Ezra, Nehemiah, Haggai, Zechariah) is about 100 years; the places, Babylon and Jerusalem. The rulers were Cyrus, king of Persia (B.C. 558-529); Darius under Cyrus (B.C. 538-536); Zerubbabel, a prince of the royal line of David, governor of the Jews at Jerusalem, with the title "Tirshatha," said to be the origin of the Turkish "pasha."

## Lesson Scripture, Ezra 1:1-11, R.V.

1. "Now in the first year of Cyrus king of Persia, that the Word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord, the God of Israel (He is God), which is in Jerusalem. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God which is in Jerusalem. Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of the Lord which is in Jerusalem. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them; thirty chargers of gold, a thousand chargers of silver, nine and twenty knives; thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem."

Golden Text: "The Lord hath done great things for us; whereof we are glad." Ps. 126:3.

## SUGGESTIVE QUESTIONS.

- (1) What did the Lord stir up Cyrus to do? V. 1. Note 1.
- (2) What charge did Cyrus say God had given him? V. 2. (3) What proclamation did he make? Vs. 3, 4. Note 2. (4) What effect did this proclamation have? V. 5. (5) How were their heathen neighbors affected? V. 6. (6) What other kind act did Cyrus perform? Vs. 7, 8. Note 3. (7) What were these vessels? Vs. 9, 10. (8) What was their number, and what was done with them? V. 11. (9) What could the people of God well say? Golden text.

## NOTES.

1. Stirred up the spirit of Cyrus.—This had been predicted, and Cyrus called by name by the prophet Isaiah nearly two hundred years before. See Isa. 44:26-28; 45:1-3. Jeremiah also predicted this return from captivity. See Jer. 25:12; 29:10. The first captivity was in B.C. 606, by Nebuchadnezzar, when Daniel and his companions were taken captive. Seventy years takes us to B.C. 536. The second captivity was in B.C. 598, by Nebuchadnezzar, when Ezekiel and many others were taken captive, and much treasure. The third captivity, by the same king, was in B.C. 586, when Jerusalem was completely destroyed. See 2 Kings 24; 2 Chronicles 36. "The first year of Cyrus," in his rule over Medo-Persia entire including Babylon.

2. The Lord God of heaven.—Cyrus recognized God's call. Note the breadth of the proclamation: it took in all of Judah, and such of Israel as desired to return. It was a sifting message, as are all God's invitations. He asks for volunteers. The number who returned were about 50,000. See Ezra. 2:64-70.

3. Vessels.—In the hand of Mithredath. The name means dedicated to the sun-god, *Mithra*. When God speaks, all false gods render homage. Doubtless some of these vessels graced Belshazzar's feast. When God's people had yielded to Him, He made even their enemies to be at peace with them.



# SIGNS OF THE TIMES

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MILTON C. WILCOX, - - - - - EDITOR.  
A. O. TAIT, - - - - - ASSISTANT EDITOR.

SPECIAL CONTRIBUTORS.  
H. P. HOLSER, Basel, Switzerland;  
E. J. WAGGONER, Sydney, Australia;  
W. A. SPICER, Calcutta, India;  
A. T. JONES, Battle Creek, Mich.;  
W. N. GLENN, Oakland, California.

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## TO CONTRIBUTORS.

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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.

## Unawares

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# SIGNS OF THE TIMES

OAKLAND, CAL., AUGUST 9, 1899.

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Read in another column the article, "Is It Peace?" This will be followed by one which will examine the prophecy of Isa. 2: 1-5.

**Mauna Loa**, the noted Hawaiian volcano, has been especially active of late, and its flow of lava threatens the extinction of the town of Hilo, the second city in size in the Hawaiian Islands. The flow began July 4, and has increased, traversing a distance of thirty-two miles, to within five miles of Hilo, with no barriers between. The heavens are lighted at night for many miles, and the spectacle is often grand beyond description.

Our first-page illustration, in its majestic and somber beauty, brings vividly to mind some of the greatest moral lessons of this sad earth's history. Egypt was once the greatest and most enlightened empire of earth. The other nations looked to her for knowledge, and drew from her granaries supplies for physical needs. Now she is noted for her monuments, her ruins, her memories. The reason?—She would not acknowledge Jehovah, but set herself to thwart His will. From that time she went down, till, in the words of the ancient prophet concerning her, she has indeed become "the basest of the kingdoms." Eze. 29: 15. It is the typical kingdom of darkness, unbelief, and sensuousness. "Out of Egypt" is out of the darkness of sin and unbelief. Read the article, "The Lesson of Egypt," in respect to religion and the State.

**Modern Education.**—In another column will be found an article giving the impressions of the National Educational Association upon a conscientious Christian teacher. It will be seen by the reports of that meeting, as well as from many of our great universities and schools, that a marked feature of ethical teaching is "evolution." "Politics" under the guise of "patriotism," "expansion," and "imperialism" is poisoning and corrupting the whole educational system, and turning the minds of students to the superficial. The educators are looking for earthly results, and are obtaining them, and will obtain them. The Christian must seek a higher education. His goal must be the knowledge of God. The highest science is to know God. The noblest work, wrought only by such knowledge, is the building of an eternal character. How vastly more im-

portant is this, Christian parent, than the sophistries of uncertain "science." And, more, the science of God includes all true science.

The New York "Sun" points out that there are ten Presbyterian churches in the borough of Manhattan, in that city, which are without pastors, or in a distracted or declining condition. Others, once notable and prosperous, are maintaining themselves only with the greatest difficulty.

A writer, in that excellent little journal, the *American Sentinel*, in speaking of a book, over which much is being said, entitled "What Would Jesus Do?" well remarks that the best way to know what Jesus would do concerning political, moral, and other questions, is to ask, "What did Jesus do?" Jesus is the same yesterday, to-day, and forever. He would do to-day, with reference to any question involving a certain principle, just what He did when here upon this earth.

**Not Cross but Blessing.**—There are many who look upon the seventh-day Sabbath as a "yoke" and "cross;" but such do not know the Sabbath nor its Lord. The Lord of the Sabbath is Jesus Christ, the merciful, loving Saviour of men. The Sabbath is His rest. In it is rest for every soul who comes to Him. There is blessing in it. And that person who accepts the Sabbath and its Lord with all the heart will find verified in his experience: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56: 2.

Our next special number is the *World's Harvest Number*, to bear date of November 29. It will have articles of intense interest and infinite importance, and will be beautifully illustrated. We wish you to think about the matter. More next week.

## WHAT IS FAITH?

FAITH is the simple and literal acceptance of God's Word. That is all there is to it, and yet it is all of that.

Faith is not some mere sentiment. Faith is not our feelings. Faith is something much more substantial than either sentiment or feeling. Faith is the mighty pillar that rests securely upon God's Word and sustains the Christian in every trial and every effort.

Faith is a contract between us and God. For whatever God may say, faith has already contracted to affirm that it is true. We say that God can not make mistakes. And it is by faith that we can always affirm that whatever the Lord reveals to us we have contracted to believe it.

Faith keeps us from contracting to do good works in our own strength. For the Master plainly tells us, "Without Me ye can do nothing." John 15: 5. And, having learned this lesson, the same faith enables us to say with assurance: "I can do all things through Christ which strengtheneth me." Phil. 4: 13.

Great is the simplicity of faith! And equally great are the divine possibilities that it offers to each one. Our God is no respecter of persons, and every one who takes the key of faith may unlock all of the infinite treasures of heavenly righteousness, and power, and wisdom, and usefulness. We may ascend to the exalted heights of faithful Abraham.

The portion of Texas affected by the Brazos flood is reported to be in a deplorable condition. In some sections forty-two inches of rain fell in sixty hours, resulting in the most disastrous flood the State of Texas has ever experienced. Many thousand acres of tilled land are under water, and the crops growing thereon have mostly been swept away. Fowls and great numbers of domestic animals were drowned, and buildings of all kinds totally wrecked, or carried away with the flood. The inundated section is said to have a population of 100,000, great numbers of whom have been rendered helpless. State aid has been rendered the sufferers, and an urgent appeal was sent to the Secretary of War for boats, launches, and steamers to assist in the work of providing for the victims of the flood the necessities of life. The number of lives lost has not yet been accurately reported, but many are known to have perished.

The great French astronomer, Flammarion, has not, after all, as has been stated, renounced Spiritualism. What he doubts is the mediums. In a recent interview he declared: "Spiritualism is far from being a mental absurdity, but all experiments made through mediums are unreliable. . . . But most manifestations are conscious impostures. To this kind of Spiritualism I apply Tindall's remark, 'It is the basest delusion that ever obtained dominion over the weak mind of man.'

"I am a firm believer in the spirit world. Space is peopled with spirits. It is not a necessity that mediums communicate with them.

"Mediums have degraded Spiritualism in France by their frauds. The well-known medium, Eusapia Palladini, is an arch deceiver.

"Communication with spirits is certain. A physical force is put into action. There is nothing supernatural or even preternatural about it. Its movements account for many phenomena. Certain unknown forces are capable of counteracting the action of gravity.

"The alleged spirit of Galileo deceived me as to the satellites of Jupiter. I say alleged spirit because, on reflection, I conclude the real spirit of the great astronomer, who suffered persecution for the sacred cause of science, would not attempt deception. It must have been a spirit of darkness."

And that is what all are that claim to be the spirits of the dead.

**It Is Not Proof.**—One writer asks why it is that when Spiritualism offers us demonstrative proof that there is existence beyond the grave, the devout should not "accept this offered demonstration of their constant tenet with great gladness." We reply: Spiritualism offers no proof. The spirits, when there are spirits that appear and speak, are not the spirits of the dead, but lying demons, spirits of darkness. The Word declares, "The dead know not anything." The Word declares that Satan would do just the work in these days that he is doing through Modern Spiritualism. Modern Spiritualism thus bears undesignated and unwilling evidence of the truth of God's Word. There are spirits—good, the angels of God; bad, the messengers of Satan. But the dead humans live only by a resurrection. What are the proofs of this?—The resurrection of Jesus Christ, and the living Word of truth, which by faith raises men from a death in trespasses and sins to a new life, a pledge of the future resurrection to immortality.

Of late "the kissing bug" (*menalolestes picipes*), has been tremendously advertised, as tho it were something new. Professor Fuchs, of the California Academy of Science, tells us that it is a well-known torment to workers in California orchards, and also one of the most dangerous insects on the coast. "Every year hundreds of farm hands are bitten." The bugs are usually found beneath stones and rubbish, tho, when plentiful, they are found on trees and bushes. "Any person bitten should apply ammonia at once and the danger will be reduced to a minimum." It is well for those in the country to keep a supply of ammonia on hand. "People whose blood is not in the best condition have the most to fear."

The Pennsylvania Railway Company are sprinkling their road-bed with oil, oiling from the center of the road-bed eight feet on either side, the rails themselves being completely protected. It is said to be much superior to water in eliminating dust, thus saving wear in cars, protecting freight from dust, and adding to the comfort of passengers. There is also said to be less danger of washout, the water running over the oiled surface. The New York Central begins experiments with ten miles of dusty track, upon which, as the first experiment, 18,000 gallons of oil will be sprinkled.

**Millions of Gallons of Misery.**—In the Fifth Revenue District of the United States, made up almost wholly of the corporate city of Louisville, Ky., a city of only 162,000 population, there are stored fifty million gallons of whisky, or three billion drinks in this city alone! Bottled destruction! But there is much more to this whisky business. We have an article on a Whisky Trust next week, worth reading.

The Fourth of July explosions, in New York City alone, have resulted in nine fatal cases of lockjaw.

A RECIPROCITY treaty has been concluded between the United States and France.