

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."

Volume 25. Number 36.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, SEPTEMBER 6, 1899.

Weekly, \$1.00 per year.
Single Copy, Five Cents.

How Will Christ Come to You?—Jesus, the Messiah, is coming again. This the blessed Bible abundantly affirms. He is coming as a flaming fire; He is also coming as a Saviour, a King, a mighty Conqueror. Many will die when they see Him, because of the overpowering, resplendent glory. "All kindreds of the earth shall wail because of Him." But, blessed be God, others will greet Him with gladness and be changed from glory to glory. How will Christ come to you?

There are different comings of Christ, and over this many become confused. Understanding nothing of His threefold office of prophet, priest, and king, they are easily misled by erroneous tho somewhat plausible theories. It is said that there is a "secret rapture" for the saints, and then a public coming later; that the "secret rapture" is the coming as a thief; but in the later appearing all will see Him.

Three Comings.—There are three different events in the close of Christ's work, referred to in our English versions as "coming." These all come in close connection and are vitally associated together. They are included in the expression, "the day when the Son of man is revealed." In fact, "the coming of the Son of man" sometimes includes all the various events connected with His second appearance.

"The Bridegroom Came."—The first of these comings is expressed in the above scripture; but the text (Matt. 25:10), nor the parable in which it is found, does not tell us the time of this coming, but it reveals this, that it is when the marriage of the Lamb is about to be consummated, or when the Bridegroom comes to take His bride.

The bride is the New Jerusalem. The angel said to John, "Come hither, I will show thee the bride, the Lamb's wife." Rev. 21:9. And the next verse reveals as clearly as words can who the bride is: "And he carried me away in the Spirit to a great and high moun-

Abraham looked, "whose builder and maker is God" (Heb. 11:10), the capital of that "better country" (verse 16). Isaiah tells us: "Thou [Jerusalem] shall no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called

Hephzibah [My delight is in her], and thy land Beulah [married]; for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62:4, 5. Jerusalem which is above is now said to be barren; the children have not yet come home, and she is represented as mourning for them. See Isa. 54:1; Gal. 4:26, 27. But of the waiting city, representing the entire glorious kingdom, it is said: "Thy Maker is thine husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." The Bridegroom is Christ, and the bride is His everlasting kingdom, of which the New Jerusalem is the representative or the capital city, the palace of the King, the home of His redeemed people, the church of the living God.

When Does Christ Take This Kingdom?—He was not a King while here; He pre-

tain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Paul says in Gal. 4:26, "But Jerusalem which is above is free, which is the mother of us all." And Isa. 9:6 declares that Christ is "the everlasting Father." We are of God, begotten through Him. Jerusalem is our mother, and is therefore the Lamb's wife.

But this New Jerusalem is also the capital of the Abrahamic inheritance, or the kingdom of the Seed, Christ. It is that city for which

vented those from making Him King who so desired. He went away from earth "to receive for Himself a kingdom, and to return." Luke 19:11, 12. He now reigns a kingly Priest on His Father's throne. Rev. 3:21; Heb. 8:1; 5:10; 7:1, 2. He sits on the Father's right hand till His foes are subdued by the Father. Ps. 110:1.

In the end of Christ's priestly work, at the end of the gathering out of subjects for His kingdom, when man's probationary period is



"As a Thief."

ending, Christ goes in before His Father. This is the *coming* to receive the kingdom. So the prophet states:—

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Verses 13, 14.

This coming, therefore, is not a coming to this earth, but a coming to the Ancient of Days in heaven, where He sits as judge in the last closing work, in the most holy place of the heavenly temple. Christ not only finishes His work as priest in the most holy place, but He then receives His kingdom. This was the *coming* or *going* in of the Bridegroom. This occurred in 1844. His people by faith follow Him in this work.

Coming to Reckon.—The *second* of these comings of Christ is after this judgment is over, and He comes to reckon with His servants, or decides forever the cases of all living. Matt. 25:19. At the time this judgment work closes, the following decree goes forth *previous* to the glorious appearing to this earth:—

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly." Rev. 22:11, 12.

This *coming* to reckon ushers in a time of momentous importance. When that decree goes forth, the day of salvation ends and the day of Jehovah's fierce anger begins. Zeph. 2:1-3. This is evident from the decree itself. That day will be of greater moment to those then living than any other ever known. It will not be ushered in by the sound of a trumpet or shout of Archangel. Christ will simply lay off His priestly robes, and put on the garments of vengeance. Isa. 59:17, 18; Rev. 15:5-8. This does not mean an arbitrary cutting off of God's mercy toward the wicked; it is the sad announcement of the God of love that men have decided their own cases by wilfully closing their ears to His appeals, and their hearts to His love. They have so identified themselves with the sin that with the sin they must be destroyed. The approach of this time will not be indicated any more than was the approach of the angel of Jehovah, who slew the firstborn of Egypt; in the language of Scripture, that day "will come as a thief in the night." 2 Peter 3:10. The following passages, and similar, refer to the same time:—

"For ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched. . . . Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24:42-44. "Blessed is that servant, whom his Lord when He cometh [hēkō, is come] shall find so doing." Verse 46. "After a long time the lord of those servants cometh, and reckoneth with them." Matt. 25:19. "Ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning." Mark 13:35. Luke 12:40. "Will come [hēkō, will have come] in a day when he looketh not for Him." Luke 12:46. "The day of the Lord so cometh as a thief in the night." "Are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2, 4. "If therefore thou shalt not watch, I will come [hēkō, will have come] on thee as a thief." Rev. 3:3.

The fitness of speaking of this event as a coming will be seen if we will consider the change in relation between Christ and mankind. Previous to this time He appears in the presence of God for them as priest, pleading His blood in their behalf; but when that day is reached, men will have rejected His mercy, and He is no longer priest, but appears as *judge*, to execute sentence. But this coming is not to this

earth, but a coming forth from the heavenly sanctuary, where He has till this time stayed the vials of wrath from the world, to execute judgment upon the guilty. Rev. 11:15-19; 15:5-8; Dan. 12:1. Those who have accepted Christ, will not be overtaken as a thief. Like the Israelites in Egypt, the sprinkled blood of the Lamb of God will keep far from them every plague. Psalm 91.

His Strange Work.—This coming to execute judgment, or the beginning of the day of the Lord, when Christ closes His work as high priest, is thus alluded to by the prophet:—

"For the Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His *strange* work; and bring to pass His act, His *strange* act. Now therefore be ye not mockers, lest your hands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the while earth." Isa. 28:21, 22.

By referring to Josh. 10:10, 11 it will be seen how final wrath fell upon the enemies of God. Great hailstones were cast upon them, such as will be under the last plague when all the wicked perish. Rev. 16:21; Job 38:22, 23. This will be indeed God's *strange* work and *strange* act. Heretofore wrath has been restrained; but when that event takes place, and Christ comes forth from the heavenly sanctuary, and wrath is released upon the wicked, it will be doing His *strange* work. Sin must of necessity be destroyed, and men have so identified themselves with sin that they must perish with it. God's mercy is manifest in their destruction. The garment of the righteousness of God and the shield and buckler of truth alone will save man then. That day will come as a thief, but it will not overtake the faithful as a thief. He who watches not will have his house spoiled by the thief, but he who watches will not be taken unawares. Even so it will be when the day of the Lord comes, and Christ comes forth from His work as priest. Will His coming be as a thief to you?

His "Glorious Appearing."—The third coming is the glorious forthshining of Christ's presence as King of kings and Lord of lords. If His sprinkled blood is upon us, if we are sealed with the seal of the living God, we shall shout glad welcome to our "King in His beauty," and be changed to immortality, to reign forever with Him in the kingdom of eternal peace and joy. X.

THE LAW OF GOD.

A WRITTEN law is always the expression of the mind of the lawgiver; the mind of an individual is that which controls his actions. Therefore the mind or will of any one is an expression of his character.

In the law of God (the Ten Commandments) we have expressed the mind or character of the living God. Not what His mind was, but what it is, and ever has been. He (God) is from everlasting to everlasting, the self-existent One, who created all things, the Governor of the universe.

The law of God is then in character like its Author, eternal, and self-existent. Its principles must necessarily exist because of a relationship existing between intelligent creatures and the God who created them.

Some have said that these principles could not apply in all parts of the universe. If that were true, it would still remain a fact that wherever they would apply, they are the mind of God with reference to what intelligent creatures should be in the place where they do

apply. But the writer believes they apply in all parts of the universe.

Christ and God are one in character. Therefore, in studying the law, we study the character of Christ, as well as the character of God. The character of angels and the inhabitants of unfallen worlds must be in harmony with the character of God. Therefore in the law we find the character of these brought to view. All who are saved from sin will be in character like God before they can enter heaven. In the law of God, we then have the character of God, of Christ, of angels, of the inhabitants of unfallen worlds, and of the redeemed of this world.

"God is love." 1 John 4:8. There is nothing foreign to love in the character of God. He is the Fountainhead from which all love flames, hence all those who meet His mind will be filled with love, and therefore wholly free from hatred and malice.

"God is holy." Lev. 19:2. God is within Himself holy, there is no such thing as unholiness to be found in Him, therefore in all His universe those who are accepted of Him must be holy, made so by God's holiness being imparted to them by His grace and Spirit.

"God is good." Matt. 19:17. God is the embodiment of all goodness, ever seeking to impart His own goodness to all His creatures. All who have a living connection with Him will be good. No one need be afraid of a good angel, or a good man or woman, for they will harm no one in any way.

"God is a Spirit." John 4:24. God is a spiritual being, and will impart to all who are loyal to Him true spirituality. Carnality and spirituality are just opposite, one to the other, therefore, they who are God's children, walk not after the flesh, but after the Spirit, because they have a living connection with the Source of all spirituality.

"God is just." Rom. 3:26. God is just in all His ways. No injustice will ever be found in Him, all who have any dealings with Him will receive justice at His hand; all those who are truly His servants will also deal justly with their fellow men, and thus they will be a living example of what God is in character.

There are two things which the law of God must do for us who live in this world. It must point out and condemn sin, and it must present to us the true idea of righteousness. Therefore it should be studied by opposites. As it points out sin it goes to the very lowest depths of sin and condemns the very root of the matter, and is a discernor of the intents of the heart, but, as we turn away from the condemned sin and turn to the opposite, we see the highest ideal of right doing that it is possible for us to attain unto even in and through Jesus Christ. For we see the righteousness of God, which is perfect righteousness.

J. W. WATT.

LOVE WINS AND HOLDS.

[By Sally Campbell, in S. S. Times.]

You know the story of the boy who went faithfully to a Sunday-school in his own neighborhood until at last the church to which it longed moved miles away to another part of the city. There were other schools near him, but the boy ignored their existence, trudging perseveringly, Sunday after Sunday, to his place in his old class. At last somebody said to him: "Why do you pass by all our schools, and walk so far every Sunday? Why not come in with us?" "Well," the boy explained, "you see, they love a fellow over there."

"THE devil has to fight hard to hold his own anywhere near a praying mother."

GOD, THE WORD.

"IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." The Word and God are the same. God is the Word, and the Word is God. The Word is a revelation of God to man. The written Word would not have been necessary if man had not sinned. Sinless Adam and Eve could hear "the voice of the Lord God walking in the garden in the cool of the day." But sin erected a barrier, darkened the mind and deafened the ear to the audible voice of Jehovah. Because of the condition that sin brought, God saw fit to bring Himself within the reach of all by the written Word. So God is within our reach by His written Word. This was God's arrangement so that man might be without excuse.

"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the Father), full of grace and truth." This is another revelation of God. "For in Him dwelleth all the fulness of the Godhead bodily." Christ was the Word in human flesh. It was God dressed in human flesh. Not a divine body brought from heaven, but a sinful body, born of humanity, subject to temptations like every other human being. His sinless life sanctified sinful flesh, so that sinful humanity might take hold upon the divine life and represent the Word, Christ, in this life. These facts are self-evident to every one who stops to consider the teachings of the Word. It is written on everything in nature and in every line of God's Word.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us)." God and Christ are, therefore, Life, Eternal Life, and that Life is in the Word. It is health, it is the healing or restoring of the mind and the body. It was visible in Christ's life. He lived in sinful flesh the character of the Father, which was the Word itself. In other words, Christ was the *Living Word*. Let no one, therefore, neglect the Old Testament as out of date, or one chapter or even one verse in the Bible: "For man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "All Scripture is given by inspiration of God, and is profitable." "Whatsoever things were written aforetime were written for our learning." "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The Spirit of Christ was in them, and it testified: "Not unto themselves, but unto us" they did minister the things preached by the apostles. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from

the dead." "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But ye believe not his writings, how shall ye believe My words?" There is, therefore, no neglecting, or rejecting, any one portion of the Inspired Volume without neglecting or rejecting God, Christ, and the Holy Spirit.

Who believes this? Our Bible lies upon the shelf scarcely read at all. If read, oftentimes it is so hurriedly read it furnishes no food for meditation. Is this the way you treat a friend? But it is the way you treat the Father and the Son. For as your attitude is towards that Word, so it is towards God and Christ. If Christ were on earth, as eighteen hundred years ago, when He walked the hilly country of Judea, could you entertain Him? Could you find time to sit at His feet as did Mary? Or would you give Him some corner of the room

of those whom the Saviour pronounced the woe upon in Matthew 23.

Let us stop and consider how we treat God and Christ. Our *profession* will not help us in the day of judgment. Eternal life is in your *house* in the Word of God; do you have it in your *heart*? Is your interest in your worldly affairs such that you can not stop to talk with God and let Him talk with you? Not a single day should pass without at least one hour spent with Christ, in reading and closely meditating upon the words of God. He should be the Magnet of the soul. As the magnet drawn through the dust and dirt will attract to itself the steel, so Christ should draw our thoughts while amidst the cares of this life, and even while we sleep. It is even then God openeth the ears and sealeth instruction. Our last thoughts at night, our first thoughts in the morning, should go out after Him who is our nearest and dearest of all friends. Our dreams would then be of Him. "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; He wakeneth morning by morning, He wakeneth mine ear to hear as the learned." It is Christ, when the mind is quiet in sleep, that will awaken you in the morning to suggest to the soul precious thoughts that will encourage, warn, strengthen you for the day's duty.

Is this your experience? If not, are you striving for it? If not, your soul is in danger. It is worth your while to wrestle like Jacob for it until your character, like his, is changed; then peace and joy will enter the soul, and Christ and the Father will come in, not to stop for a night, but to abide. S. N. HASKELL.

STRENGTH IN JOY.

THERE have been sorrowful hearts that have risen up to heaven's gates—but not by their sorrow. They have risen on the wing that was unbroken. Their power was not the joy lost, but the joy remaining; they mounted on the

sunbeam which the cloud had spared. So shall it be with thee. Do not court the broken wing. If it come to thee, thou needst not despair. Thou still shalt be able to fly. But thou shalt fly *in spite of* it, not by reason of it. Thou shalt soar on the wing that remaineth, the "*rest* that remaineth." Bless thy Father for that remaining rest. Bless Him for thine unbroken wing. Bless Him for thy sunbeam unextinguished. Bless Him for thy lingering light. Bless Him for the songs in the darkness. Bless Him for the lining in the cloud. Bless Him that in all thy failing thou hast never been cast utterly down, for it is thy distance from the ground that makes the strength of thy faith. Let the pinnacle of thy temple be a pinnacle of joy.—George Matheson.

"THE burdens we borrow are the hardest to bear."

"LAMPS do not talk—they shine."



where He would be out of your immediate presence, without talking to Him or listening to His voice?

Remember, as you treat the Word of God, so you are treating the God of the Universe, and His Son, whom He sent into the world to die for us, that we might be saved. When you pray, you are talking with God; and when you read His Word, He is talking to you. If you read it carefully, critically, and meditate upon it, you are listening to the voice of One who spake as man never spake. When you refuse to do this, you choose the company who "went back and walked no more with Him."

Many place themselves in the position of the Jews, the scribes, and the Pharisees. They see Him walking about, they hear of His wondrous works, perchance have listened to His gracious words, and have heard tell of His miracles in healing, lifting the fallen, saying to the sin-sick soul, "Go and sin no more," and for all of this, place themselves in the position



TAUGHT TO BABYLON.

GOD had delivered His people from Egypt, and had united them to Himself in order that they might be separated from all the nations. And having brought them out of Egypt, and joined them to Himself, He said of them, "The people shall dwell alone and shall not be reckoned among the nations." Num. 23:9. It was only by remaining faithful to their union with God that they could be separated from all the nations. Ex. 33:16.

Israel was then the church,—"the church in the wilderness." Acts 7:38. That church was united to God in solemn covenant, upon which the Lord said: "I am married unto you," and, "I was an husband unto them." Thus was that church united to God. And in this there was the complete separation of Church and State.

But Israel was unfaithful to God. She rejected Him and set up a State, and thus formed a union of Church and State. The result was the complete ruin of the State which they had formed, the scattering of the people in captivity among the nations, and the desolation of their land. In their captivity and their trouble they sought the Lord in contrition, and joined themselves again in faithfulness to Him. And this brought them back to their original position of being the church only, and so to their original condition of total separation of Church and State.

God had planted Israel—His church—in Canaan to be the light of the world, to give the knowledge of the true God: as at that time and for ages afterward Palestine was the pivot of the known world. By their being faithful to Him and having Him abide with them, He intended that they should influence all the nations for good. But they revolted and became not only "like all the nations," but even "worse than the heathen." Therefore the land became sick of them, and spewed them out, as it had the heathen before them.

As by their apostasy and union of Church and State, Israel had frustrated God's purpose to enlighten all nations by them in the land where He had planted them, He would fulfil His purpose nevertheless, and, separating them again entirely from the State, would enlighten all the nations by them in the lands where He had scattered them. Israel, by becoming like all the nations, had lost the power to arrest and command the attention of all the nations, that the nations might know God, and be taught of Him. Nevertheless God would now use them to enlighten those who, under Him, had acquired the power to arrest and command the attention of all the nations. Thus by them still He would bring to all the nations the knowledge of the true God, and teach them that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." This is the whole philosophy of the captivity and subjection of Israel and Judah to Assyria, Babylon, Medo-Persia, Grecia, and Rome.

Through Darius and his brethren, God conveyed to the kings and people of Babylon and Medo-Persia, the knowledge of Himself and of His truth for people and kings. And, as we have found over and over in these studies, that the separation of religion and the State is one

of the fundamental principles of the truth of God for kings and nations, this is one of the great truths taught to the kings of Babylon and Medo-Persia. And this instruction was written out in the Word of God for the instruction of all kings and people until the world's end.

In the second year of his reign, alone to king Nebuchadnezzar there was shown in a dream a great image, whose head was of gold, his breast and arms of silver, his sides of brass, his legs of iron, and his feet and toes part of iron and part of clay. By the word of the Lord through Daniel this was explained to Nebuchadnezzar as signifying the course of empire from that time until the end of the world.

This dream was given to Nebuchadnezzar because that, while upon his bed, thoughts had come into his mind as to "what should come to pass hereafter." From what came to pass afterward with him, it is evident that his thoughts upon that question were to the effect that the mighty kingdom of Babylon which he ruled—the head of gold—would in its greatness and glory continue on and on indefinitely. To correct this view, and to show him the truth, was the purpose of the dream.

The instruction in the dream, through the divine interpretation, was that the golden glory of his kingdom would continue but a little while, and then another would arise, inferior to his, and another, and another, and then there would be division, with all these descending in a regular scale of inferiority; and then, at last, "the God of heaven" would "set up a kingdom," and *this alone* would be the kingdom that should stand forever, and not be given to other people.

But Nebuchadnezzar would not accept this view of the subject. Accordingly he formulated his own idea in a great image, about a hundred feet tall, *all* of gold from head to feet. This image he set up in the plain of Dura, in the province of Babylon, to be worshiped; and called all his princes, governors, sheriffs, captains, rulers of the provinces, and people generally, to worship it.

This was a positive setting up of his own idea against that of God. This was to declare to all people, that *his* golden kingdom was to endure forever, that there was to be no such thing as another kingdom arising separate from his and inferior to it, and after that others, descending so low as iron mixed with miry clay. No! there should be only his golden kingdom of Babylon, and it should never be broken nor interrupted, but should stand forever.

In a number of points this was an open challenge to the Lord. It was the assertion that Nebuchadnezzar's idea of the kingdoms of men should be accepted as the true and divine idea, as against that of God's which had been given. It was the assertion that the embodiment of this opposing idea should be worshiped as God. As the idea and the embodiment of it was altogether Nebuchadnezzar's, this was simply the putting of Nebuchadnezzar himself in the place of God, as the ruler in the kingdom of men, the head of all religion, and the director of all worship.

A great day was set for the dedication of Nebuchadnezzar's idea, and the inauguration of the universal worship of it. A great multi-

tude was assembled of many peoples, nations, and languages of his wide realm. When all were assembled, a herald proclaimed: "To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."

In the great assembly were three young Jews—Shadrach, Meshach, and Abed-nego. And when all the others fell down and worshiped, these stood bolt upright, paying no attention to the law that had just then been proclaimed, nor to the image. They were at once reported and accused to the king. Then the king "in his rage and fury" commanded them to be brought before him. It was done. He asked them if it was true and of purpose that they had not worshiped. He then repeated his decree and the dreadful penalty. But they answered: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hands, O king. But if not, *be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*"

The furnace was heated seven times hotter than usual, and they were bound and cast into it. But suddenly the king rose up in astonishment from his throne and cried to his counselors, "Did not we cast *three* men bound into the midst of the fire?" They answered and said unto the king, True, O king." But he exclaimed, "Lo, I see *four* men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Then the king called them forth, and said, in the presence of all: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and *have changed the king's word*, and yielded their bodies, that they might not serve nor worship any god, except their own God."

God had commanded all nations to serve king Nebuchadnezzar, and that whatsoever nation would not serve him, that nation the Lord would punish. Yet here He wrought a wondrous miracle to deliver the men who had openly and directly refused to obey a plain and direct command of the king. How could this consistently be? Easily enough. This command, this law, of the king was wrong. He was demanding a service which he had no right to require. In making him king of the nations, the Lord had not made him king *in the religion* of the nations. In making him the head of all the nations, God had not made him the head *of religion*.

But being an idolater, and having grown up amid idolatrous systems, Nebuchadnezzar did not know this. With idolaters, religion always has been, and still is, a part of the government. In heathen systems, religion and the governments are always united; while in the true system, the Christian system, they are always separate.

And this was the lesson which God there taught to Nebuchadnezzar. In a way in which it was impossible not to understand, the Lord showed to that king that he had nothing whatever to do with the religion, or the directing of the worship of the people. The Lord had brought all nations into subjection to king Nebuchadnezzar as to their bodily service; but now, by an unmistakable evidence, this same Lord showed to king Nebuchadnezzar that He had

given him no power nor jurisdiction whatever in their souls' service.

The Lord thus showed to king Nebuchadnezzar that while in all things between nation and nation, or man and man, all people, nations, and languages had been given to him to serve him, and he had been made ruler over them all; yet in things between men and God, the king was plainly and forcibly given to understand that he had nothing whatever to do. The God of heaven there taught to that king, and through him to all kings, rulers, and people forever, that in all matters of religion and worship, in the presence of the rights of conscience of the individual, the word of the king *must change*, the decree of the ruler *is naught*.

And this was written for our admonition upon whom the ends of the world are come. This is important instruction and present truth to-day. For throughout this whole nation of the United States, King Nebuchadnezzar's example of arrogance is being followed—and that even by those who profess to know God and to be guided by the Bible. Nebuchadnezzar's offense was in setting up his own idea and forming it into a decree and then enforcing it as the law. And throughout this whole nation to-day, there are people who profess to know God and to be guided by the Bible, who have set up their own, or some other one's altogether human idea of the Sabbath against God's idea of the Sabbath—Sunday against the Sabbath of the Lord—and have secured the framing of it into a decree and are having it enforced as the law. But it is all wrong, just as Nebuchadnezzar's assumption was. And every one who will be faithful to God must say, We will not serve thy gods nor worship the image of the Sabbath which thou hast set up. And in the presence of the rights of conscience of the individual to-day, the word of the ruler must change; such laws are simply naught.

Nebuchadnezzar learned his lesson. And this truth was spread to all the nations and languages in that day; and it must be spread to all in *this* day. Will all who to-day are following his wrong course, learn this lesson and correct their ways as did he?

ALONZO T. JONES.

DOES EXTRAVAGANCE HELP THE POOR?

It is often affirmed that it does. Those who believe this would do well to ponder the following words of the noted author, John Ruskin:—

"Do not cheat yourself into thinking that all the finery you can wear is so much put into the hungry mouths of those beneath you; it is not so; it is what you yourselves, whether you will or no, must sometime instinctively feel it to be—it is what those who stand shivering in the streets, forming a line to watch you as you step out of your carriages, know it to be; those fine dresses do not mean that so much has been put into their mouths, but that so much has been taken out of their mouths. The real politico-economical signification of every one of those beautiful toilets is just this, that you have had a certain number of people put for a certain number of days wholly under your authority by the sternest of slave-masters, hunger and cold; and you have said to them: 'I will feed you, indeed, and clothe you, and give you fuel for so many days; but during those days you shall work for me only; your little brothers need clothes, but you shall make none for them; your sick friend needs clothes, but you shall make none for her; you yourself will soon need another and a warmer dress, but you shall make none for yourself. You shall make nothing but lace and roses for me; for this fort-

night to come you shall work at the patterns and petals, and then I will crush and consume them away in an hour.' . . .

"As long as there are cold and nakedness in the land around you, so long there can be no question at all but that splendor of dress is a crime. In due time, when we have nothing better to set people to work at, it may be right to let them make lace and cut jewels; but as long as there are any who have no blankets for their beds and no rags for their bodies, so long it is blanket-making and tailoring we must set people to work at—not lace."

SIN IS SIN IN ALL.

Don't send my boy where your girl can't go,
And say, "There's no danger for boys, you know,
Because they all have their wild oats to sow."
There's no more excuse for my boy to be low
Than your girl. Then please do not tell him so.
Don't send my boy where your girl can't go;
For a boy or a girl, sin is sin, you know.
And my baby boy's hands are clean and white,
And his heart as pure, as your girl's to-night.

—*Women's Voice.*

THE OBJECT OF CHRIST'S COMING.

IN past numbers the object of Christ's return to the earth has been suggested.

This is a subject that demands broader consideration. Of His first and second advents and of the relations existing between the two we have a statement in Heb. 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

He came the first time without sin so far as His own perfect character was concerned, but He came as a sin offering. He came to suffer in our stead, that He might bring us unto God. He bore our sins in His own body on the tree, that through faith in His atoning sacrifice the merits of His righteousness might be accounted unto us. The world was in sin and rebellion against the government of God. It had cast off its allegiance to the banner of Prince Emmanuel, and was under the colors of the great rebel leader. In consequence of this rebellion the whole race of mankind was doomed to utter destruction. Christ in His infinite love proposed to undertake the great mission of reconciliation. He would offer Himself as a substitute to die in man's stead, bridging the gulf between the holiness of God and guilty man, and opening the way whereby lost and fallen humanity might become reconciled to the government of heaven.

O the mystery of such unfathomable love! O the breadth, and depth, and height of such mercy! The sacrifice is made, and Christ is offered up, and now through all the ages the work of reconciliation—of reconciling man, not God—is going on. Christ will come to complete the work so well and faithfully begun, to take all those who have availed themselves of His sacrifice and mediation to Himself, and reign over them as their Prince and King and Governor.

But not alone this, the beautiful heritage bestowed upon man at the creation—which, in consequence of man's transgression, has suffered the effect of the curse, so that from the Eden of beauty in the beginning it has been transformed into this sin-cursed, weather-beaten, and storm-scarred earth—is to have a part in the plan of restoration.

And so, when Christ returns to earth He comes to establish His kingdom. Says Paul in his second letter to Timothy: "I charge

thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word." Synonymous with the return of Christ there is to be set up a kingdom. Says our Lord Himself, in the Gospel according to Matthew: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

But what does the kingdom embrace? First there must be a king. This will be the Lord Jesus Christ, no longer clad in robes of humility, no longer reviled and oppressed of men, but crowned King of kings and Lord of lords. Secondly, there must be subjects over which the kingly rule shall extend. These are supplied by the glorified ones who are redeemed from this earth at the second coming of our Lord. And these glorified ones will be divided into two classes: (a) Those who are resurrected at the appearing of the Lord; and (b) those who are translated at the end of the world without seeing death. Says the apostle: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Speaking of the same event he says again, in his first epistle to the Thessalonians: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." We see from these two scriptures that there are two classes plainly brought to view,—those who are resurrected at the coming of the Lord, and those who are alive and translated without seeing death. These are the two classes which compose the inhabitants of the kingdom of Christ.

Thirdly, there must be a territory. We can not conceive of a kingdom as existing in no definite locality. Hence, somewhere in the universe of God must be the boundaries and limitations of the kingdom inhabited by the redeemed throng. That territory, the Bible reveals, will be this earth itself. Originally it was bestowed upon man as his everlasting heritage. The command to Adam was to multiply and fill the earth. Had sin not entered, just as long as Adam and his posterity had lived this earth would have been their home; but now sin has obtruded itself. It has turned aside the purposes of the Omnipotent One, but O, glorious assurance, if sin for a little time can turn aside God's eternal purpose, it never can thwart that purpose. Every purpose of God will carry in the end. Every arrow of the Spirit will find its mark. Every saying of the Lord will prove true.

We learn from the third chapter of Peter's second epistle that the purifying fires of the last day will purge this old earth and bring it back to the same vernal state of beauty that it possessed when it came from the hands of its Maker in the beginning. A father may give to his little son a golden ball. That son, in his childish playfulness and sportive glee may mutilate and soil the beautiful globe. It becomes contaminated and polluted. The father, in his love, takes the ball and places it in the crucible, and from the fires of purification it once more rolls forth as bright and beautiful as when it was first made from the precious golden metal. So God will take this ball of an earth and place it in His great crucible,

and let the fires of the last day purge away its dross and sin and defilement. Sin is then eradicated, the thorns and thistles are despoiled, the barren desert becomes as fertile as a garden, the ragged, rocky peaks melt away and constitute as formerly the bone-work of the earth, and are clothed with beautiful verdure of ever living green, and this forevermore shall constitute the home of the redeemed host.

Every kingdom has its capital, its chief city, and this requisite is supplied in the New Jerusalem, which, as John says, comes down from God out of heaven prepared as a bride adorned for her husband. Rev. 21:1. And in this glorious city, with its streets of gold, its gates of pearl, and its walls of precious stones, Jesus will reign supreme, God among men, once more and that forever.

And His kingdom is a kingdom of love, and not of force. He will wield His scepter in love, and all the ransomed host shall render willing and loving obedience to His divine rule. And every heaving breast shall be calmed, and every tearful eye shall be dried; for God Himself shall wipe away all tears.

O the contrast between that kingdom of peace and the kingdoms of men to-day! O the blessedness of such a reign, one that permits no comparison with the most glorious reigns that this earth ever saw! May God grant, dear reader, that you and I shall enter in there as subjects. But to be subjects of the kingdom of glory then, we must be subjects of the kingdom of peace now. Christ is now seeking to set up His kingdom in every heart, and every soul in whose heart Christ is enthroned as Prince in this world, will enjoy the blessed privilege of being a subject of the kingdom of our Lord in the ages to come.

F. M. WILCOX.

THE MARRIAGE IN CANA OF GALILEE.

THE wine created by Christ at this time was the best wine those present had ever tasted. But it was entirely free from all fermentation. Christ Himself had forbidden the use of fermented drink, saying: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

Fermented liquor confuses the senses and perverts the powers of the being. God is dishonored when men have not sufficient respect for themselves to practise strict temperance. Fermented wine is not a natural production. The Lord never made it, and with its production He has nothing to do. Paul advised Timothy to take a little wine for his stomach's sake and oft infirmities, but he meant the unfermented juice of the grape. He did not advise Timothy to take what the Lord had prohibited.

The use of fermented wine caused Nadab and Abihu to confuse the sacred and the common, and death was their penalty. After this, severe restrictions were placed on those connected with the sacred service. They were prohibited when they came before the Lord, from touching wine or using grapes in any way, that they might avoid the result of becoming familiar with fermented liquor. When food or drink which bewilders the brain is placed in the mouth, the destroyer sees his opportunity to enter and dethrone the reason.

Some who claim to be Christians feel at lib-

erty to use intoxicating drink, and in this particular they claim to be in harmony with Christ. But Christ did not set the example they claim to imitate. Be assured that He did not make intoxicating wine on the occasion of His first miracle. He gave to those present a drink which it is safe to give to all humanity,—the pure juice of the grape. Christ never placed a glass of fermented liquor to His lips or to the lips of His disciples. Drunkenness was rare in Palestine, but Christ looked down the ages, and saw in every generation what the use of wine would do for the users, therefore at this feast He set a right example.

Christ did not give publicity to His action, and at first only a few knew of the embarrassment of the governor. But after the new wine was brought in, great astonishment was expressed by the guests regarding its superiority over the wine first placed before them. The miracle became known, and the very work Christ desired to see done was accomplished. The faith of the disciples was confirmed. This miracle was to them a convincing testimony that their Master was the world's Redeemer.

Christ's future work shows the influence of this miracle. "When He was come into Galilee," we read, "the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; for they also went unto the feast. So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when He was come out of Judea unto Galilee."

Jesus did not touch the water in the jars. He simply looked upon it, and at once it became like wine fresh from the cluster. Only a few days before, Christ had refused to work a miracle to satisfy His hunger. He was weak and emaciated; for He had been without food for forty days and forty nights; but He would not command the stones to become bread to satisfy His appetite. To the suggestion of the enemy He answered, "It is written, That man shall not live by bread alone, but by every word of God." Neither would He accept a challenge to imperil His life by casting Himself down from the pinnacle of the temple to prove that He was the Son of God. In answer to the challenge, He said, "It is said, Thou shalt not tempt the Lord thy God." But on the occasion of the wedding feast He performed a miracle, to show that marriage is not forbidden by God.

The divine love emanating from Christ never destroys human love, but includes it. By it human love is refined and purified, elevated and ennobled. Human love can never bear its precious fruit until it is united with the divine nature, and trained to go heavenward. Jesus wants to see happy marriages, happy firesides. The warmth of true friendship and the pure

love that bind the hearts of husband and wife are a foretaste of heaven.

God has ordained that there should be perfect love and harmony between those who enter into the marriage relation. Let bride and bridegroom, in the presence of the heavenly universe, pledge themselves to love each other as God has ordained they should. Let no draught of unkindness chill the atmosphere of love which should surround them. The wife is to respect and reverence her husband, and the husband is to love and cherish his wife. As the priest of the household, the husband and father should bind his wife and children to his heart. The wife should feel that the large affections of her husband sustain her before her children are born, and after their birth he should co-operate with her in the management of the little ones, who should be wisely, firmly, tenderly, lovingly educated.

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character. Families here should be a symbol of the great family above. Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." If this instruction were heeded by those who enter into the marriage relation, the home life would be pure and elevated, garrisoned by holy love.

God made from man a woman, to be a companion and helpmeet for him, to be one with him, to cheer, encourage, and bless him. And he in his turn is to be her strong helper. All who enter the matrimonial life with a holy purpose, the husband to obtain the pure affection of a woman's heart, the wife to soften and improve her husband's character, and give it completeness, fulfil God's purpose for them. Christ came not to destroy the law, but to fulfil its every specification. He came to pull down and destroy the works of oppression that the enemy had raised up everywhere. It was in perfect harmony with His character and work to make known the fact that marriage is a holy institution. He came not to destroy this institution, but to restore it to its original sanctity. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage relation. Thus He who made the first holy pair, and who created for them a paradise, put His seal upon the institution first celebrated in Eden, when the morning stars sang together, and all the sons of God shouted for joy.

MRS. E. G. WHITE.

PRAYER at dawn leads to labor, and at eve to rest.—*Jas. Martineau.*



THE SABBATH A SIGN OF THE EVER-LASTING COVENANT.

BUT the creation Sabbath is even more emphatically Christian than has yet been made clear.

It is the sign of the everlasting covenant, by which covenant Christ in all ages has saved all who have put their trust in Him.

In order that this may be made plain, we must first see clearly what that covenant is, and with whom it is made.

When man sinned, he lost the power to keep from sinning. Life is the power to act. But sin is death, and death is the absence of all power.

The sinner is the *slave* to sin. Sin is the master, and he the servant.

It was thus through sin in the beginning that the race died spiritually, or lost the power to live in harmony with God's spiritual law. That it has no such power the Bible positively declares. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. "No man can come to Me, except the Father which hath sent Me draw him," John 6:44. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

Thus, left to themselves, mankind are hopelessly lost. But to all who realize this and long for salvation, the Lord says, If you will submit your wills to Me, and just as you are, drop into My everlasting arms, I, through the blood of the everlasting covenant, will make you perfect to do My will, working in you that which is well pleasing in My sight. God would have made this covenant with Israel, at the foot of Sinai, as soon as they learned their own helplessness, if they had grasped the promises by faith, and submitted their lives to Him. He did confirm this covenant with every individual who accepted Him, and yielded his life to His keeping.

By this covenant, He wrought His ideals in David, taking him from the sheep-cote, and making him musician, poet, king, and type of the King of kings. And the Lord says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Is. 55:1. "Incline your ear, and come unto Me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Is. 55:3.

The thoughtless, wicked man is an alien from the commonwealth of Israel, and a stranger to both the covenants of promise. See Eph. 2:11, 12. When the Spirit of God arrests his attention, and speaks His law to his soul, to convict him of sin, he first tries to make himself better. This is the first covenant, the covenant of works.

The Lord lets him try until he finds how helpless and hopeless he is in himself.

When he find this out, and the hunger of the soul leads him to Christ, and causes him to accept Christ as a personal Saviour, then the Lord seals with him His everlasting, or new

covenant, and to that man who thus enters this new experience, the old covenant is done away in Christ.

He is no longer a stranger and an alien from the commonwealth of Israel, but a fellow citizen with the saints, and of the household of God. Eph. 2:19. Every one whose attention is arrested from the ways of sin by the Divine Spirit, and who yields himself to God, is an Israelite, all others are Gentiles. Paul declares that not to the literal seed, but to this spiritual Israel, pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises. See Rom. 9:4-8; Gal. 3:29. In the eleventh chapter of Romans, Paul teaches that by accepting Christ, the Gentile is grafted into the Israelitish stock, contrary to nature, so becoming an Israelite, and so all Israel, *i. e.*, all the real Israel, the spiritual Israel, shall be saved.

As we have seen, man can not save himself. In infinite love, God stoops over the battlements of heaven, holding down this everlasting covenant to every soul who will accept it. It is by His creative power, manifest through this covenant, and by this alone, that a soul can be saved, and made righteous. Hence, David prays, "Create in me a clean heart, O God." And Paul says, "We are His *workmanship*, created in Christ Jesus unto good works," and "if any man be in Christ, he is a new *creature*."

But since God is no respecter of persons, since salvation is only by His creative power, why does He not save all men?

It is because He cannot save us against our wills, for that would be to make us machines, and so destroy all character.

He does create anew and save by that covenant all who submit their lives to Him. Dear reader, if you would be an Israelite, indeed, and be saved with all Israel at last, submit yourself wholly to God, accept this covenant by faith, and rejoice in the glorious fact that God has taken the contract to work out His divine ideal in your life; and in that He, seeing the end from the beginning, beholds you, even now in the glory of Christ's righteousness.

So much for the covenant. Now for the original proposition that the Sabbath is the sign of this covenant. This is plainly stated in the Word. "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for *it is a sign* between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a *perpetual covenant*. It is a sign between Me and the children of Israel forever." Ex. 31:16, 17.

No one will deny that the Lord is speaking here to the same Israel to whom He gave the law and the covenants, and the promises. But we have seen that Paul plainly and positively declares that this was not to the national Israel, but to all who accept Christ. That this also refers to the same perpetual or everlasting covenant, of which we have spoken, is evident; for there is but *one perpetual*, or everlasting, covenant, and through this, and

through this only, men are saved and sanctified.

The Sabbath is here declared to be the sign between God and the human soul, that God is performing this work of sanctification.

On God's part, it is a sign of His creative power, by which He creates us anew, or sanctifies us. Both here and in the fourth commandment, and indeed throughout the Bible, the Sabbath is ever presented as a memorial of creation, and a sign of God's creative power.

On our part, it is the sign of our soul's submission to Him, which permits Him to sanctify us. This is no theory, it is a fact. Many a man who cares nothing for God or religion would not outwardly, openly, lie, steal, kill or commit adultery. They could not do these things openly, and evade the law of the land, and live in good society. Many a man who cares nothing for God, would think it foolish and not in good taste to swear, bow down to idols, or openly proclaim himself a worshiper of another god. These commandments, therefore, do not outwardly mark the man, and distinguish between him that serveth God and him that serveth Him not.

But when a man conscientiously keeps the Sabbath as he understands it, he does this openly and purposely to recognize God's authority over his conscience, and to submit his soul to Him. Hence, it is a sign of the soul's submission to God.

But the Lord says to every one who submits his soul to Him, "I will make with you My everlasting covenant, to sanctify you, and to make you perfect to do My will," by My creative power. Therefore, the Sabbath, which is a sign on God's part of His creative power, and on our part, of our submission to that power, is, as is plainly declared, a sign of that perpetual or everlasting covenant. But with whomsoever the Lord makes that covenant, He dwells as a living, sanctifying power.

So, if we willingly submit ourselves to Him, and take up this His appointed sign of such submission, He says that it shall be to us a sign *between Me and you*, that *ye may know* that I am the Lord which *doth sanctify you*.

God's infinite Word is set to receive all who submit their wills to Him. When the Gentiles took hold of God's covenant, they accepted the Sabbath as a sign of that covenant. God's Word in this was plain, and His promise precious.

"Also the sons of the stranger [Gentile], that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath *from polluting it*, and *taketh hold of My covenant*, even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:6, 7.

This promise is good to-day. The only reason the observance of God's blessed Sabbath has not always been a true sign as He meant it to be, to distinguish between those who are His and those who are not, is because of the great apostasy which brought in a rival institution, the sun festival.

Men's minds have been clouded and darkened by this apostasy, and many have sincerely accepted Christ as their Saviour, who have not seen the true relation of the Sabbath to that everlasting covenant of salvation. But, thank God, the truth that has been crushed to earth shall rise again. God's final church will be without spot or wrinkle.

Pagan contaminations will be purged away by persecution, and the heart fully subdued to Christ by love, until "in their mouth will be found no guile." In this church, the true Sabbath will have been fully restored to its true place as the sign of the everlasting covenant.

G. E. FIFIELD.



HOW THE POPE WAS BARRED.

THE Catholic press has been quite busy in trying to explain why the pope was barred from the Peace Congress at The Hague. "Innominato," who writes from the Vatican for the New York *Sun*, and who, by the way, is supposed to speak with authority in such matters, says that it is generally accepted that Italy's jealousy of the prestige of the Vatican closed the doors of the conference to the pope. "But," to use the exact words of Innominato, "the negotiations disclosed the fact that behind Italy there were entrenched the king of the Belgians, England's servant; the British Foreign Office, the Berlin Chancery, Austria, Roumania, and Greece."

Whatever else the Peace Congress may or may not have done, one thing is evident, and that is that the congress has wounded the feelings of the Papacy. And now the pope makes the official announcement through his press agent at the Vatican that he does not place the blame on little Italy alone, as many have thought he did, but some of the greatest powers of the Old World are involved. And while the pope says that he will do what he can to promote peace, regardless of the action of the Peace Congress, yet it should be clear to any mind that if nothing should come out of the congress at all it would serve the interests of the Papacy the best of anything that could happen. It has been the universal history of the Papacy to always work for that which will serve her interests the best. Is there any reason to think that she will do any differently in this instance?

"Innominato" thinks that if the pope could have had his way at The Hague things would have gone very differently, for he says: "In the first place the wise policy of the pope, his lofty views on peace, his authority on such matters, the pathetic eloquence of his voice, would have compelled the acceptance of arbitration." To have a tribunal that will settle all wars by arbitration instead of the musket and cannon is the highest ideal of the day. The pope thinks that he has the power to bring this around if he can only have his way about things. But history is quite clear in showing that when he has had his way the most fully, things have gone the most roughly and despotically for mankind. But it has ever been the aim of the Papacy to fully manipulate things on this earth, and it is easy to see what is being aimed at now.

The following words further from "Innominato" are significant: "The exclusion of the pope is looked upon by many persons as a serious mistake. All the small powers, weary of armaments, even now wish for the pope's intervention. I know from an authority whose information is always correct, that steps have been taken to lead the pope into taking sensational action. Impassive Leo XIII. holds to his reserve."

Everything in the foregoing expressions from the Vatican shows that it is the aim of the Papacy to try to sit as arbitrator among the nations. And this is not the only instance by any means in which she has shown this disposition.

Keep your eye closely on the passing events in which the pope is involved. The prophecy speaks of the Papacy under the symbol of a "beast." And after recounting the fact that the power of the pope would be wounded, a thing that was actually accomplished through the great influence of the Reformation, the prophetic Word says, "His deadly wound was healed; and all the world wondered after the beast." Rev. 13:3. This is a clear statement from the Lord Himself that the "wound" of the Papacy is to be "healed," and, furthermore, that "all the world" is to "wonder" after this religious power.

When that is accomplished, we will have all the intrigues and persecutions of the midnight of the world. This is not a matter of speculation. It is a question of fact, because it is founded on the Word of God itself. This is a question, too, that concerns Catholics even more than it concerns Protestants. And we do not write these things from the standpoint of controversy, or because we have anything

against a single Catholic in the whole wide world. It is God who is speaking in His Word, and we invite you to hear what He says. Study His Word and see the truth for yourself. For everything that God has said will be accomplished, no matter what we may think of it.

T.

Must Represent the People.—In a recent speech to some 12,000 Methodists at the Ocean Grove, N. J., summer assembly, Governor Roosevelt said:—

"It is idle for the mass of good citizens to set themselves apart as not responsible for our political shortcomings. In the end the politicians must be exactly what the people allow them to be. They must represent the people—perhaps the vice, perhaps the virtue, perhaps the indifference of the people."

It is universally admitted and deplored that the various public offices of the country are, to an alarming extent, held by dishonest and even vicious men. And it is worth while for the American people to seriously study the remark made by Governor Roosevelt that the politicians "must represent the people." These officials must secure influence and votes before they can get into office. And if this generation really possessed all the virtues and goodness that it boasts about it would be a moral impossibility for rascally men to be returned to office year after year. Such things as these should open our eyes to the fact that the social fabric is undergoing a great decay, preparatory to a not far-distant dissolution.

LUXURIES FOR DOGS.

A NEW YORK veterinarian, as reported in the *Sun*, said the following:—

"Never since the days of old Egypt, when cats were held sacred, have animals lived in such luxury as the dogs of this city. There are no statistics covering the case, but I think it is safe to estimate that at least 75,000 pet dogs live within the boundaries of Greater New York and that fully \$1,800,000 is annually expended by fond owners for the maintenance and ornamentation of their pups."

"Thousands of dogs receive greater attention, irrespective of their breeding, intelligence, or actual worth, than the costly animals in Central Park. Frequently they are more pampered and better cared for than children, and I have called professionally on many pups that lolled in kennels, slept upon cushions, and wore jeweled collars and embroidered blankets, worth in the aggregate anywhere from two to five thousand dollars. But don't you think veterinarians contemplate this lavishness with disfavor. Dogs are a lucrative source of income to us all, and the more luxurious their state the more we receive for our services. Several veterinarians have made small fortunes by attending rich dogs."

"Directly and indirectly the dogs of New York give employment to about 2,000 persons. Many owners of valuable pups hire men to devote themselves exclusively to the care of the animals, and pay good wages for such service, too. I know one wealthy lover of dogs who employs three men to look after his pets and keep them in sound condition. One of these men is an expert in canine lore, and to him is paid an annual stipend of \$1,800. The other two men act as his assistants, and each gets \$15 a week. I am retained to treat the animals when ill or out of good form, and this wealthy dog lover's expenditures on his dogs amount to something like \$10,000 a year."

There may be some good come in the way of wages to employees through this lavish expenditure of money on dogs. These employees may appreciate the wages that they can secure in this way, but it is very much to be doubted if the dogs can appreciate such treatment.

New York is full of poor, homeless,—yes, even worse than homeless—children. And these children are left to grow up as criminals, while money is lavished on dogs.

O, is there not some way by which these people can be reached, who have gone to such extremes over mere dogs? Can they not be made aware of the fact that the painstaking effort that they expend on dogs would rescue thousands of children from the gutters and make useful men and women of them? And the dogs would be much happier if they were simply allowed to exercise the freedom and instincts that inhere in their natures.

Pick up a poor forsaken boy and educate him and he may be a minister of the Gospel, a doctor, or some other useful member of society. But give a dog all the attention you will, and he is still nothing but a dumb brute without the possibilities of immortality. The dog, as well as any other dumb creature, should be treated most kindly. But don't let him shut out the unfortunate boy that needs your help.

And may we not ask, Is there not a great work to be done for the rich as well as the poor before the pure ideals of Christianity are reached? There is plenty of civilization, with all of its veneers and outward glitterings. But what is needed is the real Christianity, just as Christ lived it. And when we know the Master we will be kind to dumb animals, because it is an inherent characteristic of Christians to be kind. But above everything else we will feel a soul burden to assist in the all-important work of uplifting humanity. And the best of it all is that this work for the Lord brings complete and absolutely perfect joy into our own hearts, but, not ending there, the good work extends to every one that we can reach around us.

T.

SAVING OR LOSING THE SABBATH.

A CONTRIBUTOR to the *Christian Guardian* presents, as "a question of vital interest, of prime importance," the problem, "Shall we save or lose our Christian Sabbath?" By "our Christian sabbath" he means the Sunday institution. The very fact of his concern as to whether it will be saved or lost is evidence that he refers to a man-made institution. There never was and never can be any question as to the permanence and stability of the Lord's Sabbath. The Lord sanctified the seventh-day Sabbath in the beginning (Gen. 2:2, 3), and has written it in His law (Ex. 20:8-11), as a holy day—"My holy day" (Isa. 58:13, 14). And this law is not to be changed in as much as "one jot or one tittle" while heaven and earth stand (Matt. 5:17-19); moreover it will be a permanent institution in the new earth (Isa. 66:22, 23).

That the Sunday sabbath, which its adherents are pleased to call "our Christian sabbath," is not the Lord's Sabbath, nor at all of the Lord, is shown in the entire silence of the Scriptures upon the subject. "Who hath required this at your hand?" Surely not the Lord. Then it must be of man, a work of supererogation. In further support of this position we have the fact that Sunday-sabbath advocates are constantly appealing to human authority for its preservation and enforcement. In the article to which reference has been made we find this urgent statement:—

"Steps should be taken to make and enforce strong representations to parliaments and governments and to bring pressure, connectionally and otherwise, to bear upon them in behalf of Sabbath laws and administration. There should be organizations upon the circuits. Meetings should be held and money raised in the interests of the campaign."

Now the Lord disposes of all man-made institutions, in His own good time, in this way: "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13. All the Sunday-law agitations, and all the Sunday-law persecutions, and all the pleas for human protection of the Sunday institution, merely emphasize the fact that it is "of men," and "it will come to naught" (Acts 5:38, 39); for "every one of us shall give account of himself [not to the civil government, but] to God." Rom. 14:12. When we come into the judgment of God to give account of our Sabbath-keeping, the law of God and not of man will be the standard. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13. The one who keeps the commandments of God will have sufficient discernment to understand the limit of his obligation to human law; for the scripture makes it very plain that "we ought to obey God rather than men." Acts 5:29. These considerations ought to convince any believer in God's Word where he ought to stand on this "question of vital interest, of prime importance." The Lord will preserve His own Sabbath without human legislation; yea, rather, in spite of it. No one need to worry about losing the Lord's Sabbath; that is fixed forever. The concern of each individual should be, to remember it and observe it—in letter and in spirit. This is the point concerning the Sabbath for which account will have to be rendered to God.

G.

JAPAN'S NATIONAL REFORM.

THE progress of "civilization" in Japan has made another "new departure," according to a special despatch to the Seattle, Wash., *Times-Herald*, as follows:—

"Japan's new law regulating all faiths and beliefs has gone into effect, and much comment has arisen in consequence. A copy of the regulations has been received at the Japanese Consulate here. According to it all sects, pagan or Christian, are placed under the absolute control of a local governor. Without his permission even a church can not be built or meetings held. The regulations even go so far as to demand detailed information regarding the pastor. Before commencing religious work propagators of a faith must go before the governor with full details. The scheme of faith must be fully explained, church finances accounted for, and the personal and religious history of the applicant, preacher and members, outlined in writing. The order further decrees that all who desire to establish or build a temple, church, preaching or lecture house for religious purposes must apply for permission, furnishing the following particulars: Why such building is necessary; the date when the building will be completed; the name of the building, where located, and all necessary information relating to the site and structure, and also the plan of the edifice; the name of the religion; its method of control and maintenance; when there is a chief preacher, his qualifications and the method of his election. If the building is not completed within the term stated by the applicant the permit will be null and void."

SECRETARY of War Root says: "The policy of the war department is to furnish General Otis with all the troops and supplies that he can use, and which are necessary to wind up the insurrection in the Philippines in the shortest possible time." Ten additional regiments will be fitted out and sent as soon as possible. It seems more and more passing strange to see the United States trying to whip the Filipinos to-day for asserting the same claims for liberty that this government so nobly fought for and won but a little over a hundred years ago. If the "Revolutionary Fathers" could rise out of their tombs to-day what would be their unbounded surprise? And it should ever be kept in mind that this backward tendency of this country not only marks her own downfall, but along with her ruin will come the destruction of the whole world. This may seem to you like strange talk; but do not treat the matter lightly. Think carefully of the issues involved in the events of to-day.

A New York Strike.—Among all the rest of the strikes in the east, a strike has been declared against the New York daily *Sun*. The *Sun* announced that its policy would be to employ none but non-union printers, whereupon the Knights of Labor passed the following resolutions:—

"Resolved, That the Central Federated Union condemns the action of the morning, evening, and Sunday *Sun* in locking out the members of organized labor; and be it further

"Resolved, That the members of the Central Federated Union be requested to cease purchasing the different editions of that paper, and refrain from patronizing dealers who sell the same, and from frequenting places where it is kept on file, and from making purchases from those who persist in continuing to subscribe or advertise therein."

The boycott declared in the foregoing resolutions is rather sweeping. The boycott is not a Christian weapon. All Christians should keep this in mind and should do what they can in a Christian way to win men away from the use of it. In the persecutions that are foretold for these last days, the boycott will be one of Satan's greatest and most effective agencies.

Concerning an apostate power that shall exercise dominion at the close of time, the Word of God says:—

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

The foregoing scripture sets forth a very extensive boycott. And it will be a boycott, too, that will be waged with severity. And these lesser boycotts now are only preparatory,—they are the primary schooling—to that greater boycott in a little while hence.

We sympathize with all who are oppressed by the unequal yoke of the great capitalist. But there is a better relief from these difficulties than the boycott.

"Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts; for the coming of the Lord draweth

nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5:7-9. Read the entire fifth chapter of James, and see how clearly it applies to the present time. Unless we know the Lord, blindness and ruin will be our portion. And the way to know the Lord is to study His Word. T.

Poor France!—In all the Dreyfus affair, from beginning to end, it is really the French army that is on trial. The people of the so-called republic are at the feet of the army—not only in the attitude of servants, but of worshippers. Courts-martial are the veriest farces. They are of the army, appointed by the army, and must sustain the power and glory of the army, or be ostracized by the army—an ordeal that few military men have the courage to face. It means military disgrace, which logically calls down the scorn of a military-worshipping people. It means banishment, or assassination, or, from the standpoint of what passes for honor, suicide. The strong prejudices of the people are told by a correspondent who has been in constant attendance on the trial of Captain Dreyfus (who is a Jew, and is charged with giving military secrets to the German Government). This correspondent says that nothing in the trial will change any Frenchman's attitude. Those who believe Dreyfus innocent would cling to that opinion regardless of testimony; and those who have maintained his guilt, pay no regard to evidence of his innocence. Every one seems to be unalterably prejudiced, from one standpoint or another. The masses admire the glamour and display of the army, and those who do not admire, stand in dread of it. France to-day is another monument of the incongruity of a republic with a great standing army. It is a travesty on the republican idea of government "by the consent of the governed" to be obliged to keep a great army to enforce that consent. The spectacle is that of "a kingdom divided against itself."

THERE are over 44,000 tenement houses in that portion of New York located on Manhattan Island, and new ones are being built at the rate of about 2,000 a year. Crowded into these tenements are thousands of people who do not find one pleasant thing in life. Indeed, they have had but little opportunity to rise above the level of ferocious beasts of prey. The reign of terror that they will soon cause can not be described. Men who have wealth, instead of using it to build tenements, so they may get a revenue from the miseries of poverty, should be educating and assisting these poor people to go out into the country on small farms where they can have the decencies and some of the joys of life. In many instances these poor dwellers in tenements can not possibly get away. They are chained there by birth, education (or lack of proper education) and financial condition. Hundreds of these families, if they were led into the country and taught how to till ten acres of land scientifically, would be able to make a good living, and would ever after bless the benefactor that led them out into such a new and happy existence. Not all, by any means, would accept the proffered assistance. But still the effort could be made, and many would be lifted up. And to whatever extent such efforts may be successful, to that degree will the impending social cataclysm be less violent.

THE great hurricane that swept over Porto Rico was noted in last week's SIGNS. The war department at Washington has received the following despatch from Captain Vina: "San Juan, de Porto Rico, Aug. 10.—My country is devastated. For God's sake help us." It is greatly feared that widespread sickness will follow the destruction of the storm, owing to the stench from dead bodies, and other similar causes. The storm of 1867 killed 6,000 persons, and it is feared that the loss of life from this recent hurricane will be even greater.

THE late Peace Conference of the nations agreed to establish a bureau of arbitration to which shall be referred matters of dispute between them. Many optimistic individuals are expecting great things of this formality. A leading clergyman of this city says it is "the longest stride that has been made toward universal peace and good-will since the time of Christ." From this premise he concludes that "the better day is now dawning, and nations will abolish war, just as respectable men have abolished dueling." But all this is part of the cry of "Peace, peace; when there

is no peace." Jer. 6:14; 8:11. "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2-4. Who are they whom that day will not overtake as a thief?—From verse 2 we learn that they are such as *know* these things *perfectly*.

THE latest reports state that 4,000 persons were killed in the recent hurricane that swept over Porto Rico. The uncommon selfishness of men in these times manifested itself in a strike among those who were unloading the ship that had been sent to that unfortunate island with supplies from this country. The contention in the strike was for double pay for working on Sunday. The strikers are natives, and manifest the fact that they are apt scholars in learning the advantages of some kinds of mis-called civilization.

THE bubonic plague is also spreading in Portugal. The fact that the plague existed there was concealed for a time, and considerable indignation is expressed because of it. It is said that the Spanish consul is to be prosecuted at Madrid because of his failure to report the scourge that is threatening all Europe, and it is likely that other countries may follow the example of Spain in this respect.

SERIOUS rioting has broken out in Austria again. This time it is due to racial differences between the Czechs and the Germans. When we consider the strikes and rioting that is going on in different parts of this old world of ours, Does it really look as though we had reached the millennium? Is it not, instead, very evident that we have reached the perilous times of the last days?

THE answer of President Krueger, of the Transvaal Republic, to England, in regard to having a court of inquiry appointed, is not considered to be satisfactory to the queen's government. Unless the Boers completely back down, which is not considered likely, the present crisis seems to indicate that war will speedily follow.

FIVE hundred soldiers were surrounded on the West River (China) by 10,000 robbers, and a desperate fight occurred, ending in a victory for the robbers, who have hoisted their flags upon all commanding points and occupied the villages in the vicinity. Two hundred and fifty soldiers were killed and 100 wounded; 2,000 more troops left Canton yesterday.

THE fierce rioting that took place in Paris on Aug. 20 shows the intense feeling that is but very feebly smothered up in France. About 400 persons are said to have been injured in the riot. From every human standpoint it looks as tho France might close this century, as it did the last, amidst a Reign of Terror.

THE entire imperial cabinet of Germany have agreed together to resign, owing to the defeat of the canal bill. What action the emperor will take in the matter is awaited with interest. All the German papers are agreed in stating that a serious crisis has been reached.

THERE are many reports in regard to the condition of the war in the Philippines. Several engagements recently have been reported. But because of the strict censorship of the press it is hard to get at the facts.

RECENT despatches state that scores of persons perished on the coast of North Carolina in the hurricane a few days since that swept as far as the shores of that State from the West Indies.

A DESPATCH from Alexandria (Egypt), dated Aug. 15, says: "All of Egypt is infected with the foot and mouth disease. There have been 1827 cases reported since July 18."

THE Rome correspondent of the London daily *Mail* says that there have been several cases of the bubonic plague in two different places in Italy.

UNLESS portions of India get rain soon there will be a shortage of crops that will cause more suffering in that recently famine-stricken country.

THE business portion of the city of Victor, Colorado, was completely destroyed by flames on August 21. The loss is placed at \$2,000,000.

TERRIFIC gales and heavy floods continue in Chile. Many lives have been lost.



FAITH.

Tho the days are dark and dreary
With the shades of deepest night,
And my soul is weak and weary
With the endless, endless fight,
Still I hear my Saviour, ever,
Bid me come to Him for rest;
Bid me cease my vain complaining,
Lean my head upon His breast.

As I come to Him for shelter
From temptations that assail,
I can feel His arms about me—
Those dear arms that never fail;
Then I've peace so pure and perfect
Which no mortal tongue can tell.
Yes, there's purpose in each sorrow,
"For He doeth all things well!"

Ah! I'm sure were I to listen
And obey His every call,
I should never doubt His mercy,
And should never faint nor fall.
When I think of how unworthy
Of His love I've always been;
There's a comfort in the message,
"I have cleansed thee from all sin."

Often when the sorest trials
Gather 'round me everywhere,
And I feel so weak and weary
Under such a load of care,
I just think of how He suffered
Here on earth, O, many a day!
And my tribulations leave me,
Vanishing like clouds away.

O, I long to be like Jesus!
Who on Calv'ry died for me—
Bore in silence, shame and sorrow,
That from death I might be free.
And I pray for faith more simple,
And an ever-present peace;
For a heart all pure and perfect,
And from anxious care's release.

BERTHA EDVTHE STRELINGER.

Detroit, Mich.

WOMAN'S POSITION AND RESPONSIBILITY.

NOT many years ago, at a Freethinkers' convention, a woman gave us a peep into her darkened understanding by saying "that the coming woman would not attend church; that the Gospel had done nothing for women;" etc., etc. What amazing and wilful ignorance in this the nineteenth century!

Time would forbid, were it necessary to give anything like an enumeration of the benefits resulting to woman from the Gospel of our Lord and Saviour Jesus Christ. We need not be reminded even of the untold blessings that come through that influence to woman. "Did you not say it was a little girl?" enquired a native of an American who expostulated with regard to leaving a little girl by the wayside to die. To the Gospel, then, it seems, we owe even the right to live!

A poor unwelcome despised little thing is a little daughter in heathen lands, and from her cradle to her grave suffers ignominy, neglect and abuse, married in childhood to some wretch worthy only of her detestation, she drags out her miserable years, which often end their sorrowing length upon the funeral pile of the tyrant known by the endearing name of husband. We will not dwell upon the sad revolting picture, but turn our eyes upon the homes of our beloved Christian land; view the con-

trast, and try to prize our blessings, flowing in one unbroken stream to us, through the influence of this blessed Gospel.

"Can'st count the drops in any shower?
Then name the blessings of an hour."

If, then, such is the exalted position of woman, what obligations is she not under to make

Let us so live as to honor her. Live so that none can point to us as a stumbling-stone, or rock of offence. And to our young sisters we would say: Don't ask, Can I do this or that objectionable thing, pursue this or that doubtful course? don't try how far you can go from the church into worldliness without censure. But be ever trying to see what an ornament you can become to it, what a polished stone, what a pillar of strength and beauty; and believe me, you will get to your own soul a meet compensation. Do we ever reflect how easily the requirements of the Gospel may be met? We are not required to do great things; things



A Christian home, where the wife and mother always reigns as a respected and loving queen, and where the little girl is even more tenderly cherished than the little boy.

the most of her position, in order to render some returns to the world, and to the church in an especial manner? To the world because of our kinship and its (the world's) needs; and to the church for all the blessings to which we have alluded.

"I love Thy church, O Lord;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."

If, then, we love the church, dear sisters, let us live for her, and when aspersions are cast upon her by a godless world, let us be careful that they find no sympathy with us. Let us be quick to defend her. Let us so live that no bold defamer shall dare in our presence to raise a voice against her.

beyond our reach, not to be brilliant, showy, learned, wealthy or wise.

"The lowly and the meek He'll bless
With largest measure of His grace."

Still at the call of duty we may not shrink from the wider and more extended fields of labor, but with zeal and courage, go forward, striving for the honor of the Master and the winning of souls, to accomplish great things for Him, like the three Mrs. Judsons, and all the saintly and self-sacrificing females who have followed in their steps.

Well do we remember when, in the village of Geneva, N. Y., Miss Elizabeth Blackwell astonished the world by starting out alone, unsustained (amid the sneers of the

male students, who were determined to turn her from her purpose), to win for herself a profession, to make of herself a self-reliant woman, in order to become a blessing to the world. And since that time, behold, how wide the opening! A few said then, as now, Blessings upon the noble girl and her praiseworthy effort. This step seemed more strongly than ever before to suggest to woman her great possibilities. And nobly has she stepped into the arena, grappled with difficulties, and with almost superhuman power, overcome them, and to-day stands in the front ranks of progress and reform, while some have lain themselves down after the last heat in the battle, leaving us a name to be honored, and a memory of virtues it should be our highest ambition to emulate.

How grandly this particular step has opened the way for the Gospel in heathen lands! Into the "harems" and "zenanas" the medicine woman may come, and there she will drop the seed that though no larger than a grain of sand will vegetate and become a tree of life, with wide-spreading branches, "the leaves of which shall be for the healing of the nations."

MRS. SUSAN BIRDSALL ROBERTS.

Elmira, N. Y.

SIXTH VOYAGE OF THE PITCAIRN.

ON January 22 of the present year our missionary ship Pitcairn left Oakland harbor, and on the following day left the harbor of San Francisco, on her sixth voyage to the islands of the South Pacific. On August 16 the Pitcairn buried her anchor again in the shore of the Oakland estuary, having been absent a little less than seven months.

This voyage of the missionary ship was not for the purpose of establishing missions in the various islands she visited, but simply to carry provisions and various supplies to the missionaries already there. The vessel on this trip was in charge of Captain J. E. Werge, who has been with her in other capacities on a number of her cruises. Eld. E. H. Gates was also a member of the ship's family on the outgoing half of her voyage.

From San Francisco the vessel sailed directly for Pitcairn Island, and arrived there on February 20, having made a pleasant and speedy voyage. Elder Gates remained on the island three weeks, while the vessel paid a visit to the island of Mangareva, about 280 miles northwest of Pitcairn. Upon this short voyage Bro. J. R. McCoy accompanied the ship. Elder Gates' stay at Pitcairn was a source of encouragement to the islanders, who were feeling somewhat depressed on account of the sad occurrence which had taken place there some months previous.

Leaving Pitcairn Island, the ship took a course west by north and arrived at Tahiti after covering a distance of 1,200 miles. A short voyage of 120 miles brought the vessel to Raiatea, whence she sailed to Rarotonga, in the Cook Islands, then to Aitutaki, and back again to Rarotonga. From Rarotonga the Pitcairn continued her course to the northwest, and tried to make a landing at Palmerston Island (a little speck of land in the ocean, having a population of 34 people), but the attempt was unsuccessful on account of contrary winds, and she sailed on to the Samoan group, which is about 840 miles north by west from the island of Rarotonga.

After making a short stop at Samoa, the vessel sailed around between the two principal islands of the group, and took a course south by west, heading for the island of Tongatabu in the Tongan or Friendly group, which is about 500 miles from Samoa. The ship made two

stops in these islands, the first at Tongatabu, in the south of the group, and the second at Vavau, among the northern islands. Her course was then laid almost directly west for Fiji, some 400 miles distant, which was the real turning point in the voyage.

On leaving Fiji the vessel sailed nearly due north, following the day line most of the time until almost directly west of San Francisco. In latitude 36° her prow was turned toward San Francisco, with a fair westerly wind, which brought her to port in due time, completing one of the smoothest voyages which she has yet made.

We will turn backward over her voyage to consider a few points of interest connected with the islands at which she called. The last stop made on the voyage was at the island of Nukulailai, in the Ellice group, and directly north of Fiji. There are a number of small islands in this group, and on nearly all of them there are stationed agents of the London Missionary Society. Nukulailai has a population of 142, and the Samoan language is spoken there. There are but few white men in this group. Nukulailai has only one. Captain Werge considers that these islands are a promising field for our missionary efforts, and expresses strong hope that we may have missionaries there before very long. The Roman Catholics are contemplating establishing a mission on Nukulailai, but had not done so when the Pitcairn arrived. A considerable quantity of our literature was left at this island, which is about 600 miles north of Fiji. None of our missionaries have ever been in this group, altho it is a favorable field at the present time for missionary effort.

On Fiji we have two missionaries, Brethren C. H. Parker and J. E. Fulton. Captain Werge reports a good interest in Fiji. Brother Parker lives right among the natives in a town across from Suva, and has a good interest. Quite a number there are keeping the Sabbath.

In the Tongan group are Dr. M. G. Kellogg, and Brethren E. Hilliard and E. S. Butz, who are doing faithful service there. It was the plan when the Pitcairn left these islands to establish a mission on Vavau, in the northern part of the group, and Elder Butz accompanied the vessel from Tongatabu to Vavau with this in view. Elder Butz and Elder Gates both left the Pitcairn at this place, the latter sailing by steamer to Australia.

Our missionaries on Samoa are Eld. Lake, Dr. F. E. Braucht, Emily McCoy, and Brother William Floding. The war and unrest among the natives here have interfered much with the work in these islands, and but little has been accomplished recently. Elder Lake has but recently arrived in Samoa and begun his work.

On Rarotonga are Dr. J. E. Caldwell and family and Eld. J. D. Rice and family. There is much interest in the work on this island, and a number are keeping the Sabbath, tho no church has yet been built there.

Eld. B. J. Cady and family are located still on Raiatea. A considerable number in this island are keeping the Sabbath, and there is a good interest.

The workers in Tahiti are Brethren Stringer and Dean, the latter being a native minister. The work is progressing well there, and they have two good churches. There is a goodly number of Sabbath-keepers here, both among the natives and whites.

A part of the cargo with which the vessel sailed from port was lumber for a frame tabernacle to be erected in Tonga, and several tons of literature to be distributed at the various stations where our missionaries are working.

The few stops made by the Pitcairn on this

voyage among the thousands of islands in the South Pacific show, among other things, the great extent of that field and the scarcity of effective, consecrated laborers to supply its needs.

C. M. SNOW.

OUR WORK AND WORKERS.

ON July 8, eight members were added to the church in Wyandotte, Kan., making seventeen since April last.

A REPORT of Brother J. B. Ashcraft notes the baptism of three candidates at Sawyer, Kansas, and two at Medicine Lodge.

FROM Ironton, Ohio, Brother C. P. Haskell writes, under date of July 23, that twenty-eight persons began the observance of the Lord's Sabbath.

A SWEDISH Sabbath-school of twelve members was organized at Wahoo, Neb., July 29, by Brother W. O. Johnson, who is laboring exclusively among the Swedish people.

MEETINGS held in Argentine, Kansas, by Brethren R. W. Parmele and D. E. Huffman, had to be closed on account of sickness, after six had accepted the truths presented.

MINNESOTA Conference reports 122 Sabbath-schools, with a membership of 3,112. The City Bank, of Minneapolis, which failed a few years ago, has liquidated its entire indebtedness to the Minnesota Conference by payment in full, and interest amounting to about \$400.

THE New York Press notes the erection of one of our tents in that city, with seating accommodation for 1,200 people, and the attendance was so great that hundreds more had to stand during the service. The latest report we had from the work was that about fifty had accepted the truths presented.

A COLPORTER, writing to the Review from Oklahoma, says: "In 30 days' time I have taken 154 orders for 'Desire of Ages,' being 5 orders a day; besides \$64 worth of helps, the orders amounting in all to \$536, or \$17.80 per day besides the helps. The 'Desire of Ages' is the most wonderful book I ever saw."

A REPORT from Brother W. Woodford notes the addition of six to the ranks of those who adhere to the "commandments of God and the faith of Jesus," at Fort Payne, Fla. A like number had been added to the church at Citronelle. Also that the State camp-meeting was well attended, and the Lord visited His people.

FROM Brother C. E. Knight, who has been laboring at Red Bluff, Cal., we have this brief testimonial: "Our papers are most valuable aids in introducing our work and in gaining attention; especially is this so of the SIGNS." This is true in every feature of our work, at least such is the testimony of all who have faithfully tried it.

REFERRING to a late camp-meeting in Texas, the Dallas News says: "The Adventists have left behind them an excellent record. All who visited the camp say there was more discipline, closer attention to religious matters, and less unnecessary talk than was ever observed before in a camp of like size. It was a well-regulated family, founded in love."

PERIODICALS WANTED.

BEFORE leaving the Southern field for Mexico, I would be glad to know what papers any brother or sister will send to interested parties. I will then send addresses. A large number of copies of *Our Little Friend* should be sent direct to camps of State prisoners in the South. A State officer told me that he would like for me to send some second-hand Bibles and religious papers to the prison camps. These camps consist of State prisoners who are hired out to contractors. Do not send papers to me, but send to me for addresses. State what you will send, and how long, and notify me when you stop. Address Joseph Beecher Clark, Welsh, Louisiana.

WANTED.

HOMES for two orphan boys named Bruce and LeRoy Pressley, aged ten and seven years. They have had no mother's care. Does not some one want to give one or both of them a home with a Christian mother's care? Address Chas. Y. Peter, Sonora, Tuolumne County, Cal.

BEASTS, BIRDS, AND FISHES will delight the children. It is a volume of 126 pages and 363 illustrations with descriptive matter in connection with each cut. Price, 50c.

PACIFIC PRESS PUBLISHING CO.
Oakland, Cal.



THE BLOODLESS SPORTSMAN.

I GO a-gunning, but take no gun;
 I fish without a pole;
 And I bag good game, and catch such fish
 As suits a sportsman's soul;
 For the chiefest game that the forest holds
 And the best fish of the brooks
 Are never brought down by a rifle-shot,
 And are never caught with a hook.

I bob for fish by the forest brook,
 I hunt for game in the trees,
 For bigger birds than wing the air,
 Or fish that swim the seas.
 A rodless Walton of the brooks,
 A bloodless sportsman I;
 I hunt for the thoughts that throng the woods,
 The dreams that haunt the sky.

The woods are made for the hunters,
 The brooks for the fishers of song;
 To the hunters who hunt for the gunless game
 The streams and the woods belong.
 There are thoughts that moan from the soul of the
 pine,
 And thoughts in a flower bell curled;
 And the thoughts that are blown with the scent of
 of the fern
 Are as new and as old as the world.

So, away for the hunt in the fern-scented wood
 Till the going down of the sun!
 There is plenty of game still left in the woods
 For the hunter who has no gun.
 So, away for the fish by the moss-bordered brook
 That flows through the velvety sod!
 There are plenty of fish still left in the streams
 For the angler who has no rod.

—Sam Walter Foss.

IS THERE AN ANTIDOTE TO A VIOLATION OF NATURE'S LAW?

THE enterprising manufacturers of a variety of digestive tablets recently announced as one of its attractive features, "Take one, and eat what you like."

If it were possible to atone so readily for eating horrible things just because they tickle the palate, then the proprietors of this drug would certainly have a greater bonanza than if they had invested their capital in a Klondyke gold-mine. There is no more inexorable law of nature than, "Whatsoever a man soweth, that shall he also reap," and it is just as easy to conceive of the law of gravitation ceasing its operations as to believe that a man can sow for pain, misery and wretchedness, and then by merely swallowing some sugar-coated pill, no matter how skilfully advertised, and by so doing reap pleasure, happiness and strength.

But the very fact that a firm can afford to pay for the necessary advertising space to enunciate such a principle, only too plainly indicates that there is a large portion of humanity who are not yet aware of the unerring accuracy with which nature traces the definite relation between cause and its effects.

If all those who do recognize this would do all in their power to instruct others, how quickly these hazy ideas about disease being an arbitrary dispensation of Providence would have to disappear.

The working men toil early and late to lay up a little money for a "rainy day." Away down in their hearts this rainy day means "when some of the children are taken sick." But nearly all of the sickness among children,

and grown-up people as well, is the result of the unnatural, unsanitary conditions under which they are living.

Then, if these persons were properly taught, all who would respond to the teaching, instead of laying up so much money for the dreaded rainy day, would use some of the surplus earnings in cleaning up the back yard, renovating the cellar and putting a proper system of ventilation in the home. And, not the least among these important reforms, the children would be trained to look with horror upon the eating of sweets and various nicnacs; they would have no piecing between meals, and would learn to love the palatable and pure food upon which God originally intended they should subsist.

Having the home thus carefully provided for, it should be insisted upon that the school board see that the children, while in the school-room, are supplied with their necessary quota of pure, fresh air. DAVID PAULSON, M.D.

CHRISTIAN NURTURE. No. 2.

Family Worship.

MAINTAIN family worship; let nothing interfere with it. When this is neglected, the reason usually given is that there is not time for it. In other words, you tacitly say to your child that God's Word is of less importance than your work. Every one has all the time there is, and he presumably spends it in things he thinks of most importance. Your child understands this as well as you do, and even better; for you have succeeded in deceiving yourself in the matter. There can be no excuse for a Christian family neglecting this important duty. And in families where worship is maintained, respect for the Bible is unconsciously taught. If, day by day, the household is gathered around the opened Bible, and its members hear it read by lips they love, impressions are made upon their hearts which it will be very hard for the storms of life to erase. This exercise may be made very attractive by varying it from time to time and from day to day. This may be done in various ways. A favorite custom in many homes is to have all the members of the family read in turn, a verse or two each. Very small children may take part in this, and they are usually most happy to be accorded this privilege. It is astonishing to see how quickly the chubby fingers will learn to follow the verses as they are read; and before the little ones can read, they take the greatest delight in repeating a verse, line after line, after a parent's prompting. Again, some of the most familiar promises of the Scriptures, like the twenty-third psalm, or the fifth chapter of Matthew, may be read in concert; or the stories of the Bible may be read by one of the parents or by an older brother or sister, with explanations to make them plain to the little ones. It would be well to read a book through by course, thus avoiding the habit of disconnected reading, which is not always desirable.

Let the prayer be simple and suited to the needs of the family. Pray for Johnny, that at school and on the playground he may do only as the boy Jesus would have done. Pray for mama, that the Lord may direct her in all the

duties of the day, while she makes the home for the little ones that God has given her.

Stated times for the study of God's Word are quite as important as the reading in family worship, and let this study be thorough, as thorough as you would expect your boy to get his lesson in arithmetic or geography. And why not? Is it not much more important? Make the Bible profitable to your children by carefully and lovingly applying it to their needs, helping them to see their weak points, and to fortify them.

Sabbath Observance.

How to train our children to a proper regard of the Sabbath is another question that perplexes the Christian mother's heart. First of all, we are to regard the day as "a delight, the holy of the Lord, honorable." Teach your child to look forward to it, and to hail its coming with genuine pleasure. Again, we see that love must be the basis of observance. The child can not thus regard the day unless he has learned to love it; but, surely, Christian parents in this enlightened age should desire to have the Sabbath thus observed by their children. Now comes the question, "How shall I lead my child thus to observe the day?" First, by preparing for the day. Mend and lay out all the clothes to be worn, and let the preparation of the body also receive attention. A mighty lodestone of Christian development and sanctification lies in the custom of entering upon the Sabbath neat and clean. Second, the habit of preparing for the Sabbath-school during the week, or on Sabbath eve, and, attending with our children, can not fail to make it attractive to them. Children love to be with their parents. Nothing pleases a child better than to share his parents' real toils and pleasures, and we shall find that this rule works just as well when it comes to attending Sabbath-school and church, as during the week at the baking-board or the wash-tub.

There must be a change of occupation on that day, yet occupation the child must have.

"Rest is not quitting life's busy career,
 Rest is the fitting of self to one's sphere."

Action the child must have, and so we must direct it. How can we secure this end for very young children? for this nurture must begin with the very tenderest age. Let the baby have a different rattle on the Sabbath day, something he does not have on any other day in the week. He will soon connect the new toy with the occupation of the Sabbath, and this will have its influence. When the child is a little older, say from three to ten years, let him have toys on that day, purchased for that day and preserved for it,—toys that he never has on other days, and that are suitable for Sabbath entertainment. Let him have a chest or box containing only those to be used on that day. It may contain blocks for building the temple, or the tabernacle, or a model of the ark, with all its belongings, highly-colored plates of Bible scenes, dissected passages of Scripture, dissected maps of Bible lands, etc. Let the older children amuse the younger ones by telling stories about these things or by reading to them.

Take pains to teach God in nature on that day more than on any other day. Let the father take the little ones out for a walk, teaching them the love of God and the beauty of His works with which we are surrounded. This is particularly the privilege of those who live in the country, where they are surrounded by everything that would direct their minds to the Creator of all things. A double good will often be gained. While the children are entertained or instructed, the weary mother may have an hour of rest, and perhaps a needed

nap. When the children grow older, no less is demanded of the parents, but rather more, that they may still direct the rapidly-unfolding minds, which reach out for more entertainment and more knowledge. For these, as well as for the little ones, the hour for family worship may have special attraction on that day. Sweeter songs may be sung, and time spent in learning new songs.

Sacredly reserve to your children the hour for Bible study. Have a shelf in your library devoted to Sabbath reading, and strictly reserve it for that purpose. Let it be filled with books that will be a delight to the hearts of the youth, not some dry, prosaic work that you would find it hard to be interested in yourself. Make the spirit of the entire day one of reverence.

Finally, dear parents, you will see that success in bringing up children in "the nurture and admonition of the Lord" will cost study—prayerful, earnest study. It will take time to prepare for this work. It will require self-denial, self-control, unwavering faith, and determination, as well as a thorough conviction that the importance of the work, and the glorious results that are sought, are such as to warrant their best efforts and greatest sacrifices.

MRS. H. S. MAXSON, M.D.

MAKING FRIENDS.

UPON entering a new circle of associations, youth, and often elderly persons, feel such a sense of loneliness and utter forsakenness. Often have I felt this strange, lonely feeling; once especially I remember; after being in the Mission School in Oakland, and entering the College at Healdsburg, there were many strange faces, and I felt I knew so little of college life. I was half afraid to speak, or be spoken to. We Mission girls and others arrived several days before school opened, and most of the students seemed to enjoy themselves in their duties and social talks with one another, but I felt so awkward and lonely. O, yes, all were pleasant and kind, but I was afraid to say, "Good morning," or make many advances unless first approached or spoken to. Yet I am thankful to say that before the term closed I was as much at home there as at any place.

What brought the change? In the opening exercises the president read the first clause of Prov. 18:24. The Spirit of God sent the words home to me. I began to greet the students with a pleasant word, and soon they all seemed so friendly.

I found that Prov. 18:24, is a good rule in the church, in the neighborhood, and among all classes. Why?—Because it is God's way of gaining friends. I feel that if my experience is of any value to another soul I'd like to pass it on.

MRS. C. H. GOODWIN.

LAYING DUST WITH OIL.

THE experiment of making a railroad dust-proof and water-proof by the use of crude oil has been tried during the past year in the East with success. In the West, the Burlington railroad is the first to adopt the improvement. General Superintendent Calvert has had part of the Wyoming Division of the Burlington treated with crude oil, and the results there have been so satisfactory that he is making arrangements to continue the work elsewhere on the system. Two cars were especially arranged for sprinkling the track and the road-bed with the oil. Oil was sprinkled in the center of the track and on the outside of the rails for about five feet. One application of the oil keeps the track free from

dust for about one year. The number of hot-boxes on trains is considerably lessened, and the comfort of passengers is greatly enhanced. An additional advantage found in treating the track with oil is that moisture will not then penetrate through the oiled outer crust. Instead, the water runs off the track into the ditches at the sides. Vegetation along the track is destroyed by the use of oil.

EDUCATION OF GIRLS.

THE following is a part of what Mrs. Varina Davis, widow of the late Jefferson Davis, has to say in the *World* on the training of children:—

The most favorable moral education a girl can have is the example of her mother. If she daily practises truth, justice, sincerity, patience, fortitude, gentleness, a large charity for others—that is, if she leads a Christian life—it will impress her child more than any dogma which can be inculcated in her in lengthy lectures. If, added to this, the mother has the self-control to notice the child's little fads and fancies, and treat them respectfully, and if the child be allowed the largest liberty consistent with the proper care of her, there will be little to fear for her future.

THE MOTHER AS FRIEND AND GUIDE.

Tell her frankly and tenderly when she is alone where she has erred, and repeat it as often as is needful, but let her feel she is reforming herself, not being dragooned into obedience. Most girls will sedulously avoid errors which their mothers do not daily commit. That child is fortunate indeed who looks up to her mother as an example of all she inculcates and not as a sinful woman who is her harshest judge. A good example is the practical demonstration of a moral theory, and is worth more than all the sermonizing one can utter. Once I knew a witty reprobate whose uncle asked him: "Why do you not behave like George? I have brought you up alike?" "Because," said the wit, "I suppose he followed your precepts, and I followed your example."

Too many mothers forget good manners in intercourse with their children. They do not use the little elegancies which, if forgotten toward a stranger, they would consider unpardonable. In correcting a child's fault they use that policy described by the most disagreeable of all cant phrases to me—they "call a spade a spade." The mother who devises some occupation for a noisy child which will absorb her attention, does better than one who says, "If you do not behave I shall punish you; you are a noisy, bad girl." And yet the latter course is the common one.

DO NOT TRUST CHILDREN TO SERVANTS.

The habit of trusting children to the care of servants in the nursery in the formative period of their lives is a very vicious one, no matter how trustworthy the servants may appear to be. Let the parent ask herself if such close attention as her little girl requires can be paid by a servant or even a governess, be she never so conscientious, as a mother's love would prompt. The fretful little cabined creature is mutely conscious of a lack of sympathy which she craves and of which she does not know that her own annoying peculiarities have deprived her. She does not admit the right of any one to restrain, who does not love her, and whom she is fiercely bent on never loving. So a constant warfare is kept up by assurances repeated on the slightest provocation that there was never so naughty a child, and responsive declaration of the unhappy little creature, "I do not love you, and I will never be good."

I should not deprecate giving as good an education as a girl would take, but her moral training is of infinitely more importance, and no mother can escape the dreadful responsibility of this task. I confess to being unable to give any formula for its performance except self-abnegation and eternal vigilance.

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SIGNS OF THE TIMES
OAKLAND, CAL.



LESSON XIII.—SUNDAY, SEPTEMBER 24, 1899.

REVIEW FOR THE QUARTER.

Golden Text: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

LESSON I.—Gracious Invitations. Hos. 14:1-9. God's gracious invitation to Israel, and to all His backslidden people to return to Him. The golden text is the true seeker's response to the Lord's appeal, "Come, and let us return unto the Lord."

LESSON II.—Daniel in Babylon. Dan. 1:8-21. One of the grandest temperance lessons of the Word of God. It shows how God will work in the lives and characters and capabilities of him who is loyally co-operative with God. Golden text: "Daniel purposed in his heart that he would not defile himself."

LESSON III.—The Hebrews in the Fiery Furnace. Dan. 3:14-28. Here are points among others: Church and State governments (such as Babylon) always persecute. God's people should stand true to principle, whether death or deliverance await. They can not in any way compromise, or seem to yield their faith. God is able to deliver, and will now if it is for His glory. If not He is with us in the suffering. What bearing have the principles of this lesson on modern religious legislation or Sunday laws? Golden text: "Our God whom we serve is able to deliver us."

LESSON IV.—The Handwriting on the Wall. Dan. 5:17-31. Near the time of the return of the captive Jews to Jerusalem. Babylon had run her allotted career. Weighed in the balances, she was found wanting, and doomed. Of what use are you in God's vineyard? He will soon weigh your character. Will He be forced to number the days of your existence? or will your future be forever with Him? Golden text, "God is the Judge." Ps. 75:7.

LESSON V.—Daniel in the Lions' Den. Dan. 6:10-23. Another lesson of Church and State union. In lesson 3 God's people were asked to pay outward deference to a false god. In this lesson the servant of the Lord is asked simply to refrain from openly worshipping the true. Both of these tests will come to God's people in these days. God honors and preserves the loyal. Notice also that through the loyalty of those Hebrews the knowledge of the true God was carried throughout the Babylonian and Medo-Persian Empires. You do not know how much your loyalty to truth in a little thing will amount to. Golden text: "The Lord is thy keeper." Ps. 121:5.

LESSON VI.—The New Heart. Eze. 36:25-36. The precious lessons on Daniel and his fellows have been dealing with new-hearted men; for the true hearts are the new hearts, made so by God's power.

God will give to all the new heart who will yield to Him and believe. God's promise, "A new heart also will I give you," is a golden text for every man.

LESSON VII.—Ezekiel's Great Vision. Eze. 37:1-14. A lesson of God's power in a twofold sense. He is able to re-create a living man who is as hopeless as the dry bones of the dead, and He will raise up all Israel in the last day. But to be among them then, the power of Christ's resurrection must be manifest in our lives now over sin. See Eph. 1:19-21; Phil. 3:10. The golden text is God's promise to His children now: "I will put My Spirit within you." Are you ready for it?

LESSON VIII.—The River of Salvation. Eze. 47:1-12. From this conditional prophecy we may learn what God desires to do for all His people; nay for the earth. He wishes to heal all diseases, restore the lost. Jesus says (golden text): "Whosoever will, let him take the water of life freely." Rev. 22:17.

LESSON IX.—Returning from Captivity.—Ezra 1:1-11. The lesson for us is God's faithfulness and mercy, and His desire to save us from all the bands and captivity of sin. Golden text: "The Lord hath done great things for us; whereof we are glad." Ps. 126:3.

LESSON X.—Rebuilding the Temple. Ezra 3:10 to 4:5. This is the fulfilment of God's promise made 200 years before. The practical lesson is that God is taking our poor sin-weakened bodies and hearts and rebuilding them for His own dwelling-place. Golden text: "The temple of God is holy, which temple ye are." 1 Cor. 3:17.

LESSON XI.—Encouraging the Builders. Haggai 2:1-9. God has always encouraged His true workers in great crises, by special messengers. He encourages every true soul in character-building, by the Word of God, by the messages through angels, prophets, apostles, and our Lord Himself. He encourages us by reproof, by warning, by true friends, by His Holy Spirit. Golden text: "Be strong, all ye people of the land, saith the Lord, and work; for I am with you."

LESSON XII.—Power through the Spirit. Zech. 4:1-14. No machinery, no devices, no art or craft, no organizations, no carefully laid plans, no force of men can take the place of the Spirit of God in God's work. That Spirit must direct and furnish the power, or the work will come to naught. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

An excellent review may be made from the golden texts of the various lessons.

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OAKLAND, CAL.

39 Bond St., New York 18 W. 5th St., Kansas City, Mo.



PUBLISHED WEEKLY

By the Pacific Press Publishing Co.
(Entered at the Post-office in Oakland.)

MILTON C. WILCOX, - - - - - EDITOR.
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Oakland, Cal.

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TO CONTRIBUTORS.

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

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

How Prepared.—Write plainly, with typewriter or ink, with wide space between the lines, to freely admit of editing, writing of subheads, etc. Write on one side of the sheet only. Sign the name to the manuscript, as it becomes oftentimes separated from accompanying letter. Anonymous contributions are not used, whatever their merit. If the writer does not wish his name to appear, let him furnish a pseudonym for the public. But we wish the name.



LESSON XIII.—SABBATH, SEPTEMBER
23, 1899.

THE PRODIGAL SON.

Perea and Judea, A.D. 30.

Lesson Scripture, Matt. 20:17-19; Luke 15:11-32.

Luke 15:11-32.

11 "AND He said, A certain man had two sons; and the younger
12 of them said to his father, Father, give me the portion of thy
13 substance that falleth to me. And he divided unto them his
14 living. And not many days after the younger son gathered all
15 together, and took his journey into a far country; and there he
16 wasted his substance with riotous living. And when he had
17 spent all, there arose a mighty famine in that country; and he
18 began to be in want. And he went and joined himself to one
19 of the citizens of that country; and he sent him into his fields
20 to feed swine. And he would fain have been filled with the
21 husks that the swine did eat; and no man gave unto him.
22 But when he came to himself he said, How many hired serv-
23 ants of my father's have bread enough and to spare, and I
24 perish here with hunger! I will arise and go to my father,
25 and will say unto him, Father, I have sinned against heaven,
26 and in thy sight; I am no more worthy to be called thy son;
27 make me as one of thy hired servants. And he arose, and
28 came to his father. But while he was yet afar off, his father
29 saw him, and was moved with compassion, and ran, and fell
30 on his neck, and kissed him. And the son said unto him,
31 Father, I have sinned against heaven, and in thy sight; I am
32 no more worthy to be called thy son. But the father said to
33 his servants, Bring forth quickly the best robe, and put it on
34 him; and put a ring on his hand, and shoes on his feet; and
35 bring the fatted calf, and kill it, and let us eat, and make
36 merry; for this my son was dead, and is alive again; he was
37 lost, and is found. And they began to be merry. Now his
38 elder son was in the field; and as he came and drew nigh to
39 the house, he heard music and dancing. And he called to him
40 one of the servants, and inquired what these things might be.
41 And he said unto him, Thy brother is come; and thy father
42 hath killed the fatted calf, because he hath received him safe
43 and sound. But he was angry, and would not go in; and his
44 father came out, and intreated him. But he answered and
45 said to his father, Lo, these many years do I serve thee, and
46 I never transgressed a commandment of thine; and yet thou
47 never gavest me a kid, that I might make merry with my
48 friends; but when this thy son came, which hath devoured thy
49 living with harlots, thou killedst for him the fatted calf. And
50 he said unto him, Son, thou art ever with me, and all that is
51 mine is thine. But it was meet to make merry and be glad;
52 for this thy brother was dead, and is alive again; and was
53 lost, and is found."

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 parable did Jesus speak to the people? Verses 11, 12.
2. What course did the younger son pursue? Verse 13.
3. What experience did he then have? Verses 14-16.
4. What change came over him? What did he say? V. 17.
5. What decision did he make? Verses 18, 19.
6. What did he then do? Describe the scene when he met his father. Verses 20, 21. (Ps. 103:13, 14.)
7. What orders did the father give? Verses 22, 23.
8. What reason did he give for these festivities? Verse 24. (Luke 15:6, 7, 9, 10.)
9. Where was the elder son? What did he do? Verses 25, 26.
10. What answer was given him? Verse 27.
11. What were his feelings on hearing the cause of the rejoicing? What did his father do? Verse 28.
12. What answer did the son make? Verses 29, 30.
13. What assurance did the father give him? Verse 31.
14. What reason did he give for making merry? Verse 32. (Matt. 18:12-14.)
15. What lessons should we learn from this parable?
16. What prediction did Jesus again make to His disciples?—That He should at Jerusalem be betrayed, condemned to death, be crucified, and rise the third day. See Matt. 20:17-19.

The Lord's Day

THE TEST OF THE AGES

There is a wide-spread belief that when the Christian Dispensation succeeded the Levitical that the Sabbath was changed from the Seventh to the First day of the week.

"The Lord's Day" is a pamphlet in which an examination is made of the authority for this belief. It also treats upon almost every phase of the Sabbath question from scriptural and historical standpoints, and is the most complete work on the subject, in small compass, published.



Reduced from "The Lord's Day."

Its twelve chapters are divided by sub-heads as shown in table of contents, so that reference to any point may be instantly made. Notice the

CONTENTS

	Page
PART I.—THE PATRIARCHAL DISPENSATION.	
CHAPTER I.—THE INSTITUTION OF THE SABBATH	9
How made, 9; for whom made, 12; the purpose of the Sabbath, 12; the Sabbath a memorial, 13; the Maker of the Sabbath, 15; the Lord's day, 15.	
CHAPTER II.—DURING THE PATRIARCHAL DISPENSATION	16
The Book of Genesis, 16; in other nations, 18.	
CHAPTER III.—SABBATH REFORM	21
Out of Egypt, 21; The Sabbath restored, 22; a definite day, 23.	
PART II.—THE LEVITICAL DISPENSATION.	
CHAPTER I.—THE SABBATH AFFIRMED	27
The first covenant, 27; the giving of the law, 27; the fourth commandment, 28; made known the Sabbath, 30; a sign of redemption, 31.	
CHAPTER II.—DURING THE LEVITICAL DISPENSATION	33
The rival religion, sun worship, 33; character and forms of sun worship, 37; the sun-worship day, 37; sun worship forbidden, 38; apostasy to sun worship, 38; sun worship is Sabbath breaking, 39.	
CHAPTER III.—CLOSE OF THE LEVITICAL DISPENSATION	42
Making void the law, 42; true Sabbath reform, 42.	
PART III.—THE CHRISTIAN DISPENSATION.	
CHAPTER I.—CHRIST AND THE SABBATH	45
Type and antitype, 45; the typical service and institution, 45; Christ and the law, 46; the teaching of Christ, 47; the death of Christ, 51; the new covenant, 53; the law of the new covenant, 54; written by the Spirit, 56; the New Testament Scriptures, 59; ceremonial Sabbaths, 61; perpetuity of Sabbath and law, 62; the royal law, 63.	
CHAPTER II.—THE GOSPEL OF CHRIST AND THE SABBATH	64
What the law is to the sinner, 65; the One righteous, 65; His obedience ours by faith, 67; His life ours, 68; Christ in us, 69; Christ our example, 71.	
CHAPTER III.—SUNDAY IN APOSTOLIC TIMES	72
Some first-day facts, 72; teaching of Paul, 75.	
CHAPTER IV.—THE CHANGE OF THE SABBATH	76
History repeats itself, 76; the change of day, 77; the divine predictions, 79; confession of the criminal, 83.	
CHAPTER V.—THE TESTIMONY OF MEN	85
True Protestantism, 85; early introduction of error, 87; how Sunday came to be observed by the church, 90; human testimony for the sabbath, 95.	
CHAPTER VI.—THE CLOSE OF THE CHRISTIAN DISPENSATION	99
The condition of the Christian church, 99; the healing message, 100; how much the message implies, 101; the beast and his image, 103; the seal of God, 106; distinguished by creative power, 108; the Sabbath His memorial, 108; a Sabbath blessing, 109; take thy foot from the Sabbath, 111; the two classes, 113; the sad result, 116; the glorious outcome, 117; summary, 120; blessed boon of God, 121.	

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CONTAINED IN THIS NUMBER.

Poetry.

Sin Is Sin in All	5
Faith, BERTHA EDYTHE STRELINGER	10
The Bloodless Sportsman	12

General.

The Coming of Christ	1
The Law of God, J. W. WATT	2
God, the Word, S. N. HASKELL	3
Taught to Babylon, ALONZO T. JONES	4
Does Extravagance Help the Poor?	5
The Object of Christ's Coming, F. M. WILCOX	5
The Marriage in Cana of Galilee, Mrs. E. G. WHITE	6
The Sabbath a Sign of the Everlasting Covenant, G. E. FIFIELD	7

Outlook.—How the Pope Was Barred—Luxuries for Deceit—Saving or Losing the Sabbath—Japan's National Reform—Poor France!	8, 9
--	------

Missions.—Woman's Position and Responsibility, Mrs. SUSAN BIRDSELL ROBERTS—Sixth Voyage of the Pitcairn, C. M. SNOW	10, 11
---	--------

The Home.—Is There an Antidote to a Violation of Nature's Law? DAVID PAULSON, M.D.—Christian Nurture, Mrs. H. S. MAXSON, M.D.—Education of Girls	12, 13
--	--------

International Sabbath-school and Sunday-school Lessons	14, 15
Publishers	15

THE men of this world strive hard to get everything they can. But the real Christian strives not so much to get, but to faithfully use, what his heavenly Father gives him.

OUR missionary vessel, the Pitcairn, Captain Werge in charge, arrived in San Francisco Harbor on the 16th of August. For a full account of her voyage see page 11.

A wealthy man in Hartford, Conn., has spent the greater part of his fortune, it is said, in fighting the doctrine of the immortality of the soul. It is certain that the man had one enemy, and that is Satan. The doctrine of the inherent immortality of sinful man has been the foundation of nearly all of the false philosophies and doctrines of the ages.

Our Heavenly Father has given us the very best. He has poured out upon us the choicest treasure that Heaven has: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. And upon this great theme the apostle asks: "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:31, 32. God has freely given us His Son. And with Him He has also freely given us all things. Such complete and such unselfish love should awaken in us the fullest consecration to our Father in heaven.

THE *Wool and Cotton Reporter* estimates that the new trusts formed between January and July represent on paper a capitalization of \$7,370,783,383, of which \$1,628,706,900 was preferred, and \$5,742,076,483 was common stock. The same journal says it is "forced to the conclusion that two-thirds of the trust capitalization is 'water,' which means in reality that there is that much out-and-out fraud connected with the business. Then it would seem that the purpose of the trust is twofold; to corner all the commodities of life, and, in consequence, cruelly oppress the poor, and then, by fraud, through "watered" stock and otherwise, break as many of the small capitalists as possible, and thus bring every thing in commercial life into the grasp of six or

eight men. This seems hard as it is viewed from the human standpoint. But the great God of heaven and earth is at work on the problem, and all who wait for His solution of it will soon be rewarded by a share in the eternal victory. It pays to stand with God, and wait upon His ways.

A compromise measure course is never successful where moral principle is involved. It was thought, by many friends of temperance, that what is called the "Raines Liquor Law," in New York State, would be a success. This appears to be the case in ill-gotten gains; but, morally, it is a failure. The *Christian Work* tells us that the traffic has increased, and Sunday is become almost as much a liquor-selling day as any other. And yet it was thought that it would be a help to Sunday observance. The fact is that the only true way to restrict liquor-selling is absolute prohibition, and the only proper way to secure observance of any religious festival is only through conscience and moral suasion.

OUR "WORLD'S HARVEST" ISSUE.

(Ready, the Lord willing, Nov. 1, 1899.)

In addition to the articles mentioned in last week's paper that are to appear in the "Harvest Number" of the SIGNS we give the following:—

The Ripening of the Harvest

BY ALBION F. BALLENGER.

An article showing how the outpouring of the same mighty Spirit of God ripens both wheat and tares for their respective harvests.

The Harvest of the World

BY THE EDITOR.

Showing the final result of sin and its owing.

The Coming of the Reaper

BY FRANCIS M. WILCOX.

This paper vividly sets forth the glory of the coming of the great Reaper, the Lord of righteousness and life.

The Outlook—Prophetic

BY JOHN ORR CORLISS.

This paper will be a general world-view from the only true standpoint of Christ's watchman, the prophetic Word.

The Outlook—Temporal

BY A. O. TAIT,

Author of "Heralds of the Morning."

A view of the world as men of the world look upon it, perplexed, despairing.

The Outlook—European

BY HENRY P. HOLSER.

This will give a more detailed account of the condition of Europe, the world's great center of activity.

There will be a good practical article by Mrs. E. G. White.

We will have more to tell you from week to week in regard to this Special "Harvest Number."

SPEAKING of the trusts, Gen. Lew Wallace says: "I know nothing more reprehensible than the neglect which has been shown to the trust evil. . . . The only hope of action by the authorities is in the organization of all laboring men." While this may be a "hope of action," yet how can it do anything else than to precipitate the conflict. It will be a sad day when organized labor begins its open war against capital. It will be one of the events that will have its full part in making that "time of trouble" in these last days that Daniel foretells in the twelfth chapter of his prophecy. The issues that combined to produce this time of trouble are now before the world, and the lines are being drawn tighter and tighter. The fullest realities of all that the prophet predicts must soon, very soon, be intensely active in their terrible work all about us. But God is a shelter from it all for every one who will come to Him.

A REPORT in the Chicago *Times-Herald* says of one of the chaplains that went with the United States soldiers to Manila: "He was always on the firing line with a rifle whenever there was any fighting going on, and he was the quickest to show up with chickens when it was over, of any man in the regiment." The report speaks very approvingly of these qualities in the chaplain. But any one who has had the faintest glimpses of the real Christianity of the Christ of God would never imagine that He would send out a chaplain to represent Him in any such a way as that. And the fact that such chaplains are applauded by so many shows that Christianity is not understood as much as it appears to be. Let all the world know that Jesus Christ is the Prince of Peace. He is not the god of war. The Master's instruction is, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. Instruction could not possibly be plainer. And all those who follow the Lord will surely heed it.

ONE would naturally suppose that "Christian" men in the funeral-directing business would instinctively refrain from open display of rivalry. It would seem that of all secular duties of man to his fellow man, the interment of the dead should be done "decently and in order." One day recently there were so many funerals in this city that it was necessary to procure hacks from Alameda, Berkeley, and even from San Francisco. It is charged that one undertaker was the cause of having some of the outside hackmen arrested as soon as they came into the city by the order of his rival, because they had no city license. The licenses were promptly paid, but threatened vengeance is the result. This is an illustration of the doctrine that "business is business," regardless of Christian profession or true religious principle, or even just the commonest decent manliness.

"COLLIS P. HUNTINGTON, of New York, has bought a tract of land of 1,350 acres in Hanover County, Virginia, where at his expense a well-equipped building, with the latest modern improvements, is to be erected for the confinement of juvenile offenders of the negro race. There are now three thousand colored boys and girls confined in the prisons of Virginia, and compelled to associate with the vilest and most degraded adults. Governor J. Hoge Taylor has promised that he will transfer the young prisoners to the reformatory as soon as it is built." So says the *Union Signal*, and the information reveals a condition that will surprise many people. With such a condition in the once highly-cultured State of Virginia—the "mother of Presidents"—will misguided people still contend that "the world is growing better"?

A PRESS correspondent, writing from Naples while Admiral Dewey's flagship was stopping there, reports that officer's expressed sentiments as follows: "I have never been in favor of violence toward the Filipinos. The islands are at this moment blockaded by a fleet, and war reigns in the interior. This abnormal state of things should cease. I should like to see autonomy first conceded and then annexation might be talked about. This is my opinion. I should like to see violence at once put a stop to. According to my view, the concession of self-government ought to be the most just and most logical solution."

MARTIAL law has been proclaimed at Hilversum, Holland. On account of the general feeling of unrest the disturbances are regarded as serious. In these times it only takes a small matter to stir up quite a lot of rioting and general trouble. The Word is very clear in telling us that the time just before the second coming of Christ will be marked with the greatest violence among the people. Is it not clear that we have entered the time foretold in this Word?

AFTER several years of trial of various schemes of raising funds, the First M. E. Church of this city has returned to the pew-rental system. The rentals will be by sittings, instead of by pews, and are payable monthly in advance. The sittings are listed at 25 cents to \$2.50, according to location.

A WATERSPOUT, accompanied with heavy peals of thunder, swept through Covelo, in the northern part of California, on August 21.