

SIGNS OF THE TIMES

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

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THE GLORY OF BUILDINGS.

FROM the years 1627 to 1658 there reigned in India Shah Jehan. He was the oldest son and successor of Selim, who assumed the lofty title of Jahangir, the "conqueror of the world." On taking the throne he put all possible heirs to death save himself and sons. Near the close of his reign his debauched life brought on a sudden severe illness, and he was reported dead. His four sons went to war for the throne. Three were killed. The third was successful. He kept his father imprisoned at Agra till the day of his death, in 1666.

It was at Agra that Shah Jehan erected the famous mausoleum, Taj Mahal ("Gem of buildings"), for his favorite wife, Empress Arjamund, known as Mumtaz-i-Mahal, corrupted into Taj Mahal, the "exalted one of the harem." The Taj Mahal palace is said to be "the most beautiful the world has ever possessed."

HERE is a brief description of it as given in the "Century Cyclopedia:" "It stands on a platform of white marble 18 feet high and 313 feet square, with tapering cylindrical minarets 133 feet high at the angles. The mausoleum itself is in plan 186 feet square, with the corners cut off; it consists without of two tiers of keel-shaped arches with a great single-arched porch in the middle of each side. The structure is crowned by a pointed and slightly bulbous dome, 58 feet in diameter, and about 210 in exterior height, flanked by four octagonal kiosks. The interior is occupied by four domed chambers in the corners, and a large arcaded octagon in the middle, all connected by corridors. In the central chamber stand

two cenotaphs, inclosed by a remarkable open-work rail in marble. No light is admitted to the interior, except through the delicately-pierced marble screens, which fill all the windows. The decoration is enriched by admirable Mosaic inlaying in stone of flower motives and arabesques, much of it in agate, blood-stone, and jasper."

SO MUCH man builds for pure sensual affection, lust, and pride, and death. But its glory

THE foundation of that structure is the Rock Christ Jesus, the same foundation on which the prophets and apostles were builded. Luke 6:47, 48; 1 Cor. 3:11; Eph. 2:20. Its superstructure is the living Word of God, inwrought by faith into every motive, principle, action, and fiber of life. Acts 20:32. And, thus building on the Rock Christ Jesus, feeding, growing upon His Word, we become "rooted and built up in Him, established in the faith, . . . abounding therein with thanksgiving."

He who is established in God will endure forever.

TO BRING the lesson closer still: our bodies are temples "of the Holy Ghost." 1 Cor. 6:19. "Know ye not that ye are the temple of God?" Many do not know it; for the rightful Temple-dweller has been refused admittance. Yet God in the beginning designed to make man His eternal dwelling-place. How beautiful and glorious was



THE TAJ MAHAL.

is only outward. It will sometime crumble and decay, even as did the fair form of the favorite empress enshrined therein. It is of the earth, earthy. It has no more value than millions of meaner buildings, save as a work of beauty, beauty that crumbles to dust.

THERE are many lessons to us all, one of which is that it is possible for every sentient soul to erect a grander, more beautiful temple, which will endure forever. The glory of the Taj Mahal was wholly in form and surface; but the glory of our possible temple is inward, growing, developing, enlarging, glorifying, to all eternity. This is the temple of holy character, which God would build in each of us, which He will build in every soul yielded to Him.

that temple, which Infinite Wisdom pronounced, "Very good"! But God was shut out by the temple-keeper, and the enemy was given welcome. Man sold the beautiful dwelling to the despoiler; and his evil work is everywhere manifest. And yet, even now, how many beautiful human forms there are, despite sin's work! Man created and embellished the Taj Mahal. But its beauty is cold and dead. God made living man in His own glorious image. Satan and man marred God's handiwork, yet, even now, "fearfully and wonderfully made." Man is more than cold marble. God has, by an eternal sacrifice, bought back the marred and distorted image, such a disgrace to His universe. And the great Architect proposes to every soul which will yield to Him to take the ruins of this wonderful temple

and rebuild it into His own divine image, and make it "to the praise of the glory of His grace," to all eternity.

THE Taj Mahal stands to the praise of its builder; but the builder is dead, and people say concerning his work, *Ne plus ultra*. Should it be destroyed by an earthquake, it would not be rebuilt; and when shattered by the voice of God, with all earth's dead monuments, it will perish forever. The temple of Solomon exceeded in magnificence and richness that built by Zerubbabel, but God said that the glory of the latter should exceed that of the former, because of Christ's literal presence within its walls. So Christ takes the poor, ruined, dying, yet willing temple from the slums or the brothel, where Satan has cast it, puts within it His own presence, and bids it "live." The form stands erect. The bloated face disappears; the rheum departs from the eyes; the foul spirits from the breath; the tongue sings praises to God; the rags give place to cleanness and wholeness, emblem of the life within; and out from the clear, true, steady eyes another spirit looks. The Shepherd is restoring the soul. The Architect is rebuilding the temple. In our own limited observation we see done what man can not do. Even here it is to the praise of the glory of His grace.

BUT, O, what will it be when the incorruptible character shall be given the immortal flesh; when the Divine shall have fashioned the outward as well as the inward, when every form and motion, every look and tone, shall speak of Infinite Power, Wisdom, and Love!—then will we see *God's* handiwork unmarred. And then all the dead temples of earth will be seen in their insignificance. But now, brother, God's possible immortal temples are all around you; do you appreciate their worth? Are you helping to build? X.

"SOME BETTER THING."

PRESENT accepted theology teaches that as soon as the saint is done with life, immediately he enters upon his heavenly reward. God says that He has provided for us who remain in the strife "some better thing" than that. If any should be enjoying their heavenly home, surely all will agree that such faithful ones as David, Gideon, Samuel, Daniel, Isaiah, Daniel's three companions, Stephen, and those faithful ones who were sawn asunder for their faith in Christ, who were tempted, tormented, made destitute—surely such will have a glorious entrance into Christ's everlasting kingdom, if any one is admitted. But of these God positively says they have not received their heavenly homes. "And these all, having obtained a good report [not on earth, but in heaven] through faith, received *not* the promise." Heb. 11:39.

What was the "promise"?—It was a place of "inheritance," for which Abraham went out, but, with the above class, he received it not here. It was the "city which hath foundations, whose builder and maker is God," to which their eyes of faith were directed. But why did they not enter their beautiful homes?—O, God wanted *all* His dear children to enter upon their heavenly inheritance at the *same time* and *all together*! This He calls "some better thing" than each to go alone when they die—and surely He should know.

Ponder carefully what God says in closing the record of what faith hath wrought for these chosen ones of the past: "And these all, having had witness born to them through their faith, received not the promise, God having

provided some better thing concerning us, that apart from us [who are alive and remain] they should not be made perfect." Heb. 11:39, 40, R.V.

Why fix up some other way and call that the best, "more pleasant to think upon," etc., when God says His way of all entering the heavenly home together is the "better thing" for us? Shall we believe God, or the one who told Eve she would never die if she ate the forbidden fruit? T. E. BOWEN.

Rome, N. Y.

THE HIGHER LIFE.

WE speak of the soul that has freedom within;
Of hopes untarnished by pain;
We speak of a land where there's nevermore sin,
A home which the humblest may gain.
We speak of a faith that is leading the way
From earth to mansions above;
And we joy in the hope of that endless day,
That comes with the blessings of love.
We speak of a life that is hidden in Him;
Of peace as a river that flows.
We speak of the light that will never grow dim,
Of the grace which masters our foes.
Our Lord's life the pattern is, life without sin,
Triumphant o'er death and the grave;
From every temptation without and within
His strong arm is able to save.

Dear Lord, we will trust Thee forever, amen,
And wait Thy sweet presence to come.
We will sing to Thy praise, for Thy promise to men
Of a sinless, a heavenly home.

L. D. W.

THE OUTPOURING OF THE SPIRIT.

In Two Numbers.

No. 2.

THE promise of the Holy Spirit was the brightest hope and the strongest consolation that Christ could leave His disciples when He ascended to heaven. The truths of God's Word had been buried beneath the rubbish of misinterpretation; the maxims of men, the sayings of finite beings, had been exalted above the Word of the living God. Under the enlightening power of the Holy Spirit, the apostles separated truth from false theories, and gave to the people the Word of life.

The Holy Spirit is often rejected because it comes in unexpected ways. Evidence upon evidence that the apostles were speaking and acting under divine inspiration had been given to the Jewish priests and rulers, but still they firmly resisted the message of truth. Christ had not come in the way they expected, and tho at times they were convinced that He was the Son of God, yet they stifled conviction, and thus became blinder and more hardened than before. They crucified Christ, yet Christ in His mercy gave them additional evidence in the works wrought by the disciples. He sent His servants to tell them what they had done, and even in the terrible charge that they had killed the Prince of Life, He gave them another call to repentance. But, feeling secure in their own righteousness, the Jewish teachers were not prepared to admit that the men who had reproved them for crucifying Christ were speaking by the direction of the Holy Spirit.

Every act of resistance makes it harder to yield. Being the leaders of the people, the priests and rulers felt it incumbent on them to defend their course of resistance. Having committed themselves to a course of opposition to Christ, every act of resistance became an additional incentive to pursue the same course. They regarded the events of their past career as treasures to be jealously guarded, and the

hatred and malignity which inspired those acts they concentrated against the disciples.

The Spirit of God inspired His servants, who, irrespective of the fear or the favor of men, declared the truths which had been committed to them. And under the demonstration of the Spirit's power the Jews could not but see their guilt in refusing the evidences God had sent. But they would not yield their wicked resistance. Their obstinacy became more and more determined, and resulted in the ruin of their souls. It was not that they could not yield; they *could*, but *would not*. It was not alone because they were guilty and deserving of wrath, not alone because they had put to death the Son of God, that they were cut off from salvation; it was because they armed themselves with the attributes of Satan, and determined continually to be opposed to God, persistently rejected light, and stifled the convictions of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was speaking. The malignity of their rebellion was intensified by each successive act of resistance against God and the message He had given His servants to declare. Every day, in their refusal to repent, the Jewish rulers took up their rebellion afresh, preparing themselves to reap that which they had sown.

The wrath of God is not declared against men merely because of the sin they have committed, but because they choose to continue in a state of resistance, because they repeat the sins of the past in spite of the light and evidence given them. If the Jewish leaders had submitted, they would have been pardoned; but they were determined not to yield. In the same way, the sinner, by continued resistance, places himself where he knows nothing but resistance.

How was it with the rebellious inhabitants of the antediluvian world?—After rejecting the message brought them by Noah, they abandoned themselves to sin as never before, doubling the enormity of their corrupting practises. The judgments which God brought upon the antediluvian world declared it incurable. The destruction of Sodom showed that the inhabitants of the most beautiful city in the world were incorrigible in sin. Those who refuse to reform by accepting Christ, find nothing reformatory in sin. Their minds are set to carry out their purpose of revolt, and they are not, and never will be, forced into submission. Today there is danger that, as of old, the Holy Spirit will be rejected because it comes in a way not in accordance with the minds of men. Because it comes, not to praise men, or to build up their erroneous theories, but to reprove the world of sin, of righteousness, and of judgment to come, many turn away from it. They are not willing to exchange their own righteousness (which is unrighteousness) for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to human devising; and if it comes as a reprover, it is man's place to hear and to obey its voice.

We need to pray for the impartation of the divine Spirit as the remedy for sin-sick souls. The surface truths of revelation, made plain and easy to be understood, are accepted by many as supplying all that is essential; but the Holy Spirit, working upon the mind, awakens an earnest desire for truth uncorrupted by error. He who is really desirous to know what is truth can not remain in ignorance; for precious truth rewards the diligent seeker. We need to feel the converting power of God's grace, and I urge all who have closed their heart against God's Spirit to unlock the door,

and plead earnestly, Abide with me. Why should we not prostrate ourselves at the throne of divine grace, praying that God's Spirit may be poured out upon us as it was upon the disciples? Its presence will soften our hard hearts, and fill us with joy and rejoicing, transforming us into channels of blessing.

The Lord would have every one of His children rich in faith, and this faith is the fruit of the working of the Holy Spirit upon the mind. It dwells with each soul who will receive it, speaking to the impenitent in words of warning, and pointing them to Jesus, the Lamb of God, that taketh away the sin of the world. It causes light to shine into the minds of those who are seeking to co-operate with God, giving them efficiency and wisdom to do His work.

The Holy Spirit never leaves unassisted a soul who is looking to Jesus. It takes of the things of Christ, and shows them to the seeker. And if the eye is kept fixed upon Jesus, the work of the Spirit ceases not until the soul is conformed to His image. Through the gracious influence of the Spirit the sinner is changed in spirit and purpose, till he becomes one with Christ. His affection for God increases; he hungers and thirsts for righteousness, and by beholding Christ he is changed from glory to glory, from character to character, and becomes more and more like his Master. Christ is formed within, and by His Spirit He fulfils the promise, "I will never leave thee nor forsake thee." "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

MRS. E. G. WHITE.

SIGNS OF CHRIST'S COMING.

In the Sun.

THAT the Lord has warned the world of the near approach of the end of all things, is only in harmony with His character of love and mercy. In all judgments which He has visited upon guilty man, those judgments have been preceded by messages of love, offering time for repentance and opportunity for escape from the visitation of divine wrath. As He says through His prophet Amos, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." When the ancient world was visited by a flood of waters, for one hundred and twenty years Noah, a preacher of righteousness, warned men to flee from the wrath to come. And not alone has the Lord exercised His clemency toward the world in a general way, but His loving mercy has extended to particular localities, and even to single cities,—as in the case of the cities of the plain in the days of Lot, and of Nineveh in the days of Jonah, the people of which He warned through His servants of impending judgments.

Hence, if God would give warning of such comparatively small visitations, how much more reasonable is it to suppose that all the great events connected with the second coming of Christ, such as the destruction of this earth by fire, the judgment of the world, the annihilation of the wicked, the inauguration of everlasting peace and righteousness—all of which will take place within the day of the Lord—would be preceded by portending signs and warning messages of mercy. This the Scriptures reveal that He will do, and in no inconspicuous way does He reveal these indications.

Signs in the Heavens.

In the heavens, than which there could be no more conspicuous place for the revelation of His will to the natural sight of man, God hangs out the signs of the last great day. Indeed, this purpose must have entered into His mind way back in the days of creation. In making the lights of the firmament of heaven, He said, "Let them be for signs, and for seasons, and for days, and for years." Says our Lord, as recorded by Luke, "And there shall be signs in the sun, in the moon, and in the stars." Matthew and Mark, in their record of these predictions of the Lord, are more specific. By Matthew our Saviour is represented as speaking of the great period of tribulation which will come upon the church of God, evidently that found in the papal persecution beginning in 538 A.D., and ending in 1798. Dan. 7:25, *et al.* These were the years of tribulation, when by the kings of the earth the word of the pope was recognized as law, and they stood ready to follow his behests and do his bidding. It may be stated here, however, that, altho this papal persecution extended until 1798, when the pope was robbed of his authority as corrector of heretics by the armies of the French Republic, owing to the influences of the Protestant Reformation, one after another of the States of Europe had withdrawn from him their power and patronage, until he was recognized as head over all the church in form only, with little of the civil power to back up his decrees.

In the year 1776 there was proclaimed the Declaration of American Independence. In the same year Maria Theresa, empress of Austria, at that time one of the most powerful States in the Eastern world, issued a decree of religious toleration to all her subjects. The influence of this decree in Europe, and the asylum opened up in the Western world for the oppressed and persecuted, proved the last straws in the destruction of papal supremacy. Hence, it may be said that while the papal supremacy continued until its formal overthrow by France in 1798, its force as a persecuting power was effectually broken in 1776.

In the Sun.

With this statement of facts before us, we are now prepared to intelligently enter upon a consideration of the signs in the heavens. Said our Lord, as recorded by Matthew, "Immediately after the tribulation of those days shall the sun be darkened." This is the first sign in the series. Note that our Saviour does not say, "after those days," but, "after the tribulation of those days," these signs shall begin to take place. As quoted by Mark, His words are even more to the point: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." If our statement is correct, that the persecuting power of the Papacy was broken in 1776, and the papal supremacy was taken away in 1798, then somewhere between these two dates, namely, 1776 and 1798, must occur the fulfilment of this prediction.

What do the records of the past show?—In 1780, on May 19, only four years after the ending of the period of tribulation, and eighteen years before the end of papal supremacy, occurred a most remarkable darkening of the sun. The same event is foretold in the sixth chapter of the Revelation, when, upon the opening of the sixth seal, "there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Reference here is undoubtedly made to what is known as the earthquake of Lisbon, occurring in 1755. The dark day

of 1780 would come in as a fulfilment of this prophecy, likewise.

This darkening was not an eclipse. Regarding its causes, "Webster's Unabridged Dictionary," edition of 1869, says:—

The dark day of May 19, 1780, so called on account of the remarkable darkness on that day, extending over all New England; in some places persons could not see to read good print in the open air for hours together. *The true cause of this phenomenon is unknown.*

Robert Sears' "Guide to Knowledge," published in New York in 1844, contains the following reference:—

On the 19th of May, 1780, an uncommon darkness took place all over New England, and extending to Canada. It continued about fourteen hours, or from 10 o'clock in the morning until midnight. The darkness was so great that people were unable to read good print, or to tell the time of day from their watches, or to dine, or to transact their ordinary business without the light of candles. They became dull and gloomy, and were excessively frightened. The fowls went to roost; objects could not be distinguished but a very little distance, and everything bore the appearance and gloom of night. *The causes of these phenomena are unknown; they certainly were not the result of eclipses.*

Milo Bostwick, writing from Camden, N. J., March 3, 1848, says:—

The 19th of May, in the year 1780, I well remember. The sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but the moon, which was at its full, had the appearance of blood.

The following graphic description by the Quaker poet, J. G. Whittier, is to the point:—

"'Twas on a May day of the fair old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and heaven of noon,
A horror of great darkness, like the night
In day, of which the Norland sages tell—
The twilight of the gods.

"Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern
wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept: all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky."

In this record we have the remarkable fulfilment of the prophetic Word. The greatest scientific men of the day were unable to give any reason in nature for the cause of the phenomenon. It was as tho the Creator Himself reached forth His hand and covered up the great orb of day, to give a fulfilment to His own prophetic sayings. Prophecy said it would be; history says it has been. The Word of God is proven true, and thus the future fulfilment of the prophecy demonstrated.

FRANCIS M. WILCOX.

AS THE Father loves the Son, in the same manner Jesus loves His people. He loved Him without beginning, and thus Jesus loves us. "I have loved thee with an everlasting love." You can trace the beginning of human affection; you can easily find the beginning of your love to Christ, but His love to us is a stream whose source is hidden in eternity. God the Father loves Jesus without any change. Christian, take this for your comfort, that there is no change in Jesus Christ's love to those who rest in Him. Yesterday you were on the mount and you said, "He loves me;" to-day you are in the valley of humiliation, but He loves you still the same.—*Spurgeon.*

THE VOLCANO, AN OBJECT LESSON.

“THESE are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, . . . but there went up a mist from the earth, and watered the whole face of the ground.” God’s plan is always perfect. Left in His order, nature always works in quiet ways. The contrast is very marked when we think of the earth, clean and pure from the hand of the Creator, sending forth from its hidden fountains a noiseless spray to water the whole face of the ground, and then compare it with the present thorny, barren, broken condition, deluged by torrents of rain, accompanied by the death-dealing cyclone, the flashing lightning, and the roaring thunder.

The devil goes about “as a roaring lion;” and every battle of the warrior is with “confused noise and garments rolled in blood.”

It seems to be the mind of sin that a big noise is an evidence of great power, but not so with the mind of Him who controls all power.

When the prophet Elijah was alone in Horeb, the Lord appeared to him, not in the great and strong wind that passed by before him and rent the mountains and brake the rocks in pieces, nor in the earthquake that followed the wind, nor yet in the fire that came after the earthquake. In none of these did the Lord speak to the prophet; but after the tumult there came a still small voice, and God was in the voice.

In the midst of the raging of the heathen and the din of war, the Lord says to us, “Be still and know that I am God.” When the demons of storm were shrieking around the disciples’ little bark, and the roar of the maddened waves filled their hearts with fear, they awoke the Master of sea and sky, who said, “Peace, be still.” “And the wind ceased, and there was a great calm.” The Lord exhorts us to study, to be quiet, and to attend to our own business. And He says: “The work of righteousness shall be peace; and the effect of righteousness *quietness* and assurance forever. And My people shall dwell in a *peaceable* habitation, and in sure dwellings, and in *quiet* resting-places.”

There came a time when the American Colonies could no longer endure the oppression of England, and so declared their independence. This decision was reached on July 4, 1776. A bloody and cruel war settled the question of the right of sovereignty, and from that time until now the people of the United States have set apart the Fourth of July as a day especially devoted to noise-making. The greater the

noise, the more intense and far-reaching the patriotism displayed.

July 4, 1899, found Honolulu all agog to show her loyalty to “Old Glory.” We could hardly say, “To her country,” for about all we have had of the United States thus far is the flag and the soldiers.

Nevertheless, the Fourth was celebrated in a way that did great credit to the aspiring capital of the Sandwich group. A “grand display” of fireworks and a “magnificent” ball completed the program.

The enterprising little town of Hilo, on Hawaii, could not make so much of a display as her older sister, but late in the evening the volcano came to her assistance. When Mauna Loa threw her rockets of fire skyward, all of man’s efforts paled into insignificance. Mother Earth was again reminding the pleasure-loving world that that day is surely coming when the elements shall melt with fervent heat and the earth also.

Far away at sea the flaming heavens heralded the news, and ere long the newsboys

small spot of lava, but you may look upon the whole earth’s surface turned into one great lava bed. Methinks I hear you ask, “How can I get there?” “When will it be?” In the courts in heaven the roll is being called for the last time. If, when your name is called, the Judge finds you an overcomer, you may be within the jasper walls of the holy city, New Jerusalem, which comes down out of heaven from God.

It will rest in a place prepared for it by Him whose feet rest in that day upon Mount Olivet, on the east of Jerusalem. God will reserve a place for you upon the walls of the city. “With thine eyes shalt thou behold and see the reward of the wicked.”

The Word tells us that in the flood the fountains of the great deep were broken up. The waters that had been stored up in the earth mingled with the rain from the opening windows of heaven. To-day we have the evidence before us that the earth is stored, not with water, but with fire. So the apostle says: “The world that then was, being overflowed

with water, perished.” “But the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”

The volcano is God’s great object lesson, given to the world as a warning that the day will surely come when every man’s work will be tried by fire. When fire shall come down from God out of heaven and devour sin and sinners, all will be without excuse, for the Lord has not left Himself without witness.

While Israel of old were yet in the wilderness, they refused to execute the judgments of God, despised His statutes, polluted His Sabbaths, and their eyes were after their father’s idols. For these things the Lord said that He lifted up His hand unto them, that He would scatter them amongst the heathen, and disperse them through the countries. Eze. 20:23, 24. They went over into the promised land, but there they forgot God, and would not walk in His ways. The Syrians came in and took some of the people away captive. The Midianites overran a portion of the country and laid it waste. The Moabites brought in their army, innumerable as the sands. Israel when in distress, would turn to the Lord, and He would raise up a deliverer. The Lord was trying to teach them that the word of the Lord was sure. But they soon forgot God and turned away to Baal. When the Assyrians and Chaldeans came in and carried Israel and Judah away captive, the scattering among all nations began. To-day in nearly every little hamlet, town, and city in the world, we find the Jew a living witness of the sure fulfilment of that word that the Lord spoke when He lifted



Mauna Loa, on the island of Hawaii, in action. The cloud-like substances in the air, above the mountain, are melted rock and lava as thrown out from the crater. From the top of the mountain down to the front of the picture is the stream of flowing lava.

were crying the burnings of Hawaii on the streets of Honolulu. All sorts of rumors were afloat, and if report could have done the work, Hilo would have been blotted from the map, and the island of Hawaii turned to ashes. Yet it remains a fact that there was a large lava flow, which continued for several days.

As the vapor settled down in the valleys, casting a veil, as it were, over the face of the sun, and from night to night the jets of fire were seen shooting far up into the air, a kind of fear that can not be expressed took hold upon the hearts of the people. There is something about such manifestations that brings over the mind more of a prayer-meeting spirit than the ordinary fireworks do.

The view was grand beyond any power of words to describe, and we daily meet people who say, “I wish I could have seen it.” Many who read this will express the same desire. Do you think you would enjoy the sight? You may see, not only one small volcano belching forth fire, smoke, and melted rock, but you may see the old earth open her sides in hundreds, yea, thousands of places; you may see, not one

up His hand in the wilderness over three thousand years ago.

Less than two thousand years ago the Lord said that the earth and all the works of sin in it would be dissolved by fire. In the active volcano, God has given to the world a warning that testifies that this melting will surely come. Now, reader, will we heed the warning, or, like Israel, spurn His love until it is forever too late? God is calling yet, "Turn ye; turn ye from your evil ways, for why will ye die?" Just as surely as Israel was scattered, so surely will this word of God be literally carried out.



Mauna Loa about 5 A.M. The cloud above the summit is the flame and vapor rising. One-half inch from the bottom of the picture and about the middle is a rather smooth dark spot. Here the lava was boiling. Just below is a whitish, ragged appearance, while the broad, smooth, dark part at the bottom is the living lava flow, in natural color a dark red, growing paler as it cools.

The thing for us to know is that, like the three Hebrew children, we can pass through the fire unharmed. At that time the Lord says: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high." Isa. 33:14-16.

The harvest-time is near. The gathering call is sounding. Soon the sign of the Son of man will appear in the clouds of heaven, and He will send forth His angels to gather His elect from the four winds, from one end of heaven to the other; but all things that offend, and them that do iniquity, will be gathered out and cast into a furnace of fire.

Honolulu, H. I.

BAXTER HOWE.

AM I MY BROTHER'S KEEPER?

OLD Syracuse was admirably literary. When it took its Athenian enemies captive in battle it spared those of them who could repeat the verses of Euripides. But old Syracuse crushed humanity, tortured slaves, worshiped with its appetites, and greedily swallowed its weak competitors till it was itself swallowed by greedier Rome.

"Am I my brother's keeper?" It is Cain's question. Yes, you are; all men and women are one another's keepers, educators, helpers or hinderers, saviours or seducers. You are trying to fill your life with beautiful things. The way is to fill it with right things; for, as society ripens, as the standard of manhood rises, the right things will come to be the beautiful things, as sure as God lives.—Bishop F. D. Huntington.

MAN'S PRIMITIVE AND BEST DIET.

MAN, as a physical being, must be greatly affected by the food which he eats. By the process of mastication, digestion, and assimilation, food is manufactured into blood, muscle, sinew, bone, nerve, and brain.

While man may accustom himself to many unnatural and abnormal things, even to deadly poisons, in the way of food and drinks, it is obvious to all that the better the food the better the blood, and the cleaner and healthier every part of the system. It is well known that a continual diet of salt meat breeds scurvy. Swine's flesh is an aid to scrofula and kindred complaints. Certain diseased conditions spring from a constant diet of one kind.

These things need but to be stated to be recognized. The kind and quality of food is therefore important.

Quantity of Food.

But not alone is the kind of food important but the amount also. The Word of God classes gluttony with drunkenness, and the glutton with the drunkard. The active, mighty, long-lived men of earth have been almost universally temperate, frugal, abstemious men. Surfeiting, satiety, eating to fulness, benumbs the brain, dulls the intellect and apprehension,

and shuts the door to the higher spiritual nature of the man. It is well nigh as difficult to reach the soul, to awaken the finer sensibilities, of the reveler, the glutton, the gormandizer, as it is those of the opium user and the drunkard. He will assent to the truthfulness of the theory, but his soul is not moved by its vital, life-giving morality.

Both quality and quantity are therefore important—proper and clean and pure in quality, sufficient, and only sufficient, in quantity.



Mauna Loa at the left, nearly inactive. The flow of lava, indicated by the smoke, passes down to the left of the right-hand cone, which is now dormant.

Too great a variety is also evil. Only what is necessary to give the proper food elements should be eaten. Proper combinations of food should be studied. Why should we mix in our stomachs what if mixed upon our plate we would turn from in loathing and disgust? How true it is in many lives, as expressed by one writer:—

"The stomach, crammed from every dish,
Of roast and fowl, and flesh and fish,
Where wind and phlegm and acid jar,
And all the man is one intestine war,
Longs oft the school-boy's simple fare,
The restful sleep, and spirits light as air."

Condiments, stimulating food, too great variety, always tend to overeating, to over-indulgence, even as do stimulating drinks to drunkenness.

The ideal, the best dietary, must therefore be composed of simple, pure, well-prepared, unstimulating food in sufficient quantity and simple variety.

Important in the Sight of God.

That the food we live upon is important in God's sight is evident from the importance attached to it in the Bible. Here are a few of the divine wishes and warnings of the Word of God:—

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25.

"When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat." Prov. 23:1-3.

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.* And they were haughty, and committed abomination [incest, fornication, etc.] before Me; therefore I took them away as I saw good." Eze. 16:49, 50.

"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13:11-14.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

These scriptures not only show that in the Lord's mind eating and drinking are important, but that in the last days there will be special temptations and dangers in this respect. While the Gentiles, the people of the world, may ask, as all-absorbing questions, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" the Christian is to ask, What will best glorify God? What will better enable me to render to Him and my fellow-men more acceptable service? What is the best food, the simplest food? What will furnish the purest and best blood, the clearest mind, the keenest sensibilities, the best health? What kind of food will

enable me best to live "temperate in all things"?

An Age of Vital Issues.

This is an age of pressing vital questions. According to the divine prophecies, written not alone in God's Word, but in the histories of nations, in the common every-day occurrences of all phases of common life, the end of all things earthly is at hand. This age is soon to give way to another. Jesus Christ is soon to finish His priestly work, and man will be left

*It is a well-known fact that those who feel most for the poor are those who are poor in this world's goods.

without a Mediator. The plagues of infinite wrath (Revelation 16) are soon to be poured out upon the world, afflicting the bodies of men with combinations of every conceivable malady. Only those who are kept by the power of God within, who have Jesus Christ in the flesh, will endure that fearful ordeal. Thousands will fall at their side, and ten thousands at their right hand, but they will not be injured. Ps. 91:5-10. When it is over, Jesus will come in glory supernal to gather to Himself His own.

In those who will be gathered by Him at His coming will be fulfilled the prayer of inspiration: "The God of peace sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful He is that calleth you, who also will do it." 1 Thess. 5:23, 24. It is said of them that they are "without fault before the throne of God," or, as the Revision has it, "without blemish." Rev. 14:5. Like Israel of old, there will be "not one feeble person among their tribes." Ps. 105:37.

Harmony with God.

It follows from the above considerations and evidences that those who endure to the end will have been brought by faith to complete harmony with the will of God, physically and mentally, as well as spiritually.

During the dark ages of sin in centuries past, even God's people have stumbled on in more or less ignorance. Abraham was "the father of all who believe," but we would not look to him or his life as a law for marriage. Moses and Israel were given great light, but we do not look to that time to justify divorce or slavery. Neither will he who is expecting translation at the coming of his Lord look to David or Solomon to justify polygamy. The true child of God, in whose heart burns the blessed hope of soon meeting his Lord, will be satisfied with nothing save God's purest teaching, of which our Lord's words are the index finger. When the Pharisees asked Jesus, "Is it lawful for a man to put away his wife for every cause?" our Lord replied by referring them to the primal marriage law, "in the beginning." But they, wishing to justify themselves, refer to Moses: "Why did Moses then command to give a writing of divorcement, and to put her away?" Jesus answered: "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so." Matt. 19:3-8. X.

(To be continued.)

In religion, as in agriculture, everything depends upon the thoroughness with which initial processes are conducted. In opening the way for the reception of the Gospel, the plowshare of the Spirit must be permitted to go deep enough not only to stir the thin soil of emotion which lies upon the surface of the "evil heart of unbelief" that is by nature in us all, but to upturn and remove the underlying rock itself. Only thus will the good seed of the kingdom find its way into that deep subsoil where the conditions of permanent vitality and fruitful development can be found. No mere surface work will do here, nothing but such a radical regeneration as shall "take away the heart of stone out of the flesh,"—such as shall make old things to pass away and all things to become new. Emotions are transient; only principles abide. A religion that flourishes in times of revival in the church, and withers as soon as they are gone, is a miserable cheat. The sooner it is detected and renounced, the better for the soul.—T. D. Witherspoon.



CHRIST AND THE SABBATH.

WE have seen that Christ was the Creator of the Sabbath, and its Law-giver, and that the Sabbath is the sign of the soul's submission to Him, and of His indwelling, sanctifying power.

This paper relates to Christ incarnate, Jesus of Nazareth, who walked the earth, and lived, and loved, and taught, eighteen centuries ago. What relation did He sustain, when thus on earth, to the Sabbath He had made, and to the Sabbath law He had given?

We are told that He ignored and abolished that law, and gave another in its place. Surely this would be strange—the Christ incarnate in conflict with, in antagonism to, the Christ eternal.

This position of the popular church on the question of the Sabbath involves a complete misunderstanding of the mission of Jesus. If the Sabbath, and the law in the heart of which it was enshrined, could be so easily set aside, He need not have come at all.

Satan for four thousand years had been seeking to set this law aside. All wicked men were, and ever had been, arrayed with Satan in this work. Christ did not become incarnate to complete the work of Satan, and of wicked men, but, as He says, "to do the will of My Father, and to finish His work." He did not come to give us the privilege to break that law, which, from the very nature of the law, as we have seen in former articles, would be no privilege at all, since it would inevitably bring misery and death. He came to reveal and impart the power to keep that law. "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. What this sin is that is thus condemned in the flesh, the Bible tells. "Sin is the transgression of the law." 1 John 3:4. Jesus condemned sin in His own flesh, by allowing the Spirit's power to triumph over it utterly, so that the temptation was never harbored in the thought, far less translated into action. He condemned sin in our flesh, by thus revealing the Spirit's power, which is for us all, and which if received will enable us to triumph as He did. We are to blame for sin, because it is unnecessary, since He came to save His people from their sins. This, then, is Christ's mission. He came, not to permit sin (the transgression of the law), but to save from it. All this He had been doing from the beginning, and is doing now.

There can be no conflict between the Christ eternal and the Christ incarnate. The Christ incarnate was a local and temporal revelation, and manifestation of an eternal fact. Christ had, from the beginning, when received into human hearts by faith, been living the spiritual life of His spiritual law there, lifting that soul above the strife, and turmoil, and conflict of sin, into the rest of true Sabbath-keeping in Him. He had been saving that soul from spiritual death unto eternal life; in short, doing all for that soul who received Him that He did openly and visibly when on earth. All

this He is doing to-day for all who receive Him fully by faith. The eternal Christ, the infinite Word, gave the Sabbath and the law. So far from there being any conflict between the Christ eternal and the Christ incarnate, the eternal Christ became incarnate for the one purpose of revealing, truly, and visibly, and openly, His eternal purposes of love,—purposes which He even now promises to accomplish in every human life that will fully resign itself to His keeping.

This purpose is to establish His divine law of love in human hearts, by so writing its every precept, Sabbath and all, in the inner fiber of the soul that it will be the inner actuating principle of the life, and so cease to be an outer commanding and restraining force.

Just in proportion as the law is written by the Spirit in the desires of the heart, that soul will be free, and legalism will give place to that love which is the fulfilling of the law. Thus Christ becomes the end of the law for righteousness to every one who believes.

Before Christ came, it was prophesied of Him that He should "magnify the law, and make it honorable." Isa. 42:21.

Both of these predictions were grandly fulfilled. In His first recorded sermon He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18. "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

Those who think that Jesus abolished the Sabbath He had previously made and enshrined in His law, should remember that the Sabbath commandment is so much more than a jot or a tittle that it is the longest commandment of the law. Jesus taught that murder and adultery extended to the first faint thought of hatred or lust consciously entertained in the heart. How grandly this fulfilled the prophecy that He would "magnify the law"!

He found that the Jewish rabbis, while professing to honor the Sabbath, had really made it dishonorable by hedging its observance around by traditions, until what God had intended to be a "delight," had become a burden hard to be borne. From the prophets these rabbis had learned that Israel had been driven into captivity, and Jerusalem left desolate, because the Sabbath had been desecrated. They rightly determined to avoid a repetition of this catastrophe.

But they did not discern that the law was spiritual, and that the Sabbath could only be observed in truth when the soul was so submitted to Christ that He dwelt there, introducing His own rest by His blessed, "Peace, be still." Being ignorant of this spiritual righteousness of God, and going about to establish their own righteousness by the works of the law, they did not attain unto true Sabbath-keeping. Yet so ardent were they in their efforts that they added several hundred laws to the Sabbath commandment. By their traditions it was unlawful for a man to walk on the grass on the Sabbath; for he might shell out some of the seed, and this would be threshing

on the Sabbath. He must not even carry a handkerchief, for this would be bearing a burden on the Sabbath; however, if he pinned it to his coat, it would pass as a part of that garment, and the law would thus be evaded. Before eating an egg, one must learn that the hen had not produced it on the Sabbath day, else he would not be guiltless. Especially, one must avoid doing any work to relieve or heal the sick on the Sabbath day, since it was considered more pious that they should suffer than that work be done to relieve them.

Thus the divine impulse of unselfish love in the heart, was denied and repudiated for outward forms. In this way the Sabbath was made dishonorable, and the day that God intended to be a blessing, and the most joyous day of all the week, was transformed into a burden and a curse.

God made the Sabbath to be a sign of the indwelling sanctifying power of divine love, which should consecrate the life to the service of loving ministration. But this meaning was entirely lost, and denied and contradicted by these traditions. Creation's rest, the Sabbath a delight, the holy of the Lord and honorable, had been transformed into an instrument of inhuman neglect, priestly self-righteousness, and cruel criticism.

How did Jesus relate Himself to all this? If He came to abolish this Sabbath and institute another, here, at least, was excuse for such a change. If this had been His object, He would surely have left the hypocritical Pharisees and their Sabbath undisturbed, while He gave another sabbath, unincumbered by their traditions, to His followers.

Did He do this?—So far from this, He threw His life boldly into the breach, to stop this tide of formality and traditionalism, and fulfil the prophecy concerning Him, that He should magnify the law and *make it honorable*. He always kept the Sabbath, and so did His disciples, but He ignored these rabbinical traditions concerning it. When the captious criticism came, "Why do Thy disciples transgress the tradition of the elders?" the cutting but truthful response was ready, "Why do ye also transgress the commandment of God by your traditions?" The Pharisees accused His disciples of breaking the Sabbath, because they transgressed their tradition against shelling the seed, by rubbing the heads of wheat and eating the grains as they hungered while passing through the fields. Christ pointed them higher than any human ceremony or tradition, to that law of love, which seeks to feed the hungry and alleviate human suffering, and said, "If ye had known what this meaneth, I will have *mercy*, and not sacrifice, ye would not have condemned the *guiltless*." He thus pronounced them guiltless of Sabbath-breaking, according to God's law, and, to emphasize His own right to interpret the true meaning of that law, He immediately added, "For the Son of man is Lord even of the Sabbath day."

"They asked Him, saying, Is it lawful to heal on the Sabbath day? that they might accuse Him." His reply is sublime in its simplicity and force: "What man shall be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? *Wherefore it is lawful to do well on the Sabbath days.*" Thus He outlawed their traditions by showing that they set mercenary motives above love, and the paltry money value of a sheep above human life; and then He declared that the sacrificing service of loving necessity is not Sabbath-breaking, but *lawful* on any day.

Then, altho He knew they were watching Him to take counsel how they might destroy

Him, altho He knew that in the end they would accomplish their purpose, and murder Him, because He ignored their God-dishonoring traditions, and by His life taught them truly how the Sabbath should be kept, yet He calmly said to the palsied man, "Stretch forth thy hand," and He restored it whole as the other. "And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him." Mark 3:6. See, also, Matt. 12:14.

Again and again Christ taught the true meaning of the Sabbath day, by calmly offering the service and sacrifice of love on that day, tho He well knew the Pharisees were maddened to murder by the deed. Thus Jesus gave His life for the Sabbath day. Not in His teaching merely, but even more fully in His life, He magnified the law and made it honorable.

"In His life the law appears
Drawn out in living characters."

"The law of the Lord is perfect."

His life was perfect, simply and only because it perfectly lived that perfect law. Any other conception of Sabbath-keeping or commandment-keeping than that revealed in the life of Jesus, is faulty and incomplete, and only a revival in another form of Jewish ceremonialism.

G. E. FIFIELD.

COME TO JESUS.

JESUS, the loving Shepherd,
Is calling to you to-day,—
O! heed ye the Spirit's pleading,
And come without delay.

Come, all ye heavy-laden,
And sick, and tired of sin;
Open your hearts to Jesus;
Open, and let Him in.

Come with your heavy burden,
Come, tho you be distressed.
Jesus will comfort and help you;
Jesus will give you rest.

Then, when you meet with trials,
Then, when you meet with care,
Then you can go to the Saviour,
And tell all to Him in prayer.

He'll help you to bear each trial,
For He knows your every need.
O! then you will find that the Saviour
Is truly a Friend indeed.

So come, O come, to the Saviour!
Come to Him now—to-day.
Jesus is waiting to save you;
Come to Him while you may.

Tigris, Mich.

CLAUDIA CAMPBELL.

"BLIND KITTENS."

THE New York *Evening Journal* asked a question, "Is there a God? and will my soul live forever?" It received many replies, affirmative and otherwise. To the doubters, the editor has this to say, and his thoughts are suggestive:—

Many, to our amazement, seem to think that science in its workings has discovered that we could get on very well without a God. But science has done just the contrary. And here, if you please, we shall build up a sort of a parable.

A man had a box full of motherless blind kittens. He was very kind to them. He put their box on wheels and moved it about to keep it in the sun. He gave them milk at regular intervals. With loving-kindness he drove away the dog which growled and scared the little kittens into spitting and back-raising.

The kittens trusted the man; loved him, and felt that they needed him. That was the age of faith.

One day the dog got a kitten and tore it to pieces.

The kitten had disobeyed orders and laws. It had crawled away from the box.

But another kitten, with one eye now partly open, got thoughtful and said: "There is no such thing as man. Or, if there be such a thing, he is a monster to let little Willie get torn up. Don't talk to me about kitten Willie being a sufferer through his own fault. I say there is no such thing as a man. We kittens are bosses of the universe and must do our own dog fighting."

That speaker was the Ingersoll kitten.

A kitten of higher mental class opened both eyes just a little and actually made observations.

Said he: "I am a scientist. I discover that we owe nothing to man's kindness. We are governed by laws. This box is on wheels. It rolls around in the sunlight of its own volition. True, I do not know who shoves it, but no man could do it. Further, I discover that there is such a thing as the law of 'milk-passing.' Milk comes this way just so often. Its coming is nature's law. It has always come. It always will come. Good-night, I am going to sleep. But don't talk to me any more about a kind man. It's all law, and I am certainly great, for I saw the laws first."

That was the Newton kitten, but he lacked the Newton faith.

We have no time to tell what the Darwin kitten said. He was very long-winded.

But this happened. The kittens grew up—such as did not perish through their own fault. They got their eyes fully opened. They saw the man, recognized him, and asked only to be allowed to stay in his house. "Excuse us," they said, "for being such foolish kittens. But you know our eyes were not quite open."

"Don't mention it," said the kind man. "Go down cellar and help yourselves to mice."

That's the end of the parable. We are all blind kittens, and our few attempts at explaining nature's wonders and kindness only get us into deeper and deeper mysteries.

We discover that the earth goes around the sun. But the greatest scientist must admit his inability to tell or guess why it goes. "Give me the initial impulse," he says, "and all the rest is easy."

The blind kittens in their wagon say, "Give our wagon just one shove and we'll explain the rest."

The kitten gets hold of a law of "milk-passing," and substitutes that for man's individual kindness.

The feeble-minded agnostic seizes the law of gravitation and thinks he can discard God with gravity's help.

But the great mind that defined gravity's law was a religious mind—too profound to see anything final in its own feeble power.

Newton was no atheist. None better than he knew the mysterious character of his law. That it has worked from all eternity "directly as the mass and inversely as the square of the distance," he knew and told his fellow-creatures. That is all he knew and all that any man knows about it.

To-day Lord Kelvin, a worthy follower in Newton's steps, is asked to explain WHY gravity acts. He can only say:—

I accept no theory of gravitation. Present science has no right to attempt to explain gravitation. We know nothing about it. We simply know NOTHING about it.

Darwin asks, without answering his question, "Who can explain what is the essence of the attraction of gravitation?"

To our doubting friends we say: Doubt if you must. But doubt intelligently and doubt first of all your own blind-kitten wisdom. Remember that YOU at least know absolutely nothing. Study and think. Read. But don't let the half-developed wisdom of others choke up your brain and leave you a mere clogged-up doubting machine.

Whatever you do, never interfere with the faith of others. Spread KNOWLEDGE, spread FACTS. Keep to yourself the doubts that would disturb others' happiness and do them no good. Tell what you KNOW. Keep quiet about what you GUESS.



PROTECTED CRIMINALITY.

ONE of the greatest blots on the boasted civilization of this nineteenth century is the protection of criminals in the great cities by the police force. The plan of giving such protection is simply and plainly this: A criminal who desires to rob or carry on any kind of disorderly and lawless business makes an agreement with the police force that he will turn over to them a certain per cent. of his profits, and the policeman, instead of watching to catch the violator of the law, will take particular pains not to catch him. But if it is absolutely necessary, owing to peculiar circumstances that may sometimes arise, for the policeman to arrest one of these protected criminals, then a lot of bribed witnesses and police judges are in readiness to clear him. It seems hard to think that such things could exist in this time, but, nevertheless, they do.

In New York a committee known as the Mazet Committee is at work at the present time seeking to bring some of these dark things in that city to light. This Mazet Committee is finding what the well-known Lexow Committee found there a few years ago, and the condition, instead of getting better, is growing worse. A short editorial in the *New York World* of August speaks of the situation as follows:—

A Reign of Lawlessness.

"The fundamental objects of government are the protection of life and property. Therefore the testimony before the Mazet Committee on Tuesday and yesterday directly touches every citizen.

"This testimony was not merely evidence, but proof that homes and shops are robbed in this city to-day by the scores and the hundreds, and that the police make no effort worthy of the name to apprehend the criminals, or to recover the stolen property, or to curb the criminal classes.

"From the police blotters themselves it has been shown that many robberies are suppressed from the records; that most of those that are put in the records are, as the very records show, neglected by the police.

"From the testimony of other witnesses it has been shown that many streets in this city are now the haunts of highwaymen and highwaywomen, who live in 'protected' houses and operate under the very eyes of policemen.

"This is all the legitimate, the necessary outcome of the 'police-protection' system. The rank and file of the police, fearful of offending their superiors, in some cases dare not interfere; in other cases, interfere only to be punished for doing so; in still other cases, interfere only to try to collect for themselves some part of the enormous protection fund that is flowing into the pockets of their superiors.

"It has been several months since the *World*, after an investigation of robberies and dives, warned the community that a reign of lawlessness was only a question of time, as the criminal classes were getting beyond the control of their licensers. The facts brought out by Mr. Moss show that this carnival is already upon us.

"Property is not safe in New York to-day. Thieves are boldly at work everywhere. And murder and attempted murder for theft are becoming common.

"These are the serious, the ominous facts."

The *World* sees in this condition a threatened reign of lawlessness. There is indeed a reign of lawlessness upon the world. The Lord foretold this, and any one can see that it is not only coming, but that it is already here. Have you studied the prophecies so that you know the meaning of these things?
T.

CAPT. O. M. CARTER was tried by court-martial and found guilty of embezzling \$1,600,000 of the funds of the United States. He is now seeking to create sentiment in his favor through the press of the country by having it circulated that his is another Dreyfus case. In these times of fraud, when money can purchase and do so much, it is difficult to tell where the truth lies. And any one who has ever read the history of old Rome must be impressed with the fact that the frauds and intrigues of this government at the present time are strikingly similar to what was in that ancient republic when she was crumbling to her ruins. Where fraud is winked at, a government can not long endure. And if even a tenth

of the frauds that are now reported are even half way true, it shows an alarming condition of things. But the probabilities are strong that there are many more crimes than are ever reported. The criminals in these times have become so numerous that they protect each other, and thus avoid being caught.

AN EXPLORATION LESSON.

LIEUTENANT PEARY'S steamer, the *Windward*, arrived at Brigus, Newfoundland, on September 10, having spent the winter frozen in in the Arctic Ocean. Explorer Peary is still in the Arctic, making preparations to push on to the pole, notwithstanding the fact that he has lost seven toes by freezing. The *Windward* sailed from Boston last summer. Next summer she will return to the Arctic, provisioned for three years, push as far into the unknown regions as possible, and wait for the return of the exploring party, who in the meantime will have established supply stations in a direct line toward the pole. This arrangement, it is expected, will enable them to accomplish the purpose which has lured so many to death and disaster in years past. Can we not learn a lesson from this? Here is a purpose the fulfillment of which can not in any sense bestow real benefit upon humanity, or bring to the participants any more tangible or lasting reward than the praise of men for having accomplished what others failed to do,—to reach the "pole," the flattest as well as the dreariest section of the earth's surface. And yet lives and fortunes have been risked and lost in the attempt, and will be lost. It is a race with death.

The Christian's race is a race for life. It is not competitive but co-operative, for all heaven is interested in his behalf, and he who wins becomes a joint heir with Christ in the eternal inheritance. If he fails he loses nothing that had previously been his, for he had nothing to lose. He does not lose eternal life as men lose wealth; he does not lose it as men lose their natural lives who wager them for a wreath of polar moss. They had life to lose, and, losing it, lost all. The Christian has eternal life to win, but failure, through fault of his own, does not cause him to lose what that one lost who wagered his temporal life against the plaudits of the people, and failed.

If these are willing to risk and endure so much in such a pursuit, what should not the Christian be willing to give up and endure for the hope that is set before him!
S.

THE president of the Commercial Travelers' Association asserts that the actions of the trusts have resulted in throwing thirty-five thousand men out of employment, and twenty-five thousand others have had their salaries reduced. The estimate of salaries thus saved to the trusts is placed at sixty million dollars. This shows, of course, that such a vast sum of money as that is taken from the mouths of the families of those thrown out of employment or whose salaries have been reduced, and piled up in the coffers of the trusts. There are two sad things to be thought of in connection with it. The first is that men representing the trusts should be so heartless as to do such things, and the other is that those thrown out of employment should have allowed themselves to get so under the heel of other men that their livelihood and the welfare of their families is dependent upon the nod of some other man's head. Every man and woman should study independence. It is far better to be living in the very bosom of contentment and plenty on a little farm of five, ten, twenty, or thirty acres, than to live in constant dread that the combines of capital will throw us out of work, and thereby bring us and our families to suffer for the bare necessities of life. This world is on the border of revolutions that will grow out of this capital-and-labor controversy, and men need to be studying how to keep out of the turmoil. Two or three acres of land intelligently cultivated will give any family of six or eight an abundant supply of the necessities of life. And the man who is tilling the soil has the advantage of placing his trust in the God of heaven and earth, rather than in some monopoly formed by men. The old earth is indeed waxing old, and she does not produce as she once

did, but we have the promise of her bountiful Creator that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."
T.

SOME SPIRITIST THEORIES.

At a Spiritualist convention, one of the speakers said, "With the growth of Spiritualism the occupation of God is gone."

How sad it is that men should seek to do away with God! And how happy is the thought that with all their machinations they can not do it! A Scripture warning is very pertinent here:—

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the North; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Isa. 14: 12-17.

Lucifer has held a bitter spirit of hatred against the Most High for all the ages of sin. And he is doing all he can to inspire men with the same feelings. And it should be enough to acquaint us with the source of anything when it begins to try to lead us away from God. Any man should be wise enough to see that he has no life in and of himself. He is doomed to death. This fleeting life is hardly worth taking into account. If we have eternal life we must get it from a power outside of ourselves. This is a fact so patent that any one should see it at once. But, regardless of this plain fact, we still find that men are trying to get some plan or scheme or device by which they can do away with God. But any one who has come to God and learned of His mighty truth as revealed in His Word knows that the most blessed joys of life are found in the definite knowledge that God lives, and that He is our Father, and that He keeps us.

Another speaker in the same convention said:—

"Those whom we have loved and who have gone before, return in the spirit and let us know of their welfare in the great beyond. This is one of our greatest desires. It is that which gives us the assurance, through nature, reason, and demonstration, that we are immortal."

But there is something stronger than this returning of spirits that says that man by nature is *not* immortal. God's Word says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. The Word of God will stand the test. All the sayings of men, with all their reasonings and supposed demonstrations to the contrary, will go down before it.

Spiritualism is sweeping hundreds into its delusions. It is well for us to see how fully it contradicts the Word of God. We may know that God's Word stands the test; not so with these false theories that are contrary to it. You can not safely allow anything to draw you away from the sure foundation, the Word of God.
T.

FOR some time past London has been undergoing a water famine. The Thames, from which most of the water for the city is supplied, is the lowest that it has been in fifty years. The possibilities of a water famine there have been a menace to the city for quite a while, and at different intervals attempts have been made to secure an inexhaustible supply of pure water from the Welsh Mountains. But the seven water monopolies of London have held things in their own hands and prevented it. The monopoly is in evidence all around the world, and the intense combat that has already begun between the common people and these monopolists shows that we have reached the time described by the apostle Paul in the following clear language: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." The world has never been threatened with a greater calamity than the conflict that is now casting its dark shadows across our way. And covetousness and self-love lie at the bottom of it all. We should see the danger and avoid it by getting all the covetousness out of our hearts, and then we will not be among the rich that are hoarding their wealth at the

expense of the poor, neither will we be among the poor that are ready to pounce upon the rich. We will be rather in the position where we are seeking to hold in check these elements of strife by telling men that all these evils of this time are the sure guide-boards that point us to the fact that the end of all things is at hand. This is not a time to give way to strife and covetousness. This is a time when we should be found most earnestly seeking God, so that we may be hid in the day of His wrath.

It is in France that the gastronomic art, so called, is carried to the highest degree. It is also in France that artificial methods of fattening poultry are the most fully developed. Fowls are placed in cages just large enough for them to stand in, and then food is forced down their necks, and they are made to drink salt water, which makes their appetites unnaturally strong; and under this process they fatten very rapidly. Flesh prepared under such methods must be full of disease and death, no matter how much a perverted taste may long for it. Surely humanity has fallen a long way from where the Creator first placed mankind.

EVERY strike that occurs serves to emphasize the fact that the highly-organized and determined condition of these times will result necessarily in an intensity of internal warfare. Capital is thoroughly organized, and seems to have nearly everything under its control. But has the fact not been too much overlooked that labor is equally as thoroughly organized as capital, and is just as determined to win? And as one listens to the speeches that are made on either side of the controversy, he is made to feel the hatred that is but thinly covered up. With capital so compactly organized on the one side, and with labor organizing on the other, and with each viewing the other with suspicion and distrust, yes, even with envy, jealousy, and hatred, how can the clash be avoided? And when the strike comes, it will be in that worst of all forms of warfare,—it will be riots and mob fights in the streets, with no manner of safety anywhere. This is not some idle fancy. The conditions are all here, and the crash will come soon. And it is our earnest desire to help open the eyes of all to the situation, and urge upon them to get ready for the issues that are right upon us. This is no time to dream of peace and prosperity. There is a delusive spell over the world in regard to the meaning of the events of to-day. History alone should teach us the meaning of these conditions, even if we did not have the light of revelation.

WHILE England is carrying on negotiations with the Boers in the Transvaal, she is at the same time massing her troops so as to be in readiness to fight, in case she can not get what she wants by diplomacy. The burghers say that "it is opposed to Christianity to conduct friendly negotiations and yet mobilize the troops. We must know why the British troops are on our borders." We might go a step further and say that it is opposed to Christianity to mobilize troops under any circumstances. How can any one who has studied the life and character of the gentle and tender Christ, ever picture Him as guiding them in the conflicts of the battle-field? Jesus Christ is the Prince of Peace. He is not the commanding general of wars. The Word says of Him: "Christ also suffered for us, leaving us an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously; who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter 2: 21-24. When the Master suffered the severest revilings and reproaches, when everything that Satan could invent was put into operation to exasperate Him, He stood firm and calm. And instead of calling vengeance down upon the mob that so cruelly mistreated Him, He prayed, "Father, forgive them." Christ has set us the example. Can we follow His steps while destroying the lives of our fellow-men in the bloody fields of war? If you but take time to think about it, the idea of Christ stirring up the spirit of war and leading men onto the battle-field, is so hostile to the character of the Nazarene as to be shockingly revolting. Let us

seek to be educated away from the place where we clothe the sympathizing Christ with the attributes of Satan.

THE transport Senator arrived in Honolulu on August 26, and a number of the soldiers on board went ashore, and were soon crazy drunk from drinking methylated spirits of alcohol. They created such a disturbance in the town that the riot alarm was turned into the central police station, and all the available officers responded. The leaders of the drunken mob were arrested, and their fellows tried hard to get them away from the officers. As soon as the military officers on board the transport learned of the difficulty, they organized a provost guard and sent in every direction to gather up all the soldiers that were on shore. When the ship left port she had a number of her men in the guard-house and in irons. It is too bad that the high professions of this country can not be a greater reality. What must be the influence of such things on the natives of Honolulu, who have been led to expect better things of the representatives of this country?

THERE is nothing that the New York papers have more to say about than the rule of the political boss. They all admit that their city is run by a boss, and, furthermore, that boss is not an officer, nor connected with the city in any other capacity than that of a private citizen. Yet the word of this selfsame boss is law, and he manipulates the officers of New York to his liking, from the common policeman on up to the uppermost officials who sit as alderman and judges. The boss holds this unique position because of his ability to manipulate the tough element of the city. This boss of New York City has been before the Mazet Committee and openly confessed that he managed the business of New York in the interests of his own pocket and the pockets of those who are associated with him in this shameful criminality. Much has been said about it. It has been talked about for years, and yet things are no better. This shows that this great metropolis of this great republic has sunk so low that she can not purge herself. And if New York was alone in this, the picture would not be so dark.

It is stated that in the year 1897 not more than \$663 worth of beer, and no whisky whatever, was shipped to the Philippines. The next year (1898) the shipments of beer amounted to \$71,635, and those of whisky to \$34,571. It will take a great deal to counteract this big dose of poison. And it is a poison too that will not only kill the body, but will destroy the soul as well. When we come to look at the facts just as they are without any of the glossy embellishments of boasting, we see that this old world is in a bad condition. Our civilization has been shifted around onto the dollar. And for the sake of the dollar, even the heathen are led into still worse conditions of barbarity. Where is there one possible chance for the world's conversion to come in the train of such broadcast sowing of drunkenness, with the inevitable results of vice and crime? God stated the truth. He said that "evil men and seducers shall wax worse and worse, deceiving and being deceived." We see that His statement of the case is correct. We should not allow our eyes to be blind to the actual facts. It is optimistic foolishness to say that things are getting better when they are all the time getting "worse and worse."

THE London Daily News publishes an interview with Admiral Dewey in which the admiral is reported, among other things, to have said concerning the Philippines that "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 conclusion." And every American should see that for the United States to come to any other conclusion is for her to forsake every one of her fundamental principles of government. A great struggle for a free constitutional form of government was kept up in Europe for a long time previous to the establishment of this republic. But nowhere did the seeds of freedom take the deep root that they did in this country. And for more than a century the eyes of Europe have been turned this way to see what would become of a republic established upon what they deemed such heretical principles. But, to their great surprise, they have seen one of the greatest nations of all time rapidly

grow up on this free soil. And America, if true to her principles, could have led the whole world to the great heights of freedom and civilization. But what will be the dire results as this country forsakes her principles and turns backward? This question is too big to be simply confined to the domain of politics. It affects the very existence of the nation, and it is a great factor in precipitating the doom of the world.

PRESIDENT KRUGER's secretary says that "the republic [the Transvaal] has repeatedly asked England to arbitrate on disputes, and has constantly got refusals." Can not a strong power like England set some good example in this much-talked-of matter of arbitration? And since she refuses to do so, and is determined to have things her own way in South Africa, is that not an evidence that arbitration after all is just what it has ever been, and that is the arbitration of arms? The nation that has her powder all ready, and that has plenty of men trained to use it, is just about as apt to insist to-day that arbitration shall come her way as was ever the case.

A GENERAL strike of the seamen and steamer firemen of all the ports of England was ordered on September 4. The ship owners refused a conference with the Seamen's and Firemen's Union for the purpose of fixing a new schedule of wages, hence the strike. The news that is coming to us daily of strikers in various parts of the world shows something of the discontent that is smothered up in the breasts of men in these times. The first part of the fifth chapter of James is a thrilling recital of what the conflict between capital and labor will yet result in. Have you ever read it?

THE steamer City of Seattle brings the news from Alaska that on September 4 the city of Skagway was shaken by an earthquake for three and three-fourths minutes. The "quake" was not a sudden jar, but was a steady motion of the earth from north to south. So perceptible was the shaking up that pools of water in the streets sloshed back and forth the same as if shaken about in a pail. It is believed by many of the Alaskans that the earthquake had some connection with the volcano that is now in active eruption on the island of Unga.

THE American Sugar Refining Company has just completed a deal by which it has cornered between 80 and 90 per cent. of the sugar consumed in the United States. This is simply another one of the almost daily announcements of the conquests of the trusts and combines. And how the prophecies are being fulfilled like the rapid unfolding of the buds in the balmy spring-time!

THE plague is still spreading in India, and the danger from another famine is not passed by any means. When one stops to survey the evils that are ravaging this old earth, he must be convinced that the parallel of the conditions of to-day is not to be found in all history. Have you ever seriously reflected as to what it means?

THE government seems to be making every preparation to push the war strongly in the Philippines as soon as the rainy season is over. It seems too bad for "a great Christian nation" to be so actively planning to kill off those poor heathen. We need have no fears in saying that such christianity is not the Christianity of the Christ.

ADVICES by mail state that on August 15 Japan, in the neighborhood of Kagoshima, was visited by a typhoon and nearly three thousand houses were greatly damaged, about half of them being totally destroyed. Many persons were killed, and many more injured, and some forty-five boats were wrecked.

NEW evidences continue to come to light of a big plot on the part of the monarchist faction in France to avail themselves of the present unsettled condition of things to overthrow the republic. It is greatly feared that at the conclusion of the Dreyfus case there will be serious trouble from this quarter.

A RATHER violent strike is in progress in Warsaw, but, owing to the strict censorship of the despatches leaving Russia, very meager reports reach us. The strikers have destroyed considerable factory machinery, and have attempted to destroy other property beside.

A SEVERE gale swept through the Gulf of St. Lawrence on September 9, and hundreds of small fishing boats are reported to have been destroyed, and numerous lives lost.



THE CHRISTIAN'S BURDEN.

TAKE up the Christian's burden;
Leave kindred, home, and land;
Renounce the world for Jesus;
Move on at His command,
Tho friendless fields you enter
May yield no sheaves of grain,
And all your sturdy efforts
Seem futile—wrought in vain.

Take up the Christian's burden;
Bid war and carnage cease;
Hold up the Lord our Saviour,
Exalt the "Prince of Peace."
Show Christ, by all you suffer;
The truth, the way you live.
Lay self upon the altar,
With all of yours to give.

Take up the Christian's burden;
Tell kings, and popes, and peers
You bear to them a message,
From Him who rules the spheres.
Rebuke their lawless worship,
And prove, as Christ you preach,
The God who wrought creation
Bears witness as you teach.

Take up the world's last burden;
The threefold message bear.
Bid every tribe and nation
For wondrous things prepare.
Show fearful signs foretelling
The closing time of grace.
Set every soul in order—
The Search-light comes apace.

Take up the Christian's burden;
Go work where there is need.
Unbind the heavy-ladened;
The worn and hungry feed.
Announce the coming kingdom,
Where righteousness shall reign;
For that in our generation
Our Saviour comes again.

Mrs. J. B. GOLDSBOROUGH.

Minneapolis, Minn.

NEW MEXICO'S SPIRITUAL NEEDS.

THE above title is suggested only from an evangelical standpoint, for the Roman Catholic Church has done practically nothing for New Mexico in the three hundred years it has been the ruling ecclesiastical power in that Territory.

The evangelical denominations have been represented in New Mexico for years, particularly after the advent of the Santa Fe road, in 1879-80, and, owing to the topography of the southern part of the Territory, a fair share of the western Texas peninsula has been included in the New Mexico field of operations.

New Mexico will continue for some years to come, as in the past, a missionary field, and to a considerable extent the same methods of evangelization that we adopted in foreign lands must obtain here, noticeably among the Mexican and Indian populations. The Presbyterian and Methodist home missionary boards long ago established Mexican branches of the work; the Congregationalists have done so to some extent, and in El Paso they have every reason to be proud of a fine manual training school in immediate connection with their local mission. I do not know of any other denominations taking active steps in evangelization among the native population.

The Roman Catholics have never taken any steps toward "conversion," as General De Vargas late in the seventeenth century attended

to that with his invading soldiery from the City of Mexico, and his successors did the job so thoroughly that Rome has not had any occasion to worry until of late years over the loyalty of her most Catholic subjects in New Mexico. At the time of the Mexican session, in 1848, the Spanish priesthood in New Mexico refused to remain under American rule, and returned to old Mexico. To fill the vacancy, priests were sent from France, so that in New Mexico and Arizona the priesthood are almost entirely French.

Since the advent of the railroads the progress of Protestantism has been continuous, tho often not as marked as enthusiastic Christians might desire. But it is noted that with the Anglo-Saxon immigration evangelical houses of worship are springing up all over the territory, noticeably in the southeastern section, which is being now so rapidly opened up; also in the northwestern part of the Territory, where new vigor is being infused into the local life, and in the southern and middle northern parts.

The Romanists have just grounds for apprehension, for the steady increase in Protestant congregations is not matched by Catholic growth. The Irish miners who migrate thither are, of course, nominally Catholics; but their spiritual activity is largely in the line of "wet goods," and, taken as a whole, they are of no particular strength to their church.

Protestant churches are now found all over the Territory, those in the larger centers of communication being of some architectural pretensions. However, back in the older and more undeveloped settlements, the same dense apathy and ignorance in spiritual things remains, until the activity of the missionary dispels the darkness by the Gospel.—*Gospel in All Lands.*

GUAM.

THE reports of naval officers who have lately visited Guam, says the *Missionary Review*, state that the island, which is the southernmost of the Ladrone group, has a fair table-land running along the west shore-line, back of which is a range of mountains of moderate height. The soil is fertile, and in some sections very rich. The native products of the island are not varied, but the fruits and vegetables of other lands, when introduced, thrive well. The population is estimated by Lieutenant Cottman as about 7,000, tho no reliable statistics can be obtained. Nearly all the people are of mixed blood. Foreigners are very few, among them four Spanish priests, besides former employees of the Spanish Government. The people are characterized as indolent and contented, being able to obtain necessary food with little labor. They are lax in their morals, and greatly addicted, both men and women, to the use of *la tuba*, or coconut whisky. They are all nominally Roman Catholics, but the men pay little attention to their church. Leprosy exists, and indications are seen everywhere that the disease which so commonly follows laxity of morals, is widely prevalent. One officer states that "the priests are the moral lepers of the place, and are a great drawback and detriment." All the reports unite in affirming that the climate, tho tropical, is excellent, and that the island might be made a delightful place of residence if proper means were used for its renovation.

China.—The imperial decree of March 15, authorizing the hierarchy of the Roman Catholic Church to communicate directly with officials in China according to the respective rank of officials and clergy, is one of the surprises to which residents of China have become somewhat accustomed within the past year. Bishops are authorized to demand to see viceroys (governors-general) and governors, and in case of the absence of the bishop a common priest may represent him. Vicars-general and archdeacons are authorized to demand to see provincial treasurers, judges, and *taotais*. Other priests can see prefects of the first and second class, independent prefects, sub-prefects, and district magistrates. There are several specifications as to detail, but the agreement doubtless represents a great victory of the French minister, M. Pichon, who has thus compelled the empress dowager to recognize foreigners as the official equals of Chinese mandarins, a point which was a matter of dispute in the empire for many weary decades. We hear that communications have been addressed to Protestant missionaries in the interior acquainting them with the new status, but this has certainly not been general. The effect will probably be to give an external impetus to the Roman Catholic Church, which has a ready-made hierarchy, but what use Protestants will make of it is very uncertain. There is no country where it is more perennially true that "if you live it was a mushroom, but if you die it was a toad-stool."—*A. H. S., in Missionary Review.*

Missionary Facilities.—The great inventions and improvements in the matter of speedy transportation are fast bringing the far-distant points of earth into closer proximity. Man claims the credit, and the people of the last half century are especially disposed to self-aggrandizement. But it is all in the providence of God, in whom is all power and wisdom. This is the day of God's preparation, and these wonderful facilities—railroads, telegraphs, steamships, etc.—are brought for a purpose in His work. He is preparing to "cut it short in righteousness." Will Christians note these things, and utilize the wonderful modern inventions in the spread of the Gospel, rather than confining them to commercial and pleasure and war purposes exclusively? See what is being done in Africa, by which missionary work in the Dark Continent may be so rapidly advanced. A press correspondent gives us this information:—

"General Kitchener announces that the Nile railway will be completed to Khartum by September 1. Khartum is just half way from Cairo to Uganda, the distance from Khartum to either place being about 1,250 miles. As the trains are already running from the Cape of Good Hope 1,300 miles northward to Buluwayo, it follows that more than 2,500 miles of Cecil Rhodes' 'Cape to Cairo' road are now finished. The distance from Buluwayo, northward, to Uganda is about 1,300 miles. Adding 1,250 more from Uganda to Khartum, it will be seen that half of the great railway is already built."

A MISSIONARY, writing from Japan, says:—

"I see by the papers that the Shintoists are so apprehensive in regard to Christianity that they wish to withdraw from the field before the battle which they seem to expect with the beginning of the era of 'mixed residences.' They prefer to be called the professors of the cult—a cult which confines itself to managing rites and ceremonies, to being the representatives of a religious creed. Thus they will be not a 'church,' but a sort of bureau of rites,

covered by the shield of the government, and secured from all religious controversy. The Buddhists, too, are trembling. The trepidation in religious circles is a supernatural power in the religion of Christ which it is perfectly useless to try to cope with, if it shows itself in its might."

The Medical Missionary.—To my thinking, no one follows in the Master's footsteps so closely as the medical missionary, and on no agency for alleviating human suffering can one look with more unqualified satisfaction. The medical mission is the outcome of the living teachings of our faith. I have now visited such missions in many parts of the world, and never saw one which was not healing, helping, blessing, softening prejudice, diminishing suffering, making an end of many of the cruelties which proceed from ignorance, restoring sight to the blind, limbs to the crippled, health to the sick—telling in every work of love and skill of the infinite compassion of Him who came "not to destroy men's lives, but to save them."
—Mrs. Isabella Bird Bishop.

A GERMAN missionary magazine relates the following incident showing the power of the Bible: In the Shansi province of China a copy of the Gospel of Mark fell into the hands of a learned man and a priest. The one read the strange book aloud to the other. There was a great deal in it which neither the reader nor hearer understood. But they were so impressed that they came to the conviction that the book must come from heaven, and they paid divine honors to it for many years. Later on they obtained a copy of the New Testament, and began to worship Jesus and the apostles. When at last a Chinese evangelist came to their country, these two men were the first who joined themselves to him. They were instructed, and baptized, and began to gather two little churches around them. One of them has led about fifty persons to Christ.

OUR WORK AND WORKERS.

A NEW house of worship is about completed at Stoughton, Wis.

A CHURCH of eleven members has been organized at Badger, Minn.

THE Wisconsin Tract Society has moved into new quarters, 577 Main Street, Fond du Lac.

FOUR persons have been added to our ranks at Gorham, N. Y., under the labors of Sister Lulu Wightman.

BROTHER D. C. BABCOCK has been re-elected president of Virginia Conference, and also of the state tract society.

BROTHER J. W. RAYMOND reports the organization of a church of twenty-eight members at Richburg, Allegany County, N. Y., on the 27th ult.

PROF. J. E. TENNEY, of the faculty of Battle Creek (Mich.) College, has been chosen to act as principal of the new academy at Woodland, Wis.

HEREAFTER the headquarters of the Polynesian, or South Sea Islands, work will be in Sydney, N. S. W., Australia. Brother E. H. Gates is in charge of this Polynesian Mission.

A REPORT of the local camp-meeting at Basin, Mont., in the *Bivouac*, says: "Eight souls were buried with their Lord in baptism. The healing power of the Lord was present, and souls were made free from infirmities."

AS A result of a few months of church school at Oakland, Wis., three adult persons have been led to accept the faith upon the principles of which the school is conducted. Through the influence of the school new life has been infused into the church.

AT the recent camp-meeting at Crawford, Neb., thirty-two candidates were baptized. This meeting was held to accommodate the brethren scattered through Northwestern Nebraska, the Black Hills, and Eastern Wyoming, and was fraught with a deep spiritual interest.

At the tent in Baltimore, Md., after a recent discourse by Brother K. C. Russel, president of Chesapeake Conference, fourteen persons signified their intention to unite with those who "keep the commandments of God, and the faith of Jesus."

ON the afternoon of the 9th inst., ten persons were baptized in the baptistry of the church in this city, by Brother C. M. Gardner. All these candidates united with the church in the neighboring city of Alameda, where Brother Gardner has been laboring the past three months.

THE Religious Liberty Association has issued another tract taken from the writings of Alexander Campbell against Sunday laws. It ought to have a wide circulation. It is No. 57 of the *Religious Liberty Library*, contains forty pages, and the price is 2½ cents.

AT Darjeeling, India, Brother D. A. Robinson preaches every Sunday afternoon in the Alice Villa Hotel, and the *Standard* of that city publishes his discourses occasionally. The issue of August 1 contains a full-page lecture on the subject of immortality and the state of the dead.

AT the late session of the Missouri Conference, the following officers were elected: President, W. A. Hennig; secretary, L. W. Felter; treasurer, Missouri Tract Society. W. A. Hennig was also chosen president of the tract society, with James Cochran as secretary and treasurer. H. K. Willis was elected president of the state Sabbath-school association, and Jennie Nichols, secretary and treasurer. At this meeting forty-eight persons presented themselves for baptism.

AS THIS paper goes to press a teachers' institute is being held at Des Moines, Iowa. The object is to benefit those who contemplate teaching church schools in that conference. A notice in the *Bulletin*, referring to this institute, truly says: "We are living in the closing scenes of this world's history, and now, above all other times, should all unnecessary studies be weeded out, and only those things that are highly practical be taught." At this institute an outline of work will be planned for the coming year.

PERIODICALS WANTED.

C. G. ALLEN, 424 South Montana Street, Butte, Mont., solicits copies of the SIGNS, all he can get, for missionary work.

SPECIAL OFFER.

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THE DRUNKARD'S DAUGHTER.

[These beautiful and touching verses were written by a young lady in reply to a friend who had called her a monomaniac on the subject of temperance.]

Go, FEEL what I have felt,
 Go, bear what I have borne;
 Sink 'neath a blow a father dealt,
 And the cold, proud world's scorn;
 Then struggle on from year to year,
 The sole relief the scalding tear.

Go, weep as I have wept,
 O'er a loved father's fall;
 See every cherished promise swept,
 Youth's sweetness turned to gall;
 Hope's faded flowers strewed all the way,
 That led me up to woman's day.

Go, kneel as I have knelt;
 Implore, beseech, and pray:
 Strive the besotted heart to melt,
 The downward course to stay;
 Be cast with bitter curse aside,
 Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood,
 And see the strong man bow,
 With gnashing teeth, lips bathed in blood,
 And cold and livid brow;
 Go, catch his wandering glance, and see
 There mirrored his soul's misery.

Go, hear what I have heard—
 The sobs of sad despair,
 As memory's feeling fount has stirred,
 And its revealings there
 Have told him what he might have been
 Had he a drunkard's fate foreseen.

Go to my mother's side
 And her crushed spirit cheer;
 Thine own deep anguish hide,
 Wipe from her cheek the tear.

Mark her dimmed eye, her furrowed brow,
 The gray that streaks her dark hair now,
 Her toil-worn frame, her trembling limb,
 And trace the ruin back to him
 Whose plighted faith in early youth
 Promised eternal love and truth,
 But who, foresworn, has yielded up
 That promise to the deadly cup,
 And led her down from love and light,
 From all that made her pathway bright,
 And chained her there, 'mid want and strife—
 That lowly thing—a drunkard's wife—
 And stamped on childhood's brow so mild
 That withering blight—a drunkard's child.

DIVINE LAW IN DISEASE.

IN these modern times we have been viewing disease from a different standpoint than it was formerly considered. Less than a hundred years ago a prominent physician said he would drive disease out of a patient as he would drive a squalling cat out of a room. His idea of disease was that it was a substance, an entity, which should be driven out of a man—and many speak in the same manner of disease even in these times. They seek for something that will stop the progress of disease and "drive it out."

A mother whose child is sick, asks the doctor if the disease is "driven out." The idea has become deeply rooted in our minds, perhaps we inherited it from our parents, that disease is something to fight; that nature goes wild when we come to sickness, and that we must use all our energies to combat disease.

That is a mistaken notion. We don't have to fight disease, nor even to cure disease.

What we should seek to do is to cure *the patient*, and then the disease will pass off as the scarf skin does off a healthy person.

Now the thing we call "disease" is simply an effort of nature to throw off something that we have brought upon ourselves through some error in diet or manner of life. Emerson has said that "crime and punishment grow upon the same stem," and that is a divine truth. He says that punishment is the fruit that ripens unsuspected within the flower of the pleasure that concealed it. Here is a flower; the fruit is within the flower; it has not ripened yet, but it will ripen; you do not see it; all you see is the flower. Likewise, here is a man who goes out to have a "good time," as he calls it. Here is another man who has dyspepsia; he eats heartily and toils early and late over his business; he works late at his books and accounts when he should be asleep; it is a pleasure to him to do this work; he feels that he must do it. Or another man goes to an ice-cream social; he thinks there is something good and pleasant in it; and there is a variety of other things that people do which they consider "nice," even if it is nothing but the smoking of a cigar after dinner. The results of these violations of nature's laws may not yet be seen; there is nothing in sight; but, as Emerson says, the punishment is in it. The effect is sure to follow the cause; for, as it is written, "He that soweth to his flesh shall of the flesh reap corruption." Gal. 6: 8.

The man who is sowing to unnatural, unlawful pleasure is, in his very act, heaping up wrath against himself. The disease that comes as the result of this manner of life is the kindest thing that nature can send. This may seem like an amazing statement, nevertheless it is true. We have so long looked upon disease as a thing to be dreaded, as a thing that we must fight, as an enemy, that it seems absurd to call it friendly.

A certain orator and lecturer has said that if he had the arrangement of the natural order of things he would make pain a pleasure. But he would not improve matters; for this would upset things terribly, as you can readily see; it would be destructive to life, because it would cease to be a warning. Pain is the kind warning, the red danger-signal that nature hangs out. Suppose when you were traveling, your train going rapidly down grade, that just before you came to some ravine or broken bridge or broken rail, you should see a red light waving before you, would it not disturb you? It would certainly disturb the engineer and the train hands. Was it not more kind to keep that signal waving than to take it away and let you go down to destruction?

Now this is exactly the purpose of pain; and yet men instinctively, when in pain, look upon it as an enemy and desire to smother it, regardless of the fact that it is the warning that nature hangs out against some other and deeper trouble. The engineer on the train might have shot the man with the signal lantern; the light would then have disappeared, and, without warning, the train would have rushed on. Then there would have been another "mysterious dispensation of Providence."

As a rule, the attempt is to smother na-

ture's warnings. A man said to me the other day, "I must have something to relieve my pain." I said to him, "Can't you see that the very thing that would stop your pain would also stop the activities by which nature is trying to build up your body?" But he was not disposed to reason the matter with me. Men reason well upon nearly every subject except that of disease, and here it seems as if all their logic fails them.

DAVID PAULSON, M.D.

THE HARVEST OF THE RICH.

MRS. ALTON was wealthy. Her husband was considered a millionaire, and she had large moneyed interests in her own name. She had been trained in childhood by a devoted Christian mother; but the wealth that came to her in after years had made her indifferent to nearly everything but her own interests and pleasures. One day she casually took in her hand a Bible that she kept upon her center-table more as an ornament or a sort of talisman than for any practical use it had ever been to her as the Word of God. Opening it at random, the first sentence that caught her eye was, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

She at once became interested, and, seating herself, she read on and on, wondering what it could mean, and how the prophecy applied to her own case in particular, and was especially impressed with the sentence, "Ye have lived in pleasure on the earth, and been wanton."

Meditating upon these things, that night she fell asleep and had an impressive dream. She seemed to be riding in her beautiful launch on the clear blue waters of a lake; and as the boat swiftly sped along, it drew near to a poor open skiff, in which were seated a woman and a boy. The woman she recognized as a poor neighbor whom she had often employed to do drudgery at a mere trifle in wages. She seemed to be able to read the thoughts that were passing through their minds. The woman thought, "There is Mrs. Alton in her beautiful launch, covered with an awning that screens her from the sun, while I am compelled to ride in this poor old skiff, and that very seldom. She has every comfort and pleasure that money can buy. See how the beautiful boat moves swiftly over the water; but we poor people can have no share in such pleasure. Why is it that many must suffer without any fault of their own, while to others almost every pleasure comes almost without bidding?" The woman then seemed to change slowly into the person of Jesus of Nazareth, in His seamless coat of gray. He looked sorrowfully into the eyes of Mrs. Alton, and said, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

The poor woman's boy thought: "Why won't the rich folks give us poor fellows a chance sometimes? It seems as if they just tried to treat us as mean as they can. See her boy there, how nice he is dressed, and just look at my old clothes. Just look at that beauty of a boat, and then at our old skiff. We poor fellows can't ride in such a launch, and if we only go near to look at her we are ordered away. Old man Alton just cheated my father out of his home. We had half paid for it, and had made improvements that were worth as much more; but old Alton wouldn't allow my father a cent for it. When I get to be a man, I'll be revenged." Then his form changed slowly into that of Satan himself; and Mrs. Alton was glad to see the skiff fall rapidly behind, and at length disappear.

Mrs. Alton then seemed to be in her own beautiful home, when she heard without a great and ominous roar, as of an angry sea, and a voice near by in solemn cadence saying: "The harvest of the rich has come. They must now reap that which they have sown."

Looking out of the window, she saw a vast crowd of men, women, and children armed with all sorts of weapons. They were cursing and swearing, and surging in awful confusion. Instinctively, she saw the rich men driven hither and thither, unable to escape. They were scattering gold and silver among the crowd, but it only momentarily diverted their attention, tho it did not appease their wrath. She was terrified when she saw her husband among them, and dark-visaged men consulting together and pointing at him, and she momentarily expected to see him killed; but she heard one say: "He is the husband of Mrs. Alton. For her sake let the old reprobate live."

She then saw many beautiful mansions of the rich in flames, and their inmates flee, screaming, into the streets, only to be insulted and trampled upon by the maddened crowd. The beautiful lawns and choice flora, upon which the owners had lavished so much care, were completely ruined, and the iron fences broken down. A great crowd then surged toward her own home, and she almost fainted with fear. But she saw a tall person who seemed to be a commander wave his hand, and the crowd was stayed; and she heard him say: "For the life of you, men, don't meddle with anything here. This is Mrs. Alton's home. She is our friend. Walk through these beautiful grounds if you wish to, for I know that she would bid you welcome, but don't touch a shrub or flower that is hers." He then turned to Mrs. Alton and said, "I have made a hedge about thee, and about thy house, and about all thou hast on every side."

She then seemed to be at the lake-side, and saw her beautiful launch, with many others like it, moored near the shore. A great crowd surged towards the boats, destroying them, or appropriating them to their own use. But the same commanding figure that she had seen before stood in her launch with a banner in his hand upon which was inscribed her name. As the men saw it, they swung their hats and cheered, and she heard one say: "That boat has been used to bless the poor and needy, by giving them many a pleasure that they would never otherwise have enjoyed. For our lives we will not injure it." She then saw stores looted, banks robbed, and general desolation; but she heard a voice say, "He shall give His angels charge over thee, to keep thee in all thy ways." She then awoke, and resolved that, with the help of God, that portion of the dream that related to her own experience should be realized. Henceforth the study of her life was how she could best minister to the happiness of others. In doing so her heart became compassionate and tender, and the Bible became the Book of books to her. She delighted in its daily study. She had found her Saviour.

Grandville, Mich.

A. SMITH.

PUTTING HEART INTO IT.

THE customer was a prudent matron from the country, careful in her shopping.

"It is a very pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shop-girls behind the counter bowed indifferently and turned away. The other said eagerly: "Are you going to another part of the store, madam? For it is my lunch

hour, and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop-girl.

A year afterwards she was again in the same store, and on inquiry learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

A prominent business man once said: "I have always kept a close watch on my employees, and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me. One day, when I was passing the window of the counting-room, I observed that the moment the clock struck six, all the clerks, with but one exception, laid down their pens, tho in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.

"'Pettit,' said one, 'has waited to finish his paper, as usual.'

"'Yes, I called to him to come on, but he said if this was his own business he would finish the paper before he stopped work.'

"'The more fool he! I would not work for a company as for myself.'

"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit, who worked after hours on my business 'because he would have done it on his own,' and he is now my junior partner."—*Exchange.*

TAKE UP THE WHITE MAN'S MUSKET.

[David P. Page, in *Humanity*.]

TAKE up the white man's musket,
The deadliest ones ye make;
Go drill your sons to use it,
And then, for Jesus' sake,
Send them with ammunition
To hunt these heathen wild,
Your new-caught, sullen people
On whom God never smiled.

Take up the white man's cannon,
The largest that ye cast,
Go put it on your war ships,
The strongest ones and fast—
Speed them to the heathen countries,
Seek out each farthest spot,
And save these sullen people,
With Bibles—and with shot.

AN EXPERIMENT ON HOGS.

AN interesting and practical result has been obtained by the feeding of four pigs on milk from tubercular animals. Two of the pigs were fed on the milk just as it came from the cows; the other two were fed on milk said to have been sterilized. A post-mortem examination of these animals showed each to be extensively diseased with tuberculosis. It is not to be wondered at that the ones fed on the untreated milk were diseased, but when all were found to be tubercular, the veterinary surgeons concluded that the milk either had not been thoroughly sterilized or that the animals had contracted the disease from some other source.—*Charles E. Stewart, M.D., in Good Health, September.*

THE world is large and full of varied scenery. But the man who holds his own photograph directly in front of his eyes shuts out mountains and rivers from his vision.—*Ella Wheeler Wilcox.*

"A GENUINE love does not count the cost of its sacrifice."

Meatless Recipes

Our new cook-book, "A FRIEND IN THE KITCHEN," is nearly ready for delivery.

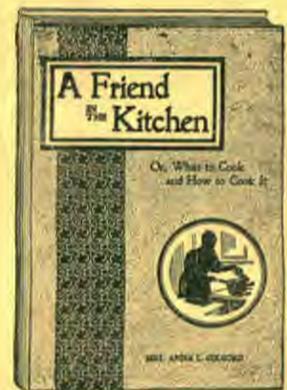
On account of the generally diseased condition of meat, and for other reasons given by the author, none of the 400 recipes in the book include flesh of any kind.

One chapter is devoted to meat substitutes, from which we select the following recipe. Try it.

BAKED VEGETABLE GOOSE

Take a quart of stale bread crumbs and moisten with water or milk; then mix in a tablespoonful of dry, powdered sage leaves, salt to taste, a well-beaten egg, and a small onion or a few stalks of celery chopped fine. Make into a mound in a buttered pudding dish, pour over a spoonful or two of cream, and bake from thirty to forty minutes. Serve as soon as done.

From "A FRIEND IN THE KITCHEN."



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**LESSON II.—SABBATH, OCTOBER 14, 1899.
THE TRIUMPHAL ENTRY INTO JERUSALEM.**

Jerusalem, A. D. 31.

Lesson Scripture, Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19, R.V.

(Matt. 21:1-5, 9-11.)

1 "AND when they drew nigh unto Jerusalem, and came unto Bethphage, unto the Mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her loose them, and bring them unto Me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass."

9 "And the multitudes that went before Him, and that followed, cried, saying, Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest. And when He was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee."

(Mark 11:4-8, 11.)

4 "And they went away, and found a colt tied at the door without in the open street; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had said; and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and He sat upon him. And many spread their garments upon the way; and others branches which they had cut from the fields."

11 "And He entered into Jerusalem, into the temple; and when He had looked round about upon all things, it being now eventide, He went out unto Bethany with the twelve."

(Luke 19:39-44.)

39 "And some of the Pharisees from the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 "And when He drew nigh, He saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

(John 12:12, 13, 17-19.)

12 "On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet Him, and cried out, Hosanna; Blessed is He that cometh in the name of the Lord, even the King of Israel."

17 "The multitude therefore that was with Him when He called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met Him, for that they heard that He had done this sign. 19 The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after Him."

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. While on His way to Jerusalem, near what village did Jesus and His disciples come? Matt. 21:1. Note 1.
2. As they drew near this hamlet, what order did Jesus give to two of His disciples? Verse 2. (Luke 19:30.)
3. In case any one objected, what did He tell them to say? Verse 3.
4. Arriving at the place designated, what did the two disciples find? Mark 11:4-6. See note 2.
5. Upon returning with the colt, how did they provide a seat thereon for Jesus? Verse 7. Note 3. (2 Kings 9:13.)
6. When the people of Jerusalem heard that Christ was coming that way, what did they do? John 12:12, 13. Note 4.
7. What demonstration did the people make as they met Christ in the way? Mark 11:8. (Matt. 21:8.)
8. With what did they accompany their waving of palm branches? Matt. 21:9. (Ps. 118:25, 26; Mark 11:9, 10.)
9. On seeing the demonstration, what did some of the Pharisees say to Jesus? Luke 19:39.
10. What answer did He make? Verse 40. Note 5.
11. What conclusion did the Pharisees draw from what they saw? John 12:19.
12. Why was all this demonstration permitted? Matt. 21:4, 5. (Zech. 9:9; Isa. 62:11.)
13. When the city came in full view, what change suddenly came over Jesus? Luke 19:41, 42.
14. What prediction did He then make concerning the city? Verses 43, 44. Note 6.

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15. On arriving in Jerusalem, how were the inhabitants affected, and what did they say? Matt. 21:10.
 16. What answer was returned to these questionings? V. 11.
 17. Who so readily bore this testimony to the mission of Christ? John 12:17. (John 11:19, 45.)
 18. Why were the people so anxious to see Jesus on this occasion? Verse 18.
 19. To what point in the city did Jesus immediately go? After looking about the temple, where did He then go? Mark 11:11.
- Side Lights.**—"Desire of Ages," chapter 63; "Spirit of Prophecy," vol. 2, chapter 33.
- NOTES.**
1. Bethphage, the "House of Figs," was situated on the Mount of Olives near Bethany.
 2. A colt.—Christ's entry into Jerusalem, at the Feast of Tabernacles, had been made secretly, and on foot. This time He will go in riding on an ass, the ancient symbol of Jewish royalty, even as David

and the judges of Israel had done before Him. In contrast to the horse, introduced by Solomon for war purposes, the ass was an emblem of peace. As the Prince of Peace, the Saviour of men approached the city of the great King for the last time, only to find the hearts of its rulers steeled against Him. He knew, too, that the act would hasten His death, yet He must fulfil what was written concerning Him.

3. On Him their garments.—Spreading their own garments under Christ was the initial act of proclaiming Him king. Doubtless they thought the long-expected Messianic reign was about to open.
4. Multitude.—Josephus estimates the number usually present in Jerusalem at a Passover, to be about 3,000,000, more than two-thirds of the entire population of Judea and Galilee. The city could not contain them. All the environs—even the slopes of Mount Olivet itself, which looked toward the city—were covered with the booths of the pilgrims.

SIGNS OF THE TIMES

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"Much people" were indeed present. Everything was favorable for the greatest demonstration toward making Christ the long-expected King.

5. The stones will cry out.—Inasmuch as the prophet had said that these words would be repeated at just such a time, they must be heard, even tho the stones of earth cry out, because the Word of God can not be broken. What He says is sure to come to pass, even tho it must be done in the most improbable way.

6. Their enemies.—How little the people realized the meaning of those sorrowful words! A generation later the Roman army was encamped on the very spot from whence these words were uttered, and it laid in ashes all the splendor of the city as it appeared on the day of Christ's triumphal entry thereto.



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LESSON III.—SUNDAY, OCTOBER 15, 1899.

ESTHER PLEADING FOR HER PEOPLE.

Lesson Scripture, Esther 8:3-8, 15-17, R.V.

3 "AND Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out to Esther the golden scepter. So Esther arose, and stood before the king. And she said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in 6 all the king's provinces; for how can I endure to see the evil that shall come unto my people? or how can I endure to see 7 the destruction of my kindred? Then the king Abasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the 8 Jews. Write ye also to the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

15 "And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city 16 of Shushan shouted and was glad. The Jews had light and 17 gladness, and joy and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them."

Golden Text: "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Ps. 37:5.

SUGGESTIVE QUESTIONS.

- (1) Give the events which intervene between this and the last lesson. Note 1. (2) What did Esther further appeal to the king to do? V. 3. (3) How did the king receive her? V. 4. Note 2. (4) What particular request did she prefer? V. 5. (5) What reasons did she present? V. 6. (6) What did the king say he had given? V. 7. (7) What authority did he give her to carry out her request? V. 8. Note 3. (8) What followed? See vs. 9-14, note 3. (9) How was Mordecai honored? and how was the city of Shushan affected? V. 15. (10) How were the Jews affected? V. 16. (11) In what way did the Jews celebrate their deliverance? and how were others affected? V. 17. Note 4. (12) What lessons may we draw from this book of Esther? Note 5.

NOTES.

1. Our last lesson closed with chapter 3:11, with the king's grant to Haman. Then followed the royal decree for the destruction of the Jews on the thirteenth day of the twelfth month, the month Adar, and the people were enjoined to be ready. The king and Haman drank, but Shushan was perplexed; evidently the best citizens were Jews. The weeping and mourning of the Jews, Haman's plotting and exaltation, honor to Mordecai, the revelation of Haman's treachery, the death of Haman on the gallows he had caused to be erected for Mordecai, and the giving of Haman's property to the faithful Jew, are given. Read the whole book to our lesson, which begins here.

2. The golden scepter.—A token of favor, held out to those who came into his court unsummoned. Esther's mission was dangerous. The king was wicked and fickle. He had not summoned her for a month; his love had probably cooled. It was not an uncommon thing for an Eastern monarch to kill his favorite. She took the step only after prayer by herself and people, and the king held out to her the token of favor.

3. May no man reverse.—The decree by Haman could not be reversed. The people may destroy the Jews if they will; but the king permitted Esther under royal authority to give a counter decree, as Mordecai dictated, to give the Jews permission to slay their enemies. All who were not especial enemies of the Jews of course would not slay them; and the Jews slew their enemies, under royal authority. The second decree was a practical reversal of the first, tho not technically so.

4. A feast.—Here was the beginning of the feast of Purim. See chapter 9:14, 26. Read the rest of the book. Many from among the peoples.—God made the wrath of man to praise Him. He turned all the wicked devices to bring to honest souls throughout the world the knowledge of the true God.

5. The lessons are many. Note the evils of drunkenness, licentiousness, and fickleness, as manifest in the king; of pride and selfish ambition and hatred, as seen in Haman; of virtue, as seen in Vashti; of integrity, faith, and courage on the part of Mordecai and Esther; and of God's power and wisdom to deliver, despite all the power and machinations of men.

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Publishers 15

There is no better time than now to subscribe for the SIGNS OF THE TIMES. Are you a subscriber?—Get your neighbor to subscribe.

There have been many queries on the diet question of late. Read the article on that subject in the first part of the paper. This will be followed by others.

There are yet two or three articles more to be published from the pen of Alonzo T. Jones, on the "Separation of Religion and the State," but they have not yet come to hand. We hope soon to receive them.

We are already receiving orders for the SIGNS containing Mr. Ridpath's article on "The Harvest of Greed." This and many other striking articles will appear in the World's Harvest issue, ready for delivery November 1.

From a political point of view, there is no use asking the question, "What would Jesus do?" He showed, while here upon the earth, that He would have nothing to do with politics. He would not judge between brethren; He would not promise certain disciples a place; He would not be made a king; He would not shelve principle for policy. He would do no differently to-day.

Stirring appeals are being made throughout the country for the starving, storm-stricken people of Porto Rico. Over 2,000 are dead, and nearly 200,000 are said to be homeless, desolate, and starving. Any of our readers who may wish to contribute, may send it to Porto Rican Famine Relief Work, 160-170 Bible House, New York. The *Christian Herald* is doing good work in this direction.

Not Always So.—A modern poet thus writes:—
 "Day by day love's rose unfolding,
 First the bud and then the bloom,
 In our heart of hearts we're holding,
 Bringing sunshine to life's gloom.
 But, too late, we learn with sorrow,
 Shades of night must follow morn;
 Joy to-day is grief to-morrow;
 Every rose must have its thorn."

If this world were all, this would be true. But there is a glorious beyond. God's flowers of hope bear no thorns. Here realization of joy does not often meet expectation; but in God's glorious fruition His children will say, "Not one good thing has failed us of all that the Lord our God has promised." Nay, more, the light afflictions of this time, if borne in faith, work out for us a far more exceeding and eternal weight of glory in eternal day.

OUR "WORLD'S HARVEST" ISSUE.

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

This special number will contain:—

- The Seed-Sowing of the Gospel**
 BY E. J. WAGGONER,
 Editor of the *Present Truth*, London, Eng.
- The Seed-Sowing of Sin**
 BY PROF. E. A. SUTHERLAND,
 President of Battle Creek College.
- The Harvest of Intemperance**
 BY M. E. OLSEN,
 Editor of the *Gospel of Health*.
- The Harvest of Disease**
 BY DAVID PAULSON, M.D.
- The Harvest of Crime**
 BY PROF. P. T. MAGAN,
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- The Harvest of War**
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 Author of "Thoughts on Daniel and the Revelation."
- The Harvest of Expansion and Imperialism**
 BY ALONZO T. JONES,
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- The Harvest of the World**
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- The Outlook—Temporal**
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 Author of "Heralds of the Morning."
- The Outlook—European**
 BY HENRY P. HOLSER.
- A Great Crisis in the Work of Missions**
 BY A. T. PIERSON, D.D.,
 Editor of the *Missionary Review of the World*.
- The Building of the Home**
 BY J. R. MILLER, D.D.,
 Author of "Home Making," "The Marriage Altar and After," etc.
- The Harvest of Wilkie Kinnear**
 An excellent practical story
 BY EMMA HILDRETH ADAMS,
 Author of "John of Wycliffe," "Martin Luther," "Savonarola," etc.
- An excellent article by Mrs. E. G. White.
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- Beautiful and striking illustrations by well-known artists in New York and San Francisco, under the direction of Mr. W. A. Reaser.
- This issue of the SIGNS OF THE TIMES will, in the vital importance of the Gospel message it bears to the world, exceed in value any other publication of its kind ever printed. It ought to have a circulation of 2,000,000 copies.

Apostolic Succession.—Upon this the *Oriental Watchman* (Calcutta) well remarks; "The only apostolic succession that the Bible knows anything of is that of apostolic faithfulness in preaching the Word. 'And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' 2 Tim. 2:2. The important thing was the teaching, and the command of the Lord was that believers should teach all things that He had commanded, even unto the end of the world: 'I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the Word.' He, then, is in the apostolic succession who preaches the Word. A writer has well said:—

"It certainly is very remarkable that the Anglican clergy should claim a special grace of the Holy Spirit coming to them through the worldly, tyrannous, persecuting bishops of the Romish Church in the middle ages, and not through the obscure, holy martyrs whom they persecuted. Surely, if there was such a line of grace, it would be found in those who were faithful unto death for the truth as it is in Jesus, rather than with those who put to torture and cruel death the saints of God."

"Those who suffered at the hands of a worldly church in possession of power were, in that respect at least, in the apostolic succession; for that was the experience of the apostles of the Lord. The tradition of the church puts in the line of apostolic succession the proud prelates of church history who lorded it over God's heritage—often men of the lowest stamp of vileness and criminality; but God places there the unnamed multitudes who overcame 'by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.'"

Mr. Charles M. Sheldon, the author of "In His Steps," proposes to raise \$1,000,000 for the immediate establishment of a Christian daily newspaper. We agree most heartily with the *Christian Work* that "that sum can be better employed than by sinking it in establishing a daily religious newspaper. Such a paper would be of no use, and would be a failure in advance, that catered only to Christian readers." The *Christian Work* thinks that there is "a bit of Christian [?] selfishness in this proposition." "We have an idea that all that is needed is the best utilizing of the forces we have,—the church, the home, the Sunday-school. Put the Christian life into these as it should be put, and the dailies will be all right. Anyway, we would rather see a million raised for putting Christianity into the home than for starting a daily Christian paper, with its inevitable conflicts in the political field; no, we don't need that." Suppose that such a paper were started, how long would it last?

Revelations of Spiritualism.—Referring to the new developments in Spiritualism the *Independent* says:—

"The most melancholy thing about the spectral world, as revealed to us by Mr. Hyslop and Dr. Hodgson, is that none of its shadowy inhabitants appear to have any useful or agreeable occupation of their own—occupations commensurate with their high estate. The glory of the universe is theirs, theirs is the music of the spheres, yet they swarm into a medium's squalid parlor, holding 'amiable disquisitions,' and talking the saddest of sad twaddle at her behest. Gone is the majesty and sullied is the holiness of death."

And that is a fair setting forth of the whole immortal-soul theory and the delusions which have sprung from it, all of which are based upon that ancient lie, "Ye shall not surely die." The author may be found by the context.

One of the striking fulfilments of prophecy is the Mormons. The Lord, in speaking of His second coming, refers also to those who are deceived and deceivers. He tells us that there shall be many of these who will do great signs and wonders; and thus He speaks of one class: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth." Matt. 24:26. That is where Mormons tell us He will appear. They settled in Utah, then a desert; and they started a paper, called the *Deseret News*, or the *News of the Desert*, published to present day, the chief Mormon paper in Utah.

The worst tyrant in this world is Satan. The worst slavery is sin. God gives us freedom from its bondage—freedom to do right, to obey God, to exist forever; for, tho Satan may lock us in the grave, the keys are in the hands of our Liberator.