

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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## BEHOLD THE LAMB OF GOD.

"**B**EHOLD" is preeminently a Bible word, occurring in our common version nearly thirteen hundred times. It is an emphatic word, calling one not to a mere glance, not simply to see, but to fix the attention upon, to see, observe, keep; to see so as to make it one's own, to grasp by the sense of vision.

WHEN, therefore, the messenger of God, with kindling eye and ringing voice, declared, on that long-ago morning, as he stood by old Jordan's side among his disciples, "Behold the Lamb of God, which taketh away the sin of the world," he called for no casual look, no mere glance of acquiescence, no mere look of curiosity or recognition. He desired his hearers to look, to grasp, to hold the Lamb of God, the world's Saviour.

It is God's cry of the ages to the children of men; for Jesus Christ is "the Lamb slain from the foundation of the world," "who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." When Abel offered the spotless lamb, he, as the messenger of God, pointed to the Infinite Sacrifice and said, "Behold the Lamb of God, which taketh away the sin of the world." And every lamb offered subsequently, every kid of the goats, every sin-offering according to the Lord's direction, pointed forward to the great Antitype. When "Moses lifted up the serpent in the wilderness," and asked the serpent-bitten host of Israel to look, there was life in the look; it was the type of the lifting up of Him who "became sin for us, who knew no sin, that we might be made the righteousness of God in Him." Faith saw through the symbol to the mercy and power of the One symbolized.

"There is life in a look at the sacred cross, Jesus has said, 'Look unto Me.'"

You can not take away your sin. It is a heavy burden, weighing you down to perpetual slavery, sinking you beneath the water-floods to everlasting ruin. God does not demand

that you shall rid yourself of the burden. He knows that you can not do this. You have no power to lift yourself above yourself. You seem to do it at times, but when strength is spent, you find yourself on the same old level of *self*. Give over the hopeless struggle. Yield your sins and will and way to God, and

the evil. Looking steadfastly at one color for a long time, we see it still when looking elsewhere. Other things are tinged with the same hue. The politician has looked upon politics so long that he sees politics in everything, even in Christianity. The money-maker gluts his eyes with gold till he asks, "How much can I get out of godliness?" The mouser after the wickedness of the slums and dark places of our cities, does not see the bright pearls and jewels of righteousness which God has placed in the highway of holiness, where the servant of God ought to be, and to which he ought to invite the weary wallowers of the mire. Just before him walks Jesus, and his cry ought to be, "Behold the Lamb of God, which taketh away the sin of the world."



"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

look and live. He will pardon; He will cleanse; He will save, if you will but look. Surely you can do that

MOREOVER, there is a principle involved in the looking. It was not a mere truth uttered by the great apostle when he said, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." By beholding we become changed. If we continually behold evil, our mind absorbs

SINNER, there is all hope for you in beholding the Lamb of God, in looking unto Jesus. It matters not what the sin may have been; give it up forever, and look unto Him with single eye, with open heart, and the divine rays of light will illuminate your whole being, shine away the darkness, and cleanse the sin. He invites, "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Would you make progress?—Continue "looking unto Jesus the Beginner and Finisher of our faith." Let His light and beauty flood your soul. Does darkness settle around you? Let faith pierce the darkness, and behold the constant shining of the Sun of Righteousness "with healing in His beams." Let riches tend to luxury and ease; let harlotry tend to sensuousness and destruction; in Jesus Christ are more

than all that sin can give. "Behold the Lamb of God." Look constantly to Jesus. See what He endured that He might save you. Behold what He has in store for you. Let His sunlight of love flood continually your entire being, shining through you to others. By thus beholding you will become changed to the same image, and your whole life will be a constant transformation "from glory to glory." "Behold the Lamb of God, which taketh away the sin of the world." "Looking unto Jesus the Author and Finisher of our faith." X.

## WHAT IS AN ETERNITY?

EVIDENTLY, there is a height and depth, a length and breadth, to the purposes of God that is beyond the powers of the mind of man to conceive. The "secret things belong unto the Lord our God." There is no use of our trying to pry into these secret things. They are beyond our comprehension, and, therefore, they are past finding out. "But those things which are revealed belong unto us and to our children." And there is an eternal purpose in their revelation, and in their belonging to us; and that is "that we may do all the words of this law," and live forever. Deut. 29:29.

But our minds are altogether too narrow to take in those things that are revealed. Accustomed to dwell upon the sordid things of time and sense, we read the thoughts of God, and at once begin to ask whether these things are actually so. We actually question the wisdom of God, and if we can not bring His revealed thoughts down to the low strata in which our minds usually run, we conclude that they are not true. Instead of doing this, we should let our minds expand to take in the length and breadth of God's requirements, the height and the depth of His purposes, as revealed in His Word.

## What Is Time?

Time, to us, seems long. The youth looks forward to the years of maturity, but the time seems long. Still the moments fly swiftly by; and when old age comes on, the past seems but as a brief moment. Then what is time? What the measurement of one's life? What is a thousand years? Or, what are the six or seven thousand years of this world's existence? They are but a mere atom of duration; and, in comparison to an eternity, a mere point.

## But What Is Eternity?

God alone can tell. Man can not comprehend its meaning. Even the angels of God do not know its length. But let us make a comparison; it is calculated by astronomers that the sun is 93,000,000 miles from this world. The most of us can comprehend the meaning of one, two, or three miles. Possibly we may be able to comprehend the meaning of a hundred miles. But who can actually take in ten thousand, or a thousand miles? Much less can we understand what is embraced in that vast distance of 93,000,000 miles. Suppose that a steam carriage should move at the rate of 30 miles an hour day and night towards the sun. How long would it take to reach that brilliant orb of the day? Several generations must pass away during the time; for it would occupy about 530 years.

Now suppose again that it were possible for a bird to fly from the earth to the sun, and it should carry in its beak one grain of sand, one drop of water, one blade of grass; in the course of time all the world would have been transferred to the sun. But of course it would take millions of millions of years. But that would not be eternity. All these millions of years would only be a mere speck upon the ocean of time; and eternity would still lie beyond. But the infinite One

## Inhabits Eternity.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. And He who inhabits eternity, actually dwells with the humble man. He comes into his heart, to revive and to encourage him. And

He gives him a little taste of life in this world, and makes promise of the eternity that is beyond. There are those, the sinless intelligences of the other world, that have in the past lived by faith in the power of God to save. And all the eternity of the future is before them, because they do believe. And the eternal One gives us the promise of the eternity that is beyond the brief time allotted to this world, if only we will believe in Him who has power to save. He can save. He does save. He is saving day by day those that believe, even in this world of sin. Praise His name.

H. F. PHELPS.

## LIGHT IN DARKNESS.

The lilies float in the sunlight,  
With spotless hearts of gold;  
They spring with sweetest fragrance  
From the stagnant water's fold.  
Above the dark, wild billows  
The beacon shines afar;  
We see in the darkest heaven  
The brightest evening star.

So in this world of sadness,  
Of gloom and darkest night,  
Christ's flowers bloom in gladness,  
Blest children of the light.  
So shine, keep shining ever;  
Press onward without fear,  
Reflecting Christ's own image  
Till He Himself appear.

EVA MAY CARTER.

Hildebran, N. C.

## "EVEN YOUR SANCTIFICATION."

"THIS is the will of God, even your sanctification." The Lord demands all the powers of the being. It is His design that we should be conformed to Him in will, in temper, in spirit, that the soul may hold communion with Him who is full of love, and peace, and power. God would have us keep close to the heart of Infinite Wisdom and Love. He has chosen us from eternity, that we may be holy, our consciences purged from dead works to serve the living God. The Lord gave Himself to die for us, that He might purify us from all iniquity. He will carry on His work of perfection for us if we will allow ourselves to be controlled by Him.

This work of righteousness can not be carried forward unless we exercise implicit faith. We must move every day under the guidance of God's mighty power. Every day we need to feel the deep working of the Spirit of God. We must have a faith that emanates from God. Not one thread of selfishness must be drawn into the fabric of our lives. When our faith works by love, the love that Christ revealed in His life, it will be of a firm texture. But not until self dies can Christ live in us; not until self dies can we possess the faith that works by love and purifies the soul. Our faith must increase. We must know the sanctification of the Spirit. In earnest prayer we must seek God, that His divine Spirit may control us. God will then be glorified by the example we set. We shall be workers together with Him. Sanctification of soul, body, and spirit, will surround us with the atmosphere of heaven.

Christ came to this world to enlighten men and women by His wisdom, by the shining of His righteousness. He came to reveal God's purpose for us. He was a wonderful teacher. His lessons were uttered in the language of independent goodness, and it is our privilege, by studying these lessons and beholding Him, to be changed into His likeness. It is His desire to commit divine instruction to faithful stewards, who will both teach and practise the

truth, who will live by every word proceeding from the mouth of God. Those who claim to know and teach the truth, and yet do not live by the Word, can not be laborers together with God. Those who do not walk in the light, bring in the opinions and practises of self. True conversion, true sanctification, will be the cause of a change in our views and feelings toward one another and toward God.

Christ declares: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." Again Christ says: "As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another."

This love goes beyond the expression of the command, "Thou shalt love thy neighbor as thyself." Here men are required to love one another as Christ has loved them. The disciples did not then comprehend the significance of these words. They knew not the high, unselfish character of heavenly love. But after Christ had by His death on the cross demonstrated His love for them, they understood His words.

This heaven-born love is not selfish and changeable. It is not a love dependent on human praise. The heart of him who drinks the blood of the Son of God overflows with a holy love for God and for those for whom Christ died. He does not love His fellow-creatures because they love and please Him, because they appreciate His merits and rightly estimate His value, but because they are Christ's purchased possession.

God designs that everything possible shall be done to enable us to stand heart to heart, mind to mind, shoulder to shoulder. We have not pressed forward toward the mark of the prize of our high calling. Self has found too much room. The want of genuine faith and love is the lack of the church to-day. Our Christian experience is imperfect because we do not love as Christ has loved us. While we are filled with admiration for self, while we measure others by ourselves, how can we understand the Scriptures? What comprehension can we have of true faith? The lack of love and confidence in one another weakens our trust in God.

What fulness is expressed in the words: "I am the Light of the world." "I am the Bread of life." "I am the Way, the Truth, and the Life." "I am the good Shepherd." "I am come that they might have life, and that they might have it more abundantly." This life is what we must have, and we must have it more abundantly. God will breathe this life into every soul who dies to self and lives to Christ. But entire self-renunciation is required. Unless

this takes place, we carry with us the evil that destroys our happiness.

I wish we could be what God would have us,—all light in the Lord. We need to reach a higher standard. But we can never do this until self is laid on the altar, until we let the Holy Spirit control us, molding and fashioning us according to the divine similitude. Truth must be received into the life. Then our words will testify that Christ's Spirit is working through us. God lives and reigns in us, and we bear witness to the truth. Draw nigh to God. Learn from the great Teacher. Surrender all to God.

We are not to hold ourselves in our own hands. We are to drop self into the hands of God. Daily we must consecrate ourselves to God's service. We must come to God in faith. If we have accumulated suppositions and imaginary difficulties, which keep us from a perfect union with our brethren, let us at once begin to remove the obstacles. We need to humble ourselves before God. It is self that we have first to deal with. Criticise the heart closely. Search it to see what hinders the free access of God's Spirit. We must receive the Holy Spirit. Then we shall have power to prevail with God.

The necessity of the Holy Spirit's working in the heart should be realized by all. Unless this Spirit is accepted and cherished as the representative of Christ, whose work it is to renew and sanctify the entire being, the momentous truths which have been intrusted to us will lose their power on mind and character. Many to-day are in this position. They refuse to enter into right relation with God, as doers of His Word. They do not see the necessity for this.

We need to pray as we have never prayed before for the baptism of the Holy Spirit; for if ever there was a time when we needed this baptism, it is now. There is nothing the Lord has more frequently told us He would bestow upon us, and nothing He would be more glorified in bestowing, than the Holy Spirit. When we partake of this Spirit, we shall be born again. A firm, unwavering faith in God will be manifested. The Sun of Righteousness will be in our midst, with healing in His wings. Souls once lost will be found, brought back, and kept by the power of God through faith unto salvation.

"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." We must take God at His word, and believe that He will do just as He has said. If He chastises us, it is that we may be partakers of the divine nature. It is His purpose to carry on a daily sanctification in us. Shall we not see our work? Shall we not present to others the privilege they have of growing in grace and in the knowledge of Jesus Christ?

A mere assent to truth is not enough. Daily we must live the truth. We must shut ourselves in with God, surrendering all to Him. To listen to the great and grand truths of the Word is not enough. We must ask ourselves the question, Does Christ dwell in my heart by faith? He alone can show us our necessity, and reveal the dignity and glory of the truth. At the altar of self-sacrifice,—the appointed place of meeting between God and the soul,—we receive from the hand of God the celestial torch, which searches the heart, revealing our great need of an abiding Christ.

When we feel our heart need, when we long after the quickening influence of the Holy Spirit, Christ draws nigh to us. Self is crucified. Christ lives in us, and the power of the Spirit attends our efforts; then the soul is

refined and elevated. Light from the heavenly sanctuary shines upon us, and we are enabled to exert an influence which is a savor of life unto life. By a union with Christ, by living faith, we are privileged to enjoy the efficacy of His mediation. We are crucified with Christ, buried with Christ, risen with Christ, to walk in newness of life.

MRS. E. G. WHITE.

#### THE HEAVEN WHITE DRESS.

The gates of pearl swing wide, so wide  
That the eyes of the soul may see  
How the ripples dance on the crystal tide  
Where the pure breeze plays from side to side  
Of the jasper-tinted sea.

The lake flowers in the life winds wave  
In their radiant gold and blue.  
The swift, light birds in the calm streams lave,  
And my soul, earth held, doth upward crave  
For a nearer, surer view.

The gates of joy swing wide, O, wide,  
And the lambent crown-stars fair  
Shine clear on forms that float and glide  
In the scented air, on the opal tide!  
And, O, to be there, to be there!

And converse held by angel tongues  
Steals down to the soul's rapt ear:  
"Ho, brother, just home from the vale of wrongs,  
From the earth, that of right to Christ belongs,  
How goes the brave work o'er there?"

"Do kings of earth, unstinted, spare  
Their gold and power so brave,  
For the help of the hearts hard pressed by care,  
To lift the lowly to honors rare,  
To shield, and guide, and save?"

"Does the might of realms insure the reign  
Of justice from shore to shore?  
Do grandeur and wealth the sure state maintain  
Of plenty and peace o'er mount and plain,  
For all of both rich and poor?"

"And, brother, do human hearts aspire  
To the bliss of our home of rest?  
In the soot of sin and its vile desire,  
In the murk clouds o'er broad ways of mire,  
Do they yearn for the heaven white dress?"

O gleaming gates, swing fully wide,  
For I stand on a darksome shore;  
And what earth calls light drifts in to hide,  
Like death-hued shade, your matchless tide  
Of refulgent life and power!

The wire of faith is tingling now  
With heavenly notes of praise,  
And the clash of the harp-strings, high and low,  
Like quavering, mystical flute-tones flow  
To my ear in this isle of drear days,

In praise to God, to Christ, the King,  
For the might, and the light, and joy,  
For the peace and the happiness holiness brings,  
For the fine, kindly kingliness purity brings,  
For pleasures without an alloy.

Answer, O earth, to the questionings  
That the heavens are asking so fair!  
As we plod through our daily journeyings,  
Do we strive up-grade, toward gloryings?  
Or is it down-hill to despair?

Thank God there are those who make reply:  
"The earth is the Lord's evermore;  
The horror of guilt brings doom to the eye;  
The gulf of oblivion waiteth close by:  
Its black depths have no golden shore;  
"Yet earth shall glow once more, I guess,  
As a lustrous star among stars.  
There's a host in the gloom who upward press  
Toward the heavenly hills, for the heaven white  
dress  
That no grime of sin ever mars."  
T. R. WILLIAMSON.

Oakland, Cal.

#### THE HIGHER LIFE.

"THE evening air clad in the beauty of a thousand stars" is not lovelier than the character of him whose whole being is passed in

the region of eternal realities; who knows the awful reverence which is due from every man to his own soul; who loveth the thing that is just, and doeth the thing that is lawful and right, in singleness of heart; who keeps the temple of his soul pure and bright with the presence of the Holy One; who loves all that is beautiful, whether in nature or in art; who hates whatever is ignoble, and loves his neighbor as himself. What has such a man to fear? The eternal forces are with him. His heart, his hope, his treasure are beyond the grave, and ever and anon in moments of permitted rapture, he sees the heavens open and the angels of God ascending and descending upon the Son of man.—Dean Farrar, D.D.

#### THE SECOND COMING OF CHRIST.

##### Signs in the Physical World.

NOT alone in the heavens above has the Lord hung out signs as precursors of His soon coming, but also in the earth beneath has He given evidences of the same great event. By some it is contended that this earth is yet in its period of infancy; but the rapid changes which have been taking place in its condition during the last few centuries indicate only too clearly to the student of prophecy that it is nearing its final dissolution. The psalmist states (and this statement is quoted in the first chapter of Hebrews) that this earth shall wax old as doth a garment, "As a vesture shalt thou fold them up, and they shall be changed." The evidences of this waxing old are all-apparent. The manifestation is seen in various ways, prominently in the failure of vegetation, caused by the loss of the producing power of the soil.

We who are living in the last days probably can form no adequate conception of the great fertility of the earth when it first came from the hands of the Creator. History records but little of the extent of its productiveness. In the works of Herodotus we have a brief record of the great fertility of the province of Babylonia, situated on the Euphrates. Herodotus states that the cereals produced to the extent of five-hundred-fold. It hardly seems possible that there ever was a time in the history of the world when there could be sown one bushel of wheat, and five hundred bushels reaped as the harvest. And yet Herodotus vouches for the truthfulness of his statement, and it undoubtedly was a fact. But if the province of Babylonia produced five-hundred-fold in the days of Herodotus, after the double curse of God had rested upon the soil, what must have been its wonderful fertility in the days of Adam?

In the time of Christ we have good evidence to believe that the producing power of the soil was much greater than it is at the present time, tho' not so great as in the periods previously mentioned. In the parable of the sower, as recorded in the thirteenth chapter of Matthew, it is said that the seed sown brought forth "some an hundred-fold, some sixty-fold, some thirty-fold." Is it not reasonable to suppose that even in the use of an illustration Christ would not go outside of the probable and reasonable? Hence it would be natural to presume that He took an illustration from every-day, ordinary occurrences. This being true, we must conclude that the seed sown in the land of Palestine produced in this ratio; a hundred-fold would be considered excellent yield; sixty-fold, fair; and thirty-fold, poor. When we come to compare the producing power of the soil in our own time with even this ratio of productiveness, we can see how far this earth has degenerated in point of fertility. In our Western States, in virgin soil, it is possi-

ble to-day to receive thirty-fold yield, but this is considered exceptionally good; while in the Eastern States, where the soil has been worked for years, a yield of ten to fifteen-fold is considered in many localities an excellent harvest. And it is only by the constant use of fertilizing agencies that the soil can be held up to this standard of productiveness.

Adding to this growing degeneracy of the productiveness of the earth, our crops are placed under a new embargo in the various pests, which annually destroy thousands of acres of our food products. There is hardly a vegetable planted, or a cereal sown, but what there is some insect or animal that will prey upon that particular grain or vegetable; and every year witnesses an increase of these scourges, and every year witnesses their advent into regions where hitherto they have been unknown.

Our Saviour, in the Gospel of Luke, says that as a sign of the approaching day of the Lord there should be great commotion in the sea; that earthquake should follow earthquake; and that in consequence of these things the hearts of men would fail them for fear for looking after these things which are coming on the earth. Upon the increase of earthquakes the following facts, gathered by Mr. Mallett, show how rapid it has been:—

Previous to the first advent of Christ, the earthquakes of the world averaged only one in twenty-nine years. From A.D. 1 to the end of the ninth century there occurred one in every four years. From the end of the ninth century to the end of the fifteenth century, one per year. From the end of the fifteenth century to the end of the eighteenth century, nine every year. From the end of the eighteenth century to 1850, sixty-four every year; while from 1850 to 1868 (the last period for which we have figures), two hundred and seventy-seven per year.

Every reader of the daily news must admit the wonderful increase which has taken place in the tidal disturbances, and disasters by land and sea during the last few years. The tidal waves which have swept in from the ocean, inundating large tracts of territory, sweeping away villages and cities, and destroying thousands of lives and millions of dollars' worth of property, have been fearful and horrible sights to witness. We have such a description of a tidal wave off the coast of South America some years ago, as given in *Harper's Magazine*: "That most horrible phenomenon, the tidal wave, how many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their streets with the ocean sand, and peopling their palaces with sea monsters! I saw the whole surface of the sea rise as if a mountain-side, actually standing up. Another shock, with a fearful roar, took place. I called to my companions to run for their lives onto the *pampa*. I lost my companions, and in an instant was fighting with the dark waters. The mighty waves surged, and roared, and leaped. The cries of human beings and animals were frightful."

The question will naturally arise in the mind if these disturbances do not seem more frequent of late years on account of our increased facilities of connection with all parts of the world, and the fact that through these we have fuller reports than formerly. Regarding this the following extract from the *New York Mercantile Journal* is to the point: "Old mother earth has been indulging in some old caprices within the last ten years, the variety and frequency of her antics having especially increased during

her last three revolutions. Tornadoes, water-spouts by land as well as by sea, freshets, volcanic eruptions, and earthquakes have become of almost daily occurrence and of continually augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The last shock, which so fearfully devastated South America, was felt over *one-third of the earth's surface*. These portentous phenomena are seriously engaging the attention of the scientific world. The remark that they only seem to us more frequent because our means of communication are more complete and rapid, and that we now hear from all parts of the globe simultaneously, will not explain the matter, since the late commotions have been attended by disturbances of both land and sea in parts of the earth which have been constantly accessible for centuries, that were totally unparalleled in previous history. The change of the Gulf Stream from its course, and the alteration of climates, have been some of these increased marvels."

The earth to-day, in almost every phase of its physical existence, is presenting continuously strange and remarkable phenomena. To the careless multitude these do not appeal. If for the brief moment of their occurrence they awakened any fear or amazement, they are soon passed by and regarded as in the ordinary course of events. But to the student of prophecy there may be seen in them a fulfilment of the words of inspiration given centuries in the past, predicting just such things as evidence of the soon coming of the Lord. By these things may we be admonished in time so we shall be able to make that preparation to meet the Lord of the whole earth in peace when He comes.

FRANCIS M. WILCOX.

### MAN'S PRIMITIVE AND BEST DIET.

(Continued.)

MAN'S primitive diet was fruits and grains. This was God-given. After his fall the Lord permitted "the herb of the field," or vegetables. Following the Deluge, flesh meats were permitted, and the average of human life greatly shortened.

The holy seed, the ancestry of Christ, is traced from the antediluvian patriarchs through Shem, Arphaxad, Peleg, Nahor, and intermediate generations, to Abraham. God calls Abraham, the faithful, out from the world to a better country. For four hundred years his seed are to be pilgrims and wanderers in the promised land, as in a strange country, and in Egyptian bondage and slavery. At the end of that time Abraham is assured that God will judge the merciless slave-owners, and bring his seed into the promised land. This promise to Abraham included the world, restored to its Eden beauty by the power of God. Compare Gen. 12:7; 13:14-17; 15:5-21; 22:17, 18; Rom. 4:13; Heb. 11:8-16.

#### The Time of the Promise.

God purposed to fulfil this promise and oath when He delivered Israel from Egypt; for thus Stephen bears witness: "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt," etc., to the birth of Moses, and the deliverance of Israel, Acts 7:17-36. So, also, when Israel went up from the Red Sea, they sang in that inspired song (Ex. 15:1-18):—

"The Lord is my strength and song,  
And He is become my salvation;  
This is my God, and I will praise Him;  
My father's God, and I will exalt Him."

"Thou shalt bring them [Israel] in, and plant them in the mountain of Thine inheritance,

The place, O Lord, which Thou hast made for Thee to dwell in,  
The sanctuary, O Lord, which Thy hands have established.  
Jehovah shall reign forever and ever."

Just how God would have brought about this eternal reign we need not curiously inquire. We know this, that nothing was lacking on His part. His mighty power there manifest, of which no such display had been seen since the creation (Deut. 4:32-40), would have purged and renewed the land, raised the righteous dead, and given eternal life to those brought out of Egypt. He was their King, and He designed to reign over them "forever and ever."

The responsibility rested with them. If they would yield to Him, if they would receive His agencies for their salvation, they would live. He gave them "right judgments, and true laws, good statutes and commandments," "which if a man do, He shall even live in them." Neh. 9:13; Eze. 20:11. He repeatedly and emphatically told them that He had set before them "life and good, and death and evil;" that the life was not far away, either in the depth or up in heaven, but brought down to them then and there; and He pleads with them to choose life, that both they and their seed might live. See Deut. 30:11-20.

#### Eternal Life.

Neither was the life a mere temporary affair, to be renewed again thousands of years in the future; only their unbelief made it thus. God desired to give them life in that land forever. Here were the conditions:—

"Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." Deut. 4:40.

"Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:18-21.

In order that Israel might be physically fitted for that glorious land, God takes them from the diet of Egypt and Babylon, and feeds them upon spiritual food, the "corn of heaven." The law of food was among the statutes that were good. By the Sabbath and the manna God proved them. See Exodus 16. Note a few of the scriptures which refer to this life-giving food of God:—

"All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:1-3.

The Lord took them back to the Eden bill of fare, to the pure water for drink. He "satisfied them with the bread of heaven." He opened the rock, and the waters gushed out; they ran in the dry places like a river." Ps. 105:40, 41. Even in their unbelief their "raiment waxed not old," neither did their foot swell during all their wanderings, and there "was not one feeble

person among their tribes." Deut. 8:4; Ps. 105:37

"Our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat [food]; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:1-4.

#### Result of Unbelief.

And yet nearly all fell in the wilderness, and those who crossed over Jordan went into the promised land to die. Why?—Because of unbelief; and unbelief came through cherished lust. They were out of Egypt bodily, but in Egypt in spirit. They lusted for the flesh-pots of the land of plague and darkness. They loathed "the bread of heaven," and despised God's wonderful provision. See Num. 11:4-6. Thus writes the psalmist (Ps. 78:16-25):—

"He brought streams also out of the rock,  
And caused waters to run down like rivers.  
And they sinned yet more against Him  
By provoking the Most High in the wilderness.  
And they tempted God in their heart  
By asking meat for their lust.  
Yea, they spake against God;  
They said, Can God furnish a table in the wilderness?  
Behold, He smote the rock, that the waters gushed  
out,  
And the streams overflowed.  
Can He give bread also?  
Can He provide flesh for His people?  
Therefore the Lord heard this, and was wroth;  
So a fire was kindled against Jacob,  
And anger also came up against Israel;  
Because they believed not in God,  
And trusted not in His salvation;  
Tho He had commanded the clouds from above,  
And opened the doors of heaven,  
And had rained down manna upon them to eat,  
And had given them of the corn of heaven.  
Man did eat angels' food;  
He sent them meat to the full."

God's "salvation" to them was the food He gave them, received by faith; but the psalmist declares that they perished because they believed not God nor trusted in His salvation, tho He had given them of "the corn of heaven," and "angels' food," sufficient for all their wants.

Said the Jews at a later date:—

"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."

But Jesus, knowing that they were looking to Moses rather than God, replies:—

"Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven." John 6:31, 32.

Later, referring to Himself, Jesus said:—

"This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." Verse 58.

From this and the context we gather that Christ gave Himself in the manna, but Israel saw not Christ; in their unbelief they saw only the mere material manna. And they died. Had they eaten by faith they would have lived. They looked to Moses, not to Christ. From the former they could get only the law; from the latter, faith would have obtained grace and truth. John 1:17.

In their unbelief they would not "do" the laws that were good, the statutes which, if obeyed, would have brought life; so God gave them their request as to food and "sent leanness into their soul." Ps. 106:15. He gave them up to their own lusts, and to "statutes that were not good, and judgments whereby they should not live." Eze. 20:25.

Instead, therefore, of entering the inheritance and rest of God which He had promised and sworn unto Abraham, they did not enter in, because of their unbelief. Heb. 3:8 to 4:10. They would not return to the first principles of

healthful living, but preferred the diet of Egypt, and death, to the primitive diet of Eden and life.

#### Clean and Unclean Flesh Foods.

In order, however, that the holy seed might be preserved, the Lord gave explicit instructions as to the better kinds of flesh foods. This is recorded in Lev. 11 and Deut. 14:3-20. But these laws were no part of the perfect laws of God "in the beginning." Like the laws concerning marriage and divorce and slavery, they were designed to ameliorate, as far as possible, unholy existing conditions which, in the unbelief and ignorance of the times, could not be entirely changed.

There was also this lesson continually kept before that people in the animals used for food, namely, sin and its consequence,—death. Every life taken told of the condition of sin in which they were, of the death on their behalf of the One to come.

When Jesus Christ died upon the cross, all sacrifice of beasts in God's plan ended. In the nature of the foods eaten and rejected by Israel, there could be no change. The clean and the unclean were so, not arbitrarily, but inherently. God declared them so because they were so. The food given to Israel would have been better than a general flesh diet if followed by all the world to the present. Scrofula and cancer doubtless come through the eating of unclean beasts. Dr. Kingsley, a noted cancer doctor, of Rome, N. Y., is quoted as saying that among his thousands of cases he never knew of but one Jew to be afflicted with cancer, and he was a pork eater. The very term scrofula comes from the Latin for sow, the female swine.

#### After the Crucifixion.

Yet, notwithstanding the flesh foods given to Israel were greatly superior to those of the nations of earth, Jesus would not put upon the great Gentile world the restrictions which were given the Jews. The apostles declare concerning the converts from among the Gentiles, as respects food: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled; . . . from which if ye keep yourselves, ye shall do well." Acts 15:28, 29. "Whosoever is sold in the shambles, that eat, asking no questions for conscience' sake." 1 Cor. 10:25.

The Lord knew that His precious Gospel would go to every part of the earth. It would reach those who knew but little else than a flesh diet; it would come to those who were slaves to "riotous eaters of flesh;" it would enlighten those in part who were grossly ignorant of the simplest laws of life; and the merciful Master would not bind about the poor souls with exacting and discouraging restrictions. He would forbid blood, and strangled beasts, in which the blood remains; for the grossest, most corrupt, and merely stimulating food is the blood, loved most by the fiercest and cruelest brutes, and imparting a like nature to those who partake of such food.

Moreover, the Master knew that the day of the Lord, and the coming of Christ, and the setting up of the eternal inheritance, was yet future. God's people, as others, would suffer and die; let them partake of the diet of death and decay. Jesus Himself partook of the same, that He might reach to the lowest depth of human weakness, and show that it was possible to save men through death and the resurrection, whatever their diet. Therefore from the cross forward the diet of Egypt and Bab-

ylon, the diet which continually spoke of death, was permitted.

#### To the Glory of God.

But we are not to understand from this that the great All-Father was indifferent to the food of His children, altho He did not count flesh foods of any sort sin to the unenlightened. He said by His apostle: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." Rom. 14:14. And yet He declares in that very chapter, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Verse 21. Whatever the food, there should be no eating merely to gratify an unholy appetite. "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Whatever God has permitted man's food or drink to be in any age, He is to seek in the use of that food, in quality and quantity, not the lust of the flesh, but God's glory.

(Concluded next week.)

#### CIVIL LIBERTY.

THE liberty to worship God according to the dictates of conscience, without molestation, is a part of the civil liberty which is every individual's right by creation. And when civil liberty is denied an individual, religious liberty, in this sense, is denied with it. To deny the principle of government by consent of the governed, is to deny religious liberty, in the sense in which the *Sentinel* has considered it.

Religious liberty, in its truer sense, as meaning liberty in Christ, can not be taken away from any person without his consent; it is enjoyed inside the prison cell as well as in the house of worship. But freedom from State interference in religious belief and practise, is a freedom which rests directly on the principle that just government is by the consent of the governed. Deny that principle, take away from an individual the liberty of self-government, and you take away that person's religious freedom. He can not possibly be free to act as he sees fit in matters pertaining to religion, and at the same time not be free to so act in the secular concerns of life.

There was never in all history an instance where one person was governed by another in civil affairs, where he was not also governed in religion by that other person, or at least the right to govern him in religion was assumed by the governing individual. In all governments which have not been by the consent of the governed, church and State have been united, laws for governing the people in religion have been in force, and people who asserted their religious freedom have had to do so in defiance of the government, and at the cost of the penalty which the State saw fit to inflict.

Now, the Government of the United States is denying the principle of government by consent of the governed in the case of the Filipinos. In doing this it is denying to that people the right of religious freedom. And as religious freedom is the right of every person, black as well as white, savage as well as civilized, and as the *Sentinel* stands for this principle, and has stood for it from the first, it can not but declare itself against the governmental policy of imperialism; and in so doing it is not departing from the stand it has always taken, and is not going into politics.—*American Sentinel*.



## THE RESURRECTED LORD AND THE LORD'S DAY.

(Concluded.)

### The Third Meeting with the Disciples.

THE next meeting was at a lake side, when the disciples had toiled all night and taken nothing. Jesus appeared on the shore, and told them to cast the net on the other side of the ship; and when they did this they could not draw the net for the multitude of the fishes. It is plainly said, "This is now the third time that Jesus showed Himself to His disciples, after that He was risen from the dead." John 21:14.

There is no hint or intimation as to what the day of the week was on which this took place. Our friends who, to furnish basis for their assumption of Sunday sacredness, so boldly declare that all of Christ's meetings with His disciples after the resurrection, were on the first day of the week, not only do so here without warrant, but if their assertion were true, they would only gain for their point the plain record that Jesus gave His assent to an apostolic example for fishing on Sunday.

### The Ascension.

The fourth and last meeting of the risen Lord with His disciples was at the ascension, which is plainly declared to be forty days after the resurrection. Forty days after any given first day of the week, could not fall on another first day, but would clearly come on Thursday instead. It was on Thursday, therefore, that Jesus last met with His disciples, and instructed them, and then was taken up from them into heaven; and it was on this day, as they gazed intently into heaven after their departing Lord, that the angels met them, and promised that Jesus should come again.

The only one of these four meetings that we know was on Sunday was the first one, and it is plainly revealed that this was that He might have witnesses to the fact that He arose the third day according to the Scriptures, and therefore met with them that He might consecrate that day.

The second meeting we know was on Monday or Tuesday, and the fourth was on Thursday. If, therefore, there was any other meeting on Sunday, it was when Jesus taught the disciples where to cast their net to get the fish.

### The Day of Pentecost.

To satisfy the consciences of those who wish to regard the first day as sacred, it is assumed that Pentecost, with its marvelous outpouring of the Spirit, fell on that day and forever consecrated it. But Pentecost, as the name implies, always came fifty days after the sheaf was waved, and that was waved on the morrow after the yearly Passover Sabbath.

Jesus was the antitypical first-fruits, waved on the cross between earth and heaven, on the morrow after the Passover Sabbath, and on the preparation day for the weekly Sabbath. Fifty days after His crucifixion on Friday would bring Pentecost that year on Saturday. So Horatio B. Hackett, D.D., professor of Biblical literature in Newton Theological Seminary, remarks, "It is generally supposed that this

Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."—*Commentaries on the Original Text of Acts*, pp. 50, 51.

Here, therefore, or elsewhere, the assumptions of those who would honor Sunday, are squarely opposed by facts, and yet, if true, they would prove nothing concerning the abolition of the seventh-day Sabbath and the institution of another day to take its place.

The resurrection of our Lord is a glorious event. But no one can possibly honor that event more than does Paul in that wonderful resurrection chapter, the fifteenth of 1 Corinthians. Yet in that whole chapter he never once mentions the day of the resurrection. It is not the day of the week but the event itself that He glorifies. How can those who teach that ever after the first day of the week was to be sacredly observed in commemoration of that event, explain Paul's absolute silence on the subject when devoting one of the longest and grandest chapters in the New Testament to the subject of the resurrection?

In another place, when speaking of the subject, Paul gives the true divinely-appointed commemoration of both the crucifixion and resurrection in these words: "Therefore we are buried with Him by baptism into death; that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection." Rom. 6:4, 5.

Baptism, and not the observance of any day of the week, is the true memorial of both the crucifixion and the resurrection.

### Redemption.

Great and glorious as was the resurrection of our Lord, that event did not complete redemption, as is often taught. Redemption is not yet complete, for Paul, long after the Lord's resurrection, teaches that the whole creation still groans and travails in pain, waiting for the redemption; and he pleads with us not to grieve the Holy Spirit whereby we are sealed "unto the day of redemption." Rom. 8:22, 23; Eph. 4:30.

When redemption is complete, every tear will have been wiped away. Death, that last enemy, will have been destroyed. Every creature in heaven and in earth shall unite their voices in the grand anthem, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This is the "day of redemption," concerning which we are told to rejoice as we see it "drawing nigh."

Surely, then, if the Lord shall see fit to set apart this day in commemoration of a completed redemption, we will all observe it gladly. But all this glorious redemption has been through His everlasting covenant, of which the Sabbath, the seventh day of the week, is the sign.

We need not wonder, then, that, after all this,

we read that in the new earth—redemption complete—"from one Sabbath to another shall all flesh come up to worship before Me, saith the Lord." Redemption is only that part of creation which restores what has been lost through sin. The morning stars will again sing together, and all the sons of God shout for joy. The Sabbath is redemption day as well as creation day, and in both it is the Lord's day, for He is Creator and Redeemer.

G. E. FIELD.

## JESUS CHRIST, THE SINNER'S FRIEND.

WHEN the Saviour was here upon earth, and walked a Man among men, the leaders of the Jewish Church, the scribes and Pharisees, brought a very strong accusation against Him, by which they had hoped to lead the minds of many away from Him. They did not accuse Him of being wealthy. The accusation was not that He was exclusive, and mingled only with such as belonged to a certain class, or peculiar sect. But the awful accusation that was brought against Him, and the dreadful charge that was laid at His door, was none other save that *He received sinners and publicans*, mingled with them as persons fit to be associated with, and even went so far as to accept invitations to their homes, and partake of their hospitality. Luke 15:2; Mark 2:15; Matt. 9:10, 11.

The question might very naturally arise, Who were these classes that were so ostracized from the society of these leading men? and how was it regarded by them to be found mingling with such people? Whatever the answer may be, one thing is certain,—this charge that was brought against Him seemed to trouble Christ very little, save that it encouraged Him to continue in the line of work which He had undertaken. The publicans were a class of people whose business it was to gather the taxes; and very frequently the office was used for all manner of injustice and fraud, especially when the law could be utilized to enforce their unjust claims.

This class of people used to be found chiefly among the Romans, and of course were very much hated by the Jews; for the Jew thought it more than wicked to be taxed by an alien power. But in the days of Christ many of the Jews themselves sought this kind of business as a means of livelihood, as well as to gain wealth. Then the hatred of the Jews was much increased because even of their own people should be found those who not only considered the tribute as legal, but actually engaged in the work of collecting it themselves.

Because these Jews did this kind of work, they were considered as very bad. They were not allowed to mingle in synagog or temple worship; their testimony would not be received in a Jewish court; in fact, they had no privileges whatever in Jewish society, and were classed with the heathen. Matt. 18:17.

A fair illustration of the publican's unpopularity with the Pharisees and the scribes is given by the Saviour in Luke 18:11: "The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." It will be seen from this scripture that the publican was associated with everything that was vile.

The other class designated as "sinners" was considered to be a very wicked set, and nothing in sin and wickedness was too bad for them to do. How these people were regarded by the Pharisees is well illustrated in Luke 7:37-50. Christ went into the house of

Simon, the Pharisee, who once had been a leper, and the Saviour healed him. The wealthy Jew had made a feast in honor of the Saviour, the Jewish way of showing appreciation for kindness rendered. While at the feast a woman came in, unobserved by many, and silently stole her way to the couch upon which the Saviour was reclining. Stealthily she made her obeisance to the Master, and then manifested her appreciation of Him by anointing Him with a very precious ointment. The fragrance of this ointment attracted the attention of the host, and behold, there he saw this woman performing the act of anointing the Saviour. Almost horror-stricken, the rich Jew began to question within himself whether Jesus were what he thought Him to be. "Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner." It was evident that she was well known in the community where she lived, as a bad woman, and from other scriptures it is clear that she was none other than Mary Magdalene, out of whom Jesus had cast seven devils. See Luke 8:2; compare Mark 14:3, and John 11:2. Thus we see that these people were very bad people, and not fit for ordinary society; so the Jews in those days regarded them.

Now, to mingle with either or both of these classes was to be as bad as they were, and, of course, all intercourse was cut off by their fellows. So that in the eyes of the Jew, to be a publican or a sinner was to be about as bad as a person could be.

Now the Saviour knew just how these people were considered by the rest of the Jews, and in what light He would be regarded if He associated with them. Nevertheless, with this knowledge of the facts, He mingled with them. So when the charge was brought against Him of doing such an awful thing, and making such a breach in religious etiquette, He made the following reply: "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE." Matt. 9:12, 13.

O, what blessed truth did the Saviour declare in this reply—truth that not only brought joy to the hearts of men, but gave joy and pleasure to all the angelic host! Thus, from this scripture, it is both clear and evident that Jesus Christ took His position with the downtrodden, the outcast, and the debased of this world. "I came not to call the righteous, but sinners to repentance." This is what Jesus Christ came to this world for; and all that was necessary for a person in Christ's day to acknowledge, in order to secure help from Jesus, was that he was a sinner. This, the poor publican realized when he went up to the temple to pray. Luke 18:13. He desired help from the Lord, and help he certainly must have. But he had nothing in the world to bring to God as a recommendation to secure His favor. All he knew was that he was a sinner, and all he could tell the Lord about himself was what he knew. And this was all that was necessary with Jesus Christ. So it is a settled fact that when Christ was here upon earth He actually was the Friend of publicans and sinners. This is the record of the Word of God.

But for what was that record made? Was it merely for the people who lived in the days of Christ?—Nay, verily. "For whatsoever things were written aforetime were written for our learning, that we through patience and

comfort of the Scriptures might have hope." Rom. 15:4. Then it is as literally true to-day as it was in the days when Jesus walked in this world, that Jesus Christ is the sinner's Friend. Did He not Himself say: "Jesus Christ the same yesterday, and to-day, and forever" (Heb. 13:8); "I am the Lord, I change not" (Mal. 3:6)? And with God there is "no variableness, neither shadow of turning." Jas. 1:17.

Thus, we see that Jesus is the same Friend of sinners to-day. And did not the apostle Paul learn this fact in his experience? "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. 1:15. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

O glorious thought!—Jesus Christ, the sinner's Friend. The same Jesus, with the same tenderness, with the same unchanging love, with the same long-suffering and kindness, is as great a Friend to sinners to-day as He was when here nineteen hundred years ago. And the only argument we need to bring before God as a reason why He should accept us, is to tell Him we are sinners. Jesus Christ came to save sinners, and call them to repentance. And "him that cometh to Me, I will in nowise cast out." John 6:37.

How beautiful to actually know and realize that this is so! It makes no difference how low we have fallen in this world; how much we have been, or may be, ostracized by our fellowmen; how very bad we may be regarded in this world; if we will only come to Jesus Christ, He will associate Himself with us, and tell us, in person, that He is our Friend. He will forgive us all our sins; He will speak the word, "Forgiven;" He will receive us as a brother, a friend, an associate. Yea, it will even bring joy to the hearts of the angels, if we will only come to Jesus Christ, and accept Him as a Friend. Luke 15:10. O, what a dear Friend is this Jesus! Yes, He is a Friend that will stick closer than a brother. And tho all friends and relatives in this world may fail because of our adversity or sorrows in life, He will never turn away, for He hath said, "I will never leave thee, nor forsake thee."

Sinner, friend, have you become acquainted with this dear Friend, Jesus? Are you sick and tired of sin? Are you conscious that you need the Balm of Gilead, and healing to the soul? Jesus Christ came to call sinners to repentance; for those who are sick need the Physician. He will heal you of all your sin-sickness; He will bring peace and joy to your soul; He will give you of His love and mercy, that you will know for yourself that Jesus Christ is your Friend. "Now is the accepted time; now is the day of salvation."

"Sinners Jesus will receive,  
Even me with all my sins."

F. C. GILBERT.

#### KNOWN OF GOD.

WHEN the world misinterprets and maligns our motives, when it would even assault and destroy the very life of us if it dared, it is a consolation to seek the recognition of a Being so infinitely greater and better than the world, and who is as willing as He is able to shield all His followers from harm. The soul's spiritual aspirations can be satisfied only by communion with its Maker and Redeemer. It looks away from earth-born contentions and perils to the halcyon rest and blessedness of the eternal realm.—T. S. Doolittle.

#### NOT THE LORD'S.

"OUR LOST SABBATH" is the title of an article in the *New Voice* of September 7. It draws a discouraging picture of church attendance in New York City on a Sunday morning. In some of the largest and oldest churches but a mere handful attend. In Grace Church, Broadway, for instance, there were not present "nearly enough to have placed one person in each pew." University Place Presbyterian Church was closed, its little congregation holding a meeting in a side room. The Church of the Ascension had a congregation of "just twenty-five people." In "the Central Metropolitan Temple on Seventh Avenue," "Methodism's great effort to reach the masses of the metropolis, founded 'for aggressive Christianity,' not more than one-seventh of its space was occupied." The great Baptist Memorial Church on Washington Park had a congregation of about a hundred and twenty. Some churches were closed.

In contrast with this the writer tells us that on that same Sunday thousands were flocking to Coney Island, where saloons, dance-houses, indecent bathing, houses of prostitution, cheap shows, catch-penny machines, and beer, *beer*, *BEER*, are everywhere. Most of these are American people, many presumably church and Sunday-school people, sometimes at least. And so the writer tells us, in capital letters, that in "the greatest center of our national life, this great imperial city, whose thinking and doing have in the past molded and fashioned, to a great extent, the customs of the whole land, THE SABBATH IS DEAD—SLAIN AT THE HANDS OF THE AMERICAN SALOON BY VIRTUE OF THE POWER THAT CHRISTIAN VOTES HAVE GIVEN TO THAT MONSTER."

And all this is the most abundant proof that the "lost sabbath" referred to is not of God. The writer well calls it "our sabbath." The Bible Sabbath is "the Sabbath of Jehovah thy God." That rests upon the everlasting Rock of God's Word. It is inherently immortal, because God is. It does not depend on a backslidden Christianity or the Christian vote. It may be trampled underfoot; it may be villified by false witnesses, like its Master; it may be crucified between thieves and buried, as was its Lord; but, notwithstanding all these and more, it lives, because it is of God, founded in eternal fact, a necessity to the spiritual man, and forever upheld by the Word of God. Such is the Lord's Sabbath, the seventh day.

It has its witnesses; it has ever had its witnesses. Sometimes they have been weak, and fainting, and timorous, because of overwhelming darkness and persecution; sometimes they have been faithful, courageous teachers of God, like Moses, Ezekiel, Elijah, and the Man Christ Jesus. But from Adam to the present God's Sabbath has had its living human witnesses; and these have never asked that that Sabbath be "promoted" or "supported," or in any way aided by human enactment. They have only asked that it be let alone.

All God's institutions are founded in Him, and exist in Him. So far as earth is concerned they exist in His Word and in the lives of His people. And if they truly exist in the lives of His, the gates of the saloon or any other of Satan's agencies can not prevail against them.

For instance, in the city of Oakland there gathers from Sabbath to Sabbath, from Sabbath-school service, at 9:30 A.M., to 12:30, the close of the preaching service, a congregation of from 300 to 500 observers of the seventh day. The mountains lie to the north, south, and east; the great city of San Francisco and its beautiful bay, to the west. Excursion and other trains are running in every direction, inviting to the cool country or the exciting city. The great commercial world rushes on; thousands of temptations lure to the half-holiday, yet the above congregation is not affected. And this is but one case among many.

O friends, let it be *God's* Sabbath, not *ours*! Better, make God's Sabbath our Sabbath. Then how much trouble we shall be saved! We may leave lobbying and Legislatures to politicians, and have much more time to tell the glad tidings, "the power of God unto salvation to every one that believeth."



#### QUARANTINE AGAINST CONSUMPTIVES.

THE California State Board of Health, on September 14, by unanimous vote, passed the following resolution:—

"Resolved, That the State Board of Health consider the propriety of quarantining against human beings and domestic animals with tuberculosis entering the State."

It was argued before the board that consumption is becoming so prevalent in some parts of the State, both among animals and human beings, that something must be done about it. It is claimed that many doctors in the East send their consumptive patients here, and the disease, being infectious, is spreading very rapidly.

It is important that the doctors should do all they can to stop the ravages of disease. Proper sanitary and precautionary measures can do much toward keeping the people well. But it should not be lost sight of that we are in the last days of this world's history, and disease of every kind will become more and more prevalent. And nothing will help us more in the matter of keeping well through these times than to study to be in harmony with God. In His original bill of fare, as given in the first chap-

#### A NEW RAPID-FIRE GUN.

A NEW style of rapid-fire gun has just been completed in the United States, that fires six-pound shells at the rate of 60 per minute, or 1 a second. The highest speed that has been attained heretofore by the rapid-firers was 22 shots per minute. But even at this rate the shots were fired at random, without taking aim. The highest rate made with aimed shots was 14 per minute. But with this new style of gun 45 aimed shots have been fired in a minute.

This new gun is what they call the "semi-automatic" type; that is, the recoil does not place the next charge fully in position, as in the regular automatic or machine gun, but it ejects the shell and thus assists the gunner in making his fire more rapid.

It was these six-pound rapid-fire pieces that were used so effectively in driving the Spaniards from their guns in the naval battle of Santiago. But the highest rate of fire that they were able to make then was hardly one-third of what can be done with this new gun. Let us pity the men who will stand before such murderous weapons.

The illustration that we present herewith will give



The latest 6-pound rapid-fire gun, firing 60 shells a minute.

ter of Genesis, the flesh of animals is not included. It can hardly be conceived that our Creator would have made man so that he would have to devour other animals in order to live.

And now that the cattle are becoming so full of consumption that it is absolutely dangerous to eat their flesh, is it not a good time to go back to the original vegetarian diet? The milk of many of these cows is full of the tuberculous germs. Should we not find some good substitute for the milk? There are better foods for man in the vegetable kingdom than anything that the animal kingdom affords, and they have this advantage, that they are not reeking with the germs of disease.

The curse of sin rests heavier and heavier on all creation as we get closer to the end; hence the need of our studying God's plans so that He may preserve us. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not be faint." The thing to do is to "wait upon the Lord," and He will add all the rest. Any system of science or philosophy that leaves God and His Word out in these times, is preparing men for a sudden plunge into eternal ruin.

FAITH is always reasonable, but still it does not stop to reason. Faith has formed the conclusion that the most reasonable thing is to always take God at His word, and then when God speaks faith acts. It is not necessary to wait to reason then, for the reasoning is all in the past, and the time for action has come, because God has spoken. And he who is closely studying God's Word can always hear the voice of God speaking to him.

something of an idea of this new gun and the method of loading it.

What terrible weapons of war are being prepared! Just think of it! It is but little more than a year since the battle of Santiago, and yet the guns that did such terrible execution at that time have been trebled in their effective destructiveness. Can it be possible that such things augur peace?—No! a thousand times, no! They are the precursors of the battle of Armageddon. And the great day is almost here. The demons of war are stirring up strife, and at the same time trying to have us believe that it is peace. Do not be deceived. These times are perilous, and we are in peril if we do not go to God's Word and understand where we are in this earth's closing history.

THERE is such a thing as divine healing, where, in answer to direct, fervent prayer to God, one is cured of his malady. The Lord healed me instantly of a chronic disease which was of twenty-five years' standing. But the healing as practised by certain sects is purely of the devil. I consider the defection to these new faiths as a fulfilment of the prophecy of Paul, when he said in substance: In the last time there shall be those that will give heed to seductive spirits and doctrines of devils, denying the Lord that bought them.—*Rev. Hiram Hill, in the Sunday Examiner.*

PEOPLE are succumbing to starvation almost every day in Porto Rico. This is largely due to the fact that they have not been reached with supplies, owing to the washing out of bridges and other obstructions caused by the recent hurricane that devastated the island.

#### AFFAIRS IN THE TRANSVAAL.

ENGLAND has sent a note to President Krueger that gives another chance for the Transvaal dispute to be settled without war. But at the same time she goes on making her preparations. It is indeed seriously interesting to note the war spirit that seems to hold the nations, even such strong nations as England. Satan has matters so combined and complicated that the Britons think that their whole national policy is at stake, and the little Transvaal republic must be subdued at any cost. If it can not be brought under by diplomacy, then it must be subdued by arms.

The commercial spirit of this age is at the bottom of most of this evil. There are large numbers of dollars involved, and with many persons these dollars are of more importance than men. The spirit of covetousness is deeply interwoven with the spirit of war, and both of these things are striking signs of our times. They both combine to show that we have reached the last days, and that this old earth is now making her closing pages of history. God's Word makes this plain. Do you see it? Are you ready for the issue?

The international complications that may be started by the prospect of two countries going to war is strikingly illustrated in this quarrel between England and the Transvaal. England is fearful that the Germans are going to take a hand in the matter if she makes an attack on the little South African republic. And the Russian press is very outspoken in regard to allowing England to get any stronger foothold in Africa. The Russians think that if English control is allowed in South Africa, and with England in control of the Suez Canal, it will be giving her too much advantage. So Russia may have something to say in the matter before it is over.

And while the English are making their advances in South Africa, the French are aggressive in the northern part of the "Dark Continent," hoping to gain a still stronger standing there. As the French prosecute this work there is no knowing what power will think that they ought to be asked to desist, and so still other complications will arise.

It must be painfully evident to any one who is seriously looking at things to-day that the peace of this world can not be much longer maintained. The prophecies show that the angels of God are holding these elements of war till His work of warning the world of its coming doom is finished. And when these heavenly messengers cease to exert their powerful influence against these sentiments for war that seem to rule men, in spite of all they say to the contrary, then there will be such scenes upon this earth as have never been witnessed in all its history. Then will be that "time of trouble such as never was since there was a nation," spoken of by the prophet Daniel in the twelfth chapter of his prophecy.

There is the sublimity of awe in the thought that we are even now standing in the very presence of these most wonderful fulfilments of prophecy, and that the very last of the last days are now here. To be prepared to stand in these times is one of the grandest privileges that has ever been vouchsafed to mortals.

If we know God's Word, we also know the meaning of the events of this time. If we do not have that Word as our guide, we are all at sea. Where stand you?

THE New York *Thrice-a-Week World* declares that trusts have already increased the price of the necessities of life fifteen per cent. And we see no reason to doubt it. What will it be a little while from this?



## A TERRIBLE TRAFFIC.

THERE is perhaps no more conclusive evidence of the existence of a personal devil and of his presence in this world at the present time than the diabolical schemes he has set on foot to perpetuate and increase the social evil. Every country under heaven is afflicted; every city in every land bears the scars of this plague. This is known; but it is not generally known—or if known is not heeded—that every one of these festering centers is continually reaching out its long arms, like the tentacles of a devil-fish, to entrap the unwary and unsophisticated. There are no quarantine laws against them; no yellow flag floats over their abode when they skulk into a town for prey; no danger signal is hoisted over the little hamlets from which they are selecting their victims; they are not required by law to cry, "Unclean, unclean," as did the lepers of old; and yet of all plagues, of all scourges, they are the heralds of the worst.

The "agent" visits a little town or a country village. He becomes acquainted with several of the young ladies of the place, and soon learns that some one or more of them have aspirations for city life. His "aunt," or his "cousin," or his "sister," is in need of some one to fill the position of maid, governess, housekeeper, or traveling companion. He will "intercede" for one of the young ladies, and "may be able to secure for her the position." Such "intercessions" are uniformly successful, and he finds a "position" for one, or more than one, according to the number of his probable victims. The "cousin" or "aunt" receives the innocent, unsuspecting country girl, gives her a room, and turns the key. She is now in the jaws of the most unscrupulous and insatiate monster that ravages the land to-day. She goes out no more forever in the purity of her womanhood; and in ninety-five cases out of a hundred she is lost forever. Her ambition is blasted; her hopes are crushed; and the future holds for her nothing but a life of shame. The friend from the city was a "procurer" (or a "procurer," as the case may be, for the devil's agents in this business are not all male), in spite of his smooth manners, his affability, or the fact that he was a constant attendant at the little village church during the time spent in that vicinity.

But this is only one of the ways in which the victims of this traffic are lured to their ruin. Agents do not hesitate even to take part in a marriage ceremony when such a proceeding is necessary to accomplish their designs; and the guileless girl accompanies her supposed husband to the city, to fall into the open arms of a brothel-keeper, a bolted and barred prisoner, until gradually her shame becomes all the bar necessary to keep her a slave. One hundred and seventy of these wicked transactions are accomplished in the United States in each and every day of the year, and three-fourths of the victims are from country homes, "procured" through the instrumentality of some such blandishments, made possible in many cases by the longing of the girl for city life, fine clothes, and ostrich plumes.

An extensive traffic in these "white slaves" has just been brought to public notice in Germany. Girls are lured to Berlin and other cities by the promise of employment in restaurants. They sign an innocent-looking document, which makes them virtual slaves, held, whether they will or no, to a life of shame. There is scarcely a ship arriving at Pacific Coast ports from the Orient that does not bring its quota of Chinese and Japanese slave girls, held in the slavery of this vice by taskmasters of their own countrymen, perpetuating in America the lowest type of slavery known.

In the dance-halls, and in dancing schools and dancing academies, the procuring agent flourishes, finding most easily his most likely victims. Verily, he goeth about as a lion "seeking whom he may devour," only he is more sly than the lion and makes much less noise about it.

These painful stories of the ruined lives of innocent country girls are heard from every land; and with all this misery and degradation increasing on every hand, is it not time, for the sakes of the souls of the children, that parents in both city and country refuse to allow their daughters to accept any position whatever until they have thoroughly investigated both the position and the reliability of the persons offering it? And what a comment the thing itself is on the conditions of the times! Truly, the affairs of this world are rushing with fearful velocity to the great

climax not far ahead. God destroyed Sodom for its villainy in vice; and how many cities are there in which there is not a Sodom to-day? May we then expect He will do less for the wicked world than He did for the wicked city that perished in the vale of Siddim, as an "ensample unto those that after should live ungodly"? Verily, we may not; and the time is not far hence.

## ANOTHER FRENCH REVOLUTION.

ON September 18 the Senate of France met as a high court of justice to try twenty-two politicians on the charge of conspiring against the government. The proceedings were opened by the president of the Senate reading the decree of the president of the republic, constituting the Senate a court of justice to try these cases.

As soon as the reading of the decree was finished, the Senate broke forth into a regular uproar. Any one who reads the account of it, and who has also read the history of the French Revolution of a hundred years ago, could not but be impressed with the striking similarity between the clamorings in the general assembly at that time and what took place in the Senate when it met as a high court of justice on this last September 18.

There are some who are trying to make it appear that there is no danger of another revolution in France. They would have us believe that the French are simply making some excitable demonstrations, but that they do not mean anything.

Did not the scandals in connection with the Panama Canal show that the French are loaded with political corruption? Have not the proceedings in the Dreyfus trial given additional evidence that this corruption has grown deeper and darker? And how can a nation that has become so corrupt escape revolutions that will lead to utter ruin? And when you think of the conditions of the whole world to-day, where is there a spot that is not teeming with social as well as political corruption? And in view of these things, how much longer can it be possible for this world to stand?

Some will make light of such questions, but the thoughtful should be wise and consider them.

SYDNEY BROOKS says, in *Harper's Weekly*: "A war with the Transvaal, even if it spread no further, will be the most difficult business Great Britain has had on hand since the days of the Crimea. If it extends to Cape Colony and the Orange Free State, as it easily might, it will mean such a contest as England has not been engaged in since the Napoleonic wars. Nothing but an unwilling consciousness of its imperial necessity could force her into it." "Imperial necessity," and other like questions, still seem to be the cause of war. Such questions, it seems, will still drive the great and liberty-loving England, in many respects one of the very best governments on earth to-day, into the battle-field. Why do not such facts show the people that these are not days of peace and arbitration, but that they are days of war, and that peace and arbitration are largely to be talked of, not realized. The men of this world have a faculty of presenting ideals that they would like to see, and they straightway affirm that those ideals are so, when the facts are all the time exposing the falsity of the claims.

THE first century of the United States as a nation, was marked by many wonderful things, but in nothing more striking than her beneficent influence over the despotic nations of the Old World. She was then indeed a "world power" for good. Now she is losing influence in South America, in Canada, among the nations of the Old World, and is herself on the backward track through imperialism to despotism. She is saying to the world, "Republicanism is a failure; equality of man is a failure; government by the consent of the governed is a failure." She is now a world power to lead the world back to the Dark Ages, an ideal civilization to a large part of American citizens. All of this has nothing to do with politics. It is a matter of divine prophecy, found both in Daniel and the Revelation.

A LONDON paper says, "It is estimated that the world consumes yearly no fewer than 12,000,000,000 cigars." It does not say how many thousands of pounds of the noxious weed are chewed up, or smoked in pipes. When we take into account the demonstrated facts in regard to the nerve-destroying effects of tobacco, is it to be wondered at, as we think of the amount of it consumed, that pale-faced and irritable boys and men meet us constantly at every turn?

THE investigations of the Mazet Committee in New York City continue to bring to light the political corruption that holds that great metropolis in the toils of criminality. Twelve judges have testified, under oath, that their combined contributions to the election funds amounted to about \$65,000. Men that have to pay such enormous fees to get elected expect to make that money back. And it is being made very clear in the investigations that are going on, that many of the judges of the New York courts have a good income from the bribes that they receive. It is money and political influence, and not justice, that rules. And New York is not worse than the average large city the world over. The prophet tells of the time when justice would be turned away backward, and when equity could not enter. We are in those days, and it is one of the sure signs that the end of all things is at hand. This is not the only sign, of course, but it is one among the many.

ON September 20 there was a very severe earthquake in the district of Aidin, in Asia Minor. According to late reports, about 200 persons perished. News from Alaska by steamers recently returned from there tell of the most violent earthquakes in that territory. Every one should be made aware of the fact that this old earth will soon be terribly torn and tossed by earthquake and storm. What we have had thus far is as nothing compared with what will be seen in a short time. These stormy conditions will grow worse and worse till the end of time. And by all of these signs that are appearing over the whole earth, we may know that the end can not be far off.

EARTHQUAKES, floods, and terrible landslides at and near Darjeeling, in the lower Himalayas, on September 25, resulted in much loss of life and property. When we consider the recent earthquakes in Asia Minor and Alaska, and the terrible storms that are constantly occurring in all parts of the earth, it must raise the query, What do all these things mean? Did it ever occur to you that they are signs that we are in the last days? Such is the literal truth, and these storms and earthquakes will increase in violence and frequency till the earth will be in constant and terrific commotion. But amid it all the Lord will securely protect every one that trusts in Him. How good it is to have such a powerful and such a kind Protector in these troublous times!

GUGLIELMO MARCONI, the inventor of the wireless telegraphy, landed in New York on September 21. He is in this country for the purpose of conducting a number of experiments for the army and navy. He says that his recent experiments for the British navy were fully satisfactory, communications having been made between ships that were eighty miles apart. How soon all of these new inventions are picked up by the military and naval men! Their commercial value seems to be entirely eclipsed by the value that they will be to army and navy. Why is it that war is absorbing everything if we are approaching a time of universal peace? Everything is pointing in the direction of war, and it should be clear to all that the great battle of Armageddon is almost here.

A PACIFIC COAST cracker and candy combine has been effected. If it can succeed in making the price of candy so high that no one will buy it, there will be much less stomach trouble in the land. One of the most prolific sources of trouble with the stomach is the constant use of candy. The candy habit is coming to be, with many, almost as bad as the tobacco habit is with others. Indeed, it would be hard to tell which of these two things is doing the most mischief in the way of undermining the health of the people of this time.

THE workmen of Havana, Cuba, held a mass-meeting on September 24 to consider the advisability of ordering a general strike to secure an eight-hour working day. So it seems that even the little islands like Cuba are having their labor troubles.

THE revolution in Venezuela still continues. Recent despatches state that the rebels have driven the government forces from Valencia, and that President Andrade has taken personal command of the government troops.

OVER fifty lives have been lost in the recent heavy storms in Newfoundland and on its surrounding coast.



### THE LOVE DIVINE.

My song is love unknown—  
My Saviour's love to me,  
Love to the loveless shown,  
That they might lovely be.  
O! who am I,  
That for my sake  
My Lord should take  
Frail flesh and die?

He came from His blest throne  
Salvation to bestow,  
But men made strange, and none  
The longed for Christ would know;  
But, O, my Friend,  
My Friend indeed,  
Who at my need  
His life did spend!

Sometimes they strow His way  
And His sweet praises sing,  
Resounding all the day  
Hosannas to their King.  
Then, "Crucify!"  
Is all their breath,  
And for His death  
They thirst and cry.

Why, what hath my Lord done?  
What makes this rage and spite?  
He made the lame to run,  
He gave the blind their sight.  
Sweet injuries!  
Yet they are these  
Themselves displease,  
And 'gainst Him rise.

They rise and needs will have  
My dear Lord made away;  
A murderer they save,  
The Prince of Life they slay.  
Yet cheerful He  
To suffer goes,  
That He His foes  
From thence might free.

In life no house, no home,  
My Lord on earth might have;  
In death no friendly tomb  
But what a stranger gave.  
What may I say?  
Heaven was His home,  
But mine the tomb  
Wherein He lay.

Here might I stay and sing,  
No story so divine;  
Never was love, dear King,  
Never was grief like Thine.  
This is my Friend,  
In whose sweet praise  
I all my days  
Could gladly spend.

—Samuel Crossman.

**Egypt.**—Missionary work in Egypt, as in all Mohammedan countries, can not be carried on without serious interferences. Intolerance is the rule. Recently in the city of Cairo, open-air meetings were held by some English church missionaries, and large crowds attended, the people generally listening for a time attentively, but always ending with a disturbance. When subsequently the meetings were held in a school-room, the place was not large enough to accommodate the crowd. The Arabic newspaper attacked the missionaries and their movements so fiercely that the meetings were widely advertised and the people flocked to hear what was said. But the hostility was so intense that it has been necessary to abandon the attempt. There are some beliefs which can not bear the light.—*Missionary Herald.*

### OUR NEW MISSIONARY BOAT.

FAR to the North-land, in the waters of the Baltic Sea, floats a small craft called "The California." Its name would indicate that it had sailed into strange waters and was far from home; but not so, for it was built near the scene of its travels.

Some eight months ago the brethren of Finland wrote us saying that they needed a boat to do missionary work with, and asked us if we could not assist in securing such a boat for them. California readily responded to the call and sent the needed funds to purchase the boat. Our Finnish friends were kind enough to call it "California," in recognition of its donors.

The boat is thirty-three feet long and ten feet wide, and draws five feet of water. Six persons can be nicely accommodated on it.

Evangelists Hoffman and Sandberg accom-



panied it on its trial trip and report that it is a much better sailer than they had anticipated.

There are about one hundred and fifty islands along the coast of Finland, which have never heard the truth or received much if any religious instruction, and it is the design of this boat to visit all these islands, selling our books and distributing reading matter among them.

Our hearts say, "Speed on, O California, and carry the seeds of truth to all these islands!" Our prayers shall follow you in your work, and may God help you to gather out all the honest, hungering souls in these lonely fields.

EVELYN M. RILEY.

### A GOOD SOLDIER.

I BELIEVE there is only one way for "a good soldier of Jesus Christ" to make God's will his own, and that is, to obey Him.

The tip-top, present certainty of the business is that one can obey. That is the fact, and therefore the doctrine, and therefore the essence of duty.

There was never a military recruit so raw as to go mooning about for a way to make the captain's will his will while he was refusing to obey orders. What can a soldier do?—Obey. What can a Christian do?—Obey. What was the supreme thing that Jesus did?—Obey.

"The times and the seasons" are in the hands of God.

How shall you make God's will your will? There are three ways:—

First: Do it.

Second: *Do it.*

Third: Do it.

For love: "If any man love Me he will keep My words."

For knowledge: "If any man will do His will, he shall know."

For truth: "What is that to thee? follow thou."

"And the result?"

After all is done, your will shall reach its perihelion when you are lying face down in some Gethsemane and whispering to its stones, not thanks for your perfect at-onement with your Father, but a submissive, "Nevertheless, not my will, but Thine be done;" while those upon whose love and help you most depended are close by—peacefully snoring.—*John G. Woolley.*

"THERE are heathen enough at home," is a very common cry in our day when the cause of foreign missions is presented. Very true, there are too many of them. But if all the twelve apostles, and all the Christians in Jerusalem in their day, and all their descendants until the present day, had labored on that principle, the Gospel would still be confined to Palestine, and the plea, "There are heathen enough at home," would still be true.

"ALL power is given unto Me in heaven and in earth. Go ye therefore." Certainly no work demands greater spiritual, intellectual, and even physical strength than that of attacking

false systems of religion in their strongholds,—in the professed Christian church at home, or among the "heathen" abroad,—and supplanting them with the true faith. Such a work requires not only a deep spirit of consecration to the service, but the constant wearing of the "whole armor of God."

THE isolated nation of Tibetans, while doing all it can to keep out the Gospel, is still beset on all sides by various classes of missionaries. The Church Missionary Society of England has recently extended the Western China Mission to Song-pan, on the frontier of Tibet. The missionary in charge of this station (Mr. Kniper) speaks highly of the feasibility of the place as a center for reaching the Tibetan people. He says: "There are thousands of them living in villages northwest and south of the place, and by going only a few miles away from the town, Tibetan life is found as rude and simple as if there was no Chinese civilization close at hand. The opportunities for preaching are abundant, and the need is just as great as, or greater than, in the far interior. They live very unrestrained lives. The women have as great liberty as the men. One of the sons is generally a priest, and it is his duty to sit in front of the idols and read the Buddhist scriptures, the others of the family being supposed to share in the benefit."

OF mission work in Manchuria, Mrs. Christie writes to *Woman's Work in the Far East*: "The great difficulty now is, not as formerly to draw the people in, but to keep out those who would enter from wrong motives. It is but fifteen years since missionaries began to reside at Moukden, in Manchuria. On opening a girls' school it was necessary to provide everything for the scholars, but now, instead of needing bribes to send their daughters, parents are willing to pay their expenses. In every part of the province people are seeking to enter the church. The missionaries are all of the Presbyterian Church of Ireland or the United Presbyterian Church of Scotland."

In twenty-three years the Central China Religious Tract Society has circulated over three million publications. Its tracts are in most cases sold, not given away, which fact indicates the desire of the people to obtain them. Some of them have been reprinted by the Chinese themselves and distributed at their own expense. At the recent anniversary of this tract society Dr. Griffith John gave some striking illustrations of the influence of these tracts upon persons of all grades in society. One case was mentioned of a man named Chang who found a tract in the basket of the waste-paper collector, the result being that he became a Christian and was the means of bringing nine persons into the Christian church.

LEARN TO SAY "I."

How much better a confession of faults would sound if the personal pronoun "I" were used instead of "we." It would be more pointed, more influential, more exemplary, and would not have the appearance of trying to hide under the real or imaginary faults of others. For instance, we read in a contemporary, over an individual signature, "We live far beneath our privileges." Why did he not say, "I live far beneath my privileges"? An individual confession can be reached, and helped; it shows a desire for help. But to lump all the brethren into an individual confession is simply a general accusation. The "accuser of the brethren" is Satan. How often we hear the complaint, "The whole church is dead;" or, "The whole church needs converting;" or, "We, every one of us, are backslidden"! If the personal pronoun "I" comes in at all, it comes apologetically: "I can't live a Christian life in such a church; I just feel like going off by myself, where I can live right;" or, "I can't do any good where the church is in such a deplorable condition," etc., etc. The judgment is a personal matter between the individual and God. "Every one of us shall give account of himself to God." Rom. 14:12. G.

OUR WORK AND WORKERS.

A CHURCH school has been started at Onawa, Iowa, for a term of five months.

At our school at Cooranbong, N. S. W., there are thirty-two students from New Zealand.

At Sharps, Iowa, September 9, three candidates were baptized by Brother C. A. Washburn.

Four converts are reported by Brother J. S. Hart, who is conducting meetings at Quimby, Iowa.

The brethren in Louisville, Ky., are contemplating the institution of a Helping Hand Mission and a church school.

Two accessions to the faith are reported in Harriman, Tenn., as a result of missionary work by M. E. Durkee.

September 7 nine persons were baptized in Baltimore, Md., by Brother K. C. Russell, president of Chesapeake Conference.

The California Medical Missionary and Benevolent Association is planning to open a sanitarium in Los Angeles at an early date.

The camp-meeting at Santa Rosa, Cal., will be held from October 5 to 15, and the meeting at Visalia from October 26 to November 5.

At the recent session of the Michigan Conference a resolution was passed authorizing the executive committee to select one or more men with their families for foreign mission fields, and that they be paid from the tithes of the conference.

MICHIGAN CONFERENCE has re-elected J. D. Gowell as president; J. S. Hall, secretary; and Review and Herald Publishing Co., treasurer.

THE annual session of the Atlantic Conference will be held at Jersey City November 7-12. There will be no camp-meeting in connection with the conference this season.

THE brethren in Alameda, Cal., are preparing to erect a new house of worship, the recent tent meetings having considerably strengthened the church numerically, and, we trust, spiritually.

IN connection with the week's camp-meeting at Cherokee, Iowa, fifteen candidates were baptized. The work was continued after the camp-meeting, by Brethren J. S. Hart, Thos. Jeys, and Arthur McClintock.

AT Biloxi, Miss., three persons were recently added to the church, and the use of a comfortable house of worship was secured free of charge, by the efforts of Brother Frank Smoot, who went out for a week from New Orleans.

THE Montana *Bivouac* of September 15 says: "Brother G. E. Hollister passed through Helena the 13th, on his way, by team, from Ontario, Canada, to his home in Santa Rosa, Cal. He is doing colporter work, scattering seeds of truth by the way."

TWENTY persons were baptized during the camp-meeting at Clear Lake, Wis. They were baptized in the lake by Brother J. C. Mikkelsen. Owing to the manifest interest awakened, the meeting tent was left, with Brethren N. P. Neilsen and J. B. Locken in charge, in order to continue the work for a time.

THAT there is a demand for such a paper as the SIGNS OF THE TIMES is indicated in many ways. We note that a brother in Louisville, Ky., who is sixty-five years old and almost blind, sells about eighty-five copies every day, besides some books. So writes Sister Mollie R. Long to the *Workers' Bulletin*.

At the recent annual meeting of the Maine Tract Society, the following expression was voted in regard to this journal:—

"WHEREAS, The Lord says that He would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth, and whereas no easier way, perhaps, was ever devised than the selling of the SIGNS OF THE TIMES, therefore we recommend that our people increase their diligence in the circulation of that good paper."

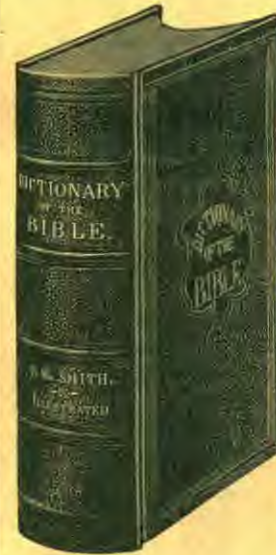
At the close of an ordination service at the recent camp-meeting at Ionia, Mich., Brother R. J. Lawrence took occasion to make some appropriate remarks. Of his remarks Brother A. J. Breed says, in the *Review*: "He said that sixty-three years ago that solemn ordinance was performed by the Baptists, ordaining and setting him apart for the work of a Gospel minister. Forty-two years ago this service, performed by the Seventh-day Adventists, set him apart to preach the third angel's message. As he stood upon the rostrum, and spoke of some events connected with the work, it seemed as if we were actually in the presence of a patriarch. He felt thankful that God is calling young men, and laying upon them the burdens that have been borne by older ones. It was a relief, he said, to see these young men coming forward to take up the work so necessary for this time."

Of the Maine camp-meeting the *Vineyard* says: "It was a series of miracles from beginning to end—miracles of conversion and miracles of physical healing, all through the power of redeeming love. Brother A. F. Ballenger had a special message for the people, and it brought joy to many a heart, for it was a proclamation of the keeping power which comes through the baptism of the Holy Spirit. The steps to obtain this blessing were made so simple, so plain, and so definite that even the children could understand them. Brother Prescott, formerly from North Berwick, Maine, related wonderful cases of healing in answer to prayer. During special seasons of prayer twenty or thirty individuals claimed healing by faith. Spectacles were laid aside as complete vision was restored, and one crippled by disease discarded her crutches and went home rejoicing. About forty were baptized in the Androscoggin River. It is a glorious day in the church of God when the people move forward by faith and claim the promises."

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Guard unseen and silence-shod.  
Sleep; 'tis not in vain He cradles  
Thee, the least within His plan;  
Sleeping, thou art peer to angels,  
Waking, thou art but of man.

Sleep; for day shall surely find thee,  
Pride of flesh itself assert,  
Chains of weighty sin shall bind thee,  
Wayward soul shall work its hurt.  
Sleep; for nightly dear compassion  
Takes heart to touch the Lord.  
Sleep; day breaks in sterner fashion,  
Justice readeth from the Word.

Sleep; for day is swift in coming,  
Sleep; too soon is respite through;  
Angels heavenward must be homing,  
Purified in baths of blue.  
Hark! through morning's golden portal  
Strays the song so dear to them,  
Burden'd with the love immortal  
Of the Babe of Bethlehem.

Denver, Colo.

FRED T. ELKIN.

#### THE MEANING OF DISEASE SYMPTOMS.

AN illustration or two may be cited to show that the symptoms of disease are friendly, and that the thing to fight is the *cause* of the disease rather than the *disease* itself. Let us take fever, for an example. For hundreds of years it had been supposed that the thing to do in fever cases was to reduce the temperature of the patient at any cost, and by any means whatsoever; and when, by the use of some drug, the temperature of the patient was brought down from 103 degrees to 99 degrees, it was thought that a very wise and a very wonderful thing had been accomplished.

During the last few years it has been discovered that this is not the thing to do in fever cases. Dr. Hare, an eminent American investigator, and others who have made a study of this subject, have found out that the blood has greater antiseptic power at a temperature of 103 degrees than when at 99 degrees to 100 degrees. Dr. Hare experimented on guinea-pigs. He took some blood serum, inoculated it with fever germs, and injected it into the pigs, and by this means produced an artificial fever, the temperature promptly going up from 99 degrees to 104 degrees, and in some cases higher, just as it would in a man. Then he reduced this fever by administering some drug,—one of the products of coal-tar, which always tends to bring down the temperature,—and this quickly brought the temperature to 99 degrees or 100 degrees. He tried this experiment upon some of the guinea-pigs, and with others he let the fever run its natural course. The guinea-pigs in which the fever had been artificially reduced, died; the others lived.

We are not to conclude from this that there is nothing to do in fever, but our treatment must be of such a nature as to remove the cause of the disease, and then the disease will disappear; we want to take away the fuel, and then the fire will go out.

There are other things that nature does for the fever patient, one of which is the taking

away of the appetite; the mouth is dry, and the stomach is equally dry. Nature seems to have "gone on a strike;" she refuses to produce gastric juice and support digestion, and at the same time fight the fever, so she does a wise thing by taking away the appetite, and thus saves a little recuperative energy in that direction.

But the neighbors come in with something which they think the patient can eat, and say, "Here are some preserves for poor Johnnie, which I made myself, last winter." Perhaps nearly all of it is sugar; it is ready to ferment, and is full of germs, but "poor Johnnie" takes it, and his mother says, "I am so glad that he is able to take a little nourishment!"

Nature takes away the appetite for a good purpose, but at the same time makes the patient extremely thirsty. There are plenty of gray-haired men who remember the time when the fever-patient was refused water; they were given nothing but beef tea and brandy. I recall hearing my father tell that water was never allowed in fever cases, but that they were given a little brandy and beef tea, beef tea being simply the wash water which is left after soaking the beef, and containing therefore the poisons and waste matter of the beef. So in giving this beef tea they were giving just the things in which germs would flourish, and thus adding a little more fuel to the flame.

Nature made the man thirsty, for a good purpose. Nature has something to do besides digesting food; she economizes her energy for curative purposes; but water does not have to be digested; it soaks through, as it were, the membranes, and washes out the ptomaines and various poisons which really cause the trouble.

I remember a case of this kind in which the patient was not allowed any water; one night the patient, in his delirium, got up while his nurse was sleeping and went to the well, and, with the old-fashioned windlass, drew a bucket of water and drank nearly half a gallon. It was predicted that he would die, but he recovered, because by drinking an abundance of water he was really given an additional chance to live. Physicians now let a fever patient have all the water he wishes to drink. There is practically no disease in which the use of water would be injurious.

Another thing that nature does for the fever patient: she causes his skin to become warm and to sweat so as to carry off in this way some of the accumulated waste matters and poisons. It is the best thing that could be done under the circumstances, and the thing for us to do is to co-operate with nature by bathing and stimulating the skin so as to encourage it to eliminate more of these poisons and waste matters. You know we sometimes hear it said of a fever patient, "Don't let a drop of water touch him; if you do, he will catch cold and die."

We often see cases of fever in children where bathing has been a terror to their parents, especially to the mothers, who have been educated in this manner, and they will say: "What! going to give my boy a bath! Don't you think it will kill him?" Such a patient might jump into a snow-bank briefly without any definite injury, because his high temperature would protect him; there is no chance for him to be seriously chilled while his tempera-

ture is up to 103 degrees to 105 degrees. So you need not be afraid of brief cold sponging, etc., in fever cases.

It was the old style of medical practise to avoid the use of water in fevers, and there are some traces of the old style of treatment still remaining; but the best men in the profession stand for the principle of encouraging nature, by the use of water and all other rational measures, so that the patient may be safely towed into the harbor of health.

Again, nature makes the fever patient breathe fast, so as to throw off as much poison and waste matters as possible through the lungs. They are the most important eliminating organ in the body. If a person did not breathe for a few moments, his face would become blue, and he would soon die, because of the large quantity of poisons and waste matters which would accumulate in the system. It used to be said that the windows of the sick-room must never be opened, for, if they were, the patient might catch cold and die; no matter what the disease was, they must be kept closed, and, in addition, screens were often put around the bed of the patient, so that but little air could reach him.

The fact should also be mentioned that nature makes the heart of the fever patient pump fast, so as to exchange the blood rapidly and bring it to the lungs and kidneys and other organs as quickly as possible, and assist in saving the man. The old-time doctor used to say of such a case, "The pulse is too fast; we must bring it down." And so they did bring it down, just as the highwayman's club brings down the man who is opposing him. But we are now living in a better day.

In second-hand bookstores works can be found which teach these old-fashioned theories. Yet we are told of the superior health of the people of those early days; it is true that there was less degeneracy and sickness in those days than at present, but that was because there was more vital power in the human system, by which it was able to cope with these things, than there is to-day.

To sum up, then, the proper principles to keep in mind in treating a fever patient is to keep the skin in the best possible condition for the elimination of poisons; give the patient plenty of pure water, instead of giving him morphine or some drug to bring down his temperature arbitrarily, and which tends to put his stomach and skin in such a condition that they can not perform their functions. We should do everything possible that will encourage normal digestion, by the use of fruits and other things not difficult to digest, and which will, at the same time, stimulate the production of the digestive fluids and the activity of the bowels. By these methods it is not difficult to treat the fever patient, because nature heals him when the obstructions are removed.

It is not such a desperate thing to treat many of the ordinary diseases, if we only get hold of a few fundamental principles; nature works along simple lines in disease, as well as in everything else. When you come to examine the facts and principles which govern the proper treatment of disease, you will find the same simplicity as in the principles of spiritual health when they are understood.

DAVID PAULSON, M.D.

OUR heredity from God is more than our heredity from the flesh. We have but to gain the knowledge of what our higher heredity is,—health, joy, peace, wholeness,—and choose to act with it instead of with the other, and so gain the mastery of the fleshly heredity.—*Ursula N. Gestefeld.*

**HINTS ON ECONOMY.**

**T**HOUSANDS of men are out of employment, which means that unless they are fortunate enough or provident enough to have saved something from their former earnings, their families are without means of support. Such a state of affairs is not desirable, and sometimes we are disposed to join the army of grumblers, and to wonder why things do not happen otherwise. But adversity often has its uses, and many a housewife is learning lessons in economy that will help her over many rough places in life. It behooves wives and mothers, however well supplied their wants may be, to exercise their ingenuity in preventing waste, so that there may be a surplus to use in assisting those who are in need. It is astonishing how much could be used that is often put in the rag-bag or burned.

Large cotton or woolen stockings can be made over for the children when the feet are worn out. Good patterns can be obtained for a trifle, or one can cut a pattern of cloth, sew it up, and try it on the child. After the necessary alterations are made to secure a good fit, take it apart, and keep it for future use. Lay the pattern on the stocking and cut it out, using the best parts for the feet. After the seams are sewed, press them open, and cat-stitch down on either side, so they will not hurt the tender feet. An extra piece, put on like a patch and darned down at the heel and knee, will help them to wear longer.

Another item of interest to many mothers is the small boy's pants. They wear out so much faster than the coats that an extra pair or two must be provided to make the suit "come out even." Buy a good pattern, and use the discarded clothes of father, cousin, or uncle, as the case may be. There is almost always enough good material left in a pair of long pants to make a pair of short ones. If they are faded they may be made to look fresh and new by the use of diamond dye after the cloth is ripped and washed. Navy blue, black, and seal brown are the colors usually used for that purpose, and they will never fade.

Patchwork quilts have fallen into disfavor of late years; and while it is not advisable to cut large pieces of goods, just for the satisfaction of putting them together again, nice bed coverings may be made of scraps that could not be used for anything else. It is an excellent way to teach little girls to sew, for they will become interested in joining the light and dark colors. Flour sacks make good linings, so the quilts will not cost anything except for the batting and thread. Nice woolen quilts may be made of the best parts of old woolen dresses.

Warm skirts for children can be made of the lower parts of women's knit vests, the best parts of men's summer suits, and woolen dresses they have outgrown, if the sleeves are taken out and the neck cut low and bound. A woman's nightdress that is worn about the shoulders and sleeves will make a good nightdress for a child. Make a yoke and sleeves of new muslin, cut off the worn parts of the nightdress, and gather the lower part to the yoke. Faded light gingham may be bleached out white by the use of chloride of lime, and after the sleeves are taken out and the neck cut the proper shape, they will make nice aprons and undershirts. If for aprons, trim the neck and armholes with ruffles or lace; if for undershirts, they may be left as they are or have a lace edge put around the bottom.

A woman can often make dresses for the little girls out of very unpromising material. My little daughter needed a new dress to wear to Sunday-school, and I did not feel able to buy it. So I dyed an all-wool gray brocade

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dress of my own with wine-color diamond dye, and made the dress of it. It has a full skirt, with a deep hem, and three rows of gilt braid four inches from the bottom. The waist is plain, with a ruffle around the shoulders in the shape of a round yoke, and a row of braid one inch from the lower edge. The sleeves are full, and are gathered into cuffs. From the pieces that were left I made a tam-o'-shanter cap, with braid around the band. The braid had been used for trimming once before, and was turned over, so that the side that was soiled did not show.

Other economies will suggest themselves to the mother who is anxious to save the dollars and make the little ones comfortable.—*Aunt Mary.*



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THE SABBATH SCHOOL

LESSON IV.—SABBATH, OCTOBER 28, 1899.

THE QUESTION OF AUTHORITY.

In the Temple at Jerusalem, A. D. 31.

Lesson Scripture, Matt. 21:23-46; Mark 11:27 to 12:12; Luke 20:1-19, R.V.

(Matt. 21:23-46.)

23 "AND when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority? And Jesus answered and said unto them, I also will ask you one question, which if ye tell Me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not; but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33 "Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir: come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto Him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,  
The same was made the head of the corner;  
This was from the Lord,  
And it is marvelous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard His parables, they perceived that He spake of them. And when they sought to lay hold on Him, they feared the multitudes, because they took Him for a prophet."

(Luke 20:17.)

17 "But He looked upon them, and said, What then is this that is written,  
The stone which the builders rejected,  
The same was made the head of the corner?"

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. When Jesus arrived at the temple, and began to teach, what question was asked Him by the priests, scribes, and elders? Matt. 21:23. Note 1. (John 2:18; 3:1, 2.)
2. What reply did Jesus make to the question? Verses 24, 25. (John 1:19-27.)
3. How did they reason with themselves? Verses 25, 26. (Matt. 14:5; Luke 7:29; 20:5, 6.)
4. What did they finally say in reply? Verse 27. Note 2.
5. Knowing their craftiness, what reply did Jesus make? Verse 27, last part.
6. Having brought His adversaries to confusion by His wise answer, how did Jesus begin to put them in their true light before the people? Verses 28-30. (2 Sam. 12:1-7.)
7. When the priests were asked which of the two sons did right, and they had rendered their verdict, what application of the parable did Jesus make? Verse 31. (Luke 7:37-39, 47-50.)
8. On what ground was this judgment rendered? Verse 32. Note 3. (Matt. 3:1-6; Luke 3:12, 13.)
9. What was the nature of the next parable Jesus laid before them? Verse 33. (Isa. 5:1-7.)
10. In this parable, how did the husbandmen treat the agents of the owner of the vineyard? Verses 34-36. (2 Chron. 36:14-16.)

11. Last of all who was sent to these wicked men? Verse 37.
12. What did the husbandmen say and do when the son appeared? Verses 38, 39. (Ps. 2:2, 3.)
13. What question did Jesus then ask? What answer was returned? Verses 40, 41. Note 4.
14. What reply did the Lord make to the exclamation of the priests? Verse 42. (Luke 20:17.) Note 5.
15. What judgment was then pronounced on the people? Matt. 21:45. (Dan. 9:24, 26; Eze. 21:25-27.)
16. What two alternatives were then set before all the people? Verse 44. (1 Peter 2:6-8.)
17. When the priests saw that this parable was spoken against them, what prevented them from laying hold on Christ? Verses 45, 46.

Side Lights.—"Desire of Ages," chapters 65, 66; "Spirit of Prophecy," vol. 3, chapters 2 and 3.

NOTES.

1. Chief priests, etc.—Of these three classes the highest council of the Jews was composed. They were constituted the keepers of the temple, the only public building left by the Romans entirely under Jewish control. They believed their rights to have been invaded by One who was neither priest nor Levite, scribe nor elder, and who had taken possession of the temple as tho it were His own. During the absence of Jesus since the evening before, there had evidently been a council of the Sanhedrin (Mark 11:18), and their plans had been definitely marked out, but, as will be seen, they failed to execute them.

2. We can not tell.—While the authorities had never acknowledged John's mission, they had never openly condemned him; indeed, they did not need to, because they saw from John's course that Herod would put him out of the way. So they were willing to have it understood that they participated in the popular sentiment. Had they acknowledged John's mission as heaven-born, they would have had no excuse for rejecting Christ, whose forerunner he was. They could, on the present occasion, have told what they believed about John, but dared not do so before the throng of people listening to the controversy. Christ's answer to their question was wholly unexpected by them, and they were completely discomfited.

3. The publicans.—This was to compare them most unfavorably with the lowest people of that day,—those whom the Jews themselves affected to despise. It was tearing aside their veil of hypocrisy in the presence of those whose leaders they were, and whose good opinion they coveted. But the Saviour was not yet done with them; He would yet reveal what they, in their hearts, purposed to do to Him.

4. They say.—By reference to Luke 20:9, it will be seen that this parable was directed to the people, in order that they might render judgment against the priests, whom they would see had been leading them astray. It must have been they, therefore, who gave the decision as recorded by Matthew; for Luke goes on to say (20:16) that when the decision was spoken, those who heard it said, "God forbid." This exclamation of the priests was probably uttered because they thought that the parable was spoken against them, and they could not consent to the conclusion reached.

5. The stone.—This was a quotation from Psalms 118, which was familiar to the Jews, as referring to the Messiah. It was also a part of the "great Hallel," which had been shouted by the people two days before while waving the palm branches, also that which the children had sung in the temple immediately after its cleansing.



THE SUNDAY SCHOOL

LESSON V.—SUNDAY, OCTOBER 29, 1899.

PSALMS OF DELIVERANCE.

Lesson Scripture, Psalms 85; 126, R.V.

(Psalms 85.)

- 1 "LORD, Thou hast been favorable unto Thy land;  
Thou hast brought back the captivity of Jacob.
- 2 Thou hast forgiven the iniquity of Thy people,  
Thou hast covered all their sin. Selah.
- 3 Thou hast taken away all Thy wrath;  
Thou hast turned Thyself from the fierceness of Thine anger.
- 4 Turn us, O God of our salvation,  
And cause Thine indignation toward us to cease.
- 5 Wilt Thou be angry with us forever?  
Wilt Thou draw out Thine anger to all generations?
- 6 Wilt Thou not quicken us again;  
That Thy people may rejoice in Thee?
- 7 Show us Thy mercy, O Lord,  
And grant us Thy salvation.

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8 I will hear what God the Lord will speak: For He will speak peace unto His people, and to His saints; But let them not turn again to folly. 9 Surely His salvation is nigh them that fear Him; That glory may dwell in our land. 10 Mercy and truth are met together; Righteousness and peace have kissed each other. 11 Truth springeth out of the earth; And righteousness hath looked down from heaven. 12 Yea, the Lord shall give that which is good; And our land shall yield her increase. 13 Righteousness shall go before Him; And shall make His footsteps a way to walk in."

(Psalms 126.)

- 1 "When the Lord turned again the captivity of Zion, We were like unto them that dream. 2 Then was our mouth filled with laughter, And our tongue with singing; Then said they among the nations, The Lord hath done great things for them. 3 The Lord hath done great things for us; Whereof we are glad. 4 Turn again our captivity, O Lord, As the streams in the South. 5 They that sow in tears shall reap in joy. 6 Tho he goeth on his way weeping, bearing forth the seed; He shall come again with joy, bringing his sheaves with him."

Golden Text: "They that sow in tears shall reap in joy." Ps. 126:5.

SUGGESTIVE QUESTIONS.

- (1) What are the circumstances connected with this lesson? Note 1. (2) What goodness of God does the psalmist call to mind? Ps. 85:1-3. Note 2. (3) What prayer did he base upon God's goodness? V. 4. Note 3. (4) What questions did he ask? Vs. 5, 6. Note 4. (5) How did he still further plead? V. 7. (6) What should be the attitude of the true seeker? V. 8. Note 5. (7) To whom is God's salvation nigh? and for what purpose? V. 9. Note 6. (8) What follows God's salvation? Vs. 10-13. Note 7. (9) How were Israel at first affected by the Lord's deliverance? Ps. 126:1. Note 8. (10) How did they manifest their pleasure? and how were others affected? Vs. 2, 3' (11) How do they still further plead? V. 4. (12) What is said of the contrite sower? Vs. 5, 6. Note 9.

NOTES.

1. The circumstances which gave rise to these psalms were doubtless deliverance from captivity. If written before, they were prophecy; written after the Babylonian captivity, they are both experience, and prophecy of a glorious deliverance from all sin. They show how God's people were then cheered, and contain lessons for all time, and for us now.

2. Lord, Thou.—In their return they acknowledge God. It is not Cyrus, nor Zerubbabel; nor Ezra. It is the Lord who returned them to the Holy Land, who forgave their iniquity, who covered all their sin, and turned aside the wrath deserved by them. God did everything good.

3. Turn us.—God's people were far from perfect. Division, trouble, carelessness, oppression were in existence. In view of God's goodness, He is appealed to, to finish His work. Success seemed so slow, the time of building the temple so long, that it seemed to them God was angry forever.

4. Quicken us.—Cause us to live. Only life will satisfy the truly penitent. He wants power, and power exists only in life. Only in Christ's life may we truly rejoice.

5. I will hear.—The true attitude of the learner and the penitent is to hearken to God; and faith declares that God will speak peace. Surely He will. He is not at war with us, but we with Him. When we surrender all, He will speak peace. Only let us not return to folly, and trail His glory and goodness in the dust.

6. That glory.—God's glory is His goodness, His righteousness, not simply a dazzling brightness. Ex. 33, 18, 19. It must first dwell in the heart of the individual. Where Christ's presence is, there is glory. We may not see it, but if Jesus is revealed, that will be also.

7. Mercy and truth, etc.—This is the condition of the heart where Christ dwells; of the church composed of persons in whose heart Christ dwells; of the land inhabited by such persons. So will the new earth be to all the children of God when delivered from the bondage of sin and Satan forevermore.

8. That dream.—They could not realize its truth. They were surprised, as has been said, that Babylon was overcome, that they should be delivered by idolatrous kings, and that they should be able to return in safety. But they rejoiced, nevertheless. The nations who saw their deliverance, acknowledged God's hand in it all. Surely, they would have been ungrateful not to do it.

9. Sow in tears.—God loves the humble and the contrite worker. The proud He knoweth afar off. The humble worker, with a burden of soul for those Christ died to save, will often weep over their hardness of heart, but let him sow on the precious seed. "Blessed are they that mourn; for they shall be comforted."



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A postal-card request will bring you our new Fall Catalog, and on the fourth cover page is a calendar for the last three months of 1899 and the first three months of 1900.

That Cook-Book

We think there will be no difficulty in filling all orders for "A FRIEND IN THE KITCHEN" on date of publication, October 16, although at this writing we have about two hundred different orders on our books. The price will be 60 cents.

New Things

An eight-page circular describing our different publications of recent and forthcoming issue will be ready very soon. It is well worth a postal-card request, and that is all we ask for it.

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It is said that there are 464 American saloons in Manila. This is civilizing very fast backward.

**Our Harvest Number.**—The song for the World's Harvest issue is a full page, with illustrated border, entitled, "Who Will Go Forth?" The words are by El Nathan; the music, by James McGranahan. It is excellent in sentiment and the setting is beautiful. This alone is worth the price of the paper, 10 cents.

One of the severest tests ever given an automobile, or horseless wagon, was a trip from San Jose to the summit of Mt. Hamilton, a distance of twenty-eight miles up a winding mountain road 4,100 feet. The journey was accomplished in safety and comfort in five hours and twenty minutes, exclusive of stops, and the return, in three and one-half hours. How long will it be ere the horse is displaced?

The man who wants lynching legalized (and there is said to be one, and he a minister) is neither a patriot nor a Christian. If he were a patriot, he would have faith in the justice of his country's legal tribunals and executive authority. If he were a Christian, and had no faith in men, he would be willing to leave the determination of those cases in which human justice seemingly falls short, to Him who says, "Vengeance is Mine; I will repay."

**Kleptomania**, the scientific and society name for polite stealing, has become so common that one of the wealthy ones is calling for "gold nails with a jewel in the head of each," and tiny gold chains, for the purpose of securing valuable objects of art on reception days. Jewelry, delicate lace napkins, etc., are to be nailed down and chained up to prevent theft among the wealthy. Truly, as the apostle declared, the last days are "covetous," and the world is waxing worse, however thick its coating of pious veneer.

**Imperialism and expansion** have their political, commercial, sectarian, and prophetic sides. The political common news journals deal with the first two; the denominational papers, both Catholic and Protestant, deal with the third; but the SIGNS OF THE TIMES deals with the fourth. There is a manward, earthward side to the question, appealing to different minds in different aspects, politically, financially, or otherwise; but there is also a Godward view, the view of eternal destiny, involving eternal principles. In this the eternal fate of the men and nations of the

world is involved. Have you studied the question from this view? Leave the low level of sordid, earthly things, and come up into the mountains of God with us, and look upon it all through prophetic vision.

**Rome and Oppression.**—M. Othon Guerlac, of the Paris *Temps*, in an article in the *Independent* of September 14, while discountenancing the idea of a Jesuit plot in the prosecution of Dreyfus, says of the Catholic Church: "From beginning to end it remained deaf to the cries of the innocent, illegally condemned man, and joined the crowd of his foes. All that could be done to compromise the Roman Church with the cause of injustice was actually done."

SOME MATTER OF WONDERFUL INTEREST.

We have for immediate publication the following:—

Four articles by Mrs. E. G. White, entitled, "The Seal of God" (two), "The Law Revealed in Christ," and "The Sign of God's People."

Four articles by Albion F. Ballenger, entitled, "Power for Witnessing," "Righteousness, Then Power," "Humility, Then Glory," "A Holy Church, Then the Holy Ghost."

Five articles by John Orr Corliss, entitled, "What Is Man?" "The Necessity for a New Birth," "Man's Condition in Death," "The Dying Thief."

These are not all, by any means. There will be notes on current topics in the Outlook, and articles on Righteousness, Faith, Prophecy, and the greatest of all great events, the Coming of Our Lord. The SIGNS is only one dollar a year. No paper in the world giving the same amount of Biblical instruction, is so cheap. You need it; your neighbor needs it. One person in Virginia picks up but a portion of a leaf, and sends for it. Another finds an old copy of the Quarter-Centennial issue in a bookstore in San Francisco, and he orders it. These are not isolated cases. Help us to give it a wider circulation, for the good of souls.

FAITH CURES.

THERE are faith cures and faith cures. We speak of the genuine cure by faith in God, such as that recorded in Acts 3 or Matthew 9. "The faith which is by Him [Jesus] hath given him [the impotent man] this perfect soundness in the presence of you all." Acts 3:16. "Jesus turned Him about, . . . and said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." Matt. 9:22.

Now the idea with many is that it is the faith, or fancy, or imagination, or the mind, or the will, or something else exercised by the person, which cures, whatever the object may be in which or toward which the faith is exercised. And this may be the case in bogus faith cures or in imaginary difficulties, where the exercise of will is all that is needed. But not so in genuine healings to God's glory.

In the latter it is not faith which effects the cure; it is the power of God. Faith is that by which or through which the cure is wrought. It is the power of God, the life of God, which heals; faith is but the willing channel through which the current flows to the diseased person. It is not the trolley or the wire which propels the car; it is the electricity generated by the great dynamo at the power-house. The wire and the trolley are but channels connecting the power with the car.

So it is with faith and the power of God. Faith is absolute submission to God, bringing the soul and body into harmony with the law of His life, appropriating that life to the healing of a member. But the power is of God, and to Him belongs the glory.

**A Revival Needed—but How?**—Mr. Moody is quoted as saying that a revival is "the only hope of our republic." He adds:—

"The country can not last without righteousness. Revivals are perfectly scriptural. There have been revivals in every age. I do not know if there were any before the flood; if there had been, the flood might not have been sent on the earth. But soon after the flood came on, see the revival spirit! Whenever the world got dark, God sent a prophet, and a revival was the result."

The *Christian Work* remarks in this connection that "the very need of a revival is a certification of indifferentism to spiritual things, or evidence of the existence of downright "spiritual wickedness." The

same paper asks, "Is a revival possible to-day?" It answers by admitting God's willingness, but demanding man's co-operation in faith and repentance. The people are indifferent. The editor says:—

"Now this is precisely the case with the people of this country. Thousands, yes, millions of them attend the public worship of God on a Sunday, and say in the beautiful words of the Episcopal liturgy, 'We have erred and strayed from thy ways like lost sheep,' and then during the ensuing six days they 'err' and 'stray' more than ever. Of what good were those confessions the previous sabbath?"

The revival of 1857, it declares, was "born of hard times."

"We came pretty near a revival three years ago. But the nation wanted nothing quite so much as a revival of business. They would have welcomed a proper, orderly revival of religion as an annex to the revival of business, but business must come first; it came, and the other did not follow: it still tarrys."

And we have simply this to say: There is need of a revival in God. But it will not come through half-hearted seeking; it will not come through political methods; it will not come through a superficial preaching of faith and repentance. It will come when the church casts herself, all broken and contrite, at the feet of God, confessing her sins of unbelief, self-glorying, and criticism of His Word, renouncing her worldly policy and political alliances, casting pagan traditions and superstitions and man-made machinery to the winds, and accepting God's healing message of His everlasting Gospel, as given in Rev. 14:6-12. This is God's present truth for this time; and His life and power are in the message. Will the church heed this? If not, will not you, reader?

**The Infinity of God.**—The discovery of Eros, a large asteroid or small planet, has set the astronomical and scientific world to speculating. Compared with other planets its orbit is exceedingly eccentric, careering from far outside the orbit of Mars, and drawing toward the earth to a distance of only 13,000,000 miles, the earth's nearest neighbor save the moon. It is thought by astronomers to have been forced from its path by some of the mightier wanderers of space, or other forces unknown. As it comes nearer to the earth than any other planet, astronomers hope to obtain a better basis of measurement for the solar system, and correct some little matters of measurements from a hundred thousand to a million miles, or so. In order to study Eros, learn its size, and use it for other measurements, Prof. E. C. Pickering, of Harvard Observatory, is building a telescope, to be placed in the quiet atmosphere of Cuba or Porto Rico. But why be astonished at its orbit? Is not God infinite? Why should His works and ways of working be not almost infinitely diverse? Would we not logically expect this? Who shall measure God's plans, or number their diversities?

**Cruel Fashion.**—We passed a show window of a large store the other day, in which the winter millinery was on display. The chief feature of the display was poor dead birds of various sizes and shapes and colors. We love beautiful things, but in all this beauty of plumage and grace of form we could hear the cry of pain of wounded birds and fatherless, motherless nestlings. Why do not women—tender-hearted mothers, beautiful, gentle maidens and sisters—think of the cruelty which they are demanding, for which they pay the price to the slayer of God's poor innocents. They are not only increasing insect pests, but are leaving God's woods and groves songless. Would they could see the reality as it is; they would rise above the tyranny of Dame Fashion in this respect at least.

**What Does the Bible Say?**—So many times we read, since the death of the noted agnostic, words like these, "Ingersoll knows now if he did not know before that," etc.,—conveying the idea that he has entered upon larger knowledge. But, according to the Holy Writings, we should say, "Ingersoll does not know now even if he did know before," for "the dead know not anything;" "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." He will not know anything till that great day when God shall awaken the sleepers of the dust.

To say that we can not tell when the seventh-day Sabbath comes is to question the wisdom and justice of God, who gave it to man.