

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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ABOUT TO BE RELEASED.

ALL through the history of this world is mingled the story of sadness and distress. Sorrow, disappointment, suffering, and every form of pain are the results of an abnormal condition.

THE Lord is not the author of this state of things. The fruit of the Lord's Spirit is "love, joy, peace, long-suffering, gentleness,

in its chains as prisoners. There is no power in man that enables him by himself to break the bands of this slavery to the evil power. God alone can give this strength.

ALL through the ages the Lord has sought to win men from the slavery of sin and to set them free in Jesus Christ. And all who have learned the Gospel have come in contact with that which gives real freedom, and that brings

There is no avoiding the conclusion that things are growing worse all the time. Corrupting vices and crimes, murdering, robbing, and every form of evil imaginable, is becoming bolder and bolder, and the world has its terrors for every one, because of these things. No one seems to be safe from the weapon of the assassin, from the stealth of the robber, the cunning arts of the deceptive and vicious, nor from the tongue of the slanderer. With all



Apostles Released from Prison.

goodness, faith, meekness, temperance." Gal. 5:22, 23. The Spirit of the Lord is always working to drive out and destroy sadness and pain, but it never produces these things. There may be sadness in the heart when the Lord reveals to us the evil and sin that is there. But this evil and sin are the cause of the sadness. The Spirit of God is the light only by which it is seen. And the object that it has in revealing the evil to us, and thus causing the temporary sadness, is only that the cause of sorrow may be removed, and we be led into the realm of eternal peace and enjoyment.

For thousands of years evil has had its abode in this earth, and men have been held

to men an inexpressible joy through their experiences, in the effects of the divine power upon their human lives. Those who have tasted of these divine joys are constantly amazed that so few have harkened to the Lord's earnest entreaties to come to Him that they might have the true life and the joy that comes with it. And those who refuse the Lord's invitation not only make it hard for themselves, but they serve to perpetuate the evil that brings sadness and gloom upon all. There can never be perfect happiness in this world so long as there is a single soul that gives himself to the service of sin in any way whatever.

THE world is being filled with evil men.

these things growing worse in the world, the picture is by no means a bright one if we look at it from the human standpoint wholly.

BUT, praise the Lord, we are not required to look at the picture from the human standpoint at all. Our Father in heaven is seeking to get us to look at these things from His standpoint altogether. He bids us inquire, "Watchman, what of the night?" And then He sends back the answer to us, "The morning cometh, and also the night." Isa. 21:11, 12. It seems like a contradiction. It does not seem possible that the morning and the night can both be coming at the same time. But such is literally the case. The darkness that is

filling the world because of the crime and sins that are in the land everywhere, is a foreboding of the approaching night. But this night is only for those who refuse to receive the light from God. Those who have received the Gospel of Christ, and who consequently know His Word, are not disturbed by this darkness that is such a menace to all others. They know the promises of God, and know that the morning is coming, notwithstanding the gathering shades of midnight darkness.

THE Lord would have us understand that the "morning cometh." The time for the world's release from the chains of sin is almost here. This darkness that is spreading over the world is not the indication of a deeper night, but it is merely that dark hour that immediately precedes the bursting glories of the coming day. This evil that we see in the land is nothing more than the last supreme effort of Satan to destroy as many as he can before the coming of the Lord Jesus Christ to begin His everlasting reign. All who yield to the deceptions of Satan and cling to their sin, will indeed go down to destruction in the days that are just ahead of us. For all them it will be the beginning of the everlasting night that locks every vestige of sin in the well-merited oblivion of eternal death. What an awful thing it is to refuse to know the meaning of these times, and so be hurled into such a night, when the Lord wants us to walk out into the rising joys of His eternal day of release!

EVERY one in all the world should know that the coming of Christ is right at hand. All these wars, and rumors of wars, all this corruption in the world, all this criminality, all this plague of virulent diseases that seem to baffle the skill of the wisest physicians, in fact, every one of these things that are filling the minds of men so full of dread in these times, are but the evidences of the coming day of the Lord. Satan and sin have had their day. The Lord's day is now about to be ushered in. And when that glad morning comes, sin will have been forever put underfoot. Nevermore can it raise its hideous head to fill the hearts of men with sorrow and gloom.

HASTEN the glorious day! Bid every son and daughter of Adam know that the time for his release is right at hand. The resurrection morning is almost here. The coming of Jesus our Saviour is right at the doors. Are you ready? Is your heart heaving with the joys of the coming morning? or are you bowed down beneath the gloom of the forebodings of night? Lift up your heart to God for light and power. He desires to help you to hasten to get ready for the realities of the pleasures of eternity. The day is at hand. How full of indescribable joy is this great fact!

"WHEN one takes Christ into his life, a change takes place. There is a change in his desires, in his thoughts, in his convictions, in his affections, in his principles, in his aims, in his hopes, and in his influence over others." "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

"PUTTING off work means adding to it. The weeds that should have been killed before the rain are many times harder to kill after the rain, with the delay that follows while waiting for the soil to get into condition again." Christ did not procrastinate in His work. He said, "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." John 9:4.

RESISTANCE TO LIGHT. No. 3.

(Concluded.)

THE Pharisees took offense at the words, "The truth shall make you free." "We be Abraham's seed," they said, "and were never in bondage to any man; how sayest Thou, Ye shall be made free?" Jesus answered: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."

Paul declares: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"I know that ye are, Abraham's seed," Christ continued; "but ye seek to kill Me, because My word hath no place in you. . . . If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God; this did not Abraham."

Christ declares that lineal connection is superseded by spiritual connection. The Jews were indeed Abraham's seed according to the flesh, but they manifested a spirit very different from the spirit of righteous Abraham. By their unbelief and persistent rejection of truth they disinherited themselves. Abraham obeyed God, and it was counted to him for righteousness. By their works the Jews showed that they bore no real relationship to Abraham.

On one occasion when Christ was informed that His mother and brethren were without, desiring to speak with Him, He looked upon the men and women who were feasting on His words, and, stretching forth His hands toward them, said: "Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Precious, glorious truth, spoken to comfort all believers, who may indeed be encouraged by knowing how Christ regards them!

"Ye do the deeds of your father," Christ said to the Jews, and they answered scornfully, "We be not born of fornication; we have one Father, even God." "If God were your Father," Christ said, "ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye can not hear My word."

With faithful, unsparing hand Christ unmasked the men who had professed so much and done so little. Behind their pretentious piety there lay concealed deceitful malignity, the controlling principle of their lives. Children of Abraham, children of God, they were not, and neither could they be. By their works they bore evidence that they were the children of the enemy of God.

Christ saw that the time had fully come to rend from the Jewish leaders their covering of pretended piety, and to show that they were but whited sepulchers. "Ye are of your father the devil," he said plainly, "and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his

own; for he is a liar, and the father of it. And because I tell you the truth, ye believe Me not. Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor My Father, and ye do dishonor Me. And I seek not Mine own glory; there is One that seeketh and judgeth."

"Which of you convinceth Me of sin?" The keen eyes of jealousy had been watching Christ, trying to find something whereby He might be condemned. But nothing could be found. "The prince of this world cometh, and hath nothing in Me," the Saviour declared. No envy, no worldly ambition, no pride, no selfishness, could be found in Him. "I know thee who thou art," the evil spirits cried, "the Holy One of God."

Standing in the presence of the multitude, Christ uttered words which, if spoken by any one else, would have been blasphemous. "If a man keep My saying, He shall never see death," He said. "Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest Thou Thyself? Jesus answered, If I honor Myself, My honor is nothing; it is My Father that honoreth Me; of whom ye say, that He is your God. Yet ye have not known Him; but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying. Your father Abraham rejoiced to see My day; and he saw it, and was glad."

The command given to Abraham to slay his son was the most severe test that could be brought upon him. But as he prepared in faith to obey God, there was opened before him the coming of the Just One, the Lamb slain from the foundation of the world for the sins of the human race. As by faith he grasped the promise, Christ revealed Himself to him. Abraham saw the incarnate Saviour, and rejoiced.

"Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?" "Verily, verily, I say unto you," Jesus answered, "Before Abraham was, I am. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." Their eyes were blinded that they might not see Him.

"Before Abraham was, I am." Christ is the pre-existent, self-existent Son of God. The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. . . . When He gave to the sea His decree, that the waters should not pass

His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him."

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.

Christ's words were spoken with a quiet dignity and with an assurance and power that sent conviction to the hearts of the scribes and Pharisees. They felt the power of the message sent from heaven. God was knocking at the door of their hearts, entreating entrance. But they refused to listen. By their persistent rejection of warnings and invitations they caused Him to abandon them to their blindness and its results. Satan was working with all his power to secure them in his cause, and under his control they developed a stubbornness which brought upon them their ruin.

MRS. E. G. WHITE.

THE WHEAT AND THE TARES.

IN this world the difference between the righteous and the ungodly does not always appear. The Lord does not place an outward premium upon righteousness. To do this would be to defeat the very plan He is endeavoring to carry out in connection with the salvation of the human family. If the Lord to-day invariably sent upon the righteous man the blessings of life, of health, of property, and upon the wicked, sickness, death, and disaster, the ungodly would come to serve the Lord from mercenary motives, and with hope of temporal gain, rather than from true love. Hence the Lord sends His rain upon the just and upon the unjust. He bestows upon all alike the blessings of life and health and temporal prosperity. But the time is coming in the last great day when the Lord will make up His jewels and gather His precious ones home unto Himself, and then the difference now unseen will be made manifest. "Then," says the prophet, "shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Read Mal. 3:13-18; 4:1-3.

This same experience, as illustrated in the parable of the wheat and the tares, is brought to view in the thirteenth chapter of Matthew, in the following words: "Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn."

The disciples could not understand the lesson taught by this parable. After Jesus had sent the multitude away, and, with His followers, had gone into the house for a period of

rest, they came unto Him requesting an explanation.

"He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

We see from this lesson, and its explanation by our Lord, that so long as this world in its present form shall exist, the righteous and the wicked will both exist with it. They will live here together, side by side, in the same company, and perhaps associated together in the same relations of life, and in many instances their lives may be so blended, and their interests so closely identified, that only one with more than mortal vision could pierce the exterior of form and pretention, and, in the light of divine illumination, weigh the motives and purposes of the heart, and determine who were the sound wheat and who the light and worthless chaff. Not much of the world's conversion is couched in these words of our Lord. On the other hand, this parable stands as a strong and emphatic protest against this delusive doctrine of the enemy which has been foisted upon the world during this closing century.

And, in addition to this, what a blessed practical truth is taught us to reserve judgment to the final day of harvest gathering, when that which is clouded and indistinct now shall appear in its true light, the wheat brought to a golden maturity, and the tares revealed in their pretentious worthlessness. To-day the wheat and the tares are growing together in every part of the world's great harvest-field. Every church contains both good and evil. Side by side on the roll of the same book, side by side perchance in the pew of the same church, sit persons, one the pure gold, and the other base and worthless dross; one sound wheat, and the other chaff. In many instances the distinction even now may be so great and the contrast so sharp that a classification may be made; but in many instances this can not be done. Hence, it is for us to labor for all men lovingly, assiduously, faithfully, even as Christ labored; for the Judas as well as the John; for the impulsive Peter as well as the conservative James.

And in doing this we are to remember the words of the great apostle, "Judge nothing before the time." Perfect knowledge must precede perfect judgment. Only God possesses perfect knowledge; hence only God can perfectly judge. And so the child of God to-day must labor in charity, in love, and in long-suffering, not willing that any should perish, but determined, so far as possible, that all shall accept the grace that is in the Lord Jesus Christ, and have their lives transformed by the power of His Gospel. If we do not know now, we shall know sometime. If we can not discern clearly now, but must see through a glass darkly, sometime we shall see face to face. The cloud of sin will be rolled away, and the glory of God will shine forth in all its radiant effulgence.

So in the darkness of night through which we are now passing, that darkness which just precedes the breaking of the glorious day, let us hope on and labor on, being sure that the night is far spent, and that the morning will soon break. O glorious day, long desired,

dawn upon thy waiting children! O blessed Jesus, long expected, come and come quickly to thy waiting people!

FRANCIS M. WILCOX.

THE HIGHER CRITICISM GAINING GROUND.

THE opinion has been variously expressed, and the hope entertained, that the so-called Higher Criticism would run its course and drop out of sight, leaving unharmed the good old regard in which the Bible was formerly held. But this is certainly not destined so to be. The spirit of the movement is gaining ground rapidly, notwithstanding its advocates have not been united in their conclusions, and periodically establish and renounce this and that supposed fact or basis in their scheme of Bible study.

The studies and investigations classed as "Higher Criticism" are far from any claim or pretense to subversion of faith in the Bible as the revealed Word of God. On the contrary, they claim to shed great light on the sacred page. And here is where the mischief enters. No one can afford to disregard true light; but the old-fashioned (as the world now goes) student of the Word can not recognize that as true light which in any manner alters the simple and direct Biblical statement of history or doctrine. And the characteristic workings of the "Higher Criticism" have led to conclusions ranging from questionings of dates and writers and style of language to absolute rejection of almost all historical record as being what it claims to be, and to disparagement of practical doctrine,—in short, to virtual casting away of the Holy Scriptures as the Word of God, in the extreme positions taken by some critics.

These evil results, in their varying degrees, are not confined to any one section or to a few men. They are universal, and "Higher Criticism" is only another name, and a modern excuse, for the spirit of doubt and questioning and infidelity that has always been present in the world since sin and opposition to divine things entered, and which has found a special field of operation since the giving of the printed Scriptures to the world, and now in this later age of discoveries, and research, and intense activity, and new doctrines and old, is moving with new life, and is even clothed with a garb of sanctity. And where it is not avowedly opposition and criticism, it is a spirit demanding and eagerly accepting something new, novel, or startling. Thus, in some of its many degrees, it stands in the pulpit and molds the lives of its audience; it occupies the editorial chair of the religious press, and scatters broadcast the germs and bacilli of infidelity and atheism. Already it forms a part of popular education in some of the leading gymnasia of Germany. These words are not an attack upon any one. But they are intended to call serious attention to what we believe is one great cause of lack of true godliness to-day, and departure from piety. There is need of a warning, and we must sound the cry.

In a recent issue, the *Congregationalist* makes note of the growth of Higher Criticism, but views it, we are sorry to say, with evident satisfaction. It characterizes the favorable attitude of the religious press and others as the "growth of tolerance." We quote a portion of its remarks on the subject:—

From a somewhat wide reading of the religious press we are impressed with the increasing friendliness of attitude toward Christian scholarship. Diatribes against the methods and conclusions of the

higher critics are much rarer than they were ten years ago. Even papers which represent the most conservative branches of the church seem to be parting company with the spirit of heresy hunting, and are disposed to allow present discussions to work themselves out naturally, and to remand critical questions to the study and the class-room, where they properly belong.

We can regard this growth of tolerance, and the changing attitude of those who once protested against methods which open the way for the evils we have mentioned, only as evidence of a departure from the simplicity and power of the Gospel,—a yielding to the spirit of the world. Already—as it has been all along—the heat of discussion finds its chiefest place in the study and class-room, but unfortunately the results do not find their resting-place there. There is a cry from many who view with deep and pious alarm the growth of indifference to spiritual matters that is possessing the churches, and the true remedy is indicated invariably to be a return to the old ways, the faith once committed to the saints.

But can we hope for anything better?—Yes, for individual, earnest seeking and turning to the Word in its simplicity; for the majority and the world in general, No. There may be movements hailed popularly as revivals, and there will ever be loud professions of godliness. But the tide is outward towards a sea where mingle streams of error and delusion. It is the time of peril spoken of by the apostle, “when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables.” 2 Tim. 4:3, 4. It is the day of scoffers—the last days—when men are “willingly ignorant” of the Biblical record of creation, of the destruction of the world by a flood, of its second destruction by fire, and of the literal coming of the Lord in the clouds of heaven. 2 Peter 3. There is no promise of a general bettering of conditions in this present age.

But there is light, and a sure and safe path in the good old faith of our fathers, found in the enduring but much criticized Bible. There is a heavenly light shining on the old page, and whoso reads may understand, and find peace, and joy, and eternal salvation, and a knowledge surpassing that of worldly savants, if he will.

L. A. P.

WORK AND IDLENESS.

TWO MEN have arrived at a railway station some time before the train. One will do nothing, or only fret and fume; the other will employ the interval in studying human nature, enter into a profitable conversation, or try to learn something from the contents of the book stall. In the same number of years the second class of man will live twice as long as the first, because he will do twice as much with his time. How much more energy would we have for good work if we wasted less of it in foolish anger, useless repining, envy, hatred, and all uncharitableness! Then, many of us would work with far more spirit if greater variety could be introduced into our work. Change of work is as good as rest. Pity that the manual and intellectual work of the world should be confined to separate classes of people instead of being divided among all! Why should some have their bodies worn out by overwork, and others their minds, when if the work were divided there would be just enough for the healthy and pleasurable exercise of all the faculties of both parties? Every boy, however high his social position may be, should be taught a handicraft. It is all very

well for him to “manipulate his feet” well, as an Irish reporter wrote, at football, but would it not be better for him to learn to do useful work with his hands? Five or six hours’ reading or other intellectual work is as much as most men can do with profit in one day, and this leaves them plenty of time for using their hands. Many are discontented with the name of idler who are nevertheless content to do worse than nothing. Of course, when it is said that every man should work, we mean that he should do good and useful work.—*Sel.*

AS YE WOULD.

If I should see

A brother languishing in sore distress,
And I should turn and leave him comfortless,

When I might be

A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share

A brother’s load along the dusty way,
And I should turn and walk alone that day—

How could I dare,

When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother’s cross?

If I might sing

A little song to cheer a fainting heart,
And I should seal my lips and sit apart,

When I might bring

A bit of sunshine for life’s ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know

That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;

But if it show

A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down in sweet content.

—*Edith V. Bradt.*

SIGNIFICANCE OF TRIALS.

HOWEVER it may be otherwise viewed by man, no trial or temptation is in God’s sight small or insignificant.

The trial of patience may seem to us a very little thing; but when we see that the work of patience is the work of perfection (Jas. 1:1-3), we can understand something of the estimate God places upon it. As every stroke helps to bring from the rough stone the rounded figure existing in the mind of the sculptor, so every trial has its work to do, that “ye may be perfect and entire, wanting nothing.” When the work has all been accomplished that God in His love and favor would do for us, the “third angel” announces with a loud voice: “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” “These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.”

It is natural to applaud one who has faced some great calamity or difficulty and proved steadfast, and the world delights to herald his name; but the great army of earth’s heroes are unknown to men. They are in mansions and huts and hovels, dwelling in the valleys, on the mountain-sides—everywhere. They are of every nation, kindred, and tongue. They shall come from the east and the west, and sit down in the kingdom of God, with Abraham, Isaac, and Jacob. To them will be given “a white stone, and in the stone a new name written,

which no man knoweth saving he that receiveth it;” for they are overcomers. They are passing through the fires of trial to-day, and will emerge from these unknown furnaces reflecting the image of their divine Lord and Master.

In the little worries of life that vex and bewilder the child of God, sometimes we find the hottest fires. Sometimes at the close of a day of severe toil, the worn and exhausted housewife meets, in an apparently trivial circumstance, for which her companion or thoughtless child is responsible, the greatest contest of her life. If at such a time she resists the tempter, and no word of impatience escapes her lips, or angry glance betrays the ruffled disposition, in the books of heaven there is recorded a victory greater than the taking of a city. If in some business transaction the Christian has been cruelly wronged, and he takes “joyfully the spoiling of his goods,” if, by the grace of God, he rises above it all, and gets where he can love the man that has done him the injury, he has gained a victory that causes angels to rejoice.

It is in just such fields as these that the great battles of life are fought. It is the crucifying of the flesh in these little things that insures the death of the “old man.” Alexander the Great could conquer the world; but he could not control the passions of his mind, and he died a slave.

The greatest man of earth, in God’s sight, is the overcomer. The choicest gifts of heaven are reserved for him, and when he has, by the blood of the Lamb and the word of His testimony, been declared the victor, God commands, “Rejoice, ye heavens, and ye that dwell in them.”

The most humble soul that overcomes the least sin is more highly esteemed by the immortal throng than earth’s greatest hero who tramples down the weak to gain his laurels.

The most obscure Christian is assured that he will finally be triumphant: “for greater is he that is in you, than he that is in the world.” Beyond the hills and mountains of trial, difficulty, and temptation, there stretches the great plain of peace, flooded with the amber light of God’s eternal joy, and leading the way to this we see Jesus, staff in hand, shouting to us, “In the world ye shall have tribulation; but be of good cheer; I have overcome the world.”

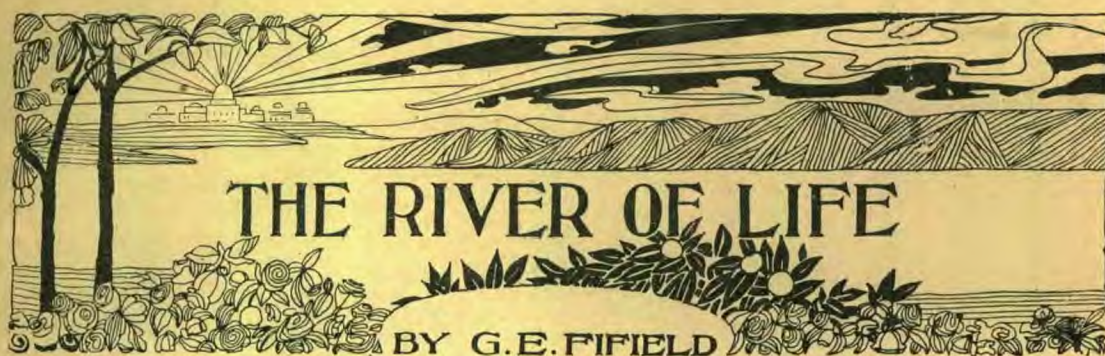
Could the diamond speak, it would complain, no doubt, at the emery wheel, and think its lot a hard one; but without the wheel it could never adorn the brow of the monarch; so to us “no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet.” These trials are but the pledge of God that He loves us; “for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.”

Dear reader, may the light of God’s love break in upon us, and in every temptation may we rejoice, knowing that if in one hand God holds a cross, in the other He has a crown.

F. W. HIDDLESON.

Brooklyn, N. Y.

WE are brought into the kingdom of God on earth for service. God will supply the necessary ability. He never yet has called any son or daughter to a work without giving them the necessary wisdom, strength, and grace to rightly do it. Our sole responsibility is to employ well the grace He supplies. No one who thus works need ever be ashamed to face either God or man.—*Christian Work.*



THE DOCTRINE OF SACRIFICE.

"Without shedding of blood is no remission."
Heb. 9:22.

ANOTHER way of revealing in all ages the constant flowing of this life river, has been through the doctrine and practise of sacrifices and offerings. Christ is the Lamb slain from the foundation of the world. At the very gateway of Eden, as soon as man had become conscious of his sin and loss, and consequently of his need of a Saviour, this wonderful sacrifice of the divine life was made known as his only hope of salvation. Till then death had been unknown; but now, to help men to comprehend the great gift of the divine life by which they were to be clothed with the garment of eternal righteousness, they were clothed physically with the skins of beasts slain and offered in sacrifice.

So terrible was the world's first experience of death, and so deep was the impression thus made, that in no nation and in no land has that impression been wholly effaced. No nation has ever existed without its religion, and no religion has ever been known to be wholly without its sacrifices. Paul plainly shows that all these forms of false religion are so many gradually differentiating apostasies from the true religion once revealed by God. This first sacrifice, then, imaging and revealing the divine Sacrifice, was the common source of the practise of offering sacrifice. But here, as elsewhere, Satan has transformed the truth of God into a lie. While retaining the practise of sacrifice, the doctrine, or meaning of sacrifice, has been entirely changed and perverted.

In all paganism, sacrifice indicates the wrath and anger of the gods. Some god is always offended, and his wrath must be appeased by sacrifice, lest the people perish. If it is only an ordinary case of the anger of the gods, a bullock or a lamb will suffice for a sacrifice. If the gods are more than ordinarily offended, some spotless virgin or some innocent child must die. Almost every form of paganism has had, at least for extraordinary occasions, its human sacrifices. When the gods smell the blood of the slaughtered victim, their anger subsides, they are propitiated, and so the people are forgiven, and the impending destruction is averted. This is paganism. But in the Christian system, sacrifice means that "God so loved the world, that He gave His only-begotten Son," that the people might be saved, *not from divine wrath, but from their own sins, and the inevitable result of sin, which is death.*

In all the Scripture, sacrifice has but one general meaning, whether the sacrifice of bulls and goats and lambs, or the sacrifice of Him who was the Lamb of God, is referred to, and that meaning is love. Indifference keeps; hatred keeps; selfishness keeps, or gives, if at all, but grudgingly, counting the cost, and figuring on larger returns at some future time. Love, and love only, sacrifices, gives itself, gives itself freely, not counting the cost, gives itself because it is love. Thus, then, the gen-

eral truth taught by the Scripture doctrine of sacrifice is that, through the infinite love of God in giving His only Son, and through the equally infinite love of Christ in freely giving Himself, the life river has ever been flowing from the throne, and coming so near each heart that "whosoever will" may take and live.

But, sad to relate, it is not only in pagan ages but in pagan lands that this truth has been perverted. Here and now, even in this most Christian of all lands, it is also misunderstood and perverted. In the workings of "the mystery of iniquity," when, as Gavazzi says, "a pagan flood, flowing into the church, carried with it its customs, practises, and idols, the same power that brought into the church the pagan sun festival, substituting it for the Sabbath of the Lord, brought in also the pagan conception of the meaning of sacrifice, substituting it for the Christian meaning, and applying it even to the sacrifice on Calvary's cross. So now the latest confession of faith of one of the largest of Protestant Christian churches contains these words, "*Christ died to reconcile the Father unto us;*" that is, to propitiate the Deity, and appease His wrath by giving Him His "full pound of flesh," so that He would pardon us and let us go free. He who sees clearly the glorious Scripture truth of the atonement in contrast with Satan's vile perversion of that truth, will recognize at once that wherever this idea is found, or however it may be clothed in a professedly Christian garb, the idea itself is paganism, and came from the father of lies.

Not in a single instance does the Scripture ever say that God needed to be reconciled to us; for God is not like man, or like the heathen deities, to become angry with us. On the contrary, our Father is angry only with the sin, and hates only the sin. And He hates that because it is the deadly enemy of the sinner, whom He loves. In all the Scripture, wherever the atonement, or the reconciliation, or the propitiation is spoken of, it is always and invariably *God through Christ who makes the atonement, and we who are atoned for;* it is *God through Christ* making the propitiation, and *we* who are propitiated; it is *God in Christ* reconciling, not Himself unto us, but *the world unto Himself.*

This perversion of the Scripture doctrine of sacrifice was a natural and necessary result of the world's misunderstanding of the character of God. When man sinned, since the divine law was the law of happiness and life, misery and death came as the inevitable result. That misery and death thus resulted was really a positive proof of God's love, showing Satan in his true character of deceiver. It clearly showed that the divine law was not arbitrary, as Satan had said it was, but that its regulations were necessary to happiness and life, and that it only prohibited sin in love, that misery and death might not exist. But Satan used his utmost effort of deception to hide these facts from mankind, since they so plainly incriminated him and thwarted his plans. Man was led to believe that misery and death came not as the necessary result of his own actions, but un-

essarily, and only because of the divine wrath. When men once believed this, they could no longer think of sacrifice as a manifestation of God's love, but could only behold in it a means of appeasing His wrath.

This idea of sacrifice exists to-day because of the same misunderstanding of our Father's character. Men are taught that God loves them *if they are good*, while it was the constant effort of Jesus to help men to see that God loved them always, even tho they were sinning and straying; that He so loved the sinner that He left the others who had never sinned, and went after him till he found him, and that not only the Father, but all heaven as well, welcome the returning wanderer with love and rejoicing.

Christ was here to reveal God. Again and again He said, "I and My Father are one." How did *He feel* toward even the most unrepentant and incorrigible sinners? Over Jerusalem, that had killed the prophets and stoned those that were sent unto her in love; over Jerusalem, that was just then plotting and planning to take His life, He wept in unutterable love. We hear Him saying, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" When on the cross, while those for whom He was dying were mocking in unrepentant hate at its foot, He prayed, "Father, forgive them; for they know not what they do." These words reveal the true attitude of God toward even unrepentant sinners. He holds no grudge against the sinner. He would gladly forgive him if He could. There are two reasons why He can not forgive without repentance. Repentance is the turning away of the heart from sin. Sin can not be separated from its results, which are inevitably misery and death. But God Himself can not separate sin from us by any arbitrary process. He can not do it unless we freely repent, or turn from it of our own free will. As sin can not be separated from us, so its results can not be. That would not be forgiveness, therefore, which could not remove the result, or penalty, which is death. God reveals Himself in Christ to win us to repentance, so that *He can forgive.* "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Again, to forgive sin without repentance, even were this possible, would be to ignore the sanctity of the law, and so to lead others to think lightly of transgression. This would be an injustice on God's part, since by an unwise manifestation of love He would lead others into sin, and therefore into the results of sin, which are misery and death. God does not, like an unwise father, manifest His love so foolishly as to spoil the child. But through the sacrifice of Christ He reveals His love, to win us to a free repentance, that He may grant unto us the "forgiveness of sins, according to the riches of His grace; wherein He hath abounded to us in *all wisdom and prudence.*" God having through Christ first propitiated us, and brought us to repentance, can then be just, and yet "the justifier of him which believeth in Jesus;" for by such wise and loving forgiveness He does not lead others into sin.

All this is just what the Scripture says, only our eyes have often been blinded to these glorious truths by the pagan conception of sacrifice. I repeat, Throughout all the Scripture, the one general meaning of sacrifice is divine love, that gives itself freely to bring back the wanderer and reconcile him to God, so that he may be forgiven and healed of his backslidings.

God gives His life freely for us, because He is love, and it is the very nature of love to give freely. As we partake of His given life until we become like Him, our lives also are given, and thus we have part in His sacrifice. When the Scripture says, "Without shedding of blood is no remission," it states a most glorious and solemn truth. There is no paganism, and no arbitrary, mechanical conception of the atonement here. It is not necessarily the literal blood that is shed. "The blood is the life." This expression occurs often in the law, and it is the law interpreting the law.

The free shedding of the blood is the free giving of the life. This is made plain in many scriptures. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood." You "shall even pour out the blood thereof, and cover it with dust. . . . Whosoever eateth it shall be cut off." This is a most wonderful and glorious scripture.

In the offerings, the victim stood for the one who offered it, its life for his life. To eat, throughout the Bible, is the symbol of self-appropriation. "No soul of you shall eat blood. . . . Whosoever eateth it shall be cut off;" that is, thou shalt not appropriate thy life unto thyself; whosoever doeth this shall die. This is the innermost spiritual truth of Christianity. "Whosoever will save his life shall lose it." Nor does this mean simply that if we do wrong rather than give up the present life, we shall lose the future life. It means that if we save our lives selfishly to ourselves, we shall in so doing lose both the here and the hereafter; but if we give our lives freely for others, we shall in so doing find a glorified and larger life now and evermore.

Herein is the great difference between monkery and Christianity. The monks left the cities and all the abodes of men, for fear of contamination with human guilt. They went into the deserts to be alone with God, that they might become righteous, that they might be saved. They failed. In seeking to become spiritual in this way, they became bestial, so that Draper well says, "The degree of degradation from the dignity of a man, became the measure of the merit of the monk." Monkery ate the blood,—appropriated the life unto itself,—and died. On the other hand, Christ was in heaven, where all was pure, and there was no danger of temptation, or of contamination; but to save us, who were fallen and lost, in self-forgetful love He stooped to these depths, and plunged into this maelstrom of temptation to rescue the perishing, or perish in the attempt. Christ succeeded, was made perfect through suffering, and given a name above every name in earth or heaven, so that at the name of Jesus every knee shall bow. Jesus gave His life freely, and found a larger life in the giving.

Jesus did not eat the flesh or drink the blood, but He gave it to us, saying, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53. As we partake of His shed blood—His given life—until we become like Him, our lives are given also, and without this shedding of the blood, this giving of the life, there is no remission, and no atonement.

Theology has invented many arbitrary conceptions of the atonement, but all these are utterly unknown to the Scripture. The atonement is the at-one-ment. When our lives so partake of the nature of His life of love that they too are given freely for others, becoming merely so many channels through which His

life of love flows out to the world, then, and then only, are we one with Him who gave His life for us all.

In creation, God gave His life to all that live, becoming thus the "Fountain of life." In redemption, He poured out His life through Christ into this dying world,—poured it out to be hated, spit upon, and crucified, "and covered with dust." Can we then be one with Him by any arbitrary substitution of sacrifice, while we selfishly keep our lives to ourselves? Hear the solemn answer of Jesus: "If any man will come after Me, let him deny himself, and take up his cross daily." "Whosoever doth not bear his cross, and come after Me, can not be My disciple." Thousands of people believe, without a doubt, that Jesus was the divine Son of God, and that He lived, died, and rose again, and ascended to heaven, and yet their whole lives show that, instead of being one with God, they are in utter antagonism with Him in all things. It is not the sacrifice of Christ nineteen hundred years ago merely, that makes us one with God, but it is His sacrifice now and here, through us, that makes the atonement. Then when we are thus made one with God, we are to be channels through which the life river is to flow out to others. We repeat, without such a shedding of the blood there is no atonement and no remission.

"HE THAT HATH THE SON HATH LIFE."

THIS is a precious truth, and also contains a promise of everlasting life. Every individual in the world has the call to life. "Whosoever will, let him take the water of life freely." But while it is the will of God that none shall perish, yet the fact remains that all will not enter into life, because they have not the Son. For "he that hath the Son hath life; and he that hath not the Son of God hath not life." It does not say, He that hath the Son will by and by be granted life. It is now. Life is in *having* the Son, and just so long as that Son abides within the soul, just so long that individual hath life. So we are exhorted to abide in Him. "Abide in Me," says Christ, "and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

The question of eternal life, then, is settled by our knowing whether or not we have unto the end the abiding Saviour within. Upon this point none need be in uncertainty; for plain instruction from God is left us upon this most vital subject: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." This is a real experience, and individually, with the apostle, we shall know it, and we can truthfully say: "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.

This is the only hope held out before us of its ever becoming possible for a soul to escape sinning, and be able to keep God's holy commandments—the breaking of which constitutes sin. He that hath the Son is kept by the power of God from sin. He that hath not the Son of God can not cease from sin; for the very thoughts of his heart are sinful. Jesus Christ is not the minister of sin. His mission to earth was to save His people from their sins. This He does by entering the souls of those who invite Him in, and so filling them with pure, elevating joys of His own precious

life that sin loses all its attractions. The experience of that Christ-filled heart then is, "There is therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And again, "If Christ be in you, the body is dead because of sin." Sin can not have dominion over the life of Jesus Christ within; therefore that soul hath life, because he hath the Son.

But how are we to know that Jesus is within? We need be in no doubt concerning this. Briefly let us compare a few texts: "We know that we have passed from death [sin] unto life [Christ within], because we love the brethren." 1 John 3:14. But how do we know that we love the brethren?—"By this we know that we love the children of God, when we love God, and keep His commandments." Chapter 5:2. How do we know that we love God?—"For this is the love of God, that we keep His commandments." Verse 3.

Beloved reader, here is the test by which we are to know whether or not we have the Son of God: If any of the Ten Commandments are grievous—the fourth not excepted, which plainly declares the *seventh* day to be the Sabbath—be assured something is the trouble within. Christ will not take the throne of the soul temple to reign supreme with a mutilated law within the ark when light has shone upon all its precepts. "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." John 15:10. "And why call ye Me Lord, Lord, and do not the things which I say?" "He that hath the Son hath life."

Rome, N. Y.

T. E. BOWEN.

"CHRISTIAN PHILANTHROPY."

UNDER this caption some time ago a gentleman contributed the following sober reflections to the *Evening Tribune* of this city:—

A recent address by a Southern California orator who extolled a multi-millionaire for an act of Christian philanthropy and patriotism caused me to adjust my thinking cap, and a stern question stares me in the face: Could a real follower of Christ be a multi-millionaire at all?

If Jesus meant what He said in these two commandments, which are, according to His words, the "fulfilling of the law,"—"Love the Lord thy God with all thy heart; . . . and thy neighbor as thyself"—no man can be a Christian who does not practise them, and no man can fulfil these commandments and be a multi-millionaire.

If a man find a coal field, a gold mine, a tract of oil or timber lands, he would say, if he loved his neighbor as himself: "Come, neighbor, the earth is the Lord's. Here is plenty for all; let us partake of what He provides." He would not set stakes about to keep his neighbor out, nor pack lobbies to secure control of this or that natural resource, nor take advantage of his neighbors' less fortunate condition; for all these things would be contrary to a discipleship with Christ.

The fact that those calling themselves Christians come no nearer fulfilling this law than those we call sinners, only teaches us that they have no real faith in Christ or in His words. I have asked a number of professed Christians about it. All said, "It is impracticable." Yet we see, and reason teaches, that were all to fulfil these commandments the kingdom of heaven would be established on this earth.

Nothing is more certain than that the kingdom of heaven will never be established in this world so long as a few persons, whether multi-millionaires or otherwise, are given the legal right to monopolize the natural resources intended for all alike, and thereby make industrial slaves of the masses. It is said that the Son of man had not where to lay His head. If Christ should come now personally into

this so-called Christian country, He could find no place to lay His head without obtaining permission from some earth lord.

True Christianity and modern landlordism are as far apart as the poles. One or the other of these conflicting systems should be abolished. It is easy enough to tell which ought to be.

It is seldom that we find a better presentation of the condition of things in the main, from a worldly standpoint. It shows that God may and does find minds in the world through which He can better present the truth than through the medium of many who pose as Gospel teachers. The fact that professed Christians deem the teachings of Christ "impracticable" in this world is indeed proof that they "have no real faith in Christ." It is to the "little flock" that He says, "It is your Father's good pleasure to give you the kingdom." And if there should but one enter that kingdom, it would be proof that the Word of God is *practicable* here; for only through that Word can we obtain eternal life. The Master's assurance is, "If ye would enter into life, keep the commandments."

The accumulation of wealth in the hands of the few, and the oppression of the poor by the rich, are characteristics of the last days. See James 5. And that professed Christians, as a rule, "have no real faith" is strongly suggested in the words of Christ, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. Yet when He comes it will be to establish His kingdom, for He says to them that are placed on His right hand in the great separation day, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Therefore the kingdom of glory, the everlasting kingdom, which is to "fill the whole earth," will not be set up where the evils complained of by the *Tribune* correspondent hold sway, or even where they exist at all. But because of such a condition, and because the earth is filled with violence, and becomes "as it was in the days of Noah" and in the days of Sodom, it will be utterly destroyed, and a new creation take its place. Before the flood, "the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:6, 7. And then what?—"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." There and forever will be fulfilled in every heart the command to love the Lord thy God with all thy heart, and thy neighbor as thyself.

Another point in connection with the article we have quoted is that it appeared in the department of the paper devoted to the advocacy of the "single tax" policy, that is, the policy of government support solely by a tax on land. Without reference to the merits of this policy from a political standpoint, or the measure of good that might accrue from its adoption, it can not in any sense prepare the way for the establishment of the kingdom of Christ. He will get His kingdom from His Father, and set it up in the earth when He has completed His priestly work in the heavenly sanctuary. The political policy of this or any other government has nothing whatever to do with it. No human scheme can remedy the ills of which men complain, for the Word tells us that "evil

men and seducers shall wax worse and worse." 2 Tim. 3:13.

Then the only remedy left to suffering mankind is to seek a home in the heavenly kingdom, an inheritance in the new earth—"an inheritance among all them which are sanctified." And it is a personal matter; the victory must be won *in* and *for* each individual. The terms are, "Repent; for the kingdom of heaven is at hand." No political or other confederacy of human device can redeem this sin-cursed earth or its people from the consequences of disobedience of the law of God. All the oppressions of rich men, or corporations, or unions, or leagues, or any other combinations for *enforcing* any principle whatever, are sinful; and "the wages of sin is death." It can not be patched up by any means, so that it may be acceptable to God. But those who have made the Word of God practicable by faith in its teachings, can *always* claim the victory through Jesus Christ; for "we know that *all things* work together for good to them that love God." Rom. 8:28. G.

FAITH.

WHEN our faith in God is waver'ing,
And our trust in man is fled,
When our hope of heaven is fading,
And our hearts are full of dread,

When our weary steps are falt'ring
In the path of gloom and fear,
And we blindly grope and wander
Through the labyrinth so drear,

Then, before our view uprising,
Lo! a shining cloud we see,
And from out this glorious vision
Comes a voice, "Child, lean on Me."

Thus, the mountain gained, we'll linger,
Gathering power for further flight;
Then our strengthened faith will take us
Straight above to heaven's own light.

All our years will end in brightness
If in everything we trace
That our God, our Friend, our Father,
Holds us in His fond embrace.

—Carol Wandell Bunce.

HUSBANDS.

THY desire shall be to thy husband, and he shall rule over thee." Gen. 3:16. But God never intended that a man should rule his wife arbitrarily. The apostle Paul, inspired by the Holy Spirit, wrote, "Husbands, love your wives, *even as Christ also loved the church*, and gave Himself for it." Eph. 5:25.

A true husband will be gentlemanly toward his wife. How can a true woman love a man whom she can not respect? and how can she respect a man who is arbitrary and brutal in his conduct toward her or her children? In the domain of love, respect, and honor, she has a right to equality with him, and she often proves to be his peer. It is a shame that there should ever be occasion for a true wife to tremble in fear of a storm of reproach or wrathful conduct on the part of her husband, because, perhaps unavoidably, she sometimes fails in some domestic duty. When they were first married, he would have silenced his wife's apologies for such things with fond caresses, and an assurance that for her dear sake the misfortune afforded him much pleasure, as an occasion for showing his sympathy. It is much better to let some of the sweetness run through the entire married life than to quaff all the

nectar in the honeymoon, and drain the bitter dregs in after years.

A husband who is unappreciative of his wife's little efforts to please, and is harsh and unkind in the domestic circle, is sowing seed that will yield to him a harvest of tares in years to come.

The Bible says, "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which He [God] hath given thee under the sun." Eccl. 9:9. To live joyfully is to live a life full of joy.

Husbands, do you think that Jesus would treat anybody, especially one of His humble, loving, trusting followers, as some of you treat your wives? You ought to be too noble-minded, even if you are not a Christian, to betray the trust and confidence of a pure, true woman.

When a man and woman accept each other as husband and wife, each has a right to expect that the other has never, even once, committed the act of fornication or adultery. There are, doubtless, confessions of wrong upon this point that must be made between some husbands and wives before they can enter the kingdom of heaven. "Blessed are the pure in heart; for they shall see God." Matt. 5:8.

No doubt much of the infelicity of married life arises from excessive indulgence of the lower passions. A man may be drunken with such excess as certainly as he can be with the cares of this life, or with intoxicating drinks. No drunkard has eternal life abiding in him.

"Restrain the passions' lawless riot;
Devoted to domestic quiet,
Be wisely gay.
So shall ye, spite of age's fiat,
Resist decay."

A. SMITH.

QUESTION CORNER

1079. J. H. F. Isa. 57:2.—Read as in the Revised Version: "He entereth into peace; they rest in their beds, each one that walketh in his uprightness." The sense is that, tho men care not for the righteous nor regard their death as a loss, God cares for them, and all the upright ones rest in His care. Compare with Job. 14:6-15; Rev. 14:12.

1080. H. B. The Sabbath and the Commandments.—A correspondent writes us that he believes the only Sabbath there is is the seventh day, but he does not see that it is binding on the church; yet he does not belong to any church, because he has "never found one that is following the commandments." Now one of the commandments of God's mutable law enjoins the seventh-day Sabbath. The Lord Jesus Christ, our great Exemplar, observed it with all the others, and tells us to follow Him. 1 John 2:6; 1 Peter 2:21. Whether any church does or not, why will not our correspondent follow the commandments? Col. 2:6 refers simply to the yearly feast days and sabbaths, not to the weekly Sabbath. See Lev. 23:4-38. All these were "beside the Sabbaths of the Lord." Romans 14 is one of the strongest lessons in all the Word of God against judging others. It is *not* for us to judge men, whatever they do. It is for us to see that our own course is such that we can meet it before the judgment-seat of Christ, where we shall be judged by His law. See James 2:10-12; Eccl. 12:13, 14.

1081. "Will you please tell us through the SIGNS whether John 6:53 has reference to the Lord's supper, and if it applies to one who does not partake of the same?" C. A. S."

The text reads: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." No, it does not have reference to the Lord's supper. The next verse says, "Whoso eateth My flesh, and drinketh My blood, hath eternal life;" and the ceremony of partaking of the communion could not give eternal life. The text has reference to the daily life, a continual communion with God, and it applies to every one. Verse 63 says: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ was the Word of God made flesh. Chapter 1:1, 14. Eating His flesh signifies partaking of the Word. The blood is the life of the flesh. Gen. 9:4. Therefore to drink His blood signifies the imbibing of His life. Jesus, in replying to Satan's suggestion that He make bread of the stones, said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2:1, 2.



THE BATTLE OF THAT GREAT DAY.

A war that will involve the whole world is one of the things that is most clearly pointed out in the Word of God to take place in the last days. One of the scriptures that speaks of it is as follows:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14.

That scripture plainly says that the "kings of the earth and of the whole world" will be led onto the battle-field in that great day. Who has not been impressed with the virulent spirit of war in these times? These are the times in which men had fondly hoped that our great civilization would keep the world from war any more. And how glorious it would be if such were really the case! But instead of anything in this line of much-to-be-desired peace we find the whole world at the present time involved in a war with China. It can not be possible that this is the real battle of the great day of God that the foregoing scripture points out; for that battle is to come under the pouring out of the sixth plague, as any one will see who attentively reads the entire sixteenth chapter of Revelation. But how vividly is the fact illustrated that the world is in such a condition that the slightest provocation will, in just a few weeks, throw it into all the horrors of a universal war!

And who can predict where this war with China may end? It is quite possible that peace will never return to this earth again. If it does it will be but for a very brief moment. Several of the powers are determined to overthrow China and divide up her territory. And when the Chinese are overthrown, if that should come as a result of the present war, then what will be the fightings among the powers themselves! Already they can hardly keep peace among them, even while they face an enemy that is filled with vengeance and seeking their destruction. What will they do should this enemy be put out of the way and they be left free to assert their own selfish interests? Should China be overthrown in this present war, it will only be the beginning of the trouble, rather than the end.

Have you considered the fact that every military power of any considerable consequence on the face of the whole earth has its forces in China at the present time, and is a party to the present struggle? And have you considered how suddenly this strife has sprung to the front? All this shows the condition of the times, and most strikingly portrays how soon these prophecies that speak of the great and final world-wide war may be fulfilled. The climax of this earth's history is at our doors. Are we prepared to meet it? There is still a little calm before the bursting of the universal storm. This is the time to seek the eternal shelter. Have you done it?

T.

ANOTHER STRAW.

WHEN Admiral Kempf, at Taku, China, drew his war ship out of the zone of fire, refusing to commit an act of war on a nation upon which the Congress of his country had not declared war, a murmur of disappointment ran through the country; and Admiral Remey was soon on his way from Manila to take command on the China station. Cooler thought has vindicated Admiral Kempf's course; but, according to report, he has returned to Manila, to look after certain repair work. In other words, he has been superseded because he would not commit an unauthorized act, an act which the principles of the American Government would have condemned. There is no doubt that, had he fired on the Taku forts with the present military fever in the country, his act would have been praised, he never would have been asked to explain it, and he and his men would have "won glory." As it is, he is not a popular hero. The mass does not think of glorify-

ing such an officer. Fame and popularity are lost to this man for adherence to the principles of his government. All this shows (and it is mentioned for this purpose only) that there exists in this country an uncontrollable drifting away from the principles on which the nation had staked its future. The people, like the Israelites in the time of Samuel, are anxious to be like the nations round about. The military spirit is gaining ground; the spirit of republican simplicity is waning. The forms of the republic remain; but the spirit of the doctrine is running out like water from an open tap. The whole trend of events is toward an intermingling of this country in the complications of the powers.

A few years ago students of prophecy could see no way in which America could become involved in the great battles of the last days. The impossibility of her keeping aloof from them is evidenced now on every hand. With such unswerving fidelity to the prophetic Word are the events of these days shaping themselves, that he who will listen to the Word of God need not be taken unawares. This is but one of the many straws which point the direction of important developments.

C. M. S.

HEAPING TOGETHER TREASURE.

THE Standard Oil Company has declared another dividend on its capital stock of \$100,000,000, this time a dividend of eight per cent. This is the third dividend declared during the year. The first was of twenty per cent., and the second ten, making a total of thirty-eight per cent. during seven months, or an earning of \$38,000,000 on a capital of \$100,000,000 in little more than half a year; and of this enormous amount one man receives \$11,780,000. This one man owns forty-nine per cent. of all the stock of the subsidiary companies, whose earnings net him thus far during the year \$36,510,000, making a total for seven months of \$48,290,000. His income for the entire year is conservatively estimated at \$60,000,000. Such heaping together of wealth the world has never seen before. The mind can scarce comprehend it. And this is but one of the thousands who are piling million upon million, and thus giving evidence to the world that the time of man's probation is drawing to a close. It is time to awake out of sleep, to "arise and shine," that our light may lead others to the light of God. "Behold, the Judge standeth at the door."

C. M. S.

"AT THE EDGE OF THE ABYSS."

At the head of an editorial, a recent issue of the New York *World* placed the significant words, "At the Edge of the Abyss." The article dealt with the situation in China. Here are some of the sentiments expressed:—

"This country can not do too much thinking along the line suggested by the *World's* cabled reports this morning—Russia's curious movements in North China and the jealous suspicions those movements are exciting in the other European powers.

"Do we or do we not wish to engage in a great war in China, in a general European war over China? It is apparent to every one who has watched the far East that in all human probability a vast and desolating war in China is imminent. The only question is as to how the parties to this war will array themselves. And if we are there in force, co-operating, taking sides, exciting and being excited by the jealousies, suspicions, recriminations, and misunderstandings, we can not escape participation in the conflict."

The *World* seems to recognize that a universal conflict is impending. It asks whether the United States will keep out of it. The United States is already into it, and it will become deeper and deeper involved till the battle of Armageddon itself is reached. Men everywhere should know that the intense spirit of war in these times is a direct fulfillment of the Word of God which tells us that the spirits of devils will stir the whole world to war just prior to the great day of God. The thrilling thought for every one to consider now is not whether this nation or that will keep out of it. The Lord foresaw

what would be, and has told us of it in advance. Every nation under heaven will be involved in these final conflicts. But at the same time every individual who so desires may keep out of it and be free from it. We may all stand with Prince Immanuel if we wish, and He is the Prince of Peace.

The world is going mad over war, and it will get worse and worse. Do not make a mistake. Do not misunderstand. Things in this world will keep getting worse and worse till the Lord comes. But we need not be in the evil, neither need we fear it. We should be as beacon lights pointing the way out of it. We should tell men everywhere that the end of all things is right at hand, and that the Lord's coming is even at the doors. And while things are intensely dark for the evil-doer, yet for him who desires to be true and do the right there lie just before the brightest prospects and the gladdest days in all earth's history. Let all the world rejoice. Jesus is coming soon, and when He comes He will put an eternal end to all the desolating evil that is in the land.

T.

THE ROOT AND THE TREE.

THE census returns are now being published, and some of our large cities are disappointed because their increase of population has been no larger than the figures show. But this is not surprising, as many of them had expected to show an increase of as much as fifty per cent. during the last ten years. However, some of them have very nearly done so. The city of Buffalo, for instance, shows a gain of nearly thirty-eight per cent., having added to her population 96,555 since 1890. That city is now credited with 352,219. The gain in many of our other large cities has been marvelous. There seems to have been an exodus from the country; for the population of the nation has not increased in any such ratio as the population of the cities. This movement from the country to the cities seems to be in harmony with the prevailing spirit of these days. The men who make large fortunes live in the cities. The countryman who would be wealthy must do as the wealthy do, and he seeks his fortune in the city, content in cases to live for years on a very small income if only he may learn the secret of the accumulation of wealth. Country girls and boys flock to the cities by thousands to find employment as apprentices at various trades, clerks, bookkeepers, stenographers, etc., because parents "do not want their children to have to work as hard as they have had to work." Therefore they are educated for "positions," that they may have a better prospect of "getting on in the world," a better prospect of learning the ways of winning wealth, of "securing a competency."

And there is direct connection between the increased population of the cities, and the increased want and misery of the populations; a direct connection between the rapid increase of the social evil, and the overcrowding of centers of population. This migration townward is forcing downward the wage scale of thousands who were already struggling bitterly with poverty. As thousands crowd in, other thousands are crowded down, until the clerkship gives place to the sewing needle, and the working hours are stretched over to midnight, if by any possible exertion the cries of the hungry may be stopped; and to many there seems to be no opening but the wide-swinging door of evil, no employer but sin; and sin is there in every phase and shape and color. The tree of iniquity gains a prodigious growth by this abnormal and ever-increasing migration—and its root is "the love of money," the desire for wealth and luxury. It is a terrible object lesson, this misery that grows out of "the love of money."

Man can not pander to the love of money, and be laying up treasure in heaven at the same time; for "where your treasure is there will your heart be also." In such times as this, when the love of money seems to be the ruling passion of the world, the Christian needs to "set his face as a flint," to "stablish" his "heart," yielding all to God, and trusting Him, while seeking to save others from the ruin of the world.

C. M. S.

ACCORDING to a cipher despatch from the French minister at Peking, it seems that the Chinese Government has represented to the ministers that their governments had ordered them to leave Peking under Chinese escort. The ministers replied that they would not leave their posts without instructions from their governments.

Worldly Confederacies.—No wonder the Lord has warned His people to avoid the "confederacies" of the world. They lead only to strife and bitterness between man and man. In this city the mill-workers demanded an eight-hour day, giving five months' notice, and in reply they were locked out. The president of the union says, "We are in this fight to stay." He also claims the support of the Building Trades Council, and this describes the complication:—

"As to the importation of men to take our places, I do not think that will work well. Even if the mill-men have finished supplies on hand it will do them no good. They can not use the stuff. The carpenters will not handle it; the bricklayers will not have anything to do with it; the plasterers will not touch it; the lather will not touch it; so there will be no use in trying to place it on the market."

The prospect from the employers' side of the controversy is given by a representative man in this way:—

"I think this will be a long strike. In Chicago a union man can not get a job, and 20,000 men, in consequence, have left the city. There the material men have notified contractors who employ union men that they will be expected to pay cash for whatever they get in the way of supplies, without the customary discount for cash. It will be the same way here."

Time is too short (if there were no other reason) to justify the followers of the Prince of Peace in connecting with any confederacy or controversy that can only engender strife.

It is reported from South Africa that the Boers have captured the Elands River garrison. A plot to shoot all the British officers in Pretoria and carry off Lord Roberts was discovered on August 9, just before it was to have been carried out. The leaders in the plot were at once arrested. General Methuen is following the Boers under General Dewet, whom several British generals have been trying to entrap, but has only succeeded in bringing about rear-guard actions. On the other hand, General Delarey has given considerable heart to the Boer cause by repulsing and closely pursuing General Carrington. These two generals, Dewet and Delarey, are the principal obstacles to the British in the Transvaal just now. A British press correspondent, who declares that he is telling the truth, sends out a harrowing tale of the hunger and privation forced upon the British soldiers in South Africa through incompetency in the commissary department in transporting food to the men. He says: "The men are absolutely starving. Many of the infantry men are so weak that they can barely stagger along under the weight of their equipment. They are worn to shadows, and move with weary, listless footsteps."

It has recently been brought to light that in 1896 the Russian Government proposed to the United States that they "corner" the world's crop of wheat, in order that the price which the farmer received for his wheat might not drop below \$1.00 a bushel. Secretary Olney refused to consider the proposition, but the Russians still hope to carry their plan to a consummation. Such a price, it is estimated, would have increased the American farmer's returns by about \$350,000,000. At the same time, the increased cost of bread would have added to the misery of the poor throughout the whole world. It may not be generally known that Russia and the United States together produce about ninety per cent. of the surplus wheat of the world.

SINCE Spain has relieved herself of the government of islands which cost her in the neighborhood of \$100,000,000 a year, she has shown a strong disposition toward getting on her feet again. The people had been taxed to the limit of endurance, and internal improvements were not thought of. Now the government's application for a popular loan of \$200,000,000 has been subscribed by the people three times over. Internal improvements are multiplying, factories are being built, electric traction is being introduced in the more important cities, and business is said to be reviving.

A CABLE from London states that the British War Office has been engaged for several months investigating the preparedness of the Australian and Canadian colonies for war. The investigation has been completed, and the scheme of defense is being prepared. This is to consist largely in the establishment of a large, consolidated militia organization, partly by volunteer methods and partly by conscription. A scheme is also to be devised by which war ships can be taken into the Great Lakes.

THE Chinese question grows more and more complicated with each passing day. While the allied forces are pushing on toward Peking, and are, at this writing, reported to be within sixteen miles of that city, the clashing of international interests increases. The British, in spite of the protests of France and Germany, have landed marines at Shanghai, the ultimate design being to control the Yang-tse Valley; and each of these countries is threatening to land as many marines as England does in this locality. But England has for a long time considered this her particular "sphere of influence," and will no doubt press and defend her claim. A despatch from Shanghai states that Li Hung Chang has been appointed to negotiate peace with the foreign powers, but the governments approached either ignore the peace propositions, or insist upon the safe delivery of the ministers as a condition precedent to any negotiations. America's answer to China is particularly emphatic in this regard. The Russians have captured Newchwang and evacuated it again, and the allies have driven the Chinese from their positions along the Pei Ho River. The losses of the allies up to the present time in killed and wounded is placed at 5,000. It is stated that, according to the present plans of the powers, there will be in China within six weeks a foreign force of 230,000 men. The latest despatch from Minister Conger states that the legations are again under fire from the Chinese troops. America has suggested to China that a foreign escort be allowed to enter Peking and conduct the foreigners to the coast; but China shows no disposition of acting upon the suggestion.

THERE is a strong movement in English cities toward the operation of all street railways by the city government. According to the latest government returns, 46 per cent. of the street railways in England are now owned and operated by the city corporations. In Glasgow, where the street-car service was taken over by the city six years ago, these net results are officially reported:—

"Fares reduced 25 per cent., and now the lowest in the country; still lower rates given to working people, mornings and evenings; employees' hours of labor reduced from twelve to ten hours per day and their wages increased 15 per cent., with a sick fund and pension system attached; traffic increased 100 per cent. in six years; and at the same time an increase of 150 per cent. in the gross profits."

THE Boxer movement has spread to the vicinity of Swatow, and the viceroy remains deaf to the appeals of the Christians for aid. All the missions at Yung Chun have been destroyed, and the native Christians stoned to death. A report from the province of Pechili states that 10 foreign missionaries there have been murdered, and that 3,000 native converts have suffered the same fate. A despatch from Shanghai states that at the city of Pao Ting, east of Peking, 7,000 Chinese Christians have been massacred. The French naval commander in Chinese waters reports that the Christians on the line to Hankow are in great danger, that point being entirely outside the sphere of the allied operations.

REPORTS from Porto Rico show that great distress exists in many parts of the island; that in some places the people are starving to death. The inhabitants have not recovered from the effects of the great tornado, and the destruction of their sugar and coffee crops has left them destitute. They do not understand general cultivation of the soil, but depend on the returns from their sugar and coffee to purchase food. A deputation of one hundred laborers, with their families, marched into San Juan on August 13, begging for employment. The government has decided to open a road between Caguas and San Lorenzo, as a sort of relief work to give employment to the inhabitants of that district.

THE ameer of Afghanistan is reported to be mobilizing forces of infantry and artillery for an advance on the Russian frontier. The English Government seems apprehensive that this action may be directed against the Indian frontier, and Indian Government officials have been watching the ameer closely. There is a very troublesome situation in this part of Asia, as it is expected that at some time the *Jehad*, or holy war of Mohammedanism against the rest of the world, will be proclaimed in this part of Asia or in India. The Mohammedans are expecting it, and any such movement as this of the ameer's is always looked upon with dread.

An appeal is being made to the English public, through the daily press of London, for £20,000, which is to be used in paying the expenses of organizing the electorate "so as to influence the general election" to prevent the Episcopal Church reverting to the principles and practices of the Church of Rome. "Mass and auricular confession," says the advertisement, "are openly advocated and forced on Protestant children in churches under the shelter of the Episcopal vote." Canvassing is going on in nearly every constituency in England, and already half the amount desired is said to have been secured.

THE Boston *Journal* gives the following interesting item in reference to the strength-producing qualities of a vegetarian diet: "In India, China, Japan, and adjacent countries are about 400,000,000 people, strong, active, and long-lived, who eat no meat. The Turkish porter, on a daily ration of rice and dates, will jog along with back bent under a load that would crush a Western man. Darwin tells us that the Andean natives do a day's work of 500 foot tons, nearly twice the work of an ordinary laborer, on a diet of bananas."

THE heat wave which has prevailed through the Eastern and middle States began to be dispelled on August 12; but many heat prostrations and deaths occurred on that day. The persistent high temperature has greatly increased the death rate all over the Eastern and middle States. Children under five years of age have suffered most, and the city hospitals have been filled with heat sufferers of all ages. The heat was so great in Washington on August 12 that an egg was fried on the asphalt sidewalk in ten minutes.

THE bishop of Havana is seeking restitution of the income from church property in Cuba; but the committee appointed by General Wood to investigate the merits of the matter has refused to act. The Spaniards in 1842 seized all the church property, but allowed the church \$400,000 annually. This revenue was stopped at the time of the American occupation of the island, and now goes into the island fund.

THE summary of the appropriations made by the last Congress has been published by the committees on appropriations. The total amounts to \$710,150,862.88, showing an increase over that of last year of \$35,169,841. The appropriation for the army amounted to \$114,222,000; for the navy, \$65,140,000; for pensions, \$145,245,000.

THAT Nicaragua canal company which is known as the Eyre-Cragin Syndicate has been informed by the Nicaragua Government that its concession has been forfeited by its failure to deposit with that government \$400,000 in gold. This leaves Nicaragua free to act independently with the United States in canal matters.

HUNDREDS have been rendered homeless in New South Wales, Australia, by the recent heavy floods, while the loss of property in the flooded districts has been enormous. This being the winter season in Australia, the cold has added to the hardships of the flood.

THE British troops in the country of the Ashantis, Africa, are continuing the work of punishing the natives who have taken part in the rebellion. Several camps of the black men have been captured, and their losses have been heavy.

DURING maneuvers of the French fleet off Cape St. Vincent, on August 11, the battle-ship *Brennus* collided with and sank the torpedo-boat destroyer *Framee*. The latter carried a crew of fifty-six men, of whom only fourteen were saved.

MOUNT AZUMA YAMA, in Japan, was the scene of a subterranean explosion late in July, which destroyed a sulphur factory, with most of its occupants, and covered the ground for miles around to a depth of several feet with debris.

THE director of the United States Mint places the amount of gold coin and bullion in the United States at substantially one billion dollars. This is considered to be by far the largest stock of gold ever held by any one nation at one time.

A BUS loaded with persons returning from a funeral was struck by an engine at a railroad crossing near Slantington, Penn., on August 12, and fifteen of the occupants were instantly killed, and nine seriously injured.

A SIEGE battery of the Seventh Artillery has arrived at San Francisco for service in China. These guns are of formidable type, and are designed for use in battering down heavy walls and fortifications.

A FEDERAL judge of New York has issued an injunction against the governor-general of Cuba carrying out certain contracts entered into by the city of Havana.

THE burial of King Humbert, of Italy, took place on August 9. On the 11th his son, Victor Emmanuel III., took the formal constitutional oath before Parliament.

THE heat wave which has dominated the central and Eastern States for many days is now hovering over England, and the heat is oppressive there.

BARON RUSSELL, of Killowen, lord chief justice of England, died in London on August 10.



MISSIONS

FORGIVENESS.

WHEN on the fragrant sandal tree
The woodman's ax descends,
And she who bloomed so beautifully,
Beneath the weapon bends,
E'en on the edge that wrought her death,
Dying, she breathes her sweetest breath,
As if to token in her fall
Peace to her foes, and love to all.
How hardly man this lesson learns,
To smile and bless the hand that spurns;
To see the blow, to feel the pain,
And render only love again!
ONE had it—but He came from heaven;
Reviled, rejected, and betrayed,
No curse He breathed, no plaint He made,
But when in death's dark pang He sighed,
Prayed for His murderers, and died.
—Edmonston.

A CARNIVAL IN BUENOS AYRES.

IT is interesting to study the molding influence for good or bad which religions have upon the heart and lives of men. Paganism, with its best maxims, its heroism, its culture, its arts, leaves society at the mercy of revolting customs and base corruption. Yea, more, its very religious rites at times encourage and sanction all sorts of abominations. Roman Catholicism brings with it some rays of divine light, which would lead humanity toward purity and true love of man, were it not that these rays are thickly intercepted by silly superstitions, gross errors, and cruel dogmas. As it is, Roman Catholicism, even in an age of civilization and enlightenment like ours, can but leave society as a whole a paganized mass.

These thoughts are brought to my mind while glancing over a Buenos Ayres daily, *La Prensa*, about the festivities of the late carnival, whose sickening scenes I was quite fortunate in escaping, owing to a trip into the country. Buenos Ayres, like every other Catholic metropolis, teems with gorgeous churches, sanctuaries, and convents, with prelates and priests, high and low, and monks and nuns of all orders. The avowed purpose of all these agencies is purported to be to permeate the mass of society with the sanctifying influences of the Gospel. This permeating process has been going on here ever since the first Spanish vessel landed the first Catholic priests on these shores, and began their conquest in the name of the "holy faith," with the sanction and the benedictions of the pope and the king of Spain.

How far said process has succeeded can be properly estimated on carnival week. Months before the event, scores or rather hundreds of committees and tens of thousands of individuals are at work collecting money, appointing programs, and devising decorations and masquerades. All important streets organize their processions, or *corsos*, to be accompanied by bands of music.

At the same time, the city council and chief of police hold grave meetings, in which are discussed at length the measures to be taken to hold within proper bounds (!) the expected outburst of pleasure and dissipation. Said measures, prohibiting strictly (!) all indecent or immoral words, songs, attitudes, or vestures, are printed and posted all over the city a week or two ahead. Then come instructions stating that all street-cars and other business vehicles shall stop running on the streets which the

corsos are to follow. Days in advance, all cabs are engaged to run all night, at handsome prices.

And now everything is ready, and as the shades of night settle upon the city, the pent-up stream of human buffoonery, clownishness, and concupiscence, held in check for a whole year, bursts out in all its fury. The masquerades begin their long processions along the streets and avenues. Thousands of people are seen capering, gamboling, squeaking, pantomiming, according to their roles and disguise. Some wear national or historical costumes; there are the grave, the eccentric, the grotesque, some simple, some gorgeous; some represent animals, and others an infinite variety of objects or classes of people. An important feature in the processions are the decorated carriages, in which appear disguised people who do not care to walk.

In one part of the city, the Boca, it is estimated that 50 per cent. of the entire population wore masks. The Admiral Brown Street procession contained no less than 10,000 members. The above-named paper, which is a most enthusiastic supporter of the carnival, says:—

"Sobriety has hidden itself, and all the wrinkles of the gravest thinkers are giving way under the atmosphere of joy which is pouring out from all the pores of the carnival. . . . It is the spontaneous and living expression of the state of mind of the people."

Then it goes on speaking of the "pure, serene, resplendent atmosphere" of these three days of mirth, which are a "movement of the people toward the ideal of art," and tend toward "purifying popular customs and elevating them to the highest possible degree of perfection" (!). According to the writer of said article, far more judgment is shown by the Southern nations in seeking to forget and soothe human woe in these noisy but hygienic and moral manifestations, than by the Northern nations who seek the same benefits in whisky (!).

These proceedings go on simultaneously in all the cities of the country three or four solid days, the same as in the cities of Spain, Italy, and France, and they have been going on for 1,500 years throughout all Christendom. In the middle ages, the pope and the cardinals took themselves an active part in the revelries of the carnival. Some pious prelates and fathers of the church, like St. Ambrose of Milan, endeavored in vain to stamp out this heathenism from the so-called Christian nations. Society as a whole has remained heathen under the undisputed sway of the Roman pontiff. Nothing but the pure Gospel can change the life by purifying the heart. And as the Gospel acts only where it is freely received, we may not wonder at the failure of Romanism. May the revival of true Christianity go on in many hearts, and may God's people be soon prepared for a better world.

JEAN VUILLEUMIER.

SOME people pray and then sit down to wait for God to send an answer, ready-made, before they do anything. That is not the best way. Pray; then, without waiting, go to work, that you may be ready to meet the answer. When you pray for rain, hasten to get your rain-water barrel out, even tho no cloud is in sight. God controls the clouds. You control the barrel. Answers to prayer seldom come to idle men.—*Anon.*

MEDICAL MISSIONARY EDUCATIONAL WORK.

THE primitive Christianity of which Paul was an exponent, attached special importance to the sacredness of the human body; but, unfortunately, the middle ages became the graveyard in which some of the best mental, moral, and physical truths were buried. It was during the reign of perverted ideas that the public bath-houses were closed, as well as the public libraries; and instead of its being considered a moral duty to care for the body, it became a virtue successfully to debase it. The man who most thoroughly acquired the art of clothing his body with filthy rags, and submitting it to the most wretched conditions, was frequently considered the greatest saint; and such conduct was actually thought to be conducive to holiness.

Any one who imagines that we have entirely outgrown the baneful influence of this terrible perversion of truth, need only take an inventory of his own conception of what constitutes the religion of the body. Does he regard a violation of physical law as sin in the same sense that a violation of moral law is sin? Does he believe that it is as wicked to place impure food in his stomach as it is to put impure literature in his mind? If he does not, there is still lurking around him some remnant of the baneful traditions that were fostered during the Dark Ages, when the religion of the body, if considered at all, was looked upon as infinitely inferior to that of the soul. Paul places the body in its true dignity when he speaks of it as the temple of God, and emphasizes the importance of glorifying God in the body as well as in the soul.

On account of the prevalence of these superstitions of the Dark Ages, that still tincture religious teachings, medical missionary work is, in a special sense, uphill work. The faithful physician who insists upon devoting time and attention to relieving the wants of the body, is generally considered, from a theological standpoint, to be in small business; while in reality, from the standpoint of Christ's own example, the ideal missionary is he who is prepared to minister to the wants of the body as well as those of the soul. Yet the missionary boards of nearly all denominations have assigned a more or less subordinate place to medical missionary work. Its only recognized value has been as a stepping-stone to something supposedly greater or better. Consequently it is not surprising that some medical missionaries have ceased to make advancement spiritually or even in medical science, they had so little incentive to keep pace with the onward march of medical progress. There are, however, to-day, medical missionaries who have become bright lights from the standing which they have attained as thorough-going medical men, and at the same time they take as keen an interest in the welfare of the soul as do their brother evangelists, who have not had the opportunities of a medical training.

For many years medical missionaries especially have desired to see a medical school devoted to training medical men for the mission field, and at the same time they wished it to maintain a scientific standing that should be fully equal to that of the best medical schools in the land. It was to meet this growing demand that half a dozen years ago the International Medical Missionary Board organized the American Medical Missionary College.

The literary requirements for entrance were placed as high as those adopted by the best medical colleges, and in addition, the applicant was required to furnish satisfactory evidence that he not only possessed a good character

in the ordinary acceptance of the term, but that he also possessed, and was cultivating, a real missionary spirit.

The curriculum provided for four years of study, consisting of nine months each, and included all those branches of medical science which the best medical schools consider essential in order properly to prepare men and women to enter the medical profession. In addition to these subjects, Bible and missionary topics are taught. Special attention is given to such practical subjects as dietetics, hydrotherapy, and other rational remedies, as a thorough knowledge of their use is often absolutely essential to secure the recovery of chronic patients.

Two classes have already completed their four years' course in this school, and have begun to do valiant work for the souls and bodies of men. Several students in each class completed their last year in other medical schools, and secured medical prizes or were otherwise honored for proficiency in their work. The American Medical Missionary College has been accepted into the American Colleges Association by a unanimous vote. It is thoroughly equipped with laboratory advantages, and all that is really necessary to provide a thoroughgoing medical training.

Last year there were twice as many applicants as could be admitted into the freshman class. Those who feel impressed that Providence is leading them to take up medical missionary work should begin to correspond at once, so that their cases can be carefully looked into; and thus avoid any needless and disappointing delays. The school year opens September 26. Catalogs may be obtained by addressing the American Medical Missionary College, Battle Creek, Mich.

DAVID PAULSON.

Chicago Medical Missionary Training School.

RIGHT IN OUR OWN COUNTRY.

THOSE who are deeply interested in helping foreign missions, or who have a burden to engage in the foreign work, need not stop to read this. It is not designed to in anywise turn their attention from that interest or to remove that burden. We would that hundreds more were likewise interested and burdened. But to those who always want to talk of home mission work when foreign work is under consideration, and are *doing* little or nothing in either line, we command a thoughtful reading of the following report. It is from a missionary named J. B. Mitchell, and appears in the *Gospel Message*:—

"I am engaged in home missionary work among the mountain whites in Tennessee and North Carolina. My principal work is supplying the people with Scripture and Gospel reading matter. Most of the people living in the mountains are very poor, their land not being very productive, and they can hardly raise sufficient food to supply their necessary wants. Their surroundings are such that most of them will never be able to make their condition any better. The destitution of all kinds of literature is very great. There is scarcely one family in ten that have any reading matter in their homes, unless it is a copy of the Bible, and about one-half the families do not even have a Bible.

"In some settlements back in the mountains they really have no reading matter of any kind. In one community, five miles from the main road, and only a foot-path to get there, only one New Testament and a few other books were found among thirty-eight families. They had not heard a Gospel sermon for six years, and some families were so poor they

had nothing to sleep on except a little straw in one corner of their house, and had a few old quilts to cover them.

"In another settlement, six miles further on, out of fifty-three families visited, there were found three Bibles, one Testament, and a few old school-books. They had no regular preaching, but were trying to keep up a small Sabbath-school. They all hailed us with joy and gladness, and you can not conceive how grateful those people were to receive the Word of God and other good literature which was given to them.

"Many of the Sabbath-schools have no reading matter of any kind. I found two schools, the average attendance being forty and fifty scholars respectively, that had only one copy of the Bible to read in each school. Some other schools had from three to six Testaments.

"There is a large number of children in these mountains, the numeration in the school districts running from one to two hundred. In addition to supplying the people with Gospel reading, we have established a school in connection with this work. We take children under our care and supervision, when their parents are not able to help them, and feed, clothe, and educate them, depending on the people for clothing and provision. In many school districts we find that one-half of the children can not go to school, for the want of books and clothing, their parents being so poor they are not able to supply them. We hope all who read this will send us clothing or bedding to help in this part of the work.

"Many of their boys and girls are bright and intelligent, some being great readers. I have found some that were making great sacrifices trying to educate themselves.

"I am not only supplying all the destitute homes with a copy of the Bible, but I am making a great effort to supply every child that can read with a copy of the New Testament. There are at least seventy-five thousand children in these mountains that can read, but few of them have any reading matter in their homes. What better gift can we give them than the Word of God? Most of them are eager to get it. One boy walked fifteen miles to get a school-book and a Testament. Two boys walked eight miles to get some school-books and a Bible. One little boy came three miles, and brought with him three heads of cabbage to purchase a Testament. Seven little girls, hearing of me in the mountains, came quite a long distance, each one bringing one cent with her to purchase a New Testament."

OUR WORK AND WORKERS.

A LOCAL camp-meeting is announced for Oxford, Neb., August 28 to September 2.

NINE adult converts are reported in connection with the work at Readstown, Wis.

SIX persons have accepted the truth as presented by Brother J. J. Hughes, at Ponca, Neb.

AT Trinidad, Colo., three young persons were recently baptized by Brother H. L. Hoover.

A COLPORTER wagon has been started on its mission in Idaho, under the management of Brother Fee.

MEETINGS held at Greeley, Colo., by Brother W. Zeigler, have resulted in twelve adherents to the faith.

THE fall term of Walla Walla College will open September 12. Prof. T. H. Starbuck reports a good prospect for a large attendance.

THE opening of the next term of Union College, at College View, Neb., has been set for September 19. Send to Prof. W. T. Bland for the College Year Book.

THREE more members were added to the church at Syracuse, N. Y., on the 4th inst., by baptism. Brother A. O. Burrill has been laboring in that city, and a good interest has been manifested for some time, with good results. Two additional elders, two deacons, and two deaconesses have been necessary in order to properly look after the increased interest of the growing church and its work.

AT the recent camp-meeting held at Hot Springs, South Dakota, twenty-three persons were baptized.

THE California Tract Society includes seventy-four local societies. They take in clubs 5,000 copies of the SIGNS OF THE TIMES weekly. The number of other periodicals taken regularly aggregates 7,000. This does not include the various tract libraries taken and circulated.

IN the *Indicator* of the 8th inst. Brother G. B. Thompson, president of New York Conference, notes the baptism of twelve candidates at Gorham, and the organization of a church of seventeen members. These results had been largely due to the labors of Brother and Sister Wightman.

AT Mission, B. C., a church of twelve members was recently organized by Brethren J. L. Wilson and George Squire. A half dozen others are keeping the Sabbath of the Lord who have not yet united with the church. The laborers here mentioned are now working in the suburbs of Vancouver.

WITH rare exception, our brethren have approved our plan to raise the subscription price of the SIGNS, because of the increased cost of production, and because it is deemed very cheap even at the advanced rate. At the last session of California Conference, the following resolution received hearty support:—

WHEREAS, Our pioneer missionary paper, the SIGNS OF THE TIMES, has been published at great loss to the office of publication, on account of the great increase in the price of paper, and the improvements that have been made; therefore,

Resolved, That we approve of the action of the publishers in increasing the regular subscription price from \$1.00 to \$1.50 per year, and also the proposed increase in club rates.

Even at the advanced rates there are few religious papers carrying so much reading matter and so little advertising, that are furnished at the price of the SIGNS.

ONE hundred young men and women can be admitted to the Chicago Medical Missionary Training School between now and the 1st of November. The opportunities that are afforded in this school for an all-around missionary training are unsurpassed. The hours from 8 to 10 each forenoon are selected for thoroughgoing class work. The remainder of the day is used in various ways to put into actual practise what has been learned. Thoroughly consecrated men and women can begin their missionary experience upon the day of their arrival. The expenses for board and room are \$1.75 per week. Willing and aggressive workers can, in most instances, secure opportunities to earn their way. Such incidental expenses as will be necessary for books, clothing, etc., must be assumed by the student. Write for application blanks and further information, also mention the names of several leading workers in the cause to whom we can write for recommendations. Address all communications to Chicago Medical Missionary Training School, 1926 Wabash Avenue, Chicago, Ill.

PERIODICALS WANTED.

CLEAN copies of our denominational papers and tracts are desired for distribution at a lake-side resort. Address, post-paid, Mrs. Lulu Wightman, Vine Valley, N. Y.

CLEAN late copies of the SIGNS and *Sentinel*, for missionary work. Address, post-paid, Mrs. S. C. Phillips, Huntsville, Ala.

MRS. J. W. NORWOOD wishes us to say to the friends who are sending papers to her that she has all she can use at present.

Wanted.—A man that can be trusted to represent a manufacturer locally. A permanent business to the right man. Reference required and given. Address, Robt. S. West, 65 Champlain Street, Cleveland, Ohio.

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JOSEPH LAMBERT

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LOVE YE ONE ANOTHER.

HAVE I loved my sister, brother,
With the love that Jesus gives?
Have I sought to help another
With the Christ that in me lives?

Have I sought to help the fallen,
Who are weak and feel oppressed?
Have I offered kindly greeting
As I should?—'Tis Christ's behest.

Have I sought to soothe the spirit
Of that aching Christian heart?
Have I shared the love God gives me
With the one that's in the dark?

Jesus, this is my petition:
Help me now, and evermore,
To impart Thy love and kindness
To the weak from heartfelt store.

Jesus, draw me close, yea, closer,
To Thy precious loving heart;
Make of me a loving helper
To the one that's in the dark.

—L. Kingsley, in *N. Y. Indicator*.

DEMORALIZATION OF THE YOUNG MAN. No. 8.

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Tobacco, Cigarets, etc.

AS the result of errors in diet, and from other causes of an exciting and demoralizing nature, the young man of to-day is early observed to take one of his first decisive steps in the downward course. The cigaret makes its appearance. It should be regarded as a signal of alarm, indicating that the lad is stepping down from the path of rectitude, purity, and happiness, and has entered upon the down grade of vice, pollution, and misery.

As the tender nerves are benumbed and paralyzed by tobacco poisoning, there is set up within his nature a continual clamoring for excitement and further stimulation. Tobacco-using is a vice which seldom makes its appearance in the life of a child unaccompanied by other vicious and debasing practises. Tobacco is an evil belonging to a family of other bad habits, and they are seldom separated in their destructive work of preying upon the young and innocent. We have known of children who have used tobacco for years before being detected by their parents. The devil has very wisely, from his point of view, placed upon the market a great variety of breath-smotherers and odor-destroyers, which are eagerly seized upon by the youth in their efforts to hide from parents and associates the odors of a telltale breath.

Drug Habits.

Sometimes because of vicious associates, sometimes through idle curiosity, sometimes to avoid the suffering of physical pain, the young man is led to resort to the use of opium, morphine, cocaine, and other drugs. These are often taken in the vain hope that the sensibilities of the mind will be so stupefied, and that sinful and unholy indulgences and amusements will be made to satisfy the heart. Thousands of youth are being sealed for destruction and marked for the tomb by the habitual use of drugs.

This one habit stands as the great barrier

against rescue work among the fallen women of our large cities. Those who have had experience in this work, say without hesitation that more than fifty per cent. of these unfortunate creatures are addicted to the use of one or more of the above-mentioned drugs. Bright, intelligent, promising young men have had their prospects blighted and their hopes wrecked by the use of these drugs, which the enemy of the soul has invented to take the place of the sweet and refreshing ministry of the Spirit of God.

Social Inequality.

Altho largely unnoticed, among the greatest demoralizing influences with respect to the young man, are those social conditions and moral standards induced by what we usually term "social inequality." Society at large, and, sad to say, even woman herself in particular, has come to expect much less of man in meeting the standard of morality than is invariably exacted of the woman. Public opinion has been strangely molded, and society has taken a most singular and unreasonable attitude with reference to these vital questions. And while the young woman might do much to uplift the standards of Christianity and morality for the young man, too often she carelessly dismisses this subject with all its weighty bearings, with the remark, "O, he is a little wild, but after all a very nice young man!" Little does she realize that thus is she directly assisting in a seed-sowing whose harvest of sorrow and sadness she herself may afterwards be called upon to share. Too little does she realize that she must answer before the judgment bar of God for exerting this demoralizing influence, and for her failure to exalt the standard of purity and virtue.

To say the least, there is something strangely wrong with the social law of to-day, which receives the profligate young man with open arms, and re-estates him in his former position in society and public confidence, at the same time placing its crushing weight of scorn and ostracism upon the erring girl, from whom it would appear nature had already exacted more than her share of remorse, humiliation, and sorrow. But even so it be, the records of an infinite God will some day disclose the errors of human judgment, and rectify the mistakes of modern society.

How the Saloon and the Brothel Work Together for the Young Man's Destruction.

In the first article it was intimated that little would be said concerning the saloon, the brothel, etc.; but we can not close the consideration of the various causes tending to the demoralization of the young man, without noticing these two gigantic evils and the manner in which they conspire together—augmenting the ability and opportunity of each—for the accomplishment of the greatest possible evil. The saloon, with its adjuncts of free lunch, music, "ladies' entrance," dance hall, and gambling room, and in our large cities, oftentimes an opium den in the basement and a brothel overhead, certainly represents a station in the course of demoralization of the young man that must be situated very near the fatal falls. It is a well-known fact that these two institutions,—the saloon and the brothel,—

carry forward their nefarious work of health destruction and moral devastation hand in hand. For physiological and other reasons, the one evil augments the other. To fall under the influence of either of these two iniquitous institutions, is well nigh equivalent to taking the last step in the final departure from the pathway of purity and morality.

W. S. SADLER.

HOW STIMULANTS PRODUCE DISEASE OF THE LIVER.

THE question may arise in one's mind as to how stimulants and condiments produce disease of the liver. When I say stimulants and condiments, I mean alcohol, its allied products, foods highly seasoned with pepper, spices, etc. This problem is easy of solution if one be familiar with the human anatomy and physiology. The liver is the portal to the house in which we live. All food properties, after going through the different processes of digestion, must pass through this organ before supplying the different tissues of the body with nutrition. Consequently, one can see wherein irritating substances, when taken through the alimentary tract, directly affect the liver. It is one of the functions of the liver to store up these poisonous elements and eliminate them slowly, so as not to throw too heavy a strain on the other organs of the body.

How do these poisonous products affect the liver?—First, they overstimulate the liver cells, perverting their function; second, they stimulate the fixed tissue cells around the portal radicals (or the terminals of the veins carrying digested food from the alimentary tract to the liver), causing them to multiply in number; forming an excess of fibrous tissue within the substance of the liver. The liver then becomes enlarged; all its functions are interfered with, and the cells are destroyed by overstimulation and pressure produced by the fibrous tissue formation. After a time the cells undergo fatty degeneration and atrophy. When any tissue cell undergoes fatty degeneration, it is destroyed, and can not be regenerated. The organ then diminishes in size. This condition is known as venous cirrhosis of the liver. The most eminent authorities of to-day agree that alcohol is the most frequent cause of this disease.

With this condition going on within the liver, what is the effect produced upon the organism as a whole?—The patient is troubled with gastric disturbances; the internal viscera become congested; vomiting is not infrequent; hemorrhoids are a frequent complication; the body becomes poorly nourished; fatty infiltration and degeneration take place throughout the various organs; persistent headaches, nervous irritability due to auto-intoxication, and general dropsy finally ensue; the glycogenic function of the liver is interfered with; the general metabolism of the body is diminished; and the result is that the patient is being slowly but surely poisoned by his own waste nitrogenous products. This is due to the fact that the liver does not perform its metabolic function. The urea is diminished from 500 grains per day to 300 or less. The patient goes on and on, and finally succumbs to a disease, which is brought about, in the majority of cases, by the desire of the individual to satisfy an abnormal and perverted appetite.

What is to be done in this condition? The treatment comes within the province of the physician; but one thing I would say to the individual,—stop indulging in alcoholic beverages, condiments, etc. By thus doing you will remove the cause of the disease. Then

try to right the wrong that has been done. Abstain from the excessive ingestion of nitrogenous and carbohydrate food elements (flesh meats, fats, etc.). Partake of milk almost exclusively as a diet. Encourage thorough action of the skin, by baths, massage, etc. And, if no degenerative changes have taken place in the liver, it will usually assume its normal function in due time.

The great trouble to contend with is the fact that the early symptoms do not point toward disease of the liver, but rather to some disorder of the digestive organs. Before the disease is brought to the attention of a physician and diagnosed, destructive changes have usually taken place, thus rendering the disease practically incurable. The one way to prevent this disease is to abstain from the use of alcoholic liquors and stimulating condiments. He who is forewarned is forearmed.

EUGENE G. WOOD, M.D.

LOVE YOUR WORK.

THE world is big enough, boys, and there is enough in it which needs to be done, for you to find somewhere a work and a place in which you may be supremely happy. You may have to do some things—many things—which you don't like to do, but it will contribute so directly to the great purpose of your life that you will rejoice in it because of its bearing upon that one thing which you love best of all.

And then never forget this, a disagreeable duty bravely done, an unpleasant task resolutely mastered, leaves the imprint of victory. A battle fought out and actually won has rarely to be fought over again.

"I wish I could drop mathematics," said a sophomore to Dr. Dodge years ago at Colgate University. "I hate mathematics, and I don't see the good of it."

"Well, I want to tell you, young man," said the doctor, "if you don't master these things here you will have to do it elsewhere."

The disagreeable things of one stage in life mastered, no doubt strengthen us for the larger activities of what awaits us. Every day bravely lived, broadens the possibilities of enjoyment farther on, and, no doubt, many a soul has been turned aside from some great work in which it might have found supreme happiness, because it feared to master the difficult steps which must be taken before this happiness could be reached.

It is related of Laplace, the great mathematician, that when he had finished his immense work, "Mecanique Celeste," which has shed luster upon his name, he went over his work, purposely striking out long, difficult, and intricate processes, adding in place of them simply "therefore," or "thus it appears," leaving those to follow only who had sufficient love for the science to work out for themselves, step by step, the processes by which the true result was attained.

It is so with life. It is so with the Great Teacher. He leaves apparently gaps along the pathway to life's true results, which must be laboriously and patiently toiled across by those who love what lies beyond enough to pay the price of happiness and success.

The hard things are placed in life not to retard our progress, but to aid us; not to discourage us, but to bar out the unworthy; and any profession, any life, any attainment right of itself, affords the opportunity for the greatest happiness to those who are noble enough to master the steps which lead up to it.—C. C. Pierce, in *Christian Work*.

Let in the Sunlight.

"The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke 1: 78, 79. "But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."—Mal. 4: 3.

M. C. WILCOX.

C. A. S.

1. Let in the sun - light, which shin - eth so bright; Let in the sun - light, 'twill
2. Let in the sun - light, it longs to shine in; Let in the sun - light, dis-
3. Let in the sun - light, there's death in the gloom; Let in the sun - light, for
4. Let in the sun - light, from glo - ry it streams; Let in the sun - light, its

ban - ish the night; Bask in the radiance which shines from a - bove; Let in the
cov - er the sin; Throw wide the win - dows of ev - 'ry dark soul; Let in the
Je - sus make room; He, the Phy - si - cian, who heals ev - 'ry ill; Let in the
bright heal - ing beams Will shine out to oth - ers to brighten their way; Let in the

CHORUS.

accel. Let in the sun - light, let in the sun - light,
sunlight of Je - sus' own love. Let in the sunlight, let in the sunlight,
sunlight, 'twill make your heart whole.
sunlight, your soul let it fill.
sunlight; O, do not de - lay! Let in the sun - light, let in the sun - light,
Let in the sunlight, let in the sunlight,

Let in the sun - light,
Drink in the ra - diance which streams from a - bove. Let in the sunlight,
Let in the sun - light,
Let in the sunlight,

let in the sun - light,
let in the sunlight, The sun - light of life and the sun - light of love.
let in the sun - light,
let in the sunlight,

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This song and music will appear in a forthcoming book, entitled "Song Herald and Jubilee Trumpet."

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LESSON X.—SABBATH, SEPTEMBER 8, 1900. SIN AND ITS REMEDY.

- Rom. 5:12: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."
- Rom. 3:9: "What then? are we better than they?—No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin."
- Rom. 3:23: "For all have sinned, and come short of the glory of God."
- Rom. 3:19, 20: "Now we know that what things soever the law saith, it saith to them who are under [literally *in*, within the sphere of] the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified [made righteous] in His sight; for by the law is the knowledge of sin."
- Rom. 3:21, 22: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference."
- Rom. 3:24: "Justified [made righteous] freely by His grace through the redemption that is in Christ Jesus."
- Rom. 6:1, 2: "Shall we continue in sin, that grace may abound? God forbid. Upon shall we, that are dead to sin, live any longer therein?"
- Rom. 6:6, 7: "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."
- 1 John 3:5, 6: "Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not."
- 1 John 3:8: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."
- Rom. 7:9-11: "I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."
- Rom. 7:4: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God."

NOTE.—Every one of the following questions may be answered in the exact words of some one of the foregoing texts. Study the text until you can find all the answers, and can see them plainly.

SUGGESTIVE QUESTIONS.

1. What came by sin?
2. Upon how many has death come? Why?
3. In what condition, then, are all men by nature?
4. What have all done?
5. In sinning, of what have we come short, and lost?
6. To whom does the law speak? What for?
7. What is the result of what the law speaks?
8. How extensive is the guilt? (Then to how many must the law speak? and who are within its range?)
9. What can no flesh gain by the deeds of the law? Why? What knowledge does the law give? To how many does the law give the knowledge of sin?
10. What is therefore manifested apart from the law?
11. Whose righteousness is it that is manifested?
12. Without what is it manifested? Yet by what is it witnessed? (With what, then, must the righteousness be in harmony?)
13. How does this righteousness come? Unto and upon whom does it come? Do some receive the righteousness of God differently from others?
14. How are we made righteous? By what? Through what?
15. Shall we then continue in sin to give God an opportunity to manifest more grace? Why not?
16. What has been done to "our old man"? Why was the old man crucified? (Then what was the old man?)
17. Why is the body of sin destroyed? From what does our crucifixion with Christ free us?
18. Why was Christ manifested? What was not in Him? What is true of whosoever abideth in Him? (Show how it would be impossible for any one *abiding* in Christ to sin.)
19. Of whom is every one that commits sin?
20. Why was the Son of God manifested? (Then if He is manifested in any person, what must be true of that person?)
21. In what condition were we without the law? What did the commandment, the law, effect? To what was the law ordained? Yet what was it to us? What did sin do? By what did sin get the power to slay us? (Compare 1 Cor. 15:56.)
22. To what have we, if we are in Christ, become dead?
23. How do some become dead to the law?
24. Why do we become dead to the law?
25. Why do we need to be united to Christ?

NOTES.

1. ALTHO in this lesson there is no reference to the Epistle to the Galatians, it comes in naturally as a part of the study of that book. These texts are brought in here by themselves in order that the lesson on the actual text of Galatians may not be made too long by references to other scriptures. If these are carefully studied, so that they become fixed in the mind, any reference to them later on will not

distract the mind of the student, but will only make his way clearer. It is true that every portion of Scripture is complete in itself for the purpose for which it was given; yet in studying any book of the Bible we get help from every other part with which we are acquainted, just as two lamps yield more light than one, altho each one is complete by itself.

2. THE texts quoted are simple statements of fact. All that is needed in order to understand them is to believe them. No attempt will be made to *explain* them, but we will simply direct attention closely to them, that each one may well observe what they tell.

3. THAT all are sinners is self-evident. Even tho a man has not been sharply and definitely convicted of sin by the Spirit of God, every one has this much of conviction, that he knows that he is not as good as he ought to be, or as he might be.

4. SINNERS of the Jews are no better than sinners of the Gentiles; that is to say, a professed Christian who knowingly commits sin is no better than an avowed unbeliever who does the same thing. The professor may indeed be much worse than the other, in doing the same act, since his knowledge and profession demand much more of him. To *profess* to be a Christian does not put one under the *special* protection of God, so that one may sin with impunity. God has no special favorites, whom He will shield from punishments for their sins, while others must suffer for the same things. God does not grant indulgences to Christians.

5. Rom. 3:19 is one of the two places in the Bible where the expression "under the law," as translated in our English version, does not mean *condemned by the law*. This is not an arbitrary difference from the same expression in other places, but arises solely from the fact that it is from an *entirely different expression in the Greek*. This text tells us that the law speaks to those who are *in* it, that is, within its range, and that as the result of what the law says to them, all the world are guilty before God. *Then*, indeed, they are *under* the law. Jesus said of the unbelieving Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22.

6. THEREFORE by the deeds of the law there shall no flesh be made righteous before God. Why not?—Because the law declares all the world to be guilty. By the law is the knowledge of sin; by Christ is the knowledge of righteousness.

7. BUT now a righteousness comes to us, apart from the law,—apart from *our efforts* to keep it. This righteousness, however, is not a different righteousness from that of the law, but the very same, as the law itself bears witness. It is the righteousness of God by the faith of Jesus Christ, in whose heart was God's law in its fulness. It is a righteousness, not in word merely, but in action. It is not a righteousness which one strives to get from cold, lifeless stone, but the righteousness that is lived in the man by Christ, the living stone. It is all of God's grace; for "where sin abounded, grace did much more abound." Rom. 5:20.

8. BECAUSE God is so gracious as freely to forgive our sin by imparting to us His righteousness in its stead, that is no reason why we should continue in sin. Exactly the contrary; for how is it possible to live in sin when we have God's righteousness in and upon us through the abounding grace of God in Christ? Christ ministers righteousness, not sin.

9. WE become joined to Christ, sharers of His life, by being sharers of His death. It is in death that we are united to Christ. Therefore death can not separate us. Being dead with Him, we necessarily live with Him; and since He dies no more, the life which we live with Him is a life over which sin, and, therefore, death, has no power.

10. "OUR old man" is crucified with Him. That is, we are crucified as sinners. But "in Him is no sin," and therefore when we rise with Him it is to "walk in newness of life." No sin rises in Christ. "The body of sin is destroyed," swallowed up, in Him, and has no resurrection. If, after having been thus united to Him, we again commit sin, it is not He who does it, but it is of ourselves, because we have not held fast to Him in faith.

11. THE law convicts us of sin, and condemns us to death. But, instead of waiting to be driven to execution, we willingly and gladly suffer death with Christ, who gave Himself willingly, and who was "reckoned among the transgressors." It is in Christ that we receive the penalty of the law—death. So when we rise with Him, we are "dead to the law," so long as we "reckon" ourselves dead. So long as the "old man," which the law condemned to death, remains destroyed, and a "new man" lives in his stead, the law has nothing against us any more than it has against Christ. We are to remain dead to the law, but alive unto God.



LESSON XI.—SUNDAY, SEPTEMBER 9, 1900. THE GOOD SAMARITAN.

Lesson Scripture, Luke 10:25-37, R.V.

- 25 "AND behold, a certain lawyer stood up and tempted Him, 26 saying, Master, what shall I do to inherit eternal life? And He said unto him, What is written in the law? how readest 27 thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And He said unto him, Thou hast answered right; this do, 29 and thou shalt live. But he, desiring to justify himself, said 30 unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him 31 and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when 32 he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw 33 him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, 34 he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of 35 him. And on the morrow he took out twopence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay 36 thee. Which of these three, thinkest thou, proved neighbor 37 unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise."

NOTE.—Compare with this lesson Jesus' conversation with the rich young ruler, recorded in Luke 18:18-30 and Matt. 19:16-30. In reference to the lawyer's question, see Rom. 6:23; 1 Tim. 4:8; 2 Tim. 1:10; Titus 1:2; 1 John 2:25. For a study on love to our neighbor, see Matt. 25:34-40; Mark 12:29-33; 1 Cor. 13:1; Gal. 5:6; 1 John 3:17.

Golden Text: "Love thy neighbor as thyself." Lev. 19:18.

SUGGESTIVE QUESTIONS.

- (1) Who tried to confound the Saviour in His teachings? What vital question did he ask the Saviour? V. 25. Note 1.
- (2) How did the Saviour reply to the lawyer's question? V. 26.
- (3) What answer did the lawyer make? V. 27. (4) What did the Saviour say in reference to the lawyer's answer? What would the doing of this bring to the doer? V. 28. Note 2.
- (5) What other question did the lawyer ask? What was his reason for asking it? V. 29. Note 3. (6) Did Jesus give a direct answer to this question? What method did He take to answer the lawyer? What different individuals are brought into the narrative? Vs. 30-35. (7) What befell the man who was journeying to Jericho? What did the robbers do to him? In what condition did they leave him? V. 30. (8) Who came along that way soon after? Seeing the man in this condition, what did the priest do? V. 31. (9) Who else came that way? After looking on the man, what did he do? V. 32. (10) What other person happened to be journeying that way? How was he affected by what he beheld? V. 33. Note 4. (11) How did the Samaritan treat the wounded man? What did he do with him? How did he further show his compassion on the man? V. 34. (12) What provision did the Samaritan make for the wounded man's further needs? V. 35. (13) What question did the Saviour ask after finishing the narrative? V. 36. (14) What reply did the lawyer give? What practical application did Jesus make of the illustration? Show how this answered the lawyer's first question. V. 37. Note 5.
- Who is represented by "a certain man"? Who are the "robbers"? What does the man's treatment represent? Who are represented by "a certain priest" and "a Levite"? Who by the good Samaritan? What is represented by dressing the wounds and caring for the man? What by the further provision made for the man? Note 6.

NOTES.

1. **What shall I do?**—The priests and rabbis had thought to entangle Christ by having the lawyer ask this question; but He required the answer from the one who asked the question. The Jews had been accusing Jesus of lightly regarding the law of God given from Sinai; but Christ turns the question of salvation, of eternal life, upon the keeping of God's commandments. And these things are written "for our learning."

2. **This do, and thou shalt live.**—"He presented the law as a divine unity, and in this lesson taught that it is not possible to keep one precept and break another; for the same principle runs through them all. Man's destiny will be determined by his obedience to the whole law. Supreme love to God and impartial love to man are the principles to be wrought out in the life."—*Desire of Ages*. The lawyer had pointed out the way, as shown in the scripture. It remained now for him to walk according to the light he had.

3. **Desiring to justify himself.**—Jesus did not say that this lawyer was living up to the principles he



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had stated. He left that for the lawyer's own conscience to decide, and his conscience plainly told him that he was not. "The lawyer found himself a law-breaker. He was convicted under Christ's searching words. The righteousness of the law, which he claimed to understand, he had not practised. He had not manifested love toward his fellow-man. Repentance was demanded; but instead of repenting, he tried to justify himself. Rather than acknowledge the truth, he sought to show how difficult of fulfilment the commandment is. Thus he hoped both to parry conviction, and to vindicate himself in the eyes of the people." But there stood the Saviour's word, and stands to this day, "This do, and thou shalt live."

4. A certain Samaritan.—"The Samaritans were half heathen, a mixed race of Jews and Gentiles, accepting only the five books of Moses as their Bible, erroneous in some points of doctrine, and greatly despised by the priests and Levites. 'The Jews have no dealings with the Samaritans.' Note in this connection the noble spirit which Christ showed in this picture of a Samaritan, for it was but a short time before this that He had Himself been rejected by Samaritans in such an ungracious way that the disciples wished to invoke fire from heaven upon them. Moreover, it required great moral courage to thus exalt a Samaritan before Jews."—*Peloubet*. "This was no imaginary scene, but an actual occurrence, which was known to be exactly as represented. The priest and the Levite who had passed by on the other side were in the company that listened to Christ's words." The work that the priest and Levite ought to have done was the work which Christ described as His own when He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

5. He that showed mercy.—"Thus the question, 'Who is my neighbor?' is forever answered. Our neighbor is every person who needs our help; every soul who is wounded and bruised by the adversary; every one who is the property of God."—*Desire of Ages*.

6. "In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition. He left His glory to come to our rescue. He found us ready to die, and He undertook our case. He healed our wounds. He covered us with His robe of righteousness. He opened to us a refuge of safety, and made complete provision for us at His own charges. . . . Never should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God."—*Desire of Ages*.

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"Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9. Then whose children are they that make war?

One of the chief objects of man is to make for himself a name—a reputation. But when Christ became a man, He "made Himself of no reputation, and took upon Him the form of a servant." The Word says to the Christian, "Let this mind be in you, which was also in Christ Jesus." As our example, "He humbled Himself," and what was the result?—"Wherefore God also hath highly exalted Him, and given Him a name which is above every name." So all who follow Him in humble obedience to the commandments of God will inherit eternal life and a part in the honors attaching to His name. Then humility of heart and life is the safe road to a truly great name.

The Growing Military Spirit.—Writing from London to an American religious magazine, Mr. Poultney Bigelow says of the South African war:—

"If there is a lesson which this war teaches, it is that universal military service should be at once adopted both in England and America."

On this sentiment the *Oriental Watchman* comments as follows:—

"The campaign has set a strong current running in that direction, and when the British Empire and America take to turning all their people into soldiers, as have the continental nations, everything in the world will be ready for Armageddon. The church and school 'boys' brigades' have been preparing the way for it."

A Church Flag.—Bishop Leighton Coleman, of the Episcopal diocese of Delaware, has inaugurated a scheme for a general church flag. Because the flag is a means of stirring up a spirit of lively remembrance, and inciting to heroic deeds, he thinks it would be a good thing for the church. So he has adopted one for his own church, and hopes that the matter will receive general attention. His flag is nine feet six inches square, with seven purple bars alternated with six white bars. In the center is a white square in which is a purple cross of the form of a bishop's cross, the two pieces being of equal

length and crossing in the center. It is to be unfurled on special church days only, "so that when the people see it flying, they will be led to inquire why it has been raised on that particular day, and will find out what the festival is or what prominent event is commemorated." Of course such a project would be for the support of some man-made feature of religion, as it could not in any way further the interests of Christianity. Human inventions in religion are always for the furtherance of some human dogma.

Liars, and Their Destiny.—"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us." 1 John 1:8-10. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him." Chapter 2:3, 4. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Chapter 4:20. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15.

CREATION AND REDEMPTION.

THESE most important themes are always of interest to the thoughtful man. This life is short and, at the best, disappointing. Man is a sinner, and everywhere he knows it. He is a slave to sin, and frets under its bondage. Is there redemption? Is there One who can redeem? By what means are we redeemed? We have four articles on this subject from the pen of Pastor G. B. Thompson, which will instruct and interest the student. These articles are as follows:—

How Things Were Made,
Who Created All Things,
The Sign of Creative Power,
How Much Redemption Includes.
These articles will begin about the 1st of October.

These are thrillingly interesting times. Prophecies are being fulfilled in a very striking manner right before our eyes to-day. The SIGNS OF THE TIMES is seeking to call men's attention to these things, doing all in its power to assist in preparing them to meet the great judgment day that is right upon us. In view of the solemn importance of these times, and of the great issues that are at stake, we trust that we may have the fullest and most hearty co-operation of every reader of this paper in extending its circulation. You have read the SIGNS OF THE TIMES yourself, and have been stirred by the truth it presents. Are your neighbors familiar with the meaning of the events of to-day? and would it not be possible for you to secure their subscriptions to this journal, and thereby assure a consideration of these important topics by them from week to week? Not only should you seek to secure their subscriptions, but every one who knows the importance of these times should be loaning the papers, selling them when they can, and talking with their neighbors about these things, and doing everything possible to let all the world know that the coming of the Lord is right at hand.

A noted man passed away when Collis P. Huntington died on the night of the 13th inst., after an illness of about one hour. Altho almost 79 years of age, he was deemed good for several more years of active life. He was president and leading spirit in four great corporations—including railroad and steamship enterprises. He was also a director in twelve other great corporations of various kinds, and owner of a large ship-building plant at Newport News, Virginia. The various estimates of his wealth range from \$25,000,000 to \$70,000,000. The Hunt-

ington railroad system is the longest in the world, and the Pacific Mail Steamship Co.'s line is the longest in the world. His control covered many times his personal worth. But he is dead, and not one of all these great enterprises will stop for an hour. In the New York stock market, where all these interests, or nearly all of them, are represented, there is no fall in their value. Such is man, and such is human life. "All flesh is grass," says the prophet; "the grass withereth, the flower fadeth; but the Word of our God shall stand forever." Isa. 40:6, 8. The apostle Paul says, "We brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6:7. The wise man, and the truly rich man, is he who is prepared to stand in the judgment, having "an inheritance that fadeth not away."

Are There Too Many Church Societies?—At a meeting of the Presbyterian Union of San Francisco, last week, Rev. R. W. Reynolds, speaking to the question "Is Church Work Overorganized?" said:—

"I am not in favor of the number of societies with which most modern churches are burdened. It is a mistake to have in operation two and three societies whose object is the same. It makes a division of interest and energy, where concentrated effort might result in great good. Too many societies weaken the life of a church, and that is not all—they interfere with the home life of the members. Now take the Christian Endeavor, for example. It has done great and good work in some churches, but in many others its meetings are just one more place for the young people to come together. It is a question whether the Christian Endeavor does not have a tendency to divorce the young people from the church proper."

The principal difficulty with a multiplicity of organizations is that those who have the burden of any particular one are apt to think that one the church, or its work the most important work of the church, and that the church is a kind of back number. They too often deem church duty done when the work of that society is done. There is plenty of legitimate work for such a society as the Young People's Society of Christian Endeavor, but there is danger of its assuming too many responsibilities, and of its "divorcing the young people from the church proper." Some auxiliary organizations within the church are all right as subordinate helps to the church, but not as *substitutes*, in any sense.

A Retraction.—The *Catholic Mirror* retracts its comment on the alleged "death-bed confession" of Rev. J. George Gibson, which was noted in this paper a short time ago. Here is what the editor says in the *Mirror* of July 28:—

"The Rev. J. George Gibson, of San Francisco, wishes us to let it be known that he is still alive, and that the rumor of his confession of guilt of the crime for which Theodore Durrant was hanged is utterly false. The yellow journalism of San Francisco scored a decided 'scoop' in that case. The Associated Press gave wide circulation to the report, but we are not aware that the same agency took any pains to contradict it when the truth became known. The *Mirror* published a comment upon the alleged confession, our credence in the report being founded upon the confidence we had in Catholic papers, which, being near the spot, had opportunity for verifying matter before publication."

In this case the "yellow journalism of San Francisco" must have consisted of a concoction for publication at a distance, as we had not seen or heard of the matter until it appeared in the *Mirror* (published in Baltimore).

ON AND AFTER OCTOBER 1.

THE readers of the SIGNS have already been notified of the change of price of this paper, that will go into effect October 1. The reasons that made it necessary for this change have already been quite fully set forth, but we wish again to call the attention of our readers to the offer, that any who may desire to send in their subscriptions for from one to five years before October 1 may have the paper at the old rate of one dollar per year. Quite a number of the friends of the paper have been availing themselves of this offer, and the publishers would again call the attention of our readers to the matter, so that, if there are any who have been thinking of sending in their subscriptions for two years or more, but have allowed it to pass from their memory, they may be reminded of it again. All orders for the paper should be addressed to SIGNS OF THE TIMES, Oakland, Cal.