

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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STEPHEN, THE MARTYR.

WHEN the apostles counseled the church at Jerusalem to choose seven deacons, the qualification was that they should be "men of honest report, full of the Holy Ghost and wisdom." The first on the list of those chosen was Stephen, and of him it is especially stated that he was "full of faith and of the Holy Ghost." Again it is noted that he was "full of faith and power," and that he "did great wonders and miracles among the people."

ALTHO he was set apart especially to "serve tables," that is, to see to the proper distribution of food among the people who "had all things common," in order that the apostles might give themselves to the "ministry of the Word," Stephen soon became a power in spiritual work. So mightily did the Lord work through him that ere long he became the special object of bitter opposition on the part of the enemies of the Gospel. The learned ones of various schools undertook by their wisdom to overthrow his arguments, and to counteract his influence among the people.

"THERE arose certain of the synagog, which is called the synagog of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen."

There was a combination of the world's leading wise men (after the flesh) pitted against one of the humble tho learned followers of Christ. It was a notable effort on the part of the enemy of souls, by a display of learning,

the enemies of truth. They are usually quite good natured as long as they can hold their influence with the masses by force of shrewd argument; but when that fails, there is almost certain to be a loss of temper, and, if possible, a resort to harsher measures. The enemies of truth are always unscrupulous, and are always ready to go as far as they dare in order to carry out their opposition. So in the case before us, the opponents of the Gospel began to persecute Stephen when they could not withstand him by fair means.

THEY began by bringing false charges against him. Then they "suborned men" to substantiate their charges. These hired falsifiers said, "We have heard him speak blasphemous words against Moses, and against God." This was designed to arouse the people, who were superstitiously bound to the traditional law of Moses as taught them by their leaders, and professedly zealous for God. The scheme was successful, "and they stirred up the people, and the elders, and the scribes, and came upon



The Stoning of Stephen.

to draw away disciples and to hinder others from becoming convinced of the truth. But the adversaries of Christ "were not able to resist the wisdom and the Spirit" by which Stephen spake.

THEN followed the characteristic course of

him, and caught him, and brought him to the council."

BEFORE the council Stephen was formally charged with speaking blasphemous words against the temple and the law. And the false witnesses declared that they had heard

him say that "this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." In refutation of these charges, before the accused man had been given opportunity to reply, the approval of Heaven rested upon him in a visible manner. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Had those who professed such zeal for the teaching of Moses really believed Moses, they would have recognized in Stephen's face the same glory that shone in the face of the patriarch as he came down from communion with God on Mount Sinai. But prejudice and jealousy are always blind to evidence, and Satanic hatred refuses to yield either to the Word of God or to manifestations of His power and glory. "If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead."

WHEN the high priest asked Stephen himself if the things charged against him were true, the prisoner entered upon an eloquent defense of the truth—not of his own person. He was earnest in his desire for the salvation of his persecutors. He rehearsed the history of God's dealings with His people from Abraham down to the building of the temple by Solomon, and his auditors were deeply interested in his theme and attracted by his eloquence. But when he said, "The Most High dwelleth not in temples made with hands," he was construed as speaking against the temple. Their disapproval was evidently so manifest that Stephen knew that further appeal was useless. So he boldly charged them with *always* resisting the Holy Ghost, with persecuting the prophets, and, finally, with betraying and murdering Christ. They had "received the law by the disposition of angels," and *had not kept it*.

HUMAN nature, backed by a determined unbelief, never can stand being confronted with personal sin. The utmost limit of power to resent it will surely be employed in whatever way is deemed most expedient. The truth had "cut to the heart" the persecutors of Stephen, and, in their rage, they "gnashed on him with their teeth." But the man of God was calm, "being full of the Holy Ghost." Looking up to heaven, he "saw the glory of God, and Jesus standing on the right hand of God," and faithfully bore witness to the fact.

THIS vision gave added strength to the hero of the cross, as he faced his doom; but his testimony and his fearlessness were too much for the enemies of Christ to bear. "They cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." But Stephen committed himself to his Saviour, used his last words in prayer for his enemies, and "fell asleep." But the trying of his faith on this terrible occasion, his heroic defense of the Gospel, and his tragic death were not without fruit. One of his bitterest opponents, one who consented unto his death, afterward became the fearless apostle Paul. He faithfully served his Master through a long ministry of great persecution and suffering, and finally yielded up his own life in defense of the faith.

"AND devout men carried Stephen to his burial, and made great lamentation over him." For the full scriptural record of Stephen's call, trial, and death, see Acts 6:1 to 8:2. G.

BECAUSE THOU KNOWEST.

BECAUSE Thou knowest, O dear Lord, because Thou knowest well,
The secret troubles of our hearts, those thoughts we can not tell
E'en to our friends, however dear and pitying they may be—
Because Thou knowest all, my Lord, our comfort lies in Thee!
At Thy dear feet our griefs are poured, on Thee our burdens laid;
In Thee we find the sunshine, tho our way lies deep in shade;
From Thine all-searching sight, O Christ, we would not try to hide
Those secrets which from friends around are hidden 'neath our pride!

Ah, no! but as a grieving child leans on its mother's knee,
We put our trembling hands in Thine, and tell our griefs to Thee,
Because Thou knowest, gracious One, the reason of them all,
Because Thine aid alone can lift and cheer us when we fall!
O loving Lord, who madest us, and who so long ago
Dwelt with Thy children here on earth, learned human joy and woe,
Bend down, and put Thine arms about Thy children as they pray,
Because Thou knowest all their hearts, their need of Thee each day!
And whatso'er our trials be, tho they be great or small,
"E'en as a mother comforteth," wilt Thou, who knowest all.
—Mary D. Brine, in *Christian Endeavor World*.

THE NEED OF UNITY.

GOD has given His children different talents and capabilities, but all are to work under one great Head. Those who claim to serve God are under obligation to work for Him with faithfulness and unselfishness. They are not to watch for an opportunity to build themselves up to the injury of some one else.

Different gifts are imparted to different ones, that we may feel our need of one another. God bestows these gifts, and they are to be employed in His service; not to glorify the possessor, but to uplift the world's Redeemer. They are to be used for the good of all mankind. God desires His people to help one another in the discharge of their various duties, and in the faithful accomplishment of the work He has given them to do.

The Lord wishes His people to reach a higher standard. He desires them to overcome all self-exaltation. No jealousy or envy is to be manifested, no evil surmisings entertained. The power of Satanic agencies is great, and the Lord calls upon His people to unite their forces to strengthen one another, "building up yourselves on your most holy faith." "Love as brethren, be pitiful, be courteous."

We are laborers together with God. One laborer plants, another waters or cultivates, and God gives the increase. The progress of the work in each individual soul determines the strength of the church. When those who claim to believe the truth are sanctified through the truth, when they learn of Christ, His meekness, and lowliness, there will be complete and perfect unity in the church. The members will answer Christ's prayer, "Sanctify them through Thy truth; Thy Word is truth; . . . that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as

We are One; I in them, and Thou in Me, that they may be made perfect in One; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

When Christ abides in the hearts of believers, all quarrels, all selfish actions, all discourteous words, will be put away. Each one will ask earnestly, "Lord, what wilt Thou have me to do?"

Let us strive with earnestness for the victory over sin. Let us be determined not to give place to the enemy by criticizing, by picking flaws, by disparaging others, and seeking to be first. Let us study the prayer made in our behalf, and work for its fulfilment. Let us keep our eyes fixed upon the perfect Pattern. The only way to avoid dissension and strife is to keep looking to Him who came to the world to save sinners, learning of Him, His meekness and lowliness. He says to us, "Lo, I am with you alway, even unto the end of the world." How, then, can there be strife among us? If we live in Christ's presence, there will be no contention.

Read the instruction given in the eighteenth chapter of Matthew. In all the oracles of God there is nothing more positive than this, and yet God is dishonored and His cause marred by the doing of the wrongs pointed out in this chapter. These words are for you and for me, and for all who claim to be followers of the meek and lowly Jesus. He shows us the principles upon which we are to act in all cases and under all circumstances. There is to be no striving for the supremacy. Christ teaches that in His spiritual kingdom it is not position, not outward splendor or authority, but inward excellence that constitutes greatness.

The disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

This is Christ's lesson for those He has ransomed by His own blood. He takes a deep interest in the least and feeblest of His children, and regards that which is done for them as done for Himself. The angels, who are in constant communion with the Father, are not ashamed, but glad and willing to minister to those most in need of their help. Then should not we, as servants of Christ, be willing to minister to those whom we suppose to be inferior to ourselves?

The greatest in the kingdom of God are those who know and love Him. These are they who are chosen of Him and precious. To do justly, to love mercy, and to walk humbly before God, this is an unfailing evidence of true sanctification of heart and life.

Christ's teachings are to be to us as the leaves of the tree of life. As we receive and assimilate His words, we shall reveal a symmetrical character. By our unity, by esteeming others better than ourselves, we bear to the world a living testimony of the power of the truth. We are not to fear that unless we seek to be first, we shall not be properly estimated. If men had higher and clearer views of Christ, if they had greater confidence in Him and less confidence in themselves, their characters would be molded and fashioned according to the divine likeness. When self is hid in Christ, the Saviour will appear as the chiefest among ten thousand, and the One altogether lovely.

Christ's presence in the church is its life, its

health, and its growth. Let God's children remember that to be esteemed by men is nothing, but to be commended by God is everything. Christians must give up seeking to be first if they obtain the favor and recognition of God. Those who have correct views of what constitutes true greatness will never contend for the supremacy.

Let us put far from us every feeling of self-exaltation. Let us prepare to be good soldiers of the cross by learning the lesson Christ gave when He said, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." He who has crushed down all desire for self-recognition will surely be recognized by the unselfishness of His life. In order to help and encourage others, he is willing to put self aside, to forego his own plans and desires. Such a man is a noble leader in Christ's army.

Look at the Saviour's patient endurance in suffering and trial, and remember that we too are engaged in a severe and trying warfare. Let us yoke up with Him in unselfish service. "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. . . . Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. . . . Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

MRS. E. G. WHITE.

THE END DRAWETH NEAR.

SEVENTH-DAY ADVENTISTS have no faith in setting times, such as days, months, or years, for the Lord to come. In fact, a person can not be a real Seventh-day Adventist and do this. There is a class of persons who have set various times for the Lord to come the second time, and they are correctly known as "Adventists," as the name simply means one who believes in the coming of the Lord, and especially it is applied to those who believe that His coming is near. But the class who have been calling attention to certain times, stating that the Lord would come at those times, while being Adventists, are not Seventh-day Adventists, and have few points of faith in common with them. Yet, while disclaiming emphatically all knowledge of the day, month, or year when the Lord will come in glory—believing that this is not revealed—we do believe that the generation who will be living when this shall take place, will know that His coming is near, so near that it is "even at the door," so that the next great event will be the ushering in of that solemn and momentous day.

Some one will be looking for Him and expecting Him. We do not look for an event that we have no evidence will come. In Titus 2:12, 13 God says, "We should live soberly, righteously, and godly, in this present world; *looking for* that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Again He says, "Unto them that *look for Him* shall He appear the second time without sin unto salvation." Heb. 9:28.

They will not only be *looking* for that event, but they will be ready and waiting for it. "And it shall be said in that day, Lo, this is our God; we have *waited* for Him, and He will save us; this is the Lord; *we have waited*

for Him." Isa. 25:9. So then some one will be expecting, looking for, and waiting for the coming of the Saviour when He does appear. And their action will be based upon the evidence of the inspired Word.

After speaking of the glory of the coming of the Saviour "with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16, 17), the apostle adds: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . Therefore let us not sleep, as do others; but let us *watch* and be sober." Chapter 5:1-6. In this it is stated that the signs about us will be a sure index of the "times and seasons" when "the Lord Himself shall descend from heaven." Then our duty is to *watch* "when they shall say, Peace and safety."

From this we learn that we are not only to "look for Him," but to watch the doings of men and nations in this world as signs when we *should* look for Him. There will be the two classes, those who "watch" and those who "sleep." We will all be found in one class or the other when He appears. Has there been the "Peace and safety" cry heard? Let me quote another text: "And it shall come to pass *in the last days*, that the mountain of the Lord's house shall be established in the top of the mountains; . . . and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways. . . . And He shall judge among the nations, and shall rebuke many people." Isa. 2:2-4. Who are the "many people" whom it is claimed will be rebuked? In quoting the same prophecy in Micah 4:1-3, he states that they are the "strong nations afar off."

To-day there is almost a religious war against China, in which, strange as it may seem, professed Christians are clamoring the most loudly for unsparing vengeance. One minister, speaking of the East, says that "every bullet sent, every cannon shot, and every flag waved, means righteousness." It is anticipated that, as a result of war and bloodshed, we shall have a world's peace.

The prophet has also recorded, in the same scripture, following the alleged rebuke of God, these words of many people: "And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." It must be remembered that the Lord says *the people* will be making these statements "in the last days," not that the Lord says it. *The people* will say, "The mouth of the Lord of hosts hath spoken it." Verse 4.

Do these things greet our ears to-day? Are they a sign of the end, given as such by the Lord Himself? Is there aught said of "Peace Congresses" and "National Arbitration Committees" to attain these ends? The "people" have spoken as the Lord said they would, and we will yet hear more from them.

Now listen to the words of God as He sees the same nations, at the same time: "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:32, 33. The people will say, "Peace and

safety," and, "Nation shall not lift up sword against nation." But God says, "Evil shall go forth from nation to nation." He also says: "Prepare war, *wake up* the mighty men, let all the men of war draw near; . . . let the weak say, I am strong. . . . Let the heathen be wakened." Joel 3:9-12. Then "when they [the people] shall say, Peace and safety," at that time God wants us to know that "sudden destruction cometh upon them." Where, then, are we? We are in the time when we can say with confidence, "The end draweth near." Soon Jesus will come to this sin-burdened, war-shaken world. There is safety to every one who will put all into the hands of God, by implicit obedience, and let His truth be his "shield and buckler." Ps. 91:4.

CLARENCE SANTEE.

THE CYNIC. IS IT I?

THE cynic is always a critic. He sees and talks of the defects and weaknesses of men and things, and, what is worse, he becomes so habituated to viewing faults and wrongs that he suspects they exist even where they are not visible. And ever when a person's act is apparently good, he will insinuate that the motive that prompted it was a selfish one. Nothing is right, and nothing escapes his sharp and withering criticism. Unconsciously to himself, he virtually declares his great discernment, his profound wisdom, and his immaculate goodness. The man who talks of the faults of others proclaims that he is good, that he would not be guilty of such things; so that really the habit of faultfinding and criticizing is a manifestation of selfishness and a form of self-exaltation.

But the question may be asked, "Are we not to discern and call attention to the signs of the times and the increasing wickedness of these last days?"—Most assuredly. But we are also to heed what God's Word enjoins upon us, in regard to our words and thoughts. It says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. Again it instructs us "to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Titus 3:2. See also Eph. 4:30-32; 1 Peter 2:1; Matt. 7:12. How can we obey the instruction of the Lord in these scriptures, and give the message for our time as recorded in Isa. 58:1; Rev. 14:8, and 18:2-4? Surely there is no lack of harmony in God's requirements. Obedience to one of God's commands does not make it necessary to disobey another.

Truth may be preached and the message proclaimed without denouncing *men*, or *sects*, or *parties*. Error and false systems of religion may be exposed without denouncing their adherents. Our aim should be to save men, by preaching Christ, and showing the beauty and harmony of truth and righteousness in contrast with error and sin. Men are not won to Christ and His cause by denunciation and criticism. Love is the conquering power of the Gospel. Love is merciful, pitiful, and compassionate. It "covers a multitude of sins." It "suffers long and is kind." It abhors sin and wrong, but it loves the sinner, and seeks in every right way to win his confidence and his heart. "Every one of us should weed out of our conversation everything that is harsh and severe. We should not indulge in condemn-

ing others, and we will not do so if we are one with Christ."

There is great danger that we shall fix our eyes and our minds upon the dark picture of sin and crime in our world, and dwell upon it and talk about it until we become changed into the same image. It is too late in the day to become molded into the image of the world by beholding its wickedness, talking of its doings, practising its ways, and partaking of its spirit. If others are referred to unfavorably in social intercourse, the Christian will not enjoy such remarks. He will never sanction or encourage evil-speaking and backbiting; on the contrary, he will seek to turn the conversation into other channels, or he will speak of some good trait, something to commend in the one who is the subject of criticism. Perhaps the one who is criticised has as few faults as those who censure him, and may be a true, sincere Christian. It would have a salutary effect on the true Christian to remember always the words of the Saviour, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40.

Yes, Christ identifies Himself with His people so closely that He counts every unkind word, every harsh remark, and every censuring statement uttered against one of His children, or any one else, as really against Himself. This is because all men belong to God, both by creation and redemption. He loves them with an infinite love; He gave His Son to die for them, and He graciously invites them all to accept the great salvation. He wants them won by love, the only potent force in saving people from sin, and the only one which God employs, or authorizes any one to employ in His work. Therefore when we indulge in evil-speaking, censuring, and fault-finding, we speak evil of the law and judge the law, because the law requires that we love our neighbor as ourselves. James 4:11. Satan is the great accuser, and accusing is one form of his violation of the divine law of love; and all who indulge in this terrible sin of evil-speaking manifest the spirit of Satan and not the Spirit of Christ. A careful reading of James 3 will show how God regards the use of the tongue. See also Prov. 10:11; 11:13; 15:26; 16:24, 27, 28; 17:9; 18:8, 21; 20:19; 21:23; 25:23; 26:20, 21, 28.

The Saviour says, "Out of the abundance of the heart the mouth speaketh." Matt. 12:34. The person who is constantly indulging in criticism of the acts and motives of others, shows that his own heart is devoid of that love and sympathy which God has for poor, fallen humanity, and that it is controlled by the spirit which inspires Satan in his work of accusing the brethren, and opposing the work of God. Love "thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. 13:5, 6. Love produces kindness, sympathy, and tender compassion for all, especially the erring and the fallen. "Let brotherly love continue."

M. H. BROWN.

CHRIST'S service is no service for an idler. There is no place in all the kingdom of heaven for an idle man, either in this world or the next. Indeed, no man can follow Christ without becoming a busy man, as his Master was before him. Work is one of the world's great blessings. It is work that wins wages. And yet there is no easy task that may not be made hard by leaving Christ out of it. So there is no hard task but may be made easy if we put Christ and His helpfulness in it.—*Christian Work.*

HOW MUCH REDEMPTION INCLUDES.

THE Son of man is come to seek and to save that which was lost." His work is to restore what was lost through sin. The body made in the image of God; the right to the tree of life; communion with God, without any obscuring veil between, and the dominion of the earth, were all lost through the sin of our first parents. The decree also went forth, "Cursed is the ground for thy sake."

The Son of man, the "second Adam," came to restore to humanity all that they would have enjoyed if sin had never entered. This means more than many suppose; for "so long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love, would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God."

If man had never sinned, but continued to gain new treasures of knowledge, would he not have been at the present time immeasurably beyond what Adam was at the beginning? Have not all those vast opportunities been lost to humanity? It has been the work of the devil to cheat man out of these blessings. But "the Son of man was manifested that He might destroy the works of the devil." And the promise reads, "I will restore to you the years that the locust hath eaten," etc. Man redeemed will be what he would have been at the end of the thousands of years that have passed since his fall, if he had never sinned. He will not simply be what Adam was at the beginning. "All that it was possible for him to gain by a sinless life, will be given him through Christ." Man in the beginning was made a little lower than the angels; but man redeemed will be highly exalted. "The work of redemption involves consequences of which it is difficult for man to have any conception. There was to be imparted to the human being, striving for conformity to the divine image, an outlay of heaven's treasures, an excellence of power, which would place him higher than the angels who had not fallen."

Every trace of the slimy trail of the serpent will be removed. The earth, which was to be subdued and replenished by man, will be restored to the perfect state to which it would have been brought in the same period of time, by man, if sin had never entered. Thus, instead of having the garden only, we will have the city, and the garden, with the tree of life in the "midst of the street of it." What man would have built about the garden to beautify it, Christ has prepared in heaven, and brings it down with the garden upon the new earth.

"The redemption of our body" will be complete; for He will "change our vile body, that it may be fashioned like unto His glorious body." The robe of light which enshrouded our first parents before they sinned will again clothe humanity, and they will "shine forth as the sun in the kingdom of their Father."

"The Spirit of Christ" through Hosea gives the pledge, "I will redeem them from death." The flaming sword will no longer separate humanity from the tree of life, but they will have a right to eat and live forever throughout the ceaseless ages of eternity. What rapturous joy will fill the heart of Adam as "the Saviour leads him to the tree of life, and plucks the glorious fruit, and bids him eat"!

No longer will the Father be to His people an "invisible God;" for "they shall see His face; and His name shall be in their foreheads." The "first dominion" will come to the "tower

of the flock, the stronghold of the daughter of Zion." Micah 4:8. He who conquered Satan in every conflict receives "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away." The curse of sin that now rests so heavily upon the earth will forever pass away. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him."

"The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore, humbled Himself to uplift fallen man; that He bare the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart, and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory, and humiliate Himself, from love to man, will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer, and behold the eternal glory of the Father shining in His countenance, as they behold His throne, which is from everlasting, and know that His kingdom is to have no end, they break forth in rapturous song, 'Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own precious blood!'"

MRS. H. HURD HASKELL.

NO MORE CURSE.

EVER since the fall of man the earth has been groaning beneath the curse of sin. Every created thing on this planet,—the lost sheep in the family of worlds,—shows the marks of the terrible malady of sin. Death and decay are stamped upon everything. Man is born, but fleeth as a shadow. He continueth not. The grim reaper steps across the threshold and summons to the narrow home the father, mother, husband, wife, or child. The chair is vacant. They exist only in the memory, and the record made by the heavenly penman. Pain, sorrow, disappointment, weeping, death, mourning, misery, wretchedness, and poverty beggaring description, greet the eye at every turn. Man, made in the image of God, curses and swears and blasphemes the name of eternal God.

As we look upon the awful wreck sin has made, it is comforting to read of a time when the curse will be no more. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Rev. 22:3.

On reading this blessed promise it occurs to the writer that if such a glorious time ever comes, when the curse is no more, there must of necessity come a time when men will stop cursing. It is impossible to conceive of such a thing as the curse being done away while sinners remain to curse. To this every person who thinks must assent.

Then if this is so, what becomes of the doctrine that those who are finally lost will curse and blaspheme God through all eternity? Surely if unnumbered myriads of the damned should be cursing and blaspheming and denouncing God with terrible oaths as long as God Himself should exist, there never could be a time when there would be "no more curse."

This horrible and God-dishonoring doctrine,

so inseparably connected with the unscriptural idea of the natural immortality of man, has strengthened unbelief and hatred of God in the heart of many a poor struggling soul. I can remember when but a boy attending revival effort with my parents, and my young heart was moved as I saw the love of God manifested in the gift of Jesus, and the offer of a free pardon for all offenses. But frequently before the preacher closed he would give his audience what he termed a "peep into the bottomless pit." Then I was told that if I failed to repent, the God of love about whom I had been hearing would hurl me at last into hell fire, with millions of other lost souls, where, in a lurid flame, in agony no mortal tongue could portray, I would burn and curse in terrible torment as long as God should exist. I was told that when I had been weeping and wailing in this unspeakable torment as many million years as there are blades of grass and leaves of the forest, I would have just as long to burn and curse as ever. But my boyish mind revolted at the horrible thought, and it seemed to me that God must be a fiend to do this. As I grew to manhood with the thought of this awful doctrine before me, I could not see a God of love in it, and I was driven almost into infidelity and atheism. The preacher said it was in the Bible, and I, supposing he knew, took it for granted. So I had about concluded to discard the Bible. I shudder now at the thought.

But later on I learned that the Bible did not uphold such an awful dogma, but that God had said there would come a time when there would be "no more curse;" that sinners would be burned up, root and branch (Mal. 4:1), and cease to exist (Ps. 37:9, 10); that they would be devoured from off the earth (Rev. 20:9), until not a coal would finally be left at which to warm (Isa. 47:14); that the entire universe would be free from the curse of sin, and every creature be found praising God through the never-ending cycle of eternity. In this I can see the love and justice of God, and my soul longs for that glad time to come when there will be "no more curse."

G. B. THOMPSON.

SOME SOUND REASONS CITED.

JESUS CHRIST brought into the world principles so wise and pure that the world could not fully appreciate them. They were and still are as foreign to the spirit and ways of the world as heaven is higher than earth. They never can be united. In name the church may think to possess them while being actuated by worldly policies; and some in the world may honestly believe they belong to Christ, but He does not recognize them as His. If the church would remain faithful to these exalted truths, and let alone the worldly idea of civil force, she would not have so much to complain about. If the Lord's instruction, which says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them," were really practised by the church, there would never appear in the papers of the world such pertinent remarks as the following:—

THE DECLINE IN CHURCH ATTENDANCE.—While the ministers are discussing the reasons for the diminishing attendance at church services, it may be worth while to call their attention to the recent revival in Baltimore of an obsolete and neglected blue law of 177 years ago, and the raid last Sunday on the ordinary and necessary and harmless Sunday traffic. Is it to be expected that honest and reputable citizens who are made the victims of such a raid, and who are held up as law-breakers and malefactors under it, will show much enthusiasm for the mistaken zeal which prompted it?

The foregoing is an editorial from a journal published in the year 1900. People who go to church desire to hear from men in whom they can have confidence as *Christians*. If they do not have such confidence, and do not hear the Word when they do go to church, they will prefer to stay at home and enjoy their favorite reading rather than listen to some tirade or political speech. People love the taste of the fruit from the Spirit of God, altho they may not understand its Source, or how it is produced upon the human branch. The spirit of Sunday laws is far from being that Spirit of love which "worketh no ill to his neighbor." A tree is known by its *fruit*.

T. E. BOWEN.

CATCH THE SUNSHINE.

CATCH the sunshine, tho the shadows
All around you thickly lie;
Close behind is God's sweet sunshine
Brightly beaming in the sky.
Catch that bright beam—soon 'twill vanish,
All too quickly pass away,
Leaving yet a deeper shadow
Where its shining presence lay.

Catch the sunshine, tho it glistens
Through a dark and fearful cloud;
It has come to bring sweet solace
To a heart in sorrow bowed.
Don't give up to gloom and anguish,
Do not yield to being sad;
Look! there comes a gleam of sunshine,
Catch it—O, it seems so glad!

Catch the sunshine, it is glowing
All around you in the air;
Only look for it—you'll find it
Lurking, sparkling everywhere.
Blessed sunshine! how it gladdens
All the dark spots by the way,
Playing "hide and seek" with sorrow,
Chasing guilt and sin away!
—*Star of Hope.*

"I AM THE RESURRECTION AND THE LIFE."

IF a man die, shall he live again?" This question has confronted every soul that has come to years of maturity since the day that Adam, because of his transgression, was driven from his home in the Garden of Eden. Shall the dead really live again? Will our loved ones, whom we lay so tenderly away in the silent grave, ever come forth, and be with us again, that we may know them and realize that they have once more a real existence among the living? This question, as before stated, is one with which every thinking individual is brought squarely face to face; and one, we are sorry to know, that many, in their unbelief, ever fail to settle in the glorious light of the Scriptures.

When Adam was driven from Eden, the promise was given that of the seed of the woman One would be raised up that should bruise the serpent's head. This was to them the Gospel. It spoke to them of a coming Saviour who should unlock the dark prison house of the great destroyer, and call forth to life every son and daughter of Adam's fallen race. It spoke of more than this; it told of the blessed possibilities of a life freed from the bondage of sin; of a life, tho fiercely attacked by the arch-deceiver, yet safely hid within the overshadowing presence of a heavenly Father's love. All this, and even more, was couched in the promise made to Adam when it became necessary to deprive him of his beautiful Eden home. If faithful to God and His requirements, Adam should not only live again, but live to all eternity. This promise of an eternal

life through faith in the atonement of a coming Messiah, was not made to Adam alone, but to every trusting, obedient member of his fallen race.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. All will live again; all will hear His voice and come forth. Whether that awakening be unto a life eternal, or to hear the words, "Depart from Me, ye workers of iniquity," depends entirely on how we spend the time and opportunities given us here in the present time of probation.

Jesus is our life. "In Him was life, and the life was the light of men." We hear Him saying, in tenderest tones of sympathy, as He stands at the tomb of Lazarus, "I am the resurrection and the life; he that believeth in Me, tho he were dead, yet shall he live." Precious promise, given to the sorrowing sons of men! "If a man die, shall he live again?"

Yes, praise His holy name, we shall live again! Tho our feet may pass through the dark portals of the tomb; tho we may walk through the valley of the shadow of death, yet we will fear no evil; our souls shall be satisfied; our "life is hid with Christ in God;" and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

OTHO C. GODSMARK.

EARNESTNESS IN RELIGION.

THERE is no quality or element in religion which can take the place of aggressive earnestness. Activity is the condition of growth. "Woe unto them that are at ease in Zion." No divine malediction is necessary to consign them to their "own place" among the non-producers in the Lord's vineyard. It is only by eternal vigilance and wise and ceaseless effort that we hold our own and make advances on the enemy's lines. We are not enlisted to hold the fort but to capture the enemy. The campaign is offensive, not defensive; it is one of conquest, not compromise. Christianity in all its forms as developed in history, has been aggressive. It aims after the spiritual conquest of the whole world, and whatever it has achieved has been done through its power to inspire men and women to go forth as missionaries animated with this sublime and far-reaching idea. Whatever progress the religion of Jesus has made, in spite of all errors and superstitions, has been accomplished largely through this one all-mastering passion. This was the secret of Paul's power; and the same is true of every preacher, whatever his creed, who has achieved success.—*Selected.*

"I MUST TELL THEM."

A WOUNDED Japanese soldier, while in the hospital, was converted to Christ. He labored faithfully with some of his comrades in the hospital, and afterwards was heard to say, "I must go home soon and get the people of my village to believe."

A suggestion was made to him that it might be well for him to wait a while before going home, till he was better instructed in Christian doctrine. The suggestion astonished him, and he replied simply, "It will never do for me to believe this alone; I must tell them."—*Selected.*



THE PEACE-OFFERING.

"There is no peace, saith the Lord, unto the wicked." Isa. 48:22.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Isa. 26:3.

THE peace-offering, whatever the animal was, must be without blemish. It was slain by the man who brought it, and the blood was sprinkled by the priest around the altar of burnt-offering. Certain portions of the meat were eaten by the priests, but other portions and all the fat were burned on the altar upon the burnt-offering.

Here, as in all the offerings, the offering stands for the offerer, its life for his life. Before we can know peace, we must know what it is willingly to take our lives, and give them freely to be sprinkled by our High Priest, or used as He directs in the service of humanity.

As the peace-offering was burned on the burnt-offering, the burnt-offering must precede it. But the burnt-offering could not be brought till the repentant soul, bringing his sin-offering or his trespass-offering, had thus been accepted, pardoned, and reconciled to God. Then he could bring his burnt-offering, showing thereby that his renewed life was consecrated to God, to be poured out and consumed in His service; and on this burnt-offering, "the food of the offering made by fire unto the Lord," was burned the fat of his peace-offering.

The trespasser, conscious of a fault, could have no part even in the continual morning and evening burnt-offering, until he brought his personal trespass-offering. Then, with the others, he could consecrate himself anew in the burnt sacrifice, and so find peace. How plain this is! "There is no peace, saith my God, to the wicked." "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt." "Great peace have they which love thy law; and nothing shall offend them."

But why was the peace-offering burned on the burnt-offering? Here is a great spiritual truth, the very innermost secret of the Gospel. The burnt-offering, as we have seen, is the giving of the renewed life to be consumed on the altar of service, consumed, if need be, as was the life of Jesus, going out in crucifixion and apparent defeat, hated, despised, maligned, and rejected. "Surely," says the natural heart, "here is no peace." Yet just here, on the burnt-offering, is the peace. Hark! I hear this same persecuted and crucified Jesus say: "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Not as the world giveth,"—not a little peace, to last a little while and only while things go smoothly, but the very secret of peace I give unto you, a peace which will endure through all trials, and through every affliction.

What is the secret? Here is the answer: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you." The yoke means the same toil, the same service, the same sacrifice that Jesus gave, the same that was signified by the burnt-offering. "Take My yoke upon you; . . . and ye shall find rest [i.e., peace, tranquillity, quiet, restful joy] unto your souls. For My yoke is easy, and My burden is light." Think of it! Look at the life of Jesus, a per-

petual burnt-offering,—consumed to the last red drop on the altar; yet through it all He had peace, and said, "My burden is light." Was not the peace-offering burned on the burnt-offering?

The cause of the world's unrest and lack of peace is just the opposite of this spirit of sacrifice, of giving the life. It is the spirit of *selling* the life for the uttermost that it will bring of the world's wealth, honor, and renown, and then being dissatisfied with the price.

Two quotations from Carlyle make the principle of the world's unrest, and of the peace that can be found only in self-sacrifice, very plain. "Always," he says, "there is a black spot in our sunshine; it is even, as I have said, the shadow of ourselves. The whim we have of happiness is somewhat thus: By certain valuations and averages of our own striking, we come upon some sort of an average terrestrial lot; this we fancy belongs to us by nature and of indefeasible right. It is simply payment of our wages, of our deserts; requires neither thanks nor complaint; only such overplus as there may be do we account happiness; any deficit, again, as misery. Now consider that we have the valuation of our own deserts ourselves—and what a fund of self-conceit there is in each of us—do you wonder that the balance should so often dip the wrong way, and many a blockhead cry, "See there! what a payment! was ever worthy gentleman so used?" I tell thee, blockhead, it all comes of thy vanity, of what thou *fanciest* those same deserts to be." "Fancy thou deservest to be hanged; thou wilt feel it happiness to be only shot. Fancy thou deservest to be hanged in hair halter; it will be a luxury to die in hemp." "The fraction of life can be increased in value not so much by increasing the numerator as by lessening your denominator. Unity itself, divided by zero, will give infinity. Make thy claim of wages a zero, then; thou hast the world under thy feet. Well did the wisest of our time write, 'It is only with renunciation that life, properly speaking, can be said to begin.'"—*Sartor Resartus*.

"The wages of every noble work do yet lie in heaven, or else nowhere. Not in Bank of England bills needest thou, heroic soul, present thy account of earnings. Human banks know thee not, or know thee after generations and centuries are passed away, and thou art clean gone from rewarding. . . . My brother, the brave man has to give his life away, thou dost not expect to sell thy life in any satisfactory manner? Give it, then, like a royal heart; let the price be nothing; thou hast then, in a certain sense, got all for it."—*Past and Present*.

Here is the very secret of rest and peace. Take Christ's yoke,—give the life; give it freely, make no claim; give it in Christ's name, and for His sake. In other words, present it a burnt-offering, to be consumed for a sweet savor unto the Lord, consumed in the service of humanity, consumed by the sacred fire of love which ever burns on the altar of the Christ-illuminated soul. Then, and only then, you will find peace. Surely it will be peace then; for if the life, through love, is freely given, there will be no quarrel as to how or when it shall be taken, and no perplexing questions of prices, or honors, or rewards.

The feet of such an one may ever be "shod with the preparation of the Gospel of peace," to tread any rough pathway. Surely, now we can see why the peace-offering was burned on the burnt-offering.

This thought of complete self-renunciation as the secret of peace, runs through almost every reference to peace in the Bible. Jesus came to earth to manifest the *given* life of God, and to show how, because of that gift, the river of life is ever flowing from the throne. He came to teach us this same lesson of sacrifice,—of giving the life,—so that we may be made channels through which the living water of His given life may flow out to others. It was because of this fact that the angels, in announcing His birth, said, "Glory to God in the highest, and on earth peace, good will toward men." "Therefore being justified by faith [i. e., by Christ's righteousness, not by any striving, or struggling, or trusting to any merit of our own], we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace [unmerited favor] wherein we stand, and rejoice in hope of the glory of God." What about sorrows and trials now? Hear Paul: "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

"Be careful [i. e., anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Truly He is the "Prince of Peace." I hear Him say, "In the world ye shall have tribulation; but in Me ye shall have peace." In quiet trust my soul responds: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

G. E. FITFIELD.

KEEP STILL.

KEEP still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you speak calmly, and then you will not need to speak, it may be. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—*World's Crisis*.

BE sure if you do your very best in that which is laid upon you daily, you will not be left without help when some mightier occasion arises.—*J. N. Grou*.

PRAYER.

NOTHING can detain or destroy a real prayer; its flight to the throne is swift and certain. God will not fail you, tho you fail yourself. Tho you faint, He fainteth not, neither is weary. Lift up your cry, and He will lift up His hand. Resort to your chamber, and it shall be to you none other than the gate of heaven. Tell your God your grief is heavy to you; it will be light enough to Him. Dilemmas will all be plain to His wisdom, and difficulties will vanish before His strength.

But remember always, prayer, like a ladder, has two ends. If angels are at the top end, there must be a human being at the foot; if the sunshine and the rain are sent to bring forward the fruitage of the year into the harvest, man must plow and sow, else there will be no harvest. God recognizes and uses human agencies in the carrying forward of His purposes. This has its illustration in an incident in the life of Hudson Taylor. He is a man of great faith in God, as well as a great missionary. When he first went to China, it was in a sailing vessel. Very close to the shore of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to go about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God.

"I will," said Taylor, "provided you set your sail to catch the breeze."

The captain declined to make himself a laughing stock by unfurling sails in a dead calm.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done. The missionary retired to his stateroom to pray. While engaged in prayer, there was a knock at his door.

"Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And, sure enough, when but a hundred yards from shore, a strong wind struck the sails of the boat, so that the cannibals were cheated out of their human prey.

Sails are made to catch the wind. This part of the prayer, namely, the spreading of the sail, the sailors could do. It belonged to God to send the wind.

The application of all this is, if your prayer is for wind, be sure to first spread the sails.

One great lack of the church to-day is the power of prayer. The little company in that upper room in Jerusalem—men and women—rightly interpreted the Lord, when for ten days they tarried in prayer. How simple, direct, fervent, importunate that prayer was all the world knows! In this first Christian prayer-meeting we have in miniature the pivotal point of power for the church to-day and of every day.—*Selected.*

THE BEST TIME.

If you are going to do a helpful thing you want to be sure to do it at the right time. If you are going to say a kind word, choose the best time to speak it. If you have forgiven the wrong some one else has done you, take the best time to show it.

Perhaps you think it will be hard to know the best time for these things. Not a bit of it. The best time for all of them is the present time. If you have a kind word to say, say it

now. If you want to help another, help now. If you have forgiven somebody else for being unkind, show it this very minute. We do not gain anything by waiting a while before we begin to carry out our good intentions. The best time for these things is now.

SOULS OR SOVEREIGNTY?

WHAT does the missionary seek in the highways and byways of heathenism—the souls of the heathen, or the propagation of his country's influence? In other words, whose ambassador is the man who goes to teach among the heathen "the unsearchable riches of Christ"? If he is Christ's ambassador, he will represent Christ and His kingdom, and all else will be subservient to that. If he has forgotten the import of his commission, he is almost sure to glorify the country from which he came, and extol the merits of his peculiar national civilization. He is a German Christian, a French Christian, or an English or American Christian. But the true Christian, the true ambassador of Christ, is a Christian without respect to nationality.

An ambassador can not be the accredited representative of two different nations at the same time. Neither can Christ's ambassador represent Christ and any earthly government at the same time. He can not serve two masters. The ambassadorship of the Christian is of sufficient importance to engross the whole time and attention and energies of the man who undertakes the high responsibility. His business is to teach to the people the salvation of Christ, to represent in this earth, this foreign country, King Emmanuel and the sovereignty of heaven. He can not take the time to represent any other power; for the business of his Sovereign is urgent. The sovereignty of earthly powers must pass away; but the sovereignty of God is from everlasting to everlasting. Representing an earthly government, or extolling its merits among the heathen, is too small a business for him whom Christ has sent out in His name. Such work is a double failure; Christ is not honored, and the earthly government is involved in difficulty with the people among whom he has been laboring. The nations have their own representatives abroad, looking after their interests. The Christian, if he understands the meaning of his call, knows that he is abroad to represent the interests of the kingdom of heaven. His business is to seek the salvation of souls; and when in danger, he will seek the protection of the One who sent him forth.

The missionary should weigh well the questions, Am I seeking the souls of men, or the extension of an earthly government's influence? Am I seeking to serve two masters, or one only, and that Christ? C. M. S.

"I AM IN THE MIDST."

AN ingenious dreamer has recently published a tract relating a dream in which he had a visit from the Lord Jesus. The effect of that visit upon the conduct of the household was manifest. Certain inelegancies and improprieties of conversation which were not considered sinful were laid aside for the time being. The use of wine was abandoned, and visiting the theater was given up, not because these things were considered wrong, but they did not seem to be exactly proper while the Lord was being entertained.

The dreamer was accompanied to church one day by his distinguished Guest, and, altho

the preacher, of whose abilities and gifts this parishioner was proud, preached a great sermon on a very deep subject, he was somewhat ashamed, feeling that it was not exactly the kind of sermon one should preach in the presence of Jesus.

If the fact of His presence were always realized, what a difference it would make in the preaching, praying, and singing! What a difference it would make in the words used in business transactions and social conversations! All worship, all giving, and all living should be conducted as in His presence. This thought should banish our fears, chasten our speech, assuage our griefs, and surround us with the atmosphere and sunlight of heaven while journeying through a vale of tears.

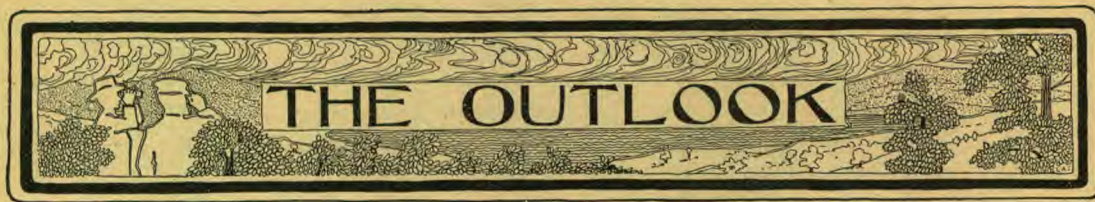
When a newly-elected President of the United States, who is known to be a church-member or a church-goer, is about to take up his temporary abode in the capital of the nation, great anxiety is manifest among the members of each congregation connected with the denomination to which he belongs or toward which he inclines, to have him worship with them. It has been currently and publicly reported that industrious efforts have been made by church people in Washington to induce the President to go here or there. The dignity and propriety of such a proceeding is open to question, but no one can think it strange that any congregation should desire the presence of so distinguished a worshiper. The presence of the President attracts a multitude, increases the revenues of the church, and affords a certain satisfaction to those who are associated with him once a week in holy exercises. It is an honor to preach before the President of the United States every Sunday. The members of the choir must prize the privilege of discoursing music for the ears of the chief magistrate of the greatest nation on earth.

How few consider that One far more worthy is always present in every worshiping congregation! He does not wait to be invited. No special pew need be set apart for His accommodation. Wealth, station, fine music, and eloquent preaching furnish no inducements to Him. He is present in the most obscure church, with the poorest people. He is not confined to one congregation. His presence means more than the presence of the President. If His presence is properly recognized, the multitude will be attracted. Benefits which the presence of no human being can insure will follow His steps. He says, "I am in the midst." He does not state the object of His visit. It is enough to announce the fact.—*Christian Advocate.*



1082. M. E. R.—What law is spoken of as being changed, in Heb. 7:12?

The text reads, "For the priesthood being changed, there is made of necessity a change also of the law." The law that is changed is the law of the Levitical priesthood. This law required that the priests should be of the tribe of Levi. Ex. 40:12-15; Num. 18:6, 7. But when Christ finished His earthly work and began His ministry in the heavenly sanctuary, He became our High Priest. But He was of the tribe of Judah, and according to the law, the law of the priesthood,—was not eligible. Therefore, in order for Him to become High Priest, it was necessary for a change to be made in that law, a change that would admit those of other tribes to the priesthood. That law ceased by limitation, with all the earthly ordinances of the tabernacle, at the death of Christ, for it was to Him that the whole system pointed. Then the new order,—or the re-establishment of the Melchizedek priesthood,—went into force. And since then the chosen of God, who in His purpose become Israelites in the broad sense, are called "an holy priesthood, to offer up spiritual sacrifices," "a royal priesthood." 1 Peter 2:5, 9. See also Rev. 1:6; 5:9.



"PAIN-KILLERS."

THE New York *World*, in commenting upon the International Medical Congress, that has been convened in connection with the Paris Exposition, says:—

"For the laymen, certainly the most interesting, and perhaps the most directly important part of the work of the congress was the papers and discussions upon the indiscriminate use of all manner of nerve and digestion stimulants.

"Nowadays when a man gets that heavy ache in the pit of the stomach, he hastens off for a pill or a tablet, swallows it or them, and, finding the pain gone, congratulates himself upon being 'cured.' Or he gets a headache, and at once pours into his system a round dose of phenacetin, anti-kamnia, or some such drug. The headache disappears, he thinks he is 'well,' and tells all his friends what to do in case of headache.

"What has happened in reality? The disease has not been benefited, may even have been aggravated, for the drug may have weakened nature's recuperative powers. The man has simply smothered the pain—the friendly voice that was warning him of an internal insurrection that was aiming to unseat health from its throne.

"With the enormously-increased facilities for obtaining and using drugs, and in the prevailing ignorance as to their effects, sanitary science is having a hard task in trying to force down the ratios of sickness and mortality."

It is gratifying to see how leading men in connection with the scientific world are coming to acknowledge the evil effects of drugging. Drugs at their best are poisonous, and the very least quantity of them that is taken into the system the better. God has provided us with wonderful recuperative powers through what we call "nature," and if we would study our physical needs with one-half the care that we study how to please the palate, we would soon learn what would be injurious to our health, and, leaving these things off, would find no occasion to resort to drugs. Those who are wasting their vital forces through dosing with all sorts of patent medicines, as well as drugs in general, should pay careful heed to what these men representing the highest medical skill of the world are saying to us concerning the evil effects of drugs. T.

THE DEADLY COCAIN.

THE sale of alcohol may be prohibited, as it ought to be, but depraved appetite will find in Satan's materia medica some other potent drug for the destruction of body and soul.

Cocain is one of the deceitful poisons now working effectually to destroy souls. The Cincinnati *Enquirer* of August 5 had an article entitled "Cocain," which opens with these paragraphs:—

"The recent arrest of several druggists in this city for selling cocain indiscriminately to all comers, without requiring the order of a physician, has again started the discussion as to the uses and abuses of the most seductive drug known to medical science. The discussion of a few years ago settled nothing, as there was just as much testimony on one side as the other regarding the deleterious effects from its use.

"Cincinnati, however, furnished two notable examples of what effect it has on some people, and both cases were the more remarkable from the fact that the victims were well-known physicians, and both became addicted to the use of cocain by reason of their desire to increase their knowledge by experimenting with it. One of the men referred to became a total physical and mental wreck, and sank into an early grave. The other, after years of suffering consequent upon its use, succeeded in breaking the charm that held him a captive for years, and finally regained his normal vigor of body and mind, and at this time is an honored and respected leader in his profession in an Eastern city, noted for its eminent men in the medical world. No matter what will be the result of the controversy on the subject of cocain using, all agree that its effects are delightful; that an eighth of a grain will make the user of it feel as if he owned the earth, and that all the ills and perplexities of existence were banished forever. But when the effects have worn off, then comes the reaction. Life is again unbearable, and the only way to make it endurable is another dose of the narcotic that numbs the sensibilities, eases bodily and mental pain, paints everything in a roseate hue, and places the poor devil in a transitory elysium of bliss."

The *Enquirer* tells us, speaking of Cincinnati, that "there is not a drug store in the thickly-settled districts of this city that is not daily besieged by unhappy victims of misfortune."

The drug is sold under various guises, as, for instance, a catarrh remedy. One physician is quoted by the *Enquirer* as saying:—

"Cocain may be toxic, sometimes deadly, in large doses. It may give rise to dangerous or even fatal symptoms in doses usually deemed safe. The danger, near and remote, is greatest when given under the skin. It may produce a diseased condition, in which the will is prostrate, and the patient powerless—a true toxic neurosis, more marked and less hopeful than that from alcohol or opium."

A traveling man declares that cocain-using produces a condition "wherein conscience is completely paralyzed, and all sense of moral responsibility is annihilated." And then he gives this instance to illustrate how the habit has spread:—

"In Winchester, Ky., four years ago cocain was unknown outside of medical circles or the pharmacies, but to-day there are 800 known slaves to cocain, principally, however, colored. At another point in that same State, in a drug store, in the course of an hour, I counted eleven calls for morphine and eighteen for cocain. It is also a remarkable and well-known fact in the South that whenever a town goes dry, the sale of cocain increases."

He tells of the case of a cocain fiend who began when young with paregoric, then opium, ending with cocain. The above also reveals why it is that we see such startling manifestations of conscienceless deeds. This is not a converted world. It is a great lazarus house, filled with dying, hopeless souls, which only the grace of God can reach.

THE FARMER'S LOT AND PROSPECT.

MAN'S original occupation was tilling the soil. The Lord set this occupation before him before the blight of sin made his labor irksome. In no other calling are the baneful effects of the fall so marked, for the reason, perhaps, that no other business enterprise existed at that time, and it seems to have been the only industry essential to the race. And even now the burden of supporting the race rests upon the farmer. Therefore it would seem that the enemy of souls schemes continually to make it hard for the agricultural classes. Almost every kind of covetous speculation bears directly or indirectly on the resources of those who labor to cultivate the natural productions of the earth. Here are some pertinent words recently spoken in Congress by Hon. Henry D. Green, of Pennsylvania, while discussing a certain enterprise which it was proposed to regulate by law:—

"The farmer's lot is a hard one; it means incessant toil of the severest kind; it means manual labor under the burning suns of July and August and in the drenching rains of March and April. His wife and every one of his growing family must contribute their share to keep the wolf from the door. He suffers from drawbacks which come to no other occupation. At one time it is too much rain; at another it is too little; at another it is the fly in his wheat, the cholera among his hogs and poultry, or some other disease among his sheep or his cattle.

"Hardly a season goes by that he must not face a substantial and unlooked-for loss. His taxes are high, and the owner of land and farm stock can not escape them, as does the coupon clipper. Profits never come to him in a great lump, as they do to the manufacturer. Good years are only comparative to him, as his margin of profit is never large, and bad years are often as disastrous as they are to the manufacturer. Ease and luxury he knows little about. He is always the victim of tariff legislation, for he pays a tariff on even the imported grains which he sows. He pays the direct and indirect exactions of all tariff-taxed commodities which he is forced to consume. He is forced to sell in the markets of the world at a price fixed by his foreign competitor, and buy at protection prices.

"He suffers most from freight discriminations. He contributes the largest part by far to the profits of all trusts. He has suffered from the fall in the price of lands. He pays the highest rates of interest for the money he is forced to borrow. He asks but little consideration at the hands of Congress; he asks them not favors, but only rights."

Yet the farmer should not be discouraged; there

is hope for his honorable calling in the world to come—in the new earth "wherein dwelleth righteousness." Let the farmer have faith in God and in the power of His Word, which endureth forever. It is God's promise to "create new heavens and a new earth." "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." See Isa. 65:17-24. G.

A SIGNIFICANT FACT

A CURIOUS condition of things exists in the city of Rome, brought about by the antagonism between the State and the Church. Both the pope and the king claim the exclusive right of sovereignty in the city of Rome. One class recognizes the claims of the king, while the other considers him a usurper, and declares the "Eternal City" the "sole property of the pope." The regular representatives of the "powers" are accredited to the court of the king; but many of these same powers have representatives accredited also to the court of the Vatican, and these two classes of representatives hold no communication with each other. Should the reigning government be overthrown by the Papacy, the "powers" would still be represented at the court of the ruler without any further appointment. There is significance in this fact when considered in connection with the prophecy of Rev. 17:12, 13. The power and strength of the nations are one day to be given to the papal power ruling at Rome, the seven-hilled city mentioned in the ninth verse of Revelation 17, "that great city, which reigneth over the kings of the earth." Verse 18. Of no other power than that of the papal see could this be said. Rome alone claims jurisdiction over the kings of the earth; she alone claims the right to rule the subjects of other kingdoms. But her absolute authority will be short—one hour, prophetic time—and her end, sudden and terrible. The willingness of the "powers" to recognize the claims of the pope by appointing representatives to his court, shows that it is no impossible thing that at a certain time they should give to that power their strength and authority, reigning with it for a time. It will, however, be an astonishment to some, but not to those whose names are "written in the book of life." Verse 8. Such will have heeded the message for this time, refusing to receive the mark of obedience to that power, and will find refuge in the everlasting arms. C. M. S.

A MURMUR IN EGYPT.

WHILE the attention of the world has been largely occupied with events in China for the past few months, Egyptian Moslems have been muttering threats against the missionaries of North Africa. The cause of this discontent and growing hatred is the same as that which has been working in China,—political influence in the interests of religious work.

Much of this irritation has been directly caused by the zealous attempts in certain quarters to "appropriate the British occupation of Egypt and the reconquest of the Soudan as events designed by God to benefit missionary enterprise." One English bishop asks, "How can we expect God to bless the British arms in any part of the world unless we do that work for which He gives us the victory?" The same bishop declares that God has given Egypt into the hands of England for a higher purpose than building railroads, canals, and telegraph lines, and plainly indicates that that "higher purpose" is the Christianizing of Egypt, and that England must establish bishoprics from Cairo to the cape. The bishop further claims that the army is a great proselytizing instrument. As the Mohammedans knew of these sentiments held by the established church, the last straw seemed to have been added when a tract, inclosed in what seemed to be a government wrapper, and bearing the title "Jesus or Mohammed," was received by all the rulers of Egyptian provinces, the principal sheiks and omdehs, and the instructors in the Mohammedan university. It seemed to the Mohammedan a direct attack on the religion of Islam by the government of England. The government

hastened to explain; but the Moslem's hatred for the missionary was only increased. Thus are many missionaries closing the doors against themselves by pursuing methods which Christ has never recognized. The true missionary for Christ will look to Christ alone for protection and support. He will not attempt to force any into the fold. He will not use any government influence to induce men to believe. Any other power than the power of Christ is an unmitigated hindrance to the support of Christianity. Paradoxical as it may seem, the government that attempts to support Christianity has joined forces with the enemy. The Christian who flies to an earthly government for help and support has, in that very act, turned his back upon Christ.

The forces of evil are stirring up strife in every quarter of the globe, and every mistake of a Christian is taken advantage of by that power to add to the strife and hatred and unrest in the world. It is the ripening time, and the earth is ripening fast for her terrible harvest. The Christian should study carefully and prayerfully, that his acts may be only such as will gather with Christ.

C. M. S.

THE CHINESE SITUATION.

AN intercepted letter from the viceroy of Pao Ting Fu shows that the Boxers are overrunning the country southwest of Tien-tsin, killing all who oppose them, and fighting the imperial troops. He reports also that the Taotai of the city of Tsung Chow invited 2,000 Boxers to a feast, and while they were eating and their weapons were stacked, the imperial soldiers by his orders fell upon them and slaughtered them all. The governor of Shangsi, according to report, has sent a memorial to the empress asking for a reward for having invited fifty-two foreigners under his protection and afterward having killed them.

Russia has ordered her minister to withdraw from Peking and return to Tien-tsin, and has also declared her intention of withdrawing her soldiers from Peking, with the idea of inducing the empress to return and set up a stable government there. The Washington government has also signified its intention of withdrawing from the Chinese capital, and has sent notes to all the powers in reference to the matter. England, Germany, Italy, and Austria do not take kindly to the idea of withdrawing their forces, and some reports quote Emperor William as declaring that the German troops should not be withdrawn, even tho other powers evacuated the capital. Responses from the powers to the American notes have not yet been received.

In answer to the appeals of Germans in the Yangtse Valley for protection, Emperor William replies that they will receive protection when his nine war ships arrive which are now on their way. Germany will thus have a share in the settlement with the Chinese along the Yang-tse River. The Yang-tse viceroys having been suspected of showing too much leniency toward the foreigners, Chinese officials have been ordered to investigate their conduct. This is considered a very important matter, as it indicates the continued warlike disposition of the Chinese rulers.

The Japanese landing parties of marines have been withdrawn from Amoy, and what was considered a complication in international affairs has been relieved. The American gunboat Castine remains at Amoy to safeguard American interests. It is reported that Prince Ching has been appointed regent, but is afraid to return to Peking unless the foreign envoys will guarantee his liberty. It is thought that negotiations may be conducted through this prince for the cessation of hostilities and arranging the matter of indemnity for lives and property destroyed.

THE strike of the Welch coal miners and the employees of the railroad which handles the coal has come to be a serious matter. A coal famine is threatened in England, and numerous factories are compelled to shut down. Heavy shipments of coal have been ordered from America, while the product of 50,000 Cardiff coal miners lies at the mines and can not be moved.

THE reports from the Philippines still indicate anything but a reign of peace in those troubled isles. Guerrilla and robber bands are at work in all parts of the archipelago, keeping up a reign of terror among those who are disposed to be friendly or are unable to support the native cause.

ADJUTANT-GENERAL CORBIN has written to the Military Committee of the Senate a long defense of the army canteen, claiming that the canteen was established and is maintained in the interests of temperance among the soldiers, furnishing them beer and light wine at the post to prevent their obtaining stronger drink at other places. Saloon-keepers use practically the same argument when they say, "If we don't sell liquor, some one else will." One of the evils of the canteen lies in the very fact of government recognition of the legitimacy of that deplorable traffic, and the air of respectability which such recognition necessarily gives it in the eyes of the soldiers. If indulgence in drink were set before the soldier as the evil thing it is, and its sale strictly prohibited in army camps, it would have a much better effect than this partnership with sin can possibly have.

"It is generally understood that the Prince of Wales will be called King Edward VII., if he succeeds Queen Victoria on the British throne. In connection with this idea, we recall the old tradition that as the holy sacrifice of the mass was abolished in England during the reign of the sixth Edward, so will it be re-enacted there in the reign of the seventh Edward."—*Catholic Mirror*. Whether or not the Prince of Wales takes the title of "King Edward VII.," the drift toward Catholic ritualism in the English State Church becomes more marked with each succeeding year. It would not be surprising to those who are following the course of ritualism in the English Church to see the fulfilment of the "old tradition" to which the *Mirror* refers.

ACCORDING to a report to the *New York World* of August 29 the officers of the Indiana W. C. T. U. have instituted an "endless prayer-chain," the object of which is to defeat the Republican nominee for President, on account of his position on the temperance question. The plan is to inaugurate an endless chain of prayers, each member herself praying for the candidate's defeat and also inducing two other women to do the same. The Lord has directed that supplications, prayers, and intercessions be offered for "all that are in authority," and this the Christian can and should do; but to form an endless chain for the purpose of defeating a political candidate seems to be a little outside the purview of Christian prayer.

A REPORT from Peking dated August 25 states that an epidemic of suicide has broken out among the Chinese of that city, and entire families are hanging themselves. There is no doubt but this is due to the terror inspired by the brutalities of some of the foreign troops. Later reports dealing with the particulars of the occupation of Peking and Tien-tsin relate stories of unmentionable cruelty practised upon the defenseless Chinese, old and young, of both sexes. The record of unbridled murder, lust, and robbery connected with the war of the world on China must bring the blush of shame to the cheek of civilization as long as the world shall stand.

AT the recent meeting of the International Medical Association in Paris Dr. Tuffier demonstrated what is considered one of the greatest medical discoveries of the time, local anesthesia in surgical operations. Cocain was injected into the region occupied by the cerebro-spinal fluid in the spine, completely deadening all sensibility below the point of injection. This enabled the surgeon to perform the most painful operations without the patient experiencing the least discomfort.

MACHADODORP, the place at which the Boers were expected to make a final stand, has been evacuated by them and is now in possession of the British. General Botha is retreating before Generals Buller and French, and continues to keep out of reach of their forces. The recent release of a large number of British prisoners by the Boers at Mooit Gedbach would seem to be an indication that the Boers have practically decided to give up the struggle.

ON account of the scarcity of coal in Europe and England, due either to strikes or difficulty of obtaining the fuel on account of the increased depths of the mines, many large orders are coming to America. Two contracts of 100,000 tons each have been closed with American coal companies during the week, and many other orders booked for smaller amounts, or for continual supply at certain points.

IN 1790 about 3 per cent. of the population of the United States was in the cities. In 1890 it had risen to 29 per cent.; and at the present time 33 per cent. of America's inhabitants are found in cities of 8,000 persons or above. The migration to the cities is constant and increasing, and is one of the unpromising signs of the times—a product of the hunger for wealth, and a cause of the hunger of many a destitute family.

THE last wooden railroad, probably, in America, unused for some years, is just giving place to one of steel. Its forest terminus was Clifton Iron Works, in Northern New York. The rails were made of spruce poles, and it was a common thing for a train to get off the track, and be pried on again by the railway men and passengers. It is now steel for wood.

AN official report from Bombay states that the number of deaths in India from cholera during the week ending August 25 was 7,969. The number employed on relief works is decreasing and the number receiving gratuitous relief is increasing, a condition which is to be expected from the prolonged famine which is exhausting the vital forces of the people.

AS ONE result of the recent naval maneuvers of the German fleet, it is announced that it was demonstrated that torpedo-boats are powerless to attack big vessels at night if proper vigilance is observed. This seems to have been evident for some time, else there would not have been such persistent efforts to perfect the submarine torpedo-boat.

AN epidemic resembling grip or pneumonia is attacking the natives of Alaska. The condition of the natives has been investigated by the governor of Alaska and by officers of the revenue cutter Bear, and all reports agree as to the severity of the affliction. In some places the natives report that more than one-half their number have died.

THE government has decided to send a transport to Nome to bring back to the Pacific Coast the destitute miners who have been appealing for transportation. It is also reported that some measures will be taken to relieve the sufferings of the Alaskan Indians, many of whom are in a pitiable condition of destitution and sickness.

REV. W. H. MORELAND, bishop of the Episcopal diocese of Sacramento, has been requested by the presiding bishop of the church in the United States, the Right Rev. Thomas M. Clark, bishop of Rhode Island, to pay a visit this coming winter to Puerto Rico to aid in the establishment of the church there.

THE submarine torpedo-boat Holland was given an official test by officers of the navy at Newport Harbor on the night of August 31. The powerful searchlights failed to find the Holland, which was several times within torpedo distance of the boats in the harbor.

DURING the last year 2,400 duels were fought in Italy, resulting in 480 deaths. The most of these are said to be between army officers, and based on the most trivial pretexts. Human "honor" and human life are cheap in these days of violence.

AS a result of the tension between the Roumanian and Bulgarian Governments, a frontier conflict took place on August 31 between the peasants of these two countries, in which a number were killed and wounded.

A PLAN is on foot among Methodists of Chicago, so it is reported, to consolidate several churches under institutional rule, and build one of the greatest religious temples known in time or place.

THE city of Glasgow, Scotland, has been declared infested with the bubonic plague, twelve cases having developed up to September 1, and eighty suspected cases being under observation.

THE recent storms at Cape Nome, Alaska, have resulted in much loss of life, thirty-eight bodies having been recovered on the beach at the time of the sailing of the last steamer.

A REPORT from Bohol, one of the islands of the Philippines, states that a collision has occurred between American troops and natives, in which the latter lost 120 killed.

THE army transport Thomas arrived in San Francisco on August 30 with a full regimental company of the wounded victims of the war in China.

THIRTEEN persons were killed and over thirty injured in a collision between a passenger and milk train at Hatfield, Penn., on September 2.

A REPORT from Tien-tsin states that the American commander there is preparing winter quarters for an army of 15,000 men.



NOT THROWN AWAY.

O TOILER in this world of sin,
And hast thou toiled in vain to win
Some soul to thy dear Saviour's love?
"In vain," thou hast no right to say;
No work for Christ is thrown away.

Has every effort made to cheer
Some trembling heart that quaked with fear,
Seemed labor lost, of no avail?
"Lost labor," thou shouldst never say;
No work for Christ is thrown away.

Hast thou with thine own passions fought,
While they on thine own soul have wrought
An evil work that brings thee grief?
Fight that same battle every day;
No work for Christ is thrown away.

The stubborn soil must feel the plow;
The harvest cometh, but not now.
The seed thou sowest shall not die;
Believe not those who falsely say
That work for Christ is thrown away.

—Selected.

THE CONVERT COMMUNITIES OF INDIA.

IN any view of mission work in India, the first thing, naturally, is to consider what has already been attained, and what the results of the methods employed. At the beginning of such a view it must be recognized that so vast a field can not be summed up in a few paragraphs or articles, and that at best an observer can get only a general idea. The latest figures I have seen, and the largest, are given in the following extract from an address by the bishop of Lincoln, England, at a public missionary meeting:—

"If we attempt to answer this question merely from the statistical reports as to the number of native Christians, you will see that the ground of our confidence may seem shaken. The figures connected with statistical reports from India are so vast that they hardly leave any impression on our minds. From the great central provinces, which form the interior of the whole country, with a population of more than fifty million (50,256,108), we find a total Christian population of less than forty-six thousand (45,633). If we deduct from these the Europeans and Eurasians, we find left little more than twenty-two thousand native Christians (22,887), or, out of the fifty million, less than one-tenth per cent. It is plain that Christianity has affected this vast area as yet but very little. In Bengal and the States connected with it, with a population of more than eighty million (80,120,199), the total number of Christians is reckoned at less than two hundred thousand (195,167). If from these you deduct the Europeans and Eurasians, the number of native Christians is less than one hundred and seventy thousand (168,867), or less than three-tenths per cent. Of the two hundred and ninety million (290,000,000) which make up the whole population of India and Ceylon, there are less than three millions of native Christians (2,250,000), or again less than 1 per cent.

These figures are larger than I have before seen. Getting such a census in India is difficult, as mission records often cover lapsed communities, and by shifting and changing from one society to another, people are often counted twice. But, taken with the great increase in population, it is easy to see that the conversion of India, that we sometimes read of, is not to be realized.

But if this percentage represented the living Gospel of Christ, it would be a tremendous leavening power. As such statistics necessarily operate in every country, the figures include many under the head of Christians who would scarcely pass the most elementary examination in the principles of Christianity. One type, one of our workers met in a hospital the other day. The woman was a Christian, but could not tell why, nor what she believed. She was from a country district, and the kindness of a lady missionary had caused her to become a Christian.

In times of famine, districts which have eaten the Christian's rice, and so broken caste, have become Christians. While these things give missions opportunities to get at the people, the idea that the work is done by some magical formula, or by some outward ceremony, works sadly against the future teaching of the spirituality of religion. Hinduism has left its stamp too deeply in human nature to be wiped out by a ceremony. In Hinduism a man may commit almost any crime, and still retain his caste; but if he should eat an English biscuit, he would be outcasted at once. So the disassociation of religion from conduct has been made almost complete, and anything that favors the idea that men may become Christians without a complete change in life, and a heart experience of the power of God, is really a hindrance, however much it may appear to offer a temporary advantage. If there had been less haste to get converts, there would be more genuine fruit of missions in India. One can not escape that conclusion. And without at all desiring to criticize in a hostile manner the work of many noble missionaries who have given their lives to India, it is impossible to consider India as a mission field without looking squarely at the principles on which the Christian faith is built up and the manner in which they are propagated.

In one large district known as a Christian district, one of our society's agents was some time ago distributing literature. Some were inclined to be excited that the literature teaching the Sabbath and advent truths should be brought into the district. One preacher, however, assured the others that there need be no fear; that none in the district would believe anything unless they were hired to do so. It was a libel on many of his people, no doubt. But it is a fact that in many districts the bond that holds the communities is the money devoted to nursing and holding them. We have, in our own work in India, given the most positive proofs that we (Seventh-day Adventists) are not here on any proselytizing scheme, using the word in that bad sense which it has acquired. But we see that method going on all the time,—people being drawn this way and that, from one society to another, without any real change in life. Many have thought to come to us in the same way, and any society in India may, by a liberal use of means, attract to itself any number of converts, apparently.

Spiritually-minded members of the community know these things, and regret them; but it is a fact that the anxiety for numbers drags the societies into methods that are demoralizing the people. Not long ago in a Church of England periodical a missionary wrote that

they were sending out preachers and teachers who did not know the power of salvation, to preach in the villages and bazaars. These, he said, were easily read by the keen non-Christians, who were not slow to see that the preacher was preaching for hire. This led some of the same stamp to decide to become Christians for the sake of the easy employment and help of mission work, and this kind of preacher often hints at this advantage. And the non-Christian of some character, seeing it all, becomes more hardened against Christianity. Thus, this writer declared, they were often bringing in the class they did not want, and driving away the class they wanted. No one should make a general application of this illustration to all, for that would be false; but it is a fact that a tremendous amount of work of this kind is done.

I have known preachers who wanted to get on with this society, who said they would be glad to do anything besides mission work, but could find nothing else to do but to preach. I heard the other day of a preacher who regretted that he had become a Christian; but, having become one, he did not know what else to do than to go on preaching the Gospel. In the midst of all this, there is need of the cry being raised that was raised on the banks of the Jordan by John the Baptist in the days of old. The Lord is coming, and the people are not ready for it. From the Hindu and Mohammedan, to the Christian, and even to the European communities of India, there is the need of an awaking, reviving message, that shall connect religion with the life, and demonstrate the power of God to save men.

Too often the thought of actual conversion has been put too far off. It is looked upon as a process of slow growth, of evolution. Thus a missionary journal says that Bishop Caldwell has said for us all:—

"It is largely, if not chiefly, in the hope of what succeeding generations may become, that we receive and persist in retaining many of our present Christians; and the end justifies us."

But the trouble is that, while making people who are not Christians believe that they are, by putting them through the outward forms of religion, the children are receiving an education which does not make this generation stronger than the former, but rather the reverse, I fear, from all that I can see. Another missionary writes on a better key. He says, discussing the ever-burning problem which the societies have upon their hands:—

"We have encouraged many who seem good Christians, because of what seemed to be a pressing need, to become teachers, preachers, or helpers in evangelistic work; and our system has also encouraged it; and the result is that we have a great number on our hands who at heart are not in sympathy with this reform movement, but are opposed to it in any form. These are only a burden. God could not give victory to Gideon till his 32,000 were reduced to 300 men. And the Lord can not give us victory in this line if we think to keep, and insist on keeping, our full 32,000, such as they are."

The side influences of Christian communities in India are not always in favor of Christianity. Of course it is so in Europe and America, and all the world, to some extent. But we do not count all worldlings as Christians in America or England. We regard them as outside the church, subjects for missionary effort. India has an immense field for a thorough missionary reviving, both among the convert communities and non-professing peoples. The message for these days has power to take people straight out of Hinduism and make them Christians. There is no need to wait for the evolution of generations for the regeneration of the believer.

by the Word. That is an axiom of the Gospel, and it is better to have men understand what a convert is than to leave him deluded with the evolutionary idea of the Gospel.

W. A. SPICER.

NATIVE MARTYRS IN CHINA.

There is no phase of the present crisis in China that carries with it a more pathetic character than the position in which it places the native Christians. Whatever may be thought of the Chinese in the United States, or, indeed, in any other country, those who have worked among them in China, and know of the self-sacrifices they are willing to make because of their faith, can not but regard them with great admiration.

Shut up in the Methodist compound in Pekin for the past several weeks, there have been 150 girls of the Girls' High School, and 150 students of the Pekin University. The ages of these children range from fifteen to twenty-four or twenty-five years. Because of our limited means we are not able to send them all home every year, as some of them live in the center of the Boxer region in Shantung, 500 miles away, so that they have not seen their parents for two or three years past. During the past year the Boxer troubles have been going on in the region of their homes, and they do not know, and can not know, the condition in which their parents are placed, or even whether they are living or not. And so these timid girls and boys are thus cooped up in those compounds, with the knowledge that, tho the Boxers fear to kill the foreigners, they have the sanction of the government to do as they please with the Christian natives.

Among those young people there is one who, when he was graduated, had an offer of \$40 per month if he went into business, which offer he refused, and accepted a call to preach the Gospel outside the Great Wall for \$2.75 a month. He is assistant pastor of the large church. His brother, who is also there, gave up a salary of 50 taels per month, and began teaching in Pekin University for 5 taels. After teaching about three months, he was asked to teach English to the two grandsons of Li Hung Chang, who are now in Vanderbilt University, one hour a day for 30 taels a month. He did this extra hour's work, and when he received the 30 ounces of silver, he gave it to the university to educate a boy. Twenty out of twenty-eight of the graduates have made the same kind of sacrifices, some of whom are reclaiming seventy-five to one hundred persons a year, whom they induce to give up wine and opium, and accept Christianity.

The Christians have shown themselves ready to endure persecution as well, and when the history of the church in China is written, as it will be some day, it will pile up a list of those who were ready to do, dare, and die for the faith they professed second to none in the world.—*Leslie's Weekly.*

OUR WORK AND WORKERS.

It has been decided to hold a camp-meeting at Lake Crystal, Minn., beginning October 3.

The addition of six members to the church at Miller, Neb., is reported by Brother J. W. Boynton.

A LOCAL camp-meeting is in progress at Baker City, Oregon. A like meeting is being held at Basin, Mont.

A NEW church building has been erected by the brethren at Nocatee, Fla., and another is being built at Punta Gorda, in the same State.

We are requested to state that the address of Brother B. F. Purdham, formerly of Archdale, N. C., is now Stanleyton, Page County, Va.

A NEW colporter wagon has been started in the southeastern part of Nebraska by Brethren John Richards and Simon Bowman.

SIX persons have accepted the light on "present truth" in connection with meetings held at Ponca, Neb., by Brethren J. J. Hughes and Charles Rahn.

THE *Minnesota Worker* has this item: "A family of Italians, in Clearfield, Pa., who had been induced by their priest to burn three Bibles, have finally taken their stand for the truth."

A NOTE in the *Reaper*, concerning the work in the Upper Columbia Conference, mentions the baptism of eight candidates at Powder Horn Bay, Wash., and eight at Harrison, Idaho. At the latter place a church building is in process of construction.

THE *Montana Bivouac* says: "The daughter of millionaire W. A. Clark, of Butte, who was recently married, made our mission the liberal present of \$100 in cash on that occasion. Other churches and missions were likewise remembered. Our Butte church received \$75."

At the local camp-meeting recently held in Coos County, Oregon, eleven persons were baptized. A report in the *Visitor*, by Brethren H. W. Decker and D. T. Fero, speaks of "Mother Bunch," who was their hostess at the meeting and is active, at the age of 74. Seven of her nine children and twenty-six of her thirty grandchildren were also present.

THE Calendar of Battle Creek College for 1900-1901 has come to hand. It is unique and original in style, and, besides elaborate information regarding the school, it contains many gems of thought interspersed through the departments. The aim of the institution is thus expressed: "As the sole object which Battle Creek College has in view is the training of young people for the vineyard of the Lord, so its entire plan of education is directed to that end." The physical, mental, and moral powers are taken into consideration.

Of the pamphlet "Marshaling of the Nations," the San Francisco *Examiner* says: "Mr. Jones begins building his portentous wall with apparently insignificant quotations, but soon brings these together with such rapidity and with such an effect of their having previously been cut to fit into their perfect combination, that few readers will find the time to stop and quarrel with him—even if they wish to—without losing their places." This little work contains so much important truth for these times that every one ought to be acquainted with its contents. Price, 10 cents.

BROTHER GEORGE B. THOMPSON, president of New York Conference, has this note in a recent number of the *Indicator*: "Not long ago it was my privilege to meet with a company of Sabbath-keepers, unexpected to them, in their weekly prayer-meeting. They had not long been rejoicing in the light of the truth. I found every Sabbath-keeper in the company at the meeting; not one was at home. They all prayed, and all bore their testimony, and told us to what port they were steering. They were all laboring people, some being farmers, living some distance in the country, yet they were there. All were not young, some being seventy-five years of age."

THE Kansas City, Mo., *Journal* of August 27 gave a favorable report of the State conference and camp-meeting then being held in that place. From it we learn that one result of the meeting will be the erection of a tabernacle in that city, at an approximate cost of \$10,000, to be built largely at the expense of the Missouri Conference, and to be made the headquarters of the denomination in that State. The local congregation has outgrown the present house of worship, and is to be sold, the proceeds to go into the new tabernacle. A series of tent-meetings was started immediately after the camp-meeting, under the direction of Brother L. W. Terry. Brother J. M. Rees, for some time president of Colorado Conference, has been elected president of Missouri Conference, and will locate in Kansas City. The *Journal* further says that, owing to the marked success of the State meeting, that of next year will probably be held on the same ground.

STUDENTS, ATTENTION!

THE long evenings are here. Do you realize now will be a fine chance to take the correspondence work connected with the Medical Missionary Training School? Lessons are sent weekly to students unable to take a course at one of our sanitariums. We shall organize a new class in October, and will be glad to hear at once from those interested. Send for descriptive circular, giving full particulars. Address, Correspondence Department, Medical Missionary Training School, Battle Creek, Michigan.

WALLA WALLA COLLEGE.

WALLA WALLA COLLEGE has just opened (September 12) for its ninth year's work. This school is located in the Walla Walla Valley, Wash., about three miles from the city from which it derives its name. College Place is the post-office address.

We are thinking of the vast number of young people who are laying no definite plans whereby they may become fitted for usefulness. Now is the time to obtain that which will be of lasting benefit. We would say to those in this school district, that we are preparing to offer every advantage whereby the young may receive the proper training, and we feel that very many utterly fail to realize the rapidity with which time is passing; thus they allow the opportune moment to slip from them.

We receive letters from many who have already passed the time of preparation, and they sadly write, "We are too far behind in our studies, and too old now to enter the school work." One year now means everything. No doubt thousands of young people will this year lay their plans in the wrong direction. While they know what they should do, they lack determination to carry out that which they know is right.

We wish that all who read these words might be filled with a determination to become useful in the Lord's work. There are very few who, if they had a mind to work and to stick to it, could not go to school continuously until prepared for service. It seems impossible for many of our most worthy young men and women to enter school, because of a lack of means. Would it not be pleasing to God for those who are able, to pay the way of one or more students, and thus have a part in the great closing work of God on the earth? Some have no children; let such consider the advisability of sending some worthy person to the school. Some might pay a part of the tuition of some worthy student. The money could be sent to the college to be loaned, and afterwards returned to the college to aid some other worthy person. Many of our brethren and others interested in educating the young, could thus have a part and become directly interested in the work of the school.

We would be glad also to have those who read this article send us the names and addresses of young people who might be encouraged to enter school through correspondence. I believe that the number of students in our Walla Walla College could be doubled if all would do what they could. Let us remember the solemnity of this time, and the rapidity with which most important events are transpiring; and let us understand by these events that we have but a short time in which to work on earth.

All who contemplate attending the college, should write in advance and give the date of their arrival, as the college hack will carry all students, free of charge, from the city to College Place.

College Place, Wash.

E. L. STEWART.

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Unawares "YE DID IT UNTO ME."
 "And He said, 'The sin is pardoned, But the blessing is lost to thee, For, failing to comfort the least of Mine, You have failed to comfort Me.'"
 Such is the closing verse of one of the two poems found in No. 54 of the *Apples of Gold Library* under the above title. They are very touching and very good. Price, 50c per 100.
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THE SONG OF YOUR LIFE.

Don't let the song go out of your life;
Tho it chance sometimes to flow
In a minor strain, it will blend again
With the major tone, you know.

What tho shadows rise to obscure life's skies
And hide for a time the sun;
They sooner will lift, and reveal the rift,
If you let the melody run.

Don't let the song go out of your life;
Tho your voice may lose its trill,
Tho the tremulous note should die in the throat,
Let it sing in your spirit still.

There is never a pain that hides not some gain,
And never a cup of rue
So bitter to sup but what in the cup
Lurks a measure of sweetness too.

Don't let the song go out of your life;
Ah! it never would need to go,
If, with thought more true, and a broader view,
We looked at this life below.

O, why should we moan that life's spring time has
flown,
Or sigh for the fair summer time?
The autumn hath days filled with pæans of praise,
And the winter hath bells that chime.

Then do not despond, and say that the fond,
Sweet songs of your life have flown,
For if ever you knew a song that was true,
Its music is still your own.

—Selected.

THE NEW OVERCOAT AND WHAT CAME OF IT.

MR. JOSIAH WINSLOW was a well-to-do farmer who lived near the city of N. He and his good wife, Amanda, had lived happily together on the farm for about forty years. Several years before the time of which I speak they had lost, by death, their only child, a son of about twelve years of age.

While tenderly cherishing the memory of the dead, their sympathies seemed never to embrace the possibility that children of other parentage could ever be received into their home and hearts to fill the aching void. During those desolate years of bereavement they sometimes addressed each other as "papa" and "mama," the custom seeming to bind them closer to the tender memories of the past.

At about the time my story begins, Mr. Winslow said to his wife: "'Manda, I believe I had better go to N. to-day and buy the overcoat of which we have been talking so long as a necessity. I have \$10, which I believe is all I can afford to pay for one. And, as the sleighing is good, I will take a few bushels of apples along to pay for necessary groceries.'

Accordingly at about ten o'clock Mr. Winslow drove into the city, and after putting up his horse at a "farmer's barn," he walked down the street towards the business part of the town.

Presently he met a little girl, thinly clad, and wearing shoes that were out at the toes. She was sobbing, but evidently trying to hide the fact. The farmer halted and said, "What is the matter, little one?"

"O, sir," said she, "I am so cold; and my feet ache so hard I could not help crying; but I tried not to, sir!"

"What is your name, dear?"

"Lillian Avery, sir."

"Where do you live?"

"With mama and little Willie in the alley, just around the corner over yonder."

In the meantime Mr. Winslow had turned about, and was walking with Lillian towards her home.

"This is a cold day for a little girl to be out on the streets. Where have you been?"

"I went to carry some clothes that mother and I had washed for Mrs. Sharp, to that big beautiful house you can see on the hill over yonder. That is where Mrs. Sharp lives. She wouldn't give me more than fifty cents for the washing, but mother said it was worth a dollar. Poor mama is sick, and could hardly do the washing. And little Willie is so hungry and cold. When Mrs. Sharp opened the door I saw a pile of cakes on the table, and smelled the good dinner cooking. I felt naughty towards her because she would not let me in to get warm, nor offer me one of the cakes, when I was so hungry and cold. She just took in the clothes and handed out the money, and shut the door."

"Where is your papa?" Mr. Winslow said.

"O, sir, papa got hurt and was sick a long time, and then died two years ago! When papa could work we all had warm clothes and plenty to eat; and we lived in a nicer house than we do now. And mama used to sing such beautiful things to us about Jesus and the happy land, and lots of things. But she don't sing much now, she gets so tired, and the house is sometimes so cold, and we get so hungry. But we pray every day that Jesus will give us bread, and some clothes to keep us warm, and some wood to keep a fire all the time. O, sir, why don't Jesus come and give us what we asked for? Mama says He will."

"He has sent me, dear, to get all you asked for."

"O, sir, did He? And can you help mama to get well, too? for I pray every day for her. Do you think Jesus would hear a little girl like me when I pray all alone, my own self?"

"Yes, little one, I am sure Jesus has sent me to make your mama well and happy again in a little while."

Arriving at the house, Mr. Winslow entered a dingy basement occupied by the family. Taking in the situation, he said to himself, "Josiah, I think, under the circumstances, that an eight-dollar overcoat will be good enough for you." With a promise to return and take dinner with them, he went out and ordered half a cord of wood to be delivered immediately. Then, going to a grocery, he filled a basket with a generous supply of provisions, and returned to the house. Having emptied the basket, he took it over to the barn where he had left his horse and cutter, and filled it with beautiful apples, not forgetting to pile a dozen eggs on top. In the meantime the wood had arrived, and a glowing fire, and a well-spread table, round which the farmer and the family gathered, brought cheer and thanksgiving that are easier to be imagined than described. The children said it was the best dinner they had ever eaten, and Mrs. Avery perceptibly brightened, a fact that Lillian was quick to notice and speak of.

After dinner Mr. Winslow said: "Mrs. Avery, I wish to purchase a jacket and some shoes for a little girl about the size of your daughter, and, as I know nothing about fitting by num-

bers, if you will let her go with me to the store to try them on I will be very glad."

Of course the wish was readily assented to. Arriving at the store, he said: "Lillian, I would like to have you select such things as you think such a little girl would like; for if they please you I am sure they will suit her very well."

First, then, two good warm pairs of stockings were selected. Then the shoe department was visited, and Lillian drew on one of the stockings, and tried on one of a pair of good calfskin shoes. "I think," she said, "she will be pleased with them, they are so warm and nice."

"Put on the other one, too, I want to see how they will look and fit. I think she will need a good pair of rubber overshoes too."

Accordingly the overshoes were purchased and fitted, and then Lillian made a move to take them off.

"Don't do that yet," said Mr. Winslow. "Come over here to this counter first and try on a jacket. Select one yourself." One was chosen that fitted nicely; but the price made Mr. Winslow shrug his shoulders and say to himself, "She has made choice of a very good article, that's a fact." Then, addressing Lillian, he said: "All the articles you have tried on I have bought for a little girl who is brave enough to go out in the winter storms on errands for her mother. She lives with Mrs. Avery, and calls her mama, and has a little brother by the name of Willie."

Lillian was so taken by surprise that she seemed dazed for a moment, then, bursting into tears, she dropped into a chair and covered her face with her hands. Mr. Winslow turned his head away, and the saleslady's eyes moistened with tears.

In a moment the little girl dried her tears; and on the bosom of the passing shower there appeared a beautiful bow of promise, for she said, "O, sir, I would rather do without the jacket if only poor mother could have a new dress, or Willie a pair of shoes!"

"Keep the jacket," said the farmer, "and pick out a dress pattern for your mother, and Uncle Josh will pay for it; and tell your mother it is a present from her own little daughter."

With the help of the saleslady the selection was made, and Lillian, clad in her warm suit, bade her benefactor a pathetic good-by, and departed for her home, into which she carried both surprises and joy.

After she had gone, Mr. Winslow said to himself: "There, Josiah, where's your new overcoat? Well, the blessing of the widow and fatherless is worth more to you to-day than any number of overcoats. The Lord helping us, 'Manda and I will continue to make that 'widow's heart to sing for joy,' as Job says, and the blessing of the fatherless shall be ours. We have got a good home, and have plenty of this world's goods, but have no children. Why not lift some of the heavy burdens of the widows and fatherless, instead of leaving our property, when we die, to thankless heirs to be quarreled over and squandered. How blessed it will be in the day of the Lord to hear Jesus say, 'Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me'!" A. SMITH.

PUT a seal upon your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again, and say nothing about it. Love hides even from itself.—*Professor Drummond.*

"If you are acquainted with happiness, introduce him to your neighbor."

"THE QUALITY OF MERCY."

It was twilight; overhead a leaden sky arched, unbroken save by a rim of light just above the horizon, across which a band of pure, bright rose color gave promise of a sunshiny day to follow. To the shabbily-clad old woman standing on the wharf, no bright ray illumined the dull grayness of the coming to-morrows. Unheeding the roseate bar of light dancing across the ripples to her very feet, Grandma Morse was looking out into a vista of colorless, leaden days, stretching on and on, until the long-hoped-for end should come.

It is hard to find the glimpse of light in the future when one has just been turned out of a home, however poor, with nowhere to go and no friend to whom to appeal. And this was the condition which the lonely old woman was facing at that twilight hour.

A hand touched her shoulder, and Grandma Morse found herself face to face with a big blue-coated policeman. "Hadn't you better go home now, grandma?" he suggested. "It'll soon be dark, and you won't want to be away down here alone, you know."

"But I haven't any home to go to," poor grandma faltered; "I haven't anywhere in the wide world to go."

The officer looked perplexed. "I suppose," he said slowly, "that you'll have to go with me to the station-house. We'll make it as pleasant for you as we can, grandma, and you'll be better off there than here." And as the last rose tints faded from the western sky the old lady turned and followed the officer.

The matron was very kind, and made everything as comfortable as she could; but Grandma Morse, who had been arrested on a charge of vagrancy, was overcome with shame and misery.

Outside, the clouds were breaking away, and one by one the bright stars twinkled out. The clearest and largest of them all peeped straight into the tiny window, and sent a ray of white light over to the cot where the lonely, gray-haired woman lay struggling with her sorrow. At last, looking up, the dim eyes perceived the radiance of the cheerful, persevering star, and a gleam of hope pierced her own gloom and cheered the saddened heart. She thought of another cot, humbler than her own, over which a bright star had once rested, and into her consciousness floated like a benediction the words, "Lo, I am with you alway, even unto the end." Comforted and quieted, the old lady sank into a peaceful sleep.

It was morning when she awoke, and the sun was shining brightly. Wondering at her strange surroundings, she arose and slowly dressed herself. Alone, in a station-house, with the terrifying prospect of a summons to appear before an unknown judge, the peace of the preceding night still remained with her; and it was with a song in her heart that Grandma Morse entered the court-room and took her place before the bar of justice.

The judge, a benevolent-looking man, looked keenly over the tops of his gold-bowed glasses as the old lady told her pitiful story in her simple, straightforward way—husband and children all gone, poverty, and final loss of home. That was all; but there were tears in many eyes when the tale was told.

"Can you take care of children, grandma?" the judge asked suddenly.

"Indeed, I can, sir," was the eager reply, "and love them, too."

"Then," said the judge slowly, "I have a home for you, with a dollar and a half a week

besides. My little people are still mourning the loss of their own grandmother."

There was a flutter of surprise, even among those who knew Judge Rice best; but grandma herself was calm and happy.

"Alway, even unto the end," sang the chorus in her heart, and a gentle smile illumined the dear old face as she thanked the kind-hearted judge and quietly resumed her seat.

It was an arrangement never regretted by either, and Grandma Morse, adopted by her loving little charges into the place made vacant by the other grandmother, accepted with unquestioning trust and faith the home and care, which did, indeed, endure to the end.

And so it came to pass that the rose color crept into the twilight of Grandma Morse's gray afternoon, and the promise came true, "At evening time it shall be light."—*Young People.*

SOME POINTS REGARDING FOOD. No. 1.

General Principles.

It does not hurt the conscience of the average street boy to drop bad coins in the penny-slot machines. This fairly represents the amount of conscience most people have on the subject of what they put into their stomachs. The "best eating-house" does not at all mean one where the best food can be secured, food that contains properties that will build up brain, muscle, and blood, but one where the palate can be tickled the most. For the sake of the gratification of four inches of taste area, many are willing to allow the rest of the thirty feet of alimentary canal to go through any amount of agony.

It sometimes seems as if the cooks and undertakers have gone into partnership. We are now living in an age when labor-saving machinery enables a man to do the work that it formerly required ten men to do. Meanwhile, on account of the inventive genius of the cooks and caterers, humanity is fast becoming so weak that it now takes ten men to do the work of one. A prominent physician a few years ago asked thirteen hundred young men and women the question, "How many of you are as strong as your parents?" And only half a dozen of them dared hold up their hands in the affirmative.

The time devoted to studying the kinds of food that can form good blood and build up sound brain is far from wasted. It is the blood that heals; but if it is made from garbage, we can not expect it to have much healing and restoring power. The real root of the widespread ignorance on this subject is the fact that the average parent is far more proud that his boy can draw an artistic map of Asia, than he would be if the boy knew just what to eat. What is needed is health-food restaurants, cooking-schools, and the establishment of medical missions and lectures upon this subject to stand as beacon-lights and missionary agencies. These might usher in a better day. When the average girl graduates from high school, nobody supposes that she is able to go home and show her mother how to prepare a better meal of victuals.

Some say that this diet question is complicated, and somehow we must live and eat instinctively. Why not try to buy and sell land by instinct? A factory can not be run by instinct. People expect to go through painstaking preparation for such lines of business; but it does not require one-tenth as much brain energy to learn the essential facts about foods as it requires to become competent to run a factory, or to bring out a new invention.

DAVID PAULSON, M.D.

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THE SABBATH SCHOOL

LESSON XIII.—SABBATH, SEPTEMBER 29, 1900.

RECEIVING THE SPIRIT BY FAITH.

Lesson Scripture, Gal. 3:1-7, R.V.

1 "O FOOLISH Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in vain. 5 He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth He it by the works of the law, or 6 by the hearing of faith? Even as Abraham believed God, and 7 it was reckoned unto him for righteousness. Know therefore that they which be of faith, the same are sons of Abraham."

NOTE.—We have just had a review of the first two chapters of Galatians, but we must remain with them, studying them from the beginning, until we have induced them to stay with us forever. The Word of God is living water, flowing from the fountain of life. If, therefore, it is in us indeed, it will flow forth spontaneously, and will not need to be pumped out. The doctrine of God is not like water that is forced up by machinery, but it drops as the rain, and distills as the dew. Deut. 32:2. Having thoroughly reviewed the preceding chapters, read carefully and question the verses composing this lesson again and again.

SUGGESTIVE QUESTIONS.

(1) How does the apostle address those to whom he writes? (2) What question does he ask? (3) What is indicated by this question? (4) What had taken place before their eyes? (5) How was Jesus set forth before them? (6) What is, therefore, possible for us? (7) What question indicates wherein the foolishness of the Galatians consisted?—"Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" (8) What, then, was their foolishness? (9) How had they begun their Christian life? How were they now seeking perfection? (10) What further question is asked?—"Have ye suffered so many things in vain? if it be yet in vain?" (11) What does this show as to the effect of their present course upon their previous experience? (12) What further question is asked concerning the supplying of the Spirit and the working of miracles? (13) What is the obvious answer to this question? (14) Is it by our works, or by our faith, that we receive the Spirit? (15) Since the Spirit is received by faith, how must He be retained? (16) Who is cited as an example of the working of faith? (17) What did Abraham do? (18) For what was his belief reckoned? (19) Who, therefore, are the children of Abraham?

NOTES.

1. THE Galatians had allowed themselves to be bewitched—that is, charmed and drawn away from God; "for rebellion is as the sin of witchcraft." 1 Sam. 15:23. The serpent beguiled Eve, that is, he so fascinated her that she forgot God, and saw only what the tempter wished her to see,—the image which he conjured up. So the Galatians had been drawn away from the simplicity, the reality, that is in Christ. 2 Cor. 11:3.

2. THE churches in Galatia had had a very real and rich experience. They had known the Lord. They had seen Jesus Christ crucified before their eyes as vividly as had John, the beloved disciple. Yet Paul, who brought the Gospel to them, was not converted until years after the ascension of Jesus. This shows that it is every man's privilege to come actually to the cross of Christ, and to see Jesus crucified for him; then he can really be crucified with Christ.

3. NO MAN can call Jesus Lord except by the Holy Spirit (1 Cor. 12:3); it is evident, therefore, that no one can see Jesus crucified for him, and can receive Him, except by the Holy Spirit. Only by the Spirit can the Christian life be begun. It was "through the eternal Spirit" that Jesus offered Himself for our sins (Heb. 9:14), and it is only through the same Spirit that we receive Him.

4. THE foolishness of the Galatians was in thinking that by their own efforts they could perfect a work that could be begun only by the Spirit of God. As the work is begun, even so must it be completed. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. What utter foolishness for one to suppose that he is strong enough to carry a work to completion when he has not strength enough to begin it; that he can walk a thousand miles when he has not strength enough to take the first step! One who has such an idea may well be said to be bewitched. He is under a spell that deprives him of the use of his senses.

5. LET it be constantly remembered that the Galatians did not mean to give up their religion.

They had not turned against the law of God, nor were they wilfully rejecting Christ, altho their present course was leading them unconsciously to all this. The false teachers who were perverting their souls claimed to be children of Abraham, and were setting Abraham before them as the model man, the type of the perfect Christian. But they were misrepresenting Abraham. They were teaching that Abraham was saved because of his circumcision, instead of the truth, that Abraham received circumcision as a sign that he was saved. So the Galatians, led away by the false brethren, were seeking salvation as zealously as at the beginning, but without understanding. See Rom. 9:30-32; 10:1-3.

6. It is very evident that if the Galatians persisted in their new course, namely, that of seeking justification by their own works, all their previous experience would be rendered void. All that they had suffered (and the question of the apostle indicates that they had suffered much for the sake of Christ) would prove to have been in vain. If men leave Christ after once having accepted Him, it is the same as tho they had never known Him.

7. THERE is obviously only one possible answer to the question asked in verse 5, and that is that the Spirit was supplied, and the miracles wrought, by the hearing of faith, and not by the works of the law, done by any man. The kindness and love of God our Saviour appeared to us, "not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour." Titus 3:4-6.

8. "EVEN as Abraham believed God, and it was reckoned unto him for righteousness." Mark the connection between verses 5 and 6. Remembering the obvious and necessary answer to the question in verse 5, we may read it thus: "He that ministereth to you the Spirit, and worketh miracles among you, doeth it not by the works of the law, but by the hearing of faith;" and then in continuation of the thought we read, "Even as Abraham believed God, and it was accounted to him for righteousness." Paul's Gospel work was in exact harmony with the Gospel that Abraham had. The men who were now troubling the Galatians, altho "Jews by nature," and boasting of their connection with Abraham, and claiming to be his children, had nothing in common with him. Only they who are of faith are the children of Abraham. The Galatians who had been led to think that by being circumcised, and working out for themselves the righteousness of the law, they would become children of Abraham, and heirs of the promises to him, were shown by Paul that they were being led astray. From this point we have Abraham, and God's dealing with him, set before us as the example. Only as we know the truth about Abraham, can we know the truth of the Gospel. Therefore study his life closely.

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BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

INTERNATIONAL SERIES

THE SUNDAY SCHOOL

LESSON XIV.—SUNDAY, SEPTEMBER 30, 1900.

REVIEW.

Golden Text: "Be ye doers of the Word, and not hearers only, deceiving your own selves." James 1:22.

NOTE.—"Review by persons: Jesus, Peter, James, John, Moses, Elijah, Watchers, Twelve disciples, Seventy Disciples, Gentile woman, Samaritan, Blind man, Shepherd, Pharisees, Priest, Levite, Lawyer, Rich man, Servants. Review by great doctrines: Faith, Forgiveness, Atonement, Eternal life, What Jesus is to man, The power of Jesus, The light of the world, The true nature of Jesus, Jesus a shepherd, Jesus a door, Jesus the bread of life, Jesus a helper, Seeking first the kingdom of heaven, Watching faithfully, The childlike spirit, The missionary spirit, The spirit of kindness."—*Peloubet*.

LESSON I.—Jesus Walking on the Sea. Matt. 14:22-33. Golden Text: "Of a truth Thou art the Son of God." Matt. 14:33.

LESSON II.—Jesus the Bread of Life. John 6:22-40. Golden Text: "Jesus said unto them, I am the bread of life." John 6:35.

LESSON III.—The Gentile Woman's Faith. Mark 7:24-30. Golden Text: "Lord, help me." Matt. 15:25.

LESSON IV.—Peter's Confession and Christ's Rebuke. Matt. 16:13-26. Golden Text: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24.

LESSON V.—The Transfiguration. Luke 9:28-36. Golden Text: "This is My beloved Son; hear Him." Luke 9:35.

LESSON VI.—Jesus and the Children. Matt. 18:1-14. Golden Text: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." Mark 10:14.

LESSON VII.—The Forgiving Spirit. Matt. 18:21-35. Golden Text: "Forgive us our debts, as we forgive our debtors." Matt. 6:12.

LESSON VIII.—The Man Born Blind. John 9:1-17. Golden Text: "One thing I know, that, whereas I was blind, now I see." John 9:25.

LESSON IX.—Jesus the Good Shepherd. John 10:1-16. Golden Text: "The Good Shepherd giveth his life for the sheep." John 10:11.

LESSON X.—The Seventy Sent Forth. Luke 10:1-11, 17-20. Golden Text: "The harvest truly is great, but the laborers are few." Luke 10:2.

LESSON XI.—The Good Samaritan. Luke 10:25-37. Golden Text: "Love thy neighbor as thyself." Lev. 19:18.

LESSON XII.—The Rich Fool. Luke 12:13-23. Golden Text: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

LESSON XIII.—The Duty of Watchfulness. Luke 12:35-46. Golden Text: "Watch and pray, that ye enter not into temptation." Matt. 26:41.

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TO CONTRIBUTORS.

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

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Manuscript Returned.—We will return all unused manuscript desired if stamp and directions are inclosed. We are forced sometimes to return good manuscript mainly for three reasons: (a) Sometimes the articles are too long; (b) sometimes we have a number on the same subject; (c) sometimes our plans are such that an article can not be used till it is out of date. We therefore hope that no offense will be taken by those who have freely contributed their best thought if their productions are returned. When we receive so much matter, we can not use all.

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

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That on and after October 1, 1900, the subscription price of the *Signs of the Times* will be \$1.50 a year instead of \$1.00 as heretofore. The unavoidable necessity for making this change in price has already been fully set before our readers.

Until October 1, subscriptions will be received at the old price of \$1.00 a year

Many of the old subscribers to the paper are sending in their subscriptions for two or three years in advance. There are advantages in receiving these long-term subscriptions that make it profitable to the *Signs*, and we would encourage as many as are situated so they can do so, to place their subscriptions ahead several years between now and the first of October. We have tried to advertise this change in price as extensively as possible and we hope that all of our readers are made fully aware of it, so that no one can say that due notice of the change has not been fully given. The striking events which are so remarkably fulfilling prophecy in these times, and which are commented on from week to week in the *Signs*, will make it all the more indispensable as the days go by. Every subscriber should continue to take it, and should do all in his power to extend it to others.

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NOTES BY THE WAY. No. 3.

We arrived in New York City from the Richmond camp-meeting August 17. Here I met Mr. W. A. Reaser and planned the illustrations for the World's Outlook number of the SIGNS OF THE TIMES. These illustrations are not yet drawn, but we know that they will, in striking originality and object lesson, exceed anything we have hitherto presented to our readers.

SABBATH DAY, August 18, we met in the forenoon with the First S. D. A. English Church of Brooklyn. The weather was extremely warm, and the attendance was therefore not large. Nevertheless, a goodly company of about seventy-five assembled for the study of the Word in Sabbath-school and sermon, followed by a social service. We spoke from John 10: 1-16 as to how we may know the true Shepherd's voice, and the importance of knowing it. After the good social meeting which followed, the papers for missionary work were laid before the Lord and His blessing was asked upon them.

In the afternoon, eleven miles away, we met with the New York church. Here the attendance was considerably larger, and excellent attention was given, as the practical, positive truths of the great threefold message of Rev. 14: 6-12 were presented. We were not in time to be present at the interesting Sabbath-school here, but it is a live, working company, and we are sure the Sabbath-school must be of interest.

We were in New York City in 1884. It seemed then and for some time after that it was well-nigh impossible for the truth of the last message to get a foothold in this great rushing, driving, hurrying city. But it was good now to find five churches in this great city. The one in New York numbers about 200 members. The First Church of Brooklyn, about the same. Besides this there are the Second Brooklyn English Church, a German and a Scandinavian Church, and the work is onward. We praise God for what He has wrought through His servants in this great city. These churches are called to great responsibility. God has set them as lights in that

great, dark city. They will meet this responsibility by unitedly seeking God's glory, and laboring with singleness of heart to bring souls unto Him.

We visited our brethren of the Foreign Mission Board and International Tract Society, who are putting forth earnest effort not alone in their own work but locally. The two days we were in this great city, which now numbers its population as over 3,437,000, we were glad of the privilege of stopping at the hospitable homes of Brethren Place and Curtiss, old co-laborers in the work—the former now president of Atlantic Conference; the latter, manager of the New York branch of the Pacific Press. Great burdens rest upon those bearing responsibilities in this important center. They need our prayers and our hearty support.

THE city life is seen in New York in all its fulness of evil. The present census shows that within a radius of twenty miles from the city hall, the distance which the city now extends in some directions, there are four and one-half million of people. Some of these live under conditions which are almost insufferable. For instance, one block of the city contains over 3,900 inhabitants. In some cases whole families live in one room. In the great, hot, over-crowded tenement houses, the inner rooms of which receive no light or ventilation, save by inner air-shafts, the atmosphere becomes indescribably foul and unwholesome; and during the intensely-heated term through which we have just passed, hundreds of little ones sickened, and many died. The nervous wear of city life here is terrific. It is one continual rush all the time. The street-cars run for twenty-four hours, and are nearly always crowded by people going—where? The cost of living is increasing as the commodities of life are controlled by the great trusts. The spirits of the people continually grow more and more intense and mercurial, and the merest pretext excites the mob spirit, as was manifest a few days since. How one's heart goes out for this great seething, unrestful mass of humanity, that they may know the rest there is in Christ Jesus!

M. C. W.

A CLEAN UNIVERSE.

THAT such is the purpose of God, is manifest in the fact that all creation came from His hand "very good," and when sin had marred a portion of it, He gave His well-beloved Son, that through His blood it might be cleansed. We have in hand a series of four articles on this subject, by William Penniman.

- No. 1. "Sheol, Hades, Tartarus, and Gehenna."
- No. 2. "The Destiny of Satan, Evil Angels, Sin, and Death."
- No. 3. "Why Was Not Satan Destroyed at Once, before He Was Cast Out of Heaven?"
- No. 4. "No More Curse."

The Post-office Department has ruled out the *New Voice Leaflets* (a temperance periodical) from the privileges of second-class mail matter. The publishers claim that every objection has been fully met, and that the cut is solely for campaign political purposes. They say that the "strained and harsh construction of the rules" would also operate against many Sunday-school and political publications that go out in clubs, and are largely circulated gratuitously.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Then the most profitable resource for any one is a knowledge of, and obedience to, the Word of God. When one is "thoroughly furnished unto all good works," what more does he need?

Note the advertisement, on page 14, of the pamphlet, "People's Bible School." It contains 21 lessons, in catechetical form, on important topics, together with a prophetic chart.

THE LATE MRS. S. M. I. HENRY.

THOSE who were acquainted with Mrs. S. M. I. Henry during her lifetime, either through her writings or from personal contact, do not fail to recognize that she was a most remarkable woman, and that she possessed a spiritual power and divine enlightenment that were unusually strong and deep.

Her sympathies with the suffering or with the distressed, under all the varied conditions in which these things come, were most remarkable. None were too degraded to receive a kindly word from her and a helpful suggestion, and none could be too refined to find in her presence an atmosphere of spiritual purity and Christian courtesy that were at once a stimulus to nobler purposes and to desires to live on a higher plane of true nobility and goodness. She never dwelt upon the dark side, but what she had to say filled the spiritual atmosphere around her with courage, hope, and joy.

While in contact with such a life as this a person is not apt to stop to reason upon it. Yet if any reasoning were done it must be evident that a person living along such a plane as this has met and conquered many sorrows, trials, difficulties, and perplexities, and, knowing the sting of pain and being in touch with the sympathetic principles of heaven, is desirous of relieving the distress of others who are undergoing similar afflictions and trials.

No one would have imagined through coming in contact with Mrs. Henry in her life-work that there had ever been any dark clouds hovering across her pathway. She made no mention of any such experiences. But in some of her leisure moments she made some autobiographical sketches of her early experiences,—the influence of her father and their Bible studies together; her conflicts while struggling in deepest poverty as a widow to keep her little family together and train them for God, and other trying experiences. Her daughter, Mrs. Mary Henry Rossiter, has added to these manuscripts other interesting matter, and the whole is published in a neat book, the retail price of which is \$1.50. No person can read this book without being greatly helped thereby, and it is especially valuable to wives and mothers.

We feel sure that the many acquaintances of Mrs. Henry will be anxious to get this volume. Orders should be sent to Mrs. Grace Durland Mace, 271 West Main Street, Battle Creek, Mich. T.

One of the leaders of the Catholic Total Abstinence Society says, "I don't blame a man for getting a drink of whisky to aid in digesting a badly-prepared meal." Then where is the virtue of total abstinence? But this clerical abstainer ought to know that whisky is a digestion destroyer, and could not possibly help to digest anything. He ought to know that a stomach laden with a "badly-prepared meal" is in a worse condition for resisting the evil effects of a drink of whisky than a stomach properly fed. The "badly-prepared meal" is enough imposition on the stomach, without adding the poison contained in a drink of whisky.

Mr. John D. Rockefeller has an income of \$20,000,000 a year, it is said, but he must live on a diet that many a poor laboring man would think was starvation. He can eat no cream, no butter, no meat, no pastry of any kind, no fresh bread, no white bread. He has the dyspepsia. Some one remarks that he would probably give of his \$200,000,000 fortune, what he is reputed to be worth, not less than \$199,000,000 for a new stomach. How much more blessed is a daily wage, sufficient for daily needs, with a clear conscience and good digestion!

The *Indicator*, of Rome, N. Y., has this pointed item: "Much time and energy are being devoted to the discussion of what constitutes the 'paramount issue.' The 'paramount issue' is the coming of the Lord in power and great glory. The devil is pleased when he can get professed Christians down working in the cesspool of politics, and thus be unprepared for the real 'paramount issue.' 'What I say unto you I say unto all, Watch.'"

The California Conference will hold a local camp-meeting at Napa, September 27 to October 7, for the benefit of the churches in Napa and adjoining counties. Special rates will be obtained on the certificate plan if fifty or more persons go to the meeting by rail. Orders for tents, chairs, and wire mattresses should be sent to J. J. Ireland, 1059 Castro Street, Oakland, Cal.