

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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## AS IT WAS, EVEN THUS SHALL IT BE.

AT Bethel, in the land where dwelt the Canaanite and the Perizzite, Abram and Lot pitched their tents. And heaven smiled upon them, and their possessions of flocks and herds increased and multiplied and covered the land, even until "the land was not able to bear them, that they might dwell together."

and the pomegranate, the palm and the luscious orange. Waving fields of grain mantled the pleasant hills, and beautiful vineyards lent of their fatness to delight the soul of man. And beyond stretched the great, green pasture lands. As the garden of the Lord it was, indeed. Hardly can we wonder that the sight pleased his eye, and that Lot pitched his tent toward the cities of this inviting domain.

To us of a later age the name Sodom stands for corruption and every evil thing, and with it is associated the thought of terrible punishment. Not so when Lot looked with longing eyes on her dazzling magnificence. We say now that he should have looked beyond the temporal prospects and delights to the probable moral effect upon himself and his family, for he knew that the inhabitants of the cities of the



"The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." Gen. 19: 23-26.

A SEPARATION and migration became necessary. To the right or to the left one must go. To Lot was given first choice, and he "lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord. . . . Then Lot chose him all the plain of Jordan; and Lot journeyed east." And in the course of time he made his home in the city of Sodom.

FROM a worldly and business standpoint, it would seem that Lot had made a wise choice. Here flourished in lavish abundance the olive

It was the golden era of the cities of the plain. And in the midst of this unrivaled scene of tropical beauty and overflowing plenty, like a gem in richest setting shone the fair city of Sodom, queen of the goodliest vale of all Palestine. Through her crowded marts flowed the wealth of the East and of the South, and at her summons the denizen of the great desert brought of his peculiar treasures to enrich her palaces and enhance the splendor of her temples, while art and philosophy and the science of the age flourished in her courts. But the multitudes ate and drank, and made merry with heaven's choicest blessings, and honored not the munificent Giver.

plain were idolaters. But he knew not how ugly and black was the wickedness that was lightly concealed beneath the glittering exterior. He had to learn by the bitterest experience that there is awful danger in association and affiliation with a godless generation. In the end he was bereft of wealth and home, of wife and married daughters, and hardly escaped with his own life. Of Lot the record tells us that he maintained his integrity toward God amid the corruptions of Sodom. But in the records of that city's last hours and Lot's later history, we clearly discern the benumbing effects of its corrupt practises and teachings upon him and his family.



WEALTH and plenty, without God, are the highways to ease and idleness and the luxuries and pleasures of sin. Sodom the beautiful lay at the conjunction of all such highways. "Behold," said the Lord, "this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me." Every imagination of the thoughts of the heart was only evil continually; for the time was as it was in the days of Noah before the flood. They ate, they drank, they married wives and were given in marriage; they bought and sold, and planted and builded. These things, right in themselves, become wrong when wrongfully used. Worldly gain, worldly prosperity, the pleasures of the present, were the gods of Sodom.

BUT the day of visitation and punishment came silently and unexpectedly, and with appalling suddenness. The knowledge of God and of His character had been scorned once too often. The evil-doers suffered summary punishment for their evil deeds, and their fate became an object lesson for all that should live thereafter. The history of Sodom is the pre-drawn picture of the conditions that mark the last generation upon earth, and her end is the fate of the ungodly. It is a page from God's lesson book for this day, and a solemnly-thrilling page it is. Said the Master,—one of the three who came to destroy Sodom of old,—“Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed.”

OF the evil and its fate God warns the whole world, and bids His followers flee from the final and everlasting destruction of modern Sodom. He warns them not to be contaminated with her wicked influences and seductive associations, but to fix the heart's affections so entirely on things of heaven that there may not be the slightest desire to cast backward one lingering look. "Remember Lot's wife." Her fate,—destruction,—is the fate of the world-loving, the wealth-loving, and those who do not see in eternal salvation and the all-healing power of a loving Father more to be desired than the closest ties even of earth. "Escape for thy life; look not behind thee," is the startling cry that sounds in the ears of every soul. The day of the Son of man is at hand.

L. A. PHIPPENY.

### A GOOD CONFESSION.

IT is a source of encouragement to learn occasionally of those who are willing to confess the truth of the Gospel when the Lord brings it to their attention. The following, from the New York *Christian Advocate* (Methodist), discussing the "rite of feet washing," says: "The arguments in support of the rite of feet washing are not easily disposed of. Being snowed up on a train in Maine for many hours, an attempt was made by a person on board to convert us to the proposition that there is as much argument for making a permanent rite of feet washing, as there is for making a permanent rite of the holy communion. . . . We have to confess, however, that, after much study of St. John, we know of no way without the aid of ecclesiastical tradition to answer fully these imitators of Christ's example." This is a good confession, but to have it acceptable it should be followed by rejecting the error and adopting into our practise the truth that has been shown us.

K. C. RUSSELL.

### HELP FOR THE TEMPTED.

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

THERE is no warfare between Satan and his agents, between fallen angels and those who have yielded themselves to evil. Both possess the same attributes, both through sin are evil. But between Christ's followers and the powers of darkness there is an unwearied conflict, which is to have no end till Christ shall come the second time without sin unto salvation, to destroy him who has destroyed so many souls through his deceptive power.

This enmity was spoken of in Eden. God declared to Satan, "I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." This enmity was revealed as soon as man transgressed God's law. His nature became evil. He formed a confederacy with the enemy of God. Fallen men and fallen angels have united in a desperate companionship against good. Satan does all in his power to lead men to work with him. Christ has pledged Himself to engage in conflict with the prince of darkness, and Christ's soldiers, the chosen of God, war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Satan tempts men and women in many ways. On the right hand and on the left he works with all deceivableness of unrighteousness. To some he comes in a winning garb and with a friendly air. To others he comes in garments of darkness, to scatter and slay. By torturing fears he seeks to dishearten and distract.

Again and again he came to the children of Israel, and at no time was he completely repulsed. He always found some soul ready to entertain him. The very men who had seen the glory of God from the mount received him as a welcome guest. Two hundred and fifty princes, men of renown, fell under his subtle power. Members of the priesthood, connected with the sacred work of God, were deluded by his devices, and were found fighting against the Lord.

These men mixed the cup of gall for Moses. They thought they were serving the Hebrew host by opening to them a door of freedom. What a terrible delusion they cherished! How fearfully they were deceived!

The history of the children of Israel was recorded for the benefit of those upon whom the end of the world is come. We are to take warning from their experience, that we may not dishonor God as they dishonored Him. Satan was continually inciting them to rebellion, but he is even more active to-day. He attacks first one and then another, and when men are unguarded he succeeds in his purpose.

Christ saw that Satan's power was exercised upon the human family, and that he claimed the whole race as his own. The Saviour pledged His word to give His life in man's behalf. He laid aside His royal robe and clothed His divinity with humanity, that He might clothe humanity with His garment of righteousness.

Jesus came to the world as a human being, that He might become acquainted with human beings, and come close to them in their need. He was born a babe in Bethlehem. He grew up as other children grow. And from youth to manhood, during the whole of His earthly life, He was assailed by Satan's fiercest temptations.

Adam was tempted by the enemy, and he fell. It was not indwelling sin which caused him to yield; for God made him pure and

upright, in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil. But when Christ came to meet the temptations of Satan, He bore "the likeness of sinful flesh." In the wilderness, weakened physically by a fast of forty days, He met His adversary. His dignity was questioned, His authority disputed, His allegiance to His Father assailed by the fallen foe.

All heaven watched the conflict between the Prince of Light and the prince of darkness. Angels stood ready to interpose in Christ's behalf should Satan pass the prescribed limit. O, what love burned in their hearts as they saw their Commander apparently in the power of His foe! When the last temptation came, when as Satan offered Christ all the world and the glory of it, if He would fall down and worship him, divinity flashed through humanity, and the enemy was resisted, the love of the angels knew no bounds. Their sympathy could no longer be restrained.

Christ overcame Satan on every point. The wily foe could not induce Him to swerve from His allegiance to His Father. "Get thee behind Me, Satan," Christ said; "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." The Captain of our salvation overcame for us; Satan left the field a conquered foe. But the strain upon Christ had left Him as one dead. "And, behold, angels came and ministered unto Him." Their arms encircled Him. Upon the breast of the highest angel in heaven His head rested. Divine consolation flowed into His soul. The foe was vanquished. Humanity was placed on vantage ground. Christ had conquered. Those who became partakers of the divine nature would be able to resist the temptations of the enemy.

Christ lived a human life that He might be man's example in all things. He endured temptation even as every human being must endure. He believed God, as we must believe. He learned obedience, even as we are required to learn obedience. And He overcame, as we must overcome. His path lay through manifold temptations; therefore He knows how to succor those who are tempted.

Wonderful indeed is God's work in behalf of man. Let the tempted soul remember that he is a representative of Christ. It is only by coming in contact with obstacles and difficulties and overcoming them that we become strong. Our necessity is God's opportunity. If we will hold fast to Christ, every trial will work out for our good.

"We have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

MRS. E. G. WHITE.

BESIDES the material advantages of being prompt to do at the proper time whatever needs being done, there is the added opportunity to take advantage of chance pleasures that may be enjoyed, if work is not pressing. One can stop to visit half a day with friends who may come; he can take a trip or an outing with a clear conscience, or have time for missionary work, without feeling all the while that he should have stayed at home and finished work that is left undone because of his own neglect.—*Selected.*





**"LET NO MAN DECEIVE YOU"—AS TO THE TIME OF HIS COMING.**

**A**FTER having given the counsel to guard His disciples against being deceived as to the personality and manner of His coming, Jesus next gives counsel to guard them from being deceived as to the *time* of His coming and of the end of the world.

He not only says that "many shall come saying, I am Christ," but that these same ones would say, "*The time is at hand*," or "draweth near." But He says, "Go ye not after them."

This was not to say nor to imply that no time could ever come when it would be proper for *anybody* to say, "The time is at hand," or "draweth near."

It was only to say, first, that no time could ever come when anybody could come, saying, "I am Christ, and the time is at hand," because, as has been abundantly shown, anybody who ever comes anywhere or at any time saying, "I am Christ," is a deceiver. And this being false as to the personality and manner of His coming, it would, in the nature of things, be false as to the saying that "the time is at hand."

Secondly, it was to say, as is abundantly shown, not only in His own words that follow, but also in other places in the Bible, that there was a long period of time and a remarkable series of events that must intervene before it could be truly said by anybody that "the time is at hand," or "draweth near," of His coming and of the end of the world.

Therefore for any one to say, "The time is at hand," before this long period of time had passed, and these remarkable events had all occurred, would be only to deceive. Under these circumstances, any one so saying would be only a deceiver; because he would be speaking only from the imagination of his own heart, and not by the word of the Lord.

Accordingly, on this very thought it is written in another place: "Now we beseech you, brethren, *by the coming of our Lord Jesus Christ*, and by our gathering together unto Him, that ye be *not soon* shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as *the day of Christ IS AT HAND*. Let no man deceive you by any means; for *that day shall not come*, EXCEPT THERE COME A FALLING AWAY FIRST, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

"Remember ye not, that, when I was yet with you, *I told you these things*? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only He who now letteth [hindereth] will let, until he be taken out of the way. And then shall that wicked be revealed, *whom the Lord shall consume* with the Spirit of His mouth, and shall *destroy with the brightness* OF HIS COMING. Even Him, *whose coming* is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:1-10.

Thus all these things must come to pass before any one can truly say of the coming of the Lord and the end of the world, that "the time is at hand," or "draweth near." And the answer of Jesus to the question of His disciples covers the same time and contemplates the same course of events.

Remember that the question of the disciples as to His coming and the end was, "What shall be the sign of Thy coming and of the end of the world?" And in reply Jesus does not in any sense intimate that there would be no signs, nor that nothing could be known on the subject. But, first of all, He gives full counsel against anybody's being deceived as to the time, and which will effectually guard against being deceived all who believe His Word.

Thus He says: "Many shall come in My name, saying, I am Christ, and the time is at hand; and shall lead many astray; go ye not after them. And when ye shall hear of wars and rumors of wars, and tumults, see that ye be not troubled or terrified; for these things must come to pass first, but *the end is not yet*. For nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. But all these things are the beginning of travail."

"But take ye heed to yourselves; for *before all these things*, they shall lay their hands on you, and shall persecute you, delivering you up unto tribulation, to councils, and prisons; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for My name's sake. Ye shall be delivered up even by parents, and children, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake. For in those days shall be great tribulations, such as there hath not been the like from the beginning of the creation which God created until now, no, nor ever shall be. And except the Lord had shortened the days, no flesh should be saved; but for the elect's sake whom He hath chosen, He hath shortened the days."

"Then if any man shall say unto you, Lo, here is Christ; or, Lo, He is there; believe him not. For false christs and false prophets shall rise, and shall show great signs and wonders, to seduce if it were possible even the elect. But take ye heed; behold, I have told you all things beforehand. If therefore they shall say unto you, Behold, He is in the wilderness, go not forth; Behold, He is in the inner chamber, believe it not. For as the lightning that lighteneth out of the one part under heaven and shineth unto the other part under heaven, so shall also the Son of man be in His day."

"And then shall many stumble, and shall deliver up one another, and shall hate one another. And not a hair of your head shall perish. In your patience possess ye your souls. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied the love of many shall wax cold. But he that endureth to the end, the same shall be saved. And this Gospel of the kingdom shall be preached in the *whole world* for a testimony unto *all the nations*; and THEN SHALL THE END COME."

That is the true order of things as to the *time* of the coming of the Lord and of the end of the world, and as to the events that should precede His coming and the end of the world. And the Gospel—glad tidings—of His coming, "this Gospel of the kingdom," preached in all the world for a testimony to all nations, is the final event that precedes His coming and the end; for "*then shall the end come*." For, note, it is not only the commonly-accepted Gospel of salvation of sinners from their sins, which must be preached in the whole world, but it is definitely the glad tidings of *His coming*, this Gospel of the kingdom, that is thus to be preached.

This is certain, because that is the great subject of His discourse, and that discourse given in answer to the direct question as to His coming and the end of the world. And, speaking on this subject in answer to the direct question on this subject, He has dwelt on His coming, on the manner of His coming, and on the events which should precede His coming; and then, having reached the ultimate point of the answer to the inquiry, He says, "THIS Gospel of the kingdom shall be preached," etc. That word "*this Gospel of the kingdom*" fixes it to the preaching in all the world of the glad tidings of His coming in the clouds of heaven with power and glory—the glad tidings of His coming and kingdom. And when "*this Gospel of the kingdom*" shall have been preached in the whole world, to all nations, *then THE END WILL COME*.

And in the great threefold message of Rev. 14:6-12 there is the very complement of this word of Jesus as to the preaching of this Gospel of the kingdom in all the world to all nations; and in Rev. 14:14-16 there is the very complement of this word of Jesus as to His coming and the coming of the end, following the preaching of this Gospel of the kingdom.

Thus we read: "I saw another angel fly in the midst of heaven, having the *everlasting Gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for *the hour of His judgment* is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And *there followed* another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the *third angel followed* them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

"And I looked, and behold a white cloud; and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for *the time is come for thee to reap*; for the harvest of the earth is ripe. And He that sat on the cloud, thrust in His sickle on the earth; and the earth was reaped." And Jesus Himself said in another place, "The harvest is *the end of the world*." Thus certain it is that in these scriptures there is shown the message and the time of the preaching of "*this Gospel*" of the coming and kingdom of the Lord, which is to be followed by the very coming of the Lord and of the end of the world, about which the disciples asked.



Thus as to the *manner* and the *time* of His coming, and of the end of the world. What, then, as to "the sign" of His coming and of the end of the world? That will be considered next.

ALONZO T. JONES.

### WHO CREATED ALL THINGS?

IN a previous article we noticed how all things were made. It was seen that there were no long periods of geological formation, but that the Creator simply spoke and the earth came into existence. The power of His word called it into being, with all things that it contains. "He spake, and it was." The word had, then, creative power; and, bless God, it has this power still. The power of God was manifested through His word; and it is the same to-day.

Another thing which is clearly stated in the Word is that the same being who redeems us from sin—the Son of the eternal God—is the one who created all things. The same being is both Creator and Redeemer.

Jesus existed before Abraham. John 8:56. "Before the world was," He was crowned with such glory as no human mind can understand. John 17:5. The same One who was born in Bethlehem of Judea had existed from the days of eternity. Micah 5:2, margin. Before a single star which now glimmers in the sky was made, Jesus Christ, the Son of God, existed. He was "before all things." Col. 1:17.

The Son was associated with the Father in the stupendous work of creation. When the Father said, "Let us make man in Our image, after Our likeness" (Gen. 1:26), He spake to His Son. There is one Lord Jesus Christ, "of whom are all things." 1 Cor. 8:6. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds." Heb. 1:1, 2. See also Eph. 3:9; Prov. 8:22-31.

Jesus is the One who "spake, and it was." It was He "who commanded the light to shine out of darkness." 2 Cor. 4:6. And, to the praise of His name be it said, that word which in the beginning had power to bring light out of darkness, can still do the same work. It can do this for us; and the people who sit in darkness, and in the region and shadow of darkness, can see great light.

See how closely creation and redemption are associated. The same One who created, redeems, and the same word which brought order from chaos in the beginning, makes us new creatures in Christ Jesus. Sometimes we hear it asserted that redemption is greater than creation; but they are both the same. The Gospel is the power of God unto salvation to every one that believeth. Creation is Jesus Christ working to create worlds; redemption is Jesus Christ working to create men anew in Himself.

Both of these are mysteries incomprehensible to finite minds. No mind can fully understand how the Creator could make a world from nothing, or how He can take a soul all steeped in sin and iniquity, and present him faultless before the throne; how He can impart to such a soul a divine power that will enable him in the time of the strongest temptation to stand steadfast, immovable, and make him abound in the works of righteousness; yet this He can and does do. Then why should men discuss

which is the greater of two things, neither of which they understand?

In Col. 1:12-17 the apostle connects these two things, clearly showing that they are both the working of the same power: "Giving thanks unto the Father, which hath made us meet [fit] to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist."

By this it is clear that creation and redemption both center in Jesus Christ. And, O, what hope this awakens in my soul; for I know that He who could make this earth and all the stars of heaven can save me from the awful consequences of sin! Reader, is He saving you? The sign of this power we will consider next.

G. B. THOMPSON.

Rome, N. Y.

### THE POWER OF WORDS.

"DID you ever well consider,  
As you journey on life's way,  
Of the vast results impending  
On the things you do and say?  
Have you ever learned the magic  
Treasured in one little word?  
Fittingly spoken, wisely chosen,  
How it into being stirred;  
And a soul almost desponding,  
New, fresh inspiration caught,  
Grasped anew life's heavy burden,  
From one loving, cheering thought!  
Then don't call these trifling matters,  
These small every-day affairs.  
Words will eat as doth a canker;  
Life at best is full of cares.  
All our actions, words, and manners  
With possibilities are rife;  
For in each a soul is hindered,  
Or advanced in higher life."

How few there are who fully realize the power and influence of their own words! The Bible abounds with instruction on this important subject. In Matt. 12:36, 37 we are told that for every idle word spoken we must give an account; also, that by our words we shall be justified or condemned. This truth is enough to startle us into watchfulness. It is not something spoken by sinful man; these words fell from the lips of the Sinless One, the Son of God. Why do they have so little power over us? Are they *really* true?—Yes, every word of God is true; but we do not realize their truth or we would be more careful what we say.

The Bible mentions many different classes of words. I will present a few. First I note: "Words without knowledge," "idle words," "vain words," "lying words," "deceitful words," "sharp words," "untruthful words," "condemning words;" and still there are more of this class.

Let us turn to a brighter list: Words of "love," "merciful" words, words "spoken in due season," words "fitly spoken," "gracious" words, words of "truth and soberness," "cheering" words, words of "reconciliation," words of "patience," words of "consolation," and many like words.

Now, dear reader, it is a fact that some of these words pass our lips every day. From which class do we choose? I tremble when I get a glimpse, now and then, of the influ-

ence of my own words. I pray for the art of silence, except when moved to speak by the Holy Spirit.

Who has not felt the power of words? We are each susceptible, more or less, to the words of others, which either cheer or sadden us. In time of trial and temptation, a loving, encouraging word, how it helps us! On the other hand, a word of censure, how it hurts!

A word is apparently a little thing, a mere trifle; but often it is fraught with power that vibrates for good or ill through all eternity. We drop a word and pass on. From that word grows a lovely flower or a baneful weed. We forget the word, and would fail to recognize the fruit of our own lips, should we meet it in after years.

A good woman once laid her hand upon the head of a little orphan boy, with these words: "Danny, be a good boy; strive to be a good man. You can just as well grow up a noble, useful man as to be a nobody." She shook his grimy little hand, and passed on.

Years after, during the War of the Rebellion, the husband of this lady was in a Southern hospital, where he met this same little boy, now a noted surgeon. The surgeon pressed the hand of his visitor as he said, "The words of your wife, under God, were the means of making me what I am to-day." This is a real incident.

A soul is under strong temptation. Satan is throwing his fiery darts at him as he stands where two roads fork, one leading to life, the other to death. A word will decide his fate. Which word will fall upon his ear in this temptation, the loving word to turn his feet upon the highway of life, or the harsh, condemning word, which will start him down the road to eternal death? This, reader, is not an imaginary picture. I would to God it were.

There is another word that it is sometimes *duty* to speak,—the word of reproof,—but, O, how careful we should be to seek God until *self* is not foremost when we speak words of this character!

There is a dearth of kind words. There are plenty to speak words of condemnation; would there were more to speak words of cheer to earth's sorrowing ones, and point them to Jesus.

We each have it in our power to do much good. There are those around us whose hearts ache for loving words to point them to Christ. Who will speak them? Neighbor can help neighbor. Wives can lighten the toils of the husband by sending him to his work with cheerful words and loving smiles in place of frowns and fault-finding. Husbands can leave sunshine in their homes by a parting word of appreciation. Parents can lead their children with firm and loving words. Old people can counsel the young by gentle words of warning. The young can brighten and cheer the pathway of the old by hopeful, pleasant words.

We are in the perils of the last days. Satan is using every means to ruin souls. He takes our words as weapons to destroy those we love. O, do we then not need to be very careful of our words? Let the prayer of the psalmist ever be ours, "Set a watch, O Lord, before my mouth; keep the door of my lips."

Study and believe what the Word of God says upon the power of words.

MRS. M. C. DU BOIS.

THERE is such a thing as profound dullness, as learned monotony, and stupid erudition. A congregation will melt away like a vanishing snow-bank under the exhausting heat of a lengthy and mystifying sermon.—*Rev. J. P. Brushingham.*



## FAITH NOT SIGHT.

GOD has not given us to see spiritual things with our natural eyes. He has holden back the face of His throne, and "spread a cloud before it." He has drawn as it were a veil between this material world and the spiritual glories of the eternal world. But because we can not see "the invisible things of Him," they are none the less real and powerful. We do not doubt the reality of the existence of the all-pervading air, or the powerful electric current, because we can not see them.

In great wisdom God has ordained that His children shall walk in this world by simple faith in the word of their heavenly Father, without the witness of their natural senses, for it is written, "The just shall live by faith." "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." "For without faith it is impossible to please God."

God has given abundant testimony to His wonderful goodness and saving power, but a "sign from heaven" He will not give to convince the unbelieving heart. Mark 8:11-13; 1 Cor. 1:22, 23.

God will have a tried and proved people. Deut. 13:3; Rev. 17:14. And so He has required that we walk by faith and not by sight, walking trustingly in the path He has marked out by simple faith in the Word of Him "who can not lie," laying hold on the eternal promises of God, which He has sworn to perform to every soul who will come unto Him by faith in Christ Jesus His Son. Heb. 6:16-20.

And to every soul who will step out in faith on His sure word of promise, and walk with God in the Spirit, He does reveal Himself by abundant manifestations of His love and keeping power, even lifting aside at times the veil of futurity and disclosing glimpses of the glory that is to be revealed. Not only to Daniel at the river Ulai, Ezekiel by the river Chebar (Eze. 1:1), and the beloved John on the lonely isle of Patmos (Revelation 1), does God reveal Himself and His great spiritual realities; but to many a humble pilgrim on life's rugged highway does He vouchsafe most precious manifestations of the invisible presence and power that surround every faithful child of God. These come through the blessed ministration of angels (Ps. 91:11, 12; Heb. 1:14), the unseen spiritual beings that surround our every-day life,—just as real beings as you and I, who live with us, walk with us, and have a part in all our daily struggles and temptations.

But Satan can also lift the veil between the spiritual and the material world; and to those who will not believe the Word of God, who will not take Him by faith only, but who are seeking for some marvelous manifestation of power—"a sign from heaven"—to such he can give ample satisfaction. He can show them a "sign," and a convincing one, and thousands are led into his snare by that strange dark witchcraft—Spiritualism. "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Who is the author of these spiritual manifestations?—"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."

Why does God permit Satan's followers to be deceived?—"Because they received not the love of the truth, that they might be saved." 2 Thess. 2:10-12.

He is that same old "deceiver" spoken of in Rev. 12:9, who was cast out of heaven into

the earth, and of whom it is written that he "deceiveth the whole world."

But the time of revelation is coming, when the veil of mystery will be rolled aside, and Christ will be revealed "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

For it is written: "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; *for the Lord hath spoken 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, we will be glad and rejoice in His salvation." Isa. 25:7-9.

Who can conceive the unspeakable glory of that hour when "the heavens shall be rolled together as a scroll," when the voice of God shall shake the heavens and the earth, and when Jesus shall appear in the clouds of heaven "in the glory of His Father with the holy angels"!

What consternation and horror to those who have despised Him will be the fearful revelation of that hour! But what joy and ecstasy and triumph to those who can look up and say, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation!"

Where will you stand in that great day, dear reader? RUTH GARDNER.

## THE BETTER WAY.

GRUMBLE?—No; what's the good?  
If it availed, I would;  
But it doesn't a bit—  
Not it.

Laugh?—Yes; why not?  
'Tis better than crying, a lot;  
We were made to be glad,  
Not sad.

Sing?—Why, yes, to be sure;  
We shall better endure  
If the heart's full of song  
All day long.

Love?—Yes; unceasingly,  
Ever increasingly;  
Friends' burdens bearing,  
Their sorrows sharing,  
Their happiness making;  
For pattern taking  
The One above,  
Who is Love.

—Joan Somerset.

## WHERE TO LEAVE CARES OVER-NIGHT.

I SLEEP. That is "good medicine." I used to be foolish enough to go to bed to think of my sins and my mistakes and my foolishness and my misfortunes, and all the things that happened to me and were going to happen to me.

When I put out the light, the room would become luminous with cares and lurid with regrets. But it dawned upon me that a bed wasn't made for that sort of thing. It was made to sleep in; and I proposed to use it for that purpose. It was no easy task to overcome the evil habit which long indulgence in the luxury of bedtime worry had fastened upon me. But I did it. And now when I want to go to sleep, I can. I don't care what the trouble and fret, the irritation and the trial, the blunders and the disappointments of the day have been; I leave them at the door;

they are on the outside. They may lie in wait for me as I come out next morning, but they have to abide out in the cold and gloomy hall all night. They do not come to bed with me. And the next morning I am all ready for them, after a long, sound sleep.

But most of them die overnight from exposure and loneliness. Nothing requires more tender and constant nursing to keep it alive than worry. You don't worry because you have to; you worry because you like it; you enjoy it. I used to myself; used to like to get away from people; used to be glad when bedtime came so that I could worry over my troubles comfortably, without being interrupted. By and by I had some real troubles; then I learned to do better.—Robert J. Burdette, in *Ram's Horn*.

## THE SABBATH.

THE institution, or beginning, of the Sabbath is recorded in Gen. 2:2, 3. Here it is stated that the seventh day was sanctified and set apart as a day of rest. The word "Sabbath" means rest. Reason alone makes it evident that there can not be a day of rest before there has been a day or days of work. Hence the first day of the week, or Sunday, can not in truth be called a day of rest. Sunday, therefore, is without this central idea of the Sabbath, namely, rest.

The Sabbath of the Lord, mentioned in Gen. 2:2, 3, is perpetual. From time to time the Jews for a long period neglected to keep the Sabbath day holy, and for this neglect God punished them, and in mercy kept on entreating them to keep it. Of this we have distinct record, embracing the latter as well as the early time of their history. See Eze. 46:1; Neh. 13:15-22, B.C. 574 and 445.

In the New Testament Christ very clearly makes known the continuance of the seventh day of the week as the Sabbath. See Matt. 24:20. The event alluded to there is the destruction of Jerusalem, which occurred, as is commonly known, seventy years after Christ.

The apostles and disciples taught the seventh day as the Sabbath by precept and example. James, the most directly practical of the New Testament writers, speaks in no uncertain way of it. In chapter 2:8-11 he refers to a royal law. Royal means kingly, in this instance the kingly law of God, our great King. And that we may know for a certainty what particular law James refers to, he quotes from the law of Ten Commandments, the fourth precept of which enjoins the keeping of the Sabbath day holy.

This same Ten-Commandment law is spoken of by Christ in Matt. 22:36-40. Christ here makes two divisions of the Ten Commandments, the first division including the first four commandments, which teach the duty to love God with all the heart, and the second division comprising the last six, which teach the duty of loving our neighbor as ourselves, or love to man. Of the two commandments that Christ gives here as embracing all the others, He calls the first the greater, and in this division is the Sabbath commandment.

These references indicate the perpetuity of the law of Ten Commandments. It is a fundamental law, abiding forever. This law is as the tree of the knowledge of good and evil, not to be experimented with, but it is to be implicitly obeyed. It is true and tried, and its abiding character is clearly seen from the fact that it was written by the finger of God on tables of stone, the enduring quality of stone signifying permanency.

H. C. BALSBAUGH.





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## LIFE AND IMMORTALITY. No. 2.

## Some Thoughts upon God's Character.

THE "Fountain of Life" is with God. Ps. 36:9. All life comes from Him, flowing out into all parts of His living universe. "In Him we live, and move, and have our being." Acts 17:28. "He is the living God, and an everlasting King." Jer. 10:10. "He is thy life." Deut. 30:20.

2. God is "righteous in all His ways, and holy in all His works." Ps. 145:17. He, therefore, does nothing that is unrighteous. He can command no unrighteous law; He can do no unrighteous deed; He can countenance no unrighteous thing. He is righteous and only righteous, holy and only holy.

And this is true not only in the sense of exact justice, but God's righteousness is the righteousness of love, of power, of wisdom; for "God is love." 1 John 4:8. "Great is our Lord, and of great power; His understanding is infinite." Ps. 147:5. "There is no searching of His understanding." Isa. 40:28. "Abba, Father," said Jesus, "all things are possible unto Thee." Mark 14:36. Said the prophet, "There is nothing too hard for Thee." Jer. 32:17. God is therefore wisely righteous, powerfully righteous, lovingly righteous. Such must be His plan concerning man and the bestowal of His life.

3. God's law must therefore be righteous; and so Inspiration declares, "The righteousness of Thy testimonies is everlasting." Ps. 119:144, 172. "Harken unto Me, ye that know righteousness, the people in whose heart is My law." Isa. 51:7. God's law is His righteousness, and the written law must be the written expression of that righteousness.

4. Being a "righteous," "holy," and "perfect" Being, God must be unchangeable in character. And thus His Word declares: "I am the Lord, I change not." Mal. 3:6. "With whom is no variableness, neither shadow of turning." James 1:17.

5. He could therefore give only an unchangeable law as the rule of character. "All His commandments are sure. They stand fast forever and ever." Ps. 111:7, 8. He declares by His prophet, "My righteousness shall not be abolished." Isa. 51:6. Jesus declares, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. He could give no other law of character, no other rule for man's conduct, save that which was the expression of His own character. The righteousness of His law is everlasting, because it is His righteousness, and He is the everlasting God.

6. This will still further appear when we learn that God's requirement of man, for which He gave His law, is that man shall be like his Creator in character. "Ye shall be holy; for

I the Lord your God am holy." Lev. 19:2. "But like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Peter 1:15, 16, R.V. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

7. God's holy, unchangeable law is therefore the law of His life; and as with Him "is the Fountain of Life," His life must flow out to that being whose character is to be like His own, in harmony with that law. Or, to state it in another form, that law is simply the formal expression of the working of God's love.

8. The nature of God's law is the nature of Himself, righteousness and life. On its positive side the whole law is embodied in two great principles,—love to God and love to man. "Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto Him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:35-40.

This was not the expression of a new sentiment, the enunciation of a new principle. Jesus quoted both from the very instruction He had before given through Moses (see Deut. 6:5; Lev. 19:18); and this great truth was recognized by the Jewish scribe (see Mark 12:32, 33). The negative side of that law is expressed in ten precepts forbidding and revealing its transgression. Ex. 20:2-17; Rom. 7:7; 1 John 3:4.

9. In the light of the above scriptures, he who ever lived in perfect harmony with God's everlasting law would be in the eternal possession of God's everlasting life. For "the commandment . . . was ordained to life." Rom. 7:10. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. "The Spirit is life because of righteousness." Rom. 8:10.

10. As God is the source of all righteousness and life, so is He the source of all power. "Power belongeth unto God." Ps. 62:11. "There is no power but of God." Rom. 13:1. "Blessing, and honor, and glory, and power, be unto Him." Rev. 5:13.

God, the righteous, the holy, the perfect, the all-powerful, the unchangeable One, is the Source of all life, and bestows this life in harmony with His holy, unchangeable law.

The reverse side of this will be seen in our next.

"WHAT does God say?" should be the question asked by every Bible believer. Experience is good if it is read in the light of the Word. Early teaching is good if it is the teaching of the Word of God. But whatever it may be which leads us to diminish or disparage the Word of God, is evil and only evil. Conscience is not the Christian's guide; it is but a monitor designed to bring him to the Word. Feeling is not a guide; it is but an uncertain condition or result. "Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. Jesus says, "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46.

## A MOMENTOUS QUESTION.

THE people of California are now face to face with one of those innocent-looking measures that involve much mischief. It is no less a proposition than the exemption of church property from taxation. It is a proposed constitutional amendment, providing as follows:—

All buildings, and so much of the real property on which they are situated as may be required for the convenient use and occupation of said buildings, when the same are used solely and exclusively for religious worship, shall be free from taxation; provided that no building so used which may be rented for religious purposes, and rent received by the owner thereof, shall be exempt from taxation.

One of the arguments used in favor of the amendment is the small amount of money involved—only \$240,000—which the people at large would have to contribute in the interest of church support. But it should be remembered that principles are not measured by dollars and cents. The principle here involved is that of adding to the taxes of the people a certain amount for the support of religious worship. That principle is all the same whether it be ten dollars or ten million dollars. Every person who owns property, whether he be religious or not, must pay his portion for the benefit of the Catholic Churches, the various Protestant churches, the Chinese joss-houses, or the places owned and set apart for worship by the votaries of any other religion.

Another argument, put forth by a prominent minister, which we find in a daily paper of this city, is that the churches "are devoted solely and exclusively to the interests of the public." That is not true, for the reason that the public have no control of them. They are all owned and controlled by corporations. The public have no access to them whatever, excepting at the stated times designated by the owners. The owners, and not the public, have the benefit of the collections taken from the audiences, for without these contributions they would have to go into their pockets to that extent. To the extent of the contributions raised apart from the owners, they are pecuniarily benefited.

The same writer says the churches are "as completely devoted to the interests of the public as a sidewalk, a public highway, park, or public fountain." Now it is a pertinent question, How many of the public are interested in the private income of the pastor, the chorister, the soprano, the soloist, the organist, and other salaried persons connected with the church? or, How much salary would either of them get without the church property? It is safe to say that few corporations or congregations would pay them as much for performing in their various roles on the sidewalk or public highway, or in the public square, or before the public fountain. It requires a great stretch of imagination to conclude that property devoted to religious worship is used *solely* in the interest of the public.

This ministerial advocate of church support by the public indiscriminately further says that "exempting churches from taxation makes them the guests of the State, whereas taxing them carries with it the right of representation in the department of government." The first part of that proposition is a strong argument against the amendment. It is an admission (unwitting, of course) of all the wickedness involved in the principle. Guests are always sustained by their hosts; that condition is what makes them guests. There could hardly be a more expressive presentation of the evil lurk-



ing in the proposed amendment. It certainly annuls a previous statement that "taxing churches is not a step in the direction of the union of Church and State in the sense in which such phrases are commonly used."

But we call attention to the latter clause of the sentence quoted at the beginning of the preceding paragraph, namely, "taxing them [the churches] carries with it the right of representation in the department of government." To this is added the further fallacy that "if a corporation is taxed and treated upon a taxable basis, the right to influence and shape the policies of the civil government can not well be denied it." Such doctrine is not merely fallacious, it is monstrous; and, coming from a professed minister of the Gospel, it is astounding. That corporations gain rights in government control over and above what the incorporators as individuals enjoy without such corporation is one of the great evils against which the people of the United States are struggling to-day. While the corporations are vastly strengthening their influence in the government, by a concentration of wealth in the hands of a few, every political party has at least formally declared against the policy.

So well known is it that the principle is wrong that even those who are giving it the greatest encouragement find it good policy to publicly profess opposition to it. One of the leading powers in enforcing corporation influence upon the policy of the government has but recently deemed it necessary to publicly deny that any such principle exists. Yet we have here a Protestant clergyman who openly avows that the tax-paying corporation's right to shape the policies of the civil government "can not well be denied." To such a point is he driven in quest of an argument for saddling a portion of the expenses of religious worship upon the people at large.

The proposed amendment is practically a tax rate for the support of religion of every kind whose votaries are strong enough financially to own a place of worship. True, the rate is small, but the principle is there, and is prominent enough to serve as an opening wedge. With equal propriety might the members of a poor congregation who are obliged to rent a place of worship ask for a tax levy to help them pay their rent. Their work is as much for the benefit of the public as is that of the more wealthy worshipers, and their rent is a heavier burden upon them than is the tax bill of a property-owning church upon the corporation. But under the proposed amendment these poorer renters have not only to pay their own rent, but, in addition, help to pay the taxes of the wealthier church owners.

We are glad to notice in the same journal a timely article on the other side of the question, by a prominent member of the First Baptist Church of this city. He takes the stand of true Christian manhood on this question, as shown by the following extract from his article:—

From my standpoint I can not see why Christian men should vote for the people of the State to pay taxes on their houses of worship. Churches are not charitable institutions, to ask aid of the State, such as insane asylums and orphan asylums. But one says the State doesn't pay it; the people do. Who are the people if they don't represent the State, the same as our general government, of the people, by the people, and for the people. Above all things, Christian men should not endeavor to shift their responsibilities upon others. We are too apt to set

aside principle when mercenary ends are to be obtained. When the First Baptist Church of Oakland becomes too poor to pay its just taxes to the State, I will be one of twenty to pay the taxes in the same manner as we are doing at the present time. . . . I never will vote in favor of any law that will compel non-church people to assist in paying taxes on the house I worship in.

Another paragraph from the same article is worthy of note:—

Those whom I have talked with who favor the adoption of the amendment say that other States have adopted a similar amendment and that we ought not to be so far behind our sister States. I can not see any argument in this, for is it not possible that many of the States would rid themselves of this law if they could? I know such is the fact in some of the States. But, one says, if the law is obnoxious why not repeal it?—For the simple reason that they can not. Why?—Because it required the Catholic votes to carry the measure, and you can never secure the Catholic vote to repeal it. Don't you see?

Now no one will criticise a Catholic for voting for the amendment, for State support of the church is fundamental Catholic doctrine. But Protestants profess otherwise, and they can not afford, for the comparatively small sum of church taxes, to deliberately step over onto Catholic ground. A surrender of one principle to Catholicism logically demands more. No true Protestant ever will ask the civil government to tax the people at large for the support of his worship. G.

#### DEADLY APATHY.

ONE of the most grievous things manifest in these days of preparation for Christ's coming is the apathy, the lack of feeling, the want of moral sensibility, which exists among professed Christians, even among those who profess to believe that Christ's coming is near.

Evidences of the nearness of that great event are neither few nor uncertain. More than twelve different lines of prophecy are about to culminate in the forthshining of Christ's literal presence. A score of last-day, specific signs, foretold from 3,000 to 1,800 years ago, reveal to all who will to see that Christ's second coming is near, "even at the doors." There are multitudes of possible immortals who profess to believe these things, yet who are passing on, utterly oblivious to spiritual things and moral regeneration. The spirit of the world possesses them. Greed is a destroyer of grace. Pleasure in the indulgence of natural lust perverts purity of heart. Indifference breeds indifference and cuts off all inspiration. The heart is laid open to the world, and becomes hardened in contact therewith. The spiritual eyes become blinded, so that the glories of God can not be seen. The spiritual hearing becomes so dulled by the din and tumult of earth that the still small voice of the Spirit can not be heard.

It is a sad, sad condition of things which the Christian worker faces. We are passing over "the enchanted ground." Everything in this world of sin tends to indifference. Satan has planned and perverted to this very end. God permits the awful catastrophes which are taking place that men may be aroused to see the insecurity of all earthly things and the uncertainty of human life. But these things startle the world for a day, and the mad rush goes on, with conscience more benumbed and heart harder than ever. Like Ephraim and Judah of old, the very goodness exercised is like the

morning cloud and early dew, it soon passes away.

The heart of the earnest worker for Christ longs to do something to save men from their stupor. He can only do this by the power of God. Human devices will not move men rightly. Human wisdom and discernment can not fathom the depth of Satanic guile and deception upon the world. Human power can not save. It must all be wrought through the preaching of Jesus Christ, "the power of God and the wisdom of God." Let the earnest servant of God labor on, pray on, and proclaim faithfully the Word of God. "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

#### THAT ALLEGED CHANGE.

WE are told by modern teachers that the Lord changed the Sabbath. We say modern teachers for the reason that ancient teachers of that doctrine gave "the church" as the authority for the nominal change. But God Himself says, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. It is worthy of serious thought that no prophet has intimated that there would be such a change, and neither prophet nor apostle has said that there has been such a change. A change would imply a destruction of at least part of the law; but Christ Himself, the Giver of the law, positively says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18.

Again we are told that Christ fulfilled the law, and that put an end to it. But the apostle Paul tells us (and he received the Gospel by revelation from Christ) that God sent "His own Son in the likeness of sinful flesh, . . . that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. So those who "walk after the Spirit" are "led by the Spirit," as Christ was, and will fulfil the law, as He did. Therefore they will keep the Sabbath, as He did. There was no controversy between Christ and the Jews as to the day of the Sabbath. They never accused either Him or His disciples of keeping the wrong day. They found fault with Him because He would not recognize their traditions concerning the manner of Sabbath observance.

There is no divine authority for the alleged change of the Sabbath. God sanctified the seventh day in the beginning, and there is no divine record that He ever withdrew that sanctity, or ever placed it upon any other day. He alone can sanctify anything. No man can keep any day "holy" until God has made it holy. There has been no change of the Sabbath day. G.

A CHURCH that is in politics is a church that has left her lawful Spouse. His church must be as separate from things political as He Himself was when He walked upon the earth.





### WHAT HAS A CIVIL GOVERNMENT TO DO WITH IT?

THERE is held in connection with the Paris Exposition, October 9 to 12, the "International Sunday Rest Congress," originated and fostered by believers in the religious Sunday, for the purpose of obtaining a world-wide Sunday law. Some of the European governments have sent delegates to this Congress in the past, we believe, but it has never been held as an official government matter so broadly as this year. It is held under the auspices of the French Ministers of Commerce, Industry, Post-office, and Telegraphs. Among the topics for discussion are "The Sunday Rest in France," and "Sunday Rest throughout the World."

The senior secretary of the New York sabbath [Sunday] committee, Dr. W. W. Attebury, who is now in Paris, has been appointed by United States Commissioner-General Peck as an official delegate of the United States to this congress. Many of our readers well know that Dr. Attebury is a most ardent advocate of Sunday laws. It is said that this congress is not for *religious* discussions, but to consider "the rest day as essential to the well-being of society on physical, moral, and humanitarian grounds." But it is a fact that it is the *religious* Sunday that is so pressed, and no other day will do. In fact, a gathering is held in Paris at this very time to discuss the obstacles to Sunday's religious observance. And Dr. Attebury and other religious workers will present papers here. "The Rev. E. G. Thurber, D.D.," the *Examiner* (Baptist) tells us, "of the American chapel in Paris, has also been appointed by Commissioner Peck as an official delegate to this congress, and has been authorized to act for the New York sabbath committee, if occasion arises."

But what has the United States Government to do with this question of religious days, or Sunday laws?—She has none of right. All this is but another step in the fearful path of a union of Church and State, the first of which was taken in the closing of the World's Fair at Chicago on Sunday. The beast and his image and the mark of the beast will receive world-wide recognition, and this congress marks an advance step in the proceedings. Would that men could see that in all this many-times-well-meant work they are opposing God! He has given but one day as a Sabbath, namely, the seventh day, and He designed that its observance should be voluntary between the loyal soul and Himself.

### EXPRESSED SENTIMENTS AND REAL FACTS.

MANY of the sentiments that are so strongly expressed at the present time by a large number of individuals, lack the foundation of fact. We are told of the great progress of the world, and of the bright outlook that is before us. Our attention is frequently called to the claim that the nineteenth century has led the world higher and higher, and that a millennium of peace is just before us. But any one who is an observer of the present conditions knows that all of this talk is mere sentimentalism.

Politics never were so corrupt. Each State and county has its political boss and political machine. The nation has political bosses and political machines, and the result is corruption.

Political corruption has become so general that it is a byword everywhere. The world is filled with violence and crime, and is in a turmoil of strife and rioting. These facts suggest to the mind the intense absurdity of saying that the world is becoming better, and that the outlook, from a human standpoint, is reassuring and bright.

The Lord has told us in His Word that His coming shall be immediately preceded by "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21: 25, 26.

We are standing in the immediate presence of the great events that are fulfilling this prophecy, and, regardless of all of the talk to the contrary, we see men's hearts beginning to fail them for fear as they look upon the situation in the world to-day. And what we have seen up to the present time is as nothing compared with that which is coming. But there is a gloriously bright side to all of this. That which looks so dark from the human standpoint, that which is filling the minds of so many with perplexity and fear, is simply a part of the evidence that the coming of the Lord is right at hand. And He comes not merely as King of kings and Lord of lords, but as the Prince of Peace. He comes as the tender Shepherd and loving Saviour, to receive every one who is ready to receive Him. He is a destroyer to those only who refuse to be separated from their sin. The necessity of destroying sin makes it necessary for Him to destroy the unrepentant sinner. But He is seeking through every entreaty that love can make, and by the persuasion of His tender mercy, to draw every one of us away from our sins. We should not delay to be separated from our sins; for the time is right at hand when sin, and, consequently, every unrepentant sinner, must be destroyed. The glad morning of the resurrection, and the beginning of the realization of all the delights of eternity, are soon to be given to all the redeemed children of God.

These facts are solemn in their import, yet they are gloriously and joyously grand to every one who has learned to know the Lord Jesus Christ. T.

### THE FILIPINO AND THE FRIAR.

FOR several weeks the Philippine commission, sitting at Manila, has been giving hearings to the Filipino Catholics on the one side, and the Catholic archbishops and friars on the other, on the vexed question of the title to the property held by the friars in the islands. As indicative of the political methods used by the church officials in accomplishing their ends in this matter, we quote the following from the *New York Evening Post*, being an extract from the letter of a Manila correspondent:—

"Archbishop Chapelle is taking an active hand in affairs, and now claims that he secured the recall of Otis. He has warmly championed the side of the friars, but church matters have not progressed except for several decrees from Otis depriving the priests of immunities and privileges they had enjoyed under Spanish laws. He and Chapelle had an animated correspondence, Chapelle reminding Otis that it was most important to President McKinley that matters be adjusted satisfactorily to the Catholics before election, and Otis replying: 'You are a priest and I am a soldier. I did not know that it was the business of either to concern himself about elections.'"

With the matter of General Otis' recall we have nothing to say; but it is certain that had the archbishop been as well acquainted with the requirements of true Gospel work as General Otis with the requirements of his position, no such well-aimed rebuke would have been necessary. It is quite impossible to imagine Jesus holding over the head of Pilate or Herod such a political threat as is implied in the archbishop's reminder to the general. That reminder implies an influence at the White House which might work to the general's disadvantage. General Otis saw the challenge and accepted it. He is now in the United States.

Something of the real feeling of the Filipinos in regard to the friars is shown in the correspondence of Mr. Harold Martin, the representative of the Associated Press in Manila. Mr. Martin has been residing and touring in the islands for twelve months, and declares that he has not met a single native but what desires that the friars be expelled. He says they do not ask for the curtailment of the friars' power, nor for their regulation, but always emphatically for their expulsion; and that, tho as loyal Catholics as ever, they look upon Archbishop Chapelle simply as "one friar more," so ardent is he in advocating the friars' claims. This is an anomaly that could be found only in a State-fostered religion; for in none other could the demands of the church offi-

cial be forced upon the people; and no religion but a State-fostered one could hold sway over the people while its demands were so obnoxious to them. The principle of force, compulsion, which is here exemplified, is diametrically opposed to the principles of the Christian religion. The one is the whipping-in principle; the other, the lifting, drawing principle. The one scourges; the other pleads. The one drives its adherents into the bearing of heavy burdens; the other says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

The Filipinos are crying for rest from the heavy burdens they have been compelled to bear through the exactions of the friars and other Catholic orders. Were that church the "body of Christ," then it would voluntarily strip off the yoke, and undo the heavy burden. The Filipino is not asking the friars to give him their coat or cloak, but to return his. But with all the power of the church against him, coupled with the power of the present civil rulers, it is safe to say he will never get it.

The need of the world for the true Gospel of Christ, both in preaching and practise, was never greater than it is to-day.

C. M. S.

### A BUDDHIST PARALLEL.

THE *Indian Witness*, of recent issue, has the following, which it quotes from a Buddhist announcement in connection with an attempted revival: "The 2488th anniversary celebration of the establishment of the kingdom of righteousness on earth will be held at the Albert Hall to-morrow, Sunday, July 30, from 3 P.M. to 5 P.M. A collection of Buddhist relics from Ceylon, Gandahar, Siam, Japan, Burma, Tibet, and China will be exhibited on this occasion. All those who wish to attend the celebration should abstain on that day from destroying any life, stealing, sensual indulgence, lying, and taking intoxicating liquor. They may bring fresh, sweet-scented flowers, taking care not to inhale their fragrance. All are invited. Peace and blessing to all." The *Witness* remarks: "The incidental resemblance between Romanist and Buddhist ritual finds illustration here. The exhibition of relics and the prescription of certain days to be regarded as of special sanctity are common to both systems. But are we to understand that our Buddhist friends tolerate stealing, sensual indulgence, lying, intemperance, etc., on all other days save the 2488th anniversary of the establishment of the kingdom of righteousness on earth?"

The question is a pertinent one. If the things mentioned are wrong on that day, they are wrong on every day. To specify that they should not be indulged in on that day signifies that they may be indulged in on other days. And right here let the advocate of the Sunday-closing of saloons while they are open all the rest of the week, recognize the similarity between his demand in that matter and the requirement which the Buddhist must observe. The parallel is a striking one. It is the sanctity of a day, and not the wrongfulness of the thing forbidden, that is the chief consideration in such a demand.

C. M. S.

### PROTESTANTISM IN ROME.

THAT Protestant denominations have been making some gains in Rome may be inferred from the recent letter of the pope to the cardinal-vicar of Rome concerning the proselytism of the Waldenses and the American Baptists and Methodists. The letter says:—

"From the very outset of our pontificate we have had occasion to point out, as one of the most deplorable evils brought by the new order of things [the loss of his temporal power] to this capital of the Christian world, the active proselytism displayed on the part of heresy, and the peril to which the faith of our people was in consequence exposed. And addressing our cardinal-vicar on this subject we repeatedly imparted to the faithful, exhortations, counsels, and warnings, putting them on their guard against the many efforts which sects of all kinds, introduced from abroad, were here making under the shelter of the public law."

"It is now clear to every one that the design harbored by these heretical sects is to fix the standard of religious discord and rebellion in the peninsula. . . . The sects, not being able to rely upon the strength of the truth, avail themselves of the unprotected tenderness of years, of insufficient education, of the privations of indigence, and of the simplicity of many who are exposed to flattery, attractions, and seduction, for the extinguishing or weakening of the Catholic faith."

"In the face of these facts, we feel, first of all, the need of publicly declaring, as we have done on other



occasions, how painful is the condition of the head of the Catholic Church, who is constrained to behold the free and progressive advance of heresy in this holy city. As tho the torrent of unwholesome teaching and depravity which daily and with impunity comes from books, professors' chairs, theaters, and journals were not enough, there has been added the insidious activity of heretical men."

It is thus apparent that if there were restored to Rome the power which the pontiff demands, there would be at once an end of the "activity of heretical men;" there would be no longer any "books, professors' chairs, or journals" save those which were completely subservient to the Roman Church. That education which the pope declares "unwholesome teaching and depravity" would be banished from the realm. In short, the church would rule again as she did in the days when Christians went down by the millions for studying and believing the Word of God and acting upon its teachings. The letter is another evidence, if another were needed, that Rome never changes.

When reading between the lines of this letter the things that the pope would do if his temporal power were restored, it might be well to consider what he thinks of the present American rule in Cuba and the Philippines. He is much dissatisfied with the administration of Italy. Let us see how he feels toward the course which America is pursuing now. While in London, on October 1, Archbishop Ireland, then on his way from Rome to America, gave out the following statement:—

"In one of the audiences which he granted me, the pope said: 'We are well pleased with the relations of the American Government to the church in Cuba and the Philippines. The American Government gives proof of good will and exhibits a spirit of justice and respect for the liberty and rights of the church. You will thank in my name the President of the republic for what is being done.'

"When I repeated to Cardinal Rampolla [the papal secretary of State] my interview with the pope, the cardinal declared such statements were what he personally believed and knew to be true, and that I was at liberty to repeat them to the American people."

The pope does not usually express satisfaction with things that do not suit him, as witness his letter to his cardinal-vicar; and it is certain that nothing would suit him that was not done in accordance with his direction. It is therefore easy to see what is "the power behind the throne," in the administration of the island governments. The prohibition of Protestant colporter work in the Philippines was one of the instances in which the American Government showed its "respect for the liberty and rights of the church." In how many other ways the freedom of missionary work in the islands is restricted by orders from "the church" it is impossible to tell, for all that happens there is not made public; but these things are sufficient to show the mastering influence which Rome is achieving in the official councils of this nation.

C. M. S.

#### "AMERICA'S MISSION."

BISHOP CHARLES H. FOWLER, in an address sent out on the above subject, names as one of "the three greatest missionary events of the Christian era since the crucifixion of Jesus," "the blowing up of the Maine." He further says:—

"But one day the Spanish touched off a magazine under us. Then the jig was up. Come what might, we must fight to the finish. We went into the air, and came down everywhere—to stay. This sent us about our providential job; this made missionaries of us. We are in Manila."

And how this nation has been a missionary in Manila, let the following summary from an eyewitness of events in Manila, tell:—

"It is a year of crime, lust, drunkenness, rape, assaults, robberies, murder, desertions, suicides, seductions, adultery, scandal, licensed infamy, licensed opium joints, licensed houses of prostitution, gambling, court-martials, intrigue, embezzlement, street fighting, swindling, counterfeiting, smuggling, stealing, canteen outrages, debauchery, and every form of devilment known to American Government of, by, and for the gin mills."—*Wm. E. Johnson, in New Voice.*

This is not new. It is confirmed by many. Are those who do these things missionaries of God?

THE Great Northern Railway has completed its big tunnel under a portion of the Cascade Mountains. The tunnel is over two miles in length, and was dug through solid granite, at a cost of about \$5,000,000. This tunnel takes the place of the noted "switch-back" over the Cascades.

SO FAR there seems to be no agreement between the powers in reference to the settlement of affairs in China. The forces of each nation are acting under orders from home, and various punitive expeditions are carried out by the commands of the different nations. The allied army which the German field marshal was to command seems likely never to exist. Russia and England are both seeking control of the railway from Tien-tsin to Peking, and the soldiers of both nations are guarding sections of the road. All the American troops, except a strong legation guard, have been ordered to withdraw, and are preparing to do so. The Russian general at Peking has announced his intention to withdraw all his troops except a small contingent from Peking at once. As if to placate the foreign powers, the emperor of China has ordered the degradation of Prince Tuan, the well-known leader of the Boxers. Other officials also are to suffer, and the emperor orders libations and religious exercises over the graves of the German minister and the Japanese *attaché*. Emperor William of Germany has replied to the emperor of China that these services will not be considered adequate reparation for the murder of his minister and subjects in China. He demands that the Chinese officials who were responsible for the outbreak pay the penalty with their lives.

THE Catholic Young Men's National Union, in convention at New York on September 28, decided to "form a federation for the purpose of influencing legislation and furthering the claims of people embracing the Catholic faith." Bishop McFaul's idea of a national federation of all Catholic clubs for the purpose just stated was unanimously adopted by the convention, and committees were appointed to carry the plan into effect. In declaring for the federation, and bemoaning the present position of the government on the Indian school question, the *Catholic Mirror* of September 22 says: "The facts of the Indian school question constitute an urgent plea for Catholic federation. Appeals to justice and to fair play have been without effect. . . . A strong Catholic federation could have availed much at one stage of the proceedings. A remonstrance against prejudiced action from delegations representative in every sense of the word of the ten or twelve millions of Catholics in the country, would not have failed of effect. No public official, no political power, can afford to scorn so many of his fellow-citizens when it is known that they are united and can, if necessity arise, stand together in defense of their rights." There is certainly no mistaking the import of the Catholic federation.

CHARGES have been filed with the Prison Commission of Georgia against the managers of the McRee convict camp, of Lowndes County, in the form of affidavits from prominent citizens, to the effect that the managers of this convict camp have kidnapped innocent men and women, and made them work under armed guards for indefinite periods. It is charged that one practise of the convict camp managers is to employ "trappers" to arrest innocent negroes passing through the country, and, without any form of trial, to imprison and put them to work. In these convict camps prisoners of the State are rented out to contractors, and whipped and driven at their work.

THE British Admiralty has ordered twenty-five sets of Marconi's wireless telegraph instruments for installation on its war vessels, from which Marconi receives a royalty of \$500 a year for a term of fifteen years. The chief of the electrical service of the English post-office is experimenting successfully with a wireless system of telegraphy and telephony. The United States Weather Bureau is also experimenting with a wireless telegraph system of its own, and it is claimed that better results have been obtained from it already than from the Marconi system.

THE American Institute of Sacred Literature, headquarters of which are in Chicago, is urging ministers all over the country, of all denominations, to use one Sunday as a "Bible Study Sunday." Well, one day is better than nothing, but it is sad indeed that conditions are such that an earnest plea must be made for that. Every sermon, the needs of every day, the conditions of the home, the church, the world, ought to stimulate Bible study among believers in God's Word. If ever there was need of it, it is now.

WITH each week there come new stories of the slaughter of defenseless Chinese, men, women, and children, at the hands of the Russian troops. One correspondent declares that over 1,500 of such non-combatants have been killed by the Russians in and around Newchwang. The correspondent adds that from all sides come reports of violence to women, and that the Russians are carrying out a policy of the destruction of property and extermination of the people. He says that whole villages have been burned and their people put to death.

A REPORT from New York states that the police department is now face to face with the united churches of that city over the matter of police blackmail, "by which millions of dollars are annually exacted from lawbreakers" for the privilege of robbing, swindling, and conducting houses of ill repute. The charges which the united churches will bring against the police will be made direct to the mayor, and even the board of police commissioners will be required to make explanations.

A SECRET circular addressed to the Russian archbishops has come to light and been published in Switzerland, which virtually excommunicates Count Tolstoi, the Russian social reformer. It declares that Tolstoi is an avowed enemy of the church (Greek Catholic), and that, therefore, unless he recants, the holy synod will prohibit the celebration of all divine services and expiatory masses in the event of his death.

REPORTS from Galveston state that there is still much suffering in that city, notwithstanding the liberal contributions that have been sent in from all parts of the country. Thousands are still without adequate shelter. The city government is facing bankruptcy, and plans are on foot for an appeal to the State Legislature to help the city government tide over its financial embarrassment.

PORTO RICO has made a novel demand on Cuba. It is for the repayment of \$2,300,000 which Porto Rico was compelled to advance to Spain to help carry on military operations against Cuba. The Cubans are asking why they should repay funds loaned to the enemy for the express purpose of subduing them.

THE last remnants of the force of the Arab chief Addah have been defeated by the French in the southern Sahara. This famous chief was slain in battle with the French some time ago, and his two sons continued hostilities. In the recent battle one of the chief's sons was killed, and the force dispersed.

THE American Board of Commissioners for Foreign Missions has received advices from its missionaries in China that sixteen of them will return to their fields of labor in that country. Quite a number will return to America before again taking up missionary work in China.

A WRITER in *Ainslee's Magazine* tells us that "it is the experience of those who have seen much of life that the occult world, like fallen Babylon, 'is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird.'"

AT Ryan's Hill, Penn., recently, street-railway traffic was retarded for some time by millions of potato bugs. The bugs piled over the tracks, and their crushed bodies under the wheels made the rails so slippery that little progress could be made by the cars.

ACCORDING to consular invoices, the amount of gold sent out of the Klondike region this season is \$12,500,000. It is considered that a quarter of a million more has gone out without any record.

AT Frankfort, Kentucky, on September 29, James Howard was sentenced to hang for the murder of William Goebel, Democratic governor of that State.

A REPORT from Colorado states that an automobile has ascended Pike's Peak and descended in safety, thus establishing its practicability as a hill climber.

EIGHTY thousand pilgrims from Germany, France, Spain, Belgium, Poland, and Italy, are reported to have filed past the pope on September 28 and 29.

THE trustees of the University of Chicago have agreed to give free tuition to ten of the Porto Ricans who desire education in this country.

WITH 100 miles further construction, a telegraph line will soon be completed between Vancouver and Dawson City.

AN attempt to overthrow the Government of San Domingo is reported by cable from Monte Cristi.





### THE MOTHER'S WARNING.

TOUCH it not—ye do not know,  
Unless you've borne a fate like mine,  
How deep a curse, how wild a woe,  
Is lurking in that ruby wine.

Look on my cheek—'tis withered now;  
It once was round and smooth as thine;  
Look on my deeply-furrowed brow—  
'Tis all the work of treacherous wine.

I had two sons, two princely boys,  
As noble men as God e'er gave;  
I saw them fall from honor's joys  
To fill a common drunkard's grave.

I had a daughter, young and fair,  
As pure as ever woman bore—  
Where is she? Did you ask me where?  
Bend low, I'll tell the tale once more.

I saw that fairy child of mine  
Linked to a kingly bridegroom's side;  
Her heart was proud and light as thine—  
O, would to God she then had died!

Not many moons had filled their horn,  
While she upon his bosom slept;  
'Twas on a dark November morn,  
She o'er a murdered husband wept.

Her drunken father dealt the blow—  
Her brain grew wild, her heart grew weak;  
Was ever tale of deeper woe  
A mother's lips had lived to speak?

She dwells in yonder darkened halls;  
No ray of reason there doth shine;  
She on her murdered husband calls—  
'Twas done by wine, accursed wine.

—Selected.

### ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

By W. H. Riley, M.D., Superintendent of Colorado Sanitarium, Boulder, Colo.

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History of the Use of Alcohol.

(Concluded.)

**D**URING the last century, drunkenness was the rule, not the exception, in all classes of society. In the lower classes it was actually encouraged. Did the troops win a victory, did a prince come of age, 'Go home, Jack,' would say a master to his servant, 'build a big bonfire, and tell the butler to make ye all drunk.' It was quite a compliment to call an underling an 'honest, drunken fellow.' And as for the gentlefolk—well, we can hardly conceive of the state of affairs. It was part of a gentleman's education to learn to carry his port. One, two, three quarts a night was a proper and reasonable supply. After dinner the ladies retired to another room—a practise still observed—so that the men should have no embarrassing restraints; and it was a matter of course for them to drink one another under the table as fast as was convenient. In the army and navy, in the learned professions, among the gentry and nobility, and even in the royal family, heavy drinking was the rule, and not the exception, until well on into the present century.

"And they suffered for it. Their lives were shortened, their usefulness impaired, their estates squandered—and then the gout! Nowadays, with the example of Palmerston and Bismarck, Gladstone and Sherman, before our eyes, it is hard to think of a time when statesmen were incapacitated at thirty-five or forty.

But it was so. A gentleman who reached middle age without being crippled was considered either unusually lucky or a milk-sop. Lord Chatham and many, nay, most of his contemporaries were horribly tortured by gout. At critical periods in the nation's history a severe onset of gout, or the illness leading up to it, was liable to cause the retirement of the most prominent statesmen. Many of them died young. Few indeed reached a healthy and vigorous old age; for heavy drinking was not confined to the idlers and spendthrifts, the courtiers and country gentlemen; it was a custom with the ablest and most brilliant men in England.

"It must not be inferred, however, that drinking was much more prevalent in England than in other parts of the world at the same periods. Indeed, the records of Germany and Holland show quite as startling pictures. And in our own country we have not much to boast of.

"When the Puritans landed in Massachusetts in 1620, they found, to their disgust, that beer and wine were both lacking, and we find Governor Bradford complaining bitterly of the hardships of drinking water. Nor was water a more favored beverage among the settlers of Massachusetts Bay eight or ten years later."

Higginson, a minister in Massachusetts, wrote a glowing account of the country, where his health had been greatly improved. He speaks thus of his improvement: "And whereas my stomach could only digest and did require such drinke as was both strong and stale, now I can and doe oftentimes drinke New England water verie well." Another bore witness to this marvelous fact concerning New England water: "Those that drinke it be as healthful, fresh and lustie as they that drinke beere."

"The first list of necessities sent back to the home company, in 1629, is headed by an appeal for 'ministers,' and for a 'patent under seale;' and only a line or two further down is a request for 'vyne planters.' They also ask for wheat, rye, barley, and other grains, and for 'hop rootes.' By 1631 it had become necessary to pass a law for putting drunkards in the stocks; other laws followed concerning adulterations, save to savages, etc. In 1634 the price of an 'ale quart of beere' was set at a penny, and brew-houses were soon in every village, and in some places attached to every farm. By 1650 every little New England town and village had its distillery—the seaport towns had scores of them—and the rum bul- lion, rumbooze, or, as it was universally known, 'kill divil,' was sold freely for two shillings a gallon, and was shipped largely to the African coast in exchange for slaves.

"Liquor was not only used at dinner and supper parties, it was taken morning, noon, and night, as a matter of course. The laborer would not work at the harvest, the builders at their trades, without a liberal allowance of rum. It did not matter, either, what class of work they were doing. When the little town of Midfield, early in the last century, 'raised' the new meeting-house, there were required 'four barrels of beer, twenty-four gallons of West Indian rum, thirty gallons New England rum, thirty-five pounds loaf sugar, twenty-five pounds brown sugar, and four hundred sixty-five lemons.' A house could not be built

without liquor being distributed at every stage of the operation; and this practise was not obsolete until well on into this century.

"The clergy, while keeping a strict eye upon the excesses of their parishioners, did not disdain a drop themselves, and their conventions rivaled the dinners of the non-elect. In 1792 Governor Hancock gave a dinner to the fusileers at the Merchants' Club in Boston, and for eighty dinners there were served one hundred thirty-six bowls of punch, twenty-one bottles of sherry, and lots of cider and brandy. It would be but useless repetition to discuss the drinking habits of New York and other colonies. It is enough to say that well on into the present century drunkenness was exceedingly common, and, when people could afford it, a most pardonable and venial offense.

"The world has at last found what intoxication means. Alcohol in large doses is a poison, but it is a poison that injures the family and neighbors and friends of the inebriate more than the victim himself. It shortens his life, to be sure; but think of the other lives that it shortens! And while some attack the problem with fierce and wild denunciations, and others by quieter but not less effective arguments and appeals, the world certainly owes a debt of gratitude to those who are doing so much now, and who have done so much already, to relieve mankind from the burden of inebriety."

—Prof. Chas. E. Pellow, in *Popular Science Monthly*, July, 1897.

[The next article in the series is entitled "The Composition of Alcohol."]

### SOME POINTS REGARDING FOOD. No. 5.

#### Comparative Food Value.

**A**S TO nourishment, three-fourths of meat is simply water, and contaminated water at that, and only one-fourth of it is food substances; consequently there is more beef-steak in a pound of peas, beans, or lentils than there is in a pound of beefsteak. It takes three or four pounds of meat to contain as much nourishment as is found in a pound of beans; therefore it is necessary to buy forty or fifty cents worth of meat to equal three or four cents worth of beans. Is it any wonder that men and women are poor, when they so recklessly spend their money for that which is not bread?

A pound of peanuts contains one-half pound of fat and more than a quarter of a pound of the same food elements that are in beefsteak. The source from which to get meat is from the legumes and the nut preparations. The fatty substances can be beautifully gotten from the nut preparations, and they can, of course, be secured from cream and butter; for milk and cream on general principles are less harmful than meat. But as animals are becoming so diseased, it is evident that the time has come when we must put aside these animal products entirely, and study and plan how to live upon the products that come to us from the earth. And what a beautiful array there is of them!

Let us remember that we get the food elements in almost the natural proportions in the various grains. Several years ago I conducted an experiment by having ten young men and women eat nothing but granose; they were all engaged in both mental and physical work, and every one of them gained flesh, and they were apparently every way better for the experiment. There is no doubt but that life could be sustained upon any one grain product alone, properly prepared, if it were not that we naturally crave variety; therefore it is essential to have different foods.

DAVID PAULSON, M.D.



## A LITTLE TEMPER.

H E'S the very best boy in the world; his only fault is a little temper." This was the text from which Mrs. Keyes had preached since the time when Willis was old enough to make his demands in broken, cooing words, and beat his head upon the floor with loud screams if these demands were not complied with. Sisters, cousins, and aunts had echoed the chorus, until, as Willis grew to manhood, he began to look upon his uncomfortable disposition as an enviable distinction, and was quite free in his contemptuous allusions to the boys "who hadn't a bit of spunk." In his own home, the brief restraint he had experienced from his father ended with the latter's death, when the boy was five years of age. Neither mother nor sisters dared venture to oppose his wishes, lest opposition should bring on one of his attacks; and friends became cautious and reserved in his presence, since the people who were attracted by his bright, handsome face, his generous, open ways, were disenchanted when they came in contact with the stubborn self-will and selfishness which lay concealed under that prepossessing exterior.

Yet it seemed hard and unkind to call Willis selfish. He never shirked his duties; he was fair and generous with his playmates, ready to bear his part in school or playground. He had risked his life more than once for his fellows on the skating pond or in rescuing the inexperienced from the deep waters in summer. He would watch with a sick schoolmate night after night, tending him as kindly and carefully as a woman, and he had a natural aversion to what was low and base, which made him a sort of mentor among the younger boys. Counting over to himself his numerous virtues, as was often his custom, he could never understand why it was that the boys feared him rather than loved him, and shut him so completely out of their confidences. "You know I was a little out of temper," seemed to him ample apology for any deed committed during these frequent outbursts.

Time went on, and Willis graduated from the law school, which had succeeded the academy. His joy was unbounded when he received from an old friend of his father—a famous lawyer in another part of the State—a proposal to enter his office.

"I make you this offer," wrote Judge Caton, "not only because of my old friendship for your father, but because I have heard from your instructors such favorable reports of your talents, morals, and business habits. Without these recommendations I should not have felt justified in taking you into my office, however strong my wish to help the son of an old friend might be."

It was a letter which stimulated Willie's self-conceit to the utmost. As he boarded the train which was to take him to his destination, his only feeling was, not that so great good fortune had befallen him, but that he so well deserved it.

The station where they stopped for dinner was close and crowded, and he rushed out on the platform to see, as he supposed, his valise, which he had left for a moment, vanishing up the steps of the rear car in the grasp of an elderly woman.

Willis' anger was at its height. He rushed through the crowd of hurrying passengers, elbowing his way to left and right, to the alarm and dismay of the belated host, pushed an officious brakeman to one side, swung himself to the platform, and, crowding down the aisle, brought the offender to a standstill, as he roughly snatched the valise from her grasp.

"This is my property, madam!" he began

in thunder tones; "and I would advise you in future to be careful as to whose belongings you appropriate."

The roused, indignant look in the lady's eyes, as she turned toward him, only added to his wrath. Unheeding her attempt at explanation, he poured forth a torrent of rage and vituperation, until the conductor's hand upon his coat collar brought him to his senses.

"This car is for ladies and gentlemen," said that official, with a quiet emphasis on the last word. "Madam, if this valise is your property, will you kindly demonstrate it by opening it."

As she took a key from her purse and fitted it to the lock, Willis, rapidly recovering his senses, saw how refined and beautiful was the face turned toward him, how elegant the finish of the dark, plain traveling suit.

The lock yielded beneath her fingers, and the satchel opened, revealing a mass of tucked and ruffled muslin, which brought the color in a sudden flood to her accuser's cheeks.

"Is the young man satisfied?" she asked, with quite irony.

And, followed by the jeering laughter of his fellow-passengers, Willis, covered with shame and confusion, sank into his seat to brood over his discomfiture.

He had not yet recovered his spirits when he presented himself the next morning at his employer's office, nor was he reassured by the look of surprise and disappointment Judge Caton bestowed upon him.

"And you are Willis Keyes," he said slowly, piercing him through and through with his sharp glance. "For your father's sake I will pay your fare home; but I regret to say that I can not take you into my office."

"But, sir, I do not understand," faltered Willis.

"Let me explain. I was on the train yesterday at Newmarket, and witnessed the disgraceful scene in which you were the principal actor. Nothing would induce me to take into business with myself a young man so utterly lacking in deference to age and womanhood, so oblivious of the common proprieties of life, and so completely destitute of self-control. Go back to your home, young sir, and remember that no man need expect to conquer the world till he has first learned to conquer himself."

It was a bitter lesson; but Willis, in his humiliation, did not deny his need of its teachings. Then and there he registered a vow that this enemy should be struggled with and overcome. There were many battles to be fought, many temptations to meet, but in the end he conquered; and now, in his own beautiful home, surrounded by the wealth and beauty he has acquired through years of faithful and persistent toil, the one fault which is never condoned in his children, which is constantly held up before them in all its enormity, is "a little temper."—*Christian Weekly*.

## THE LONG SKIRT AND ITS DANGERS.

A SCIENTIFIC man in Rome has just been conducting a very practical experiment.

All this time, since the long skirt came into fashion, doctors have been talking microbes, and warning women of the evil of their ways. But has any one thought to put a gown under the microscope and give visible proof of the truth of what he has been saying?—Not a soul, except this learned scientist in Rome.

He employed three young women to take their long skirts out on a microbe-collecting expedition. When they returned, after doing their duty thoroughly and well, he took the

three garments to his laboratory and gave them a searching investigation.

He found all the microbes of the streets.

The result was horrible to relate. Allied in force, the microbes of those three skirts were found to be sufficient to contaminate the whole population of China, and that is more than four hundred and fifty millions.

Yet the number of these microbes was probably no greater than each one of us brings into the house every time we go out in that article of attire with death in its train. The wonder is that we manage to live at all.—*Philadelphia Press*.

## CONTROLLING WRONG HABITS.

C AN I give up tobacco, morphine, etc.?—Yes. God dwells in man. The body is "the temple of God." "The kingdom of God is within." Every good impulse or desire comes from within. But "there is none good but one, that is, God." "It is God which worketh in you both *to will* [desire] and *to do* of His good pleasure." All good, therefore, that comes from within, proceeds from Him. Seated on His throne in these earthly temples, He desires recognition.

David says, "When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek." Ps. 27:8. When David felt a prompting to seek God's face, he recognized it as the voice of God within him, and at once responded. God is behind every good motive, every effort to do right. He is its author; it proceeds from Him. Therefore, when a man makes an effort to do right, he has God on his side; and there can be no such thing as failure; for there is nothing too hard for God, nothing impossible with Him.

When a man who is a slave to tobacco feels a desire to give it up, that desire is God's voice saying, *Give it up*. When he says, *I will*, it is done; for God works in us, not only to will, but also "*to do* of His good pleasure."

I have witnessed some most remarkable deliverances from old established habits in those who would will to give them up. The morphine habit, for instance, is considered incurable by many physicians; yet I have repeatedly seen cases cured by saying, *I will*. Few know the power of the will. When placed on the right side, it is placed on God's side, and we can expect that great things will be done. God's arm is not shortened that it can not save. There is no need of remaining a slave to any habit; for God has given us power "over all the power of the enemy."

It is right that we should place ourselves under the most favorable conditions possible, and avail ourselves of every God-given help to aid us in overcoming. Instead of being a denial, this is a confession of true faith. A pure diet, composed largely of ripe fruits, discarding pepper, mustard, the free use of salt, meat, eggs, and fried foods, and the excessive use of sweets, will be found helpful. Eliminative baths for a time and tonic treatments are also aids. One who has shattered the nervous system by a long-continued use of tobacco, whisky, morphine, tea, etc., will find it a great aid to visit a good sanitarium, where for a time he can have proper diet and treatment and the moral support of a Christian physician and nurse. There is no such thing as a hopeless case. Every evil habit can be broken.

I shall be glad to give advice to those who desire further help, and to receive testimonials from those who have experienced deliverance from any of these habits.

D. H. KRESS, M.D.

Battle Creek, Mich.





### CHRIST'S "COME" AND "GO."

LIST! as with weary, falt'ring feet,  
We stumble through each year,  
And see without, upon the street,  
Scenes shifting, wild, and drear,—  
A voice untuned to sin and strife  
Revives each languid breast:  
"Ye who are burdened—tired of life—  
Come unto Me and rest."

But hark! while words of comfort drop  
In ears distraught with woe,  
He stands upon the mountain-top,  
And bids the *rested* go.  
Earth's weary millions, craving rest,  
Untaught of Him, despair.  
May we, with Christlike tenderness,  
Go preach Him everywhere.

—J. H. MacVicar.

### MISSIONARY EXPERIENCE IN FIJI.

HOW good it seemed to see land again, tho we had been away from the shores of New Zealand but four and a half days! Peeping through the porthole long before daylight I could see that we were passing one of the islands of the Fiji group. The next morning the island of Viti Sevu (Big Fiji) was in plain sight, its rugged broken peaks covered with tropical vegetation. Soon we could smell the odors from the trees, which furnished a delightful contrast to the steamer smells.

In a little while we were at the wharf in Suva, the capital of the group. Nearly nine years before this we landed at this same place from

former is a *roko*, or high chief, of Fiji, and the latter a native minister.

Only a few months ago Brother Ambrose was noted for his intemperance and generally wicked ways; now every one testifies that something has made a wonderful change in his life. Wherever he has opportunity he tells of what "the truth" has done for him. Brother Pauliasi was an ordained minister of the Wesleyan Church, having spent ten years in mission work among the savages of New Britain.

As soon as he learned by the study of his Bible of the glorious truth of Christ's soon coming, he unhesitatingly accepted them, and now preaches them as the way opens.

The mission home is located across the bay from Suva, at Suva Vou (New Suva), where we found Sisters Parker and Fulton at work in the schoolroom, surrounded by a little group of half-naked Fijian children.

From the native village a few rods away several of the brethren and sisters came to greet me with warm handshakes, and bade me welcome to their homes. Very few could speak English, but I was not in any doubt about their kind feelings toward me.

Being very weary from loss of sleep on the steamer, after a little while I asked the privilege of taking a nap, but soon after lying down, I heard soft footsteps on the veranda as one after another the barefooted natives came to greet me. So the nap had to be given up for that time.

My first Sabbath with this company was to me a very interesting occasion. The first service of the day was a prayer-meeting about sunrise. At 9:30 the *lala* (a log hollowed out and used as a bell) was sounded to call the people to Sabbath-school. A little before 10 a few English songs were sung by the mission family, and at 10 the school began with the singing of a hymn which had been translated into Fijian by Brother Fulton, and printed with a type-writer. A small book of hymns, set to music, will soon be printed in the native language. After a prayer in Fijian, all together chanted the Lord's prayer.

After another song and a review of the previous Sabbath's lesson, the school separated into classes, the adult class taught by Brother Pauliasi, the young men and women by Brother Parker, while Sisters Parker, Fulton, and Guiliard instructed the little folks. All seemed to take the deepest interest in the study of the lesson.

The greatest reverence is shown for the house of God, the most perfect order and quiet being maintained by all, even the little children kneeling in silent prayer before seating themselves on the mats spread on the floor.

Tho the Fijians usually wear nothing but the *sulu* (a strip of cloth reaching from the waist

nearly to the knees), I noticed that on the Sabbath all clothed the upper part of the body with neat, clean apparel. With the men this was usually a thin undershirt, tho a few wore white shirts with starched bosoms and collars. Nothing is ever worn on the head or feet. Brother Ambrose wore a neat tailor-made coat of some good, light-colored material, and a *sulu* made of cloth of similar appearance. Brother Pauliasi was dressed in a white *sulu* reaching nearly to his feet, and a long, black,



Pauliasi and Wife.

clerical-looking coat. The women wore a *sulu* made of common calico, reaching below the knees, and over this a loose garment resembling a man's shirt, made with a yoke. Everything was neat and clean. I noticed that a few of the women wore dresses like those worn by white women, but looked stiff and awkward in such garments.

The children wore clothing like that worn by the older people, but one of the boys wore a common bath towel for a *sulu*.

After a short intermission I spoke to them a little while through Brother Fulton, who interpreted. At this service all followed the discourse closely, many turning to the Bible texts, while some wrote them down.

All the children sat directly in front of the pulpit, and were as quiet and orderly as any children I ever met.

Apparently they showed as much interest in the sermon as the parents.

At 3 P.M. another preaching service was held, and at sunset a prayer-meeting closed the Sabbath. The natives never tire of religious meetings, no matter how long they are held nor how frequently. E. H. GATES.

(To be continued.)

### SELF-HELP IN INDIA.

IN Chingleput district of South India, Dr. William Walker represents the church as its medical missionary at the stations of Walajabad and Conjeveram. His view of the need for teaching the people self-reliance and self-respect needs to be insisted on abroad as well as at home. There is an unfortunate idea among the poor Christians that the mission is here to support them, and for years they have been doing all in their power to make it do what they consider its duty, and they seem to welcome this time of want, and will not try, as others do, to get work, but come to the mission for help. They have been told over and



Group of Fiji Natives. Ambrose, the roko, central figure in the foreground.

our missionary ship "Pitcairn." At that time we knew not a single person in the group; this time I found quite a company of native brethren and sisters who are "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." How good it seemed, in the midst of the prevailing iniquity, in an island group which a few years ago was noted for its savagery, to find a little company meeting together on God's holy Sabbath to celebrate the work of creation!

Soon after reaching the wharf I was warmly greeted by Elders Fulton and Parker, our resident missionaries, who were accompanied by Brother Ambrose and Brother Pauliasi. The



over that they should support the mission and not the mission them, but they draw my attention to cases outside where many are more or less supported by missions and tell me that we are not doing our duty. At this time I feel face to face with a difficulty, as, if one or more poor Christians get help, many others will feel that they have been overlooked, and explanations that they are not so badly off as the others will not be heard or understood. This mistaken idea of what the mission should do for them is one of the greatest hindrances there is to the work among the lower classes in this district, as in some villages they refuse to hear the catechist preach, thinking in that way to force the mission to give charity to all who want it.—*Free Church Monthly.*

#### OUR WORK AND WORKERS.

THE addition of four members to the church at Grand Junction, Colo., and three at Glenwood Springs, is reported by Brother L. H. Proctor.

THE *Review and Herald* is now issuing a Library in both the Danish and Swedish languages. "Marshaling of the Nations" will be No. 2 of the Swedish and No. 3 of the Danish Library.

THE brethren at Anoka, Minn., have purchased the Baptist Church at that place. It is a good-sized building, with lecture-room and basement, and is well adapted for church-school purposes. So says the *Worker*.

As a result of meetings held at Pagosa Springs, Colo., Brother G. W. Anglebarger reports that eight adults have taken a firm stand for the truth. A Sabbath-school has been organized, and book sales have been encouraging in the community.

THE Religious Liberty Library, issue Vol. 1, No. 10, of September 17, is entitled "Religion as a Support of the State." It contains important matter for our time, in view of the general tendency toward a closer union of the church with the State. Illustrated. Price, 1 cent.

THE Colorado Sanitarium at Boulder is forming its fifth training class for nurses. It is becoming more and more recognized that in sickness much depends on good nursing, and that ability in that line is a very effective auxiliary qualification for missionary work.

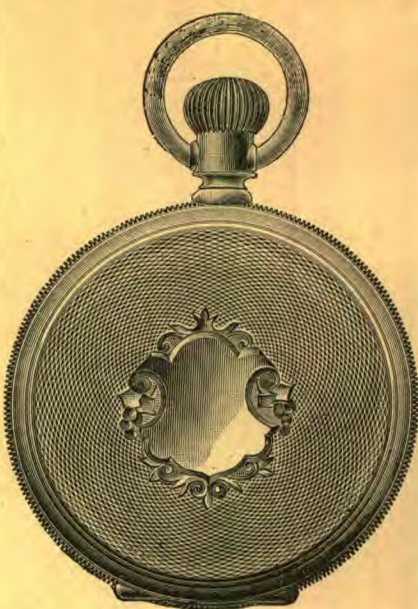
At the recent session of the Illinois Conference, officers were elected as follows: President, N. W. Kauble; vice-president, R. F. Andrews; secretary, C. H. Castle; treasurer, G. A. Wheeler; missionary agent, R. B. Craig. The Sabbath-school officers are: President, Mrs. Hattie E. Kauble; vice-president, Jean Phillips; secretary, Lou K. Curtis. Five new churches were added to the conference.

THE New York Conference recommends that "our churches and people put forth more earnest efforts in the circulation of the SIGNS, in selling it in our large cities and towns from house to house, in places of business, and saloons, in obtaining short-term subscriptions and delivering them in person, in encouraging agents to canvass for long-term subscriptions, in using the paper in Bible-reading work, and in taking the paper in clubs for vigilant missionary and deposit work." And all this is just as good for other conferences as for New York.

If you want to give something to help along the urgent message, and have something to give, don't wait for a call; don't wait for a stated occasion; don't wait to see what some one else is going to do; don't say, "There is no use of my giving unless all the others do;" just give—if it be but a dollar—and give for Jesus' sake. The voluntary gift, and not the gift under pressure, is what God accredits. Giving because others do is giving "to be seen of men." Remember that the widow's two mites was "more than they all" who had "given of their abundance."

SOMETIMES old people think their days of usefulness are past, even while they are able to travel about. We are always glad to note exceptions. Brother George B. Thompson, in going the rounds of New York Conference, of which he is president, mentions in the *Indicator* that while in West Pierpont he met Brother H. H. Wilcox and wife, "who, with horse and buggy, are going from place to place selling books and interesting the people in the truth." Brother Wilcox has passed his eightieth year, and, as might be expected, of course, "his faith in the message is growing brighter day by day."

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THE first German camp-meeting was held at Friedensau, Germany, July 5-15. Four hundred were present. Statistics showed over 400 baptisms last year, with an increase of 251 church-members, bringing the number in this conference up to 2,000. Two ministers were ordained, one for work in Hungary, and the other for Holland.

#### PERIODICALS WANTED.

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Dr. Alexander Haig, the eminent specialist, of London, England, says: "The less animal flesh that people take, the better they come out in trials of force production, and especially in endurance;" and medical authorities everywhere are agreed that the eating of flesh meats is a prolific source of cancer, chronic rheumatism, and gout.

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## THE SABBATH SCHOOL

LESSON IV.—SABBATH, OCTOBER 27, 1900.

**THE LAW NOT AGAINST THE PROMISE.****Lesson Scripture Gal. 3:17-21, first part, R.V.**

17 "NOW THIS I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise; but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the Seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid."

IN each of these lessons we repeat a portion of the scripture contained in the preceding lesson, so that the connection may be maintained, and that the student may have opportunity to become thoroughly familiar with it. To this end, also we take but a very small portion in advance. There is surely no reason why everybody should not get the text thoroughly fixed, in mind, when so small a portion is given each week; yet the brightest student need not feel that the lessons are too short, for in this portion of the Scripture every sentence is rich enough in suggestion for an entire lesson.

IN the first part of verse 19 the reading of the common version is better than that of the revision. Leaving out the unnecessary word "serveth," which, as indicated by being in *Italic*, has been added by the translators, and not translated from the Greek, we have the question, "Wherefore then the law?" That is the better rendering of the Greek text, and the question is very pertinent, as will be seen by any one who closely follows the line of thought.

IT should be noted that the words "God forbid," which are frequently found in the English translation of the New Testament, are not at all a translation of what is found in the Greek text. The word "God" is not in the corresponding sentence in the Greek. The best rendering that could be given would be "not at all," or "not by any means." The expression is a very emphatic negative.

**SUGGESTIVE QUESTIONS.**

(1) How long before the giving of the law at Sinai was the covenant made and confirmed to Abraham? (2) By whom and to whom were the promises made? (3) How was the covenant confirmed? (4) The covenant having been confirmed, what could the law do? (5) What relation have the covenant and the promise? (6) Concerning what was the covenant made? (7) How did God give the inheritance to Abraham? (8) By what, then, does the inheritance certainly not come? (9) Since the inheritance comes solely through the promise of God, and not by the law four hundred and thirty years afterward, what question naturally arises?—"Wherefore then the law?" (10) What is the answer to this question?—"It was added [spoken] because of transgressions." (11) What comes by the law?—"By the law is the knowledge of sin." Rom. 3:20. (12) How long was the law to stand as the witness against sin?—"Till the Seed should come." (13) What seed?—"The Seed to whom the promise was made." (14) What promise?—"The promise of an inheritance." (15) To whom was this inheritance promised equally with the Seed?—"To Abraham and his Seed were the promises made." (16) Through whose agency was the law given?—"Through angels." (17) In whose hand was it?—"In the hand of a mediator." (18) Could the law, then, be against the promise of God, altho it came in after the promise was confirmed?—"Not by any means."

**NOTES.**

1. REMEMBER that to Abraham and his Seed were the promises made, and that the covenant was confirmed by God with an oath. Because God could swear by no one greater, He swore by Himself. The covenant with Abraham is summed up in one word—inheritance. Compare Gen. 17:4-11 with Rom. 4:9-13. God promised to give Abraham and his Seed the whole earth, not in its present condition, but made new. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

2. **RIGHTEOUSNESS** will dwell in this inheritance, for it can be gained only through righteousness,—the righteousness of faith. The inheritance is a free gift, however, and therefore the righteousness that wins it is a free gift from God. "For the promise, that he should be the heir of the world, was not to Abraham, or to his Seed, through the law, but through the righteousness of faith." Rom. 4:13. The "free gift," "the gift by grace," is "the gift of righteousness." Rom. 5:15-17.

3. THIS covenant also embraces everlasting life, for it is to be an everlasting inheritance. In the

confirmation of the covenant by the oath of God, it was said to Abraham, "Thy Seed shall possess the gate of His enemies." Gen. 22:17. This means nothing less than the destruction of death, for "the last enemy that shall be destroyed is death." 1 Cor. 15:26. Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had before he was circumcised, that he might be the father of all them that believe, whether circumcised or uncircumcised. Rom. 4:11. All who believe are Abraham's seed; therefore the promises to Abraham and his Seed include the resurrection of all the righteous, and the destruction of death, which of course means an end of sin, and the renewing of the earth. All this is given by the Lord as the reward of the righteousness which is itself His gift to all who believe.

4. THIS covenant was confirmed four hundred and thirty years before the law was given from Sinai; therefore the entering of the law would have no effect upon it whatever. God never meant to have any one think that the inheritance of righteousness was to be obtained by means of the law given at Sinai; for in that case He would have been taking back His promise; "for if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise," and "He can not lie."

5. "WHEREFORE then the law?" What was the use of giving it? It was spoken because of transgressions,—because of faithlessness, for "whatsoever is not of faith is sin." "The law entered, that the offense might abound" (Rom. 5:20); "that sin by the commandment might become exceeding sinful" (Rom. 7:13). "But where sin abounded, grace did much more abound."

6. How LONG would the law have this duty to perform,—to testify against sinners and to stand as a witness to their faithlessness and disloyalty?—"Until the Seed should come to whom the promise was made." The Seed "to whom the promise was made" is not yet come. Remember that Abraham is the father of all them that believe, so that the Seed will not be fully come until all who will believe shall have come to the possession of the inheritance. Then will the promise be fulfilled. There will then be no more need of a law to remind men of their sins, for the law will be in the heart of each one, so that there will be no sin. The name of Christ the King will be "THE LORD OUR RIGHTEOUSNESS."

7. WHAT assurance have we that we can ever be thus at peace with the law which convicts us of sin and condemns us to death?—This, that it was ordained "in the hand of a Mediator," which is Christ, "for there is one God, and one Mediator between God and men, the Man Christ Jesus." 1 Tim. 2:5. He is the medium by which the kingdom of God and His righteousness are conveyed to us. We have no need to fear the thunders of Sinai, so long as we remember that the law which thunders is in the hand of a Mediator, who gave Himself for our sins, and that the thunders proceed from the throne of grace. Even the thunders of Sinai are but the "loud voice" of the message of God's everlasting love. See Deut. 33:2, 3.

8. "IS THE law then against the promises of God?"—Far from it; not by any means. What then?—It is in harmony with the promise. (1) God did not give it without a purpose; (2) it was not given as a means of obtaining the inheritance which is wholly by promise; (3) but the law is not against the promise; (4) therefore the law must be in the line of the promises. Yes, the law proclaimed from Sinai declares the righteousness which God put into the heart of faithful Abraham, and which He has promised to put into the hearts of all who believe. So, however great it may show our sins to be, however high and impossible to be fulfilled by us are its requirements, so much the more may we rest with rejoicing in the promise and oath of God, who for His own sake blots out all our sins, and works in us His own righteousness. The law indeed requires things of us impossible for weak human nature to perform, but God can do that which is impossible for men; and the immeasurable greatness of the requirements of the law only reveals to us the immeasurable greatness of God's promise.

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## THE SUNDAY SCHOOL

LESSON IV.—SUNDAY, OCTOBER 28, 1900.

**THE PRODIGAL SON.****Lesson Scripture, Luke 15:11-24, R.V.**

11 "AND He said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat; and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat, and make merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

NOTE.—The lesson section includes the lesson, with a brief review of the other parables of the chapter. Learn by heart verses 21-24; Ps. 103:13; and Isaiah 55:7. As examples of wandering away from God, and its consequences, the teacher may cite the case of Adam, of Jonah, of the Israelite nation, of the welcome for the wanderer, see Isa. 1:18; 55:3; 56:7; Matt. 11:28; John 3:16; Rev. 22:17; Rom. 5:8; Eze. 33:14-16.

Golden Text: "I will arise and go to my father," Luke 15:18.

**SUGGESTIVE QUESTIONS.**

(1) Who are brought to view in verse 11? (2) What demand did the younger of the two sons make of his father? What did the father do? V. 12. Note 1. (3) What did the younger son soon do? Where did he go? What became of the portion which his father had given to him? V. 13. (4) When he had spent all, what occurred in that land? What was the condition of the young man? V. 14. Note 2. (5) In his dire need, what did he do? What work was he given to do? V. 15. (6) What was the extent of his hunger? Did any one come to him to relieve his distress? V. 16. Note 3. (7) What effect did his condition finally have upon him? What did he begin to say to himself? V. 17. (8) What did he finally declare he would do? What would he say to his father? V. 18. (9) What does he say of his own unworthiness? What was he willing to become in his father's household? V. 19. (10) After making this resolution, what did he do? Who recognized him first? Where was he when his father saw him? How did the father feel toward his erring son? What did he do? V. 20. Note 4. (11) Repeat the humble confession of the erring son. V. 21. (12) But what did the father tell the servants to do? V. 22. (13) What other directions did the father give concerning his son's reception? V. 23. (14) What did the father give as a reason for thus doing? What did the members of the household then begin to do? V. 24. Note 5.

**NOTES.**

1. **He divided unto them his living.**—That is, he gave to each the portion that belonged to him. The older son, according to Jewish law, inherited a double portion. The younger would thus, at his father's death, inherit one-third of the property; but he desired his father to anticipate the future and give him his portion then. The householder is our heavenly Father, full of love for His children. The younger son represents the publicans and sinners, the receiving of whom called forth the criticism of the Pharisees, represented by the elder brother. All penitent and returning sinners are the younger son. This parable teaches that the publicans and sinners were brethren of the scribes and Pharisees, and should have been treated as such.

2. **When he had spent all.**—When his money was gone, his riotous companions had no further use for him; his conscience tortured him; his heart was empty. The world is a terrible desert for the man who has spent all in its service. When we have thrown our whole life and energies into the pleasures of the world, then comes a famine of soul, and the wise man and the wise woman will say as did the prodigal son, "I will arise and go to my Father." To go on in sin is starvation of soul; to return to Father's house means the satisfying of the soul with the bread of life.

3. **The husks that the swine did eat.**—"These husks





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are the pods and seeds of the locust or carob tree, a common evergreen tree bearing an abundant crop of fruit,—long, curved pods, which are used for feeding cattle. They are capable of sustaining human life, like the acorns of the oak, eaten by our Saxon ancestors in times of scarcity. Latin classical authors speak of the locust bean as the food of the most miserable of the people in the last extremity.”  
—*Sunday School Times*.

4. **His father saw him.**—When still the son was a great way off, his father saw him. God sees the repentant sinner when he is still a great way off, and recognizes his repentance. When the prodigal turns with real heart yearning after God, real repentance for sin, God meets him with forgiveness, and puts upon him the robe of Christ's righteousness; the ring, showing his acceptance before God; the shoes, showing that he is a member of God's family. In the East, the giving of a ring conferred power, authority. It was worn by men of position or property. It was a sign that the son was re-enstated as a member of the household. Compare Pharaoh's gift of a ring to Joseph. Gen. 41: 42, 43.

5. **They began to be merry.**—“The feast indicates the joy of a forgiving God over a forgiven man, and the joy of a forgiven man in a forgiving God.” “The feast sets forth the gladness which reigns in heaven over a single returning penitent.” “The angels in heaven forget its glories to sing their songs of welcome over a single sinner that repenteth.” “This world can never be wholly dark again to any sinner. There are kisses of peace, feasts of plenty, robes of honor, and infinite love that runs to bring them.”

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4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.  
5 Gal'lee, and was baptized of John in Jo'r'dan.  
6 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:  
7 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.  
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9 And he was there in the wilderness forty days, tempted of Sa'tan; and was with the wild beasts; and the angels ministered

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## NOTES BY THE WAY.

LEAVING the old Pine Tree State August 29 we reached the camp-ground at Lyons, N. Y., the morning of the next day. The meeting began in the evening with good attendance.

New York is one of the oldest fields in the Advent message. From Paris, Maine, the *Review and Herald* was moved first to Saratoga Springs, then to Rochester. Some of the older churches are either extinct or greatly diminished by removals, division, and death; but new ones have sprung up in their place, and the cause of present truth in the old Empire State is onward.

There are now, we believe, about seventy churches in the conference. Four new ones were added, with an aggregate membership of 70. These were Vienna, Norwich, Sidney, Gorham—nuclei, we hope, for still larger companies. Increase in interest and faithfulness was shown by an increase in the tithe of \$3,000, making an aggregate sum for the last fiscal year of over \$11,608, about \$7.75 a member. The increase in offerings to foreign missions amounted to \$800, and other offerings to \$400. This is an encouraging report because it is a rising report. If the 1,500 members of New York were all adults and all wage-earners it would be discouraging; but it is safe to say that not more than one-half earn wages. The other half are dependent upon the wages of the first. When a full, faithful tithe is paid it may have to be paid in kind. It is often difficult for farmers to convert produce into cash, and we believe that some plan could be devised which would be of mutual benefit to the advancement of the work and to them.

New York Conference puts into the field eleven ordained laborers, and eight bearing ministerial or missionary license. It gave credentials to three each of whom was over 82, one being, we believe, 90, the oldest minister among us, Frederick Wheeler. The other two are C. O. Taylor and H. H. Wilcox.

The general feeling of the conference is manifest somewhat in the resolutions passed. The *Missionary Magazine*, the Berean Lesson Study, the general plan for helping our educational institutions, were all remembered and thoroughly discussed. The work of canvassing for our good books, the circulation of pamphlets and tracts, the development of home

talent, and the vigorous pushing of the SIGNS OF THE TIMES and the *Sentinel of Liberty* also received attention. The sum of \$500 was voted from the State funds for foreign mission work, and a teacher's wages was donated to South Lancaster Academy.

We greatly enjoyed meeting with our brethren in New York State, the field of our early experience. Many since we labored there have laid down their armor and are sleeping in Jesus. Others are laboring for the Master in other fields. But we never lose by giving for God, and the ranks are more than filled by those who come after. The work is onward, and ultimate victory waits a little on before.

After the camp-meeting was over, Pastor G. B. Thompson, the president of the conference, and the writer held a general meeting for the northern part of the State at South Russell. There was a fairly good attendance, and hearts were made glad as they yielded to the Lord and drank in His truth. Both of us were weary, and the meetings were not long continued. We greatly enjoyed these meetings with Brother Thompson. The next Sabbath and Sunday we also held meetings of interest at South Russell.

THUS closed our labors in four conferences in the great East, with its teeming, populous, needy cities. We were warmly, hospitably treated by all. We wish them all God's richest blessing and success in their various fields, till the Master says, "Well done."

NEVER did we appreciate the beneficent beauties and inspiring influences of early life in the country as when we visited early boyhood scenes. The country is greatly different from the city. Nature differs from man. Man made the city; God, the country. The country deals honestly with the boy. Nature does not deceive. She does not soften down the severe cold of winter by a smooth story. She does not make the rugged hill which the boy must climb less steep. The briars wound and pierce, but they give fair warning. The glorious sunshine, the grand old mountains, the limpid lakes, the swift-flowing brooks and more laggard river, the green fields, the almost human trees, the sowing and harvest, all speak with honest tongues, and, dealing with them, the boy knows them to be sincere. He can trust them, and he learns to love honesty and sincerity.

The city teems with men and their works. Often the fronts of buildings, even as those who built them, deceive. Men put on fair exteriors, tell fair stories, to conceal what they truly are. And the boy soon learns the deception, the insincerity, and he himself becomes insincere. He masks the real person. He may have polish and culture; his meeting with men may quicken his wits and make him "smart," but it does not build character. The only hope of the city lad is honest, sincere home training.

"O faithful nature! as life declineth,  
She grows more dear to this soul of mine;  
A purer light on her sweet face shineth,  
A glory deathless, a stamp divine;  
The trees of earth seem more fair than ever  
As I think of the tree by the heavenly river,  
And beauty and sense the joy combine."

"For if Thou, O Framers of souls, hast made me  
Glad through Thy works, as indeed Thou hast,  
If this gladness and hope have ne'er betrayed me,  
But are stronger now than in bright days past,  
Hast Thou not made me to understand  
A part of the joy of the promised land,  
And wilt Thou not bring me there at last?"

It is worth noting that in the East dealers were buying up all the old iron possible, consisting of old plows, plow-points, scythes, etc., in order to sell them for the purpose of manufacturing implements of warfare. It is the literal fulfillment of the prophecy that when the day of the Lord is near, plowshares shall be beaten into swords, and pruning-hooks into spears; in other words, the implements of peaceful husbandry shall be transformed into weapons of destruction. This old iron a few years ago could not be sold at any price; now it is nearly all gathered, and notices are conspicuously posted in the highways by local dealers that the highest prices are paid by Dealer Blank for such material. This is one of the streams which show the strong setting of the current toward Armageddon. Yet men foolishly sleep on, dreaming their false pipe-dream of peace in a world in rebellion against its Maker and Redeemer. Only where Christ reigns is there peace. Only His absolute reign will bring peace to the world.

ON our way to the sunny West we stopped over one day in Battle Creek, stopping at what all classes there call "the San," the short for Sanitarium. It is a Harbor of Rest to many weary hearts. It has brought healing of body, mind, and soul to many in the past, doing glorious work for those who considered it a forlorn hope. It is a pioneer in reforms, physical, medical, and hygienic. Not the least part of its work has been its manufacture of new foods on health lines, especially in nuts, some of which are of great value, and most of which are imitated. We found it, as two months ago, full to overflowing. It is renting from fifty to seventy-five cottages, besides its own large and commodious buildings. May it continue an even more abundant blessing.

WE were present a few minutes at the opening of Battle Creek College, or, rather, training school of workers. About one hundred were in attendance. Excellent remarks were made on the character of their work and the results to be accomplished, by Pastor A. T. Jones, Prof. E. A. Sutherland, and others, emphasizing the fact that true living is giving. May the present year be prospered of God in all the lines of school work and, more than all else, in the development of workers for God.

LEAVING Battle Creek the early morning of the 27th, stopping a few hours in Chicago, we reached Oakland the night of the 30th of September, glad again to meet with our fellow-workers and home friends, and more than ever feeling that in Him alone are our success and ultimate victory, and determined by His grace to make the SIGNS OF THE TIMES better the coming year than ever before. To this end pray for us.

M. C. W.

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**The exemption of church property from taxation** is now a political issue in California. A small pamphlet on this question by Rev. A. P. McDiarmid, pastor of the Tabernacle Baptist Church, Brooklyn, N. Y., should be read by every voter before casting a vote on the proposed amendment. We can supply these at the rate of 50 cents per hundred.