

# 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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## THE LIGHT OF LIFE.

THE light of the glorious Gospel of Christ was just beginning to shine above the world's horizon when Saul of Tarsus made his historic journey to Damascus.

THE Jewish Sanhedrin had thought to quench on Calvary the first outshining of this light. Perhaps they imagined they had succeeded; but at Pentecost it blazed no brighter than the Spirit of God was poured out in mighty power. Three thousand were converted in a day; and soon "the number of the men" that believed "was about five thousand," and among those who were obedient to the faith was "a great company of the priests."

THE preaching of the apostles was attended with such divine power, such signs and miracles were wrought in the name of Christ, and so much had been accomplished in a short time, that the Jewish leaders were startled. Clearly something must be done. The Sanhedrin was aroused to action. Stephen won a martyr-crown, and the "great persecution" that followed his death scattered the believers far and wide. But each outcast was a light-bearer, and the dispersed "went everywhere preaching the word." The light at Jerusalem was not extinguished; for there was still a church there with the apostles at its head; and little lights were beginning to twinkle all over the Jewish world. The persecution was not accomplish-

ing its object. Still more vigorous measures must be taken. Then it was that, authorized by the Sanhedrin, Saul went to Damascus on an errand of cruelty and oppression against the infant church.

shrubberies, and with fruit on the branches overhead," it seemed; and everywhere among the trees was the murmur of unseen rivulets that drew their cool waters from the Anti-Libanus. A veritable oasis in the mountain-desert was and still is this ancient and beautiful city.

AS THEY journeyed, suddenly there fell around Saul and his companions a light above the brightness of the Eastern sun shining in its midday splendor; and a voice demanded of the proud Pharisee, "Saul, Saul, why persecutest thou Me?" During three days of darkness and isolation, Paul had time to think of this question. Feared and shunned by the disciples, who knew him as the chief persecutor of this new way; surrounded by zealous adherents of Judaism, who could have no sympathy with the revelation he had received, he was alone with God and his own heart, —alone in self-abasement, and fasting, and humble prayer.

WHY had he persecuted? He answered this question himself when he was no longer Saul the persecutor, but Paul the apostle. Defending himself at Jerusalem, he said: "I am verily a man which am a Jew, . . . brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." Acts 22:3. Again he declares that he was "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews;



"As he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?"

SAUL and the men that were with him were approaching Damascus. Perhaps as they traveled the hot, dusty road, with the burning midday sun overhead, they could see before them the gleaming white city, "resting, like an island of Paradise, in the green inclosure of its beautiful gardens." "A wilderness of gardens,—gardens with roses among the tangled

at Jerusalem, he said: "I am verily a man which am a Jew, . . . brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." Acts 22:3. Again he declares that he was "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews;

as touching the law, a Pharisee," and according to "the righteousness which is in the law, blameless." Phil. 3:5, 6.

NONE knew better than this Hebrew of the Hebrews that to Israel pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4. The faith of his fathers stood to him for home, country, and the worship of God,—all that was dearest in life. Could he see a movement arising in the very heart of the Hebrew church that threatened to undermine its doctrines and prestige, and not be stirred to the very depths of his fiery, zealous heart? Could he see the ancient landmarks threatened, the glory of Israel obscured, and not be aroused to the most determined action? He says, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."

BUT the three days of darkness in the house of Judas at Damascus, were three days of new, strange light to Paul. He began to see the relation between the law and the Gospel. The temple service and the ministration of the priests took on a new meaning. For centuries the temple had been the center of the religious life of the Jewish nation. It was the tower in the vineyard, the object to which all eyes turned. Thither year by year the tribes went up, "the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord." By the daily service within its sacred walls, Jehovah was acknowledged as the covenant God of Israel; while in the homes of the devout, hearts turned to the temple at the hour of morning and evening worship, and prayers and thanksgivings ascended with the smoke of the incense and of the sacrificial offering.

DAY by day the priests, ministering in the temple, received the offerings of the people. Thither came the penitent with offerings for trespasses and sins. The pardoned sinner expressed in freewill-offerings his gratitude and praise for peace with God. Tithes and first-fruits were presented to their King, the Giver of every blessing; while the good hand of God in the bestowal of special blessings was recognized by thank-offerings. And at the close of the year came the solemn day of atonement, when the sanctuary was cleansed from sin, and the people stood free before God.

THUS the sanctuary and its service were interwoven with the very life of the people. It is no wonder that they loved it. But with all its stately beauty, with all its grand and solemn round of ceremonies, with all its dear and hallowed associations, the earthly temple was but a type of "the true tabernacle, which the Lord pitched, and not man." With its service, it was "a shadow of things to come." It was a daily object-lesson, a parable of One who was to appear. The temple service made nothing perfect, or complete. It invited the worshiper to look beyond, even "into heaven itself," where Christ as our priest and advocate has now entered, "to appear in the presence of God for us." To this sanctuary we are to look for pardon and peace; from the divine love and sympathy there flow all our blessings.

PAUL saw that the "hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come," centered in Jesus of Nazareth, who was indeed the promised Messiah. And he went forth to preach Christ with the same earnest purpose

that had characterized his persecutions when he was "exceedingly mad" against the believers. He became a bearer of the light he had tried to extinguish. He helped to fulfil the prophecy: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.

E. J. BURNHAM.

#### JESUS, THOU WHO FOR ME DIED.

JESUS, Thou who for me died,  
All my soul goes out to Thee;  
Keep me closely by Thy side,  
In my weakness care for me.  
When the storm and tempest break,  
Fierce with wrath, upon my head,  
Shelter me between Thy feet,  
Thy protection o'er me spread.  
In the darkness and the storm,  
In the tempest's wild increase,  
Let me see outlined Thy form,  
Hear Thy voice commanding peace.  
In my weakness make me strong  
Through the grace Thou dost impart;  
Turn my plaint into a song;  
With Thyself fill all my heart.

Storm and trial may beset,  
Foes encompass me about,  
I will neither shrink nor fret,  
Thou wilt bring me safely out.  
Why should aught my heart appal,  
Or my soul with terror fill?  
Thou, O Christ, doth rule o'er all,  
Working out Thy gracious will!

He whose trust is in the Lord  
Never shall confounded be;  
Needed help is in Him stored,  
That from fear we might be free.  
None who unto Christ belong  
E'er shall come to any harm.  
Devils thick their way may throng,  
None shall pluck them from His arm.

—William G. Haeselbart

#### A PRESENT HELP IN EVERY TIME OF NEED.

CHRIST'S workers should be well qualified, well trained men and women, enjoying the vigorous use of all their powers. They should be men and women who have denied self, who in a crisis will know, as did Daniel, what course to pursue in order to honor and glorify God.

Infidelity in many specious forms will have to be met. Satan works under disguise, and it will require a well-trained mind, sharpened by divine enlightenment, to meet his wily devices. Men can not now retain with safety defects of character. If they do not make determined efforts to overcome hereditary and cultivated tendencies to wrong, these tendencies will become lusts which war against the soul.

My heart is stirred within me as I see so many cities and villages in the darkness of superstition and ignorance, with no one to teach them the special truths so important for this time. I can scarcely restrain myself from crying aloud, Where are the missionaries to carry light to these ignorant ones? Where are the men and women who will work with self-denial and self-sacrifice to save souls?

Alas, are there not many like the doomed fig-tree which bore no fruit,—mere cumberers of the ground? They seem to think that to profess Christ constitutes the sum of Christianity. Many live in the hope of some day growing better, but they do not advance a step. They dishonor the religion of the Bible by lowering the standard to meet their own attainments. They do not prepare to meet the assaults of Satan. They do not realize that

God calls upon them to engage in a constant warfare against the selfishness and pride of their own hearts. They do not crucify self. O, for more of the Spirit of the Master! How much His people need it!

Every day and every hour we need the sanctification of the Spirit, else we shall be taken unawares. Christ, the Commander of heaven, durst not bring against the devil a railing accusation, altho He had every excuse for doing so. We need to learn how to manifest Christlike humility. "Take My yoke upon you, and learn of Me," the Saviour says. "I am not boastful. I hide My glory. I am meek and lowly in heart." When God's people have sanctified hearts and sanctified tongues, they will do a work that will not need to be repented of. The influence they exert will be a savor of life unto life. The Lord is opening the way for the spread of the Gospel, but we are not ready. Daily we need to be softened and refined by the Holy Spirit's power. Even our thoughts are to be brought into subjection to Christ. Unconsecrated self is to be crucified. Like Mary, we are to sit at the feet of Christ and learn of Him.

As we work for Christ, we need not appeal to the wisdom of human beings. Christ says, "Come unto Me, . . . and I will give you rest." Have faith in God. What is faith?—"The substance of things hoped for, the evidence of things not seen." Without faith it is impossible to please God. Make faith in Christ a glorious reality. A mighty faith in the Redeemer exerts an influence which nothing can withstand. God Himself comes to the help of His tried and tempted but faithful follower.

God is our only sure defense. The new and living way is opened before every one who cheerfully submits to the yoke of Christ. The strength of the Lord is made perfect in the weakness of His followers, whether they be as renowned as Paul or as obscure as the least of the disciples. Those who suppose that they are perfect need to take Christ's yoke upon them, and learn of Him His meekness and lowliness. Thus they will find out how weak and inefficient they really are. Those who think themselves to be pure in spirit and strong in faith need to learn daily the meaning of the words, "Without Me ye can do nothing."

As laborers together in God we are to be thankful that we are not all cast in the same mould. Every leaf in the Lord's creation has an identity of its own. God does not ask His followers to be precisely alike. Temptations come to each one in a different way, and God reveals His power by upholding and delivering each one. Deliverance in time of trial is prepared for all who are tempted, no matter how diverse their temptations may be. Strength to advance upward and forward is provided for each one.

Every soul must fight his own battles. He must himself put on the armor. He must pray for himself. He must commune with God for himself. He must keep his own soul under watchful guidance, knowing that if he does his part, God will not fail of doing His part.

As the tempted one draws nigh to God, God draws nigh to him, and lifts up for him a standard against the enemy. As human beings seek the Lord in earnest prayer, they will learn what no human being can teach them. They will see what transgression of the law means, and what a costly price has been paid for the redemption of the race. They will hate the sins that wound the heart of Christ. They will see in Jesus a compassionate, tender High Priest, and will bow in contrition before Him.

God's people are weak because they have not made Him their trust. They have not

made Him their dependence, but have laid their burdens on finite minds and human hearts. The help they have received has been like the helpers they have sought. God has been lost sight of. Look to Him who can say, "I will; be thou clean," and straightway the leprosy of sin departs. Go for help to Him who commands the winds and the waves, and they obey His voice; who speaks, and the dead come forth from corruption to life and health. Glory and majesty surround Him in all His ways.

Who ever spake as did Jesus? His prayers were an expression of the divine will. Who ever loved men and women like Him who gave His life for them? He is the Holy One of God, and He is entitled to our praise and adoration. His glory and majesty fill the heavens, and yet He is filled with love and sympathy for His weakest child.

How infinitely inferior we are to the perfect Pattern that we are called upon to copy! Yet in His strength we can reach the ideal set before us. We can do "all things" in His power. We are to give to the people of God to-day the message given to Moses for the children of Israel, "Go forward." Christ spoke these words. He guided the children of Israel through the wilderness. His right arm brought them victory in their warfare against their enemies; and He is just as willing to help us in our warfare as He was to help them.

MRS. E. G. WHITE.

#### THE SIGNS OF CREATIVE POWER.

IT has been clearly shown that it was Jesus Christ who created all things, being associated with His Father, and that He was the active agent in the execution of plans formed with the Father in the council chamber of eternity. Thus the Creator and the Redeemer are the same.

The same Being who created a world by His word saves a soul by the same word, by the same power. In creation is seen manifested the power of God; in the Gospel is the same power. Rom. 1:16. Therefore in the record of creation as given in Genesis is taught the Gospel, and those who substitute something else for the account the Lord inspired Moses to write, pervert the Scriptures. They reject the Gospel of their own salvation, and teach "another gospel."

That untiring enemy of God, the devil, desires the simple story of creation to be discredited, and the power of God to be correspondingly hidden. The Lord designs this power, which is the power of our salvation, to be everywhere known and remembered. He therefore made a "memorial of His great creation." Ps. 111:4, Jewish translation.

Six days were occupied in the stupendous and unfathomable work of creation. So great was the power herein displayed that the "morning stars sang together, and all the sons of God shouted for joy." Job 38:7. As the crowning act in the achievements of the celestial Architect, man was made, formed in the image of his Maker, and given dominion over all the earth. A new world was added to the family of worlds, the home of human beings, designed by their Creator to glorify Him.

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:2, 3.

Who rested? Who blessed the seventh day? Who sanctified it, or commanded its observance?—As Jesus Christ was the active agent in creating all things, He of course is

the One who rested, and who blessed and sanctified the seventh day. He made the Sabbath, for "without Him was not anything made that was made." John 1:3. Jesus made the Sabbath; "therefore the Son of man is Lord also of the Sabbath." Mark 2:28. Let those carefully and prayerfully meditate on this who, while professing to love and adore their Redeemer, trample every week beneath their feet the day He made and gave to men as a memorial of His great creation.

The reasons for the observance of the seventh-day Sabbath are given in the fourth precept of the Decalogue, which was handed down amid the grandeur of Sinai, and written by the Creator's finger on the agate of the mountain: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

The Lord directs our minds back to creation as the reason for keeping the Sabbath. It is a memorial of creative power. Its existence is based on the facts of creation. Some wrote learnedly on the abolition of the Sabbath. Vain effort! Alexander Campbell once truly said that the only way the Sabbath could be changed would be for the Creator to go through the work of creation again, and rest upon another day. So long as the facts of creation remain true, so long will the Sabbath, made in Eden, for man, exist. When it is no longer true that the Lord worked six days, rested on the seventh, and blessed and sanctified the day, then the seventh day will cease to be the Sabbath binding on men. But these facts will be true through the unending ages of eternity; therefore the seventh day will be the Sabbath of the redeemed in eternity. Isa. 66:22, 23.

The Lord having instituted the Sabbath as a memorial of creative power, those who keep it are led to remember that the Saviour, who redeems them, had power to create the heavens and the earth. "It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:17.

The Sabbath is not kept in order that men shall be saved; but those who truly keep it holy do so because they are saved. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. It is an outward sign of an inward work. Simply having the sign without the thing which it signifies—*viz.*, sanctification—is equivalent to a sign-board on the front of a building announcing articles for sale when there is no merchandise within.

By observing the Sabbath we say: "I am a Christian. The Lord is sanctifying me. He is saving me from my sins. He is my Saviour, having redeemed me from all my iniquity." Since it is the sign of creation, and redemption is a creation,—a new creation of a sinner,—the Sabbath is the sign not only of creation but of redemption also; and every soul who is redeemed by the power of Jesus Christ from all his sins should observe the Sabbath,—the sign of this power,—as a sign that he has been redeemed.

When the Lord led the children of Israel from Egypt, delivering them from the hosts of Pharaoh, He reminded them of the Sabbath.

Why?—Because it took creative power thus to deliver them. It took the same power to separate and congeal the waters of the Red Sea that it took to make a world. Creative power was displayed. The Gospel was manifested. The Lord, by His power and by His outstretched arm, had delivered His children from Egyptian bondage and darkness; "therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. He was not instituting a new memorial; but, having displayed openly the power of which the Sabbath is a sign, He commanded them to keep it.

By nature we are in sin and in the bondage of which Egypt is a type. This is the unfortunate condition of all who are not converted. When we are converted and delivered from this law of darkness and death, we should remember to keep the sign of this power?

Reader, have you been converted? Has the Lord by His power and outstretched arm delivered you from spiritual Egypt? If so, "the Lord thy God commanded thee to keep the Sabbath." Deut. 5:15.

G. B. THOMPSON.

#### THE PROBLEM OF LIVING TOGETHER.

BY REV. WALTER B. VASSAR.

IF we should speak of this problem as the problem of social life, it would be one of the many ways of expressing it, each meaning the same thing. It is the problem of the family, the community, and of the nations. The problem began with the race, and never before in the world's history were we confronted by it as now.

We see China, old, hoary with age, living in the completest isolation, and to whom a foreign human being is a foreign foe. If ever a nation was as ill prepared as China, to live with others in the community of nations, history makes no record of it. And yet the problem of adjustment to society is hers along with ours. Humankind can not escape it.

What has China to help her in the movement upward? We wish we could say that Christian nations, all of them, presented the example of the brotherhood that the Master taught; but so far we see, looking over the map of the world, what we might see in a community where every man carried a revolver in his pocket and a gun pointing from the front door of his residence.

If China, now waking from its long sleep, could have the race prejudices and the race passions subdued by the spirit of the Gospel which so-called Christianity professes, who knows what might be done to conquer and win the heart of even a Chinaman?

But as nations, we can not speak in the name of Christ. Our own discipline in the matter of social life is far insufficient for effective example. Many leaders in Christian thought are far enough along, however, in the school of Christ to say emphatically that if the spirit in which we are to meet this waking nation is to be of the nature and example shown by some of her western competitors, then the world's darkest night is upon us.

The problem of living together finds its solving along other lines. Human brotherhood is cultivated in another spirit. The world, like the commonwealth, can only stand as it stands together

Hamilton, N. Y.

THE salvation of Christ is sufficient for every soul that has ever lived upon the earth. Men will refuse to come to Christ; and men will be lost by refusing; but the plan of salvation is not to blame, nor Christ an insufficient Saviour.



### THE SIGNS OF THE LORD'S COMING AND OF THE END OF THE WORLD.

"What shall be the sign of Thy coming, and of the end of the world?"

THIS question the disciples asked Jesus. And Jesus answered the question directly, and even more fully than they had asked. They asked, "What shall be the *sign*?" and Jesus answered, "There shall be *signs*"—not one only, but a number of them; and these in different places.

But first He tells definitely *the time* when the signs would begin to appear, so that those who would intelligently look for His coming could know when to expect the signs, and as a consequence know that His coming and the end were near. Thus He says, "Immediately after the tribulation of those days, there shall be signs."

In the stretch of time that would elapse, and the course of events which would occur between the day of His discourse and the day of His coming and of the end of the world, He had said, as noted in the preceding study, that upon the elect "there shall be great tribulation, 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 those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

These are the "one thousand two hundred and threescore days," each day for a year, in which the church of God—the elect—was "nourished from the face of the serpent," and protected from the flood of wrath, which the dragon through his earthly instrument cast out of his mouth "after the woman, that he might cause her to be carried away of the flood." Rev. 12:7, 14, 15. They are the days during which the power symbolized by the "little horn" of Dan. 7:8, 20-22, 25, "made war with the saints, and prevailed against them," and wore them out. They are the days in which death, on his "pale horse," rode prosperously, with hell following with him, while he killed "with sword, and with hunger, and with death, and with the beasts of the earth" those who must be "slain for the Word of God and the testimony which they held." Rev. 6:8, 9. They are the days in which "that woman Jezebel," "Babylon the great, the mother of harlots, and abominations of the earth," used her terrible power so astonishingly that she was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 2:19; 17:3-6. They are the days in which this "abomination that astonisheth" (Dan. 11:31, margin) caused many to "fall by the sword, and by flame, by captivity, and by spoil, many days." Dan. 11:31-33.

Thus "those days" are the twelve hundred and sixty years of papal supremacy, which began in A.D. 538, at the rooting up of the last of the "three" kingdoms mentioned in Dan. 7:8, 20, 24, and ended in A.D. 1798, when the papal government was abolished in Rome, when a Roman republic was again declared there, and "the old foundations of the capital were made again to resound with the cries, if not the spirit, of freedom; and the venerable ensign, S. P. Q. R., after the lapse of fourteen hundred years, again floated in the winds," and when the pope was made a prisoner and was carried into captivity in France,

where he died at Valence, Aug. 29, 1799. And "the *tribulation* of those days" is the terrible persecution inflicted by the Papacy, as shown by the scriptures referred to in the preceding paragraph, and as certified in the history of the Dark Ages.

But Jesus said "those days should be shortened," and "for the elect's sake." "They shall be holpen with a little help," said the angel to David. Dan. 11:34. "The earth helped the woman" in the wilderness, wrote John. Rev. 12:16. The tribulation was shortened; the elect were relieved before the days ended, else there would have been none left. The *tribulation* ended in the suppression of the Jesuits in 1773. The days ended A.D. 1798. And "immediately after the tribulation" ended, yet before the days ended, the signs of His coming would begin to appear; for said Jesus, "In those days, after that tribulation," the signs should begin.

And where would be the signs? Read: "Immediately after the tribulation of those days" (in the days) "there shall be signs

- (a) "In the sun, and
- (b) "In the moon, and
- (c) "In the stars, and
- (d) "Upon the earth distress of nations with perplexity;
- (e) "The sea and the waves roaring;
- (f) "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

Thus the signs of the coming of the Lord and of the end of the world are to be abundant, and in so many places that it is impossible for anybody to fail to see, at the very least, some of them. The signs are to be in the heavens and on the earth, amongst the nations, upon the sea, and among men as individuals.

The signs in the heavens are to be in the sun, in the moon, and in the stars. And these are the first signs mentioned. Not only are they the first mentioned, but they are definitely specified as the ones which would begin in the days, and after the tribulation: "Immediately after the tribulation of those days [in the days] the sun shall be darkened, and the moon shall not give her light." "The sun became black as sackcloth of hair, and the moon became as blood." Mark 13:24; Matt. 24:29; Rev. 6:12; Joel 2:31.

As already stated, the *tribulation* ended in 1773. The *days* ended in 1798. And May 19, 1780, just seven years after the tribulation ended and eighteen years before the days ended, the sun was darkened from about 10 o'clock in the morning all the rest of the day, and till past midnight; and in that night of darkness such as "doubtless had not been since the Almighty first gave birth to light," the moon, which had *fulled* the day before, appeared *as red as blood*. Of the darkening of the sun, and, consequently, of the moon, one of the best accounts is the following:—

Almost if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified range of events, during the last century, stands the *dark day of May 19, 1780*—a most unaccountable darkening of the whole visible heavens and atmosphere in New England—which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing bewildered to their roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed, thousands of the

good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook themselves to religious devotions; while many others regarded the darkness as not only a token of God's indignation against the various iniquities and abominations of the age, but also as an omen of some future destruction that might overwhelm the land—as in the case of the countries mentioned in Biblical history—unless speedy repentance and reformation took place. The ignorant indulged in vague and wild conjectures as to the cause of the phenomenon; and those profounder minds, even, that could "gauge the heavens and tell the stars," were about equally at loss for any rational explanation of the event. It is related that the Connecticut Legislature was in session at this time, and that so great was the darkness the members became terrified, and thought that the day of judgment had come; a motion was consequently made to adjourn. At this Mr. Davenport arose and said: "Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

The time of the commencement of this extraordinary darkness was between the hours of 10 and 11 in the forenoon of Friday of the date already named; and it continued until the middle of the following night, but with different appearances at different places. As to the manner of its approach it seemed to appear, first of all, in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction. The degree to which the darkness arose varied in different localities. In most parts it became so dense that people were unable to read common print distinctly, or accurately determine the time of day by their clocks or watches, or dine, or manage their domestic affairs conveniently without the light of candles. In some places the degree of darkness was just about equal to preventing persons seeing to read ordinary print in the open air for several hours together.

The extent of this darkness was also very remarkable. It was observed at the most easterly regions of New England; westward to the farthest parts of Connecticut, and at Albany; to the southwest, as observed all along the seacoasts; and to the north as far as the American settlements extended. It probably far exceeded these boundaries, but the exact limits were never positively known.

With regard to its duration, it continued in the neighborhood of Boston for at least fourteen or fifteen hours; but it was doubtless longer or shorter in some other places. The appearance and effects were such as tended to make the prospect extremely dull, gloomy, and unnatural. Candles were lighted up in the houses; the birds, in the midst of their blithesome forenoon enjoyments, stopped suddenly, and, singing their evening songs, disappeared, and became silent; the fowls retired to their roosts; the cocks were crowing in their accustomed manner at the break of day; objects could not be distinguished at a comparatively slight distance; and everything bore the aspect and gloom of night,—to say nothing of the effect upon the minds of the people, which, indeed, was quite indescribable.

The above general facts concerning this strange phenomenon were ascertained, after much painstaking inquiry, soon after its occurrence, by Prof. Williams, of Harvard College, who also collected together some of the more particular observations made in different parts of the country, relative to the remarkable event.

At 8 in the evening the darkness was so impenetrably thick as to render traveling positively impracticable; and, altho the moon rose nearly full about 9 o'clock, yet it did not give light enough to enable a person to distinguish between the heavens and the earth.

That this darkness was not caused by an eclipse is manifest by the various positions of the planetary bodies at that time; for the moon was more than one hundred and fifty degrees from the sun all that day, and according to accurate calculations made by the most celebrated astronomers, there could not, in the order of nature, be any transit of the planet Venus or Mercury upon the disc of the sun that year; nor could it be a blazing star—much less a mountain—that darkened the atmosphere; for this would still leave unexplained the deep darkness of the following night. Nor would such excessive nocturnal darkness follow an eclipse of the sun; and as to the moon, she was at that time more than forty hours' motion past her opposition.—"Our First Century," pp. 89, 90, 93, 95, *Great and Memorable Events*.

A. T. JONES.

(To be continued.)

THE CYCLE OF THE SABBATH.

THE weekly cycle with Sabbath rest is coexistent with the human race. The Sabbath was ordained at the close of the first week of time as a memorial of creation, and was so observed, as a few texts of scripture will show. In Gen. 4:3, 4 we read that Cain and Abel brought their offerings to the Lord "at the end of days." See margin. From Gen. 8:8-12 we learn that Noah, even during the flood, observed the weekly cycle, by sending forth the dove at the close of two consecutive periods of seven days. We read of Abraham, in Gen. 26:5, that he kept the commandments and statutes of the Lord.

Thus we see clearly that the Lord had statutes and laws which were obeyed in those days; and we may reasonably conclude that the observance of the Sabbath was a prominent feature of patriarchal worship. The record gives more definite historical data for Sabbath observance than it does for the observance of some of the other Ten Commandments during the patriarchal age.

Sabbath observance is spoken of in connection with the giving of the manna, not as something new, but rather as something which had been neglected during the long period of servitude in Egypt. See Ex. 16:26-28. The manna began to fall about a month prior to the speaking of the law on Sinai, and continued right along for nearly forty years, bringing its lesson of Sabbath observance before the people each week. By the weekly celebration of the Sabbath as a memorial of creation, their minds were drawn away from the idolatrous sun-worship of Egypt, and centered upon the One who *created* the sun. The subsequent history of Israel shows that when they forgot the Sabbath, they invariably lapsed into Egyptian sun-worship.

When the Lord spoke the Sabbath commandment on Sinai, He gave the reason for its observance: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:10, 11. In giving this reason, the Lord spanned not only the time from creation to the speaking of the law on Sinai, but all future time as well. At whatever point of time it can be truly said that the Lord created all things in six days and rested the seventh, there the reason for Sabbath observance exists. That reason has existed ever since creation, and will never cease to exist. It is evident, then, that the Sabbath must always have been observed, and must always be observed by all who remember the reason. But even the people should forget the reason, it would still exist, and they would be inexcusable.

It is claimed by some that the Lord did not create the earth in six literal days, but in six long, indefinite periods of time, and then rested in the seventh period. But notice: when God commanded man to work six days, and rest the seventh in memory of creation, He made no distinction between the kind of days in which He worked and rested at creation, and the kind in which man is to work and rest in memory of that event. See Ex. 20:8-11.

This agrees with true science, which has demonstrated that the length of the day is governed by the revolution of the earth on its axis. Before any one can ever make it appear that the days of creation were millions of times longer than our days, he must first prove that the earth then revolved millions of times slower than it does now.

Some reason that if we observe one seventh of our time, according to our convenience, we are obeying the intent of the fourth commandment. God showed clearly that such is not the case, in the miracle of giving of manna. The Sabbath was there indelibly marked as the definite seventh day of the week on which no manna fell; and the fact was further emphasized by the falling of a double portion on the sixth day of the week. Thus miraculously and repeatedly did the Lord demonstrate the definiteness of the Sabbath to ancient Israel. And the apostle tells us that "all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Compare Ex. 16; 1 Cor. 10:11.

It is further declared to be impossible to keep a definite seventh day at different places on the earth at the same time, on account of variations of time. We need never have any trouble over that, because we can never be in more than one place at the same time. Wherever we are, we can always tell when the seventh day, or any other day, begins and ends. In traveling around the earth, we gain or lose a day in going east or west, as the case may be, and would be just that much ahead of, or behind the Lord's time, if we did not drop or add a day in our reckoning.

The very fact that men find it necessary thus to drop or add a day in order to keep in harmony with God, is the strongest kind of proof of the definiteness of His method of measuring time. If any first-day observer thinks that God's days are not definite days, let him go around the earth just once, and lose a day without adding one to make up for the loss. He will find himself keeping the seventh-day Sabbath until he goes on around once more, and drops back to Friday; and so on indefinitely, until he learns that God's ways are definite.

GEO. A. SNYDER.

OUR HEAVENLY HOME.

EVER since God planted the first home in Eden the Christian home has been the nearest approach to paradise of any place on earth. The nearer the home conforms to the model established in the beginning, the greater its influence to draw its inmates heavenward. The more happiness in the home, the better able are we to appreciate the happiness of the home above. So the first work of all successful missionary operations among heathen and degraded races is to raise the standard of the home life, that the people may be enabled to understand what a joyful place heaven is.

The love of home has been planted in the human heart by the Creator. Men toil and save that they may enjoy a home for a little season; but, even at its best estate, the earth home is marred by sin and sickness. Sorrow and death invade it, and men are led to ask, "Is this all of life?"—No; there is a better home than this, where all our purest and best anticipations will be realized. There will be no disappointments; for "they shall not labor in vain, nor bring forth for trouble." Isa. 65:23.

So much of our labor here is in vain. We plant fruits and flowers, and the heat and frost destroy them, and the next year the work has to be done over again; but there no leaf shall fall, no blossom wither and die. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and

Mine elect shall long enjoy the work of their hands." Isa. 65:21, 22.

Here there is much poverty and distress; but there the streets of the capital city are made of transparent gold, and its foundation walls are of precious stones. Rev. 21:18-21.

The home of our first parents, before sin entered the world, was perfect; for God made it, and He pronounced it good. Let us read the description of it: "The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2:8, 9.

We can scarcely imagine the extent and variety of Adam's garden, for the earth has felt the effects of the curse, and now only a small part of its fruits and flowers can grow in one climate. But while Satan has been permitted to mar the world by sin, the Scriptures tell us that it will be restored to its Eden beauty.

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:1-4.

Christ said, "In My Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you." John 14:2. These are not uncomfortable little cabins in back alleys; they are all mansions. And in the "many mansions" of the Father's house, each child of God will have some loved and lovely spot that will be his own.

If we would accustom ourselves to think upon the realities of this heavenly home, it would quicken our desires to be there. If, amid the busy round of toil, we would pause and think that we are heirs of a King, to a home far surpassing the most beautiful homes on earth, and that our inheritance will be eternal, it would add a charm to life's humblest duties done in His name, and sweeten the cup of sorrow that sometimes comes to us all.

"O, the transporting, rapturous scene  
That rises to my sight,  
Sweet fields arrayed in living green  
And rivers of delight!

"No chilling wind nor poisonous breath  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

MRS. LUELLA B. PRIDDY.

Bastrop, La.



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## LIFE AND IMMORTALITY. No. 3.

## Life and Its Law.

IN every creature the Creator placed the law of that creature's life. Obedience to that law means continuance of life. Eternal obedience means eternal life.

Even the seemingly inorganic mineral comes within this reign of law and life, each particular kind having its particular law. For instance, the crystals of chloride, of sodium, or common salt, have their characteristic form. If dissolved and again crystallized, they resume their own characteristic shape. The crystals of chloride of potassium of Iceland spar are of other forms, and so on to the end. The perversion of the law of the formation of these crystals destroys their cohesion, and disintegration, death, follows.

Plants have their law in life; in other words, there flows out from the great Fountain the eternal life of God into the plant. Normally the plant would live forever. If its law is perverted, the power of its life works death.

The same is true of animals—beast, fowl, reptile, fish, and insect, only in higher degree.

The life is the same in all. It flows out from the same eternal Fountain, furnishing each of God's creatures according to the law of its being, and perpetuating the existence of each as long as the law of its life is obeyed. From the highest man to the lowest polyp, nay, even to the crystal rock, all are maintained and sustained by the life of God, each according to the law of its being, written therein at its creation.

Over all these lower creations man was made king. "And God said, . . . Have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. "Thou madest him to have dominion over the works of Thy hands." Ps. 8:6.

The law of man's life, of man's existence, of man's being, is the law of God's character. In other words, the moral law of God is the law of God's life; and to God's design that man should possess His character was coupled the glorious thought, purpose, that, having that character, man should live forever; his conscious, joyous existence should run parallel with that of his Maker.

## Perversion of Righteousness and Life.

But the choice must be man's. If man preferred the glorious boon of God's eternal life, himself God's agency in ministering it to his own and to the creatures over which he was given dominion, he could choose and possess it by yielding willingly to its blessed law. But if man preferred his own way, which is ever the perversion of God's way, he must take

the consequences of death; for as righteousness is the character of God, embracing all that is good, so sin is the perversion of God's righteousness. It is "missing the mark" of God's glory. It is turning by the power of choice the unselfish ways and works of God to selfish uses. For "the law is holy" and "spiritual," but used carnally it becomes in such uses a "law of sin." Rom. 7:11-25.

Righteousness is unswerving. A "right line" is a perfectly straight line. The least departure from a right or straight line makes it crooked. So the least perversion of God's perfect righteousness, or holy law, whether of intent or of ignorance, is sin. "Sin is the transgression of the law." 1 John 3:4. And "all unrighteousness is sin." 1 John 5:17.

As righteousness is the path of life, so sin is the path of death. "The soul that sinneth, it shall die." Eze. 18:4, 20. "Sin, when it is finished ["full grown," R.V.], bringeth forth death." James 1:15. "The commandment, which was ordained to life, I [the sinner Paul] found to be unto death." Rom. 7:10. "To be carnally minded is death; . . . because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7.

From the above and previous considerations it will be evident to the candid, unbiased reader that God's life—the eternal life of the eternal God—always flows out from the great Fountain in harmony with His holy law. From Him all life flows as *eternal life*. If received and used in harmony with His holy, eternal law, it will be eternal life forever. So it is in the angels who never sinned.

But when that life is received by a selfish heart in harmony with a perverted law, the perverted law is sin, and the perverted life becomes death. The law of gravitation is a beneficent law. It secures the equilibrium and stability of earthly bodies, but if a man cast himself from a precipice, by the power of that same law he is dashed to pieces. The law is good, but its power was perverted. Electricity is so harnessed that it propels street-cars and lights cities, and so used is a highly valuable agent, but if the current of the live wire which propels the car or lights the street be perverted by a broken wire, so that it enters a human body, death is almost the invariable result. The fault is not in the electricity, it is in the perversion of its current.

So the perversion of God's law is sin. The perversion of God's life is death. "The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:56. There is no force or power in evil of itself. All the power sin possesses is the power of the good perverted. The evil is not, therefore, in the power, but in the perversion of the power.

Man was created "upright," "in the image of God." Before him were placed righteousness and sin, life and death, with the awfully responsible right of *choice* as the only means of developing character. God pleads with man to *choose life*, that he may live, but Infinite Power will do no more than plead and seek in every way possible to Infinite Love to win man's allegiance, but within the sacred circle of man's will God will not, can not, step without man's consent. He desires man to serve Him from choice and live; for that is the only righteous way. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but

that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11.

## THE ORDINANCE OF HUMILITY.

THE purpose of ordinances and memorials established by the Lord is that eternal truths may be impressed upon the minds of men. Great truths are portrayed by striking events, and these are memorialized in ordinances, that the goodness and mercy of God may not be forgotten. Men are prone to forget God and His wonderful love to them. The psalmist says of Israel, after their deliverance from Egypt by the power of God, that "they soon forgot His works; they waited not for His counsel; but lusted exceedingly in the wilderness, and tempted God in the desert." Ps. 106:13, 14. The results of sin from the beginning had such a degenerating effect upon the human mind that "they did not like to retain God in their knowledge," and "God gave them over to a reprobate mind, to do those things which are not convenient." Rom. 1:28.

This being the natural tendency of man, God desires to help the memory of those who make profession of faith in Him. Therefore He gives them visible object lessons, that through the observance of these the mind may be renewed and faith strengthened. The Spirit through Peter tells us that we need to be reminded even of the things which we know. See 1 Peter 1:12, 15; 3:1, 2; also Jude 5.

In the thirteenth chapter of John we have the record of the institution of the ordinance of feet washing. It is very explicit. Jesus rose from the Passover supper to perform the act, which was then and there set apart to be observed by His disciples. True, there was a then present reason for this impressive object lesson in humility; for Luke, in reporting this Passover occasion, says, "There was also a strife among them, which of them should be accounted the greatest." Luke 22:24. But if those who had spent so much time in His personal company, and had witnessed so much of His life of meek humility, needed such a lesson at that solemn, critical moment, it certainly would not be amiss for those coming into the church in after times, especially when the "falling away" should come in the last days. If, as in the ordinance of the Lord's supper, it be necessary to "show the Lord's death till He come" (1 Cor. 11:26), why should it be of less importance to commemorate His humility of *life* until that time? We might almost say that the latter ordinance or memorial is the more necessary of the two, inasmuch as those who profess Christianity are, as a rule, more willing to follow Christ's example in dying for their religion than they are to imitate His humility in living it.

Concerning this ordinance of humility the record is very plain, and the injunction for its observance is emphatic. How did He do it?—"He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." What was the command for future celebration of the ordinance?—First, the assertion of His authority: "Ye call Me Master and Lord; and ye say well; for so I am." Secondly, the direction: "If I then, your Lord and Master, have washed your feet; ye also *ought to* [owe it to] wash one another's feet. For I have given

you an example, that *ye should do* as I have done to you."

But this ordinance has been neglected, ignored, practically rejected by the mass of professing Christians. Only a few now observe it at all. We are told that Christ was only observing a common custom; but there was no such custom. It was a common act of hospitality to give sojourners who came to a house water to wash their own feet. See Gen. 18:1-5; Luke 7:44. On this occasion the necessary hospitality was observed by the owner of the house, who had provided for them "a large upper room furnished and prepared." Mark 14:15. The company comprised merely a family of brethren, with present temporal wants all supplied, and there was no call for hospitality among them. Had this ceremony of feet washing been a custom, Jesus could not have said, "What I do thou knowest not now;" for they were all well acquainted with the customs of the country. He was teaching them a great spiritual truth, to be afterward commemorated by a visible act. The promise, "Thou shalt know hereafter," indicated further that they did not then understand the import of the ordinance. Spiritual things are spiritually discerned (1 Cor. 2:13, 14), and they had not yet the spiritual understanding with which they were afterward endued.

The neglect of this ordinance, its virtual rejection by many, and its open rejection by many more, comes from a failure to appreciate its import. Even some who formally observe it do so under the impression that it is designed merely to commemorate that one humble act of the Saviour in washing the feet of His disciples. But it means more; it points to the whole humble life of the Lord, of which that act was but one, altho a very striking one. In observing the ordinance of the Lord's supper we commemorate more than the expiration on the cross. The Lord's whole earthly career was one of sacrifice, contemplating the giving of His life as the climax. His purpose in taking upon Himself our nature was for the "suffering of death; . . . that He by the grace of God should taste death for every man."

So the ordinance of humility should bring to mind afresh the humility of Him who stooped from the exalted position of Ruler of the universe to that of bearing the sins of the whole world and suffering the penalty on the cross. "Who, being in the form of God, . . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8. The humility was as manifest when He at first volunteered to take this step as when He took the basin and towel to wash the disciples' feet. Coming to earth on His mission of self-denial, He was born in a stable, cradled in a manger, and His parents were of the poorer class, who resided in a Galilean city, despised by those who looked for the Messiah to come in pompous display of temporal power.

The fifty-third chapter of Isaiah should always be read in connection with the record in John 13 of the institution of the ordinance of humility. Long before the Saviour's advent to earth, the prophet said: "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a Man of

sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Verses 2-7.

It is not uncommon to hear an objector say, "I would not be ashamed to wash the feet of a brother, if it were necessary; I don't think such an act shows any great humility." And herein lies a misconception of the ordinance; it is not designed to *display* humility, but to commemorate a *life* of humility in Him whose example we are enjoined to follow. The cross is not in the simple act, but in the humble life that is essential to a true appreciation of what the ordinance means, and an appreciation of the importance of obeying a commandment of the Saviour, however insignificant it may appear in itself. To dip himself seven times in the waters of Jordan seemed a foolish act to Naaman the Syrian, but in obedience to the direction of the prophet he was healed of his leprosy.

To the institution of the ordinance of feet washing the Saviour adds, "If ye know these things, happy are ye if ye do them." Is not the promise of the Lord worthy of attention? Does not every child of God want to be happy? There is no true happiness to him who, knowing his Master's will, neglects or refuses to do it. Luke 12:47. Surely the lesson of the Lord's great life of humility and self-denial is worthy of a simple memorial designed to impress it upon our weak minds, which are so prone to forget. And no one can afford to forego the promise of happiness, that is sure to those who exercise an obedience wrought in faith.

#### COUNTRY VERSUS CITY.

WE have noted from time to time the superiority of the country over the city in the early education of the boy. The following, from Prof. H. W. Foster, superintendent of schools in Ithaca, N. Y., printed in the *Independent* of August 2, is so good that we give it to our readers. Mr. Foster's article is headed "Physical Education *versus* Degeneracy." He says:—

It is generally conceded that the country-bred boy has made for himself a strong record. Necessity, difficulties, effort, struggle, are essential factors in maintaining a vigorous stock. City life can be shown to lack certain essential elements in the training of a vigorous manhood. This fact becomes extremely important in view of the present drift toward the city, and the marvelous increase of the means to make life easy.

The old, ungraded district school is often given credit for the success of the country-born. The country boy's success in the world has been attained, not because of the ungraded country school, but in spite of it. The *real cause* lies in the *home life on the farm*, and not in the district school. Through that life these elements of character are directly cultivated,—fearlessness, pluck, self-reliance, activity, responsibility, patience, endurance, judgment. The boy becomes conscious of the necessity and dignity

of labor, aggressive in the pursuit of his purposes; he gains skill to contrive various ways to meet difficulties, and a ready use of his physical powers. Here are the foundations of a vigorous character. Without these how shall success be attained? The boy may not, indeed, react against his environment. He will surmount his difficulties and grow thereby in manliness, or, failing to react against them, he will live unresponsive and dead to progress.

Upon the farm, labor is dignified; to rich and poor alike it is honorable. It calls for the application of intelligence. It is no mere tending of machines, to be assumed at the strident, imperious call of the whistle, to be dropped without interest the instant the whistle blows again. The child sees it not only honorable, but a necessity. Seed must be sown for the harvest, but before the sowing the plow must break the ground. Live stock must be fed, and the living animals appeal to his loving care. Fires must be supplied with fuel, that the household may enjoy the comforts of the fireside. However unwillingly he may sometimes appear to go about his toil, he never doubts the justice nor the honor of labor.

Your farm boy has responsibilities placed upon him, and his judgment is cultivated. He must rise early enough to get his chores done before school; he must get back and attend to them after school. There is wood for him to split and get in; there are cows to be milked, stables to be cleaned, live stock to be fed. He must push ahead with his work to get it done in time. He must feed judiciously, he must milk clean, so that the cows shall not go dry. He feels that he shares some of the responsibility for the sustenance of the family.

He becomes self-reliant, because he finds in himself power to do. Ox and horse are obedient to his will. The tough knot will yield at last to his vigorous axe. Where he sows, the green crops spring up and grow to maturity. He endures cold, heat, and fatigue with fortitude. For his labor he is rewarded with strength of body. He must learn to manage and repair the farm implements and machines. He is compelled to be a "handy" man. The farm has furnished a training of the vigorous mind and body in that "just familiarity betwixt mind and things" which Bacon so aptly states to be the object of education.

There is another element which the country boy's association with nature brings him, and which is wanting in that of the city lad, and that is sincerity and honesty. Not that the country boy is by nature more honest than the city boy, but the country itself is more sincere, more honest, than the city. Nature does not deceive the boy. She meets him always with commendable ingenuousness when he has learned her ways. She does not cover up; she does not hide the corrupting cesspool with a fair exterior. She does not say, "Sow thistles and reap wheat." It is man that does this, and the city is the fruit, the reflection of human effort; with all its dishonesty and insincerity.

Let us say to the farm boy, Do not long for the city. Use your opportunities for the building up of a strong, noble manhood, on the farm. Let parents study the things suggested in these thoughts. The character, the education of their children is of importance beyond compare.

POOR, frail human beings all need rest. Sin has made us all very tired. We tire physically and spiritually. Our follies lead us to such excesses that we all become abnormally tired. Few take the rest they might enjoy, the physical rest which an indulgent providence has provided for even the persistent sinner. We are in an age of intensity; men are rushing on in quest of the perishing things of earth. They press on at such an unnatural rate that they are too tired to enjoy the little measure of success which they do gain. How much better to heed the invitation of the Saviour, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. . . . For My yoke is easy, and My burden is light!"



### "AWAY FROM ROME."

THE movement away from Rome in Catholic Austria, tho strongly political in character, tho lacking in the elements of true Protestantism, is, nevertheless, of no mean proportion. Not less than 15,000, it is said, had left the Roman Churches as early as the 1st of May this present year, and the movement is gaining momentum. Earnest appeals are made in all quarters for means to build Protestant churches.

At first the Catholic Church ignored the movement, but now it is actively engaged against it. The government, which is Catholic, has been opposed all along, and has done all it could to hamper and restrict the work, by punishment, arrest of its servants, and even discharge of military men who have circulated Protestant literature. One society in Germany has distributed in Protestant literature not less than 8,800 pounds of Bibles and other literature. The conversions in Vienna the last year amount to 1,382.

This will be a decided loss to the Roman Church, at least for a time.

It is not as great a gain to Christianity as might at first appear. In most cases it is but a change of creed, not of heart. It does not bear the essentials of true Protestantism, the Bible and Bible alone, and absolute divorce from all State aid. But it does this,—it presents an excellent missionary field, we should judge, for the presentation of true Bible Protestantism, the preaching of the pure Gospel of Jesus Christ. Unless those who leave the Roman communion come to know that, they will either return to Rome or become infidel, either of which is deplorable.

### THE DRIFT TOWARD MONARCHISM.

It is not generally known that there exists in this country to-day an element whose purpose it is to turn the republic into a monarchy. Nevertheless, the existence of such an element is a reality. It was first openly manifest in the demand, on the part of many people, for an expanded constitution, and an expanded interpretation of the Declaration of Independence, such as would comport with the course upon which the republic had entered. The law must be altered that the act might be legal.

So far has this monarchical sentiment advanced that the open denunciation of those time-honored documents is heard again and again in public assemblies by prominent speakers; and influential journals are supporting the movement in the most outspoken manner. The doctrine of the equal rights of men is made a laughing stock by many a learned speaker, and the "divine right" of king and master is finding favor with some. The oppressed of the Old World sought liberty in the New; but their children are holding under military subjection three times as many inhabitants of the Old World as fought for liberty in the New. That such an act was out of harmony with the spirit of both the Constitution and Declaration of Independence, was denied by some. Others—and they are coming to be the majority—admit what is known to be a fact, and declare those documents "out of date." The bolder ones declare these sublime principles "absurd maxims," "an absurdity," and "an insult to the intelligence of the people." The following is a portion of what the Des Moines *Globe* has to say on the subject:—

"For a long time thinking people who have large commercial interests have felt unsafe with our present form of government. Now is a good time to do away with our obsolete Constitution, and adopt a form of government that will be logical, with expansion ideas, and will give ample protection to capital.

"A constitutional monarchy is probably the most desirable plan that we could now adopt. Everything is ripe for the change. . . . We believe that history and experience have proven beyond cavil that a republican form of government can not subsist beyond a certain stage; that as soon as a people become rich, strong, and great, the republic droops and dies. We believe this is so of necessity, and not by chance. We believe that there is not a single case on record where the masses of a great nation possessed the intelligence to initiate laws, and were

intelligent to compel enforcement of such good laws as they might pass. It would seem as if science teaches that men were created to follow their masters,—the inspired minds of the world. History shows that a king must be and is found in every nation, to guide its people in every great crisis. Neither is the change to be dreaded or looked forward to with foreboding. While we are in fact largely under the conditions of a monarchy, we have the evils without the benefit of the same."

The position of the *Army and Navy Journal*, of Washington, D. C., is set forth in the following extract from that paper:—

"Fate has decreed for us a destiny in which an imperial executive, free from the restraints of a written constitution, will govern the colonies according to his own ideas."

The following, in the same line, is from the *Investors' Review*, published at Boston, Mass.:—

"It is folly to assert that the policy of this country shall be governed by absurd maxims uttered more than a hundred years ago. The greatest evil which now confronts us is the clamor about the old Declaration of Independence, to the effect that all men ought to be free and equal. This is merely generalization of the doctrines of Voltaire and the encyclopedists. It is a dictum absolutely lacking foundation in history, and incapable of syllogistic justification. It suited our purpose in 1776, when we were breaking away from the mother country, but it was only a bit of sublimated demagogism. To bring forward this declaration in this year 1900 is as gross an absurdity as ever was practised, and an insult to the intelligence of the people."

These quotations are not given for the purpose of showing how blind to the rights of man and the principles of justice are they who could in seriousness pen them, but rather to show the drift of a current which is growing stronger every day,—a current in which is being drowned the liberty-loving, justice-loving spirit of the people. It was necessary that this spirit should be overwhelmed if this government, which had eschewed and denounced the dragonic principle of force, should itself one day "speak as a dragon;" and the movement toward that end is sufficiently rapid to astonish any who will pause to consider it.

This government, which arose, as it were, out of the earth—not out of the wars and strifes of nations—and incorporated in its fundamental law those lamb-like principles of peace, must revoke those principles and adopt the harsher principles of the Old World governments. See Rev. 13: 11. The prophecy will be fulfilled; the lamb-like principles will be revoked; and the nation will "speak as a dragon." The rapidity of present movements toward that end compels the belief that that time is not far distant; and then will follow the ushering in of the great day of God, and that "everlasting kingdom" which shall be given to the "saints of the Most High." "Be ye also ready." C. M. S.

### THE VOICE OF THE ELEMENTS.

MEN are compelled by every-day occurrences to recognize the increasing destructiveness of the elements. Tornadoes are increasing in frequency and in the fury with which they sweep over the earth; and the commotions of "the great deep" by tidal waves and submerged volcanoes are reported from all parts of the world, while earthquakes are practically continuous.

A long series of investigations was recently completed from the statistics of German insurance companies and given to the press. These investigations show a remarkable increase in the frequency and violence of lightning strokes. Several authorities have been convinced that "the intensity of thunderstorms has been steadily increasing during recent years, and that the annual number of lightning strokes and that of injuries to buildings from the same cause are also growing rapidly." The *Literary Digest* translates the following on this subject from the *Revue Scientifique*:—

"For the central part of the empire [Germany] the number of buildings struck by lightning was on an average 110.8 to the million during the years 1864 to 1876, while from 1877 to 1889 the figure rose to

223.1. For Germany in general, the proportion was 164.2 for the years 1876 to 1883, 258.4 for 1884 to 1891. During the period 1883 to 1897 the increase continued to take place. In sixty-five years the average of accidents was sextupled. From 1833 to 1842 the proportion was 31 in each million of buildings insured, and it rose to 190 for the period 1888 to 1897.

The statistics studied show also that thunderstorms have gained in intensity; for shattering lightning strokes have increased, while those causing fire have diminished. It is well known, as a result of laboratory experiments, that the most violent electrical discharges have a shattering effect, while the weaker ones cause fire.

"In the monthly *Weather Review* [March, 1900], Henry shows that during the year 1899 the number of deaths from lightning was greater than in any preceding year."

These statistics, from one of the most reliable authorities in the world, taken in connection with what we can see from day to day of the increased violence of the elements, must convince all who will give the matter thought that the prophecies in reference to the final consummation of this earth's history are faithfully and rapidly fulfilling. We feel the trembling of the old earth; we see the terrible tornado and cyclone; we hear the "sea and the waves roaring;" we see the miseries of mankind, the "distress of nations with perplexity," "men's hearts failing them for fear, and for looking after those things that are coming on the earth;" and soon we shall see "the Son of man coming in the clouds of heaven with power and great glory." The voice of the elements is a warning voice. Let all give heed.

C. M. S.

### A DANGEROUS PRECEDENT.

FATHER O'BRIEN, of St. Patrick's Church, Lowell, Mass., died recently, and as his funeral was appointed for a day on which the public schools of Lowell would be open, the school board of that city ordered that the public schools be closed during the hours of the funeral; and Lowell's 15,000 school-children were made to do honor to the memory of the Catholic priest. Father O'Brien was declared to have been a faithful priest, faithful to his charge, faithful to his church. It is not in place to question here his faithfulness to his church; but there are thousands of other priests in the United States who are faithful to their church. But what claim this gives them upon the time and homage of the public school-children of the land does not appear; or what claim it gives them upon the taxpayers of the country, by whose money the public schools are builded and operated, is another difficult thing for an American to understand. The schools are the property of the people, by whose taxation they are operated, and to close them for any portion of time whatever as a matter of homage to any church is a misappropriation of the public funds. It is the same principle that is involved in the appropriation of the public revenues for the maintenance of church schools; and in them both is that unjust principle of compelling a portion of the people to support or reverence a religion in which they do not believe.

On the other hand, there are many faithful Protestant ministers for whom the same action could be as justly demanded. The principle of fairness would require that this be done. The inexpediency and injustice of such a thing should be so apparent to any thinking person as to preclude the adoption of any such unwise course on the part of American school boards.

One of the reasons given for the closing of the schools of Lowell on that particular day was that the priest was a prominent educator. It is a fact that he had a parochial school in connection with his own parish, and that he had been instrumental in establishing such schools in other places. But as a faithful officer in the church he could not have been an advocate or supporter of the public schools. The opposition of Catholic officials to the public schools of the United States is too well known to need reiteration here. With the knowledge of this fact in mind, the action of the Lowell school board is peculiar, to say the least. The public schools which the priest opposed are compelled to honor his memory.

The incident is important as showing the gradual falling away on the part of American officials from the true American idea. It is noticeable all along the line. It is also important as another indication of the gradual but steady rise of the influence of Catholicism in all departments of the government, from the greatest to the least.

C. M. S.



## A NEW FAD.

IN spite of all the agitation by humanitarians against vivisection (the dissection of animals while they are yet alive), the cruel and demoralizing practise still goes on, in some cases "in the interest of science;" in others, because "vivisection parties" are "the fad." These parties are declared to be as popular in Paris as slumming parties were in England and America not long ago.

A recent report from Paris gives the horrifying details of the doings of such a party, where experiments were conducted by a young physician upon living animals, for the amusement of fifteen young women, four of whom were American girls. The experiments began by torturing a frog to death. After partial vivisection, it was tortured with electric shocks, that the party might witness its convulsions. Then came an experiment on a Newfoundland dog, in which partial paralysis was produced by the removal of a portion of the brain. It must be remembered that no such thing as cocaine or ether is used in these brutalizing exhibitions. The report states that the result was painful to witness, but that "the young women bore the ordeal with fortitude." Several experiments upon cats followed this, and the entertainment closed with the vivisection of a dog, the details of which are too horrible to relate.

The report adds that during this scene two of the young women fainted, and two were unable to remain in the room.

In the increase of this systematic, cunning cruelty we see the unmistakable evidence of a moral degeneracy, terrible in its consequences. The question is asked, To what will such things lead? The answer is not difficult. Love begets love; hate begets hate; cruelty begets cruelty; and the begotten cruelty begets crime. The tendency of all such things is downward, and the pace is rapid. A college president who is not in favor of the vivisection of animals, has declared that he believed it must be allowed unless the people were willing to face that other horror, human vivisection; for it was sure to come if scientific experimenters were not allowed to vivisect animals.

In the light of all this, where is the prospect of the "glorious future" which the learned agnostic, the evolutionist, and the fashionable churchman are so confidently predicting? The earth is "wearing out;" the tendency of the race to-day is downward; sin and misery are increasing on every hand; and the only hope for a better condition of things is in the fact that the prophecies of God are fulfilling, and that Christ is coming, and coming soon.

C. M. S.

## ROME'S CLUTCH ON MANILA.

GENERAL OTIS is quoted as saying that "Protestant missions will have a hard and stony ground in the Philippines, and that it is not well to push them too much in the present unsettled state of public thought." He also says that the "holy orders own seven-eighths of the best real estate of Manila and Laguna de Bay—the best paying land in all the archipelago." If this be true, no wonder the people rebelled, and no wonder the Roman Catholics are on the alert to hold their vantage ground. Think of it! "seven-eighths of the best real estate." One of these orders is also said to have millions of cash in the banks ready for use in carrying on their work. For long centuries the poor peasants of the islands have been made to contribute to the support of the papal church, and, while they have been growing poorer, the emissaries of Rome have been growing richer. The church proposes to hold her ill-gotten gains. She is working in Washington as well as in Manila to keep that which she has gotten and to make the pathway of the Protestant missionary a hard road to travel.—*Michigan Christian Advocate.*

The great strike is still on in the anthracite coal regions of the East, and several mines have been closed in addition to those which had already ceased operation. There has been little disturbance, although the authorities in different places have expected trouble, and been prepared for it. At Hazleton, Penn., the sheriff has forbidden the marching of large bodies of miners, and the order has been obeyed. President Mitchell, of the miners' union, has issued a call for a miners' convention to consider the operator's offer of a ten per cent. increase in wages. The convention will be held at Scranton, Penn., October 12.

THE Chinese Government has signified its determination to punish the leaders of the Boxer uprising. Prince Tuan is to be banished to a military post on the border of Siberia. Other prominent Chinese officials are to be imprisoned for life; while the president of the censorate, the secretary and president of the civil board, and the president of the board of punishment, are to be decapitated. Li Hung Chang and several prominent viceroys have protested against the proposed removal of the emperor and empress dowager to a capital farther inland, and the emperor seems inclined to return to Peking if sufficient guarantees for his safety are given, and if the majority of the foreign troops are removed from that city.

No definite plan of action has thus far been agreed upon by the powers for dealing with China. France and Germany have both put forth propositions, but action has not been taken by the other nations for their acceptance. However, it is thought that these exchanges of propositions are bringing joint action nearer. France demands among other things that the nations prohibit the sending of arms and ammunition to China for an indefinite time, but some of the powers are not willing for such a step. The port and forts of Shan Hai Kwan have been seized by the allies, also the Peitang forts. Jealousy has already shown itself over the action of the German field marshal, and he is accused of dealing unfairly with the allies. Japan has begun to withdraw her forces from Peking, and the American general has notified the German field marshal that his troops will not participate in further operations.

THE skeleton remains of three of those giant antediluvian animals known as the dinosaur have been found by a party from the Field Columbian Museum, of Chicago, in the mountains of Colorado, and are being shipped to that museum. The finding of these remains of the monsters of old is regarded by many as a refutation of the Bible record of creation, and is used to substantiate the theory that animal life has been going on upon this earth for millions of years. They are found in different layers of earth, different strata, and so many hundreds of thousands or millions of years are counted off to each strata. The strata argument is simply the voicing of man's disbelief in God's ability to handle the flood which He created, and make it transform the face of the earth, piling stratum upon stratum, and burying in each the animals which lived in their respective portions of the earth. Had the mastodon and dinosaur been allowed to continue their existence while mankind was retrograding through the effects of sin, they could have stamped out the race. The cutting short of their existence was in mercy to man, and should be looked upon as an evidence of God's love and care for us, rather than as a weapon against the truth of His Word.

AN argument put forth for American retention of the Philippines is the good we are doing the Filipinos and the prosperity we are bringing them. The increased customs receipts in the islands is given as an evidence of this good and this increased prosperity. The customs receipts for the first seven months of this year exceeded those of the same period of last year by \$2,095,335. But when it is remembered that an overwhelming proportion of the customs receipts of the Philippine Islands is derived from the importation of American beer and other liquors, with all the vice and depravity which it entails, the argument has little weight in the direction intended. It is but another witness to the ever-widening influence of a deplorable traffic.

THE International Peace Congress, which was recently convened in Paris, France, has epitomized its work in an appeal to the nations, in which it condemns the refusal of the British Government to agree to arbitration or mediation in South Africa, and expresses keen regret that the majority of the governments which might have offered mediation, abstained from so doing, in spite of their peace declarations at The Hague. The Congress recommends that the nations take action to bring to an end the massacre of Armenians; that international treaties be concluded making arbitration permanent and obligatory; and that the nations formulate plans for the reduction of their formidable armaments.

THE October term of the United States Supreme Court, which began October 8, is expected to leave a memorable mark upon the history of this country, as many cases are to be decided which involve questions entirely new in American experience. Among these cases will be considered the political, financial, and economic relations between this government and Cuba, Porto Rico, and the Philippines; the constitutionality of the Porto Rico tariff law; and the validity of customs charges on articles imported from the Philippines, which are considered American territory.

THAT it is not Turkey's poverty which prevents her paying an indemnity for the destruction of missionary property is shown by the fact that she recently gave the contract for 208 pieces of modern artillery and for two torpedo destroyers to the Krupps, although the bid of an English company for the same was \$400,000 less than the price at which the Krupps will furnish them. The indemnity which Turkey is expected to pay and has promised to pay is less than \$100,000.

ALL later archaeological discoveries tend to show that man did not enter existence the savage which evolution would make him to be. Recent discoveries in Crete, by Mr. A. J. Evans, of tablets inscribed in an unknown tongue, show that knowledge of writing existed before the Phœnician system. This newly discovered language, with distinctly marked numerals, does not seem to be allied to any now known.

LORD WOLSELEY, commander-in-chief of the British army, shows his belief in the demoralizing influence of liquor in the army by requesting the British public to refrain from offering the returning soldiers any intoxicating liquors. This would seem to indicate that the commander-in-chief of the British army did not believe in the canteen as a temperance measure.

THE route and plans for the underground railway connecting New York and Brooklyn, which will pass under the East River, have been completed and accepted by the company which is to operate the line. This underground line will be four and one-quarter miles in length, will cost \$6,000,000, and require two years for its construction.

ENGLAND has an Inebriate Act, under which magistrates are able to commit habitual drunkards to inebriate reformatories; and a recent report on the working of this act in London shows that out of ninety-two such convictions and commitments, ninety were women. Of the six institutions existing for this purpose, five are for women.

THE amount of gold in the United States treasury now amounts to \$437,221,191. This is said to be the largest hoard of gold, with one exception, in the world. The bank of France holds in its vaults \$450,000,000 in gold. The gold in the United States treasury is now being added to at the rate of about \$100,000,000 a year.

A REPORT from Taku, China, states that the persecution of Christians in Shantung province has been revived. Advices from Canton report a serious uprising of the Triads, and the whole country to the south is said to be in a ferment. There is also much unrest in the two Kwang provinces.

IN a political riot at Guayma, Porto Rico, on October 7, four persons were killed and fifteen injured. The police who attempted to quell the riot were assailed by a mob armed with sticks, stones, machetes, and revolvers. The outbreak was due to police interference in political meetings.

ON October 7 the bishop of Jerusalem, in the name of the pope, and in the presence of 500 German pilgrims, laid the corner-stone of the church which is to be erected on Mount Zion, on the site which the sultan presented to Emperor William during the latter's visit to Jerusalem.

SEÑOR ROMERO Y ROBLEDO, of Spain, who was minister of justice in 1896, prophesies a revolution in Spain in the near future, unless there is a change in the present political and economic situation, and indicates that he will support the Republican cause as against the monarchy.

THE elections in England, tho not complete, show a very strong majority in support of the course pursued by the government in reference to the Boer War. Although the Liberals have gained in some sections, the Ministerial majority in Parliament is expected to be about 150.

THE international jury of the Paris Exposition has awarded to the American Book Company, of New York, two grand prizes, one gold medal, and two silver medals, for text-books on elementary education, secondary education, and industrial and commercial education.

CERTAIN missionaries and Belgian engineers who have been held as prisoners by the Chinese at Pao-ting-fu have been ordered released by Li Hung Chang. A Chinese escort was provided to take them to Peking; but they refused to go, fearing treachery.

SO RAPID is the change in modern naval vessels, in order to insure the greatest amount of effectiveness, that a board of survey has been ordered to investigate the condition of the battle-ship Texas, with a view to retiring her from the navy as obsolete.

FORTY persons were crushed to death and many more seriously injured in a panic at a Catholic festival at St. Nikander, Russia, on October 7. The panic was started by the collapse of one of the floors of the monastery, which was crowded with pilgrims.

THE first telegraph message over the new line from Skaguay, Alaska, to Seattle, Washington, was received at the latter place on October 3. The through line is expected to be ready for business on October 10.

THE Panuco and Tames Rivers, of Eastern Mexico, have overflowed their banks, flooding thousands of acres of land, carrying away houses, and destroying stock and crops. Many drownings are reported.

A TORNADO swept through the town of Biwabik, Minn., on October 7, destroying property to the extent of \$100,000, and resulting in the death of nine persons. A score or more persons were severely injured.

THE steamer City of Seattle arrived at Seattle from Skaguay, Alaska, on October 3, with \$1,500,000 in Klondike gold.



THE HOME

HE THRESHETH OUT HIS WHEAT.

When the wheat is carried home,  
And the threshing-time has come,  
Close the door;  
When the flail is lifted high,  
Like the chaff I would not fly;  
At His feet, O, let me lie  
On the floor!

All the sorrows that I feel,  
All the cares that o'er me steal  
Like a dart,  
When my enemies prevail,  
And my strength begins to fail,  
'Tis the beating of the flail  
On my heart.

It becomes me to be still,  
Tho I can not all His will  
Understand.

I would be the purest wheat,  
Living humbly at His feet,  
Kissing oft the rod that beat,  
In His hand.

By and by I shall be stored  
In the garner of the Lord,  
Like a prize;

Thanking Him for every blow  
That in sorrow laid me low,  
But in beating made me grow  
For the skies.

—Selected.

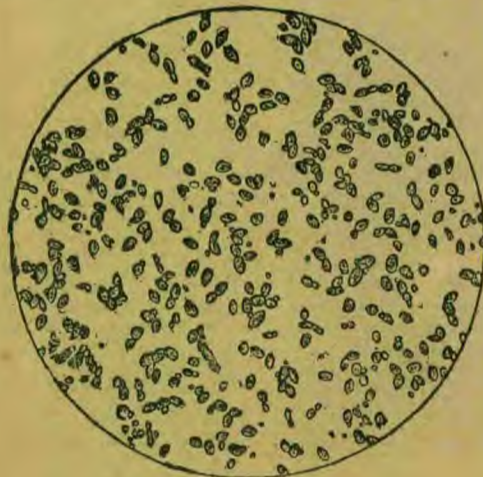
ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

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

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Composition of Alcohol.

WHAT is alcohol?—The word is from the Spanish *alcohol*,—galena, antimony, —derived from the Arabic word *al-kohol*, powder of antimony, used to paint the eyebrows. This Arabic word was later used to designate rectified spirits, and may have been applied to alcohol because of its use as a solvent of pigments insoluble in water. Al-



Yeast Cells.

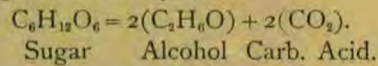
cohol is the product of the fermentation of any vegetable matter which contains sugar. It is composed of three elements, carbon, hydrogen, and oxygen, in the proportions of 2 to 6 to 1, being represented by the chemical formula  $C_2H_6O$ . In order to show more clearly how it is formed, we will describe a simple experiment by which it may be produced.

A small quantity of molasses may be dissolved in water, a little yeast added, and the liquid placed in a warm place to ferment. This fermentation is caused by the growth of

the yeast plant, which is so small that it can be seen only by the aid of a powerful microscope. When so examined, the plant is found to be composed of globules less than one four-thousandth of an inch in diameter. These cells are filled with gelatinous compounds, consisting principally of exceedingly minute germinal granules. In fermentation below 45° Fahrenheit, these granules increase in number until the cell wall bursts, when they develop further and in turn become parent cells. In a temperature of 75° or 80° F. the development is more rapid, the granules passing through the pores of the cell wall, and forming buds. Here they grow, detach themselves, and become parent cells.

In order to secure fermentation, yeast must be present. It may be added intentionally, or it may be communicated from the air, which always contains its spores. In the process of its growth, the plant decomposes sugar into alcohol and carbonic acid.

As the warm dilution of the molasses ferments, or decomposes, bubbles are seen to rise to the surface. These bubbles are a combination of carbon and oxygen in the proportion of one to two, indicated by the chemical formula  $CO_2$ . This gas is much the same as that which is exhaled from the lungs in breathing, and is called carbon dioxide, or carbonic acid. This gas comes from the decomposition of the sugar in the molasses. The plants will not develop in pure sugar, but in the form known as glucose, or grape sugar, from which alcohol is obtained, and which is present in molasses. Sugar is composed of the same elements as alcohol, but combined in a different proportion, as indicated in the formula  $C_6H_{12}O_6$ . The growth of the yeast plant causes these elements to shift their positions, forming two new compounds, one of which is the carbonic acid,  $CO_2$ , seen in the bubbles, and the other is alcohol,  $C_2H_6O$ . The changing of one part of sugar to two parts each of carbonic acid and alcohol is shown in the following chemical equation:—



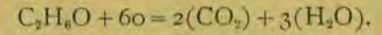
If now the solution of molasses be tasted, it will be found to have no longer the sweet taste of sugar, but is instead sour. The same change occurs when a jar of canned fruit is not securely sealed, permitting fermenting germs to enter from the air. Not only is the taste then found to be sour, but the odor of alcohol may be noticeable.

At this stage of our experiment, the alcohol is still mixed with the water and remaining portions of the molasses. To remove it, heat is applied and the alcohol passes off as vapor; and when this is collected and cooled, it is condensed into a liquid. This liquid is not pure alcohol, but contains more or less water. Alcohol vaporizes at a temperature much below the boiling point of water, and yet its affinity for water is so great that it is difficult to obtain it in absolute form by distillation alone. The addition of quicklime to absorb the water, and then redistillation, is sometimes practised.

Properties.

Alcohol, when obtained pure—termed 'absolute alcohol'—is a clear, colorless liquid, having the appearance of water, but only four-fifths as heavy, its specific gravity being .79.

The odor is agreeable, the taste strong, warm, and penetrating. It boils at a temperature of 173° F., or 40° lower than water. Until recently it was thought that alcohol could not be frozen, but this has been accomplished by reducing the temperature to about 200° below zero. It has a great affinity for water, mixing with it in all proportions. Alcohol is very inflammable, burning with a pale bluish flame without smoke. In burning, it combines with six parts of oxygen from the air, and produces carbon dioxide and water ( $H_2O$ ), as shown in the equation:—



It is valuable to the chemist, as it affords much heat with no annoyance from smoke;



Fungi of Yeast-plant.

and also for another valuable property, that of dissolving substances not soluble in water, especially resins, gums, etc. It is a valuable reagent for separating salts, one of which is soluble, the other insoluble in it. Combining it with resins, varnishes are made, and perfumes are made by dissolving essential oils in it. The affinity of alcohol for water makes it valuable for preserving anatomical specimens. It combines with the moisture, and so prevents this from acting upon the animal substance to produce decay.

It is readily seen that alcohol is a valuable substance in many ways, and if confined to these uses would never be other than useful and harmless. It is the misapplication of it, as with many other good things, which makes it a curse.

[The next article is "The Alcohol Family."]

SOME POINTS REGARDING FOOD. No. 6.

Vegetables.

VEGETABLES are largely made up of water and woody substances. In some respects they resemble fruit, but they do not contain sugar, as fruit does. Potatoes are perhaps the most valuable vegetable we have. Vegetables are chiefly valuable for the fact that they furnish bulk to the food, and give variety. Those, however, who eat largely of grain products and fruits will secure abundance of bulk, and variety as well. The attempt to remove all the coarse elements of food is disastrous. It causes inactivity of the bowels, and is also rapidly producing a toothless race. Dr. Lauder Bronton, an eminent English authority, explains the reason that American dentists are more skilful than English dentists. He says that the American millers have discovered a process of removing all the coarse products from the flour, so there is no exercise for the teeth; therefore the dentists have such an enormous business that they have abundance of oppor-

tunity for practise. Some one has suggested that the future gold mines of the world will be found in American cemeteries. It is probable that during the last three years more gold has been put into American teeth than has been dug up in the Klondike regions.

When vegetables are eaten, it is well to avoid the use of fruit at the same time; for if the digestion is weak, fermentation will result. Fruit digests in about an hour, while vegetables require from four to five; but the fruit has to be retained in the stomach until the vegetable fiber has been disintegrated, and by that time, in the stomach where the digestive powers are weak, fermentation has already begun.

There are many who think that too great stress is laid on the question of diet in health and disease; but there are really but few diseases that do not have their headquarters in the stomach. More diseases come from without than from within, and undoubtedly more of them come by the avenue of the stomach than all other sources combined. The adoption of correct habits in diet would shortly banish a large percentage of the diseases which are to-day afflicting mankind, and would so build up the system as to enable it far more successfully to cope with that class of diseases which do not naturally originate from this source.

DAVID PAULSON, M.D.

#### CHILDREN AND THE BIBLE.

THE Bible is pre-eminently a book for children. Its simplicity, earnestness, and pictorial quality, in spite of its manifold authorship, always have rendered it fascinating to them. They appreciate at once that it is for them as much as for their elders. There is not so much in it about children as in many other books, but most of it is pervaded by a recognition of their needs. Childlikeness is emphasized in the New Testament as essential to the true relation of the human soul toward God. We are to be simple-minded, like children. Like them we are to be trustful, affectionate, forgiving. We are to illustrate the warmth of heart which is their characteristic. Without this quality we can not be truly religious, or, at least, we can not attain to the highest and most fruitful type of piety. The relation of the child to its parents is the most common of illustrations in sermons, and that it does not become stale is because its beautiful fitness is recognized. It implies so much on both sides. It means not merely our dependence in love and confidence upon God, but also His love and care for us.

Children like the Bible because in it they find children just like themselves. The good are not goody goody, and there are not lacking examples of naughtiness and even grave sin which serve as warnings. It is a fruitful study, that of the children of the Bible, whether taken one by one, or compared. The Bible emphatically inculcates the duty of teaching the young that, while still children, they should become Christians, but it is careful not to expect from them a mature type of piety. The young can only be young Christians. But there is no reason why they should not be as genuine, consistent, and often as fruitful, as any of their elders. To this end early training is particularly necessary. The emphasis which used to be put upon carefully educating boys and girls to be Christians has been relaxed in too many homes. It sometimes may have been excessive in the past, so that it reacted upon its objects. But if judicious, sincere, and guided by prayer, it can not fail to be a blessing, and should be a feature of every truly Christian home.

Our children should grow up in the knowledge and love of God, and never know what it is to have the feeling of outsiders. They should be taught the principles of the Gospel from their first intelligence, and should expect to become professors of Christ as soon as they reach a suitable age, which in many cases may be early. They should not be hurried into the church, but they should not be prohibited from it merely because they are young. The Bible's stories about children and all its utterances in regard to them are in harmony with, and often are intended to teach, the lesson that children not only may but ought to give their hearts to Christ as truly as if they were grown up. Happy indeed are they who in early life learn to love and follow Christ, for theirs is likely to be a Christian career less stained by sin, and less assailed by conflict, than if they had failed to be converted until maturer years.—*Congregationalist*.

#### TOO MUCH ATTENTION.

ONE of the advantages of a trained nurse is that she knows not only what to do, but also what not to do. The point is illustrated by a story from a United States Hospital, where the women nurses were not always trained ones. A soldier was lying in his cot, and to him came a nurse. "What can I do for you?" she asked. "Nothing, thank you," was the reply. "Not anything?" persisted the woman persuasively. "I don't think so," murmured the wounded man. "At least," she said, mildly but firmly, "I can wash your face." She fetched the necessary materials and scoured the man's rueful countenance. "Now you will feel nice and clean," she said, when the operation was completed. "I ought to," said the soldier, with a faint smile: "You're the ninth lady who has washed my face this morning."—*Christian Advocate*.

A TRUE husband will receive his wife into the most confiding partnership. Woman is neither superior nor inferior to man. She is only different. A man may have a professional secret from his wife, but never a personal secret. It is well to confide to wives business matters. Women have an instinct at times superior to man's reason.—*Kerr Boyce Tupper, D.D.*

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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is now out of print and the plates have been used too much to be fit for another edition, therefore they will be destroyed.

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This tract which has had the enormous sale of 160,000 copies is also out of print. We still have a few hundred on hand, however, and while they last will sell them at the regular rates of \$2.00 per 100.

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Ten thousand copies of this book have been printed to date and nearly all sold. Paper, 25 cents; cloth, 60 cents.

### HOUSE WE LIVE IN

Fourteen thousand copies of this book have been issued during the past six months, and at no time have we been far ahead of our orders. One agent told the writer that he rarely failed to sell a book in a family where there were children. Cloth, 75 cents.

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The newly set and illustrated edition of this literary gem makes one of the choicest little gifts we know of. It is printed on enameled paper and the new cover design is neat and attractive. Cloth, 75 cents.

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## MISSIONARY HYMN.

A CRY as of pain,  
Again and again,  
Is borne o'er the deserts and widespreading main:  
A cry from the lands that in darkness are lying,  
A cry from the hearts that in sorrow are sighing.  
It comes unto me;  
It comes unto thee;  
O what—O what shall the answer be?  
O! hark to the call;  
It comes unto all  
Whom Jesus hath rescued from sin's deadly thrall;  
Come over and help us; in bondage we languish;  
Come over and help us; we die in our anguish.  
It comes unto me;  
It comes unto thee;  
O what—O what shall the answer be?  
It comes to the soul  
That Christ hath made whole,  
The heart that is longing His name to extol.  
It comes with a chorus or pitiful wailing,  
It comes with a plea which is strong and prevailing;  
"For Christ's sake" to me;  
For Christ's sake to thee;  
O what—O what shall the answer be?  
—Sara Geraldina Stock.

## MISSIONARY EXPERIENCE IN FIJI.

(Concluded.)

**A**FTER a stay of one week at Suva Vou, during which several meetings were held, we started in the mission cutter "Cinna" for a cruise among the other islands of the



Mission House at Suva Vou, Fiji.

group. It being hurricane season, we were running some risks in taking an extended trip in a craft only thirty feet long; but no disasters happened to us, tho several ships were wrecked a few days before we started. Besides Elders Fulton and Parker there accompanied us Brethren Ambrose and Pauliasi, and two native students, Elaisa and Alipate.

The first night we stayed at Rewa, being entertained at the house of the native magistrate. Here we met one of the high chiefs of Fiji, a near relative of Brother Ambrose.

At his house, perhaps the finest native house in Fiji, he and our two native brethren sat up and talked on Bible truths till daylight. From Rewa, which is on a river of the same name,

we passed out into the ocean, and at night were at Ovalau, a small island a few miles from the large island of Viti Seva, sixty miles from home, with tired bodies and faces blistered by the hot sun.

Not being able to quite reach Levuka, the old capital of the group, we stayed overnight at a little native village, where we were hospitably entertained by the natives. Having nothing but a bare mat for a bed—not even a pillow—and having to contend with heat, tobacco smoke (for the natives persisted in sitting up most of the night smoking), mosquitoes, fleas, and ants, I slept but little. The native houses are made very tight, and are closed up at night, probably in an effort to shut out the mosquitoes. In this they differ from the houses in most of the other groups, which allow the free circulation of air.

After spending a little time in and around Levuka, where we had spent considerable time on the occasion of our first visit here, in 1891, and finding the wind unfavorable for sailing north to the big island of Vanua Levu, we decided to try to reach Somai Viti—Middle Fiji—before the Sabbath. This division of Fiji consists of several small islands occupying the central portion of the group.

On account of light winds we did not reach our first stopping-place—Batiki—till 11 P.M. Sabbath, and were compelled to anchor outside of the reef till morning, it being dangerous to attempt to go through the reefs in the dark.

In the morning we passed through in safety, and took breakfast at the home of a sister of Brother Ambrose. This meal was served to us as we sat on mats on the floor, and consisted of boiled taro and yams, without plates or spoons, knives or forks. But the food was excellent and plentiful, and we ate it with thankful hearts.

When the meal was finished, a basin of water was brought, into which Ambrose dipped his hands. As soon as he had done that, some of the natives clapped their hands, which I learned was the customary way of showing respect for his superior rank as high chief.

At night Brother Fulton preached to a fair-sized congregation of natives in the house of this lady, and the next night spoke by invitation in the house of the *buli*, or district chief. Brother Pauliasi, who was well acquainted here, labored in his quiet way to interest the natives in God's truth for these days. There are no white people in this island, and the people were anxious that some of us should locate among them and teach school. Land was offered for that purpose.

From Batiki we sailed to Ngau, reaching there just at dark, in a heavy storm.

Not being able to see the sunken reefs, we struck one of them, but not with sufficient force to damage our ship. The many hidden reefs around the islands of this group are a constant menace to navigation.

Our time here was spent in trying to interest the natives in God's truth, and in looking for a place which would be favorable for a mission location. Among the natives we found one or two old men who told us that they had been cannibals before the introduction of the Gospel. Our next stop was at Nairai, where we found



Residence of Old Chief Vanua Levu.

that there was some prejudice against our work on the part of the religious teachers.

Wishing to reach Savu Savu Bay on Vanua Levu, sixty miles north, before the Sabbath, we decided to run the risk of sailing all night, and so left Nairai Thursday noon with a light wind. All night and all day Friday we sailed, and just before sunset found ourselves apparently but a few miles off a point of land extending into Savu Savu Bay. As the darkness came on, a rain-storm arose, which shut off entirely our view of the land.

Just before the darkness finally shut down on us the clouds lifted, and for a few minutes we saw the point of land, then nothing could be seen clearly. Supposing that we were running directly toward the entrance, we kept on our course for some distance, till we thought we were inside the bay, then came about to run behind the point of land; but we found that we were deceived by the darkness, and were still in the open sea, having lost our bearings, with nothing to guide us into the entrance. Had a storm come on, we would have been in a dangerous position. Brother Pauliasi now took charge of matters, and, guided by the faint roar of the seas on a distant reef, took us through the intense darkness to a place of safety, where we anchored at 2 A.M. Sabbath morning.

After a late breakfast we held a religious service in a grove of coconuts, and spent the rest of the day with the family who owned the grove, whom I had met nine years before.

The next day we crossed the bay and spent a few days with some of our old acquaintances. Our native brethren stayed at the home of the old chief of the native village near by, and found a real interest to investigate the special truths which God had given him.

The old chief, who was formerly a cannibal, urged that one of our missionaries settle among them and teach their children. There being no school near, others in the community among the whites also made the same plea. As soon as possible we hope to comply with their wishes. After spending a few days in this place, we started on our return to Suva, taking with us a young man to attend our school at Cooranbong, Australia. This time we had no lack of wind. At 10 A.M. a strong trade wind came up and continued till night. On we rushed like a race-horse, first on the crest of the waves, then in the trough of the sea, now almost on

our beam ends, the spray dashing over us every few minutes. Soon Brother Pauliasi, Brother Fulton, and the young student were seasick, and lay flat on the deck, drenched every few minutes with sea water, too helpless to move.

About noon we passed a small island and for half an hour were inside of the quiet lagoon, which enabled the sick ones to get up and take their bearings. Getting into the open sea again we rushed on, with no opportunity to take our dinner, till, tired and hungry, we put in at a native village on Ovalau for the night. The next morning early we started for Suva Vou, which we reached about 7 P.M., thankful to God for His care over us.

Having now looked over the field, we held daily councils for prayer and deliberation over future moves. It was decided to begin work at Savu Savu Bay as soon as possible; to get translations of tracts and books on different subjects for circulation among the natives; to engage Brother Pauliasi to assist in translation and in work among the villages near home; and to educate native young men to become missionaries for their race.

Brother and Sister Parker have since this been compelled, on account of poor health, to go to Australia for medical treatment, but they hope to return next year to the work which they love.

March 9, in company with the young student, I left Fiji on the steamer "Birkagate," and nine days later was with my family in New South Wales, after three months' absence.

E. H. GATES.

PEACE is one of the great words of the Bible. It is a transfigured word. It shines like a brilliant diamond. It is a word which includes in its meaning all the blessings and all the graces of spiritual life. To have peace is to be rich. To be a maker of peace is to be a dispenser of the best that even heaven has to give to men.—*Rev. J. R. Miller, D.D.*

HOW MANY real, sincere Christians will there be in the twentieth century? The skepticism which we most dread is not that based on science, but that which rests back on the disparity between the lives and the professions of those who call themselves Christians.—*Rev. R. T. Ely.*

#### OUR WORK AND WORKERS.

THE Haskell Home, an institution for the care of orphans, near Battle Creek, Mich., this year raised twenty acres of beets under contract for a sugar factory at Kalamazoo. The work was done mainly by the boys, and a representative of the factory says it was the best beet field he has ever seen.

WRITING to the *Welcome Visitor* from Birmingham, England, Brother S. G. Haughey notes the accession of twenty-five adherents to the faith in connection with meetings held in that city by Brother E. E. Andross and himself. He says, "One minister is obedient to the faith, and four others are attending our meetings." The interest is spreading, and these brethren have invitations to speak in different parts of the city.

BROTHER J. E. WHITE recently paid a short visit to California, coming here to visit his mother, Mrs. E. G. White, and brother, W. C. White, on their arrival from Australia. He spoke in the Oakland Church Sabbath, September 29, and again on Sunday evening, October 7. On the last occasion he gave an interesting account of his work among the colored people in Mississippi, in which he has been engaged for the past six years. His story was made more realistic by a number of stereopticon views. These were all photographs showing city and country life, thrilling scenes connected with the great flood of two years ago, churches and schools established by the Southern Missionary Society, and also of the missionary steamer *Morning Star*, which has been a prominent factor and an almost indispensable

auxiliary in that difficult yet fruitful field. A lecture on the same subject was given in San Francisco. Altho having met with many obstacles in their work, Brother White and his co-laborers are receiving fresh encouragement, and go forward with renewed hope.

A LOCAL camp-meeting was held at Napa, Cal., September 27 to October 7. There was a good attendance, and a good interest on the part of the community. Mrs. E. G. White was present on both Sabbaths and one Sunday, and spoke three times. The ministering brethren present were C. Santee, president of the conference, M. H. Brown, W. M. Healey, C. N. Martin, C. M. Gardner, J. E. White, and W. C. White. Orders were taken for 147 copies of the new book "Christ's Object Lessons," and the tent fund was augmented by \$165.

THE Gospel Help Mission of Brooklyn, N. Y., is located at No. 82 Fulton Street, corner Popular Place. The mission is supported by a laundry, by renting furnished rooms, by donations, and by the sale of fruit and health foods. The superintendent, Brother F. W. Hiddleston, writes that of those who attend the meetings, "many have professed the Saviour, but they go out into the world again, and, in most cases, we never hear of them again. The Lord has said that His Word shall not return unto Him void, and we confidently leave the result with Him. It is our business to scatter the seed, and the Lord will give the increase. Our mission is in a dark part of the city, where sin abounds. Saloons and wicked resorts thrive, and the poor drunkards daily stagger by, or fall by the way. A short distance from us a police station has its sad work to do, and the victims of passion and rum fill its hall almost every day. Next door to the mission is a saloon, which has for its patrons not only many men, but countless women. The latter bring their pails, pass in at the back door, and shortly emerge with them filled and concealed under their aprons or folds of their dresses. They are women of families, and belong to the middle or lower classes, in most cases. In most all of the families of this section the 'growler' (the name of the pail used for beer) is an indispensable article of household furniture. Notwithstanding the light that is shining from the throne at this time, these people seem never to have caught one ray. They seem to think that they can not live without their beer."

OUR tract, periodical, and Bible workers have some rare experiences. The following extracts from a letter published in the *Southern Review* relate one of these experiences in Chicago:—

"It is wonderful how little some rich professing Christians know about our Saviour. I want to relate one instance. One day I approached one of the finest mansions in the city, and the servant, in answer to my call, asked me for my card. Then I was conducted into the parlor and comfortably seated, while I waited to see the master of the house. In five minutes the servant came and requested me to follow. He led me through the finest decorated rooms I ever saw. Well, you can imagine that I began to shake! But I gained new courage, especially when I thought of the promise that the Lord has given, 'And My words which I have put in thy mouth, shall not depart out of thy mouth.' The fear was all gone when I met the master of the house; he was an elderly man, and was engaged in dictating some letters to a lady stenographer. He asked me if I were the gentleman who wanted to see him. I said, 'Yes.' I was praying all the while and asking God to give me a message for this man. I told him of our needs for the institution and in the field; he was astonished at my boldness, and not much time did he lose in telling me so. I asked if he were a Christian, and received an answer in the affirmative. Then I took out my little compass [thanks be to God for pocket Bibles] and showed him something about the sacrifice Jesus had given to redeem him, a sinner. He told me that no man ever spoke that way before to him, and he had lived half a century. I asked him about his soul, and we had prayer together—the first time he had ever prayed! He has asked me to come again and again to see him. I go there frequently and hold readings. How awful to think that this man has lived fifty years and not a single man had the courage to ask him about his soul, and tell him of the love of Jesus! I praise the Lord for the many similar experiences I have had, and that He takes all fear away."

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THE Helping Hand Mission in San Francisco is greatly in need of sheets and pillow-slips. Will not our friends respond promptly to this call? Address, Helping Hand Mission, 641-647 Commercial St., San Francisco, Cal.

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LESSON V.—SABBATH, NOVEMBER 3, 1900.

PRISONERS OF HOPE.

Lesson Scripture, Gal. 3:18-26, R.V.

18 "If the inheritance is of the law, it is no more of promise; 19 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 21 God is one. Is the law then against the promises of God? God forbid; for if there had been a law given which could make alive, verily righteousness would have been of the law. 22 Howbeit the Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe. 23 "But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. 24 So that the law hath been our tutor to bring us unto Christ, 25 that we might be justified by faith. But now that faith is 26 come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus."

"THE Scripture hath concluded all under sin," for all have sinned and come short of the glory of God." The rendering "shut up" is, however, much better than "concluded," solely because it is simpler. The word "concluded" is borrowed from the Latin, and means "shut up," but since it is used in so many accommodated senses, the plain Anglo-Saxon equivalent is more expressive. The idea to be conveyed is that of being shut up in prison, as is shown by the words "in ward."

To THE earnest Bible student it will not be necessary to say, Do not become tired of the frequent repetition of the Scripture text, nor of the fact that so few verses are included in each lesson; for he will be glad of as much time and opportunity as possible to meditate upon the sacred words, so that they may unfold their treasures to his understanding. Before studying the verses in this lesson, go over the entire chapter from the beginning, and be sure that you grasp the force of every sentence and every word, and its relation to every other. There is much sweetness in the words of the Lord,—they are sweeter than honey and the honeycomb,—but they often need to be held in the mouth a long time in order that the sweetness may be extracted.

SUGGESTIVE QUESTIONS.

- (1) By what means does the inheritance come? (2) How did God give it to Abraham? (3) How sure was the promise made? (4) What effect could the entering of the law have upon the covenant thus confirmed? (5) What, then, was the use of the law? (6) What has the law to do with transgressions?—"By the law is the knowledge of sin." (7) For how long a time will the law stand as the revealer and condemner of sin? (8) Why not longer?—Because after the coming of the Lord and the restoration of all things, there will be no sin to be found in the universe. (9) In whose hand is the law even when given from Sinai? What does this show?—That even the awfulness of Sinai only emphasizes the abundance of the grace of God, and shows the greatness of God's gift by grace. (10) Is the law then against the promises of God? (11) How, then, does it stand in relation to them? (12) Under what conditions would righteousness have come by the law? (13) Can the law make alive?—"The law worketh wrath." Rom. 4:15. (14) What has the law—the Scripture—done?—"The Scripture hath shut up all under sin." (15) Why hath the Scripture shut up all under sin? Is it to drive them to destruction?—"That the promise by faith in Jesus Christ might be given to them that believe." (16) In what condition is a man who does not believe?—"Before faith came, we were kept in ward under the law, shut up." "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." John 3:18. (17) Unto what are the unbelieving sinners shut up?—"Shut up unto the faith which should afterwards be revealed." (18) What is, then, the office of the law?—"The law hath been our tutor to bring us unto Christ." (19) What for?—"That we might be justified by faith." (20) What takes place when faith comes?—"We are no longer under a tutor." (21) Why not?—"For ye are all the children of God by faith in Christ Jesus."

NOTES.

1. THE law coming in at Sinai was not as an antagonist to the promises of God, but a faithful ally. The law was contained in the promise to Abraham; for the everlasting inheritance is only the fruit of everlasting righteousness, which is manifested in the lives of believers, because the Holy Spirit of promise writes the law in their hearts, making it their life. The entering of the law, with all the terrors of the day of judgment, shows how great is this righteousness, and how utterly impossible it is for anybody to attain to it, and thus gain the inheritance by his own efforts. Thus the law from Sinai works in perfect harmony with the promise, by throwing everybody back upon the sure promise and the oath of God.

2. "By one man sin came into the world, and death by sin." Sin is death. We were all "dead in trespasses and sins." If the law could make alive, surely righteousness would have come by it, and then there would have been no need of the promises of God. But "the law worketh wrath." It shows the sinfulness of sin, making the offense which seemed trivial, or of which we were ignorant, to abound, to appear just as it is in the sight of God. This is a most useful office. The one who will sharply call our attention to the fact that we are about to walk over a precipice, or to swallow a poison, and thus give us an opportunity to avoid the impending destruction, is counted as our friend.

3. So THE Scripture—the law—hath shut up all men under sin, keeping watch over them, not relaxing one jot or tittle of its claims. We can not break out of that prison; there is only one door of escape, and that is faith in Jesus Christ. The law, instead of requiring men to keep it in order to be saved, as some suppose, will not allow anybody to be saved except by faith in Christ Jesus. The righteousness which is by the faith of Jesus Christ is witnessed to by the law as well as the prophets. See Rom. 3:20, 22; Acts 10:43.

4. BUT after that faith is come, we are no longer under a pedagogue. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. The law does not relax any of its claims; but we no longer feel its grip upon us; it no longer holds us in prison, because, seeking its precepts, we walk at liberty. Ps. 119:45. The undefiled in the way walk in the law of the Lord (Ps. 119:1), and the law being in them, it can no more be against them. By faith in Christ we are sons of God, the Spirit bearing witness that we are sons; and so, since we walk not after the flesh, but after the Spirit, the righteousness of the law is fulfilled in us. Rom. 8:4.



LESSON V.—SUNDAY, NOVEMBER 4, 1900.

THE UNJUST STEWARD.

Lesson Scripture, Luke 16:1-13, R.V.

1 "AND He said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused 2 unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer 3 steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from 4 me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the steward- 5 ship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How 6 much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and 7 sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and 8 write fourscore. And his lord commended the unrighteous steward because he had done wisely; for the sons of this world are for their own generation wiser than the sons of the 9 light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall 10 fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will 12 give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye can not serve God and mammon."

NOTE.—Read Luke 16:1-13, and study also 1 Tim. 6:17-19. Give careful heed to the lesson which is taught in this parable. That lesson is that we should use those things with which God has entrusted us in such a way as to make for our eternal good. The unjust steward was wise for his temporal well being. If men of the world show such earnestness, thought, and care in the things which are temporal, certainly the "children of light" should not show less earnestness, thought, and care in providing for their eternal welfare. The Saviour does not commend the unjust steward for an unjust act; but uses His earnestness as an example for those who lack earnestness in laying up treasure in heaven.

**Golden Text:** "Ye can not serve God and mammon." Luke 16:13.

SUGGESTIVE QUESTIONS.

- (1) Whom does the Saviour address in to-day's lesson? What persons are introduced in the lesson? What accusation had

been brought against the steward? V. 1. Note 1. (2) What question did the master ask of his servant? What did he command him to do? What announcement did he make in regard to his stewardship? V. 2. (3) What question did the steward ask of himself? What would be his condition when he had been thrown out of employment? V. 3. (4) What did the steward at once begin to plan for? V. 4. Note 2. (5) What did he immediately do? What did he ask of the first of his master's debtors? V. 5. (6) What was the amount of the first debtor's obligation? What did the unjust steward suggest that the debtor do? V. 6. Note 3. (7) What was the debt of the second man? What reduction did the steward grant in this man's indebtedness? V. 7. (8) What did the landlord do when he learned what his steward had done? What comparison does the Lord make with reference to this transaction? V. 8. Note 4. (9) What injunction did the Saviour then give His disciples? What would be the result of doing this? V. 9. Note 5. (10) What may we expect of those who are faithful in little things? What of those who are unrighteous in the little things? V. 10. (11) What application does the Saviour make of this truth to Christian workers? V. 11. (12) What other question does the Saviour ask in regard to the result of unfaithfulness? V. 12. (13) What does the Saviour declare in reference to serving two masters? What will the servant do who attempts to serve two masters? With what admonition does the lesson close? V. 13.

NOTES.

1. SAID also unto His disciples.—The *also* would imply that this lesson was given at the same time that the Saviour spoke the three parables of the previous chapter. The first two were spoken to the Pharisees; the third to both publicans and Pharisees; and this one to His disciples in the presence of the others. Verse 14 shows that the Pharisees were present at this gathering.

2. I am resolved what to do.—"This unfaithful servant made others sharers with him in his dishonesty. He defrauded his master to advantage them, and by accepting this advantage, they placed themselves under obligation to receive him as a friend into their homes. The worldly man praised the sharpness of the man who had defrauded him. But the rich man's commendation was not the commendation of God. Christ did not commend the unjust steward, but He made use of a well-known occurrence to illustrate the lesson He desired to teach. . . . The servant in the parable had made no provision for the future. The goods entrusted to him for the benefit of others he had used for himself; but he had thought only of the present. When the stewardship should be taken from him, he would have nothing to call his own. But his master's goods were still in his hands, and he determined to use them so as to secure himself against future want. To accomplish this he must work on a new plan. Instead of gathering for himself, he must impart to others. Thus he might secure friends, who, when he should be cast out, would receive him."—*Christ's Object Lessons.*

3. Take thy bond.—The document which the steward held showing the obligation of the debtor. The steward, having done the business before, would apparently have the right to change the bond. The altered bond, having been made by the steward, would stand in law.

4. Commended the unrighteous steward.—The master had expected to find that his steward had been dishonest; but this display of sharpness, shrewdness, cunning, seems to have pleased him. This shows that he himself was a worldly man, and one who admired unscrupulous cunning. His steward had taken of his goods and distributed them among others, that he might lay up for himself a living, and he commended the steward for doing it. This is all a worldly transaction. Now our Lord permits us to use what He has entrusted to our charge (what we call our talents, our means) in order to lay up for ourselves an eternal living; and our Lord commends us for doing it. All we have is entrusted to us by the Lord. If we use it for our own selfish ends, we will be in a worse condition than the unjust steward when our Lord requires an accounting of us.

5. Make to yourselves friends.—"God and Christ and angels are all ministering to the afflicted, the suffering, and the sinful. Give yourself to God for this work, use His gifts for this purpose, and you enter into partnership with heavenly beings. To you these dwellers in the eternal tabernacles will not be strangers. When earthly things shall have passed away, the watchers at heaven's gates will bid you welcome."—*Christ's Object Lessons.*

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

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

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"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

**The Difference.**—The difference between the love of self and the love of Christ is as great as the difference between the whirlpool and the fountain. Self-love, like the streams of the whirlpool, trend inward, circling around self, flowing constantly and invariably toward self. It draws and appropriates everything to self, reserves everything for self, consumes everything upon self, bestows nothing. On the contrary, Christ's love, like the streams from the fountain, flows outward. It is refreshing, abundant, constantly bearing comfort, good cheer, and blessing to all around. It appropriates nothing to self, reserves nothing for self, consumes nothing upon self; it bestows all.

**The Sabbath** is not only a leading religious question, being agitated extensively by various religious societies as well as by the churches, but it is becoming more and more a political issue. As the governments of earth are being urged to official action with a view to enforcing the Sunday institution, which is solely of human origin, it is high time that the true Sabbath (the seventh day), set apart by the Lord for man in the beginning, and embodied in His immutable law, should receive due attention. We begin this week a series of articles on the subject, by Brother George A. Snyder, which we ask the reader not to overlook. See "The Cycle of the Sabbath," page 5. The next article will be entitled "Sin and the Sabbath."

A correspondent asks this question: "The Scriptures say that the end will not come until the Gospel is preached as a witness to all nations. How near is that fulfilled?" Frankly, we do not know; and that is just the reason the Lord says, "Watch therefore; for ye know not what hour your Lord doth come." The definite time is expressly hidden, that men may not be inclined to indulge worldly lusts as long as possible, and then turn in time to meet the Lord at His coming, and be approved of Him. This anxiety to know the time of the Lord's coming savors of a desire to know how long we can enjoy the lusts of the flesh, and then turn and get ready for the Lord's coming. "What I say unto you, I say unto all, Watch." Watching implies a readiness

for the event, whenever that may be. The one who is anxious about the nearness of train time, virtually admits an unreadiness. "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

**Who Is the "We"?**—A convention of Methodist ministers in conference at Fostoria, O., on September 12, adopted, a paper tells us, a long report, of which the following is a part:—

"We are the custodians of the Philippines, whether we desire it or not—not for empire, but for humanity's sake. We must be faithful to our trust to civilize and Christianize these new possessions. We are not to be turned aside by the cry of 'imperialism,' but, standing with the sword in one hand and the olive branch of peace in the other, we say to all concerned, 'We are doing a great work, and can not be downed.'"

But the means now being used,—coercion of the bitterest sort and the reign of whisky,—will not "Christianize." No ambassador of Christ carries the Gospel of peace with the sword as an alternative. The peace of Christ will come to no heart save through willing, whole-hearted surrender to God. This can not be forced. It is sad to see the noble sentiment of Neh. 6:3 so perverted into a foolish boast. It might be well to remember that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. However, do not overlook the warning that "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Verse 20. What is the righteousness of Pharisees?—It is self-righteousness. How is it manifested?—It is manifested in judging and condemning others, in condemning every one in whom is seen a real or imaginary or reported fault. They who do this virtually say, "We are faultless;" it is their way of calling attention to their own righteousness. "Report, say they, and we will report it" (Jer. 20:10), and they generally aim to report where it will cut the deepest wound. The Pharisee should remember Rom. 2:1: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." So inexcusable is the pharisaical act of one object of mercy assuming to condemn another, that the sin of the condemned one attaches to the self-constituted judge. It was to this class that Jesus said, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." Matt. 21:31. There is more hope of the publicans and harlots becoming truly converted.

## ABOUT THE ILLUSTRATIONS.

The illustrations for the World's Outlook number of the SIGNS OF THE TIMES have just reached us from our artists in New York. We believe that when you see them you will join us in saying that they are the best yet. They are not such pictures as usually appear in papers, but are as good as the best for fine book-work. These illustrations will add greatly to the appearance of the paper, and also do much in the way of impressing the important truths contained in its reading columns.

The International Congress of Peace has been in session in Paris recently, and among other resolutions adopted is this:—

"That the action of the missionaries was often intolerant; that their religious propaganda should not be backed up by diplomatic or military force; that they should go into China at their own risks and perils; that Europe should abandon any religious protectorate in China; that forceable annexation of territory, especially that held sacred by the Chinese, should cease; that the powers should attempt to establish a stable native government, capable of undertaking internal reforms, and that the open door for the honest commerce of the world on equal terms is the only policy which gives any guarantee for the country's future peace and stability."

The suggestion in regard to the missionary work among the Chinese is logical, as also that pertaining to the annexation of territory. But the proposed assumption of "the powers" in the matter of establishing a native government in the interest of the characteristic greed of the so-called Christian nations is a decidedly selfish manner of securing peace. At the point of the gun the intruder says to the occu-

pant of the house, "Give me what I ask for my services, buy any and all goods I send you at my price; and hereafter manage your house as I direct, and there will be peace between us; otherwise you are responsible for the consequences." And this is held up as "advancing civilization," done in the name and under the auspices of "Christian nations"!

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"The Time Is at Hand."—What time?—The time spoken of by the Saviour, when He said there would be "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." There is a great conflict on,—political conflict, religious conflict, and labor's conflict with capital. Even the elements are in periodical turmoil more frequent than ever before. Every one whose interests are centered in earth is looking forward with more or less of foreboding. But the one whose treasure is laid up in heaven, whose citizenship is in the kingdom of God, can say: "My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation; He is my defense; I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in Him at all times; ye people, pour out your heart before Him; God is a refuge for us." Ps. 62:5-8.

becoming "Civilized."—A Mr. Monnier tells this story in *Christian Work*, as illustrative of the manner in which "civilization" is taking hold of the official class in China. It sounds much like some of the improvement schemes in American cities, altho it is on a smaller scale:—

"A short time ago the emperor of China made up his mind that the street of the legations in Peking should at last be paved. To insure the work being done, he himself provided the money—some \$16,000. This sum was handed to a high official of the Public Roads and Highways Department. It entered into the mind of this dignitary that the work could be done for much less. He very soon found an enterprising contractor who undertook the task for \$5,000. No. 2 had, however, views similar to those of No. 1, and was equally successful in finding a No. 3, who, in his turn, considered \$2,500 an extravagant sum for so insignificant an undertaking. The street was eventually paved at the cost of \$1,600."

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